نصوص الاجازات

المجلد الخامس

المجلد الاخير

في اجازات الفقير

تاليف

الفقير الي الله

محمد حسين الحسيني الجلالي

احسن الله اليه

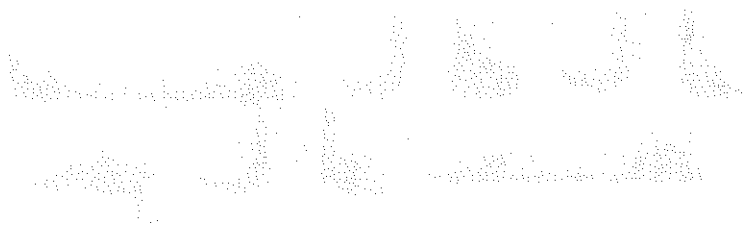


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بسم الله الرحمن الرحيم



مقدمة المولف

بسم الله الرحمن الرحيم

الحمد لله رب العالمين و الصلاة و السلام علي محمد و اله الطاهرين و صحبه المنتجبين و من تبع هداهم الي يوم الدين

(وبعد) فهذا المجلد الاخيرمن نصوص الاجازات يحتوي علي اجازات الفقيرلمن احسن الظن بالواقع في زاوية القصوروالتقصير و قد كنت كتبت مسودة في مشيخة الحديث في العصر الحاضر بحق روايتهم عن المشايخ الاكابر اعتمادا علي نصوص اجازاتهم المتيسرة في العصور المتاخرة كتبتها علم 1384 و ان شيت فسمها الاجازة العزيزة المسلسلة ثم اجزت بها جمعا من ذوي الفضل الكرام مع اضافة مقدمة تناسب المقام لهولاء الافاضل والاعلام و تسمية خاصة تميز كلا منها عن الاخري ثم رايت جمعها في هذا الملف صونا لها من التلف تقديرا لاهتمامهم بهذا الفن الذي اصبح في هذا العصر غريبا او كاد و عليه تعالي الاعتماد

و اكتفيت هنا بذكرخصوص البعض الذي تفضل بنسخة مما كتب واستوجب ذالك استجابة الطلب دون غيرهم و هم كثر حفظهم الله ووفقهم لما شاء و احب

و رتبتها حسب تواريخها بايراد المقدمات وما تفضل به كل مجاز بما يكشف عن دوره الحثيث في علوم الحديث وذيلتها باجازة القرااات وجعلت ختام المسك في الاستدراك علي ما فات و ما قد يكون مما هو ات وعسي ان يتيسرلي او لغيري تفصيل تراجم المجازين الافاضل والاعلام ذوي الفضل الكرام لمحافظتهم علي هذه السنة الحسنة التي قل انصارها من الاصدقاء و كثرمهملوها من الاعداء و المامول ممن تجمعني و اياه رابطة الايمان ان يجري قلم التصحيح علي مواضع الهفوات التي لا يخلوا منها انسان في الحياة والله سبحانه العاصم و الموفق في كل الحالات

نص المطلوب

اخي الكريم : لكي تتسير لك السبل الرحمن الرحيم ونيل طلبك الاجازة في الحديث، المطلوب هو انتخاب حديث مسند من احد كتب الحديث المائية والبحث حوله باختصار فيما لا يقل عن صفحات (صفحة واحدة على كل ما يلي من النقاط التالية :

أ - رواة السند من المؤلف الى الامام من ائمة اهل البيت (ع) :

من هم ؟ عددهم ؟ وصفهم ؟ لماذا اهتموا بهذه الرواية - ان لكل اجابة ولو احتمالا - هل هناك عوامل شخصية - اجتماعية - او غيرها وراء هذا الاهتمام ؟ والنقاط البارزة في حياتهم

* يمكن مراجعة كتب الرجال والتراجم في هذا الصدد .

ب - متن الحديث

هل هذا الحديث في الموضوع المنتخب رواية واحدة ام اكثر ؟ ما هو النص المتفق عليه - مهما اذا تعددت - وما هي الزيادات ؟ هل الزيادات - ان وجدت - في اول النص وسطه ، او آخره ؟ ما هي المفردات اللغوية التي تحتاج الى بيان ؟ وما هو البيان ؟

* يمكن مراجعة مصطلح درايات الحديث واللغة في هذا الصدد .

ج - تخريج الحديث :

هل خرّج هذا الحديث غير المؤلف في الحديثي ؟ من هم ؟ هي مصادر اهل البيت ؟ وهي مصادر غيرهم ؟ هل التخريج باللفظ نفسه ؟ او بالمعنى ؟ وهل المخرجون يوافقون عليه ام لا ؟ ولماذا ؟

* يراجع في هذا الصدد كتب المسانيد والصحاح الستة وغيرها .

د - دراية الحديث :

ما هو مدلول الحديث ؟ وفقهه ؟ مع المقارنة بالنص القرآني الكريم ؟ والسنة المطهرة

* يمكن مراجعة المعجم المفهرس لالفاظ القرآن الكريم والتفاسير وكتب السيرة والفقه .

ه - نتيجة البحث :

ما هي قيمة هذا الحديث في عصرنا الحاضر ؟ والهيمنة الطليقة في الحياة اليومية ؟ واعتباره كركيزة للبناء كخطوة في سبيل الثقافة الاسلامية الاصيلة ؟

وفقكم الله وايانا لحفظ التراث الاسلامي الاصيل

والسلام عليكم ورحمة الله وبركاته

الفقير الى الله
محمد علي الكرباسي

الاجازة الاولي

الدر الملحوظ
في اجازة الدكتور محفوظ

بسم الله الرحمن الرحيم

الحمد لله و لي الحمد المتفرد بالتوحيد و المجد والصلاة و السلام علي سيد رسله النبي المصطفي و اله ال العباء و صحبه النجباء (وبعد) فيقول العبد الفقير البالي محمد حسين بن محسن الحسيني الجلالي بصره الله عيوب نفسه و جعل مستقبله خيرا من امسه ان من عوايد المجلس العامر لشيخنا العلامة ادام الله ايامه تعرفي علي الدكتور حسين علي محفوظ الذي هو باخلاق العلماء محظوظ فهو دكتور لا كالدكاترة و درة نادرة في جمهرتهم الكاثرة لانه حفظه الله اختارمن القديم ما هو متين و من الجديد ما هو ثمين و من ذالك اهتمامه الحثيث بالاجازة والحديث و دراسته دراسة موضوعية كما تنبي عن ذالك اثاره الثمينة و التي منها سيرة الكليني التي طبعت في مقدمة الجزء الاول من الكافي المنبي عن علو كعبه في هذا الميدان بما لم يوازيه معاصروه الاقران و استجازني حفظه الله لحسن ظنه بهذا الفقير و لم يسعني سوي الاستجابة لما اكن له من خالص التقدير لانه حفظه الله متحل بانواع الاجازات من مختلف علماء المسلمين الاثبات و قد و قفت علي نصوصها لديه و فهرسها وذكر اسمايهم في مقدمة تحقيقه لكتاب مصادقة الاخوان للصدوق علي امل ان يطبع و ينشر لتعم الفايدة و العايدة و لذلك اجزته بهذه السلسلة الوجيزة العزيزة في مشيخة الحديث المرتبة علي الهجاء من مشايخي الاعلام الي اصحاب المجاميع و الكتب و الاصول التي عليها المعول في مذهب ال بيت الرسول(ص)

فله حفظه الله ان يروي عني جميع مولفاتي التي منها ما كتبته نزولا لرغبته و هو شرح الاربعين النبوية وغيرها كمسند نهج البلاغة و شرحه و شرح الصحيفة و غيرها و كذلك ساير كتب الاصحاب من المشايخ المذكورين في السلسلة و سميتها الدر الملحوظ في اجازة الدكتور محفوظ عسي ان لا ينساني من صالح الدعاء في مظان الاجابة عند القبر المطهر للامامين محمد الجواد وجده موسي بن جعفرحشرنا الله معهما في يوم المحشر امين

راجع: الاجازة العزيزة المسلسلة

الصفحة الاولى من مسودة المولف

ع

الشيخ يوسف البلادي ـ ١١٨٦ (عن) المقدس ملا مهنع (و) الشيخ عبد الله البلادي (و) السيد محمد البلادي
(عن) السيد عبد الباقي بن سيد محمد حسن (و) المولى مهدي النراقي (و)
الشيخ احمد بن محمد المعمور (و) سيد مهنا السقرساخ (و) الشيخ بدر العلوم (و) الشيخ سلمان الماحوزي

الشيخ حسين بن محمد المعمور

الشيخ أويس الجزائري ـ (عن) الشيخ عبد العالي بن الشيخ علي الكركي
(عنه) المولى المجلسي

الشيخ يحيى بن حسن البزدي ـ (عن) الشيخ البهائي
عنه الشيخ [illegible] محمد باقر السبزواري

الشيخ يوسف بن القطيفي ـ (عن) الشيخ علي بن الشيخ عبد العالي الكركي
(عنه) السيد محمد بن السيد احمد

سيد الدين يوسف العوامي ـ (عن) الشيخ حسن بن زين الدين (و) السيد احمد العاملي (و) محمد بن محمد المدعو
(و) عماد بن ثابت السوراوي (و) (عنه) ولده الصدر السيد علي الحسيني البلادي (و) الشيخ الكامل بن يوسف

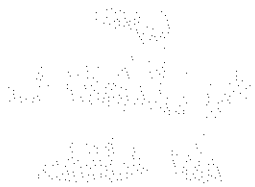
نجيب الدين يحيى بن سعيد ـ ٦٨٩ (عن) السيد فخر الدين الحلي
(عنه) الصدر البلادي (و) الشيخ حسن بن احمد بن حماد

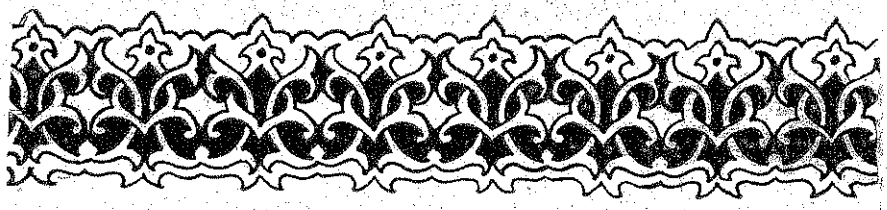
يحيى بن سعيد
(عن) الشيخ عربي بن مسافر
(عنه) الحسن بن سعيد

يحيى بن بطريق
(عن) محمد بن ابي نهلم العباس (و) الشيخ فضل بن حسن الطبرسي
اسند عنه نجيب الدين يحيى الحلي

صورة الصفحة الاخيرة

نص
ما تفضل به
حفظه الله





مُصَادَقَةُ الإِخْوَانِ

لِلشَّيْخِ الصَّدُوقِ

علّق عليه

الدكتور حسين علي محفوظ

كتـــاب

مصـــادقة الاخـــوان

تاليـــف

الشيخ الصدوق ، ابي جعفر ، محمد بن علي
بن الحسين بن موسى بن بابويه ، القمي
المتوفى سـنة ٣٨١ هـ

علـق عليـه

الدكتور حسين علي محفوظ
ـ الاستاذ في جامعة بغـداد ـ

بسم الله الرحمن الرحيم

تصـــــدير

في تراث هذه الأمة ـ التى كانت خير أمة اخرجت للناس ـ من ذخائر المعرفة ، وكنوز الانسانية ، وانـواع المعارف ، وفنون العلم ما نعتز ونفخر ونباهي به .

وقد جمع رئيس المحدثين الصـــدوق ابن بابويه ما رواه في الصداقة والاخوة والمودة والمحبـة والألفة ؛ في كتاب (مصادقة الاخوان) مبوباً في ٤٣ باباً ؛ فـي تعريف الصداقة والاخوة واصناف الاصدقاء والاخـوان ، والشفقة عليهم ، ومواساتهم ، واطعامهم ، وزيارتهـم ، والعناية بهم ، وتفريحهم ، وملاطفتهـم ، وادخـال السرور عليهم ، والسعي في حوائجهم ... وهذا النمط من الاحاديث يوضح بعض الجوانب الاجتماعية النبيلة من تراثنا العظيم . وما أكثر ما ورث آباؤنا من مكارم وعقل وعدل وعلم وخير .

هذا ـ ولا ننسى الثناء على العلامة الاستاذ الفيلسوف الحكيم المتألّه السيد محمد المشكاة الذي أحيا هذا الكتاب ونشره ويسره أول مرّة قبل نحو من ثلاثين سنة ؛ مصدراً بمقالة فاضلة بقلم الاستاذ سعيد النفيسي في تاريخ آل بابويه وتراجم معارف هذه الاسرة الجليلة ولاسيما الصدوق • وقد كان حقق تلك الطبعة السيد المشكاة الصغير ولد السيد المشكاة المذكور •

والحمد لله رب العالمين وسلام على عباده الذين اصطفى •

حسين علي محفوظ

الصـــدوق

٣٠٥ ـ ٣٨١ هـ

هو ؛ أبو جعفر ، محمد بن علي بن الحسين بـــن موسى بن بابويه ؛ القمـــي ، الصـــدوق ، رئيـــس المحدّثين ؛ نزيل الري ٠

وآل بابويه ؛ أسرة علمية معروفـــة دامت ثلاثـــة قرون وخرّجت عدداً من العلماء والفقهـاء والمحدّثين ٠ وفي كتب الطبقات والتراجم سير خمســـة عشـــر من أفاضل رجالاتهم ٠

ولد الصدوق بقم في حدود ســـنة ٣٠٥هـ ٠ ونشأ بها وتتلمذ على علمائها ٠ ثم هاجر الى الري وأقام بهـا ورحل في طلب العلم سنة ٣٣٩هـ ودخل نيسابور وسافر الى مرو وبلخ وفرغانة وايلاق وسمرقند وســرخس ٠٠٠ وحجّ ، وزار مشهد الرضا ٠ ورحـــل الى بغـــداد ، وورد الكوفة ٠ والتقى بحملة العلم في مختلف المواضع والأمكنة وروى عن أكابر المحدثين ٠ وقد زادت أسماء مشيخته على (٢٥٠) من العلماء ٠

وتوفي ـ رحمة الله عليه ـ بالري ، في سنة ٣٨١ هـ ودفن بها ، بالقرب من مزار السيد عبدالعظيم الحسني ، ويسمى مزاره « ابن بابويه » .

ترك الصدوق ثلاثمائة كتاب في الاصول والفروع ؛ من الحديث والأخبار والفقه والتفسير والأدب واللغة والغريب والتاريخ والرجال والعلل والفضائل والنوادر والمواعظ والزهد والاعتقادات والكلام والجوامع والمجالس والامالي والمسائل وجوابات المسائل ، وعدة ما وصل الينا من أسمائها (٢١٤) .

أما تلاميذه والرواة عنه ـ وهم عدة لا يحصون ـ فقد حفظت المراجع أسماء (٢٧) منهم فقط .

هذا ـ ويعد كتابه الكبير (من لا يحضره الفقيه) من أصول الأمة وصحاحها ومسانيدها المعتبرة ، وهو في أربع مجلدات كبار تشتمل على (٥٦٦) باباً ، عدة أحاديثها (٥٤٦٣) حديثاً .

سند روايـة الكتاب

أما كتاب (مصادقة الأخوان) هذا ؛ فانّا نـــروي آثار الصدوق وكافة مؤلفات علماء الأمة قديماً وحديثاً عن جماعة من المشايخ والأعلام ؛ منهم : الشيخ أغا بزرگ ، وميرزا محمد بن رجب علي الطهراني ، والسيد صـــادق الهندي ، والشيخ راضي آل يا ســـين ، والشيخ محمد السماوي ، والشيخ عبدالحسين الأميني ، والشيخ جعفـر نقدي ، والسيد عبدالحسين شرف الدين ، والشيخ محمد علي الاردوبادي ، والسيد صدرالدين الصدر ، والاســتاذ جلال‌الدين الهمايي ، وميرزا محمد علي التبريزي المدرس ، وميرزا فضل الله شيخ الاسلام الزنجاني ، والسيد محمد الحجة الكوهكمري ، والسيدة العلوية الأصـــفهانية ، والسيد محسن الأمين العاملي ، والشيخ محمد باقر الفت ، والسيد شهاب الدين المرعشي ، والاستاذ السيد تقي الدين الهلالي المغربي ، والشيخ أحمد بن محمد بن الصديق الحسني الغماري ، والشيخ محمد عبد الحي الكتانـــي الحسني الادريسي ، والسيد محمد البهبهاني ، والســيد

ميرزا حسن الجهارسوقي ، والسيد عبدالله الحسيني المدرس الصادقي ثقة الاسلام ، والسيد عبدالحجة البلاغي الحسيني ، وميرزا محمد علي المعلم الحبيب آبادي ، والشيخ محمد صالح الحائري المازندراني العلامة ، والسيد عبدالله الموسوي السبزواري البرهان ، والسيد أبو الفضل عبدالله محمد الصديقي الغماري (باجازته لأهل العصر) ، والسيد جمال الگلپايگاني ، والسيد علي الصدر ، والحاج محمد الناصر محمد الكتوي الكبرى شيخ الاسلام النيجيري ، ومحمد الفاضل بن عاشور ، والشيخ عبدالسلام بن عبدالقادر بن سودة المغربي ، والشيخ محمد ابراهيم بن ملا سعدالله بن الملا عبدالرحيم الفضلي الختني ثم المدني ، والشيخ عبدالغفور بن شاه سيد بن عبدالله العباسي الحنفي النقشبندي المدني المعروف بالأفغاني ، ومولانا محمد بدر عالم الميركي ثم المدني ، ومولانا السيد قاسم الاندجاني الفرغاني ، والسيد محمد مهدي الموسوي الخوانساري الاصفهاني الكاظمي ، والشيخ حبيب المهاجر العاملي ، والسيد محمد صادق بحر العلوم ، والسيد هادي الحسيني التبريزي ، وملا

عبد الكريم المريواني الباري المدرس ، والشيخ حسين القديحي البحراني ((١) سألت الشيخ أغا بزرگ أن يستجيزه لي) ، وميرزا عباس الأخباري ، وميرزا نجم الدين الشريف العسكري ، والشيخ محمد صالح افندي الجوادي الشافعي الاشعري الموصلي شيخ القراء في الموصل ، والسيد محمد المشكاة ، والشيخ محمد رضا الطبسي النجفي ، والسيد ميرزا حسن الموسوي البجنوردى ، والسيد علي نقي النقوي ، والشيخ محمد رشاد المفتي قاضي اربيل ، والسيد محمد علي الاعرجي ، والسيد عباس شبّر ، والشيخ مصطفى النقشبندي (أرسل الي بأسانيده) ، والسيد محمد الحسين الحسيني الجلالي ، والشيخ محمد طاهر الكردى الخطاط ، والشيخ علاء الدين السجادي ، والشيخ محمد علي المدرس الأفغاني الجاغوري الغزنوي ، والشيخ احمد فهمي أبو سنة ، والسيد احمد بن رضي الدين الموسوي المستنبط ، والشيخ فرج العمران القطيفي ، والشيخ محمد علي بن الياس العدواني الموصلي الحنفي ، والشيخ محمد بهجت البيطار ، والشيخ محمد بن علي الأكوع الحوالي اليماني .

وقد كان جماعة من تلاميذي الأوائل من طلبة علوم الحديث في كلية اصول الدين ببغداد ، ومن بعدهم سألوني ـ وكنت أكلفهم أن يحفظوا ويجمعوا أربعين حديثاً من الصحاح والأصول في مادة (الحديث) ـ أن أجيز لهم رواية الحديث فأجزت لهم الرواية عني ، كما استجزت شيخنا الكبير وارث ابن النديم وخليفه حاجي خليفة حجة الأسلام الآمام الرازي أغا بزرگ ، صاحب كتاب (الطبقات) و (الذريعة) فمنّ عليهم بالاجازة كذلك .

كما سألني الاجازة ـ أيضاً ـ آخرون من الأفاضل والعلماء الاعلام . فأجزت لهم جميعاً الرواية عني عن مشايخي .

هذا ـ وقد كان تلاميذي أولئك رغبوا في نشر الأجازة وجمعوا بضعة عشر ديناراً لطبعها وتأخر ذلك فضمها تلميذي الفاضل كاظم جواد الى ماكان أرصد لأحياء هذا الكتاب النافع المعتبر المهم ؟ الذي رأيت ان ينشر مع الأجازة .

واكتفى من أسانيد الأصول بروايتي عن شيخنا الأكبر الإمام المسند المعمر الشيخ أغا بزرك المذكور ، عن الشيخ الحاج ميرزا حسين النوري ، عن الشيخ مرتضى الأنصاري ، عن الشيخ احمد بن محمد مهدى النراقي، عن السيد محمد مهدي بحر العلوم ، عن الأغا محمد باقر الوحيد البهبهاني، عن والده محمد اكمل، عن محمد باقر المجلسي، عن والده محمد تقي بن مقصود علي المجلسي، عن الشيخ بهاءالدين العاملي ، عن والده الشيخ حسين بن عبد الصمد الحارثي ، عن الشهيد الثاني ، عن الشيخ نور الدين علي بن عبد العالي الميسي ، عن الشيخ شمس الدين محمد بن المؤذن الجزيني، عن الشيخ ضياءالدين علي، عن والده شمس الدين محمد بن مكي الشهيد الأول، عن الشيخ فخر الدين ابي طالب محمد ، عن والده الحسن بن يوسف بن المطهر العلامة الحلي ، عن الشيخ المحقق نجم الدين أبي القسم جعفر بن الحسن بن يحيى بن سعيد ، عن السيد شمس الدين فخار بن معد الموسوي ، عن الشيخ ابي الفضل شاذان بن جبرئيل القمي ، عن الشيخ أبي جعفر محمد بن ابي القسم الطبري ، عن الشيخ

الجليل ابي علي الحسن ، عن والده ابي جعفر محمد بن الحسن الطوسي صاحب (تهذيب الأحكام) و (الاستبصار فيما أختلف من الاخبار) ، عن الشيخ المفيد محمد بن محمد بن النعمان ، عن الشيخ الصدوق أبي جعفر محمد بن علي بن الحسين موسى بن بابويه القمي .

وأقتصر من اسانيد الصحاح بروايتي عن ابن عمة والدي الاستاذ الشيخ عبدالرزاق العاملي عن خاله جدّي الشيخ محمد جواد بن الشيخ موسى بن الشيخ حسين بن الشيخ علي آل محفوظ الوئاحي الاسدي ، عن السيد محمد بدر الدين الحسني ـ مسند الشام ـ عن الشيخ ابراهيم السقا ، عن الشيخ ثعيلب ، عن الشهاب الملوي ، عن الشيخ عبد الله بن سالم ، عن الشيخ محمد الأمير ، عن والده ـ وقد حوى ثبته الاسانيد ـ فروى صحيح البخاري عن الشيخ علي الصعيدي ، عن الشيخ محمد عقيلة المكي ، عن الشيخ حسن بن علي العجيمي ، عن ابن العجل اليمني ، عن الامام يحيى الطبري ، عن البرهان ابراهيم بن محمد من صدقة الدمشقي ، عن الشيخ عبد الرحمن بن عبد

الأول الفرغاني ، عن ابي عبد الرحمن محمد بن شاذان بخت الفرغاني ، عن الشيخ ابي لقمان بن مقبل شاهان الختلاني ، عن محمد بن يوسف الفربري عن البخاري .

وروى صحيح مسلم عن الشيخ علي السقاط ، عن الشيخ ابراهيم الفيومي ، عن الشيخ احمد الفرقاوي ، عن الشيخ علي الاجهوري عن الشيخ نور الدين علي القرافي ، عن الحافظ جلال الدين السيوطي ، عن البلقيني ، عن التنوخي ، عن سليمان بن حمزة ، عن أبي الحسن علي بن نصر ، عن الحافظ عبدالرحمن بن منده ، عن الحافظ ابي بكر محمد بن عبد الله ، عن مكي النيسابوري ، عن مسلم .

وأوصيهم جميعاً أن يلزموا الحق ، ويبغوا الخير ، ويحذوا على مثال الصالحين ، ويستصبحوا بمصابيح الهدى ، ويستنصحوا الله ، ويدعو الى سبيله بالحكمة والموعظة الحسنة .

والله نستعين على أداء واجب حقه ، ومالا يحصى من أعداد نعمه وإحسانه ، وغفر الله لي ولهم .

حسين علي محفوظ

بسم الله الرحمن الرحيم

وبه ثقتي

١ ـ باب اصناف الاخوان

١ ـ حدّثنا محمد بن يحيى العطار ، عن احمد بن محمد بن عيسى ، عن بعض أصحابنا ، عن يونس بن عبدالرحمن ، عن أبي جعفر الثاني(١) عليه السلام ؛ قال : قام الى أمير المؤمنين ـ عليه السلام ـ رجل بالبصرة فقال : يا أمير المؤمنين أخبرنا عن الاخوان ، فقال : الاخوان صنفان : اِخوان الثقة ، واخوان المكاشرة(٢) .

فأما اخوان الثقة فهم كالكفّ والجناح والأهل والمال ، واذا كنت من أخيك على ثقة فابذل له مالك ويدك ، وصافِ مَن صافاه ، وعاد مَن عاداه ، واكتم

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(١) ابو جعفر الثاني : هو الامام محمد الجواد ـ ع ـ

(٢) اخوان المكاشرة : الذين يظهرون التبسم والاستبشار .

سرّه ، وأظهر منه الحسن ، وأعلم ايها السائل أنهم أقلّ من الكبريت الأحمر(٣) .

واما اخوان المكاشرة فانك تصيب منهم لذّتك ولا تقطعنّ ذلك منهم ، ولا تطلبنّ ما وراء ذلك من ضميرهم ، وابذل ما بذلوا لك من طلاقة الوجه وحلاوة اللسان .

٢ ـ باب حدود الأخوة

١ ـ عن أبي عبدالله(٤) عليه السلام ، قال : الصداقة محدودة ، فمن لم يكن فيه تلك الحدود فلا تنسبه الى كمال ؛ أولها : ان تكون سريرته وعلانيته واحدة . والثانية : ان يريك زينك زينة وشينك شينه . والثالثة : لا يغيّره مال ولا ولد . والرابعة ؛ ان لا يُمسك شيئاً مما تصل اليه مقدرته . والخامسة : [ان] لا يسلمك عن[د] النكبات .

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(٣) الكبريت الأحمر : هو الذهب الاحمر ، يضرب لمن يعرف جوده .

(٤) ابو عبدالله : هو الامام جعفر الصادق ـ ع ـ

٣ ـ باب الشفقة على الأخوان

١ ـ قال ابو عبدالله ـ عليه السلام ـ : ان لله في خلقه نيّة ، وأحبّها اليه أصلبها ، وأرقّها على اخوانه ، وأصفاها من الذنوب .

٤ ـ باب اتخاذ الأخوان

١ ـ عن ابي عبدالله ـ عليه السلام ـ قال : قال رسول الله ـ صلى الله عليه وآله ـ : لا يدخل الجنة رجل ليس له فرط(٥) ؟ قيل : يا رسول الله ولكنّا فرط ؟ قال : نعمّ ، انّ من فرط الرجل أخاه في الله .

٥ ـ باب اجتماع الأخوان في محادثتهم

١ ـ عن ابي عبدالله ـ عليه السلام ـ قال : تجلسون وتحدّثون ؟ قال : قلت : نعم . جُعلت فداك . قال ؟ قال : تلك المجالس أحبّها ، فأحيوا أمرنا يا فُضيل ، فرحم الله من أحيا أمرنا يا فضيل ؟ مَن ذكرنا او ذُكرنا عنده فخرج من عينه مثل جناح الذباب غفر الله ذنوبه ، ولو كانت اكثر من زبد البحر .

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(٥) الفرط : المتقدم الذي يرد قبل الآخرين .

٢ ـ علي بن ابراهيم ، عن ابيه ، عن الحسن بن علي بن فضال ، عن عبدالله بن مسكان ، عن ميسر ، عن ابي جعفر الثاني ـ عليه السلام ـ قال لي : أتخلون وتحدّثون وتقولون ما شئتم ؟ فقلت : اي ـ والله ـ لنخلو ونتحدّث ونقول ما شئنا ؛ فقال : اما والله لوددت أني معكم في بعض تلك المواطن ؛ اما والله اني لأحبُّ ريحكم وأرواحكم ، وأنكم على دين الله ودين ملائكته ، فأعينونا بورع واجتهاد ٠ ـ

٣ ـ عن ابي جعفر الثاني ـ عليه السلام ـ قال : رحم الله عبداً أحيا ذكرنا ، قلت : ما إحياء ذكركم ؟ قال : التلاقي والتذاكر عند أهل الثبات ٠

٤ ـ علي بن ابراهيم ، عن النوفلي ، عن السكوني ، عن ابي جعفر ، عن آبائه ـ عليهم السلام ـ ان علياً ـ عليه السلام ـ كان يقول : أنّ لقى(٦) الأخوان مغنم جسيم ٠

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(٦) اللقى : اللقاء ٠

٥ ـ عن فضيل بن يسار ، قال : قال لي أبو جعفر (٧) عليه السلام ، أتتجالسون ؟ قلنا : نعم ؛ قال واهاً لتلك المجالس .

٦ ـ عن خثيمة ، قال : دخلت على ابي عبد الله ـ عليه السلام ـ لأودّعه ؛ وأنا أريد الشخوص ، فقال : أبلغ موالينا السلام ، وأوصهم بتقوى الله العظيم ، وأوصهم ان يعود غنيُّهم على فقيرهم ، وقويُّهم على ضعيفهم ، وان يشهد حيُّهم جنازة ميِّتهم ، وان يتلاقوا في بيوتهم ، فأنَّ في لقاء بعضهم بعضاً حياة لأمرنا ؛ ثم قال : رحم الله عبداً أحيا أمرنا ، ياخثيمة: انّا لا يغني عنهم من الله شيئا الا بالعمل ، وانَّ ولآيتنا لا تدرك الا بالعمل ، وانَّ اشدَّ الناس حسرة يوم القيامة رجل وصف عدلا ثم خالف الى غيره .

٧ ـ عن السكوني ، عن ابي جعفر ، عن ابيه ، عن آبائه ـ عليهم السلام ـ عن النبي ـ صلى الله عليه وآله ـ قال: ثلاثة راحة المؤمن ؛ التهجد (٨) آخر الليل ، ولقاء الاخوان ، والافطار من الصيام .

(٧) ابو جعفر : هو الامام الباقر ـ ع ـ
(٨) التهجد : صلاة الليل .

٨ ـ عن شعيب العقرقوفي ، قال : سمعت ابا عبد الله ـ عليه السلام ـ يقول لأصحابه وأنا حاضر : اتقوا الله وكونوا اخواناً بررة متحابين في الله ، متواصلين ، متراحمين ؛ تزاوروا ، وتلاقوا ، وتذاكروا أمرنا ، وأحيوه .

٦ ـ باب مواساة الأخوان بعضهم لبعض

١ ـ عن علي بن عقبة ، عن الوصافي ، عن أبي جعفر ـ عليه السلام ـ قال : قال لي : ياأبا اسماعيل ، أرأيت فيما قبلكم اذا كان الرجل ليس له رداء ، وعند بعض اخوانه فضل رداء يطرح عليه حتى يصيب رداء ؟ قال : قلت لا ؛ قال : فاذا كان ليس عنده ازار يوصل اليه بعض اخوانه بفضل ازارحتى يصيب ازاراً ؟ قلت : لا ؛ فضرب بيده على فخذه ، ثم قال : ماهؤلاء بأخوة .

٢ ـ عن المفضل بن عمر ، قال : قال ابو عبد الله ـ عليه السلام ـ اختبر شيعتنا في خصلتين ، فان كانت فيهم ، والا فأعزب (٩) ثم اعزب ؛ قلت : ماهما ؟ قال : المحافظة

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(٩) اعزب : ابعد .

على الحملوات في مواقيتهن ، والمواساة (١٠) للاخوان وان كان الشيء قليلا .

٣ ـ عن اسحاق بن عمار ، قال : كنت عند ابي عبد الله ـ عليه السلام ـ فذكر مواساة الرجل لأخوانه ومايجب لهم عليه ، فدخلني من ذلك أمر عظيم ، عرف ذلك في وجهي ، فقال : انما ذلك اذا قام القائم (١١) وجب عليهم ان يجهّزوا اخوانهم وان يقوّوهم .

٤ ـ وعنه ، عن أبيه ، عن محمد بن أبي عمير ، عن خلاد السندي ، رفعه ، قال : أبطأ على رسول الله ـ صلى الله عليه وآله ـ رجل فقال : ماأبطأ بك ؟ فقال : العري يارسول الله ؟ فقال : اما كان لك جار له ثوبان فيعيرك أحدهما ؟ فقال :بلى يارسول الله فقال : ماهذا لك بأخ .

٥ ـ وعنه عن ابيه ابراهيم ، عن محمد بن ابي عمير ، عن الفضل بن يزيد ، قال : قال ابو عبد الله ـ عليه السلام ـ : انظر ما أصبت فعد به على اخوانك ؟ فأن

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(١٠) المواساة بالمال .

(١١) القائم : الامام الثاني عشر « المهدي » ـ ع ـ

الله يقول : « انَّ الحسنات يُذهبنَ السيِّئآت » (١٢) قال ابو عبد الله ـ عليه السلام ـ : قال رسول الله ـ صلى الله عليه وآله ـ : ثلاثة لاتطيقها هذه الأمة المواساة للأخ في ماله، وانصاف الناس من نفسه، وذكر الله ـتعالى ـ على كل حال ، وليس هو سبحان الله والحمد لله ولا اله الا الله والله اكبر، فقط، ولكن ـاذا ورد على مايحرم ـ خاف الله .

٦ ـ عنه ، عن ابي عبد الله ـ عليه السلام ـ قال : درهم أعطيه أخي المسلم ، أحبُّ الىَّ من أن اتصدّق بمائة . وأكلة يأكلها أخي المسلم ، أحبُّ اليَّ من عتق رقبة .

٧ ـ عن أبي جعفر، محمد بن علي ـ عليه السلام قال : اجتمعوا ، وتذاكروا ، تحفُّ بكم الملائكة ، رحم الله من أحيا أمرنا .

٧ ـ باب حقوق الأخوان بعضهم على بعض

١ ـ سعد بن عبد الله ، عن محمد بن عيسى ، عن عبيد بن زكريا المؤمن عن داود بن حفص ، قال : كنا عند

(١٢) سورة هود : ١١٤ .

ابي عبد الله ـ عليه السلام ـ اذ عطس . فهبنا ان نشمته (١٣) فقال : الا تشمتّم ؟! أنّ من حق المؤمن على أخيه أربع خصال : اذا عطس ان يشمته ، واذا دعا ان يجيبه، واذا مرض أن يعوده ، واذا توفي ان يشيع جنازته .

٢ ـ عن أبان بن تغلب ، قال : كنت أطوف مع ابي عبد الله ـ عليه السلام ـ فعرض لي رجل من أصحابنا ، وقد سألني الذهاب معه في حاجة ، فأشار اليّ أن ادع ابا عبد الله ـ عليه السلام ـ واذهب اليه ، فبينا أنا اطوف اذ اشار اليّ أيضاً ، فرآه ابو عبد الله ـ عليه السلام ـ فقال يا أبان اياك يريد هذا ؟ قلت : نعم ، قال : ومن هو ؟ قلت رجل من أصحابنا ، قال : هو مثل ماأنت عليه ؟ قلت : نعم ، قال : فاذهب اليه ، فاقطع الطواف ؟ قلت وان كان طواف الفريضة ؟ قال : نعم ، قال : فذهبت معه ، ثم دخلت عليه بعد ، فسألته قلت : فأخبرني عن حق المؤمن على المؤمن ، قال : ياأبان دعه لا تريده، قلت: جعلت فداك فلم أزل أردّد عليه ، قال : ياابان : تقاسمه شطر مالك . ثم نظر فرأى ما دخلني ، قال : ياابان اما تعلم أنّ الله قد

(١٣) تشميت العاطس : الدعاء له ، وذكر الله تعالى .

ذكر المؤثرين على انفسهم (١٤) قلت : بلى ، جعلت فداك قال : اذا انت قاسمته فلم تؤثره بعد ، تؤثره اذا أنت أعطيته من النصف الآخر .

٣ ـ عن ابن اعين ، قال : كتب بعض اصحابنا يسألون ابا عبد الله ـ عليه السلام ـ عن اشياء ، وأمرني أن اسأله عن حق المسلم على أخيه ، فسألته فلم يجبني ، فلما جئت لأودعه ، قلت : سألتكم فلم تجبني ، قال : اني أخاف ان تكفروا . ان من اشد ماافترض الله على خلقه ثلاث خصال : انصاف المؤمن من نفسه حتى لايرضى لأخيه من نفسه الا مايرضى لنفسه ، ومواساة الأخ في المال ، وذكر الله على كل حال ، وليس سبحان الله والحمد لله ولااله الا الله ، ولكن عندما حرّم الله عليه فيدعه .

٤ ـ عن ابي عبدالله ـ عليه السلام ـ قال : قلت له : ما حق المسلم على المسلم ؟ قال له : سبع حقوق واجبات ما منها حق الا هو واجب عليه حقاً ، ان ضيّع منها شيئاً خرج من ولاء الله وطاعته ، ولم يكن لله

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(١٤) سورة الحشر : ٩ « ويؤثرون على أنفسهم ولو كان بهم خصاصة » .

فيه نصيب ، قلت له : جعلت فداك وما هـي ؟ قال : يا معلى ، اني عليك شفيق أخاف ان تضيع ولا تحفظ ، وتعلم ولا تعمل ، قلت له : لا قوة الا بالله . قال : أيسر حق منها ان تحب لله ما تحب لنفسك وتكره له ماتكره لنفسك . والحق الثاني : تجتنب سخطه وتتبع رضاه وتطيع أمره ، والحق الثالث : ان تعينه بنفسك ومالك ولسانك ويدك ورجلك . والحق الرابع : ان تكون عينه ودليله ومرآته وقميصه . والحق الخامس : لا تشبع ويجوع ، ولا تروى ويظمأ ، ولا تلبس ويعرى . والحق السادس : ان لا تكون لك امرأة وليس لأخيك امرأة ، ويكون لك خادم وليس لأخيك خادم ، وان تبعث خادمك فيغسل ثيابه ، ويصنع طعامه ، ويمهد(١٥) فراشه . والحق السابع : أن تبر (١٦) قسمه ، وتجيب دعوته ، وتعود مريضه ، وتشهد جنازته . واذا علمت ان له حاجة فبادره الى قضائها ولا تلجئه الى ان يسألكها ، ولكن بادره

(١٥) مهد الفراش : وطأه .
(١٦) بر القسم صدق فيه .

مبادرة ، فأذا فعلت ذلك وصلت ولايتك(١٧) بولايتـــه وولايته بولايتك .

٥ ـ ابن ابي عمير ، عن مرازم ، عن ابي عبـدالله ـ عليه السلام ـ قال : ما أقبح بالرجل ان يعرف أخـوه حقه ولا يعرف حق أخيه .

٨ ـ باب الأخ مرآة اخيه

١ ـ عن حفص بن غياث النخعي ، يرفعـه الى النبي ـ صلى الله عليه وآله ـ قال : المؤمـن مـرآة أخيه ، يميط (١٨) عنه الأذى .

٩ ـ باب اطعام الأخوان

١ ـ عن جعفر بن محمد ، عن ابيه ، عن آبائـه ـ عليهم السلام ـ قال : قال رسول الله ـ صلى الله عليـه آله ـ : من أطعم مؤمناً من جوع ، أطعمه الله من ثمـار الجنة . ومن سقاه من ظمأ سقاه الله مـن الرحيـق

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(١٧) الولاية : النصرة .

(١٨) اماط الأذى : نحاه وابعده .

المختوم(١٩) ومن كساه ثوباً لم يزل في ضمان الله ما دام على ذلك المؤمن من ذلك الثوب هدبة أو سلك (٢٠) . والله لقضاء حاجة المؤمن أفضل من صيام شهر واعتكافه .

٢ ـ عن هشام بن الحكم ، عن ابي عبدالله ـ عليه السلام ـ قال : إنّ من أحبّ الأعمال الى الله ـ عزّ وجلّ ـ إدخال السرور على المؤمن ، وإشباع جوعته ، وتنفيس(٢١) كربته ، وقضاء دينه .

٣ ـ عن ابي جعفر ـ عليه السلام ـ قال : لأكلة اطعمها أخاً لي في الله ـ عزّ وجلّ ـ أحبُّ اليّ من أن أشبع عشرة مساكين ، ولئن اعطي أخاً لي في الله ـ عزّ وجلّ ـ عشرة دراهم أحبُّ اليّ من أن اعطي مائة درهم للمساكين .

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(١٩) اشارة الى الآية ٢٥ من سورة المطففين ؛ « يسقون من رحيق مختوم » والرحيق هو الشراب الخالص ، والمختوم « ختامه مسك » هو الذي ختمت أوانيه بمسك .

(٢٠) الهدبة : خمل الثوب ، والسلك : الخيط .

(٢١) التنفيس : الترفيه .

٤ ـ وعن ابي حمزة ، قال : قال ابو جعفر ـ عليه السلام ـ : ثلاثة من أفضل الاعمال : شبعة جوعة المسلم ، وتنفيس كربته ، وتكسو عورته .

٥ ـ وعن ابي حمزة ، عن ابي جعفر ـ عليه السلام ـ قال : قال رسول الله ـ صلى الله عليه وآله ـ : من أطعم ثلاثة نفر من المسلمين أطعمه الله من ثلاث جنان ؛ في ملكوت السماء ، والفردوس ، وجنة عدن غرسها ربنا بيده .

٦ ـ عن ابي بصير ، قال : قال ابو عبدالله ـ عليه السلام ـ لئن أطعم رجلاً من المسلمين أحبُّ اليَّ من ان اطعم أفقاً من الناس ، فقلت : وما الافق ؟ قال : مائة الف او يزيدون .

٧ ـ وعنه ، عن ابي عبدالله ـ عليه السلام ـ قال : ذكر اصحابُنا الاخوان ، فقلت : ما أتغدّى ولا أتعشّى الا ومعي اثنان او ثلاثة او أقل او اكثر ، فقال ابو عبدالله ـ عليه السلام ـ : فضلهم عليك أعظم من فضلك عليهم ، فقلت : جعلت فداك ، كيف وأنا اطعمهم

طعامي ، وأنفق عليهم مالي ، ويخدمهم خدمي وأهلي ؟ قال : انهم اذا دخلوا عليك دخلوا عليك برزق كثير ،واذا خرجوا خرجوا بالمغفرة لك .

١٠ ـ باب تلقيم الأخوان

١ ـ عن داود الرقي ، عن رباب امرأته ، قالت : اتخذت خبيصا (٢٢) فأدخلته على ابي عبدالله ـ عليه السلام ـ وهو يأكل ، فوضعت الخبيص بين يديه ، وكان يلقمّ أصحابه ، فسمعته يقول : من لقمّ(٢٣) مؤمناً لقمة حلاوة صرف الله عنه مرارة يوم القيامة..

١١ ـ باب منفعة الأخوان

١ ـ عن عبدالله بن ابراهيم الغفاري ، عن جعفر بن ابراهيم ، عن جعفر بن محمد(٢٤) ـ عليه السلام قال : سمعته يقول : اكثروا من الأصدقاء في الدنيا ، فانهم ينفعون في الدنيا والآخرة ؟ اما الدنيا فحوائج يقومون

(٢٢) الخبيص : طعام معمول من التمر والزبيب والسمن .
(٢٣) التلقيم : الأطعام .
(٢٤) هو الامام الصادق ، ابو عبدالله ـ ع ـ

بها ، واما الآخرة فأنّ اهل جهنمّ قالوا « فما لنا من شافعين ، ولا صديق حميم » (٢٥) .

١٢ ـ باب استفادة الأخوان

١ ـ عن احمد بن ادريس ، عن احمد بن محمد ، عن بعض اصحابنا ، قال : قال ابو عبدالله ـ عليه السلام ـ استكثروا من الأخوان ، فأن لكل مؤمن دعوة مستجابة ، وقال : استكثروا من الاخوان فانّ لكل مؤمن شفاعة ، وقال : اكثروا من مؤاخاة المؤمنين فأنّ لهم عند الله يداً يكافيهم بها يوم القيامة .

٢ ـ محمد بن يزيد ، قال : سمعت الرضا ـ عليه السلام ـ يقول : من استفاد أخاً في الله فقد استفاد بيتاً في الجنة .

١٣ ـ باب المؤمن اخو المؤمن

١ ـ عن فضيل بن يسار ، قال : سمعت ابا عبدالله ـ عليه السلام ـ يقول : المسلم أخو المسلم ، لا يظلمه ولا يخذله .

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(٢٥) سورة الشعراء : ١٠٠ و ١٠١ .

٢ ـ وعنه ، عن ابي بصير ، قال : سمعت ابا عبدالله ـ عليه السلام ـ يقول : المؤمن أخو المؤمن كالجسد الواحد ، ان اشتكى شيئاً منه وجد الم ذلك في سائر جسده وأرواحهما روح واحدة ، وان روح المؤمن لأشد اتصالا بروح الله من اتصال شعاع الشمس بها ، ودليله ، لا يحزنه ، ولا يظلمه ، ولا يغتابه ، ولا يعده عدة فيخلفه .

١٤ ـ باب افادة الأخوان بعضهم بعضاً

١ ـ عن ابي عبد الله ـ عليه السلام ـ قال : سمعته يقول : المؤمنون خدم ، بعضهم لبعض ، قلت : وكيف يكون خدماً بعضهم لبعض ، قال : يفيد بعضهم بعضاً .
الحديث .

١٥ ـ باب هجر الأخوان

١ ـ عن داود بن كثير ، قال : سمعت ابا عبد الله ـ عليه السلام ـ يقول : قال أبي : قال رسول الله ـ صلى الله عليه وآله ـ : ايما مسلمين تهاجرا فمكثا ثلاثاً لا يصطلحان الا كانا خارجين من الاسلام ، ولم يكن بينهما

ولاية ، فأيهما سبق الى كلام أخيه كان السابق الى الجنة يوم الحساب .

١٦ ـ باب استيحاش الأخوان بعضهم من بعض

١ ـ عن يونس بن عبد الرحمن ، عن كليب بن معاوية ، قال : سمعته يقول : ماينبغي للمؤمن ان يستوحش الى أخيه فمن دونه . المؤمن عزيز في دينه .

١٧ ـ باب محبة الأخوان

١ ـ عن أبي عبد الله ـ عليه السلام ـ قال : قد يكون حب في الله ورسوله ، وحب في الدنيا ، فما كان في الله ورسوله فثوابه على الله ، وما كان في الدنيا فليس بشيء .

٢ ـ وقال ابو جعفر ـ عليه السلام ـ : لو أن رجلا أحب رجلا في الله لأثابه الله على حبه ، وان كان المحبوب في علم الله من أهل النار . ولو أنّ رجلا أبغض رجلا لله لأثابه الله على بغضه اياه ، وان كان المبغض في علم الله من أهل الجنة .

٣ ـ وعن ابي جعفر ـ عليه السلام ـ قال : اذا أردت ان تعلم أنّ فيك خيراً فأنظر الى قلبك ، فان كان يحب أهل طاعة الله ويبغض أهل معصيته ، ففيك خير ، والله يحبُّك . وان كان يبغض اهل طاعة الله ، ويحب أهل معصيته فليس فيك خير ، والله يبغضك ، والمرءُ مع من أحب .

٤ ـ عن عبد الله بن القسم الجعفري ، قال : سمعت أبا عبد الله ـ عليه السلام ـ يقول : حب الابرار (٢٦) للأبرار ثواب للأبرار ، وبغض الفجار (٢٧) للأبرار فضيلة للأبرار ، وحب الفجار للأبرار زين للأبرار ، وبغض الابرار للفجار خزي للفجار .

٥ ـ عن حمران بن أعين ، عن أبي عبد الله ـ عليه السلام ـ قال له : ياحمران انّ لله عموداً من زبرجد ، أعلاه معقود بالعرش ، وأسفله في تخوم (٢٨) الأرضين السابعة . عليه سبعون الف قصر ، على كل قصر

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(٢٦) الأبرار : جمع البر وهو التقي .
(٢٧) الفجار : جمع الفاجر وهو ضد البر .
(٢٨) التخوم : الحدود ؛ جمع التخم وهو منتهى الأرض .

سبعون الف مقصورة ، في كل مقصورة سبعون الف حوراء ، قد أعدّ الله ذلك للمتحابين في الله والمبغضين في الله .

١٨ ـ باب ثواب التبسم في وجوه الأخوان

١ ـ قال ابو الحسن الرضا ـ عليه السلام ـ من خرج في حاجة ، ومسح وجهه بماء الورد ، لم يرهق وجهه قتر (٢٩) ولا ذلة . ومن شرب من سؤر (٣٠) أخيه المؤمن ـ يريد بذلك التواضع ـ أدخله الله الجنة البتة (٣١) . ومن تبسّم في وجه أخيه المؤمن كتب الله له حسنة ، ومن كتب الله له حسنة لم يعذّبه .

٢ ـ عن جابر بن يزيد ، عن أبي جعفر ـ عليه السلام ـ قال : تبسم الرجل في وجه أخيه حسنة ، وصرفه القذى (٣٢) عنه حسنة . وماعبد الله بشيء أحب اليه من ادخال السرور على المؤمن .

٣ ـ عن أبي عبد الله ـ عليه السلام ـ قال : من أخذ عن وجه أخيه المؤمن قذاة ، كتب الله له عشر حسنات

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(٢٩) القتر : ما يغشى الوجه من غبرة الكرب والموت .
(٣٠) السؤر : البقية .
(٣١) البتة : قطعاً .
(٣٢) القذى : ما يسقط في العين أو الشراب .

• ومن تبسم في وجه أخيه كانت له حسنة •

١٩ ـ باب ثواب قضاء حوائج الاخوان

١ ـ عن أبي عبد الله عليه السلام ـ قال : من ذهب مع اخيه في حاجة قضاها أو لم يقضها ، كان كمن عبدالله •

٢ ـ عن المفضّل ، عن أبي عبد الله ـ عليه السلام ـ قال : لي ؛ يامفضل اسمع ماأقول لك ، واعلم انه الحق واتبعه ، وأخبر به علية (٣٣) اخوانك • قلت وماعلية اخواني ؟ قال : الراغبون في قضاء حوائج اخوانهم ، قال : ثم قال : ومن قضى لأخيه المؤمن حاجة ، قضى الله له يوم القيامة مائة الف حاجة ، اوله الجنة له • ومن ذلك أن يدخل له قرابته ومعارفه واخوانه الجنة ، بعد ان لا يكونوا أنصاباً ، فكان مفضل اذا سأل الحاجة أخاً من اخوانه ، فقال له : اما تشتهي أن تكون من علية الاخوان ؟

٣ ـ عن ابى عبد الله ـ عليه السلام ـ قال : قضاء حاجة المؤمن خير من عتق الف رقبة ، وخير من حملان (٣٤) الف فرس في سبيل الله •

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(٣٣) علية الناس : الاشراف ؛ جمع علي وهو الشريف الرفيع •

(٣٤) الحملان : مصدر حمل •

٤ ـ عن أبي حمزة الثمالي ، عن أبي عبد الله ـ عليه السلام ـ قال : من قضى لمسلم حاجة ، كتب الله له عشر حسنات ، ومحا عنه عشر سيئات ، ورفع له عشر درجات ، وأظله الله في ظل [عرشه] يوم لاظل الا ظله (٣٥) .

٥ ـ عن جعفر بن محمد ـ عليه السلام ـ عن أبيه ـ عليه السلام ـ قال : قال رسول الله ـ صلى الله عليه وآله ـ : قال الله ـ تعالى ـ : المؤمنون اخوة ، يقضي بعضهم حوائج بعض ، وأقضي حوائجهم يوم القيامة .

٦ ـ عن ابي عبد الله ـ عليه السلام ـ قال : يؤتى بعبد يوم القيامة ، ليست له حسنة ، فيقال له : أذكر تذكر هل لك من حسنة ؟ قال فيذكر فيقول : يارب مالي من حسنة الا انّ فلاناً عبدك المؤمن مرّ بي فطلب ماء يتوضأ به ليصلّي فأعطيته . ، قال : فيدعى بذلك العبد المؤمن ، فيذكر ذلك فيقول : نعم يارب مررت به فطلبت مه فأعطاني ، فتوضّأت ، فصليت لك فيقول الربُّ ـ تباوك وتعالى ـ : قد غفرت لك ، أدخلو عبدي الجنة .

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(٣٥) أي : يوم القيامة .

٧ ـ عن أبي جعفر ـ عليه السلام ـ قال : قال رسول الله ـ صلى الله عليه وآله ـ : ان لله عباداً يحكمهم في جنته . قيل يارسول الله : ومن هؤلاء الذين يحكمهم الله في جنته ؟ قال : من قضى لمؤمن حاجة بينه وبينه .

٢٠ ـ باب النهي عن سؤال الأخوان الحوائج

١ ـ عن يونس ، رفعه ، قال : قال ابو عبد الله ـ عليه السلام ـ : لاتسألوا اخوانكم الحوائج فيمنعوكم ، فتغضبون وتكفرون .

٢١ ـ باب زيارة الأخوان

١ ـ عن بكر بن محمد الازدي ، قال : سمعت ابا عبد الله ـ عليه السلام ـ يقول : مازار مسلم أخاه في الله ـ عزّ وجلّ ـ الا ناداه الله ـ عزوجل ـ : أيها الزائر : طبت وطابت لك الجنّة .

٢ ـ عن ابي عبد الله ـ عليه السلام ـ قال : ثلاثة من خالصة الله ـ عزّ وجل ـ يوم القيامة : رجل زار اخاه في الله ـ عزّ وجلّ ـ فهو : زوار الله ـ عزوجل ـ على الله ان يكرم زواره ، ويعطيه ماسأل . ورجل دخل المسجد فصلي ثم عقب فيه انتظاراً للصلاة الاخرى : فهو ضيف الله ـ عز وجل ـ وحق على الله ان يكرم ضيفه . والحاج

والمعتمر (٣٦) ، فهما وفد الله ـ عزّ وجلّ ـ وحق على الله ـ جلّ ذكره ـ أن يكرم وفده .

٣ ـ عن ابي عبد الله ـ عليه السلام ـ قال: التواصل بين الاخوان ـ في الحضر ـ التزاور . والتواصل بينهم ـ في السفر ـ التكاتب (٣٧) .

٤ ـ عن ابي حمزه الثمالي ، عن ابي عبد الله ـ عليه السلام ـ قال : من زار أخاه لله ـ لاغير ـ التماس موعد الله ، وتنجّز ماعند الله ، وكل الله به سبعين الف ملك ينادونه : الا طبت وطابت لك الجنة .

٥ ـ عن ابي حمزة الثمالي ، عن ابي عبدالله ـ عليه السلام ـ قال : من زار أخاه بظهر المصر(٣٨) نادى منادٍ من السماء : الا انّ فلانَ بن فلان من زوّار الله . قال : سمعت ابا عبدالله ـ عليه السلام ـ يقول : ما زار المسلم اخاه المسلم في الله الا ناداه الله ـ عزّ وجلّ ـ : أيها الزائر طبت وطابت لك الجنّة .

٦ ـ عن معاوية بن عمار ، قال : قال ابو عبدالله

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(٣٦) اعتمر : ادى العمرة .
(٣٧) التكاتب : المراسلة .
(٣٨) ظهر المصر : خارج البلد .

ـ عليه السلام ـ زر أخاك في الله ، فانما منزلة أخيك منزلة يديك تدور هذه عن هذه ، وهذه عن هذه .

٧ ـ عن ابي عبدالله ـ عليه السلام ـ قال : من زار اخاه في الله جاء يوم القيامة يخطو بين قباطيّ من نور ، لا يسرُّ بشيء الا أضاء له ، حتى يقف بين يدي الله ـ تعالى ـ فيقول له ـ عزّ وجلّ ـ : مرحباً ، فاذا قال له مرحباً أجزل له العطية .

٨ ـ عن أبي جعفر ، عن أبيه ـ عليهما السلام ـ قال : قال رسول الله ـ صلى الله عليه وآله ـ سر سنين برّ والديك ، سرْ ستة صل رحمك ، سر ميلاً (٣٩) عُد مريضاً ، سر ميلين شيّع جنازة ، سرْ ثلاثة أميال أجب دعوة ، سرْ أربعة أميال زرْ أخاً في الله ، سرْ خمسة أميال انصر مظلوماً ، سرْ ستة أميال أغث ملهوفاً ، وعليك بالاستغفار .

٢٢ ـ باب العناية بالاخوان

١ ـ عن ابي عمران الحلبي ، قال : قال ابو عبدالله ـ عليه السلام ـ : احقُّ من ذكرت من اخوانك من لا ينساك ، وأحق من عنيت به من نفعه لك

(٣٩) الميل : ١٨٦٠ متراً .

وضرره على عدوك وأحق من صبرت عليه من لابدّ لك منه .

٢٣ ـ باب مصافحة الأخوان

١ ـ عن اسحاق بن عمار ، عن ابي عبدالله ـ عليه السلام ـ قال : انّ الله ـ عزّ وجلّ ـ لا يقدر أحدٌ قدره، وكذلك لايقدر قدر نبيه، وكذلك لايقدر قدر المؤمن ، انه ليلقى أخاه فيصافحه فينظر الله ـ عزّ وجلّ ـ اليهما والذنوب تحاتّ(٤٠) عن وجوههما حتى يفترقا ، كما تحات الريح الشديدة الورق عن الشجر .

٢ ـ عن جابر ، قال : قال رسول الله ـ صلى الله عليه وآله ـ : اذا لقي أحدكم أخاه فليصافحه وليسلم عليه ، فأنّ الله اكرم بذلك الملائكة ما صنعوا بصنع الملائكة .

٢٤ ـ باب ادخال السرور على المؤمن

١ ـ عن خلف بن حماد ، يرفع الحديث الى احدهما(٤١) ـ عليهما السلام ـ قال : لا يرى أحدكم اذا ادخل السرور على اخيه انه أدخله عليه فقط ، بل

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(٤٠) تحاتت الشجرة : تساقط ورقها .

(٤١) احدهما : الامام الباقر ، أو الامام الصادق ـ ع ـ

والله علينا ، بل والله على رسول الله ـ صلى الله عليه وآله ـ .

٢ ـ عن عبدالله بن الوليد الوصافي ، قال : سمعت أبا جعفر ـ عليه السلام يقول : فيما ناجى الله به عبده موسى ، قال : انّ لي عباداً أبيحهم جنتي ، وأحكمهم فيها ، قال : يا ربّ ومن هؤلاء الذين تبيحهم جنتك وتحكمهم فيها ؟ قال : من أدخل على مؤمن سروراً .

٣ ـ عن جعفر بن محمد ، عن علي بن الحسين ـ عليهم السلام ـ قال : قال رسول الله ـ صلى الله عليه وآله ـ : انّ احبّ الاعمال الى الله ـ تعالى ـ ادخال السرور على المؤمن .

٤ ـ عن جميل ، وغيره ، عن ابي عبدالله ـ عليه السلام ـ قال : سمعناه يقول : انّ من أحبّ الاعمال الى الله ـ تعالى ـ ادخال السرور على المؤمن .

٥ ـ لوط بن اسحاق ، عن ابي عبدالله ـ عليه السلام ـ عن ابيه ، عن جده ، قال : قال رسول الله ـ صلى الله عليه وآله ـ : ما من عبد يُدخل على أهل بيت سروراً الاّ خلق الله من ذلك السرور خلقاً يجيئه

يوم القيامة ، كلما مرّت شديدة يقـــول : ياوليّ الله لاتخف ، فيقول : من أنت ، فلو انّ الدنيا كانت لـــي ما رأيتها لك شيئاً ؟! فيقول : انا السرور الذى أدخلتـــه على آل فـلان .

٦ ـ عن صفوان بن مهران الجمّال ، قال : سمعت أبا عبدالله ـ عليه السلام ـ يقول : انّ ممّا يحبّ الله من الاعمال ادخال السرور على المؤمن .

٧ ـ عن الربيع بن صبيح ، رفع الحديث الى النبي ـ صلى الله عليه وآله ـ : من لقي أخاه بمـــا يسرّه ليسرّه ؛ سرّه الله يوم يلقاه . ومن لقي أخاه بمـــا يسوؤه ليسوءه أساءه الله وبعّده يوم القيامة .

٨ ـ عن ابي عبدالله ـ عليه السلام ـ قال : مـن أدخل على أخيه سروراً أوصـــل ذلك ـ والله ـ الى رسول الله ـ صلى الله عليه وآله ـ ، ومـــن أوصـــل سروراً الى رسول الله ـ صلى الله عليه وآله ـ أوصـــله الى الله ، ومن أوصل ـ والله ـ الى الله حكمـــه الله ـ والله ـ يوم القيامة في الجنة .

٩ ـ عن أبي حمزة الثمالي ، قال : سمعت أبـــا جعفر ـ عليه السلام ـ يقول : قال رسول الله ـ صلى

الله عليه وآله ـ : من سرّ مؤمناً فقد سرّني ومن سرّني فقد سرّ الله .

٢٥ ـ باب البخل على الأخوان

١ ـ عن الرضا ـ عليه السلام ـ انه قال : قال علي بن الحسين ـ عليهما السلام ـ : اني لأستحي من ربي ان ارى الأخ من اخواني فأسأل الله له الجنة ، وأبخل عليه بالدينار والدرهم ، فأذا كان يوم القيامة قيل لي : لو كانت الجنة لك لكنت بها أبخل وأبخل وأبخل .

٢٦ ـ باب الشكوى الى الأخوان

١ ـ عن الحسن بن راشد ، قال : قال لي ابو عبدالله ـ عليه السلام ـ يا حسن ؟ اذا نزلت بك نازلة(٤٢) فلا تشكها الى احد من أهل الخلاف(٤٣) ، فانك إن فعلت ذلك شكوت ربك ، ولكن اذكرها لبعض اخوانك ، فانك لن تعدم خصلة من أربع : اما

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(٤٢) النازلة : الشديدة من شدائد الدهر تنزل بالناس .

(٤٣) اهل الخلاف : المخالفون الذين يخالفون عن الأمر .

اما تقوية بمال ، واما معونة بجاه ، واما مشورة برأي ، واما دعوة مستجابة . يا حسن : اذا سألت مؤمناً حاجة فهيء له المعاذير قبل ان يعتذر ، فان اعتذر ، فاقبل عذره ؟ وان ظننت أنّ الامور على خلاف ما قال . واذا سألت منافقاً ، حاجة ، فلا تقبل عذره ، وان عرفت عذره .

٢٧ ـ باب ثواب من فرح أخاه

١ ـ عن ابي عبدالله ـ عليه السلام ـ : من فرّح مسلماً ، خلق الله من ذلك الفرح صورة حسنة تقيه آفات الدنيا وأهوال الآخرة ، تكون معه في الكفن والحشر والنشر(٤٤) حتى توقفه بين يدي الله ، فيقول له : من أنت ؟ فو الله لو أعطيتك الدنيا لما كانت عوضاً لما قمت به ، فيقول : انا الفرح الذي ادخلته على أخيك في دار الدنيا .

٢٨ ـ باب لقاء الأخوان بما يسوؤهم

١ ـ عن الربيع بن صبيح ، رفع الحديث الى

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(٤٤) الحشر والنشر : يوم يحشر الناس وينشرون بعد الموت .

النبي ـ صلى الله عليه وآله ـ قال : من لقي أخاه بما يسوؤه ليسوءه أساءه بعدما يلقاه .

٢٩ ـ باب بر الاخوان

١ ـ عن دوست الواسطي ، قال : سمعت ابا عبدالله ـ عليه السلام ـ يقول : ان المؤمن اذا مات أدخل معه في قبره ستّ مثال(٤٥) فأبهاهنّ صورة ، وأحسنهنّ وجهاً ، وأطيبهنّ ريحاً ، وأهيؤهنّ هيئة(٤٦) عند رأسه ، فان اتى منكر ونكير من قِبَلِ يديه منعت التى بين يديه ، وان أتى من خلفه منعت التى من خلفه ، وان أتى عن يمينه منعت التى عن يمينه ، وان أتى من يساره ، منعت التى عن يساره ، وان أتى من عند رجليه ، منعت التى عند رجليه ، وان أتى من عند رأسه ، منعت التى عند رأسه ، قال : فتقول لهنّ التى هنّ أحسنهنّ صورة وأطيبهنّ ريحاً ، وأهيؤهنّ هيئة : من أنتنّ ؟ جزاكنّ الله عني خيراً ، قال : فتقول التى بين يديه : انا الصلاة ، وتقول

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(٤٥) المثال : الصورة .

(٤٦) أهيؤهن هيئة : أحسنهن .

التي من خلفه : انا الزكاة ، وتقول التي عن يمينه : انا الصيام ، وتقول التي عن يساره : انا الحج ، وتقول التي عن رجليه : انا برُّه بأخوانه المؤمنين ، فيقلن لها : من أنت ؟ فأنت أحسنتا صورة وأطيبنا ريحاً وأهيؤنا هيئة ، فتقول : انا الولاية لمحمد وآل محمد .

٢ ـ عن جميل بن درّاج ، عن ابي عبدالله ـ عليه السلام ـ قال : سمعته يقول : ان ممّا خصّ الله به المؤمن أن يعرّفه برّ اخوانه ، وان قلّ ، فليس البرُّ بالكثرة ، وذلك انّ الله يقول في كتابه « ويؤثرون على أنفسهم ولو كان بهم خصاصة »(٤٧) ثم قال : « ومن يوق شحّ نفسه فأولئك هم المفلحون »(٤٨) ، ومن عرّفه الله ذلك فقد أحبه الله ، ومن أحبه الله أوفاه أجره يوم القيامة بغير حساب ، ثم قال : يا جميل اِرو الحديث لأخوانك ، فأنّ فيه ترغيباً للبرّ .

(٤٧ و ٤٨) سورة الحشر : ٩

٣٠ ـ باب السعي في حوائج الأخوان

١ ـ عن ابي عبدالله ـ عليه السلام ـ قال : مشي المسلم في حاجة أخيه المسلم خيرٌ من سبعين طوافاً بالبيت.

٢ ـ عن ابي جعفر ـ عليه السلام ـ قال : أوحى الله ـ تعالى ـ الى موسى ـ عليه السلام ـ انّ من عبادي لمن يتقرّب بالحسنة ، فأحكمه في الجنة ؟ فقال موسى : يا ربّ ما تلك الحسنة ؟ قال : يمشي في حاجة أخيه المؤمن ، قضيتْ أو لم تقض .

٣ ـ عن ابي عبيدة الحذّاء ، قال : قال ابو جعفر ـ عليه السلام ـ : من مشى في حاجة أخيه المسلم ، أظله الله بخمسة وسبعين الف ملك ، ولم يرفع قدماً الا وكتب الله بها حسنة ، وحطّ عنه بها سيئة ، ورفع له بها درجة ، فاذا فرغ من حاجته كتب الله له ـ عزّ وجلّ ـ بها أجر حاج ومعتمر .

٤ ـ عن ابي عبدالله ـ عليه السلام ـ قال : من سعى في حاجة أخيه المسلم طلب وجه الله كتب الله له الف الف حسنة يغفر فيها لأقاربه وجيرانه ومعارفه

واخوانه ومن صنع اليه معروفاً في الدنيا ، ـ فاذا كان يوم القيامة قيل له أدخل النار فمن وجدته فيها صنع اليك معروفاً في الدنيا فأخرجه ـ بأذن الله الا ان يكون ناصباً(٤٩) .

٥ ـ عن أبي بصير ، عن ابي عبدالله ـ عليه السلام ـ قال : من سعى في حاجة أخيه المسلم فاجتهد فيها ، فأجرى الله قضاءها على يديه ، كتب الله له حجة وعمرة واعتكاف شهرين في المسجد الحرام وصيامهما ، فان اجتهد فلم يجر الله قضاءها على يديه كتب الله له حجة وعمرة .

٦ ـ عن ابي علي الحرّاني ، قال : قال ابو عبدالله ـ عليه السلام ـ من ذهب مع أخيه في حاجة ، قضاها أو لم يقضها ، كان كمن عبدالله عمره ، فقال له رجل : أخرج مع أخي في حاجة وأقطع الطواف ؟ فقال : نعم .

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(٤٩) النصب : المعاداة . والناصب : الذي يعادي أهل البيت ـ عليهم السلام ـ

٧ ـ عن ابي عبدالله ـ عليه السلام ـ قال : مشي الرجل في حاجة أخيه المسلم يكتب له عشر حسنات ، ويمحى عنه عشر سيئات ، ويرفع له عشر درجات ، وقال ولا أعلمه الا قال : ويعدل عشر رقاب ، وأفضل من اعتكاف في المسجد الحرام .

٨ ـ عن معمّر بن خلاّد ، قال : سمعت أبا الحسن ـ عليه السلام ـ يقول : ان لله عباداً في الارض يسعون في حوائج الناس ، هم الآمنون يوم القيامة ، ومن أدخل على مؤمن سروراً فرّج الله قلبه يوم القيامة .

٩ ـ علي بن الحكم ، عن أصحابه ، قال : قال ابو عبدالله ـ عليه السلام ـ : من مشى مع قوم في حاجة ، فلم يناصحهم ، فقد خان الله ورسوله .

١٠ ـ عن صفوان الجمّال ، قال : كنت جالساً مع ابي عبدالله ـ عليه السلام ـ اذ دخل عليه رجل من مكة ، يقال له ميمون ، فشكا اليه تعذّر الكرى(٥٠) عليه ، فقال لي : قم فأعن أخاك ، فقمت معه ، فيسر الله كراه ، فرجعت الى مجلسي ، فقال ابو عبدالله : ما صنعت في حاجة أخيك ؟ فقلت : قضاها الله ـ تعالى ـ

(٥٠) كذا ـ وهو الكراء ، أي الأجرة .

بأبي وأمي أنت ، فقال : أما انك ان تعن أخاك المسلم أحبُّ اليَّ من طواف اسبوع بالبيت مبتدءاً ، ثم قال : ان رجلا اتى الحسن بن علي ـ عليهما الصلاة والسلام ـ فقال له : بأبي أنت وأمي ، أعني على قضاء حاجتي ، فانتقل وقام معه فمرَّ على الحسين ـ عليه السلام ـ وهو قائم يصلي ، فقال : أين كنت عن ابي عبدالله تستعينه على حاجتك ؟ قال : قد فعلت بأبي أنت وأمي ، فذكر انه معتكف ، فقال : اما انه لو أعانك كان خيراً له من اعتكافه(٥١) شهراً .

١١ ـ وعنه ، عن احمد بن محمد ، عن معمَّر بن خلاّد ، قال : سمعت أبا الحسن ـ عليه السلام ـ يقول : ان لله عباداً في الارض ، يسعون في حوائج الناس ، هم الآمنون يوم القيامة .

١٢ ـ عن محمد بن عجلان ، قال : سمعت أبا عبدالله ـ عليه السلام ـ يقول : قال الله ـ عزَّ وجلَّ ـ : خلقي عيالي ، فأحبهم اليَّ أعناهم(٥٢)

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(٥١) الاعتكاف : الاقامة والاحتباس في المسجد ولا يجوز الخروج منه واجتناب جميع ما يجتنبه المحرم .
ولا اعتكاف الا بصوم .

(٥٢) اعناهم : اشدهم عناية .

بأمورهم ، وأقومهم(٥٣) بشأنهم ، وأسعاهم(٥٤) في حوائجهم .

١٣ ـ عن اسحاق بن عمار ، عن أبي عبدالله ـ عليه السلام ـ قال : اذا مشى الرجل في حاجة أخيه المسلم ، فقضاها كان كعدل(٥٥) حجة وعمرة ، فان مشى فيها فلم تقض كانت كعدل عمرة .

٣١ ـ باب ثواب اقالة الأخ أخاه

١ ـ عن أبي عبدالله ـ عليه السلام ـ قال : ايما مسلم أقال(٥٦) مسلماً ندامة في بيع(٥٧) ، أقاله الله عثرته يوم القيامة .

٣٢ ـ باب اختبار الأخوان

١ ـ عن ابي عبدالله ـ عليه السلام ـ قال : لا تسم الرجل صديقاً ، وسمه معرفة حتى تخبره (٥٨) بثلاث خصال : حتى تغضبه فتنظر غضبه يخرجه من حق

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(٥٣) اقومهم : اشدهم قياماً .
(٥٤) اسعاهم : اشدهم سعياً .
(٥٥) العدل ـ بالكسر ـ : النظير والمثل ؛ الذي يعادله في المقدار .
(٥٦) الاقالة في البيع : رفع العقد ، وفسخ البيع .
(٥٧) الندامة : ان يفعل الشيء ثم يكرهه .
(٥٨) تخبره : تختبره وتمتحنه .

الى باطل ، وتسافر معه ، وتخبره بالدينار والدرهم .

٣٣ ـ باب الثقة بالاخوان

١ ـ عن ابي عبدالله ـ عليه السلام ـ قال : من كان الرهن عنده أوثق من أخيه فالله منه بريء .

٣٤ ـ باب صدق الاخاء

١ ـ عن السكوني ، عن ابي جعفر ، عن أبيه ـ عليهما السلام ـ قال : قال رسول الله ـ صلى الله عليه وآله ـ : اذا أحب احدكم أخاه المسلم ، فليسأله عن اسمه واسم ابيه وقبيلته وعشيرته ، فانه من حق الواجب وصدق الأخاء أن يسأله عن ذلك ، والا فهي معرفة حمقاء(٥٩) .

٣٥ ـ باب السعي في حوائج الاخوان بغير نية

١ ـ عن علي بن الحكم ، عن بعض أصحابنا ، قال ، قال ابو عبدالله ـ عليه السلام ـ : من مشى مع قوم في حاجة فلم يناصحهم(٦٠) فقد خان الله ورسوله .

٢ ـ عن ابي عبدالله ـ عليه السلام ـ قال : من سعى في حاجة أخيه بغير نية فهو لا يبالي قضيت ام لم

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(٥٩) معرفة حمقاء : جهلاء .

(٦٠) المناصحة : الصدق والاخلاص والمشورة والعمل .

غفر فقد تبوأ مقعده من النار (٦١) .

٣٦ ـ باب استذلال الأخوان

١ ـ عن منصور الصيقل ، والمعلى بن خنيس ، قالا : سمعنا ابا عبدالله ـ عليه السلام ـ يقول : قال رسول الله ـ صلى الله عليه وآله ـ : قال الله تعالى اني لحرب لمن استذل(٦٢) عبدي المؤمن ، واني اسرع الى نصرة أوليائي ، فما ترددت في شيء انا فاعله كترددي في موت عبدي المؤمن ، اني لأحب لقاءه ، وهو يكره الموت فأصرفه عنه ، وانه ليدعوني فأجيبه ، وانه ليسألني فأعطيه ، ولو لم يكن في الدنيا الا واحد من عبيدي مؤمن لاستغنيت به عن جميع خلقي ، ولجعلت له من ايمانه أنساً لا يستوحش الى أحد .

٣٧ ـ باب من دهن (٦٣) أخاه

١ ـ عن ابي عبدالله ـ عليه السلام ـ من دهن مسلماً كتب الله له بكل شعرة نوراً يوم القيامة .

٣٨ ـ باب حب الأخوان

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(٦١) تبوأ مقعده من النار : نزل منزله من النار .
(٦٢) استذل : أذل .
(٦٣) التدهين : التطلي بالدهن ، أي الرائحة والطيب .

١ ـ عن الفضيل بن يسار ، عن ابي عبدالله ـ عليه السلام ـ قال : من حب الرجل دينه حبه لأخوانه .

٣٩ ـ باب الوقيعة (٦٤) في الأخوان

١ ـ عن اسباط بن محمد ، رفعه الى النبي ـ صلى الله عليه وآله ـ قال : أخبركم بالذي هو شر من الزنا ؟ وقع الرجل في عرض أخيه .

٢ ـ عن الرضا ـ عليه السلام ـ قال : ان الرجل ليصدق على أخيه ، فيناله من صدقه عنت(٦٥) ، فيكون كذاباً عند الله ، وان الرجل ليكذب على أخيه يريد به نفعه فيكون عند الله صادقاً .

٤٠ ـ باب الدعاء للاخوان

١ ـ عن سليمان بن خالد ، قال : قال ابو عبدالله ـ عليه السلام ـ : أربعة لا ترد لهم دعوة : الأمام العادل لرعيته ، والاخ لاخيه بظهر الغيب ، يوكل به ملك يقول : ولك مثل ما دعوت لأخيك ، والوالد لولده ،

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(٦٤) الوقيعة في الناس : اغتيابهم .

(٦٥) العنت : الوقوع في أمر شاق .

والمظلوم ، يقول الربُّ ـ تبارك وتعالى ـ وعزتي وجلالي لأنتصرنَّ لك ولو بعد حين .

٢ ـ عن داود بن فرقد ، عن أبي عبدالله ـ عليه السلام ـ قال : ثلاثة تحت ظلِّ عرش الله يوم القيامة : رجل أحبَّ لأخيه ما يحبُّ لنفسه ، ورجل بلغه أمر فلم يتقدم ولم يتأخر حتى يعلم ان ذلك الأمر لله فيه رضاه أو سخط ، ورجل لم يعب الناس بأمر حتى يتبين ان ذلك العيب ليس فيه ، فانه كلما أصلح من نفسه عيباً بدأ منه آخر .

٤١ ـ باب ملاطفة الأخوان

١ ـ عن زيد بن أرقم ، قال : قال رسول الله ـ صلى الله عليه وآله ـ ما في أمتي عبد ألطف اخاً في الله بشيء من لطف الا أخدمه(٦٦) الله من خدم الجنة .

٢ ـ عن ابي عبدالله ـ عليه السلام ـ وحدثني علي بن ابراهيم ، عن أبيه ، عن النوفلي ، عن السكوني ، عن ابي جعفر ، عن أبيه ـ عليهما السلام ـ

(٦٦) اخدمه : اعطاه خادما .

قال : من قال لأخيه : مرحباً ، كتب الله له مرحبـــاً الى يوم القيامة .

٤٢ ـ باب كسوة الأخوان

١ ـ عن ابي عبدالله ـ عليه السلام ـ قال : من كسى أخاه كسوة أو ضيفه(؟) كان حقاً على الله ان يكسوه من ثياب الجنة ، وان يهوّن عليه سكرات الموت ، وان يوسع عليه في قبره ، وان يلقى الملائكة اذا خرج مـــن قبره بالبشرى ، وهو قول الله ـ تعالى ـ في كتابـــه « تتنزل عليهم الملائكة ألاّ تخافوا ولا تحزنوا وأبشروا بالجنة التى كنتم توعدون »(٦٧) ، ومن اكرم اخـــاه يريد بذلك الاخلاق الحسنة ، كتب الله له من كســـوة الجنة عدد ما في الدنيا ، من أولها الى آخرها ، ولـم

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(٦٧) في النسخة : « وتتلقاهم الملائكة الا تخافـــوا ولا تحزنوا وأبشروا بالجنة التي كنتم توعدون » . وفي الذكر [فصلت : ٣٠] « تتنزل ... الآية ». وبعض الحديث في كتاب البحار . والآية وتتلقاهم الملائكة هذا يومكم الذي كنتم توعدون[الانبياء ١٠٣].

يشبه(٦٨) من أهل الرياء ، وأشبه من أهل الكرم .
قال رسول الله ـ صلى الله عليه وآله ـ : من أشار على أخيه المسلم لعنته الملائكة حتى يشمه(٦٩) عنه ، يعني يكمده(٧٠) .

٤٣ ـ باب من يجب اجتناب مؤاخاته

١ ـ عن ابي عبدالله ـ عليه السلام ـ قال : قال علي بن ابي طالب ـ عليه السلام ـ : ينبغي للمسلم ان يجتنب مؤاخاة الكذاب ، انه يكذب حتى يجيء بالصدق فما يصدق .

٢ ـ عن الفضل بن ابي قرّة ، عن جعفر(٧١) عن ابيه(٧٢) ـ عليهما السلام ـ قال : كان أمير المؤمنين (٧٣) ـ عليه السلام ـ يقول على منبر الكوفة : يا معشر المسلمين : ليؤاخي المسلمُ المسلمَ ، ولا يؤاخيَّ الفاجر ولا الاحمق ولا الكذاب ، فان الفاجر يزين لك فعله ، ويحبّ انك تأتي مثله ، ولا يعينك على أمر دينك ولا دنياك ، فمدخله عليك

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(٦٨) (٦٩) (٧٠) : كذا في النسخة .
(٧١) جعفر : الامام الصادق ـ ع ـ
(٧٢) أبيه : الامام محمد الباقر ـ ع ـ
(٧٣) أمير المؤمنين : الامام علي بن أبي طالب ـ ع ـ

ومخرجه من عندك شين عليك . واما الاحمق فانه لا يطيع مرشداً ، ولا يستطيع صرف السوء عنك ، وربما أراد ان ينفعك فيضرك . بعده خيرٌ من قربه ، وسكونه خيرٌ من منطقه ، وموته خيرٌ من حياته . واما الكذّاب فانه لا ينفعك ، وجه عبس يسبب لك العداوة ، ويثبت لك السخائم(٧٤) في الصدور ، ويفشي سرك ، وينقل حديثك ، وينقل أحاديث الناس بعضهم الى بعض .

٣ ـ عن سدير الصيرفي ، قال : قال ابو جعفر ـ عليه السلام ـ لا تصدق ولا تواخ أربعة : الاحمق والبخيل والجبان والكذّاب ، اما الاحمق فانه يريد ان ينفعك فيضرك . واما البخيل فانه يأخذ منك ولا يعطيك ، واما الجبان فانه يهرب عنك وعن والديه ، واما الكذّاب فانه يصدق ولا يصدّق(٧٥) .

٤ ـ نوادر علي بن ابراهيم ، عن أبيه ، عن الجمال ، عمن رواه عن ابي عبدالله ـ عليه السلام ـ انه ذكر عنده رجل ، فعيب ، فقال له : من لك بأخيك

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(٧٤) السخائم : جمع السخيمة . وهي الحقد والضغينة .
(٧٥) كذا ـ ولعل الصحيح « لا يصدق ولا يصدق » .

كله ، وأي الرجال المهذب(٧٦) .

٥ ـ عن جعفر الاحمر ، قال : قال ابو عبدالله ـ عليه السلام ـ أي شيء معاشك ؟ قال : قلت : لي غلامان وجملان ، فقال : اشتر بذلك من اخوانك ، فانهم ان لم ينفعوك لم يضروك .

٦ ـ عن عبدالله بن سنان ، قال : قال لي ابو عبدالله ـ عليه السلام ـ : لا تثقن بأخيك كل الثقة ؛ فان صرعة الاسترسال(٧٧) لن تستقال(٧٨) .

٧ ـ عن ايوب بن منصور الصيقل ، عن ابي عبدالله ـ عليه السلام ـ ما بالكم يعادي بعضكم بعضاً ؟ اذا بلغ أحدكم عن أخيه شيء لا يعجبه فليلقه ، وليسأله ، فان قال : لم أفعله صدقه ، وان قال : قد فعلت ، استتابه .

٨ ـ عن عبدالرحمن بن الحجاج ، عن أبي عبدالله ـ عليه السلام ـ قال : اذا بلغك عن أخيك شيء ، فقال : لم اقله ، فاقبل منه فان ذلك توبة له .

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(٧٦) ومن شعر النابغة : ولست بمستبق أخاً لا تلمه + على شعث ، أي الرجال المهذب .

(٧٧) الاسترسال : الانبساط .

(٧٨) الاستقالة : طلب الاقالة . والاقالة بمعنى الصفح .

٩ ـ وعنه ، عن الحسن بن علي ، رفع الحديث الى أبي بصير ، قال : قال ابو عبدالله ـ عليه السلام ـ اذا بلغك عن أخيك شيء ، وشهد أربعون أنهم سمعوه منه ، فقال : لم أقل ، فاقبل منه .

١٠ ـ عن علي بن عقبة ، عن بعض أصحابنا ، عن ابي عبدالله ـ عليه السلام ـ قال : لا تبذل لأخيك من نفسك ما ضرره عليك اكثر من منفعته له .

١١ ـ عن ابي الجارود ، عن ابي عبدالله ـ عليه السلام ـ قال : يأتي على الناس زمان ليس فيه شيء أعز من أخ أنيس ، أو كسب درهم من حلال .

تمّ كتاب مصادقة الاخوان للشيخ الأجلّ الأفقه الصدوق ، رئيس المحدثين ابي جعفر محمد بن علي بن الحسين بن بابويه القمي ، رحمهم الله تعالى . حرره الفقير الحقير العاصي المحتاج الى رحمة ربه محمود بن ... محمد تقي بن روزبهان الشيرازي في [الـ] مشهد المقدّس الرضوي على ساكنه الصلاة والسلام ، في ثاني جمادي الاولى من شهور سنة تسع وستين بعد الالف ، من نسخة سقيمة صححناها في أثناء الكتابة بقدر الوسع والطاقة .

تعليقـــات

نقل المجلسي (المتوفى سنة ١١١٠ هـ) أخبار هذا الكتاب في كتابه الكبير « بحار الأنوار » ولاســـيما المجلد السادس عشر ، في أبواب آداب العشرة .

وروى أحاديث الاخوان ـ أيضا ـ جماعة ؛ منهم : الكليني (المتوفى سنة ٣٢٩ هـ) في الكافي/كتاب الاصول ، « كتاب العشرة » خاصة .

والبرقي (المتوفى سنة ٣٨١ هـ) فـــي كتـــاب المحاسن ، في مواضع متفرقة .

والشيخ المفيد (المتوفى سنة ٤١٣ هـ) ، في كتاب الاختصاص ، في مواضع متفرقة كذلك .
والصدوق ابن بابويه ـ مؤلف الكتاب نفسه ـ فـي عدة من مؤلفاته الاخرى ـ أيضا ـ .

يروى المؤلف عن محمد بن يحيى العطار ، وسعد بن عبدالله ، واحمد بـــن ادريس ـ بالواسطة .

وهؤلاء الثلاثة هم من شيوخ أبيه وشيوخ الكليني • وهو انما يروي عنهم بواسطة والده • ومن هاهنا استنبط السيد حسن الصدر (المتوفى سنة ١٣٥٤ هـ) ان كتاب « مصادقة الاخوان » من مؤلفات علي ابن بابويه والد الصدوق (المتوفى سنة ٣٢٩ هـ) ـ وقد كتب ذلك بخطه على نسخة محفوظة في خزانته، ووهم من نسب الكتاب الى الصدوق !؟

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رقم الايداع في المكتبة الوطنية ٩٣لسنة ١٩٧٧

الصدوق مؤلف هذا الكتاب من كبار علماء الأمة ، ومن عظماء حملة التراث ، ورجال العلم .

وكتابه (مصادقة الاخوان) نموذج رفيع من تراثنا الخالد في الخُلق العظيم ، والأدب الكريم ، والانسانية ، والمحبة ، والألفة ، والتعاون ، والصلاح والخير .

رقم اجازة مديرية الرقابة ٥٤٧ في ١٩٧٦/٨/١٠

الاجازة الثانية

الثغر البسام

في اجازة محدث الشام

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة و السلام علي سيد المرسلين جدنا النبي الامين وعلي اله الطاهرين و صحبه المنتجبين و من تبع هداه الي يوم الدين

(وبعد) فان من نعم الله سبحانه ان زارني في دمشق السيد الحصيف الاستاذ في علم الحديث الشريف السيد بسام عبد الكريم الحمزاوي الدمشقي حفظه الله في ذي الحجة الحرام عام ١٤٢١ و قد وجدته ذا معرفة وافية باعلام هذا العلم في هذا العصر والمصر و تاليف منيف في نسبه الطاهر و تراث اجداده وقد اهداني طايفة حسنة منها ونص ما تفضل به من تحقيق شرح الاحاديث المسلسلة لشيخنا الفاداني (ت١٤١١) يبين عن دوره الحثيث في علوم الحديث و كان من نبله ان صحبني الي دار الشيخ عبد الغني دقرحفظه الله في سفح جبل قاسيون فوجدت فيه عالما جامعا بين الحديث والادب فاستجزت الشيخ دقرفي المجلس وحدثني باسناده ومما قال انه سمع من شيخه السيد بدر الدين مسندا عن الرسول القايد(ص):"ان المدمن علي الخمر كعابد وثن" و هو حديث متفق عليه كما ذكرته في المعجم

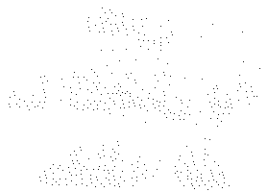
وقداستجازني السيد البسام حفظه الملك العلام و لما وجدته اهلا لفضله ونبله اجزته رواية كتب الحديث الشريف باسانيدي المتكثرة التي ذكرتها في سلسلة الرواة و نصوص الاجازات لمشايخنا الاعلام الاثبات سهل الله تعالي نشرها واسال الله سبحانه ان يوفقه و ايانا لتوحيد كلمة المسلمين و يايدهم بنصره المبين و يوفقهم لاحياء سنة رسوله الامين ليحوزوا خير الدنيا و الدين امين رب العالمين

الفقير الي الله

محمد حسين الحسيني الجلالي

احسن الله اليه

نص
ما تفضل به
حفظه الله

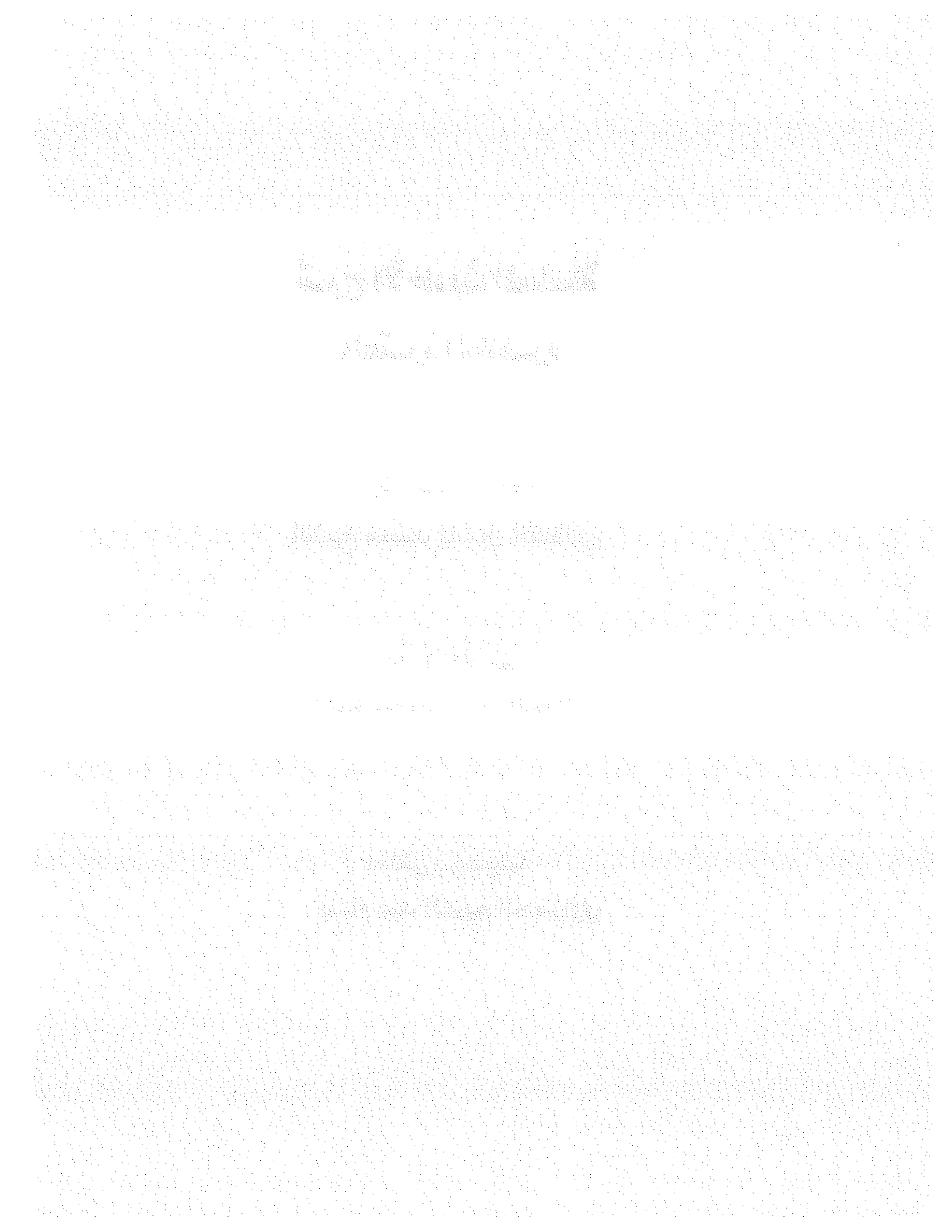


شرح الأحاديث المسلسلة
بالعترة الطاهرة

تأليف مسند العصر
الشيخ محمد ياسين الفاداني

دراسة وتقديم
الشيخ محمد حسين الجلالي

اعتنى بتهذيبها
بسام عبد الكريم الحمزاوي



بسم الله الرحمن الرحيم

الحمد لله وحده والصلاة والسلام على من لا نبي بعده وعلى آله وصحبه.

وبعد:

فإن مسند العصر الشيخ الفاداني رحمه الله تعالى كان قد شرح الأربعين المسلسلة بالأشراف ثم قام فضيلة الشيخ العالم المسند السيد محمد حسين الحسيني الجلالي بإجراء دراسة عليها وقدم لها ثم قصد السيد الشريف بسام عبد الكريم الحمزاوي المجاز بنقابة أشراف دمشق لكونه من الأشراف المعروفين وهو من المهتمين بعلم الحديث الشريف ليقوم بتهذيب كامل العمل.

نسأل الله تعالى أن ينفع بهذه الجهود الطيبة.

ملاحظة:

التعليق على شرح الفاداني إن ختم بحرف (ج) فهو للشيخ الجلالي، أو بحرف (ب) فهو للشيخ بسام و إن لم يختم بحرف (ج) أو (ب) فهو كلام الشيخ الفاداني.

الناشر

المقدمـــــة:

بسم الله الرحمن الرحيم الحمد لله رب العالمين وصلاة والسلام على خـــير خلقـــه محمد وآله الطاهرين وصحبه المنتخبين وبعد. فإن من نعم الله تعالى أن وفقني لحـــج بيته الحرام واستجازة ثلة من الأعلام الذين بذلوا شطراً من حياتهم في التلقي عـــن الأساتيذ والاهتمام بالأسانيد لأحاديث رسول الهداية صلى الله عليه وسلم وكـــان منهم مسند مكة المكرمة الشيخ محمد ياسين الفاداني المكي رحمه الله وكـــان قـــد أبلغني أنه شرح المسلسل بالعترة الطاهرة في كراسة خاصة وأنه رحمـــه الله يـــهتم بطبعها، ولكن يظهر أن الظروف لم تسمح له أن يكملها حيث وقفت على نسخة في ملك تلميذه الشيخ خالد التركستاني حفظه الله وهي نسخة مصورة عن خطـــه كما لا يخفى، لذلك إحياءً لهذا الأثر النفيس ولذكرى شـــيخنا الكـــريم رأيـــت استدراك ما لم يظهر من قلمه الشريف في هذه النسخة وأنا على جناح السفر وهـــو قطعة من العذاب كما في الخبر. وكان ينبغي مقابلة نص المسلسل وسنده بما أورده شيخنا الفاداني في كتبه وأثباته ثم تعقبها باستدراك ما لم يذكره ممـــا لا يتيســـر في هذه العجالة ولكن كما قيل مالا يدرك كله لا يترك كله.

وأرويها عالياً عن المؤلف بإسناده المذكور في أول الكتاب كمـــا أرويـــها عـــن مشايخي الأشراف الذين ذكرتهم في إجازة الحديث طبعة القاهرة منـــهم محـــدث صنعاء الشيخ السيد حمود بن عباس المؤيد حفظه الله، ومنهم محدث صعدة الســـيد مجد الدين المؤيدي حفظه الله، ومنهم مسند قم السيد شـــهاب الديـــن الحســـيني المرعشي عن إمام اليمن بإسناده المذكور في هذا الكتاب، ومنهم السيد علوي بـــن عباس المالكي (ت ١٣٩١) عن السيد عبد الحي بن عبد الكـــريم الكتـــاني (ت: ١٣٨٣) بإسناده العلوي كما وصفه في فهرس الفهارس ٩٧١/٢

[وكتبه] محمد حسين الجلالي في دمشق في المحرم ١٤٢١هـ

ترجمة الشارح:

- محمد ياسين بن محمد عيسى الفاداني المكي الشافعي.

ولد رحمه الله تعالى بمكة سنة ١٣٣٥ وله بها عقب.

تخرج من المدرسة الصولتية ودرس بمدرسة دار العلوم بمكة ثم صار مدير شـــؤونها والقائم على إدارتها.

قرأ العلوم على أشهر علماء عصره، وكانت له عناية مبكرة في تحصيل علم رواية الحديث وسماعه فقد لازم المسند الشيخ عمر حمدان المحرسي سنين عديدة وقرأ عليه الكتب الستة والموطأ والجامع الصغير و... مع ما يزيد عن اثني عشر حديثاً مسلسلاً.

ثم لازم الشيخ محمد علي بن حسين المالكي وقرأ عليه صحيح البخاري ثلاث مرات ثم قرأ على المسند الشيخ عبد الله غازي جملة وافرة من الأثبات، وتلقى " المناهل السلسلة في الأحاديث المسلسلة " عن جامعها العلامة محمد عبد الباقي اللكنوي المدني.

وله قراءات وسماعات كثيرة حتى بلغ عدد شيوخه حوالي سبعمائة شيخ وشيخة.

وكان رحمه الله يدرس في المسجد الحرام الحديث والتفسير والفقه والفلك والمنطق وكان موسوعة علمية وأدبية وتاريخية كأنه مكتبة متحركة.

أما عن تلاميذ الشيخ فلا يمكن حصرهم لأنهم بالألوف.

وكان رحمه الله تعالى مشاركاً في العلوم وألف كتاباً في كل فن تقريباً وقد وصلت مؤلفاته إلى قرابة السبعين وأكثر ، من مؤلفاته:

الدر المنضود شرح سنين أبي داود في عشرين مجلداً، وله تسعة مؤلفات في علم أصول الفقه وثلاثة كتب في الفلك وله في علم الإسناد والرواية ثلاثة وأربعون مؤلفاً.

توفي رحمه الله تعالى يوم الجمعة الموافق للثامن والعشرين من شهر ذي الحجة سنة ١٤١١هـ[1].

١- انظر ترجمته في " إعلام القاصي والداني ببعض ما علا من أسانيد الفاداني " وانظر ما كتبه السيد الفاضل أنس يعقوب الكتبي في مقالة نشرت في جريدة المدينة المنورة العدد ٩٥٦٧ بتاريخ ١٠ صفر ١٤١٤ بعنوان (لمحات محمد ياسين الفاداني.) (ب)

الكتاب والمؤلّف

بقلم :
محمد حسين الحسيني الجلالي

بسم الله الرحمن الرحيم

عرفت طائفة من الأربعين حديثاً من الأحاديث النبوية التي روتها طائفة من الأشراف عن جدّهم بـ«سلسلة الإبريز»[1] وهذا النوع من الأحاديث يعبّر عنه في علم الدراية ومصطلح الحديث بـ«رواية الأبناء عن الآباء» .

وقد اهتم جمع من المحدثين من مختلف المذاهب الإسلامية بهذه السلسلة رواية ودراية ، متناً واسناداً ، شرحاً وتعليقاً ، وكان آخرهم ـ فيما أعلم ـ محدث الحجاز شيخنا العلامة أبو الفيض محمد ياسين بن عيسى الفاداني المتوفى سنة ١٤١٠ هـ ، وإليك دراسة موجزة عن الكتاب والمؤلف .

موضوع البحث :

إن رواية الأبناء عن الآباء من أهم مباحث علم الحديث ويُعنى بهذا النوع ان الراوي يروي الحديث عن أبيه الذي يرويه ـ بدوره ـ عن أبيه[= جدّ الراوي الأول] وهو ـ بدوره ـ يرويه عن أبيه [= جدّ الراوي الثاني] . . وهكذا . وقد ضبط المحدثون روايات متسلسلة بالإثنين

(١) في لسان العرب ٥ : ٣١٠ : «الإبريز : الحلى الصافي من الذهب» .

والثلاثة والأربعة . . إلى اثني عشر أباً ، وقد يختصر الراوي السند ـ خوفاً من التطويل ـ بالرواية عن المروي عنه الأخير ، أو يقول : عن آبائه ـ مثلاً ـ ، فيتوهّم من لا خبرة له بهذا النوع ان الحديث غير مسند ، وهنا تكمن أهميّة الموضوع ، مثال ذلك : ما حصل للجلال السيوطي المتوفى ٩١١ هـ في المقام حيث ذكر في شرح التقريب ما نصّه :

«قال الحاكم : وأصحّ أسانيد أهل البيت جعفر بن محمد بن علي بن الحسين بن علي ، عن أبيه ، عن جده ، عن علي ، إذا كان الراوي عن جعفر ثقة» .

ثم عقّب السيوطي على ذلك بقوله : «هذه عبارة الحاكم ووافقه من نقلها ، وفيها نظر ، فإن الضمير في «جدّه» إن عاد إلى جعفر ، فجدّه «علي» لم يسمع من علي بن أبي طالب ، أو إلى «محمد» فهو لم يسمع من «الحسين» (انتهى)[1] .

وهذه زلّة منه ، وذلك :

أولاً : أنه لا شك في كون الحاكم بصدد بيان المسند من أنواع الحديث دون المعلّق ، حيث قال : «وأصح الأسانيد» ولم يقل «وأصحّ المعلّقات» فكيف يحوّل كلامه إلى المعلّق .

وثانياً : إنّ الضمير في «جدّه» يرجع إلى الإمام جعفر الصادق عليه السلام ، والجد يطلق على الجد الأدنى والأوسط والأعلى ، وكلمة «جده» مفرد معرّف بالإضافة ، وقد تقرر في علم البيان أنّ المفرد المعرّف يفيد الإستغراق . قال التفتازاني (ت/٧١١) : «واستغراق المفرد سواءً كان بحرف التعريف أو غيره أشمل من استغراق المثنى والمجموع ، بمعنى أنّه يتناول كلّ جماعة جماعة»[2] .

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(١) تدريب الراوي ١ : ٨٣ .

(٢) مختصر المعاني : ٧٢ .

وعليه فكلمة «جدّه» ـ في كلام الحاكم ـ يعني ان كل اسناد ينتهي إلى أي جدّ من أجداده عليهم السلام يعتبر أصح الأسانيد سواءً في ذلك جده الأدنى والأوسط والأعلى ، وهذا واضح لدى المتأمّل .

وثالثاً : أنّ الإمام جعفر الصادق عليه السلام نفسه صرّح بسلسل الاسناد بالآباء في حديث رواة أهل البيت عليهم السلام فقد روى جماعة ، منهم : هشام بن سالم الجواليقي الكوفي، عن الإمام جعفر بن محمد الصادق عليه السلام قوله : «حديثي حديث أبي ، وحديث أبي حديث جدّي ، وحديث جدّي حديث الحسين ، وحديث الحسين حديث الحسن ، وحديث الحسن حديث أمير المؤمنين ، وحديث أمير المؤمنين حديث رسول الله صلى الله عليه وآله وسلم»[1] .

وبهذا يتّضح أهميّة الموضوع :

هذا وقد ألّف في هذا النوع من الأسانيد أبو نصر الوائلي كتاباً[2] وأبو نصر هذا هو عبيد الله بن سعيد السجزي (ت/٤٤٤ هـ) فيكون كتابه أقدم مصدر في الموضوع ، وقد وصفه ابن كثير (ت/٧٧٤) بأنه كتاب حافل[3] إلاّ أنّ يد التتبع لم تقف عليه بعد .

وألّف فيه ـ أيضاً ـ الحافظ أبو سعيد العلائي الوشي المعلّم[4] وهو خليل بن كيكلدي الدمشقي (ت/٧٦٠) .

ويعتبر كتاب علوم الحديث للحافظ ابن الصلاح (ت/٦٤٣) أحسن ما صنف في هذا الموضوع وهو كما وصفه الكتاني (ت/١٣٤٥) : «جمع في كتابه ما تفرق في غيره ، فعكف الناس عليه وعدلوا في الفن إليه ، فمن ناظم لكتابه ومختصر ، ومستدرك ومقتصر ،

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(١) الكافي ١ : ٥٣ ـ باب فضل العلم ـ .
(٢) مقدمة ابن الصلاح : ٢٨٢ .
(٣) الباعث الحثيث : ١٠٨ .
(٤) تدريب الراوي ٢ : ٢٥٧ .

ومعارض ومنتصر»[1] .

فكلّ من تأخّر عنه من أعلام العامة نظر إليه مؤيّداً أو منتقداً ، لذلك أورد كلامه بطوله مع الإشارة إلى كلام من تأخّر عنه ، قال الحافظ ابن الصلاح : (ت/٦٤٣) :

«معرفة رواية الأبناء عن الآباء»

ولأبي نصر الوائلي الحافظ في ذلك كتاب ، وأهمه ما لم يسم فيه الأب أو الجد وهو نوعان :

أحدهما : رواية الإبن عن الأب عن الجد ، نحو عمرو بن شعيب عن أبيه عن جده . وله بهذا الاسناد نسخة كبيرة أكثرها فقهيات جياد . وشعيب هو ابن محمد بن عبد الله بن عمرو بن العاص ، وقد احتج أكثر أهل الحديث بحديثه حملاً لمطلق الجد فيه على الصحابي عبد الله بن عمرو بن العاص دون ابنه محمد ـ والد شعيب ـ ، لما ظهر لهم من إطلاقه ذلك .

ونحو بَهْز بن حكيم عن أبيه عن جده ، روى بهذا الاسناد نسخة كبيرة حسنة ، وجده هو معاوية بن حَيْدة القشيري .

وطلحة بن مصرِّف عن أبيه عن جده : عمرو بن كعب اليامي ، ويقال : كعب بن عمرو .

ومن أطْرف ذلك رواية أبي الفرج عبد الوهاب التميمي الفقيه الحنبلي وكانت له ببغداد في جامع المنصور حلقة للوعظ والفتوى ، عن أبيه في تسعة من آبائه نسقاً ، أخبرني بذلك الشيخ أبو الحسن مؤيد بن محمد بن علي النيسابوري بقراءتي عليه بها ، قال : أخبرنا أبو منصور عبد الرحمن بن محمد الشيباني في كتابه إلينا ، قال : أخبرنا الحافظ أبو بكر أحمد بن علي ، قال : حدثنا عبد الوهاب بن عبد العزيز بن

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(١) الرسالة المستطرفة : ٢١٤ .

الحارث بن الليث بن سليمان بن الأسود بن سفيان بن يزيد بن أُكَيْنَةَ بن عبد الله التميمي من لفظه ، قال : سمعت أبي ، يقول : سمعت أبي ، يقول : سمعت أبي ، يقول : سمعت أبي ، يقول : سمعت أبي ، يقول : سمعت أبي ، يقول : سمعت أبي ، يقول : سمعت أبي ، يقول : سمعت علي بن أبي طالب وقد سئل عن الحنّان المنّان ، فقال : «الحنّان الذي يقبل على من أعرض عنه ، والمنّان الذي يبدأ بالنوال قبل السؤال» .

آخرهم أُكَيْنَةُ ـ بالنون ـ وهو السامع علياً رضي الله عنه . حدثني أبو المظفر عبد الرحيم بن الحافظ أبي سعد السمعاني بمرو الشاهجان عن أبي النضر عبد الرحمن بن عبد الجبار الفامي ، قال : سمعت السيد أبا القاسم منصور بن محمد العلوي يقول : الاسناد بعضه عوال وبعضه مَعال . وقول الرجل : «حدثني أبي عن جدي» من المعالي .

الثاني : رواية الإبن عن أبيه دون الجد وذلك باب واسع[1] .

واقتبس النووي (ت/٦٧٦) من كلام ابن الصلاح[2] وعيون ابن كثير (ت/٧٧٤) هذا النوع وقال : وقد تكلمنا على ذلك في مواضع من كتابنا «التكميل» وفي «الأحكام ـ الكبير والصغير ـ»[3] .

وزاد العراقي (ت/٨٠٦) معلقاً على كلام ابن الصلاح : « . . وقد وقع لنا حديث مرفوع من هذا الوجه وقع فيه التسلسل باثنى عشر أباً وهو أعجب مما ذكره المصنف ، أخبرنا به جماعة من شيوخنا ، منهم : شيخنا العلامة برهان الدين إبراهيم بن لاجين الرشيدي قال : أنبأنا أحمد بن محمد بن إسحاق الهمداني ، قال : أنبأنا عبد الله بن أحمد بن محمد القلانسي قراءة عليه وأنا حاضر بشيراز ، أنبأنا عبد العزيز بن

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(١) علوم الحديث : ٢٨٢ .
(٢) التقريب : ٤٨ (ط/القاهرة/١٣٨٨) .
(٣) الباعث الحثيث : ١٠٨ .

منصور الآدمي ، حدثنا رزق الله بن عبد الوهاب التميمي ، سمعت أبي أبا الفرج عبد الوهاب ، يقول : سمعت أبي أبا الحسن عبد العزيز ، يقول : سمعت أبي أبا بكر الحرث ، يقول : سمعت أبي أسداً ، يقول : سمعت أبي الليث ، يقول : سمعت أبي سليمان ، يقول : سمعت أبي الأسود ، يقول : سمعت أبي سفيان ، يقول : سمعت أبي يزيد ، يقول : سمعت أبي أُكينة ، يقول : سمعت أبي الهيثم ، يقول : سمعت أبي عبد الله ، يقول : سمعت رسول الله صلى الله عليه وآله وسلم ، يقول : «ما اجتمع قوم على ذكرٍ إلاّ حفّتهم الملائكة وغشيتهم الرحمة» .

أخبرنا الحافظ أبو سعيد العلائي في كتاب «الوشي المعلم» قال : هذا إسناد غريب جداً ، ورزق الله كان إمام الحنابلة في زمانه من الكبار المشهورين متقدماً في عدة علوم مات سنة ثماني وثمانين وأربع مائة وأبوه أبو الفرج إمام مشهور أيضاً ولكن جده عبد العزيز متكلم فيه كثيراً على إمامته واشتهر بوضع الحديث وبقية آبائه مجهولون لا ذكر لهم في شيء من الكتب أصلاً وقد تخبّط فيهم عبد العزيز أيضاً بالتعبير (انتهى)[1] ثم ذكر سلسلة الإبريز كما سيأتي .

وعقّب السيوطي (ت/٩١١) حديث المنّان الذي ذكره النووي في «التقريب» بقوله : قال الخطيب : بين عبد الوهاب وبين علي رضي الله عنه في هذا الإسناد تسعة آباء آخرهم أُكينة بن عبد الله ، وهو السامع علياً ، أخرجه في كتاب «الأبناء» .

وروى بهذا الإسناد في كتاب اقتضاء العلم العمل ، عن علي أيضاً : «هتف العلم بالعمل فإن أجابه وإلا ارتحل» .

وأحسن من هذا ما وقع التسلسل فيه بأكثر من هذا العدد ، فوقع لنا باثنى عشر أباً : أخبرتني أم هانىء بنت أبي الحسن الهوريني سماعاً عليها ، أنا أبو العباس المكي أنا أبو سعيد العلائي .

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(١) التقريب والايضاح : ٣٤٨ .

(ح) وأنبأني عاليا شيخنا شيخ الإسلام البلقيني ، عن خديجة بنت سلطان ، قالا : أنا القاسم بن مظفر ، قال العلائي : بقراءتي نبأتنا كريمة بنت عبد الوهاب حضوراً ، أنا القاسم بن الفضل الصيدلاني وغيره ، أنا رزق الله بن عبد الوهاب التميمي ، سمعت أبي أبا الفرج عبد الوهاب يقول : سمعت أبي عبد العزيز ، يقول : سمعت أبي أسداً ، يقول : سمعت أبي الليث ، يقول : سمعت أبي سليمان ، يقول : سمعت أبي الأسود ، يقول : سمعت أبي سفيان ، يقول : سمعت أبي يزيد يقول : سمعت أبي أُكينة ، يقول : سمعت أبي الهيثم ، يقول : سمعت أبي عبد الله ، يقول : سمعت رسول الله ﷺ ، يقول : «ما اجتمع قوم على ذكر إلا حفّتهم الملائكة وغشيتهم الرحمة»[1] ، ثم ذكر سلسلة الإبريز كما سيأتي .

وكرر كلمات القوم عبد الهادي الأبياري (ت/١٣٠٥) في «نيل الاماني في توضيح مقدمة القسطلاني»[2] .

ولخّص تلك الكلمات الفيض فصيح محمد بن محمد الحنفي (ت/بعد ٨٣٧) في كتابه «جواهر الاصول في علم حديث الرسول» بقوله : «رواية الأبناء عن الآباء ، ولأبي نصر الوائلي فيه كتاب ، وهو نوعان .

الأول : الرواية عن أبيه فحسب ، وهذا على وجهين ، ان يسمي أباه وان لم يسمه ، وهو أهم بالمعرفة .

الثاني : عن أبيه عن جده فصاعداً ، وهذا أيضاً على وجهين ، إن سمّاهم وهو قليل ، وان لم يسمهم ، ويجري فيه التسلسل كحديث أهل البيت»[3] .

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(١) تدريب الراوي ٢ : ٢٦١ .
(٢) نيل الأماني : ٦٠ (ط/الميمنية ١٣١٢ هـ) .
(٣) جواهر الاصول : ٦٦ (ط/١٣٧٣ هـ) .

ترجمة المؤلّف :

تبتدىء سلسلة الإبريز بأبي محمد الحسن بن علي بن أبي طالب الحسيني الذي قرأها من لفظه غير مرة في سنة ٥٢٧ . روى عن آبائه مسلسلاً عن الرسول القائد ﷺ أربعين حديثاً في جوامع الكلم ، وطبيعيّ أن يحفظها الأحفاد تلقّياً عن الأجداد عن ظهر القلب حفاظاً على التراث النبوي الخالد ، فمن هو ـ يا ترى ـ أول من دوّنها وسعى في نشرها بين المحدّثين ؟

أرى أنه المؤلف : الحسن بن علي ، وذلك لعدة أُمور :

الأول : انه مجمع الأسانيد إلى الأحاديث ، فكل الأسانيد تنتهي إليه .

والثاني : ان الإضطراب في ذكر الأحاديث بالتقديم والتأخير في بعض الأسانيد تؤيد انها لم تكن مدوّنة في العصور الأولى ، بل ان الرواة دوّنوها حسب ما سمعوها ، فالمظنون قويّاً ان المؤلف أملاها مقدّمة تارة ومؤخّرة أُخرى، حسب اقتضاء الحال .

والثالث : ان الحسن بن علي هو الوحيد في السلسلة الذي سعى في نشر هذه الأحاديث خارج الأسرة وساعدته مكانته الإجتماعية على ذلك .

وتلقي النصوص الآتية ـ على شحّتها ـ بعض الأضواء على ترجمته : فمما قاله الحافظ أبو سعيد السمعاني (ت ـ ٥٦٣) في ذيل تاريخ بغداد ما نصّه :

« . . . كان أحد الكبار المشهورين بالجود والسخاء وفعل الخيرات ومحبّة أهل العلم والصلاح ، وداره كانت مجمع الفقهاء والفضلاء ـ إلى أن قال : ـ توفي في رجب سنة اثنتين وخمسمائة»[1] .

وعقد له ترجمة مقتضبة ابن منظور الافريقي (ت/٧١١) في كتابه «مختار ذيل تأريخ بغداد» اختصرها من الذيل المذكور وإليك نصّ ترجمته :

«الحسن بن علي بن الحسن بن عبيد الله بن محمد بن عبيد الله العلوي الحسيني، أبو محمد ابن أبي الحسن ابن أبي طالب المعروف بشرف الدين ، أحد المشهورين بالجود والسخاء وفعل الخيرات ومحبة أهل الصلاح ، حدّث بسنده عن أبيه عن جده عن أجداده إلى أمير المؤمنين علي بن أبي طالب عليه السلام قال : قال رسول الله صلى الله عليه وآله وسلم : ليس الخبر كالمعاينة. وبهذا الإسناد : المجالس بالأمانة . وبهذا الإسناد : الحرب خدعة . وبهذا الإسناد : المسلم مرآة المسلم . وبه : المستشار مؤتمن . وبه : الدال على الخير كفاعله .

وحدّث بسنده إلى أبي أمامة الباهلي رضي الله عنه قال : «لقد فتح الفتوح قوم ما كانت حلية سيوفهم الذهب ولا الفضة ، وانما كانت حلية سيوفهم العلائي [كذا] والأثل والحديد» .

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(١) نقل ذلك الزين العراقي (ت/٨٠٦) في التقييد والإيضاح : ٣٤٨ .

انتهت الترجمة كما في الجزء الثاني من مختار الذيل المذكور لابن منظور بخط المؤلف المؤرخة سنة ٦٩٨ هـ في مكتبة ترنيبتي كالج ـ كمبردج .

وترجمه تلميذه أبو بكر عبد الله بن عمر بن محمد بن داود الواعظ البلخي في كتابه «فضائل بلخ» وقد ترجم هذا الكتاب عبد الله محمد الحسيني البلخي إلى الفارسية وإليك تعريب ذلك ، قال :

«الشيخ الرابع والستون : الحسن بن علي بن أبي طالب الحسيني ويكنّى بشرف الدين أبي محمد ، وله مسجد معروفٌ مشهور في أعلى مقبرة بلخ يعرف بمسجد شرف الدين ، وهو ملجأ الغرباء ومنتدى العلماء ، وكان رحمه الله معروفاً بالسماحة واللطافة ، وهو من بقيّة السلف الصالح ، وكان مشاراً إليه في الجود والسخاء ، توفي عام ٥٣٢ ودفن في مدخل نوبهار ، وكان رحمه الله قد سافر إلى ما وراء النهر وخراسان والعراق ، وأدرك المشايخ العظام وسمع الأحاديث ، منها : قوله ﷺ : «أُمرت أن أُقاتل الناس حتى يشهدوا أن لا إله إلّا الله محمداً رسول الله ، وأن يستقبلوا قبلتنا ، وأن يأكلوا ذبيحتنا ، وأن يصلّوا صلاتنا ، فإذا فعلوا ذلك حرمت علينا دمائهم وأموالهم إلّا بحق عليهم للمسلمين ولهم على المسلمين» .

وقال ﷺ : المجالس بالأمانة . وقال : الحرب خدعة . وقال : المسلم مرآة المسلم . وقال : المستشار مؤتمن . وقال : الدالّ على الخير كفاعله . وقال : اتقوا النار ولو بشقّ تمرة . وقال : الدنيا سجن المؤمن وجنّة الكافر . وقال : الحياء خير كلّه . وقال : عدة المؤمن كالأخذ بالكفّ . وقال : لا يحلّ للمؤمن أن يهجر أخاه فوق ثلاثة أيام . وقال : ليس منّا من غشّ . وقال : ما قلّ وكفى خير مما كثر وألهى . وقال : الراجع في هبته كالراجع في قيئه . وقال : البلاء موكّل بالمنطق . . . وهذه الطائفة من الأحاديث معروفة ومشروحة»[1] .

(١) فضائل بلخ : ٣٥٣ .

وأشار إلى المؤلف عرضاً ، النسابة السيد جمال الدين أحمد بن علي في نسب جعفر الحجة ، فقال ما نصه : «أما الحسين بن جعفر الحجة فدخل بلخ وأعقب بها ، وهم ملوك وسادة ونقباء ؛ منهم السيد الفاضل أبو الحسن البلخي وهو علي بن أبي طالب الحسن النقيب ببلخ ابن أبي علي عبيد الله بن أبي الحسن محمد الزاهد ابن عبيد الله بن علي بهراة ، ابن علي أبي القاسم ببلخ ، ابن الحسن أبي محمد ، قبره ببلخ ، ابن الحسين المذكور . . .»[1] .

وأخيراً عقد لوالده ، شيخنا العلامة أعلى الله مقامه (ت/١٣٨٩) ترجمة مقتضبة قائلاً :

«الحسين بن علي بن الحسن البلخي ؛ هو أبو محمد بن أبي الحسن بن أبي طالب الحسن البلخي بن عبيد الله بن محمد بن عبيد الله بن علي بن الحسن بن الحسين بن جعفر الملقب بالحجة ـ أول من دخل بلخ ـ ، ابن عبيد الله بن الحسين الأصغر بن السجاد عليه السلام ، يروي عن أبيه عن أبيه . . إلى تمام الأربعة عشر أباً ، آخرهم أمير المؤمنين عليه السلام ، نقله الشهيد الثاني في شرح الدراية عن السمعاني وذكر ان رواية صاحب الترجمة عن أبيه أبي الحسن علي كانت في ٤٦٦»[2] .

قلت : لقد وقع التصحيف في اسم المؤلف في مصدره رحمه الله ، فذكره هنا مصغّراً ، مع انه الحسن مكبّراً ـ كما عنون في ص ٥٢ مكبّراً جدّ المؤلف الحسن ـ .

وفاته :

أما وفاة المؤلف فقد تقدم عن السمعانيّ انه توفي عام ٥٠٢ كما

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(١) عمدة الطالب : ٣٣١ .

(٢) النابس من القرن الخامس : ٦٥ .

(٣) التقييد والإيضاح : ٣٤٨ .

أنّ تلميذ المؤلف ؛ أبو بكر عبد الله بن عمر بن محمد بن داود الواعظ البلخي ، ذكر ان وفاته عام ٥٣٢ وان مدفنه في مدخل نوبهار[١] ، وعليه المعوّل لأنه من أهل بلخ .

ولا يخفى أنّ امام اليمن أحمد حميد الدين (ت/١٣٨٢) قال عن مؤلف السلسلة ما نصّه :

« . . . وقد ترجم صاحب طبقات الزيدية السيد إبراهيم بن القاسم بن المؤيد الحسيني اليمني الشنهاري ثم التعزي المتوفى في القرن الثاني عشر ، جامع سلسلة الإبريز ؛ وهو السيد عبيد الله بن علي الجلاباذي ـ نسبة إلى جلاباذ ، بالجيم والذال المعجمة ، محلة كانت بنيسابور ـ ، وترجم غيره من رجال اسنادها [٢] .

قلت : ان القرية المذكورة لا تزال قائمة اليوم وتعرف بـ : «گناباد» ذكرها السمعاني (ت/٥٦٣) في الأنساب قائلاً : «بضم الجيم وفتح النون وفتح الباء المفتوحة واحدة بعد الألف في آخرها الذال المعجمة ، هذه النسبة إلى : «گونابذ» ويقال لها بالعربية «جنابذ» وهي قرية بنواحي نيسابور» [٣] .

ولم يذكر فيها الجنابذي هذا بالرغم من صلته بشيخه الحسن بن علي البلخي ، أمّا كتاب طبقات الزيدية للسيد ابراهيم (ت/١١٥٣) فتعرف بالكبرى تمييزاً لها عن الصغرى للسيد يحيى بن الحسين (ت/١٠٩٩) ، وذكر فؤاد سيّد عدّة نسخ للكبرى ، منها : نسخة كاملة أربعة أجزاء في ثلاث مجلدات في مكتبة الإمام يحيى مصورة في دار الكتب برقم ٣٠٧/مايكرو فيلم [٤] .

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(١) فضائل بلخ : ٣٥٣ .
(٢) نظم أجود الأحاديث المسلسلة : ١٠ .
(٣) الأنساب ٣ : ٣٣٤ .
(٤) راجع تأريخ اليمن في العصر الإسلامي : ٢٦٩ .

ومع الأسف لم أتمكن من الوقوف عليها وقد راجعت الصغرى المسماة بالطبقات والزهر في أعيان العصر، تأليف يحيى بن الحسين بن القاسم بن محمد (ت/١٠٩٩) ـ كما جاء اسمها على النسخة المحفوظة في دار الكتب المصرية ٢٢٨١/تاريخ ـ، ولكني لم أجد فيه ترجمة الجلاباذي المذكور؛ ولعلّي أخطأت، لدقة الكتابة، والله أعلم.

نسب المؤلف:

ينتهي نسب المؤلف إلى الرسول الكريم ﷺ كالآتي:

١ ـ السيد الإمام الأطهر، شرف الدين بقيّة السادة ببلخ، أبو محمد الحسن بن علي بن أبي طالب الحسيني قراءة من لفظه غير مرّة في سنة ٥٢٧، كما في السند. ووصفه في «الفخري» بقوله: الحسن أبو محمد العالم المحدث[1].

٢ ـ ابن أبي الحسن علي بن أبي طالب، حدّث سنة ٤٦٦ هـ كما في السند، ووصفه في «الفخري» بعلي أبي الحسن الفقيه الفاضل[2]. وعلّق شيخنا السيّد المرعشي (ت/١٤١١) في الهامش قائلاً: علي بن أبي طالب الذي قبره مزار قريب من بلخ يعرف بالمزار الشريف، والعامة تزوره بعنوان قبر أمير المؤمنين عليه السلام لغفلةٍ نشأت من الإشتراك في الإسم وكنية الوالد.

٣ ـ ابن أبي طالب الحسن بن عبيد الله الحسيني، حدث سنة ٤٣٤ كما في السند، وفي «الفخري»: والحسن أبو طالب له إبنان: علي أبو الحسن الفقيه الفاضل، وجعفر أبو القاسم له ولد[3].

٤ ـ ابن أبي علي عبيد الله بن محمد، وصف في «الفخري» أخاه علياً، ثم قال: وأبو علي عبيد الله الرئيس النقيب ببلخ يعرف بـ «يار

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(١) و(٢) الفخري: ٦٣.

خداي» ولكل منهما عدد وعقب ، فيهم النقابة والرئاسة والتقدم والعلم والحشمة والجاه والمال[1] .

٥ ـ ابن محمد ، قال في «الفخري» : محمد أبو الحسن الزاهد ببلخ بـ «سكة المفتي» وحده وله ابنان معقّبان : أبو القاسم علي نُو دولت النقيب ببلخ وأبو علي عبيد الله الرئيس النقيب ببلخ ، يعرف بـ «يار خداي»[2] .

٦ ـ ابن عبيد الله ، قال في الفخري : انه أكثر اخوته عقباً[3] .

٧ ـ ابن علي ، جاء اسمه واسم والده في منتقلة الطالبيين : ٩٢ نقلاً عن تهذيب الأنساب لشيخ الشرف العبيدلي ، فراجع .

وفي أنساب الطالبيين ، فيمن ورد بلخ من أولاد الحسين الأصغر ما نصه : «ببلخ أبو القاسم علي بن الحسن بن الحسين بن جعفر الحجة بن عبيد الله الأعرج ، عقبه : أبو العباس محمد وأبو أحمد عبد الله وأبو علي عبيد الله»[4] .

٨ ـ ابن الحسن الأمير ، أوّل من دخل بلخ من هذه الطائفة كما في السند ، وفي الفخري : ان من عقب الحسين أبي عبيد الله من انتقل من سمرقند إلى بلخ[5] .

٩ ـ ابن الحسين المتوفى سنة ٢٢٦ ، وفي الفخري : وأما الحسين بن جعفر الحجة فانتهى عقبه الصحيح إلى عبيد الله أبي علي ومحمد أبي العباس وعبد الله أبي أحمد[6] .

وفي العمدة : أما الحسين بن جعفر الحجة فدخل بلخ وأعقب

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(١) و (٢) و (٣) الفخري : ٦٢ .
(٤) أنساب الطالبيين : ٩٩ .
(٥) انظر الفخري : ٦٢ .
(٦) الفخري : ٦١ ـ ٦٢ .

بها ، وهم ملوك وسادة ونقباء ؛ منهم السيد الفاضل أبو الحسن البلخي ، وهو علي بن أبي طالب الحسن النقيب ببلخ[1] .

وقال في المجدي : . . . أبو عبد الله الحسين بن جعفر ، مات سنة ست وعشرين ومائتين ، وعاش ثماني وأربعون سنة ، وكان يروي الحديث ويجود بما في يده ؛ فقيلت فيه المراثي وحزن عليه من كان يعرفه ، ومات عن جماعة من الولد[2] .

١٠ ـ ابن جعفر الملقب بالحجّة ، المتوفى سنة ٢٢١ هـ ، قال في الفخري : «وعقب جعفر الحجة الحسن أبو محمد بالمدينة والحسين أبو عبد الله بسمرقند»[3] .

وفي العمدة : «في ولده الإمرة بالمدينة ومنهم ملوك بلخ ونقباؤها ، وجعفر بن عبد الله من أئمة الزيدية ، وكان له شيعة يسمّونه الحجة ، وكان القاسم الرسّي بن ابراهيم طباطبا يقول : جعفر بن عبيد الله من أئمة آل محمد ، وكان فصيحاً ، وكان أبو البختري ـ وهب بن وهب ـ قد حبسه بالمدينة ثمانية عشر شهراً فما أفطر إلّا في العيدين»[4] .

١١ ـ ابن عبيد الله الزاهد المعروف بـ «الأعرج» ترجمه في العمدة مفصلاً ، وقال : انه كان في إحدى رجليه نقص فلذا سمي بالأعرج ، وأنّه كان قد تخلّف عن بيعة النفس الزكية محمد بن عبد الله المحض فحلف محمد إن رآه ليقتله ، فلمّا جيء به غمّض محمد عينيه مخافة أن يحنث ، وأنّه ورد خراسان فعظّمه أهل خراسان فساء أبا مسلم ذلك . وقال سليمان بن كثير الخزاعي لعبيد الله : انا غلطنا في أمركم ووضعنا

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(١) العمدة : ٣٣١ .
(٢) المجدي : ٢٠٣ .
(٣) الفخري : ٥٨ .
(٤) عمدة الطالب : ٣٣٠ .

البيعة في غير موضعها فهلمّ نبايعكم وندعوا إلى نصرتكم ، فظن عبيد الله ان ذلك دسيساً من أبي مسلم . . . وتوفى عبيد الله في ضيعة بذي أمران أو : ذي أمان ـ وهو موضع ـ في حياة أبيه ، وهو ابن سبع وثلاثين سنة على ما قال أبو نصر البخاري . وقال أبو الحسن العمري : ابن ست وأربعين سنة ، وفي عقبه التفصيل لأنهم عدّة بطون وأفخاذ وعشائر»[1] .

١٢ ـ ابن الحسين الأصغر المتوفى سنة ١٥٧ هـ ، قال في العمدة : «كان عفيفاً محدّثاً فاضلاً ، يكنّى أبا عبد الله ، وتوفى سنة سبع وخمسين ومائة ١٥٧ وله سبع وخمسون سنة ، ودفن بالبقيع ، وعقبه عالم كثير بالحجاز والعراق والشام وبلاد العجم والمغرب»[2] .

١٣ ـ ابن الإمام علي بن الحسين زين العابدين عليه السلام .

١٤ ـ ابن الإمام الحسين السبط الشهيد عليه السلام .

١٥ ـ ابن الإمام علي بن أبي طالب أمير المؤمنين عليه السلام .

الإهتمام بالسلسلة :

اهتم علماء الحديث من مختلف المذاهب الإسلامية بهذه السلسلة إسناداً ؛ لتسلسلها بالآباء ، ومتناً ؛ لاشتمالها على أربعين حديثاً جامعاً لأمّهات المفاهيم الإسلامية .

واختص العلماء الزيود بتسميتها : «سلسلة الإبريز» كما يظهر بالتتبع ، قال إمام اليمن أحمد حميد الدين (ت/١٣٨٢) : «وهذا الجزء المسلسل بالعترة كما حكينا يعرف بالديار اليمنيّة قديماً وحالاً بـ «سلسلة الإبريز بالسند العزيز»[3] . ولم يعرف ـ بالضبط ـ تاريخ التسمية ولا من

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(١) عمدة الطالب : ٣١٨ .

(٢) عمدة الطالب : ٣١١ .

(٣) نظم أجود الأحاديث : ٩ .

سمّاها بذلك ، ويظهر من إجازة سعد الدين المسوري (ت/١٠٧٨ هـ) ان النسخة كانت شائعة في عصره حيث عدها من جملة مقروآته .
وإليك جملة ممّن اهتم بهذه السلسلة من علماء المذاهب :

فمنهم : السمعاني (ت/٥٦٣) :

وهو أبو سعيد عبد الكريم بن محمد السمعاني (ت/٥٦٣) قال عنه معاصره ابن الجوزي (ت/٩٩٧) : دخل إلى بغداد سنة ٥٣٢ وسمع معنا على المشايخ ، وسافر في طلب الحديث ، وذيّل على تأريخ بغداد[١] .

وذيل تأريخ بغداد ـ هذا ـ هو المصدر لسلسلة الإبريز ، وقد نقل شطراً منه الزين العراقي (ت/٨٠٦) في كتابه «التقييد والإيضاح» الصفحة ٣٤٨ ، وكذلك في شرح ألفية المصطلح ، كما في العجالة النافعة : ٧٣ ، ونقل عنه السخاوي (ت/٩٠٢) فأورد السند كاملاً والأحاديث الستة الأولى ؛ وهي قول رسول الله ﷺ : ليس الخبر كالمعاينة ، وحديث : المجالس بالأمانة ، والحرب خدعة ، والمستشار مؤتمن ، والمسلم مرآة المسلم[٢] .

وكذا الشهيد الثاني زين الدين العاملي (ت/٩٦٥) في «الرعاية في شرح الدراية» الصفحة ١٢٦ .

والسمعاني روى الأحاديث قائلاً : «أنبأنا أبو شجاع عمر بن أبي الحسن البسطامي الإمام ؛ بقراءتي ، وأبو بكر محمد بن علي بن ياسر الجياني من لفظه ، قالا : حدثنا السيد أبو محمد الحسن بن علي بن أبي طالب»[٣] .

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(١) المنتظم ١٠ : ٢٢٤ .
(٢) فتح المغيث ٣ : ١٨١ .
(٣) التقييد والإيضاح : ٣٤٨ .

وقد تقدمت ترجمة المؤلف السيد أبي محمد الحسن بن علي بن أبي طالب فراجع ، وستأتي ترجمة أبي بكر محمد بن علي بن ياسر الجياني في سند النسخة ص ٤٠ .

وأما البسطامي فهو أبو شجاع عمر بن محمد بن عبد الله بن محمد بن عبد الله بن نصر البسطامي ، ثم البلخي ، جدّه الأعلى من بسطام ، سكن بلخ وولد هو بها ، وكان إماماً متفنّناً ، فقيهاً ، حافظاً ، محدثاً ، مفسّراً ، أديباً ، شاعراً ، كاتباً ، حسن الأخلاق ، ظريف الجملة والتفصيل ، سمع أبا القاسم أحمد بن أبي منصور الخليلي وأبا إسحاق إبراهيم بن أبي نصر الإصبهاني البلخيين وغيرهما ، أكثرت عنه وسمعت منه بمرو وبلخ وهراة وبخاري وسمرقند ، وكانت ولادته في ذي الحجة سنة ٤٧٥ ببلخ[1] .

أما ذيل تأريخ بغداد فلم أعهد له نسخة كاملة وله نسخة اختصرها ابن منظور (ت/٧١١) صاحب لسان العرب وهي في مكتبة ترنيبتي كالج في كمبردج ـ بريطانيا ، وعليها اعتمدنا في الترجمة .

ومنهم : الواعظ البلخي (القرن السادس) :

هو شيخ الإسلام صفيّ الملة والدين أبو بكر عبد الله بن عمر بن محمد بن داود الواعظ البلخي ، ترجم المؤلف تحت عنوان الشيخ الرابع والستين في كتابه «فضائل بلخ» المؤلف بالعربية ، وترجمه إلى الفارسية عبد الله محمد بن محمد بن حسين الحسيني البلخي وطبعت الترجمة بتحقيق عبد الحي حبيبي ، انتشارات بنياد فرهنك ايران/١٣٥٠ . وقد أورد في ترجمة المؤلف أربعة عشر حديثاً من هذه السلسلة وعقّبها بقوله : «ان هذه الطائفة من الأحاديث معروفة ومشروحة»[2] .

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(١) الأنساب ٢ : ٢٣١ .

(٢) فضائل بلخ ٣٥٣ ، وقد تقدّمت الترجمة وما ذكره من الأحاديث في ص ٢٢ .

ومنهم : النمازي (ت/٩٧٥) :

صالح بن الصديق الخزرجي الأنصاري ، كان من خواص الإمام شرف الدين ، له كتب منها : «القول الوجيز في تخريج وشرح الأربعين حديثاً سلسلة الإبريز بالسند العزيز» توجد منها نسخة مؤرخة ١٣٤٩ في مكتبة الجامع ، المكتبة المغربية/٦ مجاميع ، ونسخة أخرى ضمن مجموعة ٥٥٧/المجاميع ص ٢١٥ ، خط/١٣٣٩ مجاميع ٣٨٠ . ونسخة أخرى ناقصة ملحقة بالسلسلة في مكتبة امبروزيانا بايطاليا رقم ٣٥ ب ـ امبروزيانا .

ذكره الواسعي (ت/١٣٧٩) وقال : «وأرويها من الطرق إلى الإمام علي كرّم الله وجهه»[١] .

ومنهم النهروالي (ت/٩٩٠) :

قطب الدين أبو عبد الله محمد بن علاء الدين أبي العباس أحمد النهروالي نسبة إلى بلدة في كجرات ، المتوفى بمكة ، مفتي مكة ، له كتب منها : الاعلام باعلام بيت الله الحرام ، وله ثبت كتبه باسم اهل التكرور عام ٩٨٨ ، قال الكتابي (ت/١٣٨٢) : «وقد اشتمل الثبت المذكور أيضاً على سند حديث الأولية وسند الأربعين الابريزية المسلسلة بالأشراف حسب روايته لهما عن السنباطي وزكريا عن الحافظ ابن حجر عن عبد الله النيسابوري عن أبي القاسم ابن فتوح عن الشريف أبي جعفر أحمد بن محمد بن جعفر الحسيني عن سراج الدين الناشري الأنصاري عن بقية السادات ببلخ أبي محمد الحسن بن علي بسنده»[٢] .

ومنهم : ابن عنقاء (ت/١٠٥٣) :

محمد بن الخالص بن عنقاء الحسيني المكي اليمني المتوفى

(١) الدر الفريد : ٢٩ .
(٢) فهرس الفهارس ١ : ٩٤ .

سنة ١٠٥٣ هـ فقد شرح السلسلة شرحاً وافياً مع مقدمة وافية بالاسناد الى الكتاب وسماه : «الاكسير العزيز في شرح سلسلة الابريز وتخريج أحاديثها بأحسن نسيج وتطريز» نسخة منه في مكتبة جامعة الملك سعود بالرياض رقم ٢٧٨٧ في ١٠٥ ورقة ونسختي المصورة مشوشة جداً ، لم أتمكن من الإنتفاع بها .

ومنهم : المسوري (ت/١٠٧٩) :

القاضي أحمد بن سعد الدين بن الحسين بن محمد بن عالم بن يوسف المسوري المتوفى سنة ١٠٧٩ هـ . ترجمه ابن أبي الرجال (ت/١٠٩٢) مفصلاً وجاء في ترجمته : انه قرأ جملة من الكتب منها سلسلة الابريز[1] ، وستأتي ترجمته في سند النسخة ص ٣٧ .

ومنهم : القاضي الشوكاني (ت/١٢٥٥) :

وهو القاضي محمد بن علي الشوكاني المتوفى سنة ١٢٥٥ قال في كتابه إتحاف الأكابر بأسناد الدفاتر ، باب حرف الهمزة ، ص ٩ ما يلي : الأربعون المسمّاة بسلسلة الإبريز أرويها بالإسناد المتقدّم في كتاب الإبانة ، إلى الإمام القاسم بن محمد ، عن أحمد بن صلاح الدواري ، عن علي بن الإمام شرف الدين ، قال : أخبرني بها قراءة شيخنا صالح بن صدّيق النمازي ، عن عبد الرحمن بن علي الديبع ، قال : أخبرنا أحمد بن زين الدين السروجي ، قال : أخبرنا أبو الربيع سليمان بن ابراهيم العلوي ، عن أبيه ، أخبرنا الإمام ابراهيم بن محمد الطبري ، أخبرنا أبو القاسم ابن أبي حرمي ، أخبرنا أبو جعفر أحمد بن محمد بن جعفر الحسيني ، أخبرنا محمد بن علي الأنصاري ، أخبرنا السيد الإمام أبو محمد الحسن بن علي بن الحسن بن عبد الله بن محمد بن عبيد الله بن علي بن الحسن بن الحسين بن جعفر بن عبيد الله بن

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(١) راجع مطلع البدور ١ : ٧٤ .

الحسين بن علي بن الحسين بن علي بن أبي طالب ، عن آبائه أب عن أب إلى علي بن أبي طالب ، عن النبيّ ﷺ أنّه قال : ليس الخبرُ كالمعاينة . . ثمّ سرد بقيّة الأحاديث .

ومنهم : الظاهري (ت/١٣٢٨ هـ) :

نقل إمام اليمن أحمد حميد الدين (ت/١٣٨٢) ما نصه : «قال السيد الحسيب النسيب محمد فالح بن محمد بن عبد الله بن فالح الحجازي الظاهري ، نسبة إلى قبيلة الظواهر بالحجاز ، المالكي المكي المتوفى بالمدينة تاسع شوال سنة ١٣٢٨ ثمان وعشرين وثلاثمائة .وألف في كتابه (حسن الوفا لإخوان الصفا) المطبوع بمصر سنة ١٣٢٣ ثلاث وعشرين وثلاثمائة وألف ما نصه : «الجزء المسلسل بالعترة ، أخبرنا الأستاذ الحافظ الخطابي بالجزء المسلسل بالعترة إجازة عن أبي المواهب المازوني ، عن المُلاّ إبراهيم الكوراني ، أخبرنا الأخ الصالح المفرد المتقن نور الدين علي بن محمد الديبع الشيباني الزبيدي ، أنبأني الفقيه الصالح عماد الدين يحيى بن محمد الحرازي ، أنبأني الشريف العلامة جمال الدين محمد بن عنقاء قراءة وإجازة عن لفظ والده شهاب الدين أبي فتحة أحمد بن رحمة بن علي ، أنبأني والدي علي المرتضى ، أنبأني والدي أبو مربع محمد ، أنبأني والدي أبو قتادة جعفر الطيار ، أخبرنا والدي أبو عنقاء موسى مُضِيّان ، أخبرنا والدي أبو بقية غداف فخر الدين ، حدثنا والدي أبو هراج محمد الخالص ابن عساف بن مهنّا بن مسلم بن عبيد الله بن طاهر بن يحيى عن السيد الفاضل بقيّة السادات ببلخ الحسن بن علي . . . إلى آخر سند المؤلف[1] .

ومنهم : المحرسي (ت/١٣٦٨ هـ) :

الشيخ عمر حمدان المغربي المحرسي المالكي الحجازي

(١) نظم أجود الأحاديث : ٩ .

المتوفى سنة ١٣٦٨ بالمدينة ، وقد أورد أسانيده باختصار شيخنا العلامة أبو الفيض محمد ياسين الفاداني (ت/١٤١٠) في كتابه المسمّى باتحاف الاخوان باختصار ومطمح الوجدان في أسانيد الشيخ عمر حمدان قال ما نصه بطوله : «المسلسل بالأشراف في غالبه» .

قال شيخنا : أخبرني به السيد حسين بن محمد الحبشي ، عن الشريف محمد بن ناصر الحازمي اليمني ، عن السيد عبد الرحمن بن سليمان الأهدل ، عن أبيه السيد سليمان بن يحيى بن عمر مقبول الأهدل ، عن السيد أحمد بن محمد شريف مقبول الأهدل ، عن السيد يحيى بن عمر مقبول الأهدل ، عن الشيخ المحدث عبد الله بن محمد باقر المزجاجي ، قال : أخبرني به التقي نور الدين علي بن محمد بن الديبعي الشيباني ، أخبرنا عماد الدين يحيى بن محمد الحرازي قراءة عليه لثلاث عشر من شعبان سنة ١٠٦٦ هـ ببلدة جبلة ، أخبرنا الشريف الجمال محمد بن عنقاء قراءة وإجازة بسماعه من لفظ والده السيد شهاب الدين أبي فتحة أحمد بن رميثة بن علي بن الحسين المهناوي الموسوي ، أخبرنا والدي السيد نور الدين أبو الحسين علي المرتضى ابن عنقاء الموسوي ، أخبرنا والدي السيد زين الدين أبو مربع محمد بن عنقاء حمزة الموسوي ، أخبرنا السيد عز الدين أبو قتادة حمزة الطيار ابن مطاعن الموسوي ، أخبرنا والدي السيد مجد الدين أبو عنقاء موسى بن مطاعن بن عساف المهناوي ، أخبرنا والدي السيد أبو ثقبة عساف فخر الدين بن محمد المهناوي ، أخبرنا والدي أبو هراج بهاء الدين محمد الخالص ابن جازان عساف سيف الدين ابن مهنا بن داود الحسيني .

(ح) وقال شيخنا أيضاً : أخبرني به السيد أحمد البرزنجي ، عن أبيه السيد إسماعيل ، عن أبيه زين العابدين ، عن أبيه السيد محمد الهادي ، عن عمه السيد جعفر البرزنجي ، عن أبيه السيد حسن ، عن أبيه السيد عبد الكريم ، عن أبيه السيد محمد بن عبد الرسول البرزنجي ، عن الملا ابراهيم الكوراني ، قال : أخبرنا السيد الإمام زين

العابدين بن عبد القادر بن محمد الطبري ، إجازة من أبيه محيي الدين عبد القادر بن محمد بن يحيى الطبري ، عن جده السيد يحيى بن مكرم بن محمد بن محب الدين الأخير بن محمد رضي الدين الأخير ، عن جده محب الدين الأوسط شهاب الدين أحمد بن رضي الدين الكبير ، عن جده السيد محب الدين الأخير ، عن عم أبيه السيد الإمام أبي اليمن محمد ، عن أبيه الشهاب السيد أحمد ، عن أبيه الإمام رضي الدين الكبير إبراهيم بن محمد بن إبراهيم بن أبي بكر بن محمد بن إبراهيم بن أبي بكر بن علي بن فارس الحسيني الطبري ، قال : أخبرنا به الثقة الصدوق أبو القاسم عبد الرحمن بن أبي حَرْمَيْ المكي ، أخبرنا السيد الشريف بقية السادة بحلب فخر الدين أبو جعفر أحمد بن محمد بن جعفر الحسيني ، أخبرنا الإمام السراج محمد بن علي بن ياسر الأنصاري .

بروايته هو وبهاء الدين محمد الخالص الحسيني ، عن السيد الفاضل بقية السادة ببلخ أبي محمد الحسن بن علي بن الحسن بن عبيد الله بن محمد بن عبيد الله بن علي بن الحسن بن الحسين بن جعفر الحجة بن عبيد الله الأعرج بن الحسين الأصغر بن علي زين العابدين بن الحسين السبط بن علي بن أبي طالب كرم الله وجهه ، قال الأنصاري : سماعاً من لفظه سنة ٥٢٧ ، قال : حدثني والدي أبو الحسن علي بن أبي طالب سنة ٤٦٦ ، قال : حدثني والدي أبو طالب الحسن النقيب سنة ٤٣٤ ، حدثني والدي أبو علي عبيد الله بن محمد ، حدثني والدي أبو الحسن محمد الزاهد ، حدثني والدي أبو علي عبيد الله بن علي ، حدثني والدي أبو القاسم علي . حدثني والدي أبو محمد الحسن ، حدثني والدي الحسين وهو أول من دخل بلخ من هذه الطائفة قال : حدثني والدي جعفر الملقب بالحجة ، حدثني أبي عبيد الله هو الأعرج ، حدثني أبي الحسين هو الأصغر ، حدثني أبي زين العابدين علي ، حدثني أبي الحسين يعني السبط ، حدثني أبي علي بن أبي

طالب رضي الله عنه ، قال : قال رسول الله ﷺ : «لَيْسَ الخَبَرُ كَالمُعايَنَةِ» .

وبه قال : «الحرب خدعة» .

وبه قال : «المسلم مرآة المسلم» .

. . . ثم ساق الأحاديث إلى آخرها . . ثم قال : «فهذه أربعون حديثاً مسلسلة بهذا السند ، وهو مسلسل بأربعة عشر أبا في نسق وبسبعة آباء في نسق»[1] .

ومنهم : أحمد حميد الدين (ت/١٣٨٢) :

امام اليمن ومسندها سيف الإسلام أحمد بن المتوكل يحيى بن المنصور محمد بن يحيى حميد الدين (ت/١٣٨٢) في عهده انضمت اليمن إلى الجمهورية العربية المتحدة عام ١٣٧٧ هـ ـ ١٩٥٨ م وانفصلت عنها في عام ١٣٨١ هـ ـ ١٩٦١ م على إثر تهجّم الإمام على الإشتراكية والتأميم في قصيدة طويلة ، وقام السلال بثورته على الإمامة وألغاها وشكّل الجمهورية العربية اليمنية في ١٣٨٢ هـ ـ ١٩٦٢ م .

له من الكتب : نظم أجود الأحاديث المسلسلة وشرحها ، طبعت بمطبعة وزارة المعارف المتوكلّية بصنعاء اليمن سنة ١٣٦٣ ، نظم فيها المسلسلات وكان عاشرها المسلسل بالعترة الطاهرة ، خرّج فيها أحاديث السلسلة وتكلّم عن السلسلة وشرح بعض أحاديثها .

ومنهم : الكتاني (ت/١٣٨٢) :

السيد محمد عبد الحي بن عبد الكريم بن محمد بن عبد الواحد بن أحمد بن عمر بن عبد الواحد بن عمر بن إدريس الكتاني الحسني الإدريسي المغربي المالكي ، المولود سنة ١٣٠٠ هـ والمتوفى

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(١) اتحاف الإخوان : ٢١٢ ـ ٢١٦ .

سنة ١٣٨٢ هـ ، أشهر علماء المغرب في فنّ الإسناد وكان علواً في وقته .

وأشهر مؤلفاته : فهرس الفهارس والاثبات ومعجم المعاجم والمشيخات والمسلسلات طبع سنة ١٣٤٧ هـ ، ذكر في حرف القاف : القول الوجيز في شرح سلسلة الإبريز للنمازي (ت/٩٧٥) المتقدم ترجمته ص ٣٠ ، ثم قال : «وقد سبق لي ان خرّجت متون الأحاديث المذكورة بسند واحد مسلسل بالإشراف مني إلى عليّ ، وحفظهن عنّي جماعة من الأصحاب بالمشرق والمغرب وهي أربعون حديثاً قصيرة الألفاظ كثيرة المعاني تكلّم عليها السخاوي في شرح الألفية وغيره»[1] .

قلت : ان شيخنا محدث الحجاز السيد علوي بن السيد عباس الحسني المكي (ت/١٣٩١) يروي عن الكتاني المذكور[2] ، وعليه تكون السلسلة من كاتب الحروف متسلسلة بسلسلة علوية إلى رسول الله ﷺ .

ومنهم : الفاداني (ت/١٤١٠) :

مسند الحجاز الشيخ محمد ياسين بن محمد علي بن أدد الاندونيسي الأصل والمكي المولد والوفاة ، توفي ليلة الجمعة ٢٨ ذي الحجة ١٤١٠ بمكة ، ودفن بالمعلاة . أرسل لي رحمه الله كلّ مؤلفاته المطبوعة مقرونة بالإجازة ، كان منذ شبابه يعتني بعلوم الإسناد ومن أوائل كتبه في هذا الفن تعليقاته على ثبت الأمير الكبير (ت/١٢٣٢) المسمى بنهاية المطلب ، وتسمى تعليقاته بإتحاف السمير بأوهام ما في ثبت الأمير ، طبع بالقاهرة سنة ١٣٧٠ هـ .

كاتبته مستجيزاً في خصوص المسلسل بالعترة فأجابني في رسالة مؤرخة ذكر فيها أنّ مشايخه يبلغوا نحو السبعمائة ، وأشار فيها إلى

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(١) فهرس الفهارس ٢ : ٣٢٦ .

(٢) راجع إجازة الحديث : ١٢٣ .

المسلسل بالعترة[1] وقال : «قد جمعنا طرقه في كتاب سمّيناه الدرر المنتشرة في طرق الحديث المسلسل بالعترة ، في ثلاثة كراريس أو أكثر»[2] .

وذكر الحديث بطوله بسندين منه إلى المؤلف ، ثم منه إلى رسول الله صلى الله عليه وآله وسلم في كتابين له :

أولهما : ثبته باسم إعلام القاصي والداني ببعض ما علا من أسانيد الفاداني ، بتخريج تلميذه أبي سليمان محمود سعيد ، في الصفحة ٣٦ و٣٧ ذكره تحت عنوان «المسلسل بالعترة الطاهرة» قائلاً : أخبرنا العلامة المحدث الفقيه القاضي السيد زكي بن أحمد بن إسماعيل البرزنجي عن أبيه إلى آخر السند والمتن الذي تقدم في ترجمة شيخه المحرسي (ت/١٣٦٨) فراجع ص ٣٢ ، فإن كلاً من الفاداني والمحرسي يرويان المسلسل بالعترة الطاهرة عن البرزنجي المذكور باسناده ، وراجع إتحاف الإخوان ٢١٤ ـ ٢١٦ .

ثانيهما : العجالة في الأحاديث المسلسلة من تاليفه ، طبعة دار البصائر بدمشق سنة ١٤٠٥ ـ ١٩٨٥ فقال في ص ٧١ ـ ٧٣ ما نصّه :

المسلسل بالأشراف (العترة الطاهرة)[3] .

أخبرنا به العلامة الفقيه المعمّر السيد محمد داود بن حسن بن يحيى البحر ، عن شيخه خاتمة المحققين السيد داود بن عبد الرحمن حُجُر القُدَيمي ، عن السيد عبد الهادي بن ثابت النهاري ، عن المسند الوجيه السيد عبد الرّحمن بن سليمان الأهدل ، عن السيّد أبي الفيض محمد مرتضى بن محمد الزبيدي .

(ح) وأخبرنا به العلامة السيد عيدروس بن سالم البار المكي ،

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(١) اجازة الحديث : ١٩٦ .

(٢) اعلام القاصي والداني : ٣٨ .

(٣) والسند مذكور في أول شرحه

قال ابن الطيب : قال الزين العراقي في «شرح ألفية المصطلح» له : وقد وجدت التسلسل في عدة أحاديث بأربعة عشر أباً من طريق أهل البيت ، منها ما رواه الحافظ أبو سعيد ابن السمعاني في الذيل : قال : أخبرنا أبو شجاع عمر ابن أبي الحسن البسطامي الإمام بقراءتي ، وأبو بكر محمد بن ياسر الجيّاني ؛ قالا : أنا السيد أبو محمد الحسن بن علي بن أبي طالب من لفظه ببلخ ، حدثني سيدي ووالدي أبو الحسن علي بن أبي طالب به ، وساق الحديث الأول فقط ، حديث : «ليس الخبر كالمعاينة» ثم قال : هذا أكثر ما وقع لنا في عدة التسلسل بالآباء . (انتهى) .

سند النسخة :

النسخة المعتمدة هي نسخة مكتبة امبروزيانا بايطاليا المرقمة ٣٥ ب والمؤرخة ١٠٧٠ هـ ، وإليك وصفاً بسند النسخة إلى المؤلف :

١ ـ كاتب النسخة أحمد بن عبد الله بن يحيى الهادوي :

هو من علماء اليمن كما يظهر من آخر المجموعة مؤرخاً قائلاً في الصفحة ١١٩ : «فرغ من زبره العبد الحقير الفقير ، المعترف بالذنب والتقصير ، التائب إلى ربه من كل صغير وكبير ، الراجي عفو الملك القدير أحمد بن عبد الله بن يحيى بن علي بن محمد بن علي بن الهادي الهادوي نسباً ، والزيدي مذهباً ، والعدلي اعتقاداً ، والمدومي مسكناً عفي عنه ولاحظه بمنّه وكرمه وقت العصر يوم الاثنين سابع شهر جمادى الأولى أحد شهور سنة سبعين وألف سنة هجرية» .

ولم أتمكن من الوقوف على ترجمته ، وكتابته هذه تنبىء عن علو كعبه .

٢ ـ الحسن الحيّمي (ت/١٠٧١) :

قال كاتب النسخة : «نقلت هذا بلفظه من خط سيدنا القاضي العلامة شرف الدين الحسن بن أحمد بن صالح دعيش الجمالي اليوسفي الحيّمي حفظه الله وجزاه أفضل الجزاء بحق محمد وآله» .

ترجمه المحبي (ت/١١١١) عن تلميذه صالح بن المهتدي : انه كان اماماً في الفقه مشاركاً فيه مشاركة تامة ، وكان كذلك في غيره من العلوم ، صاحب تدبير ورئاسة ومعرفة في الأمور المهمة ، معظّماً عند الدولة مشاراً إليه وكذلك أرسله الإمام المتوكل على الله اسماعيل بن القاسم رسولاً إلى الحبشة في أغراض مهمّة قضيت بنظره على أحسن حال وألّف رسالة في الحبشة لطيفة»[1] .

والمتوكل (ت/١٠٧٩) في عهده توحّدت رقعة اليمن وتوسعت دولته ، وللمترجم له الحيّمي رسالة في سيره إلى الحبشة ، وهي ظاهراً الرسالة المشار إليها تضمنت مسيره رسولاً من المتوكل إلى ملك الحبشة ، توجد لديّ نسخة مصورة منها تنبىء عن حسن تدبيره وعلوّ مقامه في الدين والأدب والسياسة .

٣ ـ القاضي المسوري (ت/١٠٧٩) :

نقل الحيّمي السلسلة عن القاضي الشيخ أحمد بن سعد بن المسوري (ت/١٠٧٩) ووصفه بقوله : انتهى ذلك منقولاً بلفظه من خط سيدنا القاضي العلامة الدرة الفهامة في الدهر ووحيد العصر شمس الملة وموضح براهين الأدلة أحمد بن سعد الدين بن الحسين المسوري أطال الله بقاه ورفع في الدارين مرقاه» وترجمه تلميذه ابن أبي الرجال (ت/١٠٩٢) ترجمة مفصلة ضمّنها أقواله وأشعاره ومما قال فيه : «شيخنا وشيخ الشيوخ واستاذنا واستاذ أهل الرسوخ العلامة الذي تخضع

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(١) خلاصة الأثر ٢ : ١٦ وراجع البدر الطالع ١ : ١٨٩ .

له أعناق التحقيق ، وتكسف ساحاته أنوار التوفيق ، حافظ الشريعة ، حائط علوم الأئمة والشيعة الوسيعة ، الماضية سيوف أقلامهم في الأقاليم ، والمحكمة أداؤه وعلومه في أنواع التعاليم والتحاكيم . . . »[1] .

٤ ـ أحمد بن صلاح (ت/١٠١٨) :

وقد نقل المسوري النسخة عنه كما قال : «كتبته من نسخة القاضي العلامة أحمد بن صلاح بن حسن الدواري رحمه الله تعالى» .

وصفه الشوكاني (ت/١٢٥٥) بـ «القاضي العلامة شمس الدين أحمد . . الدواري المعروف بالقصعة الصعدي ـ إلى أن قال : ـ كان عالماً عاملاً زاهداً ورعاً فاضلاً بحراً زاخراً في علوم أهل البيت مصنفاً في علم الحديث ، كثير البر والإحسان ، صادق المودّة لأهل البيت النبوي ، ولقي لذلك تعباً شديداً حتى كسر ظهره بعض الأتراك في ذلك ، وكان يسمى المقشقش ـ بقافين وشينين معجمات ـ ، لأنّه كان إذا حضر طعامه بصعدة أمر رسوله أن يجمع من في جامع صعدة من الغرباء للأكل معه ، وكان شديد النفور عن الظلمة ، وتوفي بمدينة صعدة ١٠١٨»[2] وله ترجمة في مطلع البدور ١ : ٨٠ .

٥ ـ عمران بن الحسن العذري (من القرن الثامن) :

جاء في السند : «أخبرنا عمران بن الحسن بن ناصر بن يعقوب بن عامر بن يحيى بن محمد بن المعمر العذري الزيدي» .

ترجمه ابن أبي الرجال (ت/١٠٩٢) وترك في الترجمة بياضات ، ومما قاله : «العذري الشتوي ، رأيته بخط يده بفتح التاء من شتوى ، والمشهور عند الناس اسكانها ، ولعل النسبة إلى بني شتا بطن من

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(١) مطلع البدور ١ : ٧١ .
(٢) البدر الطالع ٢ : ٣٥ .

عذر ، والده الحسن كان أحد الكتاب للإمام المنصور بالله ، وقتل غيلة في . . . على باب صنعاء . . . وأما الفقيه عمران فهو من الكتاب ، سمع بمكة برباط الزيدية ، حفظ اسناداً كثيراً ، وأخذ عن الإمام المنصور بالله . . . وذكر له في العربية : التبصرة ، وله : الرسالة الهادية للصواب في أهل القصد والإحتساب يدل على اطلاع عجيب وتمكّن وحظوة في العلم كما يفعل المجتهد الراسخ»[1].

أما عمران بن الحسن فلم يذكر تأريخ وفاته ، وابن أبي الرجال ترك بياضاً في موضع وفاته وحيث ان والده الحسن قتل غيلة وكان من كتاب المنصور المتوفى ٦١٤ ، فيكون من أعلام القرن السابع ، وولده عمران يكون من أعلام القرن الثامن ، روى عنه أحمد بن صلاح الذي هو من أعلام القرن التاسع وتوفى في أوائل الألف للهجرة .

٦ - ابن أبي حرمي (ت/٦٤٥) :

جاء في السند عن العذري قوله : «أخبرنا الشيخ أبو القاسم عبد الرحمن ابن أبي حرمي فتوح بن تلمين [كذا] العطار المكي ، بها قراءة منه عليّ في داره يوم السبت في العشر الأواخر من ذي القعدة سنة ٦٠٩ .

ترجمه الذهبي (ت/٧٤٨) بقوله : «الشيخ المعمر العالم المسند أبو القاسم عبد الرحمن بن أبي حرمي فتوح بن بنين المكي الكاتب العطار ، ولد سنة بضع وأربعين وخمس مائة وسمع وهو شاب . . إلى أن قال : توفى في نصف رجب سنة خمس وأربعين وستمائة»[2].

وترجمه الفاسي (ت/٨٣٢) مفصلاً وضبط بنين بقوله : «بباء

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(١) مطلع البدور ١ : ١٦١ .
(٢) سير أعلام النبلاء ٣ : ٢٦٩ .

موحدة ثم نون ثم ياء مثناة من تحت ثم نون» كما زاد بعد جدّه «بنين» ما يلي : «ابن عبد الرحمن بن عبد الجبار بن محمد المكي أبو القاسم وأبو بكر وأبو محمد المعروف بابن أبي حرمي ، وهي كنية أبيه ـ فتوح العطار ـ الكاتب النقاش» .

ومما ذكره قوله : « . . . وذكر ابن مسدي في معجمه وقال ـ بعد أن ذكر نسبه ـ : ورأيت بخطه في نسبه إصلاحاً ثم ثبّت قوله أخيراً على ترك الإنتساب ثم قال : انتسب في طبقات السماع قديماً على أبي حفص الميانشي وغيره بالأنصاري ثم انتسب لما دخل الشام بالقرشي ، ورأيت بخطه النخعي ثم قال : كان آخر المشيخة بالحرم الشريف ، ورافع لواء الإسناد بذلك المرقب المنيف . . . ثم قال : «وكان كثير السماعات متسع الروايات» . ومما ذكره ـ أيضاً ـ : «وذكر أبو محمد عبد الله بن عبد العزيز المهدوي ان شيوخه تزيد على ثلاثمائة شيخ . . . توفي في التاسع من شهر رجب سنة ٦٤٥ بمكة ودفن بالمعلاة ، هكذا أرّخ وفاته الشريف الحسيني فيما نقلته من خطه في وفياته ، والمحب الطبري في المشيخة التي خرجتها للملك المظفر ، وزاد يوم الثلاثاء وذكر انه نيف على المائة . . .»[1] .

٧ ـ أبو جعفر الحسيني (ت/٦٥٣) :

جاء في السند عن ابن أبي حرمي قوله : «حدثنا الشريف نقيب السادة بحلب فخر الدين أبو جعفر أحمد بن محمد بن جعفر الحسيني رضي الله عنه بحلب» .

ترجمه الطبّاخ بقوله : «الشريف المرتضى أبو الفتوح عز الدين بن أبي طالب أحمد بن محمد بن جعفر بن زيد بن جعفر بن إبراهيم بن محمد بن أحمد بن محمد بن الحسين بن إسحاق بن جعفر الصادق بن

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(١) العقدالثمين ٥ : ٤٠٠ .

محمد الباقر العلوي الحسيني الإسحاقي الحلبي نقيب الأشراف بحلب . . . سمع من النسابة أبي علي محمد بن أسعد الحراني والإفتخار الهاشمي وأبي محمد ابن علوان ، وأجاز له يحيى الثقفي ، وحدث بدمشق وحلب وكان صدراً رئيساً وافر الحرمة»[1] .

٨ ـ الجياني (ت/٥٦٢) :

جاء في السند عن أبي جعفر الحسيني قوله : «حدثنا الإمام الأجل سراج الدين شمس باهلة ، بقية المشايخ محمد بن علي بن ياسر الأنصاري الجياني رحمه الله تعالى» .

ترجمه السمعاني (ت/٥٦٣) قائلاً : «الجياني ـ بفتح الجيم وتشديد الياء المعجمة بنقطتين من تحتها ، وفي آخرها النون ـ هذه النسبة إلى جيان وهي بلدة كبيرة من بلاد الأندلس في المغرب ، والمشهور منها . . . أبو بكر محمد بن علي بن ياسر الجياني يعرف بابن أبي اليقظان من أهل جيان ـ أيضاً ـ ، سمع معنا بمرو من زاهر بن طاهر الشحامي وغيره ، وكان سمع بالشام وبغداد ، كان كتوباً مكثراً ، قرأ الكثير ونسخ بخطه سمعت منه ببلخ أولاً ثم [بسمرقند] ثم ببخارا ولقيته بنسف وكتب عني الكثير بهذه البلاد ، سمع قبلنا ومعنا ، وكانت ولادته سنة نيف وتسعين وأربعمائة بجيان»[2] .

وترجمه الذهبي (ت/٧٤٨) بقوله : « . . ولد بالأندلس بجيان في شعبان سنة ٤٩٢ ، وأكثر الترحال إلى القيروان ومصر والحجاز والشام والعراق وخراسان وما وراء النهر ، وتفقه ببخارى ، ومهر في الخلاف والجدل ، ثم طلب الحديث وتقدم فيه وسكن بلخ وكتب الكثير ، ثم قدم بغداد وحدث بها وحج ثم استوطن حلب ، ووقف بجامعها كتبه ،

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(١) أعلام النبلاء ٤ : ٤٤١ .
(٢) الأنساب ٣ : ٤٥٠ .

قال ابن النجار : كان صدوقاً متديناً . . . قال ابن الحصري : أبو بكر الجياني حافظ عالم بالحديث ، وفيه فضل ذكر بعض الحلبيين ان الجياني مات في ليلة السبت سابع ربيع الآخر سنة ٥٦٢»[1] .

وهو يروي سلسلة الإبريز عن المؤلف ، وهو كما جاء في السند : «السيد الإمام الأطهر شرف الدين بقية السادة ببلخ أبو محمد الحسن بن علي بن أبي طالب الحسيني قراه علينا من لفظه غير مرّة في سنة ٥٢٧ سبع وعشرين وخمسمائة» . وقد تقدمت ترجمة المؤلف ص ١٩ .

هذه النسخة :

تذكر فهارس المخطوطات نسخاً لهذه السلسلة :

١ ـ نسخة التيمورية ، وقد جاء تسميتها باسم : «أربعون حديثاً سلسلة الإبريز والاكسير العزيز» ضمن مجموعة ٢١٣/خط/مجاميع رقم ٣٨٠ كما في فهرس التيمورية : ١٨١ .

٢ ـ نسخة الجامع الكبير بصنعاء ، وقد جاءت التسمية باسم : «أحاديث سلسلة الابريز والاكسير العزيز» في خمس صفحات ، في المجموع رقم ٣٤ من ١٨٢ ـ ١٨٧ ، كما في فهرس مخطوطات المكتبة المغربية بالجامع الكبير بصنعاء اعداد محمد محمد عيسوي ومحمد سعيد المليح ، الصفحة ٤٧ من طبعة مصر ١٩٧٨ .

٣ ـ نسخة امبروزيانا بايطاليا ، ذكرها الدكتور صلاح الدين المنجد في فهرسته بالرقم/ ٣٥ ب .

ولم يتيسر لي ـ بالرغم من الجهد المبذول ـ الحصول على صورة من نسختي القاهرة وصنعاء ، ووفقني الله للحصول على صورة امبروزيانا الايطالية فالتقطت منها سلسلة الابريز واستخرجت من المصادر ما تيسّر حول الموضوع والكتاب والمؤلف .

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(١) سير أعلام النبلاء ٣ : ٥٠٩ .

وحيث ان امام اليمن خرّج الأحاديث الأربعين المسندة بسلسلة الابريز ، وقيل عن تخريجه «انه أوسع من تخريج النمازي لها»[1]، لذلك سوف أشير إلى تخريجاته واضيف إليها تخريجات مصادر أهل البيت مع الإشارة إلى بعض مضامينها ، وطالب التفصيل يراجع معجم الأحاديث .

وعسى أن تكون هذه خطوة في سبيل إحياء التراث الإسلامي الأصيل .

محمد حسين الحسيني الجلالي

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(١) قاله السيد محمد بن يحيى زبارة المعلّق على «نظم أجود الأحاديث» : ١٠ .

مقارنة تسلسل الأحاديث
في نسخ سلسلة الابريز

نسخة المسوري		نسخة المحرسي		نسخة إمام اليمن		نسختا الفادني
١	=	١	=	١	=	١
٢	=	٣٩	=	٢	=	٣٩
٣	=	٢	=	٣	=	٢
٤	=	٣	=	٤	=	٣
٥	=	٤	=	٦	=	٤
٦	=	٥	=	٥	=	٥
٧	=	٦	=	٧	=	٦
٨	=	٧	=	٨	=	٧
٩	=	٨	=	٩	=	٨
١٠	=	٩	=	١٠	=	٩
١١	=	١٠	=	١١	=	١٠
١٢	=	١١	=	١٢	=	١١
١٣	=	١٢	=	١٣	=	١٢
١٤	=	١٣	=	١٤	=	١٣
١٥	=	١٤	=	١٥	=	١٤

نسخة المسوري		نسخة المحرسي		نسخة إمام اليمن		نسختا الفاداني
١٦	=	١٥	=	١٦	=	١٥
١٧	=	١٦	=	١٧	=	١٦
١٨	=	١٧	=	١٨	=	١٧
١٩	=	١٨	=	١٩	=	١٨
٢٠	=	١٩	=	٢٠	=	١٩
٢١	=	٢٠	=	٢١	=	٢٠
٢٢	=	٢١	=	٢٢	=	٢١
٢٣	=	٢٢	=	٢٣	=	٢٢
٢٤	=	٢٣	=	٢٤	=	٢٣
٢٥	=	٢٤	=	٢٥	=	٢٤
٢٦	=	٢٥	=	٢٦	=	٢٥
٢٧	=	٢٦	=	٢٧	=	٢٦
٢٨	=	٢٧	=	٢٨	=	٢٧
٢٩	=	٢٨	=	٢٩	=	٢٨
٣٠	=	٢٩	=	٣٠	=	٢٩
٣١	=	٣٠	=	٣١	=	٣٠
٣٢	=	٣١	=	٣٢	=	٣١
٣٣	=	٣٢	=	٣٣	=	٣٢
٣٤	=	٣٣	=	٣٤	=	٣٣
٣٥	=	٣٤	=	٣٥	=	٣٤
٣٦	=	٣٥	=	٣٦	=	٣٥
٣٧	=	٣٧	=	٣٧	=	٣٦
٣٨	=	٣٦	=	٣٨	=	٣٧
٣٩	=	٣٨	=	٣٩	=	٣٨
٤٠	=	٤٠	=	٤٠	=	٤٠

والملاحظ :

١ ـ ان الحديث الثاني في نسخة المسوري (مخطوطة امبروزيانا) قد تأخر في نسخ المحرسي والفاداني فأصبح فيهما الحديث رقم ٣٩ .

٢ ـ ان نسخة المسوري تطابق في التسلسل نسخة امام اليمن سوى موضعين ، فالحديث ٥ في المسوري أصبح ٦ ، والحديث ٦ أصبح ٥ .

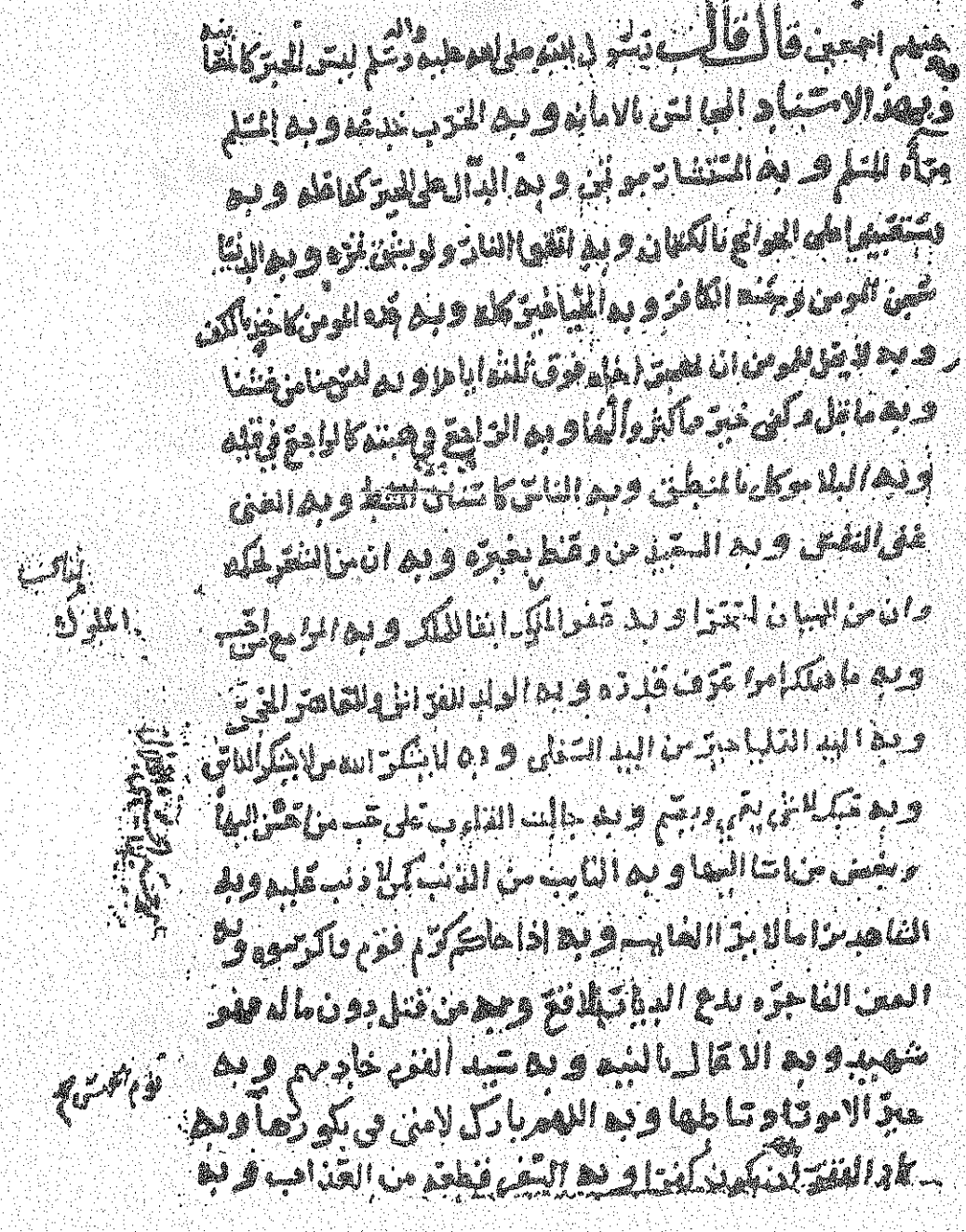
٣ ـ ان الحديث ٣٨ في المسوري هو الحديث ٣٦ في المحرسي والحديث ٣٩ هو ٣٨ في المحرسي .

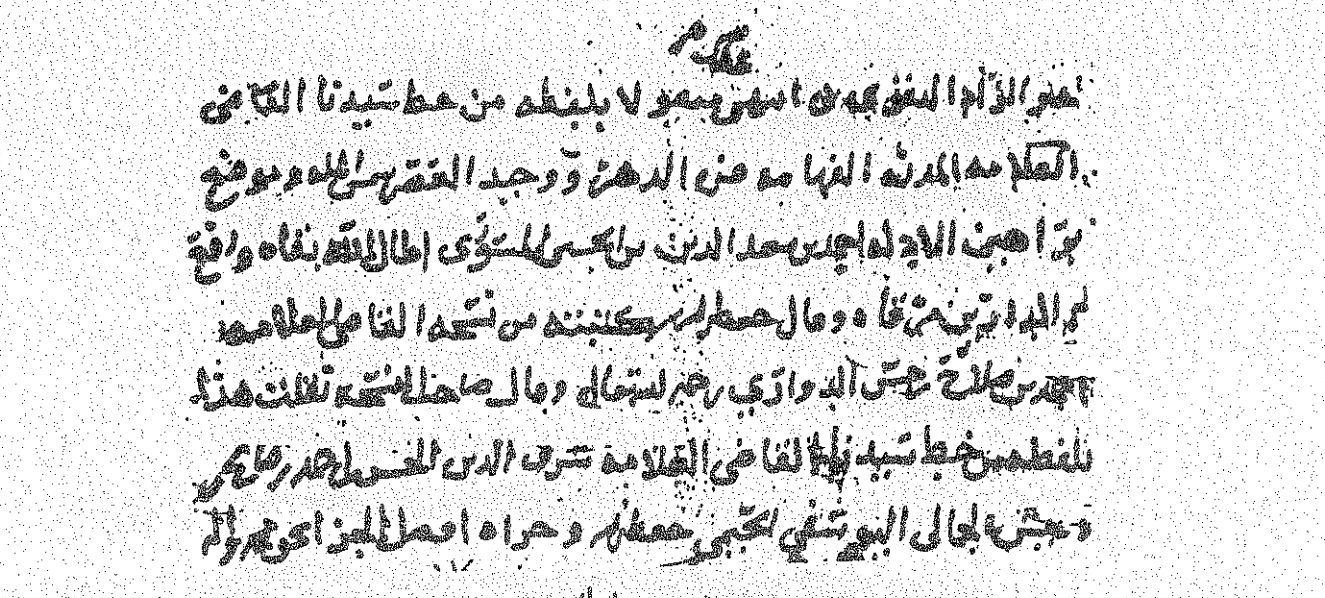
هذا مع بعض الإختلافات في نصوص الأحاديث وسنشير إليها في الهوامش .

والنتيجة : ان نسختي المسوري وإمام اليمن تكاد أن تتطابقا وأما نسخ المحرسي والفاداني فهي متطابقة في التسلسل .



صورة الصفحة الأولى من «سلسلة الإبريز».





بسم الله الرحمن الرحيم ولا حمد

(وبعد) هذه الدرة هي السماة بسلسلة الإبريز والإكسير العزيز من تأليف شرف الدين أبي محمد الحسن بن علي بن أبي طالب الحسني اللنجي المتوفى ٥٢٣ هـ والأصل نسخ صورتها من مكتبة أمبروزيانا الإيطالية والصورة كلها بخط واحد وقد جاء تاريخ الكتابة في صفحة ١١٩ سنة ١٠٧٠ هجرية بخط أحمد بن عبد الله بن يحيى بن علي بن محمد بن علي بن الهادي الهادوي مذهبا والزيدي مذهبا والعدني اعتقادا والمدوحي مسكنا وفي الصورة كلها بخطه وكتب الفقير إلى الله الغني

محمد حسين الحداد

٥ - صح ١ - ١٤٠٠ هـ

صورة الصفحة الأخيرة من «سلسلة الإبريز».

[مقدمة الشارح الفاداني]

المسلسل بالعترة الطاهرة (الأشراف)

أنبأنا أمير المؤمنين المتوكل على الله السيد الإمام يحيى بن محمد يحيى حميد الدين كتابة من الصنعاء والمعمر السيد محمد داود بن حسن بن يحيى البحر قائلا: أنا السيد داود بن عبد الرحمن حجر القديمي الزبيدي، قال: ثنا السيد عبد الهادي بن ثابت النهاري، ثنا الوجه المفتي السيد عبد الرحمن بن سليمان بن يحيى بن عمر مقبول الأهدل، ثنا السيد أبو الفيض محمد مرتضى بن محمد الزبيدي الواسطي نزيل مصر أخيراً.

(ح) أنا السيد عيدروس بن سالم البار المكي أنا السيد علوي بن أحمد السقاف نقيب السادة بمكة أنا السيد يوسف بن منصور البديري المدني أنا السيد محمد مرتضى بن محمد الزبيدي ثنا السيد أحمد بن محمد شريف مقبول الأهدل نا السيد الوجيه عبد الرحمن بن أسلم المكي ثنا السيد محمدبن أبي بكر الشلي المكي .

(ح) وأخبرنا القاضي السيد محمد الرزوقي بن عبد الرحمن أبو حسين المكي والقاضي السيد زكي بن أحمد البرزنجي المدني قال أنا السيد علي بن طاهر الوتري المدني، أخبرني السيد عبد الله بن عمر بن أبي بكر بن يحيى صاحب البقرة، أخبرني الإمامان السيدان طاهر وعبد الله ابنا حسين ابنا طاهر قالا: أنا السيد الإمام عبد الرحمن بن علي مولى الطيحاء، أنا السيد الإمام عبد الرحمن بن عبد الله بلفقيه قال أخبرني أبي السيد عبد الله بن أحمد بلفقيه، أنا السيد محمد بن أبي بكر الشلي المكي قال أنا والدي السيد الإمام أبو بكر الشلي، أنا الفقيه السيد عمر بن عبد الرحيم البصري المكي.

(ح) وقال السيد عبد الله بلفقيه وشيخه السيد محمد الشلي أيضاً، حدثنا السيد صفي الدين أحمد بن محمد القشاشي المدني قال ثنا السيد عمر بن عبد الرحيم البصري المكي.

(ح) وقال الصفي القشاشي أنا نازلا السيد ناصر الدين بن أحمد بن الشيخ أبي بكر بن سالم قال أخبرني السيد عمر بن عبد الرحيم البصري المكي، قال: أخبرنا السيد أحمد بن محمد بن أحمد عنقاء اليماني التهامي قال: ثنا والدي الشريف الإمام محمد بن أحمد عنقا

قال: حدثنا والدي السيد شهاب الدين أبو فتحة أحمد بن رميثة بن علي المهناوي الموسوي، قال أخبرنا والدي رميثة بن علي المهناوي الموسوي قال: أخبرنا والدي السيد نور الدين أبو الحسن المرتضى علي بن محمد العنقاوي قال: أنا والدي السيد زين الدين أبو مرفع محمد بن جعفر العنقاوي قال: أنا والدي السيد عز الدين أبو قتادة جعفر الطيار ابن موسى العلوي قال أخبرنا والدي السيد أبو عنقاء موسى الملقب بميضان بن غداف العلوي قال أنا والدي السيد أبو ثقبة فخر الدين غداف بن محمد الخالص العلوي قال أنا والدي السيد أبو هواج البهاء محمد الخالص بن أبي جازان غداف العلوي الظاهري قال أخبرنا والدي السيد أبو جازان غداف بن مهنا بن ظاهر بن مسلم بن عبد الله بن ظاهر بن يحيى الظاهري الأعرجي قال أخبرنا بقية السادة بلبخ أبو محمد الحسن بن علي ابن أبي طالب الحسن بن عبيد الله بن محمد بن عبيد الله بن علي بن الحسن بن الحسين بن جعفر الحجة بن عبيد الله الأعرج بن الحسين الأصغر بن علي زين العابدين بن الحسين السبط كرم الله وجهه.

(ح) وقال السيد عبد الله بن أحمد بلفقيه أيضاً أنا الأخوان السيدان زين العابدين وعلي أبناء عبد القادر الطبري قالا، والسيد أبو بكر الشلي ثلاثتهم: أنا السيد الإمام محي الدين عبد القادر بن محمد بن يحيى الطبري المكي قال أخبرني جدي السيد يحيى بن مكرم بن محمد محب الدين الأخير بن محمد رضي الدين الأخير بن محمد محب الدين الأوسط بن شهاب الدين أحمد بن رضي الدين الكبير عن جده السيد محمد محب الدين الأخير الطبري المكي عن عم أبيه السيد الإمام أبي اليمن محمد بن أحمد الطبري المكي عن أبيه السيد الإمام الشهاب أحمد بن إبراهيم

الطبري المكي عن أبيه السيد الإمام رضي الدين الكبير إبراهيم بن محمد بن إبراهيم بن إبراهيم ابن أبي بكر بن محمد بن إبراهيم بن أبي بكر بن علي بن فارس الطبري المكي قال: أنا الثقة الصدوق أبو القاسم عبد الرحمن بن أبي حرمي المكي أنا بقية السادة بحلب فخر الدين أبو جعفر أحمد بن محمد بن جعفر أنا الإمام الأوحد سراج الدين أبو بكر محمد بن علي بن ياسر الأنصاري الحياني، أنا بقية السادة ببلخ أبو

محمد الحسن بن علي ابن أبي طالب الحسن بن عبيد الله بن محمد الأعرجي قال ثنا والدي السيد أبو الحسن علي بن الحسن بن عبيد الله بن محمد الأعرجي البخاري قال: ثني والدي السيد أبو طالب الحسن بن عبيد الله بن محمد الزاهد الأعرجي البلخي قال حدثني والدي السيد الإمام أبو محمد عبيد الله بن محمد الزاهد بن عبيد الله بن علي النقيب الأعرجي البلخي قال: حدثني والدي السيد عبد الله محمد الزاهد بن عبيد الله بن علي العبيدلي الأعرجي البلخي قال حدثني أبي السيد الأمام أبو محمد عبيد الله بن علي البلخي الحسيني، ثنا أبي السيد أبو الحسن الحجة علي بن الحسن بن الحسين البلخي قال: ثني أبي السيد أبو محمد الحسن بن الحسين الأعرجي البلخي قال ثني أبي السيد أبو عبد الله الحسين بن جعفر الحجة الحسيني وهو أول من دخل بلخ من هذه الطائفة قال: ثني أبي الإمام الملقب بالحجة السيد جعفر بن عبيد الله الأعرج بن الحسين الأصغر، قال: ثني أبي السيد الإمام عبيد الله الملقب بالأعرج ابن الحسين الأصغر ابن علي زين العابدين، قال: ثني أبي السيد الحسين الأصغر بن علي بن الحسين السبط، قال: ثني أبي زين العابدين علي بن الحسين السبط، قال: حدثني أبي الحسين السبط بن علي، قال: ثني أبي علي بن أبي طالب رضي الله عنه قال: قال: رسول الله (ﷺ):

[وذكر الأحاديث الأربعين]

١- ليس الخبر كالمعاينة(١)

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(١) رواه أحمد في المسند ١/٢١٥، ٢١٧/١ عن ابن عباس رضي الله تعالى عنهما مرفوعا (ح)
قلت:

ورواية ابن عباس رضي الله عنهما رمز السيوطي لصحتها في الجامع الصغير ورمز لحسن رواية أنس عند الطبراني في معجمه الأوسط قال شارحه المناوي رحمه الله تعالى في فيض القدير ٣٥٧/٥:

(رمز المصنف لحسنه وهو كما قال أو على ١٠هـ) ، وقال الهيثمي في مجمع الزوائد ٣٨٣/١:
(رواه أحمد و... ورجاله رجال الصحيح ١٠هـ)
المعاينة:
هي المشاهدة.
وللحديث فوائد منها :

آ - أن أثر المعاينة في النفس أعظم من أثر الكلام ولذا جاء في بعض روايات هذا الحديث:
(ليس الخبر كالمعاينة إن الله عز وجل أخبر موسى بما صنع قومه في العجل فلم يلق الألواح فلما عاين ما صنعوا ألقى الألواح فانكسرت.)

ب - إذا سمع الإنسان حديثا ما فعليه أن يتثبت ويتأكد من صدقه ولا يعتمد على مجرد سماعه.
(ب)

٢ - الحرب خدعة

بفتح الخاء واسكان الدال على الأفصح ويقال:

بضم الخاء [١] وضم الخاء وفتح الدال ثلاث لغات من خدع أي أظهر أمراً وأبطن خلافه.

وهذا الحديث أخرجه الشيخان عن أبي هريرة رضي الله تعالى عنه قال:

سمى النبي صلى الله عليه وآله وسلم الحرب خدعة[٢].

وليس عند مسلم لفظ سمى.

ورواياه عن جابر رضي الله تعالى عنه قال: قال رسول الله صلى الله عليه وآله وسلم:

الحرب خدعة [٣].

ورواه ابن ماجة [٤] عن عائشة رضي الله تعالى عنها أنها قالت:

أن نعيم بن مسعود قال:

بابي الله أسلمت ولم أعلم قومي بإسلامي فمرني بما شئت.

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(١) مراده ضم الخاء واسكان الدال وقد ذكر النووي ما ذكره الشيخ من اللغات في خدعة في شرحه لصحيح مسلم ١٢/٤٥ ثم قال:

"واتفق العلماء على جواز خداع الكفار في الحرب وكيف أمكن الخداع إلا أن يكون فيه نقض عهد أو أمان فلا يحل ١٠هـ" . (ب)

(٢) البخاري ٣/١١٠٢، ومسلم ٣/١٣٦٢. (ب)

(٣) البخاري ٣/١١٠٢، ومسلم ٣/١٣٦١. (ب)

(٤) ابن ماجة ٢/٩٤٥ عن عائشة مرفوعاً: (الحرب خدعة) وليس فيه قصة نعيم هذه، وانما تروى قصة نعيم عند أهل المغازي وبعض أهل الحديث انظر سيرة ابن هشام ٤/١٨٨.

جاء في الإصابة لابن حجر رحمه الله تعالى ٣/٤٦١:

" نعيم بن مسعود الأشجعي صحابي مشهور أسلم ليالي الخندق وهو الذي أوقع الخلف بين قريظة وغطفان في وقت الخندق له رواية عن النبي صلى الله عليه وسلم روى عنه ولداه: سلمة وزينب قتل في أول خلافة علي، وقيل: مات في خلافة عثمان. اهـ" (ب)

فقال:

إنما أنت فينا كرجل واحد فخادع إن شئت فإنما الحرب خدعة.

ورواه العسكري أيضاً وقال:

وأراد أن المماكرة في الحرب أنفع من المكاثرة، فهو كقول بعض الحكماء:

إنفاذ الرأي في الحرب أنفع من الطعن والضرب.

٣- المسلم مرآة المسلم [١]

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(١) نسبه في الجامع الصغير لابن منيع عن أبي هريرة رضي الله تعالى عنه و لم يرمز لصحته ولا لضعفه قال شارحه المناوي :

"فيه يحيى بن عبيد الله غير ثقة ١٠ هـ" انظر الحديث ٩٢١٠ من الجامع الصغير.

قلت:

والروايات الواردة بهذا اللفظ جلها موقوف أو مقطوع انظر الأدب المفرد للبخاري ٩٣/١، ومصنف ابن أبي شيبة ٥/ ٢٢٩ وغيرهما وجاء في سنن أبي داود برقم ٤٩١٨ عن أبي هريرة رضي الله تعالى عنه عن رسول الله صلى الله عليه وسلم:

(المؤمن مرآة المؤمن، والمؤمن أخو المؤمن يكف عليه ضيعته ويحفظه من ورائه.)

وحسن العراقي إسناده كما في تخريجه لأحاديث حقوق الأخوة من الإحياء، وله ألفاظ متقاربة.

قال في عون المعبود في شرح سنن أبي داود:

"المؤمن مرآة المؤمن أي:

آله لإراءة محاسن أخيه ومعائبه لكن بينه وبينه فان النصيحة في الملأ فضيحة، وأيضاً هو يرى من أخيه مالا يراه من نفسه أي:

يعلم الشخص عيب نفسه بإعلام أخيه كما يعلم خلل وجهه بالنظر في المرآة.

يكف عليه ضيعته أي:

يمنع تلفه وخسرانه .

ويحوطه من ورائه أي:

يحفظه ويصونه ويذب عنه بقدر الطاقة ١٠ هـ"

ولله در القائل:

صديقي مرآة أميط بها الأذى ... وعضب حسام إن منعت حقوقي

وان ضاق أمري أو ألمت ملمة ... لجأت إليه دون كل شقيق

٤- المستشار مؤتمن[1]

٥- الدال على الخير كفاعله

-الدال:

أي بالقول ,أو الفعل,أو الإشارة,أو الكتابة.

-على الخير:

أي العلم أو العمل مما فيه أجر وثواب.

-كفاعله :

أي مثل أجر فاعله من غير أن ينقص من أجره شيء.

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(١) رواه أحمد في المسند ٥/٢٧٤ عن أبي مسعود رفعه .(ج)

قلت :

هو في سنن أبي داود برقم /٥١٢٨/وفي سنن الترمذي برقم/٢٤٧٤/ورواه ابن ماجه وهو في سننه برقم/٣٧٤٥/كلهم عن أبي هريرة رضي الله تعالى عنه مرفوعاً.

وقد روي الحديث عن عدد من الصحابة وله طرق كثيرة ولذا أورده الشيخ محمد بن جعفر الكتاني رحمه الله تعالى في كتابه <<نظم المتناثر من الحديث المتواتر >>ورقمه :/٢١٧/وقال :

" (المستشار مؤتمن):

من حديث :

أبي هريرة ,و أم سلمة,و ابن عمر,و أبي مسعود,وعلي,وجابر بن سمرة,وسمرة بن جندب,والنعمان بن بشير,وأبي الهيثم بن التيهان,وابن الزبير,وابن عباس,وعمر,وسفينة,وعائشة,وأبي سلمة رضي الله تعالى عنهم اه"

جاء في فيض القدير عن الحديث / ٩٢٠٠/:

"(المستشار مؤتمن):

أي أمين على ما استشير فيه فمن أفضى إلى أخيه بسره وأمنه على نفسه فيجب عليه ألا يشير عليه إلا بما يراه صواباً.اه"(ب)

قال المناوي رحمه اله تعالى:

"إن حصل ذلك الخير و إلا فله ثواب دلالته.اه"[1]

هذا الحديث أخرجه الترمذي في جامعه[2] عن أنس بن مالك رضي الله تعالى عنه قال :

أتى النبي صلى الله عليه وآله وسلم رجل يستحمله فلم يجد عنده ما يحمله فدل على آخر فحمله فأتى النبي صلى الله عليه و آله وسلم فأخبره فقال :

(الدال على الخير كفاعله.)

وكذا أخرجه الترمذي عن أبي مسعود البدري نحوه قال صلى الله عليه وآله وسلم:

(من دل على خير فله مثل اجر فاعله), وقال :

"هذا حديث حسن صحيح." [3]

و أخرجه مسلم[4] واحمد وأبو يعلى والضياء عن بريدة مرفوعاً:

(الدال على الخير كفاعله و الله يحب إغاثة اللهفان .) كذا في الجامع الصغير

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(١)انظر تحفة الأحوذي ٣٦١/٧ . (ب)

(٢)الترمذي ٤١/٥ وقال :"وفي الباب عن أبي مسعود وبريدة وهذا غريب من حديث أنس . اه"(ب)

(٣) الترمذي ٤١/٥ . (ب)

(٤) رواه عن أبي مسعود البدري لا عن بريدة برقم ١٨٩٣ ورواه أحمد عن بريدة ٣٥٧/٥ (ب)

٧- اتقوا النار ولو بشق تمرة

بكسر الشين المعجمة أي :

ولو بمقدار نصفها أو ببعضها,والمعنى :

ولو كان الاتقاء بشيء يسير منها أو من غيرها فإنه يفيد كقوله صلى الله عليه و آله وسلم:

(لا تحقرن جارة لجارتها و لوفرسن شاة .)[١]

هذا أخرجه البخاري بلفظ :

(اتقوا النار ولو بشق تمرة فمن لم يجد فبكلمة طيبة)[٢]

قال الحافظ :

" أي اجعلوا بينكم و بينها وقاية من الصدقة وعمل البر ولو بشيء يسير. اه "[٣]

وأخرجه الترمذي[٤] أيضا مرفوعا : ورواه الديلمي[٥] عن أبي الصديق رضي الله تعالى عنه بزيادة :

(...فإنها تقيم المعوج و تسد الخلل و تدفع ميتة السوء و تقع من الجائع موقعها من الشعبان .)

ورواه البزار عنه أيضا بلفظ :

(فاتقوا النار ولو بشق تمرة فإنها تقيم المعوج و تمنع من الجائع ما تمنع من الشعبان .) كذا في كشف الخفاء للعجلوني[٦] , قال الحافظ في الفتح :

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(١) البخاري ٥/٢٢٤٠,مسلم ٢/٧١٤ عن أبي هريرة رضي الله تعالى عنه مرفوعا,والفرسن: حافر الشاة (ب)

(٢) الحديث في البخاري برقم /١٣٤٧/وفي برقم /١٠١٦/عن عدي بن حاتم رضي الله عنه مرفوعا. (ب)

(٣) فتح الباري ١١/٤٠٥. (ب)

(٤) الحديث في الترمذي برقم /٢٥٢٩/عن عدي بن حاتم رضي الله عنه مرفوعا . (ب)

(٥) انظر الفردوس بمأثور الخطاب للديلمي ١/٩٢ . (ب)

(٦) كشف الخفاء ١/٤٣. (ب)

"في الحديث الحث على الصدقة بما قل وجل وأن لايحقر ما يتصدق به وإن اليسير من الصدقة يستر المتصدق من النار "[1]

٨- الدنيا سجن المؤمن وجنة الكافر

هذا الحديث أخرجه الترمذي في جامعه وقال :

"حديث حسن صحيح "وأخرجه مسلم وأحمد و ابن ماجه . [2]

قال النووي رحمه الله تعالى :

"معناه أن المؤمن مسجون ممنوع في الدنيا من الشهوات المحرمة والمكروهة مكلف بفعل الطاعات الشاقة فإذا مات استراح من هذا وانقلب إلى ما أعد الله تعالى له من النعيم الدائم والراحة الخالصة من النقصان

وأما الكافر فإنماله من ذلك ما حصل في الدنيا مع قلته وتكديره بالمنغصات فإذا مات صار إلىالعقاب الدائم وشقاء الأبد .انتهى "[3]

وقال المناوي رحمه الله تعالى :

"لأنه ممنوع من شهواتها المحرمة فكأنه في سجن ,و الكافر عكسه فكأنه في جنة . اه"[4]

وقيل :

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(١) فتح الباري ٣/٢٨٤ . (ب)

(٢) مسلم ١٤\٢٢٧٢ والترمذي ١٤\٥٦٢وابن ماجه ١٢\١٣٧٨ (ب)

(٣) شرح النووي على صحيح مسلم ١٨/٩٣. (ب)

(٤) فيض القدير ٣/٥٤٦ . (ب)

كالسجن للمؤمن في جنب ما أعد الله تعالى له في الآخرة من الثواب و النعيم المقيم وكالجنة للكافر في جنب ما أعد له في الآخرة من العقوبة والعذاب الأليم .اه

٩-الحياء خير كله.

الحياء :

تغير وانكسار يعتري الإنسان من خوف ما يعاب عليه وقد يطلق على مجرد ترك الشيء لسبب,والترك إنما هو من لوازمه ، وفي الشرع :

((خلق يبعث على اجتناب القبيح من التقصير في حق ذي الحق.))كذا قاله الحافظ .

(لا يأتي الحياء إلا بخير .)

وكذا أخرجه أبو داود عن عمران رضي الله تعالى عنه مرفوعاً بلفظ:

(الحياء خير كله), أو قال :(الحياء كله خير .)[1]

قال النووي رحمه الله تعالى في شرح مسلم :

" حديث كون الحياء كله خير أو لا يأتي إلا بخير يشكل على بعض الناس من حيث إن صاحب الحياء قد يستحي أن يواجه بالحق من يجله و يعظمه فيترك أمره بالمعروف و نهيه عن المنكر وقد يحمله الحياء على الإخلال ببعض الحقوق وغير ذلك مما هو معروف في العادة,والجواب ما أجاب به جماعة من الأئمة منهم الشيخ أبو عمرو بن الصلاح :

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(١) البخاري في كتاب الأدب باب الحياء,ومسلم في كتاب الإيمان باب عدد شعب الإيمان وفضل الحياء ,وأبو داود ٤/٢٥٣ (ب)

إن هذا المانع الذي ذكرناه ليس بحياء حقيقة بل هو عجز وخور ومهانة وإنما تسميته حياء من إطلاق بعض أهل العرف أطلقوه مجازاً لمشاهة الحياء الحقيقي.

وإنما حقيقية الحياء :

خلق يبعث على ترك القبيح ,ويمنع من التقصير في حق ذي الحق .اه"[1]

فلمراد بالحياء في الحديث ما يكون شرعياً,والحياء الذي ينشأ عنه الإخلال بالحق ليس حياء شرعياً فافهم هذا .

ومقابل الحياء البذاء يدل عليه حديث أبي هريرة رضي الله تعالى عنه قال :قال رسول الله صلى الله عليه وسلم :

(الحياء من الإيمان والإيمان في الجنة,والبذاء من الجفاء في النار) رواه الترمذي وغيره[2] والبذاء خلق ينشأ منه الفحش في القول والسوء في الخلق والجفاء خلاف البر الصادر منه الوفاء .

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(١) ٣١٧/١ على هامش إرشاد الساري . (ب)

(٢) لفظ :(البذاء من الجفاء)صحيح في مسند أحمد ٥٠٢/٢ وسنن الترمذي برقم ٢٠٧٧ وغيرهما (ب)

١٠- عدة المؤمن كأخذ بالكف[1]

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(١) ١-ذكره السيوطي في الجامع الصغير بما نصه :

(عدة المؤمن دين,وعدة المؤمن كالأخذ باليد) "فر "عن علي رضي الله عنه. (ج)

ومعنى "فر" أي رواه الديلمي في مسند الفردوس ثم إن السيوطي رحمه الله تعالى رمز لضعفه والحديث في مسند الفردوس ٤٤/٣ ,وقد ورد بمعنى هذا المتن أحاديث لا تخلو من مقال منها :

آ-مارواه القضاعي في مسند الشهاب عن علي كرم الله تعالى وجهه مرفوعاً:

(العدة دين.)وفي اسنادة حمزة بن داود بن سليمان الأيلي

ب-رواه أبو نعيم في حلية الأولياء ٢٥٩/٨ عن ابن مسعود رضي الله عنه قال : إذا وعد أحدكم حبيبه فلينجز له فإني سمعت رسول الله صلى الله عليه و آله وسلم يقول :

(العدة عطية .) قال مخرجه :

"غريب من حديث الأعمش تفرد به الفزاري ولا أعلم رواة عنه إلا بقية .اه" وبقية هذا هو ابن الوليد المدلس تدليس التسوية .

وله روايات أخرى لا تخلو من ضعف ,فالحديث ضعيف لكن يعمل به لأنه في الفضائل,ولم يشتد ضعفه و شواهده الصحيحة كثيرة وهي تحث على الوفاء بالوعد . (ب)

١١- لا يحل لمؤمن أن يهجر أخاه فوق ثلاثة أيام.

- الهجرة: يهجر بضم الجيم من الهجرة بكسر الهاء وسكون الجيم وهي:

"مفارقة كلام أخيه المؤمن مع تلاقيهما وإعراض كل واحد منهما عن صاحبه عند الاجتماع."

- أخاه: أي في الدين الإسلامي وهو أعم من أخوة القرابة والصحابة، قال الطيبي:

"وتخصيصه بالذكر إشعار بالغلبة والمراد به أخوة الإسلام، ويفهم منه أنه من خالف هذه الشريطة وقطع هذه الرابطة جاز هجرانه فوق ثلاثة ١٠هـ"

-فوق ثلاثة أيام: هكذا رواه أبو داود عن أبي أيوب الأنصاري، ورواه الشيخان بلفظ: (فوق ثلاث ليال)، والمراد بأيامها، ورواه الترمذي[1] عن أبي أيوب بلفظ: (فوق ثلاث) والمراد ثلاثة أيام بلياليها.

قال النووي رحمه الله تعالى في شرح مسلم:

" في هذا الحديث تحريم الهجر بين المسلمين أكثر من ثلاث ليال وإباحتها في الثلاث الأول بنص الحديث، والثاني بمفهومه.

قالوا وإنما عفا عنها في الثلاث لأن الآدمي مجبول على الغضب وسوء الخلق ونحو ذلك فعفا عن الهجرة الثلاث ليذهب ذلك العارض، وقيل:

لا يحتج بالمفهوم ودليل الخطاب. انتهى[2] "

قال العلامة أبو الطيب العظيم أبادي:

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(١) أبو داود ٥/ ٢٨٠ بألفاظ متقاربة مما ذكر عن أنس وأبي أيوب وأبي هريرة وعائشة رضي الله عنهم مرفوعاً، وهو في البخاري برقم /٥٧٢٧/ وفي مسلم بشرح النووي ١١٧/١٦ كلاهما عن أبي أيوب رضي الله عنه مرفوعاً. (ب)

(٢) انظر شرح النووي ١١٧/١٦ (ب) ٣ - عون المعبود ١٧٤/١٣. (ب)

" هذا فيما يكون بين المسلمين من عتب وموجدة أو تقصير يقع في حقوق العشرة والصحبة دون ماكان ذلك في جانب الدين فإن هجرة أهل الأهواء والبدع واجبة على مر الأوقات ما لم يظهر منه توبة والرجوع إلى الحق ١٠هـ"

١٢- ليس منا من غشنا

١- " هذا الحديث رواه مسلم عن أبي هريرة رضي الله تعالى عنه أن رسول الله صلى الله عليه وآله وسلم قال:

(من حمل علينا السلاح فليس منا، ومن غشنا ليس منا.)

وعنده أيضاً عن أبي هريرة رضي الله تعالى عنه: أن رسول الله صلى الله عليه وآله وسلم مَرّ على صبرة طعام فأدخل يده فيها فنالت أصابعه بللاً فقال:

ما هذا يا صاحب الطعام؟ ، قال:

أصابته السماء يا رسول الله، قال:

(أفلا جعلته فوق الطعام كي يراه الناس من غش فليس مني.)

ورواه العسكري عن أبي هريرة رضي الله تعالى عنه مرفوعاً بلفظ:

(من غشنا فليس منا)، وزاد:

فقيل يارسول الله ما معنى قولك ليس منا، فقال: ليس مثلنا.

ورواه العسكري أيضاً عن علي كرم الله تعالى وجهه مرفوعاً:

(يا أيها الناس لا غش بين المسلمين من غش فليس منا.)

وروى الدارقطني في الأفراد بسند ضعيف مرفوعاً:

(من غش أمتي فعليه لعنة الله) ١٠هـ العجلوني في كشف الخفاء[1] بتصرف.

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(١) انظر الخفاء ٢/٣٤٩ إلا أن فيه رواية علي كرم الله تعالى وجهه بلفظ:

(ليس منا من غش مسلماً أو ضاره أو ماكره.) لا باللفظ المذكور أعلاه وقد روى القضاعي في مسند الشهاب ١/٢٢٨ عن ابن عمر رضي الله عنهما مرفوعاً:

(يا أيها الناس لاغش بين...) باللفظ المنسوب لرواية علي مما يدل على وهم الشيخ رحمه الله تعالى.

١٣- ما قل وكفى خير من ماكثر وألهى[1]

والحديث في صحيح مسلم ٤٤٣/١ من هامش إرشاد الساري.

ومعنى.. ليس منا، أي ليس على هدينا وشرعنا أما إذا غش المسلم في بيعه أو شرائه أو... الخ واعتبر ذلك مباحا غير محرم فهو كافر مرتد. (ب)

(١) رواه أحمد في المسند عن أبي الدرداء رضي الله تعالى عنه قال: قال رسول الله صلى الله عليه وآله وسلم:
(ما طلعت شمس قط إلا بعث بجنبتيها ملكان يناديان يسمعان أهل الأرض إلا الثقلين:
يا أيها الناس هلموا الى ربكم فإن ما قل وكفى خير مما كثر وألهى.) (ج)

قلت:

هو في المسند ١٩٧/٥، وقد روي عن عدد من الصحابة بأسانيد بعضها رجاله ثقات ولهذا رمز السيوطي لصحة الحديث وأقره كثيرون .

والحديث لا يحرم الغنى ولا يمدح الفقر لأن الغني المنفق الشاكر المؤمن خير من الفقير المتذمر بفقره الساخط على ربه .

أما الغني الشاكر والفقير الصابر فهما ممدوحان

وعلى المسلم أن يكون راضيا بما قسم الله تعالى له ليكون من أغنى الناس.

أما إذا كان الغنى مفتاحا للوصول إلى الحرام أو ألهى صاحبه عن ذكر الله تعالى وعن الصلاة والطاعة فالقليل إذا كان كافيا خير منه. (ب)

١٤- الراجع في هبته كالراجع في قيئه

هذا الحديث رواه أبو داود عن ابن عباس رضي الله تعالى عنهما عن النبي صلى الله عليه وآله وسلم قال:

(العائد في هبته كالعائد في قيئه.)

قال المنذري رحمه الله تعالى:

وأخرجه البخاري ومسلم والنسائي وابن ماجة، وأخرجه الترمذي [١] من حديث ابن عمر رضي الله عنهما مرفوعا:

(لا يحل لرجل أن يعطي هبة ثم يرجع فيها إلا الوالد يعطي ولده، ومثل الذي يعطي العطية ثم يرجع فيها كمثل الكلب أكل حتى إذا شبع جاء عاد في قيئه.)

قال الإمام النووي رحمه الله تعالى:

"هذا ظاهر في تحريم الرجوع في الهبة والصدقة بعد إقباضهما وهو محمول على هبة الأجنبي، وأما إذا وهب للولد وإن سفل فله الرجوع فيه كما صرح في حديث النعمان بن بشير رضي الله تعالى عنهما هذا مذهب الشافعي وبه قال مالك والأوزاعي، وقال أبو حنيفة وآخرون:

يرجع كل واهب إلا الولد وكل ذي رحم محرم ١٠هـ "[٢]

[وقال الكوفيون] لايجوز للأب الرجوع إن كان الموهوب صغيرا وكذا إن كان كبيرا وقبضها.

وإن كانت الهبة لزوج من زوجته أو بالعكس أو لذي رحم لم يجز الرجوع في شيء من ذلك ويؤيد ما ذهب إليه الجمهور أن الولد وماله لأبيه فليس في الحقيقة رجوعا وعلى تقدير كونه رجوعا فربما اقتضته مصلحة التأديب ونحو ذلك كذا في الفتح[٣]

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(١) البخاري ١٣٨/٣، ومسلم ٦٤/٥ وأبو داود ٣٩٤/٣، والترمذي ١٩٤/٣، والنسائي ٢٢٢/٩ وابن ماجة ٧٩٧/٢. (ب)

(٢) شرح النووي ٦٤/١١. (ب)

(٣) انظر فتح الباري باب الهبة للولد. (ب)

١٥- البلاء موكل بالمنطق [١]

- المنطق:

بفتح الميم وسكون النون مصدر، قال في المصباح:

" نطق نطقا من باب ضرب، ومنطقا والنطق بالضم اسم منه. "

قال الشمس العظيم أبادي رحمه الله تعالى:

" على الرجل أن يحافظ في المنطق ويراعي في الكلام فلا يتكلم ولا ينطق بما تشتهيه نفسه بل لا بدله أن يستعمل في كلامه الألفاظ الواردة في الكتاب والسنة، ويجتنب من الألفاظ الجاهلية، وعن العبارات التي ظاهرها مخالفة الأدب والمروءة. انتهى "[٢]

١٦- الناس كأسنان المشط [٣]

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(١) روى هذا الحديث القضاعي في مسند الشهاب ١٦٢/١ عن علي كرم الله تعالى وجهه مرفوعا وفي إسناده " عبد الملك بن هارون "

وقد أورده ابن الجوزي رحمه الله تعالى في الموضوعات ٨٣/٣ إلا أن اعتبار الحديث موضوع لا يحسن كما قال السخاوي في المقاصد الحسنة ص: ١٦٢ إذ للحديث طرق كثيرة مرفوعة وموقوفة فقد روي مرفوعا عن أبي بكر، وابن مسعود، ومقطوعا عن إبراهيم النخعي، وروي عن الحسن البصري مرسلا مرفوعا، وقد حسن السيوطي بعض طرقه ونقل ابن الديبع عن شيخه السخاوي أنه ضعيف كما في تمييز الطيب من الخبيث ص: ٩٤ ولعله الصواب. (ب)

(٢) انظر عون المعبود ٢١٦/١٣. (ب)

(٣) نقل يعقوب في موسوعة أمثال العرب ٥٠٧/٥ ما نصه:

" الناس كأسنان المشط أي متساوون في النسب فكلهم بنو آدم، ونسبه بعضهم إلى قول النبي صلى الله عليه وسلم:

الناس كأسنان المشط كلهم من آدم وآدم من تراب وإنما التفاضل بالعمل الصالح والفعل الجميل ١٠هـ " (ج)

وهو في مسند الشهاب ١/ ١٤٥ عن أنس رضي الله تعالى عنه مرفوعا، ورواه الديلمي في الفردوس بمأثور الخطاب عن سهل بن سعد ٣٠٠/٤.

والحديث ضعيف جدا لايعرف له إسناد قوي بل جعله الفتني في تذكرة الموضوعات حديثا موضوعا كما في باب حسن المعاشرة.

١٧- الغنى غنى النفس

أي:والاستغناء عن الناس وعما بأيديهم وهو المراد بما جاء في دعائه صلى الله عليه وسلم:(اللهم إني أسألك الهدى والتقى والعفاف والغنى.) [١]

هذا الحديث رواه الترمذي في جامعه عن أبي هريرة رضي الله تعالى عنه قال: قال رسول الله صلى الله عليه وسلم:

(ليس الغنى عن كثرة العرض ولكن الغنى غنى النفس) ثم قال:

" هذا حديث حسن صحيح "، وأخرجه أيضا الشيخان وابن ماجة وأحمد [٢].

قال ابن بطال رحمه الله تعالى:

" معنى الحديث:

ليس حقيقة الغنى كثرة المال لأن كثيرا ممن وسع الله عليه في المال لا يقنع بما أوتي فهو يجتهد في الازدياد ولا يبالي من أين يأتيه فكأنه فقير لشدة حرصه وإنما حقيقة الغنى غنى النفس وهو من استغنى بما أوتي وقنع به ورضي، ولم يحرص على الازدياد ولا ألح في المطلب فكأنه غني ١٠هـ"

وقال القرطبي رحمه الله تعالى:

" معنى الحديث:

إن الغنى النافع أو العظيم أو الممدوح هو غنى النفس، وبيانه:

أنه إذا استغنت نفسه كفت عن المطامع ففرت وعظمت وحصل لها من الحظوة والنزاهة والشرف والمدح أكثر من الغنى الذي يناله من يكون فقير النفس لحرصه فإنه يورطه في رذائل الأمور وخسائس الأفعال لدناءة همته وبخله ويكثر من يذمه

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(١) رواه مسلم ٢٠٨٧/٤ عن ابن مسعود رضي الله تعالى عنه مرفوعا. (ب)

(٢) البخاري ٢٣٦٨/٥، ومسلم ٧٢٦/٢. والترمذي ٥٨٦/٤، وابن ماجة ١٣٨٦/٢(ب)

من الناس ويصغر قدره عندهم فيكون أحقر من كل حقير وأذل من كل ذليـــل، والحاصل:

أن المتصف بغنى النفس يكون قانعا بما رزقه [الله] لا يحرص على الازدياد لغـــير حاجة ولا يلح في الطلب ولا يلحف في السؤال بل يرضى بما قسم الله تعالى لـــه فكأنه واحد أبدا، والمتصف بفقر النفس على الضد منه لكونه لا يقنع بما أعطي بل هو أبدا في طلب الازدياد من أي وجه أمكنه ثم إذا فاته المطلوب حـــزن وأســـف فكأنه فقير من المال لأنه لم يستغن بما أعطي فكأنه ليس بغني.

ثم غنى النفس إنما ينشأ عن الرضا بقضاء الله تعالى والتسليم لأمره علما بأن الـــذي عند الله خير وأبقى فهو معرض عن الحرص والطلب، وما أحسن قول القائل:

غنى النفس ما يكفيك من سد حاجة

فإن زاد شيئا عاد ذاك الغنى فقر

١٨- السعيد من وعظ بغيره[١]

١٩- إن من الشعر لحكمة، وإن من البيان لسحرا

- إن من الشعر لحكمة[٢]:

أي ما فيه حق وحكمة أو قول صادق مطابق للحق، وقيل:

أصل الحكمة المنع فالمعنى:

إن من الشعر كلاماً نافعاً يمنع عن السفه والجهل، وهو ما نظمه الشعراء من المواعظ والأمثال التي ينتفع به الناس.

- وإن من البيان لسحرا[٣]:

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(١) رواه ابن ماجة ٤٦/١ عن ابن مسعود رضي الله تعالى عنه مرفوعاً وهو عند مسلم برقم / ٤٥ موقوفاً على ابن مسعود رضي الله تعالى عنه، وجاء في مجمع الزوائد برقم /٩٠٨١١/:

" عن أبي هريرة رضي الله تعالى عنه عن النبي صلى الله عليه وسلم قال:

(السعيد من ...)

رواه البزار والطبراني في الصغير ورجال البزار رجال الصحيح ١٠هـ"

وقد رمز السيوطي لحسنه.

ومعنى الحديث كما يقول المناوي رحمه الله تعالى في فيض القدير ١٧٧/٢:

" أي:

السعيد من تصفح أفعال غيره فاقتدى بأحسنها وانتهى عن سيئها.

فاطلع في القبول واعتبر بالنشور وانظر إلى مصارع آبائك وفناء إخوانك وكفى بالموت واعظاً ١٠هـ (ب)

(٢) البخاري ٢٢٧٦/٥ عن أبي بن كعب الأنصاري رضي الله تعالى عنه مرفوعاً (ب)

(٣) البخاري ٢١٧٦/٥ عن ابن عمر رضي الله تعالى عنهما مرفوعاً (ب)

أي بعض البيان يعمل عمل السحر فتمال به القلوب ويرضى به الساخط ويذل به الصعب فهو مورد المدح يشهد له المصراع الأول إن من الشعر لحكمة وهـذا لا ريب فيه أنه مدح وكذلك مصراعه الذي يإزائه.

وحمله الإمام مالك على الذم حيث ذكره في باب ما يكره من الكلام لأن الله تعالى قد سمى السحر فساداً في قوله:

﴿ما جئتم به السحر إن الله سيبطله إن الله لا يصلح عمل المفسدين﴾[1]

٢٠- عفو الملوك أبقى للملك[2]

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(١) سور يونس الآية ٨١. (ب)

(٢) رواه الرافعي في كتابه " التدوين في أخبار قزوين " ٢/١٧، ٤/١٠١ عن علي كرم الله وجهه مرفوعاً أبقى :
أي أدوم و أثبت . (ب)

٢١- المرء مع من أحب

رواه الترمذي في جامعه عن صفوان بن عسال المرادي رضي الله تعالى عنه قال:
كنا مع رسول الله صلى الله عليه وآله وسلم في بعض أسفاره فناداه رجل كان في آخر القوم بصوت جهوري أعرابي جلف جاف فقال:يا محمد يا محمد، فقال له القوم:
مه إنك قد نهيت عن هذا، فأجابه رسول الله صلى الله عليه وآله وسلم على نحو من صوته:هاؤم، فقال:الرجل يحب القوم ولما يلحق بهم، قال فقال رسول الله صلى الله عليه وآله وسلم:
(المرء مع من أحب.)
وقال الترمذي:هذا حديث صحيح ، وأخرجه أيضاً النسائي وصححه ابن خزيمة[1].
يعني:
أن من أحب قوماً بالإخلاص يكون من زمرتهم وإن لم يعمل عمله لثبوت التقارب بين قلوبهم، وربما تؤدي تلك المحبة إلى موافقتهم ففيه على محبة الصلحاء والأخيار رجاء اللحاق بهم والخلاص من النار، وفي رواية:(المرء مع من أحب يوم القيامة)
يعني:
يحشر مع محبوبه ويكون رفيقاً لمطلوبه قال تعالى:
﴿ومن يطع الله والرسول فأولئك مع الذين أنعم الله عليهم﴾[2]
وظاهر الحديث العموم الشامل للصالح والطالح ويؤيده حديث:
(المرء على دين خليله.)[3] ثم قال:هذا حديث حسن غريب، ومعنى الحديث:
ان المرء كثير مع من أحبه وله أجر ما احتسب في محبته.

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(١) الترمذي عن صفوان رضي الله عنه ورواه مسلم ٤/٢٠٣٢ عن أنس رضي الله عنه مرفوعا (ب)
(٢) سورة النساء الآية ٦٩ (ب)
(٣) رواه الترمذي ٤/٩٨٥ وقال:" حديث حسن غريب ١٠هـ " وأبو داود ٤/٢٥٩، وأحمد ٢/٣٠٣،٣٣٤ ع أبي هريرة مرفوعا (ب)

٢٢- ما هلك امرؤ عرف قدره[١]

٢٣- الولد للفراش وللعاهر الحجر

- الولد للفراش:

أي لمالكه وهو الزوج والمولى لأنهما يفترشانها قاله في المجمع، وفي رواية للبخاري: (الولد لصاحب الفراش)، قال في النيل[٢]:" اختلف في معنى الفـــراش فذهـــب الأكثر إلى أنه اسم للمرأة، وقيل: إنه اسم للزوج وروى ذلك عن أبي حنيفة رحمـه الله وأنشد ابن الأعرابي مستدلا على المعنى قول حرير: بـــاتت تعانقـــه وبات فراشها.

وفي القاموس:أن الفراش زوجة الرجل . انتهى "

- للعاهر:

أي الزاني، يقال عهر أي زنا، وقيل: يختص ذلك بالليل، وفي القاموس:

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(١) رواه الشيخ محمد بن علي بن الحسين بن بابويه [ت: ٣٨١] في كتابه عيون الأخبار،والأمالي ونقلـــه المجلسي [ت:١١١٠] عنهما عن أبي جعفر الثاني عن آبائه قال قال أمير المؤمنين:

(ما هلك ...) بحار الأنوار ٧٥-٦٦ (ج)

قلت:

والحديث لا يعرف مرفوعا إلى النبي صلى الله عليه وآله وسلم وإنما هو موقوف من كلام الإمام علي كرم الله تعالى وجهه كما سبق ونسبه ابن منظور في لسان العرب للعرب فقال:

" تقول العرب:

ما هلك امرؤ... اهـــ " (ب)

(٢) نيل الأوطار للشوكاني رحمه الله تعالى ٧٦/٧ ب.

" عهر المرأة كمنع وعاهرها أي أتاها ليلا للفجور أو نهارا ١٠هـ "

- الحجر:

أي الخيبة، والمعنى:لا شيء للزاني في الولد، والعرب تقول:له الحجر، وبفيه التراب يريدون ليس له إلا الخيبة، وقيل:

" المراد بالحجر أنه يرجم بالحجارة إذا زنى " ولكنه لا يرجم بالحجارة كل زان بل المحصن فقط.

وهذا الحديث أخرجه الجماعة إلا أبا داود عن أبي هريرة رضي الله تعالى عنه، وقال الترمذي:" حديث صحيح." (١)

وقد روي من طريق بضعة وعشرين صحابيا كما أشار إليه الحافظ.

وظاهر الحديث أن الولد إنما يلحق بالأب بعد ثبوت الفراش وهو لا يثبت إلا بعد إمكان الوطء في النكاح الصحيح أو الفاسد وإليه ذهب الجمهور وهو الحق وروي عن أبي حنيفة رحمه الله تعالى أنه يثبت بمجرد العقد.

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(١) البخاري في مواطن منها ٦/٢٤٨١، ومسلم ٢/١٠٨٠ والترمذي ٣/٤٦٣عن أبي هريرة مرفوعا ورواه أبو داود ٢/٢٨٢ ع عائشة مرفوعا.

٢٤- اليد العليا خير من اليد السفلى

هذا الحديث رواه الشيخان وأحمد والنسائي عن عبد الله بن عمر رضي الله تعالى عنهما بزيادة:

(واليد العليا المنفقة والسفلى السائلة.)

والشيخان عن حكيم بن حزام رضي الله تعالى عنه بزيادة:

(وابدأ بمن تقول)[1]

والمنفقة من الإنفاق، والمراد بالعلو علو الفضل والمجد ونيل الثواب.

قال الإمام النووي رحمه الله تعالى:

" فيه دليل لمذهب الجمهور أن اليد العليا هي المنفقة.

ورواه عبد الوارث عن أيوب عن نافع عن ابن عمر رضي الله تعالى عنهما:

(العليا المتعففة) من العفة ورجحها الخطابي وقال:

لأن السياق في ذكر المسألة والتعفف عنها ١هـ "[2]

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(١) البخاري ٢/٥١٩، ومسلم ٢/٧١٧ عن ابن عمر رضي الله عنهما مرفوعا، والبخاري ٢/٥١٨ عن حكيم بن حزام رضي الله عنه مرفوعا

(٢) شرح صحيح مسلم ٧/١٢٥، ثم قال النووي رحمه الله تعالى عقب كلام الخطابي:

" والصحيح الرواية الأولى، ويحتمل صحة الروايتين فالمنفقة أعلى من السائلة، والمتعففة أعلى من السائلة ١٠هـ "

٢٥- لا يشكر الله من لم يشكر الناس

وهذا الحديث شكر المعروف:

" اسم جامع لكل ما عرف من طاعة الله تعالى والتقرب إليه والإحسان إلى الناس. "

أخرجه أبو داود عن أبي هريرة رضي الله تعالى عنهما مرفوعا:

(لا يشكر الله من لا يشكر الناس)، والترمذي عنه بلفظ:

(من لا يشكر الناس لا يشكر الله)، وقال" هذا حديث صحيح. "

وعن أبي سعيد رضي الله تعالى عنه مرفوعا بلفظ:(من لم يشكر الناس لم يشكر الله)[1]

قال الخطابي رحمه الله تعالى:

" هذا الحديث يتأول على وجهين:

- أحدهما:

- أن من كان من طبعه وعادته كفران نعمة الناس وترك الشكر لمعروفهم كان من عادته كفران نعمة الله تعالى وترك الشكر له.

- والوجه الآخر:

أن الله تعالى لا يقبل شكر العبد على إحسانه إليه إذا كان العبد لا يشكر إحسان الناس ويكفر معروفهم لاتصال أحد الأمرين بالآخر.

وبعبارة أوضح قال القاضي ابن العربي رحمه الله تعالى:

- وهذا إما لأن شكره تعالى إنما يتم بمطاوعته وامتثال أمره وإن مما أمر به شكر الناس الذين هم وسائط في إيصال نعم الله تعالى إليه فمن لم يطاوعه فيه لم يكن مؤديا شكر نعمه.

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(١) الترمذي ٤/٩٣٣، وأبو داود ٤/٢٥٥ عن أبي هريرة رضي الله تعالى عنه مرفوعا، والترمذي عن أبي سعيد الخدري رضي الله تعالى عنه مرفوعا ٤/٣٣٩ ب.

- أو لأن من أخل بشكر من أسدى نعمة من الناس مع ما يرى من حرصه على حب الثناء والشكر على النماء وتأذيه بالإعراض والكفران كان أولى بأن يتهاون في شكر من يستوي عنده الشكر والكفران انتهى ".

٢٦- حبك الشيء يعمي ويصم

وفي معناه ما يقال:

المحبة مكبة بضم الميم وكسر الكاف وتشديد الموحدة أي:

تكب الإنسان وتوقعه في المهالك.

أو بفتح الميم والكاف أي:

تستر العيوب.

وهذا ليس بحديث كما قاله النجم محمد الغزي رحمه الله تعالى في كتابه " إنفاق ما يحسن من الأخبار الدائرة على الألسن[1] ".

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(١) هذا الكتاب في الأحاديث المشتهرة على الألسنة و الذي أعرفه أنه لم يطبع بعد، لكني لا أوافق الشيخ الفاداني رحمه الله تعالى بقوله: "هذا ليس بحديث "

لأن معنى كلامه أن هذا الحديث لم يرو بإسناد مقبول ولا مردود وهذا خلاف الواقع فقد رواه:

أبو داود ٤/٤٥٤، وأحمد ٥/١٩٤ وغيرهما عن أبي الدرداء رضي الله تعالى عنه مرفوعا.

ورواه بعضهم موقوفا جاء في تمييز الطيب من الخبيث لابن الديبع برقم /٥٠١/:

" وقد بالغ الصغاني فحكم عليه بالوضع، قال العراقي:

ويكفينا سكوت أبي داود عليه فليس بموضوع، ولا شديد الضعف فهو حسن. اهـ"

ولله در القائل:

وعين الرضا عن كل عيب كليلة ولكن عين السخط تبدي المساويا. (ب)

٢٧- جبلت القلوب على حب من أحسن إليها وبغض من أساء إليها[١]

٢٨- التائب من الذنب كمن لا ذنب له[٢]

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(١) رواه أبو نعيم في حليته ١٢١/٤ قال الفتني في تذكرة الموضوعات ص: ٦٨:
" روي مرفوعا وموقوفا على الأعمش وكلاهما باطل ١٠ "
وهذا من جهة السند أما المتن فقد جاء فيض القدير ٣٤٤/٣:
"جبلت القلوب:
أي خلقت وطبعت على حب من أحسن إليها بقول أو فعل وبغض من أساء إليها ١٠هـ"

(٢) رواه ابن ماجة ١٤٢٠/٢ عن ابن مسعود رضي الله عنه مرفوعا.
والحديث حسنه ابن حجر وغيره لطرقه وشواهده كما قال ابن الديبع ص: ٩٦.
ومعنى الحديث:
أن التوبة إذا جمعت شروطها حبت ومحت الذنب فكأنه لم يكن وشروط قبول التوبة عند الله تعالى:
أن يترك العبد الذنب.
أن يندم على فعله.
أن ينوي عدم الرجوع إليه.
إن كان الذنب معصيته تتعلق بالعباد وجب على المذنب أن يرد الحقوق لأصحابها
تنبيه:
إن المسلم الذي ارتكب الذنب خاسر ولو تاب الله عليه لأن الوقت الذي فعل فيه المعصية كان يمكنه أن يفعل فيه طاعة.(ب)

٢٩- الشاهد يرى ما لا يرى الغائب[١]

٣٠- إذا جاءكم كريم قوم فأكرموه[٢]

٣١- اليمين الفاجرة تذر الديار بلاقع[٣]

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(١) رواه أحمد في مسنده عن علي كرم الله وجهه مرفوعا ٨٣/١ وقد رمز السيوطي لصحته وأصله في صحيح مسلم عن أنس رضي الله عنه. (ب)

(٢) ١ - رواه ابن ماجة عن ابن عمر رضي الله تعالى عنهما مرفوعا ١٢٢٣/٢، وقد روي هذا الحديث عن عدد من الصحابة بأسانيد حكم السخاوي عليها بالضعف كما في مقاصده ص: ٥٥ ثم قال: «وبمجموع هذه الطرق يقوى الحديث وإن كانت مفرداتها كما أشرنا إليه ضعيفة ١٠هـ»

فالحديث إذا:

حسن بطرقه وشواهده أي حسن لغيره، ولا يحسن الحكم عليه بالوضع كما حكم عليه بعضهم.

وفي هذا الحديث إرشاد للمسلم أن ينزل الناس منازلهم.(ب)

(٣) رواه القضاعي في مسند الشهاب ١٧٦/١ عن أبي هريرة رضي الله عنه مرفوعا بلفظ:

(... تدع الديار ...)

وهو حديث صحيح بطرقه وشواهده.

والبلاقع جمع بلقع وهي الأرض القفر الخالية.(ب)

٣٢- من قتل دون ماله فهو شهيد

- من قتل دون ماله:

أي عند دفعه من يريد أخذ ماله ظلما

- فهو شهيد:

أي في حكم الآخرة لا في حكم الدنيا.

هذا الحديث أخرجه أحمد والأربعة وابن ماجة والحاكم عن سعيد بن زيد بن عمرو بن نفيل،وقال الترمذي :هذا حديث حسن صحيح.

وكذا أخرجه الشيخان والترمذي عن عبد الله بن عمرو رضي الله تعالى عنهما بهذا اللفظ[1] ، وأيضا الترمذي عن سعيد بن زيد رضي الله تعالى عنه قال سمعت رسول الله صلى الله عليه وآله وسلم يقول:(من قتل دون ماله فهو شهيد، ومن قتل دون دمه فهو شهيد، ومن قتل دون دينه فهو شهيد.) ثم قال :هذا حديث حسن صحيح، وأخرجه أحمد وأبو داود والنسائي.

فالمؤمن محترم ذاتا ودما وأهلا ومالا فإذا أريد منه شيء من ذلك جاز له الدفع عنه فإذا قتل بسببه فهو شهيد، قال الشوكاني رحمه الله تعالى:" في الحديث دليل على أنه تجوز مقاتلة من أراد أخذ مال إنسان م غير فرق بين القليل والكثير إذا كان الأخذ بغير حق وهو مذهب الجمهور كما حكاه النووي والحافظ في الفتح، وقلل بعض العلماء:إن المقاتلة واجبة، ولعل مستمسكه في الوجوب ما أخرجه مسلم وأحمد عن أبي هريرة رضي الله تعالى عنه قال:

جاء رجل فقال:يارسول الله أرأيت إن جاء رجل يريد أخذ مالي، قال:فلا تعطه مالك، قال:أرأيت إن قاتلني؟، قال:قاتله... الحديث، وفيه:الأمر بالمقابلة والنهي

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(١) البخاري ٨٧٧/٢، ومسلم ١٢٤/١، والترمذي ٢٩/٤ (ب)

عن تسليم المال إلى من رام غصبه، وقال بعض المالكية: لايجوز إذا طلب الشيء الخفيف، وعموم أحاديث الباب ترد عليه ولكنه ينبغي تقديم الأخف فالأخف فلا يعدل المدافع إلى القتل مع إمكان الدفع بدونه ١٠ه ببعض تصرف. وكما يدل الحديث على جواز المقاتلة لمن أراد أخذ المال حسب رواية سعيد بن زيد الثانية على جواز المقاتلة لمن أراد إراقة الدم والفتنة في الدين والأهل.

٣٣- الأعمال بالنية

هذا الحديث رواه مسلم عن عمر بن الخطاب رضي الله تعالى عنه قال: قال رسول الله صلى الله عليه وآله وسلم:

إنما الأعمال بالنية وإنما لامرئ ما نوى فمن كانت هجرته إلى الله ورسوله فهجرته إلى الله ورسوله ومن كانت هجرته لدنيا يصيبها أو امرأة يتزوجها فهجرته إلى ما هاجر.

وكذا رواه البخاري في صحيحه عن عمر رضي الله تعالى عنه في سبعة مواضع بألفاظ مختلفة، غيرهما من أصحاب الكتب المعتمدة حتى مالك[1].

وقد روي هذا الحديث أيضا عن نحو سبعة عشر صحابيا لكنه لم يصح إلا من طريق عمر فهو مرد غريب باعتبار أول سنده مشهور باعتبار آخره، قاله الكرملي رحمه الله تعالى وغيره. قال الحافظ ابن حجر رحمه الله تعالى:

لم تصح روايته عن النبي صلى الله عليه وآله وسلم إلا من جهة يحيى بن سعيد وعنه انتشر إذ رواه عنه أكثر من مائتي مسند فهو مشهر باعتبار آخره غريب باعتبار أوله لكنه مجمع على صحته. انتهى

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(١) البخاري ٦/٢٥٥١، ومسلم ٣/١٥١٥. (ب)

قال الإمام النووي رحمه الله تعالى:

" وفيه دليل على أن الطهارة وهي الوضوء والغسل والتيمم لا تصح إلا بالنية وكذلك الصلاة والزكاة والصوم والحج والاعتكاف وسائر العبادات.

وأما إزالة النجاسة فالمشهور عندنا أنها لاتفتقر إلى نية لأنها من باب التروك والترك لا يحتاج إلى النية، وقد نقلوا الإجماع فيها ثم قال:

وتدخل النية في الطلاق والعتاق والقذف، ومعنى دخولها أنها إذا قارنت كناية صارت كالصريح وإن أتى بصريح طلاق ونوى طلقتين أو ثلاث وقع ما نوى وإن نوى بصريح غير مقتضاه دين فيما بينه وبين الله تعالى ولا يقبل منه في الظاهر انتهى[1].

٣٤- سيد القوم خادمهم[2]

٣٥- خير الأمور أوسطها[3]

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(١) ٥٤/١٣ (ب)

(٢) أخرج المتقي الهندي في كنز العمال ٧١٠/٦:

" ثلاثة أحاديث:

الأول باللفظ المذكور عن ابن ماجة عن أبي قتادة خط عن ابن عباس.

الثاني بزيادة: " وساقيهم آخرهم شربا " أبو نعيم في الأربعين الصوفية عن أنس.

والثالث: سيد القوم في السفر خادمهم ممن سبقهم بخدمة لم يسبقوه بعمل إلا الشهادة (الحاكم في تاريخه، والبيهقي عن سهل بن سعد.) (ج)

قلت:

وأسانيده لا تخلو من مقال جاء في فيض القدير ١٢٢/٤:

" سيد القوم خادمهم لأن السيد هو الذي يفزع إليه في النوائب فيحمل الأثقال عنهم فلما تحمل خادمهم عنهم الأمور وكفاهم مؤنتهم بأعباء ما لا يطيقونه كان سيدهم بهذا الاعتبار اهـ " (ب)

(٣) قال يعقوب في موسوعة أمثال العرب ٦٤٢/٣ ما نصه:

" خير الأمور أواسطها، أو أوسطها يضرب في الحديث على التوسط في الأمور، والمثل من أقوال النبي صلى الله عليه وآله وسلم.

قال الجاحظ:

ينبغي للرجل أن يكون سخيا لا يبلغ التبذير، حائطا لا يبلغ البخل شجاعا لا يبلغ الهوج محترسا لا يبلغ الجبن، حييا لا يبلغ العجز، ماضيا لا يبلغ الفحة، قوالا لا يبلغ الهذر، صموتا لا يبلغ العي، حليما لا يبلغ الهزل، منتصرا لا يبلغ الظلم، وقورا لا يبلغ البلادة، نافذا لا يبلغ الطيش.

قال:

٣٦- اللهم بارك لأمتي في بكورها يوم الخميس[1]

٣٧- كاد الفقر أن يكون كفرا[2]

ثم وجدت رسول الله صلى الله عليه وآله وسلم جمع ذلك في كلمة واحدة وهي قوله صلى الله عليه وسلم خير الأمور أوساطها، وما ذلك إلا لأنه صلى الله عليه وسلم أوتي جوامع الكلم ١٠هـ. (ج)

قلت:

وقد روي هذا الحديث مرفوعا وموقوفا ومقطوعا فقد رواه ابن السمعاني في ذيل تاريخ بغداد عن علي مرفوعا بسند فيه مجهول، وهو عند الديلمي عن ابن عباس مرفوعا بلا سند، وهو في تفسير الطبري من كلام مطرف بن عبد الله.

فلا يصح هذا الحديث مرفوعا انظر المقاصد الحسنة ص: ٢١٥-٢١٦. (ب)

(١) جاء في المقاصد الحسنة ص: ١٠٨:

٥ - (اللهم بارك لأمتي في بكورها)

الأربعة وحسنه الترمذي وصححه ابن حبان من حديث صخر بن وداعة الغامدي أن النبي صلى الله عليه وسلم قال: وذكره وزاد: وكان صخر تاجرا فكان يبعث في تجارته في أول النهار فأثري وكثر ماله.

ولابن ماجة عن أبي هريرة رضي الله تعالى عنه.

وللطبراني في الأوسط عن عائشة رضي الله تعالى عنها مرفوعا:

(اللهم بارك لأمتي في بكورها يوم خميسها)

وكلها ما عدا الأول ضعاف، وفي الباب عن بريدة وجابر وعبد الله بن سلام وابن عمر وعلي وعمران بن حصين ونبيط بن شريط وأبي بكرة، وقال شيخنا [أي ابن حجر]:

ومنها ما يصح ومنها ما لا يصح وفيها الحسن والضعيف ١٠هـ. (ب)

(٢) ١- رواه أبو نعيم في حليته ٣/٥٣، ٨/١٠٩، ٢٥٣ وغيره عن أنس رضي الله تعالى عنه مرفوعا وفي إسناده يزيد الرقاشي وهو ضعيف وشواهده كلها ضعيفة انظر المقاصد الحسنة ص: ٣١٧، وتمييز الطيب من الخبيث ص: ١٩١.

وفي المقاصد ص: ٣١٧: وللنسائي وصححه ابن حبان من جهة أبي الهيثم عن أبي سعيد الخدري رضي الله تعالى عنه مرفوعا: (اللهم إني أعوذ بك من الكفر والفقر.)، فقال رجل: ويعتدلان؟، قال: نعم. وهذا أصحها وما قبله ضعيف ١٠هـ. قلت:

والفقر إذا اجتمع مع ضعف الإيمان أدى إلى الكفر لأنه يجعل صاحبه ينكر عدالة الله تعالى في أرضه. (ب)

٣٨- السفر قطعة من العذاب[١]

أي جزء منه والمراد بالعذاب الألم الناشئ عن المشقة لما يحصل في الركوب والمشي من ترك المألوف قاله الحافظ ابن حجر رحمه الله تعالى في الفتح.[٢]

هذا الحديث رواه الشيخان عن أبي هريرة رضي الله تعالى عنه مرفوعا بزيادة:

(... يمنع أحدكم طعامه وشرابه ونومه فإذا قضى نهمته فليعجل إلى أهله)

ومعناها [كما] قال النووي رحمه الله تعالى:

" يمنعه كمالها ولذيذها لما فيه من المشقة والتعب ومقاساة الحر والبرد والسرى والخوف ومفارقة الأهل والأصحاب، وخشونة العيش ١٠هـ[٣].

قال في الفتح:

" ولا تعارض بين هذا الحديث، وحديث ابن عمر رضي الله تعالى عنهما مرفوعا (سافروا تصحوا)

فإنه لا يلزم من الصحة بالسفر لما فيه من الرياضة أن لا يكون قطعة من العذاب لما فيه من المشقة فصار كالدواء المر المعقب للصحة وإن في تناوله لكراهة وقال:

سئل إمام الحرمين حين جلس موضع أبيه:

لم كان السفر قطعة من العذاب؟، فأجاب على الفور:

لأن فيه فراق الأحباب ١٠هـ "[٤] قال العجلوني رحمه الله تعالى:

" وأما ما اشتهر من قولهم:

"السفر قطعة من سقر" فلا أصل له كما نبه على ذلك العيني في شرح البخاري."[٥]

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(١) البخاري ١٥٢٦/٢ كلاهما عن أبي هريرة رضي الله تعالى عنه مرفوعا.

(٢) فتح الباري ٦٢٣/٣.

(٣) شرح النووي ٧٠/١٣.

(٤) فتح الباري ٦٢٣/٣.

(٥) كشف الخفاء ٥٤٩/١

٣٩- المجالس بالأمانة

« قال ابن رسلان رحمه الله تعالى:

الباء تتعلق بمحذوف والتقدير:

تحسن المجالس، أو حسن المجالس وشرفها بأمانة حاضرها على ما يحصل فيها.

ويقع من الأقوال والأفعال وكأن المعنى:

ليكن صاحب المجلس أمينا لما يسمعه أو يراه ١٠هـ ملخصا[١]

وهذا الحديث أخرجه الخطيب في تاريخه عن علي

وجهه مرفوعا كما في الجامع الصغير، ورواه أبو داود في سننه عن جابر بن عبد الله رضي الله تعالى عنهما مرفوعا :

(المجالس بالأمانة إلا ثلاثة مجالس:

سفك دم حرام، أو فرج حرام، أو اقتطاع مال بغير حق.)[٢]

في قوله:

إلا ثلاثة مجالس استثناء منقطع، والمعنى:

ينبغي للمؤمن إذا رأى أهل مجلس على منكر أن لا يشيع ما رأى منهم إلا ثلاثة مجالس فمن قال في مجلس: أريد قتل فلان، أو الزنا بفلانة، أو أخذ مال فلان فلا يجوز للمستمع كتمه بل عليه إفشاؤه دفعا للمفسدة.

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(١) عون المعبود ١٣/١٤٨.

(٢) رواه أبو داود ٤/٢٦٨ عن جابر رضي الله تعالى عنه مرفوعا.

٤٠- خير الزاد التقوى

هذا الحديث رواه العسكري عن زيد بن خالد رضي الله تعالى عنه رفعه في حديث، ورواه أبو الشيخ عن ابن عباس رضي الله تعالى عنهما مرفوعا بزيادة:

(وخير ما ألقي في القلب اليقين)، ورواه الديلمي عن عقبة بن عامر رضي الله تعالى عنه قال:

خرجنا في غزوة تبوك...

فذكر حديثا طويلا فيه قول النبي صلى الله عليه وسلم:

(أما بعد فإن أصدق الحديث كتاب الله، وخير الزاد التقوى،ورأس الحكمة مخافة الله، والخمر جماع الإثم.)، ورواه البيهقي في شعبه عن ابن عباس مرفوعا وضعفه بلفظ:

كان يقول في خطبته:

(خير الزاد التقوى ورأس الحكمة مخافة الله.)

قال العجلوني رحمه الله تعالى:

" فيقوى بل صريح القرآن شاهد له ١٠هـ "[1]

{ وتزودوا فإن خير الزاد التقوى } أي:

تزودوا واتقوا أذى الناس بسؤالكم إياهم والإثم في ذلك، قال المهلب:

في هذا الحديث من الفقه أن ترك السؤال من التقوى ويؤيده أن الله تعالى مدح من لم يسأل الناس إلحافا اه.

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(١) انظر تخريجه في كشف الخفاء ١/٤٧٣، ١/٥٠٧. (ب)

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الاجازة الثالثة

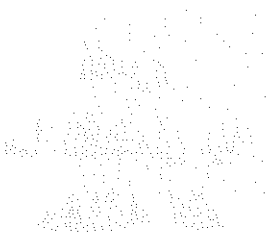
البدر التمام
في اجازة الامام عبد السلام

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام علي سيد المرسلين وعلي اله حماة الدين وعلي صحبه والتابعين من الان الي يوم الدين
(وبعد) فان من حسنات الدهر في هذا العصر زيارة الشيخ مسند العصرو فريد المصر الشيخ عبد الله بن الصديق الغماري الطنجي المغربي حفظه الله و قد صحبه الساعي الحثيث في طلب علوم الحديث الإمام عبد السلام الخروف المشتهر بالروسي بن الحسن بن عبد الرحمن من ال عبد الرحمن الجبلحبيبي نسبا الزوة مسكنا من اقليم طنجة بالمغرب جاعلا نصب عينيه قول الرسول القايد (ص) : "طلب العلم فريضة"
و قد قام بهمته العالية ونسخ بخطه الشريف بعض مولفات الفقير منها: اوفي اليان في تفسير القران و معجم الاحاديث و الموتلف من احاديث السلف و سلسلة الرواة و كشف الحجب عن اسانيد الكتب وقد استجاز الفقير وكررحفظه الله الطلب و راي ان ما استنسخه من الموتلف يفي بالمطلب
فاجزته دام فضله الرواية عني عن مشايخي من الطبقة الجليلة المذكورة في سلسلة الرواة ليدخل في نظم الرواة بالاسناد الموصول الي جدنا سيدنا الرسول(ص) و اشترط عليه ما اشترط علي المشايخ من رعاية الاحتياط في كل الحالات فانه طريق النجاة في الحياة و بعد الممات و ان لا ينساني من خالص الدعوات عند مظان الاجابة بعد الصلوات و ان شيت فسمها البدر التمام في اجازة الامام عبد السلام حفظه الملك العلام بجاه سيد الانام عليه الاف التحية و السلام

الفقير الي الله
محمد حسين الحسيني الجلالي
احسن الله اليه

نص
ما تفضل به
حفظه الله



المؤتلف
من احاديث السلف

هذا هو كتاب المؤتلف من احاديث السلف تاليف
شيخنا العلامة المحقق المنقطع الى الله السيد محمد حسين
ابن السيد محسن الجلالي لقبا والحسيني نسبا والعراقي مولدا
وفقه الله لاحياء الشريعة استنسخه عبد السلام الجبلعيبي
من اعمال طنجة المغربية وفقه الله للعمل في سبيله آمين

بسم الله الرحمن الرحيم الحمد لله رب العالمين والصلاة والسلام
على خير خلقه محمد وآله الطاهرين وصحابته المنتجبين وبعد فهذه
خلاصة تحتوي على الأحاديث المتفق على روايتها عند السلف بما
أو ما يقارب معناه وقد اعتمدت فيما رواه أهل البيت عليهم
السلام على أجمع كتاب في الحديث يحتوي على الأحاديث بمتونها
وأسنادها وهو بحار الأنوار للشيخ محمد باقر المجلسي المتوفى
سنة ١١١١ وما يؤسف عليه أنه لا يوجد
في كتب الحديث ما يجمع جميع أحاديث الرسول صلوات
الله عليه وآله في جميع كتب الحديث متنا وأسنادا لكن
أجمعها نسبيا كتاب كنز العمال للمتقي علي بن حسام
الدين عبد الملك الهندي المتوفى سنة تسعمائة وخمسين
وسبعين وهو فريد في جمع الجوامع للسيوطي جلال
الدين المتوفى سنة إحدى عشر فاعتمدت على كتابهم
رحمهم الله وراعيت الترتيب بأسماء الكتب أولى من استعمال
الرموز فأفردت هذه الرسالة عسى أن تكون خطوة
موفقة في سبيل توحيد كلمة المسلمين وآخر
دعوى العالمين وطالب الاستزادة إلى الكتب يرجع إلى ما كتبناه
كثيرا في هذا النفس وقد رتبتها على مواد ها هي المعجم
حيث قد التخبطها منه وإن تشتت قسمه الموفق لذلك فمن
اتفق على روايته السلف حرف الألف الإيمان عن
أهل البيت عليهم السلام وقوله من أن أيسر خصاله أن تحب له
ما تحب لنفسك وتكره له ما تكره لها رواه البخاري والترمذي وابن
ماجة مرفوعا لأبي حمزة واحد لم يسمه يحب لأخيه
ما يحب لنفسه ورووا أهل البيت أن المؤمن من سرته
المؤمنون على أنفسهم وأموالهم ورواه البخاري
والترمذي والنسائي ومسلم والدارمي وابن ماجه

المؤمن من امنه الناس على دمائهم واموالهم رواه اهل البيت
المؤمن من امن المؤمن متفق عليه رواه البخاري في الادب المفرد وابو داود
والطبراني في الاوسط ابو ذر رواه اهل البيت ما طلعت الخضراء
ولا اقلت الغبراء من ذي لهجة اصدق من ابي ذر رواه البخاري
في التاريخ واحمد في المسند والترمذي في الادب رواه اهل
البيت انت ومالك لابيك ورواه احمد في المسند وابن حبان
في الصحيح الاذان رواه اهل البيت يؤمكم اقرؤكم ويؤذن
لكم خياركم ورواه ابن داود من حديث عباد بن عباس ليؤذن
لكم خياركم وليؤمكم قراؤكم ورواه اهل البيت كان
رسول الله اذا اسمع المؤذن يؤذن قال مثل ما يقول ورواه
احمد في المسند عن ابي سعيد مرفوعا اذا سمعتم النداء
فقولوا مثل ما يقول المؤذن رواه اهل البيت ان من السنة
اذا اذن الرجل ان يجعل اصبعيه في اذنيه ورواه ابن
ماجه عن سعد القرظ ان صلى الله عليه وآله وسلم
امر بلالا ان يجعل اصبعيه في اذنيه الاذى رواه اهل
البيت من اذى المسلمين في طرقهم وجبت عليهم
ورواه الطبراني في المعجم الكبير كما هذيف بالسين
من اذى المسلمين في طرقهم وجبت عليهم لعنته
الارض رواه اهل البيت من احيى ارضا ميتة فهي له
ورواه ابو داود عن عروة البخاري والترمذي وابو
والموطأ الارض رواه اهل البيت جعلت لي الارض مسجدا
وطهورا ورواه البخاري ومسلم والنسائي عن جابر الفقه
رواه اهل البيت المؤمن الف مألوف ولا خير فيمن
لا يألف ولا يؤلف رواه احمد في المسند والحاكم في
المستدرك عن سهل وابن طريرة المؤمن يألف ولا
خير فيمن لا يألف ولا يؤلف الامر رواه اهل البيت

قال رجل يا رسول الله من ابر قال امك ثم قال من قال امك
ثم قال ثم من قال امك قال ثم من قال اباك ورواه البخاري ومسلم
عن ابي هريرة قال رجل يا رسول الله من احق الناس بحسن
صحابتي قال امك ثم قال من قال امك قال ثم من قال امك
قال ثم من قال ابوك ورواه احمد وداود عن معاوية بن حيدة
قوله امك ثم امك ثم امك ثم ابوك ثم الاقرب فالاقرب
ابي طريرة امعة روى اهل البيت قل خيرا وال تكونن امعة
وروى النهي عن هذه لا تكونوا امعة اماعة روى
اهل البيت المجالس بالامانة ورواه الدارمي نحوه عن
جابر المختار روى اهل البيت لا يدخلن احدكم الحمام
الا بمئزر ورواه الحاكم من المستدرك نحوه ان يدخل
الحمام الا بمئزر لا هل روى اهل البيت غيروهم شيبكم
لا تهلهوا وانا غيركم لا تهلهوا ايضا بن ماجه عن ابي
بكرة بن خلف الباخ روى اهل البيت من لم يستطع الباه
فعليه بالصوم ورواه الطبراني في الاوسط عن انس
البر روى اهل البيت من البر العاد بها ان يحوز ذراعا
الا ان يكون له عطن او الى طريق فيكون اقل من ذلك
الى قدسة وعشرين ذراعا وروى البخاري مرسلا ما جه
من بنى مسجدا من مقربة راقله ان يحوز ذراعا عما له
لماشيته البخل روى اهل البيت يقول الله حرمت الجنة
على المنان البخيل القتات روى الزمخشري عن ابي بكر
لا يدخل الجنة خب ولا بخيل ولا منان البحر روى
اهل البيت البحر هو الطهور ماؤه وروى ما جه
عن ابن طريرة البحر هو الطهور ماؤه الحل ميتته
البزاق روى اهل البيت لا يبزق احدكم قبل وجهه ولا
عن يمينه ولكن يبزق عن يساره او تحت قدمه اليسرى

وروه ابن ماجه والبخاري ومسلم والترمذي والنسائي عن
طارق بن عبد الله المحاربي اذا صليت فلا تبل فلت بيد
بيدك ولا عن بيعتك ولا عن ابراهيم عن جساس او تحت
قدمك البطن روه اهل البيت ما صلاة بغير ادم وعاء
شر من بطنه فان كان ولا بد فثلث لطعامه وثلث لشرابه
لشرابه وثلث لنفسه وروه احمد في المسند والترمذي
وابن ماجه عن المقدام بن معدي كرب ما ملأ بن آدم
وعاء شرا من بطنه بحسب بن آدم لقيمات يقمن
صلبه فان كان لا محال فثلث لطعامه وثلث لشرابه
وثلث لنفسه البلاء روه اهل البيت الشد الناس
بلاء النبيون ثم الوصيون ثم الامثل فالامثل وروه
النسائي وابن ماجه والنسائي واحمد عن سعد انه
الناس بلاء الانبياء ثم الامثل فالامثل يبتلى
الرجل على حسب دينه فان كان في دينه صلبا اشتد
بلاؤه وان كان في دينه رقة ابتلي على قدر دينه
البكر روه اهل البيت الجارية البكر التي لها اب لا
تتزوج الا باذن ابيها وروه مسلم وداود والنسائي
عن ابن عباس البكر يستاذنها ابوها في نفسها واذنها
صماتها البور روه اهل البيت بار يبور بورا
وروه احمد في المسند وابن عبد البر في الصحيح عن فاطمة
الفاطمي الاعظم بار كاد متهافت بورا هالك وروه الترمذي
في البيوع وابن ماجة في التجارات عن ابن عمر البول
قائما روه اهل البيت انه صلى الله عليه وسلم انه نهى ان
يبال في الماء الراكد وان ينفذ ذهاب العقل وروه مسلم
والنسائي وابن ماجه عن جابر انه نهى ان يبال في الماء
الراكد البيع روه اهل البيت انه صلى الله عليه وآله وسلم

نهى عن بيعتين في بيعة رواه الترمذي والنسائي عن
ابي هريرة انه نهى عن بيعتين في بيعة وايضا رواه اهل
البيت ان شر الناس من باع الناس رواه البخاري ومسلم
عن عمرو بن العاص انه قال شهدت انا خصصهم يوم القيامة
وعد منهم رجلا باع حرا فاكل ثمنه البيان رواه اهل
البيت ان من البيان لسحرا ورواه ابو داود واحمد
في المسند عن ابن عباس ان من البيان لسحرا ومن
الشعر حكمة البينة رواه اهل البيت البينة على المدعي
واليمين على المدعى عليه رواه قضايا البخاري والترمذي
وابن ماجه عن عمرو بن العاص حرف الثاء ثري رواه
اهل البيت انه قال اتبتاري فيكم الثقلين كتاب
الله وعترتي رواه احمد بن حنبل عن زيد بن
ثابت قوله اتبتاري فيكم خليفتين كتاب الله حبل
ممدود ما بين السماء والارض وعترتي اهل بيتي
وانهما لم يفترقا حتى يردا علي الحوض كما امرت
رواه اهل البيت اتقوا النار ولو بشق تمرة رواه الستة
البخاري ومسلم والنسائي وابو داود عن عدي بن حاتم
ورواه احمد عن عائشة رضي الله عنها الثاقب رواه اهل
البيت ان الثاقب من الذنب كمن لا ذنب له ورواه ابن
ابن ماجه عن ابن مسعود ورواه اهل البيت ايضا
كفى بالندم توبة ورواه ابن ماجه عن عبد الله حرف
الثاء ثلاثة رواه اهل البيت انما الامور ثلاثة
امر بين رشده فيتبع وامر بين غيه فيجتنب وامر
مشكل يرد علمه الى الله والى رسوله ورابطة
حلال بين وحرام بين وشبهات بين ذلك فمن ترك
الشبهات نجى من المحرمات ومن اخذ بالشبهات

ان يكتب القرآن وهلك من هيئة لا يعلم وروى الطبراني في المعجم الكبير عن ابن عباس انه قال الاسود ثلاثة احدهم شيطان لك وجده فاتبعه وامر شهيد لك فيه فاجتنبه وامر اختلف فيه فرده الى عالمه وروى اهل البيت ان شعثة لا يحل حتى الاضاحي فقاد الشعثة في الاسلام وعامل القرآن والامام العادل وروى ابو داود عنه مرفوعا ان من اجلال الله اكرام ذي الشيبة المسلم وحامل القرآن غير الغالي فيه والجافي عنه واكرام للسلطان المقسط النصر وروى اهل البيت لا يقطع في ثمر ولا كثر وروى احمد وابو داود والترمذي والنسائي عن رافع بن خديج الحائشة بالنون قال الجلد والكثر هو الجمار وابطأ روى اهل البيت انه نهى عن بيع الثمار حتى تزهو او تحمر او تصفر وروى مسلم وابو داود والترمذي انه نهى عن بيع النخل حتى يزهو وابطأ روى اهل البيت نهى عن بيع الثمرة قبل بدو صلاحها ولا تحل وروى احمد وابو داود والبخاري والنسائي وابن ماجه عن عمرو بن شعيب عن ابيه عن جده ان النبي نهى عن بيع الثمر حتى يبدو صلاحه فقال ما بدو صلاحه قال حمرته او صفرته فقال ارأيت اذا منع الله الثمرة بم تستحل مال اخيك وابطأ روى اهل البيت لا تباع الثمرة حتى يبدو صلاحها وروى البخاري ومسلم وابو داود والترمذي عن ابن عمر ان النبي نهى عن بيع الثمار حتى يبدو صلاحها وابطأ روى اهل البيت ان التثاؤب من الشيطان وروى والعطاس من الله عز وجل وروى البخاري والترمذي بنحو ما هو في مسلم وابو داود وعند ابي داود عن ابن عباس ان الله يحب العطاس ويكره التثاؤب فاذا عطس احدكم فحمد الله فحق على كل مسلم سمعه ان يقول يرحمك الله واما التثاؤب فانما هو من الشيطان فليرده ما استطاع وروى اهل البيت ان النبي امرها ابطأ وروى مسلم وابو داود والنسائي عن ابن عباس ان النهي انما هو عن شربها وهي

حرف الجيم جزم روى اهل البيت فرضه من الجذم فزاد من الاسم
وروى البخاري عن ابي هريرة فرضه الجذع وكما فرضه الاسم
وروى اهل البيت انما يجزى النائم من ابن عن والجذام والجنون
والعقل روى مالك في الموطأ عمر ايما رجل تزوج امرأة فوجدها
مجنونا او مجذاما او برصا فمسها فلها صداقها كاملا الجلد روى
اهل البيت لا يجلد الوالي بوم من بالله واليوم الاخر ان يجلد
اكثر من عشرة اسواط الا في حدود روى البخاري ومسلم وابن ماجة
عن ابي بردة لا تجلدوا فوق عشرة اسواط الا في حدود
الله الجماعة روى اهل البيت يد الله مع الجماعة وروى الترمذي
ان الله تعالى لا يجمع امتي على ضلالة ويد الله مع الجماعة ومن
شذ شذ الى النار وايضا روى اهل البيت من رغب عن جماعة
المسلمين سقطت عدالته ومن حسن حبر انه اعامة الجماعة
روى اهل البيت انه نهى ان يؤم الرجل قوما الا باذنهم وروى
ابو داود وابن ماجه عن ابن عمر نهى ان يقبل الله لهم صلاة
وعد منهم الرجل يؤم قوما وهم له كارهون وايضا روى اهل البيت
ان معاذا كان يؤم قومه صلى على عهد رسول الله وطول القراءة
وانه مر به رجل فاستفتح سورة طويلة فقرأ الرجل لنفسه
وصلى ثم رجع الى اهله فبلغ ذلك النبي فبعث اليه فقال يا معاذ اتريد ان تكون فتانا عليك بالشمس وضحاها واختها
وروى البخاري ومسلم وابو داود والنسائي والترمذي عن
جابر باختلاف يسير على انه قال قال يا معاذ افتانا انت
اقرأ بكذا وكذا قال ابو زبير يسبح اسم ربك الاعلى والليل
اذا يغشى وفرض صلاة الجماعة روى اهل البيت صلاة الرجل في
جماعة تفضل عن صلاة الرجل وحده بخمس وعشرين درجة
في الجنة روى الحاكم في المستدرك واحد طرمسنة عن
ابي صبح صلاة الرجل في جماعة تزيد على صلاته واحده

خمس وعشرين درجة الجمعة روى عن اهل البيت من مات يوم
الجمعة كتب الله له براءة من عذاب القبر وروى الترمذي
الجنائز عن بضعا عشر رجلا من مسلم يموت يوم الجمعة او ليلة الجمعة
الا وقاه الله فتنة القبر جوامع الكلم روى عن اهل البيت
اعطيت خمسا لم يعطهن احد قبلي نصرت بالرعب واحل لي المغنم واعطيت جوامع الكلم
واعطيت الشفاعة وروى البخاري والنسائي عن جابر اعطيت
خمسا لم يعطهن احد قبلي نصرت بالرعب مسيرة شهر وجعلت
وجعلت لي الارض مسجدا وطهورا فايما رجل ادركته الصلاة فليصل
واحلت لي الغنائم ولم تحل لاحد قبلي واعطيت الشفاعة روى
اهل البيت ان الله جميل يحب الجمال رواه مسلم والترمذي
عن ابن مسعود الجنب روى اهل البيت انه نهى ان يقعد الرجل
في البيت وهو جنب وروى ابو داود عن عائشة قوله فانه
لا احل المسجد لحائض ولا جنب الجنائز روى اهل البيت ونهى
عن اتباع النساء الجنائز وروى داود عنه ام عطية نهينا ان
نتبع الجنائز روى اهل البيت ان الجنة تحت ظلال السيوف
وروى مسلم والترمذي واحمد عنه ايضا مرفوعا ان ابواب الجنة
تحت ظلال السيوف روى اهل البيت انه جاء رجال من
الانصار يسئلون النبي ﷺ فاخلين تخضب لناعن ربنا
الجنة فقال ذاك لكم على ان لا تسئلوا على احد بعدي قال فقال
الرجل منهم يخوض في السفر فيسقط سيفه فيعز ان يقول للانسان
ناولنيه قرارا من المسئلة فينزل فيأخذه وروى مسلم
وابن ماجه عن عوف بن مالك الاشجعي ثم ان التسع سبعة
او ثمانية او تسعة فقال الا تبايعون رسول الله فبسطنا
ايدينا فقال قائل يا رسول الله انا قد بايعناك على فعلام نبايعك
الله ان قال لا تسألوا الناس شيئا فلقد رايت بعض اولئك

انتم ان تفرسقط سوطه فلن يسأل احدا يناوله اياه الجار رواه
اهل البيت الله وجه بالجار فقال على لقد وصى رسول الله بالجار
حتى ظننت انه يورثه رواه البيهقي في السنن عن عائشة
ما زال جبريل يوصيني بالجار حتى ظننت انه يورثه وابن
روى اهل البيت لا ايمان لمن لا يأمن جاره بوائقه وروى
البخاري ومسلم والترمذي عن ابي هريرة لا يؤمن
والله لا يؤمن قيل من يا رسول الله قال الذي لا يأمن جاره بوائقه
الجهاد روى اهل البيت ان لكل باب من ابواب الجنة
ورجالا اعدوا له المسند عن عبادة بن الصامت عاقدوا هم
لسبيل الله فان الجهاد في سبيل الله باب من ابواب الجنة يفتح
الله به عن النفوس والغم وابن روى اهل البيت ان من افضل
الجهاد كلمة حق عند سلطان جائر رواه ابن ماجه عن ابي
سعيد واحمد عن ابي امامة والنسائي عن طارق بن شهاب
الجاهلية ان الله قد اذهب بالاسلام صوت الجاهلية وفخرها
بابائها انتم بنو آدم وآدم من تراب روى اهل البيت ان المرء
مع من احب رواه مسلم والبخاري عن ابن مسعود واحمد
عن جابر والنسائي عن انس وابن ابي شيبة روى اهل البيت لا يؤمن
احدكم حتى يحب لاخيه ما يحب لنفسه رواه البخاري ومسلم
والنسائي والترمذي وابن ماجه عن انس روى اهل البيت ان
حبه للشيء يعمي ويصم رواه احمد وابو داود عن ابي الدرداء
الحبشة السوداء روى اهل البيت ان الحبشية السوداء شفاء من كل
داء وانها حبيبة رسول الله روى البخاري عن ابي هريرة ان الحبة
السوداء شفاء من كل داء الا الموت وكذا رواه مسلم وابن ماجه
واحمد عن ابي هريرة الحجر الاسود روى اهل البيت انه نزلنا

ثلاثة أحجار من الجنة وقام إبراهيم وعجز بن إسماعيل والحجر
الأسود وروى النسائي عن ابن عباس واحد عن أنس أن الحجر
الأسود من الجنة الحجامة روى أهل البيت أن من لطم شيئا من
الحجامة شفاء من ذات الجنب والحجامة أن يحجم شفاء
الحداد روى أهل البيت ليس لأحد أن يحد أكثر من ثلاثة
أيام وإن المرأة على زوجها حتى تنقضي عدتها وروى أبو داود
والنسائي والبخاري ومسلم بن ماجة عن أم حبيبة كنا نهى
أن نحد على ميت فوق ثلاث إلا على زوج أربعة أشهر وعشرا
وأيضا روى أهل البيت ادرءوا الحدود بالشبهات وروى بن ماجة
عن بن عباس ادفعوا الحدود ما وجدتم له مدفعا الحرب
روى أهل البيت أن الحرب خدعة وروى البخاري ومسلم عن أبي
هريرة ورواه أيضا أبو داود والترمذي وابن ماجة عن جابر
ورواه بن ماجة عن بن عباس الحرير روى أهل البيت وهو
على لبس الحرير والديباج والقز للرجال وروى الترمذي عن
أبي موسى حرم لباس الحرير والذهب على ذكور أمتي وأحل لإناثهم
وأيضا روى أهل البيت أنه لم يطلق النبي لبس الحرير لحكمة
الرجال إلا لعبد الرحمن بن عوف والزبير أنه كان رجل قمل وروى
البخاري ومسلم والترمذي وأبو داود والنسائي عن أنس
أن رخص رسول الله للزبير وعبد الرحمن بن عوف لبس الحرير
في غزاة بها المخرق روى أهل البيت أن الذهب يجب المخرق
الإبريز وروى الطبراني أن الكبير أن يجب الحمر من المخرق
الحسد روى أهل البيت أن الحسد يأكل الحسنات كما تأكل النار
الحطب وروى أبو داود عن أبي هريرة إياكم والحسد فإن
الحسد يأكل الحسنات كما تأكل النار الحطب ورواه بن ماجة مع زيادة
عن أنس حسن الخلق روى أهل أن أفضلكم إيمانا أحسنكم
أخلاقا قد روى أبو داود وأحمد عن أبي هريرة أهل الموصنين

ابوانا احسنهم خلقا وابناؤا اهل البيت انكم لن تسعوا الناس باموالكم فسعيهم بافعالكم رواه الحاكم في المستدرك عن ابي هريرة انكم لن تسعوا الناس باموالكم ولكن يسعهم منكم بسط الوجه وحسن الخلق الحسين رواه اهل البيت قوله صلى الله عليه وسلم حسين مني والامه حسينا رواه الترمذي وابن ماجه والبخاري في الادب المفرد واحمد في المسند عن يعلى بن مرة قوله حسين مني وانا من حسين احب الله من احب حسينا الحسن والحسين رواه اهل البيت ان الحسن والحسين سيدا شباب اهل الجنة وروى ابن ماجه عن عمر الحسن والحسين سيدا شباب اهل الجنة وابوهما خير منهما الايمان رواه اهل البيت جبلت القلوب على حب من احسن اليها وغلبت من اساء اليها رواه البيهقي في شعب الايمان الحسنة رواه اهل البيت ان الله سبحانه وتعالى كتب الحسنات والسيئات ثم بين ذالك فمن هم بحسنة فلم يعملها كتبها الله عنده حسنة كاملة فان هم بها وعملها كتبها الله عنده عشر حسنات الى سبعمائة ضعف الى اضعاف كثيرة فان هم بسيئة فلم يعملها كتبها الله عنده حسنة كاملة فان هم بها وعملها كتبها الله عنده سيئة واحدة او يمحوها الاعمال رواه نحوه الترمذي في التفسير عن ابي هريرة الصاحلة رواه اهل البيت انه نهى عن الصاحلة بضم بيع الثمر بالرطب والزبيب بالعنب رواه مسلم والبخاري عن ابي سعيد انه نهى عن المزابنة والصاحلة ورواه ابو داود والترمذي والنسائي عن جابر مثله رواه اهل البيت ان العنقز ملعون رواه ابن ماجه وابو داود وغيرهما عن عمر راس الخطيئة رواه اهل البيت

ان راس الحكمة مخافة الله ورواه البيهقي بلفظ عقبة بن عامر
الجهني روى اهل البيت انه صلى الله عليه وآله وسلم نهى ان يحلف الرجل
بغير الله ورواه الترمذي والنسائي وابن ماجه وابو داود عن ابي
هريرة لا تحلفوا الا بالله ولا تحلفوا بالله الا وانتم صادقون التحليل
روى اهل البيت لعن الله المحلل والمحلل له ورواه هكذا الترمذي
والنسائي عن ابن مسعود واحمد عن علي الحنفية روى اهل البيت
ان افضل دينكم الحنفية السمحة السهلة وروى البخاري
والترمذي عن ابن عباس احب الدين الى الله الحنفية السمحة
الحياء روى اهل البيت ان الحياء من الايمان ورواه هكذا البخاري ومسلم
والترمذي عن ابي هريرة الحياء روى اهل البيت من اتى ارضا
جديدة فليقم له ورواه هكذا الترمذي وابو داود واحمد
الحسنة عن سعيد بن زيد الحبة روى اهل البيت لما قال انه
يحب العفو والحبة والدقيق وضوئه هل يفسدها قال نعم ان شاء
وروى الترمذي وابو داود عن ابي هريرة افضل الاسود بن فرد
الصلاة الحبة والعقرب الحبيط روى اهل البيت ان رسول
الله صلى الله عليه وآله وسلم قال لبعض نسائه ناولينني الخمرة
فقالت اني حائض فقال لها ان حيضتك ليست في يدك وروى مسلم والنسائي
والترمذي هو ابو داود عن عائشة قال لها رسول الله ناوليني
الخمرة من المسجد فقالت اني حائض فقال ان حيضتك ليست في يدك
بيع الحيوان روى اهل البيت انه نهى بيع اللحم بالحيوان وروى
الموطا عن ابن المسيب ان النبي نهى عن بيع الحيوان باللحم
عرف الخاء الخبز روى اهل البيت ليس الخبز بالمعايلة وروى
احمد في المسند عن ابن عباس هكذا الطعام روى اهل البيت فتنة
ابراهيم بالقد وهو روى البخاري ومسلم واحمد عن ابي هريرة
اختتن ابراهيم ع وهو ابن ثمانين سنة بالقدوم الخطء والنسيان
روى اهل البيت انه رفع عن امتي الخطء سبع وعد منها الخطاء

والنسيان وروى ابن ماجه عن ابن ذر ان الله تعالى تجاوز لامتي الخطاء والنسيان وما استكرهوا عليه الخطاء والاباحة في القديم اهل البيت وانت اعلم انه ما اصابك لم يكن ليخطأك وانه ما اخطأك لم يكن ليصيبك وروى احمد في المسند عن ابن الدرداء ان لكل شيء حقيقة ولا يبلغ عبد حقيقة الايمان حتى يعلم ان ما اصابه لم يكن ليخطئه وما اخطأه لم يكن ليصيبه شهادة الخصم واهل البيت ان عمر بن الخطاب في قدامة بن مظعون قد شرب الخمر فشهد عليه رجلا احدهما قصي وهو عم المتهم والاخر العلبي الجاروت فشهد احدهما انه رآه يشرب وشهد الاخر انه رآه يقيء والخمر فارسل عمر الى اناس من اصحاب رسول الله صلى الله عليه وآله وسلم فيهم علي بن ابي طالب فقال لعلي ما تقول يا ابا الحسن قال الذي قال رسول الله فيه اعلم هذه الامة واقضاها بالحق قال هذا بين قد اختلفا عن شيء فانظر شهادة ما قاء حتى شربها فقال عليه السلام يجوز شهادة الخصي فقال ما قاء الا لتنبيه لا سيما وهب جل اعطائه وروى عبد الرزاق عن الصادق عن ابيه ان الجارود شهد على قدامة انه شرب الخمر فقال عمر هل معك شهيد آخر فقال لا فقال عمر اجارود حد الرجل اذا جلد اذا قال يشرب فقيء واجلده اذا فقال علقمة الخصي لعمر يجوز شهادة الخصي قال وما بال الخصي لا تقبل شهادته قال فانه شهد على رابيته بقيء ما قال عمر ما قاءها حتى شربها فاقامه ثم جلده الحد الا فلا وروى اهل البيت انه قال انما بعثت لاتمم مكارم الاخلاق وروى البخاري في الادب المفرد والحاكم في المستدرك قوله عن ابي هريرة انما بعثت لاتمم مكارم الاخلاق الخلق روى اهل البيت عن الامام الصادق انه قال ان حسن الخلق يميث الخطيئة كما يميث الخل العسل وروى مسلم عن عائشة نحوا وروى نحوا عن ابي داود والترمذي والنسائي وابن ماجه حسن الخلق وروى اهل البيت ان حسن الخلق

يبلغ به درجة القائم القائم ورواه الموطأ وابوداود و
عند عائشة ان الصوم ليجزئ بحسن خلقه درجة القائم
الا مختلس ورواه اهل البيت لا قطع في الدعارة المختلسة قطع
ورواه النسائي والترمذي وابوداود و عن جابر ليس على خائن ولا منتهب
ولا مختلس قطع ورواه ابن ماجه عن عبد الرحمان بن عوف ليس
على المختلس قطع ورواه اهل البيت الخلق عيال الله ورواه البيهقي
في شعب الايمان عن ابن مسعود الخلق كلهم عيال الله فاحبهم
الى الله انفعهم لعياله الخمر رواه اهل البيت الخمر جماع الاثام
ورواه البيهقي في الدلائل عن عقبة بن عامر نهانا ان نشرب
البيت لعن الله الخمر وعاصرها ومن يعصرها وشاربها وبائعها
ومشتريها وآكل ثمنها وحاملها والمحمولة اليه ورواه بهذا وجه
وابوداود وجه آخر الا ان الله عند لعن الخمر وشاربها
وساقيها وبائعها ومبتاعها وعاصرها ومعتصرها وحاملها والمحمولة
اليه وآكل ثمنها ورواه احمد عن السندي بن عباس قال اتاني
جبريل فقال يا محمد ان الله لعن الخمر وعاصرها ومعتصرها وشاربها
والمحمولة اليه وبائعها ومبتاعها وساقيها ومستقاة الخيانة
رواه اهل البيت من اعتصنك بامانة فاد اليه ومن خانك
فلا تخنه ورواه الترمذي وابوداود عن ابي هريرة ادّ الامانة
الى من ائتمنك ولا تخن من خانك اخبارهم اهل البيت البيعان
بالخيار مالم يفترقا فاذا افترقا فلا خيار ورواه
البخاري وابوداود والترمذي والموطأ عن ابن عمر ان البيعان
بالخيار مالم يفترقا ورواه احمد عن السندي ابن حكيم بن حزام
البيعان بالخيار مالم يفترقا فان صدقا وبينا بورك لهما في بيعهما
وان كتما وكذبا محقت بركة بيعهما الخير رواه اهل البيت ان
الدال على الخير كفاعله ورواه الترمذي عن انس ورواه اهل
البيت خيركم خيركم لاهله وانا خيركم لاهلي رواه الترمذي عن

عن عائشة وبهذا اسناده عن ابن عباس وروى اهل البيت كلهم وعدة
والدال على الخير كفاعله والله يحب اغاثة اللهفان رواه ابو
البيهقي وشعب الايمان عن ابن عباس حرف الدال الدعاء والدواء
روى اهل البيت ان الله انزل الدواء والدواء وروى مسلم واحمد
عن جابر لكل داء دواء فاذا اصيب دواء الداء برأ باذن الله تعالى
الاستغفار روى اهل البيت اذا احدث عبد ذنبا فجدد له
التوبة فيدع الاستغفار طول الاستغفار روى احمد عن
عقبة بن عامر اذا رأيت الله تعالى يعطي العبد من الدنيا وهو
مقيم على معاصيه فانما ذلك منه استدراج الدعاء روى اهل
البيت الدعاء يرد القضاء وروى الترمذي عن سلمان لا يرد
القضاء الا الدعاء ولا يزيد في العمر الا البر ولا يطرد روى اهل البيت
سلطان يقوم فاما نفسه بالدعاء دونهم فقد خانهم وروى الترمذي
وابن ماجه والحاكم وابو داود من ثوبان لا يرد القدر الا الدعاء
نفسه بالدعاء دونهم فان فعل فقد خانهم وايضا قرأ ابو جعفر
ان الله يقول ان الذين يستكبرون عن عبادتي سيدخلون جهنم داخرين
ثم قال هو الدعاء وافضل العبادة الدعاء وروى الترمذي وحسنه
ماجه عن نعمان بن بشير الدعاء هو العبادة ثم قرأ وقال ربكم
ادعوني استجب لكم ان الذين يستكبرون عن عبادتي سيدخلون جهنم داخرين وروى اهل البيت اياكم اذا اراد
احدكم ان يسأل ربه شيئا من حوائج الدنيا والاخرة حتى
يبدأ بالثناء على الله عز وجل والمدح والصلاة على النبي
صلى الله عليه وآله وسلم ثم يسأل الله حوائجه وروى الترمذي
وابو داود عن فضالة بن عبيد اذا صلى احدكم فليبدأ
بتمجيد الله والثناء عليه ثم ليصل على النبي صلى الله عليه وآله
ثم ليدع بعد بما شاء وايضا روى اهل البيت طوبى لمن رجعت
لهم ابواب الدعوة حتى تفتح لهم ابواب السماء وتصل العرش الواصل

لولده والمظلوم على من ظلمه والمعتمر حتى يرجع والصائم حتى يفطر رواه الترمذي وابن ماجه عن ابي هريرة ثلاث لا ترد دعوتهم الصائم حتى يفطر والامام العادل ودعوة المظلوم يرفعها الله فوق الغمام يفتح لها ابواب السماء يقول لها الرب تعالى لا نصرنك ولو بعد حين رواه اهل البيت ليس في ذلك اسرع من اجابة دعوة طالب للغائب رواه الترمذي وابن ماجه وابو داود عن عمرو بن العاص ان اسرع الدعاء اجابة دعوة غائب للغائب الدعاء للميت رواه اهل البيت من ادعى لغير ابيه حشر يوم القيامة مع الكفر بالله رواه احمد وابن ماجه عن ابن عباس من ادعى لغير ابيه او تولى غير مواليه فعليه لعنة الله والملائكة والناس اجمعين حرمة الدعاء رواه اهل البيت انه خطب يوما وقال ان دماءكم واموالكم عليكم حرام كحرمة يومكم هذا في شهركم هذا الا هل بلغت كانت عنده امانة اليه وكما ان من اغلظ محرمات البخاري ومسلم وابو داود والترمذي والنسائي وابن ماجه عن ملكوم بن جبير انه خطب يوم العقبة فقال ان دماءكم واموالكم عليكم حرام كحرمة يومكم هذا في شهركم هذا في بلدكم هذا الا هل بلغت ان الدنيا سجن المؤمن وجنة الكافر رواه النسائي عن ابي هريرة الدنيا سجن المؤمن وجنة الكافر رواه النسائي عن ابي هريرة ايضا رواه عن اهل البيت من صام لا يجتمعان طالب الدنيا وطالب علم ورواه ابن ماجه بنحوه يجمع والتابعين قائل منهومان لا يشبعان طالب علم وطالب دنيا واخبار عن اهل البيت هي الدنيا جيفة من اراد فليصطبر رواه الطبراني في شعب الايمان ورواه ايضا عن اهل البيت انه قال ما لي وللدنيا وما انا وللدنيا انما مثلي فيها كمثل راكب وقعت له شجرة في يوم

ضعيف فقال تحتها شراع وتركها رواه مسلم والترمذي وابن ماجه
وابو داود عن ابن مسعود حالي ولا تتبناها انا والدنيا الا كراكب استظل
تحت شجرة ثم راح وتركها داود النبي روى اهل البيت ان داود
كان يعمل كل يوم دراعة فيبيعها بالف درهم روى البخاري عن المقدم
ان نبي الله داود كان لا يأكل الا من عمل يده الديك روى اهل البيت
انه نهى عن سب الديك وروى عن زيد بن خالد لا تسبوا
الديك فانه يوقظ للصلاة الديك عن اهل البيت انه ذكر لنا ان
رجلا عند الانصار مات وعليه دين دينارا بن فلم يصل عليه
فقال صلوا على اخيكم منكم لصنها بعض غرمائه رواه البخاري والترمذي
ومسلم عن جابر انه اتي بميت فقال اعليه دين قالوا نعم عليه دينار ان
فقال صلوا على صاحبكم فقال ابو قتادة هما علي يا رسول الله فصلى
عليه صرف الذال روى اهل البيت ان شوارع الكوفة قال له الناس
يا سباط هم فطرحوه وانتوا الصبر الذي منه عذبوه فقال خاطت
حية ولحمه حلال وروى البخاري عن ابن عباس ما العجز بما في
بق عن البعائر فهو كالهبيد الذنوب روى اهل البيت انقوا
المحقرات من الذنوب وروى ابن ماجه والنسائي عن عائشة اياك
ومحقرات الذنوب فان لها من الله طالبة ذو الجناحين جعفر بن
ابي طالب روى اهل البيت اشتر نها الله ان له جناحين في الجنة
مضرجان احمر وروى الطبراني عن ابن عباس رايت جعفر
ابن ابي طالب ملكا يطير في الجنة ذا جناحان يطير منها حيث شاء
مدرجه فواحمه بالدماء الذهب روى اهل البيت انهم عن
الشرب في آنية الذهب والفضة وروى النسائي عن جابر انس
اياه عاصوا بطا روى اهل البيت انه ليس فيما دون العشرين
مثقالا من الذهب شيء فاذا كملت عشرون مثقالا ففيها
نصف مثقال ابو زكاة وروى ابو داود عن علي اذا كانت مئتا
درهم وحال عليها الحول ففيها خمسة دراهم وليس عليك شيء

فزاد من مئتي بعون لك مئتي عون دينار وعاد عليها الحول فضعفها
ضعف دينار الربا وروى اهل البيت ان الربا الفاحشة هذا الذي راجعا ان
ربا الصوم ذكر الامر الزمان على سبعين جزءا من اجزاء الربوة وروى
البخاري عنه ابن ماجه ومسلم عن ابن عمر وابن ماجه عنه ابن ربيعة
واحمد عنه ابن ربيعة ان الربا الفاحشة جزء من اربعين جزءا من
الربوة ان الرباب من اهل البيت فنسبهم قوله تعالى اتخذوا
احبارهم ورهبانهم اربابا من دون الله قال والله ما دعوهم الى
عبادة انفسهم ولو دعوهم الى عبادة انفسهم ما اجابوهم ولكنهم احلوا لهم حراما وحرموا
عليهم حلالا فعبدوهم من حيث لا يشعرون وروى الامر
الترمذي عن علي بن هاشم في تفسيرها انهم لم يكونوا يعبدونهم ولكنهم
كانوا اذا احلوا لهم شيئا استحلوه واذا حرموا عليهم شيئا حرموه
الربا عن اهل البيت حرم الله الربا آكله وموكله وكاتبه
وروى الطبراني في المعجم الكبير لعن الله الربا آكله وموكله
وكاتبه وشاهديه وهم يعلمون وابطا عن اهل البيت اهل الربا
وموكله وكاتبه وشاهديه وروى مسلم وابو
داود وابن ماجه والترمذي عن ابن مسعود لعن النبي اكل
الربا وموكله وشاهديه وكاتبه الرهن عن اهل البيت ارحموا
من في الارض يرحمكم من في السماء وروى الترمذي عن ابن عمر ارحموا
من في الارض يرحمكم من في السماء وابطا عن اهل البيت من لا يرحم
لا يرحم وروى البخاري ومسلم والترمذي عن ابن هريرة ايما
وروى احمد ابطا صلة الرحم وروى اهل البيت صلة الرحم وحسن
الجوار يعمران الديار ويزدن في الاعمار وروى احمد في
المسند عن عائشة صلة الرحم وحسن الخلق وحسن الجوار
يعمرن الديار ويزدن في الاعمار وابطا عن اهل البيت ان الرحم
معلقة بالعرش تقول اللهم صل من وصلني واقطع من قطعني وروى
البخاري في الادب ومسلم عن عائشة الرحم معلقة بالعرش تقول

من وصلني وصله الله ومن قطعني قطعه الله وايضا عن اهل البيت
من سره النساء ان الاهل والزيادة في الرزق فليصل رحمه وروى
البخاري في الادب ومسلم والترمذي وابو داود عنه ايضا من سره
بسط الله له في رزقه وان ينسأ له في اثره فليصل رحمه الرزق
عند اهل البيت لن تموت نفس حتى تستكمل رزقها وروى ايضا
عنهما ان نفسا لن تموت حتى تستوفي رزقها وايضا روى اهل
البيت الرغص عند اهل البيت ان الله يغضب عليهم قبل رحله
وروى احمد في المسند ان الله تعالى يحب ان توصى رحمها
بحر ان توصله الرشوة عند اهل البيت لعن الله الراشي
والمرتشي والماشي بينهما وروى احمد في المسند وبن ماجه
عن بن عمر لعنة الله على الراشي والمرتشي الركب روى اهل
البيت نصرت بالرعب مسيرة شهر وروى احمد عن علي
اعطيت ما لم يعط احد من الانبياء فقلت يا رب بم نصرت بالرعب الرفق
عند اهل البيت الرفق لا يوضع على شيء الا زانه ولا ينزع من شيء الا شانه
الا شانه وروى مسلم عن عائشة عليك بالرفق فان الرفق لا يكون
في شيء الا زانه ولا ينزع من شيء الا شانه واجتنبوا عند اهل البيت
هذا الذنب مثبت فاوصل عليه برفق وروى احمد عن انس ان هذا
الذنب مثبت فاوصلوا فيه برفق الرضاع روى اهل البيت يحرم
من الرضاع ما يحرم من النسب وروى الترمذي عنه على ان الله
تعالى حرم من الرضاع ما حرم من النسب وروى مسلم والبخاري وابو
داود وبن ماجه عن عائشة يحرم من الرضاع ما يحرم من النسب
الرعاية عند اهل البيت كلكم راع وكلكم مسئول عن رعيته روى
الترمذي ومسلم والبخاري وابو داود واحمد عن بن عمر كلكم
راع وكلكم مسئول عن رعيته قال مالم راع ومسئول عن رعيته
والرجل راع على اهله وهو مسئول عن رعيته والمرأة راعية في
بيت زوجها وهي مسئولة عن رعيتها والخادم راع في مال

ميته وهو مسئول عن رعيته والرجل راع في مال ابيه وهو مسئول
عن رعيته فكلكم راع وكلكم مسئول عن رعيته الرقعة وعن اهل
البيت انه اذا ركعة من الوقت فقد ادرك الوقت كله وروى البخاري
ومسلم وابو داود والترمذي والنسائي وابن ماجه عن ابي هريرة
من ادرك ركعة من الصلاة فقد ادرك الصلاة رمضان عن اهل
البيت اذا جاء رمضان فتحت ابواب السماء في هذا الشهر فتحة فاغلوا ركم ان لا يغلقها
عليكم وروى النسائي والترمذي والحاكم ومسلم عن ابي هريرة اذا
دخل رمضان فتحت ابواب الجنة واغلقت ابواب النار وسلسلت
الشياطين الرشا عن الصحيحة عن اهل البيت فهم عن الرشا عن
الصحيحة وروى احمد في المسند فهم ان تتبع جنازة فعلامة
الرجل الظهر يركب اذا كان راكبا ويمشي خلفها وعلى الذي يرجع فقط والبس يشرد
اذا كان راكبا وعلى الذي يمشي خلفها وروى البخاري وابن ماجه والترمذي
واحمد وداود عن ابي هريرة يركب الراكب خلف الجنازة ويمشي ما بين
يديها اذا كان راكبا وعلى الذي يمشي ويركب خلفها الا رواح
عن اهل البيت الا رواح جنوح مجنوحة فما يعرف منها اشتلف
وما شاكر منها اشتلف رواه احمد في المسند واحمد داود عن
ابي هريرة ضاع البخاري ومسلم عن عائشة الرياء عن اهل البيت
ولا شراك ولا نعال السراويل الرياء شرك بالله العظيم وروى ابن ماجه
عن معاذ اليسير من الرياء شرك الريب عن اهل البيت لا ريب
من الكفر رواه البيهقي هذا الدليل واضح من اهل البيت ع
ما يريبك الى ما لا يريبك رواه النسائي عن الامام الحسين
بن علي واحمد عن انس عارف الزاروب اهل البيت عن رسول
الله عن بيع العاقلة والمرابنة وروى البخاري ومسلم والترمذي
والنسائي وابو داود وغيرهما عن ابن عمر النهي عن المخابرة والمحاقلة والمزابنة الزكاة عن اهل البيت الزكاة فيما
العشر فيما سقته السماء او كان سيحا ونصف العشر فيما

يستحب بالغرب والنواضح رواه البخاري ومسلم والترمذي وابن ماجه
وابو داود والصواعق عن عمر فيما سقط السماء والعيون او كان
عثريا العشر وما سقي بالنضح نصف العشر ايضا عند اهل البيت
الصدقة في شيء كسوة الزكاة فقد رواه الله عز وجل بالبر وطلقه
الرضى رواه الترمذي عن فاطمة بنت قيس ان في المال حقا
سوى الزكاة الزنا عند اهل البيت لا يزني الزاني حين يزني
وهو مؤمن رواه ابو داود والترمذي اذا جامع الرجل خرج منه
الايمان وكان عليه كالظلة فاذا اقلع رجع اليه الايمان وايضا عن
اهل البيت من نزوج امرأة وهو لا يريد ان يعطيها وهو عند
الله عز وجل زان رواه الطبراني عن ميمون عن ابيه ايما رجل
تزوج امرأة على ما قل من المهر او كثر ليس في نفسه ان يؤدي
اليها حقها لقي الله يوم القيامة وهو زان وايضا عن اهل البيت
ان رسول الله او تى برجل قد استسقى بطنه وبدت عروق فخذيه
وقد زنى بامرأة مريضة فامره رسول الله ﷺ حتى يجلد فيه مئة سوط
فضربه بضربة واحدة وضربها به ضربة واحدة وخلى سبيلها ورواه
ابو داود وحسنه ماجه عن ابي امامة انه استشار رجل منهم حتى
علم فكاد جلده على عظم قد سقط عليه عاريه عليم فغضي بها
فوقع عليها فلما دخل عليه رجال من قومه فجعل يخبرهم
بذلك وقال استفتوا لي رسول الله صلى الله عليه وآله وسلم فذكروا
له ذلك وقالوا ما رأينا بعبد مثل ما به لو عمدناه البك
فغسلت عظامه ما هو لا جلد على عظامه فامر ان يأخذوا له
مئة شمراخ فضربوه بها ضربة واحدة الزواج عند اهل البيت
من تزوج فقد احرز نصف دينه فليتق الله في النصف الآخر
وروى الحاكم في المستدرك عن انس من رزقه امرأة صالحة فقد
اعانه على نصف دينه فليتق الله في النصف الباقي حرف السين
السؤال اذا وعد اهل البيت لا يستحب احدهم ان يسأل الله ما

فضله فسبح بعل ورد في الترمذي عند نعم البسملة احد فهم ربه عائشة
كلما سبح يعمل يسبح بعلها اذا انقطع التسبيح عن اهل البيت
ان نشروا من التسبيح والتهليل والدعاء وذكر الموت وربما
النساء عوا هو عند ابن ماجة استكثروا من الباقيات الصالحات
هي التسبيح والتحميد والتهليل والتكبير ولا حول ولا قوة الا بالله
السب عن اهل البيت بسباب الصوم فسوق وقتاله كفر رواه البخاري
والترمذي والنسائي ومسلم وابن ماجه عن ابن مسعود وهو ايضا
عن اهل البيت لا تسبوا الايام والاموات والدهر والديك وفي
رواية الترمذي عن الجبرة لا تسبوا الاموات فانهم قد افضوا الى ما قدموا
مسلم عن ابي هريرة لا تسبوا الدهر فان الله هو الدهر وروى ابو
داود عن ربيعة بن عباد لا تسبوا الديك فانه يوقظ للصلاة
وروى ابن ماجه عن ابي هريرة لا تسبوا الريح فانها من روح
الله تاتي بالرحمة والعذاب ولكن اسئلوا الله من خيرها وتعوذوا
بالله من شرها السبق روى اهل البيت لا سبق الا في خف او حافر
وروى ابو داود والترمذي والنسائي وابن ماجه عن ابي هريرة
لا سبق الا في خف او نصل او نصل السجود عند اهل البيت ان اقرب
ما يكون العبد من الرب عز وجل وهو ساجد روى مسلم والنسائي
عن ابي هريرة اقرب ما يكون العبد من ربه تعالى وهو ساجد الفتح
قبل وطء السجود عند اهل البيت انه يجب ان يفتح قبل وطء السجود
وروى الطبراني عن زيد بن ثابت نهى ان يفتح قبل السجود وابيها
عن اهل البيت خير مساجد نسائكم البيوت وروى البيهقي عن
ابن سلمة خير مساجد النساء قعر بيوتهن السرقة عند اهل البيت
ان يد السارق لا تقطع الا في ربع دينار وروى مسلم والنسائي
وابن ماجه عن عائشة لا تقطع يد السارق الا في ربع دينار فما فوقه
وابيها عند اهل البيت لا يقطع يد السارق في عام سنة مجدبة وروى
الخطيب في التاريخ بغداد عن ابي امامة لا تقطع في زمن المجاعة

وايضا عن اهل البيت ليس على العبد اذا اسرق من مال مولاه قطع لانه مال الرجل سرق بعضه بعضا وروى عبد الوطاب بن عمر جاء رجل الى عمر بغلام له فقال اقطع يده فانه سرق مرآة لامرأتي فقال عمر لا قطع عليه وهو خادمكم اخذ متاعكم وايضا عن اهل البيت كان صفوان بن امية بعد اسلامه نائما في المسجد فسرق رداؤه فتبع اللص واخذه اسرداء وجاء به الى النبي واقام عليه شاهدين عدلين فامر بقطع يمينه فقال صفوان يا رسول الله اتقطعه من اجل ردائي قال وهبته له قال عليه السلام فهلا قبل ان ترفعه الي وروى بذلك ابو داود والنسائي وابو داود وعن صفوان بن امية انه قام في المسجد وهو يحرسه اذ جاء سارق فاخذ رداءه فاخذ صفوان السارق فجاء به الى النبي فامر به ان تقطع فقال صفوان انى لم ارد هذا يا رسول الله وهو عليه صدقة فقال فهلا قبل ان تاتيني به فقطعه النبي السعادة عند اهل البيت صد سعادة المرء الزوجة الصالحة والمسكن الواسع والمركب الهني والولد الصالح وروى احمد في المسند عن نافع بن عبد الحارث ثلث من سعادة المرء المسلم في الدنيا الجار الصالح والمسكن الواسع والمركب الهني السحيح عند اهل البيت السعيد من سعد في بطن امه رواه البزاز عنه ابي هريرة وابن السحيم من وعظ غيره رواه البيهقي في الدلائل عن ابن السحر عن اهل البيت السفر قطعة من السقر رواه البخاري ومسلم وابن ماجه عنه ابي هريرة السفر قطعة من العذاب السقي عند اهل البيت من سقى كبدا حراء من بهيمة او غيرها اظله الله تحت ظل العرش يوم لا ظل الا ظله وروى ابن ماجه عن سراقة ابن جعشم مرفوعا كسقي حراء اجر فيهن مئة ناقة الابل الاستسقاء عند اهل البيت ان عمر بن الخطاب خرج يستسقي فقال للعباس قم يا عباس بنا نستسقي وقال اللهم انا نتوسل اليك بعم نبيك وروى البخاري عن انس ان عمر كان اذا قحطوا استسقى

بالعباد فقال اللهم انا كنا نتوسل اليك بنبينا فتسقينا وانا
نتوسل اليك بعم نبينا فاسقنا فيسقون الصبر عن اهل البيت
كل منكر حرام ورد في البخاري ومسلم والنسائي وابو داود وورد
ما جاء عن ابي هريرة اياه نصاً ايضاً انكر كثير وقليله حرام ورواه
ايضاً الترمذي وابن ماجه وابو داود واحدة في المسند عن جابر
السلام عن اهل البيت ابدا السلام قبل الكلام ورد في الترمذي عن جابر
السلام قبل الكلام وايضاً عن اهل البيت افشوا السلام واطعموا الطعام
وصلوا الارحام ورد في الترمذي وابن ماجه عن عبد الله بن سلام ايها الناس
افشوا السلام واطعموا الطعام وصلوا الارحام وصلوا بالليل والناس
نيام تدخلوا الجنة بسلام المسلم عن اهل البيت المسلم افو المسلم
ورواه ايضاً البخاري ومسلم وابو داود والترمذي وابن ماجه المسلم
عن اهل البيت المسلم من سلم المسلمون من يده ولسانه رواه ايضاً
البخاري ومسلم والنسائي وابو داود وعن عمر بن عمر السنة
عن اهل البيت ان لكل عبادة شرة ثم تصل الى فترة فمن كانت عبادته
الى سنة فقد اهتدى ومن كانت بغير فقد ضل ورد في الترمذي عن
ابن عباس لكل عامل شرة ولكل شرة فترة فمن صارت فترته الى
سنتي فقد اهتدى ومن اخطأ فقد ضل ايضاً عن اهل البيت اما
انا اصلي وانام واصوم وافطر واضحك وابكي فمن رغب عن منهجي
وسنتي فليس مني ورواه البخاري ومسلم والنسائي وابو
داود وعن انس ولكني اصوم وافطر واصلي وارقد وانزوج
النساء فمن رغب عن سنتي فليس مني ورد ايضاً عن اهل البيت
من سن سنة حسنة فله اجرها واجر من عمل بها ورد الطبراني
في الكبير من سن سنة حسنة فله اجرها واجر من عمل بها في حياته
وبعد مماته ومن شرع ومن سن سنة سيئة فعليه
اثرها واثر من شرع السواك عن اهل البيت السواك مطهرة
للفم مرضاة للرب رضا الرحمان وبيض الاسنان ورد

احمد عن ابن السنة عن ابي بكر رضي الله عنه السواك مطهرة للفم ومرضاة
للرب وايضا عند اهل البيت لولا ان اشق على امتي لامرتهم
بالسواك عند وضوء كل صلاة ورواه مسلم والبخاري والترمذي عن
عربن ماجه عن ابي هريرة لولا ان اشق على امتي لامرتهم
بالسواك عند كل صلاة رواه ابو داود والنسائي واحمد عن
زيد بن خالد الجهني الصوم عند اهل البيت انه لا يحل ان
يدخل الرجل فم صوم اخيه المسلم رواه النسائي عن ابي
هريرة ولا يصوم الرجل على صوم اخيه السيد عند اهل البيت
سيد الصوم ثلاثة ايام رواه الخطيب في تاريخ بغداد
عن ابن عباس السيل فحص رسول الله في سيل الوادي مهزور
ان يحبس الاعلى على الاسفل الماء للزرع الى الكعبين ثم يرسل
الى الكعب ثم يرسل الماء الى الاسفل هذا لك عروة بن ماجه
وداود عن عمرو بن شعيب عن ابيه عن جده ان النبي قضى
في السيل الصغير ان يمسك حتى يبلغ الكعبين ثم يرسل
الاعلى على الاسفل مر في الشيب الشباب عند اهل البيت الشباب
شعبة من الجنون ورواه البيهقي هذا دليل لما عند يعقوب بن
عاصم التشبه عند اهل البيت من تشبه بقوم فهو منهم رواه
ابو داود واحمد بن حنبل عن ابن عمر المتشبهات
عند اهل البيت لعن الله المتشبهات بالرجال من النساء رواه
احمد بن حنبل عن ابن هريرة لعن الله رسول الله المخنثين الرجال
الذين يتشبهون بالنساء والمترجلات من النساء المتشبهات
بالرجال الشبهات عند اهل البيت انها الامور ثلاثة حلال
بين وحرام بين وشبهات بين فمن ترك الشبهات نجى
من المحرمات ومن اخذ بالشبهات ارتكب المحرمات وعلامة من
حيث لا يعلم رواه البخاري ومسلم وابو داود والنعمان بن
بشير الحلال بين والحرام بين وبينهما امور متشبهات

لا يعلمها كثير من الناس فمن اتقى الشبهات فقد استبرأ لدينه
وعرضه ومن وقع في الشبهات وقع في الحرام كثير الناس عن اهل البيت
كثير الناس من اكرمه الناس اتقاء فحشه وروى الترمذي في عداده
من اكرم الرجل مخافة شره الشروط عن اهل البيت الموءمنون على
شروطهم مرفوعا البخاري وابو داود المسلمون عند شروطهم وفي
رواية ابي داود وعنه ابي هريرة المسلمون على شروطهم وفي رواية
للبخاري المسلمون عند شروطهم مرابطا عن اهل البيت ان اكثر
الشروط ان يوفى بها ما استحللتم به الفروج ورواه البخاري ومسلم
وابو داود والترمذي والنسائي عن عقبة بن عامر احق ما اوفيتم
به من الشروط ما استحللتم به الفروج شركاء كثير عن اهل
البيت المسلمون شركاء في ثلاث الماء والكلاء والنار ورواه
ابو داود واحمد بن حنبل المسلمون شركاء في ثلاثة في الكلاء
والماء والنار الشعر عن اهل البيت مهما الشعر لحمة ورواه
ابو داود واحمد عن ابن عباس وفي الشعر معها والبخاري في
والترمذي وابن ماجه كذلك الشفاعة عن اهل البيت انها
كثيرة تنال اهل الكبائر من امتي ورواه الترمذي وابن ماجه عن
جابر انها الشفعة عن اهل البيت اذا الزقت الارض من الحدود
فلا شفعة ورواه البخاري والترمذي وابو داود والنسائي وابن
ماجه عن جابر اذا وقعت الحدود وصرفت الطرق فلا شفعة
لها الشقي عن اهل البيت الشقي شقي ما ورواه البيهقي
في الدلائل عن عقبة بن عامر الشقي من شقي في بطن امه ورواه
البزار عن ابي هريرة الشكر عن اهل البيت لا يشكر الله من لا
يشكر الناس ورواه احمد في المسند والترمذي عن ابي سعيد من
لم يشكر الناس لا يشكر الله شكر العباءة عن اهل البيت كان رسول
الله عند عائشة لبانتها يا رسول الله لم تشعب نفسك وقد غفر
الله ما تقدم من ذنبك وما تأخر فقال يا عائشة افلا اكون

عبد الكبير اخرجه البخاري ومسلم والترمذي والنسائي وابن ماجه
عن المغيرة بن شعبة قام النبي حتى تورمت قدماه فقيل له غفر
الله ما تقدم من ذنبك وما تأخر قال افلا اكون عبدا شكورا الشاهد
عن اهل البيت الشاهد الكبير مالك في الغمائب واخرجه مسلم نحوه عن
انس الشهادة عن اهل البيت قضى رسول الله بشهادة شاهد
ويمين المدعي واخرجه الترمذي وابن ماجه وابو داود والموطا
عن ابي هريرة ان النبي قضى باليمين مع الشاهد الواحد الشهيد
عن اهل البيت اول قطرة من دم الشهيد كفارة لذنوبه الا الدين
فان كفارته قضاؤه واخرج مسلم وابن ماجه عن عبد الله بن عمرو العاص
يغفر للشهيد كل ذنب الا الدين وايضا عن اهل البيت من قتل
دون ماله فهو شهيد واخرج البخاري ومسلم والترمذي والنسائي
وابن ماجه وابو داود عن سعيد بن زيد احد العشرة وايضا عن
اهل البيت ثلاثة يشفعون الى الله تعالى يوم القيامة فيشفعهم
الانبياء والعلماء ثم الشهداء واخرج ابو داود والدارمي عن ابي الدرداء
الشهيد يشفع في سبعين من اهل بيته المستشار عن اهل
البيت ان المستشار مؤتمن واخرج ابن ماجه واحمد والنسائي
والترمذي وابو داود عن ابي مسعود البدري وابي هريرة الحديث
نعا الشبيهة عن اهل البيت من اهلال الله تعالى اهلا لما خلق الشيئة
المسلم واخرج ابو داود وطلحة بن نضاف عن ابي موسى حق في المال
الصدقة عن اهل البيت استنزلوا الرزق بالصدقة واخرجه البيهقي
في شعب الايمان وايضا عن اهل البيت ان الصدقة تطهرهم وتنمي
واخرج الطبراني في الاوسط عن ابي هريرة لا يقبل الله صدقة من رجل
وله قرابة محتاجون الى صلتهم وايضا عن اهل البيت افضل
الصدقة على ظهر غنا وابدأ بمن تعول واليد العليا خير
من اليد السفلى واخرج مسلم والنسائي والبخاري وابو داود
عن حكيم بن حزام مرفوعا افضل الصدقة ما كان عن ظهر غنا

واليد العليا خير من اليد السفلى وابدأ بمن تعول وابطاعن اهل
البيت ان الصدقة اوساخ الناس لا تحل لبني عبد المطلب وروى
مسلم والنسائي عن عبد المطلب بن ربيعة ان هذه الصدقة لا
تنبغي لآل محمد انما هي اوساخ الناس الصاعة عن اهل البيت
ما صاعي رسول الله رجل قط فنزع يده حتى يكون هو الذي ينزع
منه وروى مسلم عن يده ما هبه عن انس قال اذا صاعه لم ينزع يده
حتى يكون هو الذي ينزعها الصلاة عن اهل البيت فامروا صبيانكم
بالصلاة اذا كانوا ابناء سبع سنين وروى ابو داود عن ابن
عمر فامروا اولادكم بالصلاة وهم ابناء سبع سنين فاذا الصلاة
عن اهل البيت هي ترك الصلاة متعمدا فقد برئت منه ذمة الله
ورسوله وروى الترمذي والنسائي وابن ماجه عن بريدة العهد
الذي بيننا وبينهم الصلاة فمن تركها فقد كفر صلاة المرأة عن اهل
البيت صلاة المرأة في بيتها افضل من صلاتها في حجرتها وصلاتها
في بيتها افضل من صلاتها في دارها وروى ابو داود عن ابن مسعود
صلاة المرأة في بيتها افضل من صلاتها في حجرتها وصلاتها في مخدعها
افضل من صلاتها في بيتها الصلاة عند الشمس وروى البخاري ومسلم
والنسائي عن عمر نهى عن الصلاة عند الشمس الصورة عن اهل البيت
لا تدخل الملائكة بيتا فيه صورة او كلب وعن ابي طلحة لا تدخل
الملائكة بيتا فيه كلب ولا صورة الصيام عن اهل البيت قوله تعالى
الصيام لي وانا اجزي به وروى البخاري ومسلم والنسائي عن
ابي هريرة قال الله عز وجل كل عمل ابن آدم له الا الصيام فانه لي وانا اجزي به فطر
وابطا عن اهل البيت للصائم فرحتان فرحة عند فطره وروى مسلم والنسائي
واحمد عن ابي هريرة ان للصائم عند فطره لدعوة ما ترد اذا افطر فكان ابن عمر اذا افطر
الصوم عن اهل البيت الصوم جنة من النار وروى النسائي واحمد عن
معاذ الصوم جنة الصيام للراية خلف اهل البيت الصوم للراية والفطر
للراية وروى البخاري ومسلم والنسائي عن ابي هريرة صوم الرجل يضعف

وافطروا للرؤيته فان غم عليكم فاكملوا شعبان ثلاثين الصيام
ما روى عن اهل البيت ليس من بر الصيام في السفر رواه البخاري ومسلم
وابو داود والنسائي عن جابر ليس من البر الصيام في السفر رواه ابن
ماجه عن كعب الاشعري قطر الطاعم عن اهل البيت ثلاثة
لا يفطر الصائم الحنى والاحتلام والحجامة وروى الترمذي عن ابن
عجلان ثلاثة لا يفطرن الصائم الحجامة والقيء والاحتلام حرف
الضاد الضحك عن اهل البيت كثرة الضحك سميت القلب وروى
الترمذي وابن ماجه عن ابن هريرة لا تكثر الضحك فان كثرة الضحك
تميت القلب الطير عن اهل البيت لا طير ولا طيرة وروى ابو داود ابن
ماجه عن ابن عباس لا طيرة ولا طيرة وانظر الهادي في العجم
فقد نقلت عنه تفصيلاً مغنيا الضيافة عن اهل البيت الضيافة
ثلاثة ايام وليالهن فما فوق ذلك فهو صدقة وروى البخاري
عن ابي شريح وابو داود وهو لمسلم عن ابي هريرة الضيافة
ثلاثة ايام فما كان وراء ذلك فهو صدقة حرف الطاء
الطعام عن اهل البيت نهى عن النفخ في الطعام والشراب وروى
احمد عن ابن عباس نهى عن النفخ في الطعام والشراب الطلاق
عن اهل البيت ان رسول الله رد على عبد الله بن عمر امرأته طلقها
ثلاثا وهي حائض فما عد رسول الله ذلك طلاقا وروى البخاري
ومسلم والترمذي والنسائي وابو داود والموطأ عن ابن عمر
انه طلق امرأته وهي حائض فذكر ذلك عمر للنبي فتغيظ فقال
ليراجعها ثم يمسكها حتى تطهر ثم تحيض ثم تطهر فان بدا له
يطلقها فليطلقها قبل ان يمسها الطواف عن اهل البيت بان
الطواف بالبيت صلاة وروى الترمذي عن ابن عباس الطواف بالبيت
صلاة الطاعة عن اهل البيت لا طاعة لمخلوق في معصية الخالق
وقد رواه احمد في المسند عن الحكم بن عمر الغفاري حرف الظاء
الظلم عن اهل البيت الظلم ثلاثة ظلم يغفره الله وظلم لا يغفره

الله وظلم لا يدعه الله فاما الظلم الذي لا يغفره الشرك واما الظلم الذي
يغفره فظلم الرجل نفسه فيما بينه وبين الله واما الظلم الذي لا يدعه
فالمداينة بين العباد حقه ورواه البزار عن ابن مسعود الظلم ثلاثة
ظلم لا يغفره الله وظلم يغفره الله وظلم لا يتركه الله فاما الظلم
الذي لا يغفره الله فالشرك ان الشرك لظلم عظيم واما الظلم الذي
يغفره الله فظلم العباد لانفسهم فيما بينهم وبين ربهم
واما الظلم الذي لا يتركه الله فظلم العباد بعضهم بعضا حتى يدين
بعضهم من بعض وابغاء عن اهل البيت من شيء تصفحوه ظالم اعان
عليها شهر نزل بعد ملك الموت قال الله ابشر بلعنة الله والناس اجمعين
رواه ابن ماجه وابو داود عن عمر اعان على خصومة ظلم فقد
باء بغضب من الله حسن الظن عن اهل البيت احسن الظن بالله فان
الله عز وجل يقول انا عند ظن عبدي المؤمن بي ان خيرا فخيرا
وان شرا فشرا رواه البخاري ومسلم والترمذي وابو داود عن واثلة
ابن الاسقع قال قال الله تعالى انا عند ظن عبدي بي فليظن بي
ما شاء حسن الظن عن اهل البيت فان حسن الظن بالله ثمن الجنة
رواه ابو هريرة قيم بن ابي داود حسن الظن من حسن العبادة
حرف العين العتق عن اهل البيت من اعتق رقبة مؤمنة وفك كله
عظم عضوا من النار حتى ان الفرج بالفرج رواه البخاري ومسلم
وابن ماجه والترمذي والنسائي وابو داود عن ابي هريرة ايما رجل اعتق
امرأ مسلما استنقذ بكل عضو منه عضوا من النار المعروف عن اهل البيت
كل معروف صدقة رواه لنا البخاري عن ابن عباس ومسلم وابو داود وابن ماجه
مثل عند بغية العصبية عن اهل البيت ليس من العصبية ان يحب الرجل
قومه ولكن من العصبية ان يعين قومه على الظلم رواه ابو داود
عن واثلة بن الاسقع ان رسول الله قال العصبية ان تعين قومك
على الظلم العطف عن اهل البيت اذا عطس اخوك فحمد الله فقل يغفر الله لنا ولك ورد
اذا شمتك اخوك فرح عليه فقل يغفر الله لنا ولك ورد

مسلم والبخاري في الادب واحمد بن حنبل عن ابي موسى اذا عطس
احدكم فحمد الله فشمتوه واذا لم يحمد الله فلا تشمتوه انتهى
قال الجلالي احسن الله اليه وفي بعض الروايات التسميت
بالسين المهملة لان المعجمة وقد فصلت في المعجم ان الاصح
العقل عن اهل البيت لما خلق الله العقل استنطقه ثم قال له اقبل فاقبل
ثم قال له ادبر فادبر ثم قال وعزتي وجلالي ما خلقت خلقا هو احب
الي منك ورواه نصار بن عن بن مسعود الاعتكاف عن اهل البيت عمل
رسول الله صلى الله عليه وآله اذا كان العشر الاواخر من رمضان اعتكف
في المسجد وروى البخاري ومسلم وبن ماجه والترمذي وابو داود وعن
عائشة ان رسول الله كان يعتكف العشر الاواخر من رمضان مدينة العلم
عن اهل البيت انا مدينة العلم وعلي بابها رواه الطبراني عن بن
عباس انا مدينة العلم وعلي بابها فمن اتى العلم فليأت الباب
العلم عن اهل البيت انما العلم ثلاثة اية محكمة او فريضة
عادلة او سنة قائمة وما خلاهن فهو فضل ورواه بن ماجه
وابو داود وعن بن عمر والعلم ثلاثة وما سوى ذلك فهو فضل
محكمة او سنة قائمة او فريضة عادلة طلب العلم عن اهل
البيت طلب العلم فريضة على كل مسلم رواه الطبراني
وبن ماجه عن بن مسعود فضل العالم عن اهل البيت فضل العالم
على العابد كفضل القمر على سائر النجوم ليلة البدر وان العلماء
ورثة الانبياء ورواه الترمذي وابو داود وعن ابن الدرداء
ان فضل العالم على العابد كفضل القمر ليلة البدر على سائر الكواكب
وان العلماء ورثة الانبياء رواه اهل البيت على منبري هذا
على ورواه بن ماجه والنسائي والترمذي وبن حنبل عن
حبشي بن جنادة ونفسه على منبري هذا منطقي ولا يؤدي عني
الا انا او علي العمل عن اهل البيت اذا مات بن ادم انقطع عمله
الا من ثلاثة صدقة جارية او علم ينتفع به او ولد صالح يدعو

له وروى الترمذي وابو داود والنسائي عن ابي هريرة اذا مات
ابن آدم انقطع عمله الا من ثلاث صدقة جارية او علم ينتفع به
او ولد صالح يدعو له وايضا عن اهل البيت انما الاعمال بالنيات
وروى البخاري ومسلم وابو داود والترمذي وابن ماجه عن
عمر بن الخطاب نصا السر وهو بالعمل عن اهل البيت عن الرجل يعمل
شيئا من الخير فيراه انسان فيسره ذلك قال لا بأس به ما لم يحمد
الا ويجب ان يظهر له فوائد الخير اذا لم يكن صنع ذلك الى وروى
الترمذي وابن ماجه عن ابي هريرة ان رجلا قال يا رسول الله
الرجل يعمل العمل وبسره فاذا اطلع عليه اعجبه ذلك قال له
له اجران اجر السر واجر العلانية هب الاعمال عند اهل البيت احب
الاعمال الى الله عز وجل ما داوم عليه العبد وان قل روى البخاري والترمذي
عن عائشة ان احب الاعمال الى الله ما دام وان قل وعمار عن
اهل البيت انه تقتله الفئة الباغية وروى البخاري واحمد بن
حنبل عن ابي سعيد وعن عمار تقتله الفئة الباغية يدعوهم الى
الجنة ويدعونه الى النار وما لا يعني عند اهل البيت لحسن اسلام
المرء تركه ما لا يعنيه رواه نصا الترمذي وابن ماجه عن ابي هريرة
العيال عند اهل البيت ابدا بمن تعول وروى مسلم وابو داود
عن عقبة بن حزام العورة عند اهل البيت يا معشر من اسلم
بلسانه ان يخلص الايمان الى قلبه لا تؤذوا المسلمين ولا تتبعوا
عوراتهم وانه من تتبع عوراتهم تتبع الله عورته يفضحه
ولو في بيته وروى الترمذي عن ابن عمر يا معشر من اسلم بلسانه
ولم يبلغ الايمان الى قلبه لا تؤذوا المسلمين ولا تعيروهم
ولا تتبعوا عوراتهم فمن يتبع عورة اخيه المسلم يتبع الله
عورته ومن يتبع الله عورته يفضحه ولو في جوف رحله عارية
عند اهل البيت قالت للرسول الله عز وجل اسقها فعارية يتوى
عليها غير جهاد العبد بين مولاه اليها وروى النساء عن

ابن عصفور ان رسول الله كان يجثم العنزة يوم الخطر ويوم الاضحى
يركزها فيصلي اليها العيد عند اهل البيت ان العيد عندهم وروى البخاري
ومسلم والنسائي وابو داود واحمد عن ابي هريرة الحديث نحو
وروى نحوه ماجه عن عامر بن ربيعة وعرف الغيبة عند اهل
البيت بدار السلام عمر بها وسيعود كما بدا اخرجه مسلم وابن ماجه
والترمذي عن اهل البيت من غسل مسلما في مشرعة ليس منا وروى
مسلم والترمذي والبخاري وابو داود وروى عن ابي هريرة ليس منا من غسل فليغسل
منا واطاعت اهل البيت ليس منا من غسل مسلما وروى مسلم والترمذي
وابن ماجه وابو داود وروى عن اصحابنا ابي هريرة ليس منا من غسل الغضب
عند اهل البيت ان هذا الغضب جمرة من الشيطان يوقدها في قلب
ابن ادم وان احدكم اذا غضب احمرت عيناه وانتفخت اوداجه
ودخل الشيطان فيه فاذا غضب احدكم فليلزم
الارض فان رجز الشيطان يذهب عنه عند ذلك وروى الترمذي
عن ابي سعيد وان الغضب جمرة في قلب ابن ادم ما ترى احدكم
حمرة عينيه ونفاخ اوداجه فمن احس بشيء من ذلك
فاليلتصق بالارض الغيبة عند اهل البيت الغيبة ان تقول في
اخيك ما ستره الله عليه وروى مسلم والترمذي وابو داود
عن ابي هريرة اتدرون ما الغيبة قالوا الله ورسوله اعلم قال
ذكرك اخاك بما يكره فقال رجل ارايت ان كان في اخي
ما اقول قال ان كان فيه ما تقول فقد اغتبته وان لم يكن فيه
ما تقول فقد بهته الغيبة عند اهل البيت اكبر من الايمان وروى
البزار عن ابي سعيد الغيبة دون الايمان والمراء دون النفاق
حرف الفاء فاتحة الكتاب عند اهل البيت ان صلاة لا فاتحة
الكتاب وروى البخاري ومسلم والنسائي والترمذي وابو داود
وابن ماجه واحمد عن عبادة لا صلاة لمن لم يقرا بفاتحة
الكتاب الفتك عند اهل البيت الايمان قبل الصفح وروى

ابوداود وعن ابی هریرة واحمد عن الزبیر ان قبض الغنک
والحی بغنک مؤمن الفرج عن اهل البیت اعجب الاعمال الی الله
عزوجل انتظار الفرج وروی الترمذی عن ابن مسعود افضل العبادة
انتظار الفرج دعاء الفراش عن اهل البیت قال رسول الله صلی الله
علیه وآله وسلم اذا اوی الی فراشه قال بسمک اللهم احیا
وبسمک اموت فاذا استیقظ قال الحمد لله الذی احیانا بعد
ما اماتنا والیه النشور وروی البخاری والترمذی ومسلم وابن
ماجه وابوداود وعند منه بقه ان النبی کان اذا اوی الی فراشه
قال بسمک الله احیا واموت واذا اصبح قال الحمد لله الذی
احیانا بعد ما اماتنا والیه النشور الفرقه عن اهل البیت ان
امتی ستفترق علی ثلاث وسبعین فرقة وروی ابوداود وواحد
ان هذه الامة ستفترق علی ثلاث وسبعین فرقة اثنتین وسبعون
فی النار وواحدة فی الجنة الناسعة عن اهل البیة انه نهی عن اجابة
الفاسقین الی الطعام وروی الدیلمی عن عمر ان نهی رسول الله عن اجابة
طعام الفاسقین الفطم عن اهل البیت کان علیه السلام یاکل یوم
الفطر قبل ان یغدوا الی الصلوة ولا یاکل یوم الاضحی حتی یرجع وروی
الترمذی وابن ماجه عن بریدة کان النبی لا یخرج یوم الفطر حتی
یطعم ویطعم ولا یطعم یوم الاضحی حتی یصلی الفطر عن اهل البیت
کل مولود یولد علی الفطرة الا ان ابواه الذان یهودانه او ینصرانه
او یمجسانه وروی الطبرانی فی الکبیر عن الاسود بن سریع کل
مولود یولد علی الفطرة حتی یعرب عنه لسانه ابواه یهودانه او
ینصرانه او یمجسانه زکاة الفطر عن اهل البیت انها علی الذکر
والانثی والحر والعبد وکل انسان صاع من هنطة او صاع من تمر
او صاع من زبیب وروی البخاری ومسلم والترمذی والنسائی وابن ماجه
وابوداود والدولابی عن ابن عمر فرض رسول الله زکاة الفطر صاعا من
تمر او صاعا من زبیب علی العبد والحر والذکر والانثی والصغیر والکبیر من المسلمین

الافطار عند اهل البيت من فطر فله مثل اجره وروى الترمذي وابن
ماجه عن ابي هريرة من فطر صائما فله مثل اجره غير انه لا ينقص
من اجر الصائم شيئا فاطمة عن اهل البيت فاطمة بضعة مني
من اذاها فقد اذاني وما هبها فقد اهبني وروى البخاري
عن المسور ان فاطمة بضعة مني فمن اغضبها فقد اغضبني الفضل
عن اهل البيت يباع على الناس زمان عظوض بجض كل امرء على
ما فرجه وبنص الفضل وقد قال الله تعالى ولا تنسوا الفضل بينكم
ثم يبتلى في ذلك الزمان اقوام يبايعون المضطرين اولا يكم لهم
كشرار الناس وروى ابو داود عن علي سيأتي على الناس زمان
عظوض بجض البيبير فيه على ما فرجه ويتبايع المضطرون وقد نهى
ذلك قال تعالى ولا تنسوا الفضل بينكم وقد نهى رسول الله عن بيع
المضطر الغرر عن اهل البيت قاد الغرات يجون كغرا ورواه ايضا ابو
نعيم الاصفهاني في الحلية عن انس الفقه عن انس رب حامل فقه
الى من هو افقه وروى الترمذي وابو داود عن زيد بن ثابت
نضر الله امرا سمع منا حديثا فبلغه غير فرب حامل فقه الى
من هو افقه منه ورب حامل فقه ليس بفقيه الفقيه عن اهل البيت
الا اخبركم بالفقيه من الفقيه من لم يقنط الناس من رحمة الله
ولم يؤمنهم من عذاب الله ولم يرخص لهم في معاصي الله ولم يترك
القرآن رغبة عنه الى غيره وروى الدارمي الفقيه من لم يقنط الناس
من رحمة الله ولم يؤمنهم من الله ولم يرخص لهم في معاصي الله ومن
القاء قبر النبي عن اهل البيت لا تتخذوا قبري قبلة ولا مسجدا
فان الله عز وجل لعن اليهود حيث اتخذوا قبور انبيائهم مساجد
وروى عن عطاء بن يسار اللهم لا تجعل قبري وثنا يعبد السلام
على اهل القبور عن اهل البيت نقول السلام على اهل الديار من
المؤمنين والمسلمين رحم الله المستخدمين من اولياء الله ان شاء الله بهم لاحقون وروى مسلم عن عائشة الحديث نظا

والسقط عند هاء بن رضي الله القتل عن اهل البيت حساب المسلم
فسوى وقتاله فقم وروى البخاري والترمذي والنسائي وبماجه
عن ابن مسعود اياه قيام ليلة القدر عن اهل البيت سئل صلوات الله
عن ليلة القدر فقال التمسوها في العشر الاواخر رواه البخاري ومسلم
والترمذي واحمد عن عائشة نحو وليلة القدر في العشر الاواخر من رمضان
وايضا من قام ليلة القدر ايمانا واحتسابا غفر له ما تقدم من ذنبه
رواه البخاري ومسلم واحمد وابن ماجة والنسائي وابو داود
عن ابن هريرة قل هو الله عن اهل البيت انها تعدل ثلث القرآن
رواه البخاري وداود والنسائي واحمد عن ابي سعيد ومسلم من
ابي الدرداء نحوه وبماجه عن ابن هريرة ان قل هو الله احد تعدل ثلث
القرآن القرآن عن اهل البيت زينوا القرآن باصواتكم رواه
البخاري والنسائي وابو داود عن البراء حسنوا القرآن باصواتكم
ورواه الدارمي حسنوا القرآن باصواتكم فان الصوت الحسن يزيد
القرآن حسنا فتم القرآن عن اهل البيت فان افضل الاعمال الحال
المرتحل وهو الذي يفتح القرآن ويختمه كلما جاء اوله ارتحل
من آخره ورواه الترمذي عن ابن عباس قال رجل يا رسول الله
اي الاعمال احب الى الله قال الحل المرتحل قال وما الحال المرتحل
قال الذي يضرب صدره القرآن الى آخره كلما حل ارتحل ترجيع
القرآن عن اهل البيت رجل القرآن بصوتك فان الله يحب الصوت
الحسن يرجع فيه ترجيعا رواه البخاري ومسلم وداود
وابن ماجه وانس عن ابن هريرة لله اشد اذنا الى الله من نبي
ما اذن لنبي الصوت الحسن يتغنى بالقرآن القرض عن اهل
البيت الرجل يقرض الدراهيم الغلة فيأخذ منه الدرهم الدراهيم
الطازجة طيبة بها نفسه فقال لا بأس به رواه ابن ماجه
عن ابن عمر استسلف دراهيم فقضى خيرا منها فاسم
ان يخذها وقال خذه فهو خير من دراهمي فقال عمر قد علمت

ولكن نفس بذلك طيبة القلب عن اهل البيت ظنة لمن اقتصد
ان لا يفتقر وارواه احمد عن ابن مسعود وما على من اقتصد القضاء
عن اهل البيت اذا حاف رجل وعليه صوم رمضان فليقض عنه من
شاء من اهله وروه البخاري ومسلم وابو داود عن عائشة من
مات وعليه صوم صام عنه وليه القضاء عن اهل البيت من ابتلى
بالقضاء قال يقضين وهو غضبان وروى مسلم والنساءي
والترمذي وابن ماجه عن ابن سلمة لا يحكم احد بين اثنين
وهو غضبان وايضا عن اهل البيت اذا تخاصم رجلان فلا تقض الاول
حتى تسمع من الاخر فسوف اذا فعلت ذلك تبين لك القضاء رواه
الترمذي وابو داود وعن علي اذا جلس بين يدي الخصمان فلا
تقضين حتى تسمع من الاخر كما سمعت من الاول فانه احرى
ان يتبين لك القضاء القضاء عن اهل البيت القضاة ارجح
ثلاثة في النار وواحد في الجنة رجل قضى بجور وهو يعلم فهو
في النار ورجل قضى بالجور وهو لا يعلم فهو في النار ورجل قضى
بحق وهو لا يعلم فهو في النار ورجل قضى بالحق وهو يعلم فهو في
الجنة وروى ابو داود عن بريدة القضاة ثلاثة واحد في
الجنة واثنين في النار فاما الذي في الجنة فرجل عرف الحق
فحكم به ورجل عرف الحق وجار في الحكم فهو في النار ورجل قضى
للناس على جهل فهو في النار القلب عن اهل البيت ما من عبد لا
وفي قلبه نكتة بيضاء اذا اذنب ذنبا خرج في النكتة سواد
فان تاب ذهب ذلك السواد وان تمادى في الذنوب خرج ذلك
السواد حتى يغطي البياض فاذا غطى البياض لن يرجع صاحبه
الى خير ابدا وهو قول عز وجل كلا بل ران على قلوبهم ما كانوا
يكسبون رواه الترمذي ومسلم والموطا وابن ماجه عن ابي هريرة
ان العبد اذا اذنب كانت نكتة سوداء في قلبه فان تاب ونزع واستغفر
صقل قلبه فان زاد زاد ذلك الران الذي ذكره الله في كتابه كلا بل ران

على قلوبهم ما لحقوا يحسبون قسوة القلب عند اهل البيت وانكر
قساوة قلبه فاليدن يتبعها خيلاطه ويصبح راسه ويلين قلبه
باذن الله عز وجل فان للبيتيم هقا وروى احمد عن ابي بكرة ان
رجلا شكى الى النبي قساوة قلبه فقال امسح راس اليتيم واطعم
المسكين الفنوت عند اهل البيت انه يستحب طول القنوت في الصلاة
حروه مسلم والترمذي وابن ماجه واحمد عن جابر ان افضل الصلاة
طول القنوت ذكر القنوت عند اهل البيت كان النبي صلى الله عليه وسلم
يقول في قنوت الوتر اللهم اهدني فيمن هديت وعافني فيمن
عافيت وتولني فيمن توليت وبارك لي فيما اعطيت وقني شر ما
قضيت فانك تقضي ولا يقضى عليك لا يذل من واليت ولا يعز من عاديت تباركت
ربنا وتعاليت لا ملجا من الله الا اليك عند اهل البيت عند
اهل البيت انه يستحب القيام في البيل حروه الترمذي عن ابي
هريرة عليكم بقيام البيل فانه دأب الصالحين قبلكم وقربة
الى الله لكم ومكفرة للسيئات ومنهاة عن الاثم عرف الفاء
والكبر عند اهل البيت العز رداء الله والكبر ازاره فمن تناول
شيئا منه اكبه الله في جهنم حروه مسلم وابو داود وابن ماجه عن
ابي هريرة يقول الله تعالى العز ازاري والكبر رداءي فمن نازعني
شيئا منهما عذبته الكذب عند اهل البيت من كذب على متعمدا
فاليتبوا مقعده من النار حروه البخاري ومسلم عن المغيرة
" من كذب علي متعمدا فاليتبوأ مقعده من النار

من نفس عن مؤمن كربة وهو مؤمن يسر الله له حوائجه في الدنيا
والآخرة ومن ستر على مؤمن عورة يخافها ستر الله عليه سبعين
عورة من عورات الدنيا والآخرة والله في عون المؤمن ما كان المؤمن
في عون اخيه رواه البخاري ومسلم والترمذي وابو داود عن
ابي هريرة من نفس عن مؤمن كربة من كرب الدنيا نفس الله عنه
كربة من كرب يوم القيامة ومن يسر على معسر يسر الله عليه
في الدنيا والآخرة ومن ستر مسلما ستره الله في الدنيا والآخرة
والله في عون العبد ما كان العبد في عون اخيه الكريمتان
روى اهل البيت يقول الله تعالى من سلبت منه كريمتيه فله
الجنة ورواه الطبراني في الكبير عن العرباض بن سارية قال الله تعالى
اذا سلبت من عبدي حبيبتيه وهو بهما ضنين لم ارض له ثواب
دون الجنة اذا هو حمدني عليهما الاكرام عند اهل البيت اذا تتالم
كريم قوم فاكرموه رواه الطبراني في الاوسط عذاب هريرة
نعا الكسوف عند اهل البيت ان الشمس والقمر آيتان
من آيات الله تعالى لا يخسفان لموت احد ولا لحياته ولا كسفا آيتان
من آيات الله تعالى يريهما عباده فاذا رايتم ذلك فافزعوا الى
الصلاة الكفر عند اهل البيت ما شهد على رجل على رجل بكفر قط
الا باء احدهما ان شهد على كافر صدق وان كان مؤمنا رجع الكفر
عليه فاياكم والطعن على المؤمنين ورواه البخاري عن ابن ذر ليس من
رجل رجلا بالفسق او الكفر الا ارتدت عليه ان لم يكن صاحبه كذلك
الكناية عند اهل البيت ما قل ودل وكفى هجر ما كنوا عنه ورواه
البيهقي في الدلائل عن عقبة بن عامر الكلاعي روى اهل البيت
المسلمون شركاء في ثلاثة الماء والكلأ والنار رواه ابن

ابوداود وحديث ماجه الكلب عن اهل البيت ان الملائكة لا تدخل
بيتا فيه كلب ورواه البخاري ومسلم والنسائي وابوداود والترمذي
وحديث ماجه عن عائشة لا تدخل الملائكة بيتا فيه كلب ولا صورة
الشعر عن اهل البيت انه نظر في الكعبة ورواه الترمذي وحديث ماجه
واحمد عن ابن عمر الشعر نهر في الجنة ماصته مذهب وجراه
على الدر واليقوت شربته اطيب من المسك وارواح اهل
من العسل وابيض من الثلج عرف اللحية عن اهل البيت قصوا
الشوارب واعفوا اللحى ولا تتشبهوا بالمجوس ورواه مسلم عن
ابي هريرة جزوا الشوارب وارخوا اللحى وخالفوا المجوس
ورواه البخاري عن ابن عمر انهكوا الشوارب واعفوا اللحى ورواه
مسلم والترمذي والنسائي عن ابن عمر احفوا الشوارب واعفوا
اللحى الدغ عن اهل البيت المؤمن لا يلدغ من جحر مرتين
وفي نسخة لا يلسع رواه البخاري ومسلم وابو داود وحديث ماجه
واحمد لا يلدغ المؤمن من الجحر من ثقب اللسان عن اهل البيت
احفظ لسانك ويدك وهل يكب الناس على مناخرهم
الا حصائد السنتهم رواه الترمذي وحديث ماجه عن معاذ بن
جبل ثكلتك امك يا معاذ وهل يكب الناس على وجوههم في
النار الا حصائد السنتهم الفاء عن اهل البيت الفاء اي بوجه
منبسط رواه مسلم والبخاري والترمذي عن جابر ان من المعروف
ان تلقى اخاك بوجه طلق تلقى الركبان عن اهل البيت لا يتلقى
احدكم طعاما فارجاه الطعم رواه البخاري ومسلم والنسائي وابو
داود وعن ابن عمر لا تلقوا السلع حتى يهبط بها الى سواق المجوس
عن اهل البيت المجوس تأخذ منهم الجزية لان النبي صلى الله عليه
وآله وسلم قال سنوا بهم سنة اهل الكتاب ورواه الموطأ
ان عمر ذكر المجوس فقال لا ادري كيف اصنع في امرهم فقال
عبد الرحمان بن عوف اشهد اني سمعت النبي صلى الله عليه

وسلم يقول لسنوا بهم سنة اهل الكتاب الحديث عن اهل البيت
اشواهي وجه الحديث الترهيب الترهيب وروى مسلم والترمذي وابو داود
وابن ماجه عن شداد بن عمر الحديث الحديثة عن اهل البيت
امرت بقرية تأكل القرى تقول تنقر الخبث كما ينقي الكير خبث الحديد
ويعني بها المدينة وروى البخاري ومسلم والترمذي والنسائي عن
جابر انها تنفي الخبث كما ينفي الكير خبثها ويثبت طيبها الحديث عن
اهل البيت المسلم مراة المسلم وروى الترمذي وابن ماجه عن برد المؤمن
مراة المؤمن حديث عرف الضيم الظلم عن اهل البيت مطل الغني
ظلم وروى البخاري ومسلم وابو داود والترمذي والنسائي وابن
ماجه عن ابي هريرة مطل الغني ظلم اذا اتبع احدكم على ملي فليتبع
الحديث عن اهل البيت اذكروا محاسن موتاكم وروى الترمذي
وابو داود وحديث ابن عمر اذكروا محاسن موتاكم وكفوا عنهم وبهم
الماء عن اهل البيت ان المسلمين تشركا في ثلاث الماء والنار
والكلاء ما النهي عن اهل البيت انه لا نذر في معصية وروى الترمذي
والنسائي وابو داود وابن ماجه واحمد عن عائشة لا نذر في معصية
وكفارته كفارة يمين الا تستنجاء عن اهل البيت نهى ان يستنجي
الرجل بالروث والرمة وروى النسائي ومسلم والترمذي وابو داود
والبخاري وابن ماجه عن ابن مسعود نهى ان يستنجي احدكم بعظم او
روث الخل عن اهل البيت تبيع الخل اذا حلل يجوز بيعه حتى يزهو
فلت ما الزهو قال يحمر ويصفر وكله ذلك وروى مسلم والنسائي
وابن ماجه والموطأ عن انس ان النبي نهى عن بيع الثمر حتى تزهو
قال ما زهوها قال تحمر وتصفر وايضا عن اهل البيت قد رخص باع
نخلة واستثنى نخلة فقضى رسول الله بالرخص في العرايا حديث
مراكدها وروى ابو داود وابن ماجه عن ابي سعيد انطلق الى
النبي رجلان قد مر بهم نخلة ثم اخبرا فجر عنه فوجد ت سبعة اذرع

فقطع بذالك حزن الندم من اهل البيت المذمومة رواه
احمد عاصم بن مسعود النسب عند اهل البيت كل سبب و نسب منقطع
يوم القيامة رواه الطبراني في الكبير عن عمر كل سبب و نسب منقطع
يوم القيامة الا سببي و نسبي النساء عند اهل البيت استوصوا
بالنساء خيرا رواه الترمذي و ابن ماجه عن عمر بن الاحوص الا و
استوصوا بالنساء خيرا ايضا عند اهل البيت ان من خير نسائكم
الولود الودود رواه النسائي و ابو داود عن معقل بن يسار
فهو هو الولود الودود النفع عند اهل البيت سئل رسول الله صلى
الله عليه وسلم من اهيب الناس الى الله قال انفع الناس للناس
رواه الطبراني في المعجم عن ابن مسعود الخلق كلهم عيال الله
فاحبهم الى الله انفعهم للعباله النفاق عند اهل البيت علامة
المنافق ثلاثة اذا حدث كذب و اذا وعد اخلف و اذا اؤتمن
خان رواه البخاري و مسلم و الترمذي و النسائي و ابو داود و احمد
عن عبد الله بن عمرو بن العاص اربع من كن فيه كان منافقا خالصا و من
كانت فيه خصلة منهن كانت فيه خصلة من النفاق حتى يدعها اذا
حدث كذب و اذا وعد اخلف و اذا عاهد غدر و اذا خاصم فجر
النفاق ايضا عند اهل البيت ان اصحاب محمد صلى الله عليه وآله
وسلم قالوا يا رسول الله نخاف علينا النفاق فقال و لم تخافون ذالك
قالوا اذا كنا عندك فذكرتنا رغبنا و ملنا و نسينا الدنيا
و زهدنا حتى كاننا نعاين الآخرة و الجنة و النار و نحن عندك
فاذا خرجنا من عندك و التذنا هذه البيوت و شممنا الاولاد
و رايتنا العيال نكاد ان نحول عن الحال التي كنا عليها عندك حتى
كانا لم نشد على شيء فاخاف علينا ان يكون ذالك نفاقا فقال
لهم رسول الله ان هذه الخطوة خطوات الشيطان فيرغبكم فيه
ارجعوا الله لتوبتكم و صوبن على الحال التي وصفتم انفسكم عليها لصافحتكم
الملائكة و مشيتم على الماء رواه الترمذي و مسلم و ابن ماجه

عن حنظلة الاسيدي قلت نكون عندك تذكرنا بالنار والجنة كانك
رأي عين فاذا خرجنا من عندك اعطينا الازواج والاولاد والضيعات
ولينا كثيرا فقال والذي نفسي بيده لو تكونون على ما تكونون
عندي وفي الذكر لصافحتكم الملائكة على الطرق الا ثم على اهل البيت
وبنادي بها الصلاة كل ليلة هل من تائب هل من مستغفر اللهم
اعط كل منفق خلفا واعط كل ممسك تلفا رواه البخاري ومسلم
ما من يوم يصبح فيه العباد الا ملكان ينزلان يقول احدهما اللهم
اعط منفقا خلفا ويقول الاخر اللهم اعط ممسكا تلفا النياحة
عن اهل البيت ونهى عن النياحة والاستماع اليها رواه ابو داود
عن ام عطية نهى عن النياحة وايضا عن اهل البيت نهى عن
المرثاة عند الهضبة ورواه احمد نهى ان تتبع جنازة بمجمرة
وايضا عن اهل البيت النياحة من عمل الجاهلية رواه البيهقي
فعاد عقبة ابن عامر النار عن اهل البيت اتقوا النار ولو بشق
تمرة رواه نحا البخاري ومسلم والترمذي وغيرهما عن عقبة
بها تموا وايضا عن اهل البيت اكثروا من ذكر هاذم اللذات
البطن والفرج رواه ابن ماجه عن ابي هريرة بسند ما اكثر ما يدخل
النار قال الاجوفان الفم والفرج حرف الهاء الوجع عن
اهل البيت ان هجرة فوق ثلاث رواه البخاري ومسلم والترمذي
والموطا وابو داود عن انس لا يحل لمسلم ان يهجر اخاه فوق
ثلاث الهدية عن اهل البيت تضاعف وايضا بواو رواه الترمذي والنسائي
واحمد عن ابي هريرة اياه نحا الصحيحين عن اهل البيت ان الهدى
من عترتي من ولد فاطمة رواه ابو داود وابن ماجه عن ام سلمة
الهدى من عترتي من ولد فاطمة الهلال عن اهل البيت هم للرؤية
الهلال واغطر للرؤيته رواه البخاري ومسلم والنسائي وابن ماجه
عن ابي هريرة اذا رأيتم الهلال فصوموا واذا رأيتموه فافطروا فان
غم عليكم فصوموا ثلاثين يوما من شعبان وايضا عن اهل البيت

اذا رأى الهلال قال اللهم ادخله علينا بالأمن والإيمان والسلامة والإسلام والبركة والتوفيق لما تحب وترضى ربنا وربك الله رواه الترمذي وعن طلحة ان النبي ﷺ كان اذا رأى الهلال قال اللهم اهله علينا بالأمن والإيمان والسلامة والإسلام ربي وربك الله رواه الدارمي

عن أهل البيت ان الأنبياء لم يورثوا درهما ولا دينارا وانما ورثوا العلم فمن أخذ منه أخذ بحظ وافر رواه البخاري والترمذي وابو داود وابن ماجه عن ابي الدرداء ان الأنبياء لم يورثوا دينارا ولا درهما وانما ورثوا العلم فمن أخذه أخذ بحظ وافر التوسل من أهل البيت ان عمر بن الخطاب خرج بالناس يستسقي فقال للعباس قم يا عباس فاستسق وقال اللهم انا كنا نتوسل اليك بنبينا فتسقينا وانا نتوسل اليك بعم نبينا فاسقنا رواه البخاري عن انس ان عمر كان اذا قحطوا استسقى بالعباس فقال اللهم انا نتوسل اليك بنبينا فتسقينا وانا نتوسل اليك بعم نبينا فاسقنا فيسقون التوقير عن أهل البيت ليس منا من لم يوقر كبيرنا ويرحم صغيرنا رواه الترمذي وابو داود وعن انس ليس منا من لم يرحم صغيرنا ولم يوقر كبيرنا الولد عن أهل البيت الولد للفراش وللعاهر الحجر رواه البخاري ومسلم والنسائي وابو داود وابن ماجه والترمذي وابو داود وعن عائشة ان الحديث نصا الأولاد عن أهل البيت مروا اولادكم بالصلاة وهم اولاد سبع واضربوهم عليها وهم ابناء عشر وفرقوا بينهم في المضاجع الولد عن أهل البيت خير لطلاق امرأته وبينها ولد يهما احق به قال المرأة احق ما لم تنكح رواه ابو داود عن عمرو بن شعيب عن ابيه عن جده ان امرأة اتت النبي فقالت ان ابني هذا كان بطني له وعاء وثديي له سقاء وحجري له حواء وان ابوه طلقني واراد ان ينزعه مني فقال انت احق به ما لم تنكحي الولد عن أهل البيت الولاء

لمن اعتكف ورواه احمد عن ابن عباس الحديث نهاه الموالي عن اهل
البيت من كنت مولاه فعلي مولاه ورواه النساء وابن ماجه عن البراء والزيد
عن زيد بن ارقم نهاه الولي عن اهل البيت قال الله عز وجل من اهان لي ولي
فقد ارصد لمحاربتي وما تقرب الي بشيء احب الي مما افترضته
عليه وانه يتقرب الي بالنافلة حتى احبه فاذا احببته كنت سمعه
الذي يسمع به وبصره الذي يبصر به ولسانه الذي ينطق به ويده
التي يبطش بها ان دعاني اجبته وان سالني اعطيته وما ترددت
عن شيء انا فاعله كترددي عن موت المؤمن يكره الموت
واكره مساءته ولا بد منه وفي هذا الباب كثير ذكرنا بعضها في المعجم
ورواه البخاري عن ابي هريرة ان الله قال من عاد لي وليا
فقد آذنته بالحرب وما تقرب عبدي بشيء احب الي مما
افترضته عليه وما يزال عبدي يتقرب الي بالنوافل حتى احبه
فاذا احببته كنت سمعه الذي يسمع به وبصره
الذي يبصر به ويده التي يبطش بها ورجله التي يمشي بها
وان سالني لاعطينه ولئن استعاذني لاعيذنه وما ترددت
عن شيء انا فاعله ترددي عن نفس المؤمن يكره الموت
وانا اكره مساءته وايضا عن اهل البيت قال الله عز وجل
ان من اغبط عبادي اوليائي عبد مؤمن خفيف الحاذ ذو حظ من الصلاة احسن
عبادة ربه واطاعه في السر وكان غامضا في الناس
ولم يشر اليه بالاصابع وكان رزقه كفافا فصبر عليه ذلك الى البيت
فقد تراثه وقلت بواكيه ورواه الترمذي وابن ماجه
عن ابي امامة قال قال الله تعالى ان اغبط اوليائي
عندي مؤمن خفيف الحاذ ذو حظ من الصلاة احسن
عبادة ربه واطاعه في السر وكان غامضا في الناس لا يشار
اليه بالاصابع وكان رزقه كفافا فصبر على ذلك البيت
عن اهل البيف العاجلة هذه كالعاجلة فمن فيجه ورواه نحا

البخاري ومسلم والترمذي والنسائي وابو داود وعن طه
اليتيم عن اهل البيت من كفل يتيما وكفل نفقته كنت
انا وهو في الجنة كهاتين وقرن بين اصبعيه المسبحة
والوسطى ورواه البخاري والترمذي وابو داود واحمد
عن سهل بن سعد انا وكافل اليتيم في الجنة كهذا البد
على اليدى ما انفك حتى ترديه ورواه احمد عن سمرة
على اليد ما اهدت حتى تؤدبه اليد العليا خير من السفلى
ورواه البخاري ومسلم عن حكيم بن حزام اليد العليا
خير من اليد السفلى وابدا بمن تعول البينة على المدعي
اليمين على المدعى عليه
ورواه البخاري والترمذي وبنحوه عن عمرو بن العاص
وبهذا ينتهي ما اردنا ايراده مما اتفق على روايته
السلف تقبل الله منا ذلك آمين رب العالمين
ثم كتاب المؤتلف من احاديث السلف تاليف شيخنا
العالم العلامة المنقطع الى الله السيد محمد حسين
ابن السيد محسن الجلالي النجفي والحسيني شبابا العراقي
مولدا وفقه الله لاحيائه الشريعة آمين استنسخه
عبد السلام الزوي الجيلحيني من اعمال طرابلس الغرب
وفقه الله للعمل في سبيله آمين يا امين رب العالمين

الاجازة الرابعة

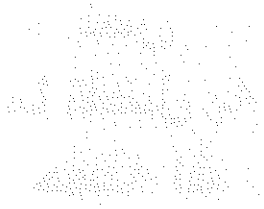
البدر المنير
في اجازة السيد محمد منير

بسم الله الرحمن الرحيم

الحمد لله وحده و الصلاة والسلام علي رسوله و عبده وعلي اله وصحبه من بعده
(وبعد) فقد تعرفت علي طايفة من الاشراف في مدينة دمشق الفيحاء من ذوي الفضل و الهمة و ان لم يتوجوا بتاج العمة الخضراء التي يفتخر به بنوا الزهراء منهم الاستاذ الفاضل ذو المفاخر و الفواضل السيد القديرمحمد منير الشويكي حفظه الله و سدده و رعاه و ايده صاحب المكتبة الخاصة في تراث الانساب للسادة الاطياب و المساهم فيها تاليفا و تحقيقا و قد اهداني طايفة منها كما و قد قام بتحقيق من مزارات اهل البيت بدمشق الفيحاء للفقيرفي محرم عام ١٤٢٢
و استجازني حفظه الله رواية الحديث الشريف و كرر الطلب فقدمت اليه الاسيلة المطلوب الاجابة عليها فاجاب حفظه الله علي ذالك بما ينبي عن تقربه الي ربه بالسعي الحثيث في طلب علوم الحديث شارحا فيه رواية مسندة عن الرسول القايد(ص) و علقت علي ما كتبه حفظه الله بعض التعليقات مصحوبة بالاجازة المطلوبة عسي ان يكون ذالك فاتحة خيرلتتبع الموافقات من الاحاديث في مصادر السنة المطهرة في مختلف المذاهب الاسلامية كما فعلت ذالك حسب قدرتي و استطاعتي في لباب النقول من احاديث الرسول(ص) و لا يكلف الله نفسا الا وسعها و بيده وحده امرها

الفقير الي الله
محمد حسين الحسيني الجلالي
احسن الله اليه

نص
ما تفضل به
حفظه الله



من مزارات أهل البيت بدمشق الفيحاء

تأليف

محمد حسين الحُسيني الجلالي

تحقيق

محمد منير محمود الشويكي الحُسيني

١٤٢٢هـ = ٢٠٠١م

مقدمة التحقيق

الحمد لله وكفى،والصلاة والسلام على جد الأشراف الرسول المصطفى(ﷺ).

أما بعد:

لقد تشرفت بالاطلاع على هذا الكتاب المبارك الذي يحمل بين دفتيه مـــزارات آل البيت الكرام رضي الله تعالى عنهم أجمعين، فتكرم علي المؤلف الســـــيد الجـــلالي حفظه الله بتحقيق هذا الكتاب الموسوم:

بـــ **(من مزارات أهل البيت بدمشق الفيحاء)** — وذلك أثناء زيارته إلى دمشق الفيحاء، للتعرف على الآثار النبوية ومزارات أهل البيت الكرام في دمشق.

وكان لي عظيم الشرف في صحبته إلى بعض الأمـــاكن كـــالقدم الشـــريف، وبصرى الشام، التي زرتها لأول مرة في حياتي، حيث آثار ناقة النبي سيدنا محمـــد (ﷺ) وذلك عندما شرفها بقدومه مع عمه أبي طالب بتجارة إلى دمشق.

فاعتمدت على المصادر والمراجع الموثقة التي بحوزتي في تحقيق هذا الكتاب .

راجياً من الله تعالى أن أكون قد وفقت في هذا العمل .

والحمد لله الذي بنعمته تتم الصالحات.

دمشق في: ٢٠ محرم الحرام ١٤٢٢هـــ = ١٣ نيسان ٢٠٠١م.

المحقق

محمد منير محمود

الشويكي الحُسيني

بسم الله الرحمن الرحيم

توطئة:

كل عربي عاش في الغرب قلبه يخفق لكل ما يحدث في البلاد العربية ويعتز بكل ما يعتز به العربي في بلاده من تراث وأدب وثقافة، ومن هذا المنطلق قررت حج بيت الله الحرام عام: (١٤٢١هـ = ٢٠٠١م) وزيارة البلاد العربية المجاورة: سورية والأردن ذات التاريخ العريق والوثيق بالعصر الإسلامي النبوي منذ البعثة ثم قيام الدول الأموية والعباسية والعثمانية وحتى العصر الحديث بما تتخللها من عوامل القوة والضعف التي يجب الاعتبار بها وما أكثر العبر وأقل الاعتبار.

وكان من نعم الله تعالى أن اجتمعت بطائفة من المحققين الكرام من أدباء دمشق الذين يجمعني وإياهم نفس الاهتمام وكنت أعرف أسماؤهم وإن لم أتعرّف على أشخاصهم وأشد ما يحتاج إليه الغريب من يساعده للتعرف على الأعراف والتقاليد واللهجات المحلية.

وكان أول من تعرفت عليه الباحث الفاضل السيد محمد منير الشويكي الحُسيني الذي أبى كرمه إلا أن يرافقني فكان أول طلبي منه زيارة المكتبة الظاهرية التي كنت قد زرتها من قبل عام (١٣٨٨هـ = ١٩٦٨م) وانتفعت بها كثيراً، فعلمت أن المكتبة بكاملها انتقلت إلى مكتبة الأسد فيممت نحوها وقررت أن أقضي أوقاتي فيها حتى انتهاء الدوام، وثم أزور المعالم بعد ذلك وما أكثرها في سوريا وغيرها من المدن المجاورة ؟ وهل يمكن للزائر أن يقوم بذلك في أسبوع واحد؟ كلا ثم كلا!!!.

وخاصة في مدينة عريقة كدمشق فقررت الانتقاء وما أصعبه إذ كيف يمكن انتقاء الجوهرة من أختها!!!.

فقررت التركيز على ما يكمل كتاب الاكتفاء في ما روي في أصحاب الكساء بزيارة الآثار النبوية ومزارات أهل البيت الكرام في دمشق الشام وما والاها فكانت هذه الملاحظات المقتضبة:

توثيق المزارات

إن من أصعب الأمور التوثيق التاريخي للمشاهد والمزارات للسببين رئيسيين:

الأول

فقدان كثير من المصادر للتراث العربي في ظروف الحروب التي شملت أقطاراً واسعة من البلاد العربية بين الدول الأموية والعباسية والعثمانية وغيرها.

الثاني

إن المصادر على الأغلب كتبت بأقلام الفاتحين من الأمويين والعباسيين والعثمانيين و لم يكن بصفة عامة لغيرهم من الهاشميين والأقليات الحرية التامة في توثيق أنسابهم فكيف بتراثهم ؟ فلم يبقى أمامنا سوى سيرة الأمة العربية التي لا تزال تكرّم هذه المزارات منسوبة إلى أصحابها فإذا أعوز بعضها التوثيق التاريخي فلا تعوزها الحقيقة أنها رموز لتكريم النبي صلى الله عليه وسلم وآل بيته الكرام رضي الله عنهم كما تكرّم كافة الدول اليوم نصب الجندي المجهول كرمز للثبات على المبادئ والتضحية في سبيلها.

وأغلب هذه المزارات تحتوي على لوحات معلقة على القبور تنبئ عن شيء من حياة المزور وبذلك يتعرف الزائر على شخصية المزور ويستلهم منه روح الصبر والمثابرة لمعرفة الحقيقة واتباعها واجتناب الباطل بكل صوره.

وإليك لمحة عما شاهدت من هذا المنطلق عسى أن تكون خطوة متواضعة في سبيل دراستها دراسة لائقة وما توفيقي إلا بالله عليه توكلت وإليه أنيب.

العبد الفقير إلى الله تعالى
محمد حسين الحُسيني الجلالي

(١) - القدم الشريف [١]

توجد في جنوب دمشق [٢] منطقة آهلة بالسكان نسبةً إلى حجر تعرف عند أهلها بقدم النبي صلى الله عليه وآله وسلم.

وقد زرت الحجر الملون بعدة ألوان طبيعية وهي بحدود متر في متر مربع على جانب منها موضع قدم بيضاء وموضع آخر بني اللون.

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[١]- القدم الشريف: مسجد قديم ذكره ابن عساكر وقال: إن أبا البركات محمد بن الحسن ابن طاهر القرشي المعروف بأبي البركات ابن المرار، جدده في سنة:٥١٧هـ وبه قبره وقبر ابنته أسمى أم الشيخ فخر الدين ابن عساكر، وهي أخت آمنة والدة القاضي محي الدين محمد بن محمد الذكي ودفن هناك طائفة كثيرة من العلماء رحمهم الله تعالى جميعا. ولم يشر أحد من المؤرخين إلى شيئا أكثر من هذا. والثابت أن النبي(ﷺ) وصل إلى بصرى الشام فقط. إلا أن روايات أهل المنطقة تقول بأن هذا الحجر الذي عليه مبرك ناقة النبي(ﷺ) قد نقل من بصرى الشام إلى هذا الموضع في عهد العثمانيين. والله أعلم...

انظر: ابن عساكر :٩٤/٢٠، والدارس:٢٧٨/٢، وثمار المقاصد: ٢٤٤، وخطط دمشق:٣٤٦.

[٢]- دمشق: أقدم مدينة في التاريخ، ترجع تسميتها إلى (دماشق) من حفدة نبي الله نوح (عليه السلام)، وأن النبي هود (عليه السلام) نزل فيها وأسس حائط معبدها وهو أول حائط مبني في التاريخ، ومن ثم ولد فيها نبي الله ورسوله إبراهيم الخليل (عليه السلام). وورد اسمها في ألواح إيبلا بالألف الثالث قبل الميلاد (دامسكي)، وأصبحت فيما بعد عاصمة المملكة الآرامية هي (إرم) التي ورد ذكرها في القرآن الكريم (إرم ذات العماد* التي لم يخلق مثلها في البلاد*(الفجر ٧-٨).

وعثر في مكان الجامع الأموي بدمشق على آثار آرامية عبارة عن لوح يمثل أسدا مجنحا، فتح العرب المسلمون سنة:٦٣٦م وأنشأ فيها معاوية بن أبي سفيان قصر الإمارة الخضراء وجعلها عاصمة الدولة الأموية.

وبها أنشأ الوليد بن عبد الملك الجامع الأموي على أنقاض المعبد القديم. وترتفع دمشق عن سطح البحر (٧٠٠) م، وتبتعد عن البحر الأبيض المتوسط شرقا (١٤٠) كم، ومناخها صيفا ذات طقس معتدل جاف مع رياح نشطة محملة ببرودة ثلج جبل الشيخ وسلسلة جبال لبنان الشرقية، ومتوسط هطول الأمطار فيها بنسبة لا تتجاوز (٢٢٥)مم خريفا وشتاء وربيعا...

وأجمل ما قيل فيها ما نسجه البحتري نظما في محاسنها ومآثرها بقوله:

أما دمشق فقد أبدت محاسنها ... وقد وفى لك مطريها بما وعدا

إذا أردت ملأت العين من بلد ... مستحسن وزمان يشبه البلدا

يمسي السحاب على أجبالها فرقا ... ويصبح النور في صحرائها بددا

وكانت زيارتي بصحبة السيد محمد منير الشويكي الحُسيني وابن عمه السيد محمد هيثم الشويكي الحُسيني وسائق التكسي الذي كان من أهل القدم نفسها وتعرفت على خادم المسجد واسمه الشيخ إبراهيم الكردي.

وقد أفاد القيم البالغ من العمر ٧٠ عاماً إن الموضع الأبيض هو قدم النبي صلى الله عليه وآله وسلم وأن الموضع البني هو مبرك ناقته وأن المنطقة معروفة بهذا الاسم يعرفها أباً عن جد حيث كان مولده بها وأنها كانت تعرف قديماً بنهر عائشة أو البوابة لكونها بوابة الشام وأن الحجر نقل في عهد العثمانيين من بصرى الشام [1] إلى هنا.

وكان المسجد أثناء زيارتي في حالة بناء وتشييد جديد وقال القيم على المسجد أنه بدء به منذ عام: ١٤٢٠هـ = ٢٠٠٠م و حسب علمي - لم تذكر المصادر التاريخية الإسلامية ولا غيرها شيئاً عن هذا.

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[1] -بصرى الشام: مدينة قديمة أنشئت قبل الميلاد من مدن الأنباط الشهيرة. وفي العهد الروماني كانت عاصمة لولاية عربية لها استقلال داخلي ومجلس شيوخ وقضاة ومجلس بلدية. وكان بين بصرى ودمشق طريق يتصل بطريق بصرى عمان (فيلادلفيا) التي أنشئت في عهد كلوديوس سيفيروس. كما تتصل بسلع (البتراء) والعقبة (أيله). وقد فتحت بصرى من قبل المسلمين سنة: ١٣هـ . وفيها آثار قديمة منها: المدرج والمسرح الروماني وقوس النصر وباب المدينة وباب القنديل والسقاية الكلبنية وسرير بنت الملك والجامع العمري وديير الراهب بحيرا والكاتدرائية وجامع مبرك الناقة (يقال إنه بني على الأرض التي نزل عليها الرسول الكريم (ﷺ)حين جاء إلى بصرى، وفي أرضها بركت الناقة)(بركة الحاج). وممن ينتسب إلى بصرى كلاً من: النحوي الشاعر سعيد بن علي بن سعيد البصروي المتوفى سنة: ٦٧٤هـ = ١٢٨٥م ، والفقيه الحافظ المؤرخ إسماعيل بن عمر بن كثير القرشي عماد الدين البصروي ثم الدمشقي المتوفى سنة: ٧٧٤هـ = ١٣٧٣م، والمؤرخ الفقيه علي بن يوسف البصروي العاتكي المتوفى سنة: ٩٠٥هـ = ١٥٠٠م.

انظرها في : معالم وأعلام لأحمد قدامة الصادر عام : ١٩٦٥م، والموسوعة الموجزة : ١٧٢/٢ حرف الباء.

(٢) - السيدة زينب رضي الله عنها [١]

اختلفت الروايات في تربة السيدة زينب بنت الإمام علي [٢] ابن أبي طالب [١] شقيقة الإمام الحسين من أمه وأبيه رضي الله عنهم أجمعين.

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[١] -هي السيدة زينب بنت الإمام علي بن أبي طالب (ﷺ)، وأمها السيدة البتول فاطمة الزهراء (رضي الله تعالى عنها) بنت سيدنا محمد (ﷺ) وأخت الحسن والحسين (ﷺ).

تزوجها ابن عمها عبد الله بن جعفر بن أبي طالب، فولدت له بنتاً تزوّجها الحجّاج بن يوسف الثقفي، وحضرت زينب مع أخيها الحُسين وقعة كربلاء، وكانت شاهدة عيان لما أصيب به أهل بيت النبوة من المآسي والمذابح والمصائب، وحُملَت مع السبايا إلى الكوفة، ومن ثم إلى دمشق.

ثم أطلقها يزيد بن معاوية فأقامت بقرية الراوية من الغوطة الشرقية، فتوفيت ودفنت فيها سنة: ٦٢هـ ٦٨٢م وكانت ثابتة الجنان، رفيعة القدر، خطيبة فصيحة، لها أخبار كثيرة ومآثر نبيلة فاضلة. وقيل إنها دفنت في القاهرة، ولكن لم أر في كتب التواريخ والسير أن السيدة زينب بنت الإمام علي رضي الله تعالى عنهما، جاءت إلى مصر في الحياة أو بعد الممات.

انظر سيرتها في: الإصابة: ١٠٠/٨، وطبقات ابن سعد: ٣٤١/٨، والدر المنثور:٢٣٣، وجمهرة الأنساب ص:٣٣، والأعلام: ٦٦/٣-٦٧، ونسب قريش: ٤١ وعرفها بزينب الكبرى، والخطط التوفيقية: ٩/٥، ولم تشر هذه المصادر إلى مكان وفاتها أو مدفنها.

[٢] -هو أمير المؤمنين الإمام علي بن أبي طالب عبد مناف بن شيبة الحمد عبد المطلب الهاشمي القرشي، أبو الحسن، وأبو تراب:الإمام الكبير الجليل، رابع الخلفاء الراشدين، وأحد العشرة المبشرين بالجنة،وابن عم النبي (ﷺ) وصهره،وأحد الشجعان الأبطال،ومن أكابر الخطباء والعلماء بالقضاء، وأول الناس إسلاما،بعد خديجة أم المؤمنين رضي الله تعالى عنها، وأحد من جمع القرآن، وباب مدينة العلم...

ولد في مكة المكرمة، في بيت الله الحرام يوم الجمعة ١٣ رجب بعد عام الفيل بثنين وثلاثين سنة، ولم يولد أحد قط في بيت الله تعالى مولود سواه لا قبله ولا بعده، وهذه فضيلة خصه الله تعالى بها إجلالا وتكريما لمنزلته، وعلو شأنه. وأمه: فاطمة بنت أسد بن هاشم بن عبد مناف القرشية، وكانت من رسول الله (ﷺ) بمنزلة الأم، وربي في حجرها، وكانت من سابقات النساء إلى الإسلام، وهاجرت مع النبي (ﷺ) إلى المدينة، وتوفيت في السنة الخامسة وكفنها (ﷺ) بقميصه، ودفنت في البقيع، وسماه أبوه (علياً) لقدسية المكان الذي ولد فيه، وأسمته أمه (حيدرا) من أسماء الأسد. وربي سيدنا علي في حجر النبي (ﷺ) ولم يفارقه طيلة مدة

حياته. ولما بلغ الرشد كان السند له واللواء بيده في أكثر المشاهد، وظهرت شجاعته في موقعة الخندق، حينما قتل عمرو بن عبد ود العامري، وكان في قمة جهاده فتح باب حصن خيبر.

ولما آخى النبي (ﷺ) بين أصحابه قال له: (أنت أخي في الدنيا والآخرة، أما ترضى أن تكون مني بمنزلة هارون بن موسى إلاّ أنه لا نبيَّ بعدي).وفي السنة الثانية من الهجرة أمر الله تبارك وتعالى نبيه (ﷺ) بأن يزوج ابنته البتول السيدة فاطمة الزهراء إلى ابن عمه الإمام علي بن أبي طالب كرّم الله وجهه ورضي عنه بمهر وقدره أربعمائة مثقال فضة ورزقه الله جلّ وعلت قدرته (الحَسن و الحُسين سيّدا شباب أهل الجنة) ومحسن مات صغيراً وأم كلثوم وزينب. وفي حجة الوداع خطب رسول الله (ﷺ) عند انفضاض الحجيج خطبته البليغة يوم (غدير خم) بعد أن صلى بهم الظهر، وعقب فراغه من الصلاة.

قال: (يا أيها الناس إنه قد نبأني اللطيف الخبير أنه لم يعمر نبي إلا نصف عمر النبي الذي قبله وأني لا أظن بأني أُدعى واجيب وإني مسؤول، وأنتم مسؤولون، هل بلغت فما أنتم قائلون: قالوا: نقول قد بلغت وجهدت ونصحت وجزاك الله خيراً... إنَّ جنته حقٌ وأن ناره حقٌ والبعثُ بعد الموت حقٌ قالوا: اللهم اشهد.

ثم قال: أيها الناس ألا تسمعون، ألا فإن الله مولاي وأنا أولى بكم من أنفسكم، ألا ومن كنتُ مولاه فعليٌ مولاهُ، قالها ثلاثاً: اللهم والِ من والدهُ، وعادِ مَنْ عَادَاهُ، وأَحِبَّ مَنْ أَحبهُ وابغض من أبغضهُ، وانصر من نصره، واخذل من خذله، وادر الحق معه حيث دار)

ثم طفق القوم من الصحابة يهنئون أمير المؤمنين سيدنا علي رضي الله عنه مصافحين ومعانقين وفي مقدمتهم سيدنا أبو بكر الصديق وسيدنا عمر بن الخطاب (رضي الله عنهما) وبايعاه مع عشرات آلاف المسلمين، قائلين:(بَخٍ بَخٍ لكَ يَا أبا الحَسن فقد أصبحت مولانا ومولى كل مؤمن ومؤمنة).

ولّما حُمَّ صلى الله عليه وسلم من السُّمِ الذي دستهُ اليهودية في الدَّسَمِ وانتقل بالوفاة إلى الرفيق الأعلى قام ابن عمه الإمام علي وأخيه جعفر وعمهما العبّاس والحَسن والحُسين (رضي الله عنهم)بغسله وثوبه عليه لم يُنزع عَنهُ والصلاة عليه ودفنه في مرقده الشريف في دار زوجته أم المؤمنين عائشة رضي الله تعالى عنها.

كان رضوان الله وسلامه عليه وكرَّم وجهه، مرجعاً فقيهاً للخليفتين أبي بكر الصديق وعمر بن الخطاب، (رضي الله عنهما) ومعلماً لكل من نطق بالضاد من العرب والعجم.

وكان الخليفة عمر بن الخطاب (رضي الله عنه) يستفتيه في المعضلات الدينية التي تواجهه فيفتيها ويصيب إذ أنه (باب مدينة العلم)، فيبادره ابن الخطاب بمقولته الشهيرة دلالة على فضله: (لولا عليٌّ لهلك عمر)..

وولي الخلافة بعد مقتل عثمان بن عفان (رضي الله عنه)سنة: ٣٥ هـ فقام بعض أكابر الصحابة يطلبون القيض على قتلة عثمان وقتلهم، وتوقي عليٌّ الفتنة، فتريث،ثم نقل مركز الخلافة من المدينة النبوية إلى الكوفة، فغضبت عائشة وقام معها جمعٌ كبير تقدمهم (طلحة والزبير) وساروا إلى الكوفة، وقاتلوا علياً، فكانت (وقعة الجمل) سنة: ٣٦ هـ وذَكّرَ عليٌّ طلحة والزبير مقولة النَّبيِّ صلى الله عليه وسلم بأنهما يقاتلانِ عَلياً وهما ظالمين له،

فانسحبا من القتال، فكانت ميتة (طلحة) في البصرة، واستشهاد (الزبير) ما بين البصرة والكويت ببلدة عرفت باسمه. وظفر علي بعد أن بلغت قتلى الفريقين عشرة آلاف، ثم كانت وقعة (صفين) غربي (الرقة) سنة: ٣٧ هـ قرب (قلعة جعبر) وخلاصة خبرها أن عليا عزل معاوية بن أبي سفيان من ولاية الشام، يوم ولي الخلافة، فعصاه معاوية، فاقتتلا مائة وعشر أيام، قتل فيها من الفريقين سبعون ألفا، وانتهت بتحكيم (أبي موسى الأشعري وعمرو بن العاص، فاتفقا سرا على خلع (معاوية وعلي). وأعلن أبو موسى ذلك،وخالفه عمرو فأقر معاوية، فافترق المسلمون ثلاثة أقسام:الأول: بايع لمعاوية وهم أهل الشام.والثاني: حافظ لبيعته لعلي وهم أهل الكوفة والثالث: اعتز لهما ونقم على علي رضائه بالتحكيم.

وكانوا قد كفروا عليا ودعوه إلى التوبة واجتمعوا جمهرة، فقاتلهم، فقتلوا جميعا، وكانوا ألفا وثمانمائة، وفيهم جماعة من خيار الصحابة.وغالى به الجهلة وهو حي: جيء بجماعة يقولون بتأليهه، فنهاهم وزجرهم وأنذرهم، فازدادوا إصرارا على إشراكهم، فجعل لهم خندقا بين باب مسجد الكوفة وقصر الخلافة، وأوقد فيه النار.

وقال: إني طار حكم فيها أو ترجعوا عن شرككم، فأبوا، فقذف بهم فيها وردمها عليهم.

وفاته رضي الله تعالى عنه : قتله عبد الرحمن بن ملجم المرادي اليماني غيلة حين خروجه إلى صلاة الفجر بمؤامرة في ١٧رمضان المشهورة سنة أربعين هجرية...

واختلف في مكان قبره،فقيل دفن في قصر الإمارة بالكوفة، وقيل النجف الأشرف، وقيل بلاد طيء، وقيل حول من قبر إلى قبر تقية أن يمثل الأمويون بالجسد الطاهر الشريف إن هم عثروا عليه.

وجمعت خطبة وأقواله ورسائله في كتاب سمي (نهج البلاغة) ولأكثر الباحثين شك في نسبته كله إليه أما ما يرويه أصحاب الأقاصيص من شعره وما جمعوه وسموه:(ديوان علي بن أبي طالب) فمعظمه مدسوس عليه..

انظر سيرته وآثاره في: صحيح البخاري ٢٢/٥، والمستدرك ١٠٧/٣، وحلية الأولياء: ٦١/١ -٨٧، ودرر السحابة في مناقب القرابة والصحابة ص: ١٩٩ -٢٢٩، وصفوة الصفوة: ١١٨/١، وتاريخ الإسلام (الخلفاء الراشدون) ص: ٦٢١-٦٥٢، وتاريخ الخلفاء ص: ١٨٣-٢٠٥، والبداية والنهاية:٢٢٣/٧، والفخري ص: ٩٩-١٠٢، وطبقات ابن سعد: ١٨/٣ -٤٠ وتاريخ خليفة بن خياط ص: ١٨٠ -١٩٨، والأخبار الطوال ص: ١٤٠، وأنساب الأشراف: ١/٢ في قسم كبير منه، وتاريخ الطبري:١٤٢/٥ -١٥٢، والمغتالون ص: ١٥٦، والتنبيه والأشراف ص: ٢٥٥، ومروج الذهب: ٥٥٧/١، والاستيعاب: ٢٦/٣ وما بعدها ونهاية الأرب: ٢٢٣/١/٢٠، وتاريخ ابن يزيد ص: ٢٤-٢٥، والجوهر الثمين: ٥٦/١ والتبيين في أنساب القرشيين ص: ١٢٠، والعقد الثمين:١٨٨/٦ وتاريخ الخميس: ٥٤/٢ ودول الإسلام ص: ٢٠، والرياض النضرة:١٥٣/٢ -٢٤٩، والبدء والتاريخ: ٧٣/٥ وتاريخ اليعقوبي: ١٥٤/٢١، مقاتل الطالبيين ص: ١٤و٢٢٤ وشرح نهج البلاغة ٥٧٩/٢، ومنهاج السنة:٢/٣و٢/٤... الخ الكتاب، وأخبار الدول وآثار الأول: ٣٠٤/١ -٣١٢. والأعلام:٢٩٥/٤ - ٢٩٦، والنسخ الشبيكي من شجرة أراك آل الشويكي: ت / ٣.

ولها اليوم مزاران في القاهرة والشام وقد فصلّت الكلام حول ذلك في مـــزارات أهل البيت فليراجع.

وقد ذكرت المصادر أنها توفيت في ١٥ رجب ٦٥هـــ أي حوالي أربع ســـنوات بعد حادثة كربلاء الرهيبة واليوم يقع المزار في منطقة تسمى بالسيدة زينب وتبعد عـــن دمشق حوالي ١٠كم والمنطقة مزدحمة بالزوار من مختلف الجنسيات من العرب وخاصة من الخليج والإيرانيين والهنود والأفريقيين، وقد قدر لي أن أسكن بجوارها وأتشـــرف بالصلاة عند مقامها.

ومن أجمل ما رأيت في هذه المدينة الوديعة الوفاق المذهبي بين مختلف الطوائـــف مما لم أشاهده في أي بلد عربي آخر.

وعلى سبيل المثال لمرقد السيدة منارتان وبما أن سكان المنطقة خليط من الســـنة والشيعة فيقام في المقام أذانان في المنارة الشرقية آذان سني وفي المنارة الغربية أذان شيعي من دون أن يستنكر أحد ذلك بينما في الدول العربية الأخرى تجد فيها الفارق المذهـــبي عاملاً حياً إلى درجة الصراع بينهم.

وهذا يكشف عن مدى احترام السوريين لاختلاف المذاهب واحـــترام كـــل لشعور أصحاب المذهب الآخر.

وتقام مجالس ذكر الحسين رضي الله عنه في كل زاوية من هذه المنطقة.

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(١) ـهو عبد مناف بن عبد المطلب شيبة الحمد بن هاشم القرشي، أبو طالب: مولده ووفاته بمكـــة المكرمـــة: (٨٥ ق هـــ ـ ٣ ق هـــ = ٥٤٠ ـ ٦٢٠ م).

والد الإمام علي أبي الحسن أمير المؤمنين (ﷺ)، وعم النبي (ﷺ)، وكافله ومربيه ومناصره. كان من أبطال بني هاشم ورؤسائهم، ومن الخطباء العقلاء الأباة. وله تجارة كسائر أثرياء قريش.

نشأ النبي (ﷺ) في بيته، وسافر معه إلى الشام في صباه. ولما أظهر الدعوة إلى الإسلام همَّ أقرباؤه بقتله، فحمـــاه أبو طالب وصدهم عنه، فدعاه النبي (ﷺ) إلى الإسلام، فامتنع خوفاً من أن تعيره العرب بتركه ديـــن آبائـــه، ووعده بنصرته وحمايته، وقيل إنه مات على ملة سيدنا إبراهيم الخليل (ﷺ).

والعمران قائم على قدم وساق لبناء الفنادق الكبيرة تسهيلا للزائرين ومن الغريب أن الماء (صنبور) غير صالح للشرب في هذه المدينة فلا بد للزائر أن يشتري ماء في الزجاجات (أو العبوات البلاستيكية).

وبجنب المزار مقبرة عامة فيها كثير من الأعلام والمفكرين منهم الشاعر العراقي السيد مصطفى جمال الدين والكاتب الإيراني علي الشريعتي وغيرهم زرناهم وقرأنا الفاتحة على أرواحهم، وعلى المرقد لوحات الزيارات.

كما أن بها كتب زيارات مطبوعة متيسرة للزائرين.

(٣) - رأس الحسين رضي الله عنه [١]

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[١] الإمام الشهيد الحبيب الشريف الكامل سبط رسول الله وريحانته من الدنيا ومحبوبه أبو عبد الله الحسين بن أمير المؤمنين أبي الحسن علي بن أبي طالب الهاشمي القرشي، ابن السيدة البتول فاطمة الزهراء رضي الله تعالى عنها. وفي الحديث الشريف: (الحسن والحسين سيدا شباب أهل الجنة).

ولد في المدينة المنورة سنة: ٤هـ = ٦٢٥م ونشأ في بيت النبوة، لخمس خلون من شعبان سنة ٤ للهجرة، ولما ولد جيء به إلى جده رسول الله (ﷺ) فاستبشر به، وأذن في أذنه اليمنى، وأقام في أذنه اليسرى، وسماه (حسينا) وعق عنه بكبش، وقال لأمه: احلقي رأسه وتصدقي بوزنه فضة، وافعلي به كما فعلتي بأخيه الحسن من قبل. وكان الحسين رضوان الله وسلامه عليه أشبه الخلق بالنبي (ﷺ) من سرته إلى كعبه.

وكان من أحب الأطفال إلى جده سيدنا رسول الله (ﷺ) وعاش طفولته الأولى مع أخيه الحسن في بيت جدهما (ﷺ)، وكان (ﷺ) يضع الحسين على فخذه ويعانقه ويقبله من فمه ثم يبكي عليه، فلما سألته أم الفضل ابنة العباس عن دموعه وسبب بكائه فأجابها (ﷺ) بقوله: أتاني جبريل عليه السلام وأخبرني بأن أمتي ستقتل ابني هذا، وأتاني بتربة من تربته حمراء بطف العراق. وسمع (ﷺ) مرة الحسين يبكي في بيت فاطمة رضي الله عنها، فقال: ألم تعلمي أن بكاؤه يؤذيني. ودام الحسن والحسين رضي الله عنهما في دلال وسعادة وهناء وحنان وحب جدهما (ﷺ) حتى انتقل إلى الرفيق الأعلى (ﷺ).

ونهلا حب الله وحب نبيه من أبيهما الإمام علي كرم الله وجهه وأمهما الزهراء رضوان الله عليها، وتعلما من مدرستهما مكارم الأخلاق والتفقه في الدين، وأجادا الفراسة والفروسية، وأضحى كل منهما مدرسة وقبلة للدارسين. ولما منعت قريش الخليفة عثمان رضي الله عنه الخروج من داره حتى يخلع نفسه من الخلافة.

فكان الحسن والحسين رضوان الله عليهما يسهران على خدمته ويؤمنان له الطعام والشراب امتثالا لأوامر أبيهما كرم الله وجهه حتى مقتله شهيد الدار رضي الله عنه سنة ٣٥ هجرية.

وهاجرا مع أبيهما إلى الكوفة مقر الخلافة الإسلامية الجديد، وشاركا في الوقائع التي لم تهدأ فتنها منذ استخلف إلى حين استشهاده كرم الله وجهه بسنة: ٤٠هجرية، ووفاة أخيه الحسن متسموما بالمدينة النبوية سنة: ٥٠ للهجرة النبوية الشريفة.

وعكف الحسين رضوان الله وسلامه عليه مع بنيه بتثقيف وتعليم الأمة المحمدية علوم الدين والدنيا من خلال الشرع الإسلامي الحنيف المتمثل بكتاب الله تعالى وسنة نبيه الكريم سيدنا محمد رسول الله (ﷺ) وذلك في المسجد النبوي الشريف بالمدينة المنورة...

ولما مات معاوية بن أبي سفيان مؤسس الدولة الأموية بدمشق سنة: ٦٠ للهجرة وآل أمر الإمـــارة إلى ولـــده يزيد.تخلف(الحسين عن مبايعته)ورحل إلى مكة في جماعة من أصحابه،فأقام فيها أشهرا، ودعاه أشياعه،وأشـياع أبيه وأخيه الموالين لهم إلى الكوفة على أن يبايعوه بالخلافة.

وكتبوا إليه أنهم في جيش متهيئ للوثوب على الأمويين بدمشق فأجابهم،وخرج من مكة في مواليـــه ونســـائه وأبنائه وذريته ونحو الثمانين من رجاله،وعلم يزيد بسفره فوجه إليه جيشا اعترضه في(كربلاء)قـرب الكوفـة بالعراق،فنشب قتال عنيف انسحبت منذ بدايته أهل الكوفة متخاذلين وإلى أعداء الدين والحسين الفاســـقين منحازين مخالفين ولعهدهم إياه ناقضين فلعنة الله على الظالمين الخائنين المنافقين.

ولم يزل رضوان الله وسلامه عليه يقاتل حتى قتل كثيرا من فرسانهم وشجعانهم خائضا الأهوال ووطيس الحـرب التي استشهد في غمارها غالبية أهل بيته ورجاله.

وأحاط به جمع من القتلة الأشقياء، بقيادة عبيد الله بن زياد وقتلوا من قتلوا من أصحـــاب الحســـين بعـــد أن منعوهم الماء، وكان أول من عمل فيهم السيف علي الأكبر بن الإمام الحسين وهو يحوم حول أبيه مدافعا عنـــه يصول ويجول، فطعنه مُرة بن منقذ بن النعمان العبدي.

وانهال أصحاب الحسين على مرة فقطعوه بأسيافهم، وأخيرا تقدم الشمر بن ذي الجو شن في جموعه إلى الحســين وأثخنوه جروحا،فسقط عن فرسه وحز رأسه سنان بن أنس النخعي،وأرسل عبيد الله بن زياد برأس الحســـين ورؤوس أهل بيته الـ٧٣ شهيدا ومنهم العبادلة إلى يزيد بدمشق ومعهم النساء والأطفال وعليا زين العـابدين الذي كان مريضا بموكب حزين.

وكان يوم استشهاده الجمعة العاشر من المحرم سنة ٦١ للهجرة النبوية، دفن الجسد في كربلاء.

واختلف المؤرخون في الموضع الذي دُفن فيه الرأس الشريف فقيل في جامع دمشق(الأموي)تحـــت الـرواق الشرقي في دار الحديث. وقيل أعيد ودفن الرأس مع الجثمان في كربلاء،وقيل دفن إلى جوار أمه الزهـــراء في المدينة المنورة.وقيل دفن بالقاهرة،وقيل بمقام السيدة رقية بنت الحسين بدمشق في العمارة الجوانية وقد بني عليه جامعا عظيما في أيامنا هذه،فتعددت المراقد وتعذرت معرفة مدفن الرأس الشريف،وأولهم الأكثر صحة.

وبسبب مقتله رضي الله عنه تأصلت العداوة بين بني هاشم وبين بني أمية حتى ذهبت بعرش الأمويين. وقد ظـل هذا اليوم يوم كآبة وحزن عند جميع المسلمين ولاسيما الشيعة الإمامية، فإنهم يقيمون في هذا اليوم من كل عـام الاحتفالات التأبينية ويلقون قصائد المراثي في ذكرى هذه المأساة التي وصفت مسيرة الحسين واستشهاده بنسائه وأبنائه وأطفاله سيرا إلى الموت،ليكون مقتله ذكرى دموية لشيعته،ينتقمون من خلالها من قتلته،ولم يذكر لنـــا التاريخ رجلا ألقى بنفسه وأبنائه وأحب الناس إليه في مهاوي الهلاك إحياء لدولة سلبت منه إلا الحســـين،ذاك الرجل الكبير الذي عرف كيف يزلزل ملك الأمويين الواسع ويقلقل أركان سلطان دولتهم التي أصبحت خبرا بعد أثر... ومن ألقابه رضي الله تعالى عنه:الرشيد،الوفي،الطيب،السيد،الذكي،المبارك،السبط،سيد شباب أهـل الجنة. وكان نقش خاتمه :((الله بالغ أمره))وقيل((لكل أجل كتاب))وقيل((حسبي الله)) .

وشاعره هو: يحيى بن الحكم. وبوابه : أسعد الهاجري. زوجاته : شاه زنان بنت كسرى يزدجر((ملك الفرس))وليلى بنت أبي مُرة بن عروة بن مسعود الثقفي،وأم اسحق بنت طلحة بن عبد الله التيمي،والرباب بنت امرئ القيس بن عدي ... ومن أدعيته رضي الله عنه: (إلهي نعمتني فلم تجدني شاكرا،وابتليتني فلم تجدني صابرا،فلا أنت سلبت النعمة لترك الشكر ولا أدمت الشدة لترك الصبر،إلهي ما يكون من الصبر الكريم إلا الكرم). (اللهم ارزقني الرغبة في الآخرة حتى أعرف صدق ذلك في قلبي بالزهادة مني في دنياي، اللهم ارزقني بصرا في أمر الآخرة حتى أطلب الحسنات شوقا،وأفر من السيئات خوفا يا رب). (اللهم إني أسألك توفيق أهل الهدى،وأعمال أهل التقى،ومناصحة أهل التوبة، وعزم أهل الصبر،وحذر أهل الخشية،وطلب أهل العلم،ونية أهل الورع،وحذر أهل الجزع حتى أخافك اللهم مخافة تحجزني عن معاصيك،حتى أعمل بطاعتك عملا أستحق به كرامتك،وحتى أناصحك في القوة خوفا لك،وحتى أخلص لك في النصيحة حبا لك،وحتى أتوكل عليك في الأمور حسن ظن بك،سبحانك خالق النور،وسبحان الله العظيم وبحمده). (اللهم إني أسألك بكلماتك،ومعاقد عرشك،وسكان سماواتك وأرضك،وأنبيائك ورسلك،أن تستجيب لي فقد رهقني من أمر عسر،فأسألك أن تصلي على محمد وآل محمد وأن تجعل لي من عسري يسرا). ومن حكمه وأقواله المأثورة رضي الله عنه قوله : (شر خصال الملوك الجبن عن الأعداء،والقسوة على الضعفاء،والبخل عن الإعطاء) و(إن خير المال ما وقي به العرض)و(صاحب الحاجة لم يكرم وجهه عن سؤالك، فأكرم وجهك عن رده)و(للسلام سبعون حسنة،تسع وستون للمبتدئ وواحدة للراد) و(من دلائل علامات القبول الجلوس إلى أهل العقول)و(الصدق عز،والكذب عجز، والسر أمانة،والجوار قرابة،والمعونة صدقة،والعمل تجربة،والخلق الحسن عبادة،والصمت زين،والشح فقر،والسخاء غنى،والفق لب). ومن شعره رضي الله عنه يوم عاشوراء :

خيرة الله من الخلق أبي ... ثم أمي فأنا ابن الخيرتين

جنة قد خلقت من ذهب ... فأنا الفضة وابن الذهبين

من له جد كجدي في الورى ... أو كشيخي فأنا ابن القمرين

فاطم الزهراء أمي، وأبي ... قاصم الكفر ببدر وحنين

وله في يوم أحد وقعة ... شفت الغل بفض العسكرين

ثم بالأحزاب والفتح معا ... كان فيها حتف أهل القبلتين

وقوله أيضا :

أنا ابن علي الخير من آل هاشم ... كفاني بهذا مفتخرا حين أفخر

وجدي رسول الله أكرم من مشى ... ونحن سراج الله في الخلق يزهر

وفاطمة أمي سلالة أحمد ... وعمي يدعى ذا الجناحين جعفر

وفينا كتاب الله أنزل صادقا ... وفينا الهدى والوحي والخير يذكر

في الشرق من المسجد الأموي قرب باب الفراديس موضع رأس الحسين رضي الله عنه وعليه ما نصه:مرقد رأس سيدنا الإمام أبي عبد الله الحسين رضي الله عنه.

وهذا الموضع مربع في داخل الجدار مغطى بالفضة ومزين بالآيات القرآنية، يدخل الزوار كل واحد منهم رأسه في المكان ويتباركون بتقبيل الموضع الشريف.

وأقدم مرجع يشير إليه هو ابن عساكر [1] في مدينة دمشق الجزء الثاني صفحة

أولاده رضي الله عنه : أعقب سيدنا الحسين سبعة أولاد ، أربعة منهم ذكور وثلاث إناث وهم: عبد الله، جعفر، علي الأكبر، وعلي الأصغر (زين العابدين)، سكينة، فاطمة، رقية، وكل من ينتسب إلى الإمام الحسين فهو عن طريق الإمام عليا علي زين العابدين رضي الله تعالى عنهم أجمعين. انظر سيرته في : تهذيب ابن عساكر:٣١١/٤، وصفوة الصفوة:٣٢١/١، وحسن الصحابة:٨٧، والكامل لابن الأثير:١٩/٤، والأعلام: ٢٤٣/٢ ، وتاريخ الخميس: ٢٩٧/٢، وخطط مبارك:٩٣/٥،والطبري:٢١٥/٦، وذيل المذيل: ١٩.نسب قريش ص:٥٧، وطبقات خليفة: ٩/ ١٤٨٣،١٩٦٩، والمحبر ص:٦٦، ٢٩٣ ٣٩٦،٤٤٨،٤٨٠،٤٩٠، والتاريخ الكبير: ٣٨١/٢، والجرح والتعديل: ٥٥/٣، وتاريخ الطبري: ٣٤٧/٥،٣٨١،٤٠٠، ومروج الذهب:٢٤٨/٣، والأغاني:١٦٣/١٤، والمستدرك:١٧٦/٣، و الحلية: ٣٩/٢، وجمهرة أنساب العرب ص:٥٢، والاستيعاب ص :٣٩٢، وتاريخ بغداد: ١٤١/١، وتاريخ ابن عساكر: ٦/٥، وأسد الغابة:١٨/٢، والكامل في التاريخ: ٤٦/٤، وتهذيب الأسماء واللغات: ١٦٢/١، وتهذيب الكمال ص: ٢٩٠، وتاريخ الإسلام: ٣٤٠/٢ و١٣/٣، والعبر: ٦٥/١، والوافي بالوفيات:٤٢٣/١٢، ومرآة الجنان:١٣١/١،والبداية والنهاية:١٤٩/٨ وما بعدها، والعقد الثمين:٢٠٢/٤،وغاية النهاية:١١١٤،والإصابة:٣٣٢/١،وتهذيب التهذيب: ٣٤٥/٢،وخلاصة تهذيب الكمال ص:٧١، وشذرات الذهب: ٦٦/١، والمعارف ص:٩٣، والإرشاد ص:١٩٥ –٢٥٢، ومقاتل الطالبين ص: ٧٨،وأنساب الأشراف ص: ١٤٢ –٢٢٨،والعقد الفريد:٣٧٦/٤، وقاموس الأعلام: ٢٤٣/٢ –٢٤٤،وأخبار الدول وآثار الأول ص:٣١٩ –٣٢٦، وتسلريخ الخلفاء ص: ٢٢٥،،والسحابة ص: ٢٩٣ –٣١٠، وتاريخ اليعقوبي:٢٦٦/٢، والنسخ الشبكي من شجرة أراك آل الشويكي:ت /٤ .

[1] هو علي بن الحسن بن هبة الله، أبو القاسم، ثقة الدين ابن عساكر الدمشقي. مولده ووفاته في دمشق: (٤٩٩ – ٥٧١ هـ = ١١٠٥ – ١١٧٦ م).المؤرخ الحافظ الرحالة. كان محدث الديار الشامية، ورفيق السمعاني (صاحب كتاب الأنساب) في رحلاته. له تاريخ دمشق الكبير، يعرف بتاريخ ابن عساكر وغيره .

٧٢، ويظهر منه أن الموضع كان يعرف بمشهد الحسين أو مشهد زين العابدين رضي الله عنه حيث قال:

أن فيه قناة يقال أن رأس الحسين وضع فيه حين أوتي به إلى دمشق.

وذكر تقي الدين محمد أديب الحصني [١] في كتابه منتخبات التواريخ لدمشق المجلد الثاني صفحة ٤٠٣ نقلا عن الشهاب الميني: أن رأس الحسين رضي الله عنه داخل باب الفراديس في الجانب الشرقي، مما يلي الطريق في ظاهر الجدار كوة غير نافذة ويقال:

أن الرأس الشريف وراء تلك الكوة وقد جدد محمد المرادي [٢] وراء تلك الكوة من داخل المسجد ضريحا لاحترام مكان الرأس كي لا يوطئ ما يقرب منه بالأقدام.

وقد حدثني السيد الشريف الشيخ سيد محمد القادري [٣] الحسيني نقيب السلدة

انظر سيرته وآثاره في: مخطوطات الظاهرية:١٠٩، والبداية والنهاية: ٢٩٤/١٢، ومفتاح السعادة: ٢١٦/١، وطبقات الشافعية: ٢٧٣/٤، ومرآة الزمان: ٣٣٦/٨، وابن خلكان: ٣٣٥/١، وابن السوردي: ٨٧/٢، والنعيمي: ١٠٠/١، والأعلام: ٢٧٣/٤-٢٧٤.

[١] محمد أديب بن محمد بن عبد القادر، تقي الدين الحصني الحسيني الدمشقي. مولده ووفاته فيها: (١٢٩٢ - ١٣٥٨هـ = ١٨٧٤ - ١٩٤٠ م). فاضل، من أهل دمشق . ولي نقابة الأشراف مدة فيها، وعني بتاريخها، فجمع كتابا سماه (منتخبات التواريخ لدمشق) ثلاثة أجزاء. وأصل أسلافه من الحصن (من قضاء عجلون بالبقاء).

انظر سيرته وآثاره في: روض البشر:١٦٢، ومنتخبات التواريخ: ١٣١٣، والأعلام:٢٧/٦.

[٢] محمد خليل بن علي بن محمد بن محمد مراد الحسيني، أبو الفضل: (١١٧٣ - ١٢٠٦هـ = ١٧٦٠ - ١٧٩١م). مؤرخ، مفتي الشام، ونقيب أشرافها. بخاري الأصل. ولد ونشأ في دمشق. وولي فتيا الحنفية سنة: (١١٩٢هـ)، ونقابة الأشراف سنة: ١٢٠٠هـ ووقع في سنة : ١٢٠٥هـ ما أوجب رحلته إلى حلب، فتوفي بها. أشهر كتبه (سلك الدرر في أعيان القرن الثاني عشر) و(عرف البشام فيمن ولي فتوى دمشق الشام) و (تحفة الدهر) وغيرهم. انظر سيرته وآثاره في: حلية البشر للبيطار، والتذكرة الكمالية للغزي، والجبرتي: ٢٣٣/٢، وإيضاح المكنون: ١٤/١، وروض البشر: ٨٧، وآداب اللغة:٢٩٦/٣، والأعلام:١١٨/٦.

[٣] هو الشيخ سيد محمد بن العارف بالله الشيخ أحمد الحسيني القادري قدس سره، وهو أول نقيب أشراف في الجزيرة الفراتية – محافظة الحسكة، ابن محمد بن خلف بن الأمير عبد العلي من ذرية الإمام إسماعيل بن الإمام جعفر الصادق (رضي الله عنه). (نقيب السادة الأشراف – وشيخ الطريقة العلية القادرية)في الجمهورية العربية السورية.

الأشراف في الجمهورية العربية السورية – محافظة الحسكة – عامودا – المولود عـــام: ١٩١٨م = ١٣٣٧هـــ أن المشايخ في صغره كانوا يمنعون من اللعب بالكرة للتســـلية لأن ذلك كان يعيد إلى الذاكرة أن بني أمية كانوا يفعلون ذلك برأس الحســين رضـــي الله عنه وهذا يدل على تكريم الشعب السوري للرأس الشريف للتجنب عن ما قد يســـيء إلى ذلك ولو من بعيد.

وقد عمل إمام الإسماعيلية الهنود ضريحا من فضة للمكان وقد جاء على البوابـــة ما نصه:الحمد الله الذي بتوفيقه تقرب إلى الله رب العالمين بعمل ضريح رأس الحســـين عليه السلام بجامع دمشق الشام الداعي إلى أهل البيت الفاطمي القائد جوهـــر محمـــد

ينحدر الشيخ سيد محمد الحسيني القادري من أسرة حسينية النسب من الأب ومن الأم وقد هاجرت عائلته من المدينة المنورة على مراحل عديدة إلى أن استقر بهم الحال في مدينة حران شمال مدينة الرقة الســـورية ومنـــها هاجروا إلى بلدة دارا وهي مدينة أثرية قديمة شمال مدينة عامودا وشرق مدينة ماردين ومنها هاجروا إلى عامودا نتيجة ظلم الأتراك تلتها هجرة أخرى إلى دمشق بسبب وطنيتهم وعدائهم للمحتل الفرنسي الـــذي قصـــف بالطائرات والمدافع مدينة عامودا وأحرقها بالكامل عام ١٩٣٧م. ولد الشيخ سيد محمد الحسيني القـــادري في بلدة دارا من أعمال مدينة ماردين العربية سنة: ١٩١٨م = ١٣٣٧هـــ.وذلك حسب بطاقته الشخصية.

أقول:أعتقد بأن مواليد الشيخ سيد محمد بحدود:١٩٠٨م=١٣٢٧هـــ.

درس في المدارس الشرعية وتلقى علوم الفقه لدى علماء مدينة عامودا، وحصل على إحدى وأربعين إجـــازة في الفقه والحديث والطرق الصوفية والأنساب من كبار علماء عصره أمثال:العارف بالله السيد محمد مكي الكتاني الحسني (رئيس رابطة علماء دمشق)، والعارف بالله السيد فريز الكيلاني الحسني (شيخ الطريقة العلية القادريـــة بحماه)، والعارف بالله السيد محمد العربي العزوزي الحسني (أمين فتوى بيروت)، والعارف بالله الســـيد عبـــد الكريم الكسزاني (شيخ الطريقة العلية القادرية الكسزانية في الموصل)، والعارف بالله السيد محمـــد الهـــاشمي التلمساني الحسني، ووالده وأضرابهم. كما حضر مع والده دروس المحدث الأكبر السيد الشيخ بـــدر الديـــن الحسني، وكان السيد الشيخ بدر الدين الحسني يدعو له كثيرا. أقول: ولنا ولله الحمد والمنة إجازة منـــه بهـــذه الإجازات. وفي عام ١٩٥٤م عين نقيب السادة الأشراف في محافظة الحسكة – عامودا.

بموجب مرسوم جمهوري رقم: ٧٤٣، تاريخ:١٩٥٤/٥/٧م. صدر عن الرئيس السوري هاشـــم الأتاســـي ورئيس الوزراء صبري العسلي والمفتي العام للجمهورية عبد الرؤوف الأسطواني.

وهو الوحيد حاليا من نقباء الأشراف الرسميين في سوريا أمد الله في عمره وألبسه الصحة والقوة والعافية آمين .

برهان الدين [1] سنة: ١٤١٤هـ. وعلى أعلى الضريح أبيات تكشف عن الولاء لآل البيت وقد تمكنت من قراءة ما يلي:

آه غريب محمد ... في كربلاء استشهد
في زمر الأعداء ... و الهفتاه يا حسينا
يا سيد الشهداء

يأتي بشبح نور ... قد كان لب الدهور
وبيت رب الطهور ... و الهفتاه يا حسينا
يا سيد الشهداء

هل مؤمن يتسلى ... أهل كهذه يا جلق
رأس الحسين معلى ... على السنان تجلى
لا لاوه كذكاء ... و الهفتاه يا حسينا
يا سيد الشهداء

وأظن أن هذه مقتطفات من القصيدة بعنوان: بركات عاشوراء من إنشاء إمام الإسماعيلية الراحل سيف الدين في رثاء الحسين رضي الله عنه وإن لم يذكر على القوس.

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[1] هو جوهر بن عبد الله الرومي، أبو الحسن: (٠٠٠ - ٣٨١هـ = ٠٠٠ - ٩٩٢م). القائد، باني مدينة القاهرة والجامع الأزهر كان من موالي المعز العبيدي (صاحب إفريقية) وسيره من القيروان إلى مصر، بعد موت كافور الإخشيدي، فدخلها سنة: ٣٥٨هـ. وأرسل الجيوش لفتح بلاد الشام وضمها إليها. ومكث بها حاكما مطلقا إلى أن قدم مولاه المعز سنة: ٣٦٢هـ فحل المعز محله، وصار هو من عظماء القواد في دولته ومد بعدها، إلى أن توفي، بالقاهرة. وكان كثير الإحسان، شجاعا، لم يبق بمصر شاعر إلا ورثاه. وكان بناؤه القاهرة سنة: ٣٥٨هـ وسماها المنصورية حتى قدم المعز فسماها القاهرة وفرغ من بناء الأزهر في رمضان سنة: ٣٦١هـ، ولعلي إبراهيم حسن تاريخ جوهر الصقلي قائد المعز لدين الله الفاطمي. انظر سيرته وآثاره في: وفيات الأعيان: ١١٨/١، والنجوم الزاهرة: ٢٨/٤، وابن عساكر: ٤١٦/٣، وخطط مبارك: ٤٥/٢، ومعجم البلدان: ١٩/٧، والأعلام: ١٤٨/٢.

(٤) - السيدة رقية رضي الله عنها [1]

وهي بنت الحسين رضي الله عنهما وكان عمرها حين وفاتها أربع سنوات ماتت في الخربة وهي المحلة التي أمر يزيد بن معاوية أن تحمل سبايا أهل البيت إليها بقرب قصره في الشمال الشرقي للمسجد الأموي حيث موضع رأس الحسين اليوم وذلك زيادة في الإهانة بأهل البيت النبوي.

والمعروف أن هذه الطفلة رأت في منامها أباها الحسين وأخبرت عمتها زينب بالمنام وشاع في تلك الليلة خبر الرؤيا على نساء أهل البيت من السبايا وبسبب هذه الرؤيا استمرن في البكاء والنياح بصوت واحد ولما عرف الحرس الأموي بالخبر بالويل والنحيب أمر يزيد بأن يأتوا برأس أبيها إليها في طشت مغطى ظنته أكلا ولما نظرت إلى رأس أبيها في الطشت ماتت في الحال ودفنت حيث ماتت.

وعلى المرقد قصيدة للشاعر العراقي مصطفى جمال الدين منها قوله:

في الشام مثوى أمية مرقد ... ينبيك كيف دم الشهادة يخلد

صرح من الإيمان زهو أمية ... وشموخ دولتها لديها يسجد

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[1] جامع السيدة رقية: كان هذا المسجد يسمى مسجد الرأس ويُقال إن رأس الحُسين فيه(ﷺ)، وقد دفن فيه أيضاً رأسُ الملك الكامل الأيوبي الذي قتله هولاكو سنة: ٦٥٨هـ . وقد جُدد هذا المسجد سنة: ١١٢٥هـ على يد الميرزا الكيلاني، ثم جدده الميرزا علي أصغر خان سنة: ١٣٢٣هـ الذي جاء من إيران، فاستقّر في أذهان الناس أن السيدة رقية هنا، وأن مسجدها يجب أن يُزار. فأما السيدة رقية فهي بنت الحسين ابن علي (ﷺ). أقول: لم يذكر أحد من المؤرخين أن للسيدة رقية قبراً في دمشق أو مسجداً أو مقاماً.

قال: العلامة الشيخ السيد محسن الأمين (رحمه الله) إنه ينسب إليها قبر بدمشق بمحلة العمارة، فقد علّق على الخبر بقوله: (والله أعلم بصحته). وفي بداية التسعينات بوشر بعمارته بشكل واسع، فجاء على طراز العمارة الإسلامية في إيران، ويتميز بالفن الزخرفي من الداخل والخارج، وفوق بوابته لوحة مؤرخة فيها: (هذا مقام السيدة رقية بنت الحُسين الشهيد بكربلاء).

انظر ذكره في: تاريخ مدينة دمشق لابن عساكر:٦٢/٢، والبداية والنهاية لابن كثير: ٢٢٢/٨، ومفاكهة الخلان لابن طولون:٣٥/١، ومشيدات دمشق ذوات الأضرحة للشهابي:٥٣٩-٥٤٤، ومعجم دمشق التاريخي للشهابي: ١٢٣/١، وذيل ثمار المقاصد لطلس:٢٢٩، وخطط دمشق للعلبي: ٣٣٤-٣٣٥.

رقدت به بنت الحسين فأوشكت ... حتى حجارة ركنه تتوقد

كانت سبية دولة تبنى على ... جثث الضحايا مجدها وتشيَّد

حتى إذا دالت تساقط فوقها ... بأس الحديد وقام المسجد

هيا استفيقي يا دمشق وأيقظي ... برماً على وحر القماحة يرقد

واربه كيف تزعزعت في عرمته ... تلك الدماء يضوع فيها المشهد

من راح (يعدل ميل بدر) أمسه ... فلت صوارمه ومال به الغد

ستظل عند جحيم دخولها ... تحتز أكباد الهدى وتعربد

ونظل مجدك (يا رقية) عبرة ... للظالمين على الزمان تحدد

تذكوا به الأذان وتزدهي ... بجلال معرفة النبي محمد

ويكاد من وهج التلاوة حجره ... يتدى ومن وضح الهدى تتوود

وعليه أسراب الملائك حوم ... وهموم أفئدة الموالى حشد

تزهوا على تاريخه بسمائها ... صرح على بنت الحسين ممدد

(٥) - جادة أهل البيت

وفي تربة [١] باب الصغير [٢] شرق مدينة دمشق توجد مـــزارات منســـوبة لآل البيت أخذني الدليل السوري وهو من شيعة دمشق.

وعرفني عليها وأبى أن يعرف نفسه إلا أنه من حي الأمين[٣]. وكـــانت هـــذه المنطقة لليهود وهاجروا منها إلى إسرائيل، ولهذه التربة مدخلان أحدهما مـــن بـــاب المصلى [٤] والآخر من حي الشاغور [٥] وقد أخذني من الجنوب وهو باب المصلـــى ولم يعرف لماذا سمي بذلك، والتربة مقبرة عامة مكتظة بالقبور المتلاصقة بحيث يصعب المرور فيما بينها.

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[١] مقبرة الباب الصغير: من أقدم وأكبر مقابر دمشق، خارج الباب الصغير، وفيها قبور كثيرة من آل البيـــت والصحابة والشهداء وكبار الأولياء والعلماء ومن تلاهم. وكانت بها قبور خلفاء بني أمية التي درسها القـــائد العباسي (عبد الله بن علي) سنة:١٣٢هـــ .

انظر ذكرها في: تاريخ مدينة دمشق لابن عساكر:٢/٨٠، والدارس للنعيمي: (الفـــهارس)، ومعـــالم دمشـــق التاريخية للإيبش والشهابي:٩٥، وخارطة دمشق القديمة للمنجد: (المجمع العلمي العربي).

[٢] الباب الصغير: من أبواب دمشق الأصلية السبعة التي اختطها اليونان الهيلينيون، وخصه اليونان السلوقيون والرومان لكوكب المريخ الذي يمثل عندهم (مارس إله الحرب).

وأطلق عليه بعد الفتح الإسلامي لدمشق سنة:١٤هـــ اسم الصغير لكونه أصغر أبواب المدينـــة، وفي العـــهد الأيوبي قام الملك المعظم عيسى بتجديده سنة:٦٢٣هـــ .من أسمائه الأخرى:الباب القبلي، وباب الحديد.

انظر ذكره في: تاريخ مدينة دمشق لابن عساكر: ١/ الفهارس ، ٢/١٨٥، والبداية والنهاية لابن كثير: ١٤/ ٢٧٩، ومعالم دمشق التاريخية للإيبش والشهابي:٥٠ ، وأبواب دمشق للشهابي : ١٣٥.

[٣] حارة اليهود : كانت داخل باب كيسان، في جادة الخراب ، واسمها اليوم (حي الأمين) .

[٤] باب المصلى: من أحياء الميدان التحتاني، بين حي السويقة وساحة باب المصلى. تنسب التسمية لجـــامع المصلى أو (مصلي العيدين).انظر ذكره في: الدارس للنعيمي: ٢/٤١٩، ومعالم دمشـــق التاريخيـــة للإيـــش والشهابي :٦٢، وأبواب دمشق للشهابي: ٣١٧.

[٥] حي الشاغور: حي كبير لا يزال داخل وخارج السور الجنوبي لمدينة دمشق. وينقسم إلى الشاغور الـــبراني وهو الواقع خارج الباب الصغير، والشاغور الجواني داخل الباب.

انظر ذكره في: معالم دمشق التاريخية للإيبش والشهابي:٣٦٢.

وسألته عن إمكانية دفن الموتى فقال: إن كل قبر يكلف حوالي ٥٠٠٠ ليرة سورية وذلك بعد الحصول على السماح الذي لا يتيسر إلا بجهود شاقة من الجهات المختصة.

ولم أجد من أهالي سوريا من يزور هذه المنطقة سوى الشيعة السوريين والزوار الوافدين من إيران والخليج وإفريقيا.

وبالرغم من كثرة القبور وتلاصق بعضها ببعض يكاد الزائر يميز مزارات أهل البيت حيث أن كثيرا من الباعة يجلسون على الطرق المؤدية إليها لبيع الهدايا التي يرغب إليها الزوار من سجاد وحجاب ومسابح وما شابه، والطريق إليها سماطان يظهر أن الشرطة المحلية تلاحق هؤلاء الباعة الفقراء لسبب لا أعرفه فما يكاد يظهر وجه يتوسم الباعة أنه من الشرطة فيختفي كل المعروضات برمشة عين وعندما يطمئن لعدم وجودهم تنشر في لحظة أخرى فكيف جمعوها ثم من أين نشروها؟ الله أعلم بذلك.

وقد أعطاني الدليل قصاصة باسم متولي مقامات أهل البيت السيد وائل محمد سليم مرتضى هذا نصها:

أسماء شهداء كربلاء[1]

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[1] ذكر بعض المؤرخين أسماء شهداء كربلاء الذين أتى بهم يزيد إلى دمشق ووضعهم مقدار ثلاث ساعات عند باب الفراديس ثم أمر بدفنهم.وقد ذكرهم عارف بك المارديني والي دمشق لما تم ترميم وتجديد قبور آل البيت بمساعي السيد سليم مرتضى قوله:

قف بالمقام تأدبا ... وارفع أكفك بالدعا
هذا ضريح السادة الشـ ... ـهداء من آل العبا
فرؤوس ستة عشرة ... منهم دفين بذي الحبا
حملت إلى الفيحاء من ... أرض الوقيعة كربلا
مع رأس سيدنا الحسـ ... ـين بن النبي المجتبى
وأتت دمشقا من نجيـ ... ـن بوقعة الحرا فلا
فأقمن فيها مدة ... حتى انتقلنا إلى البقاء
كانت قبورهم ثبوت ... جهلا بهم تحت الثرى
حق أتاح الله للفيحـ ... ـاء وال ذي ولا

عبد الله بن الحسين، وأبو بكر بن علي، ومسلم بن محمد، وعبد الله بن عون، وجعفر بن عقيل، وحبيب بن مظاهر، وعلي بن الحسين الأكبر، وعمر بن علي، وجعفر بن علي، عثمان بن علي، وعبد الله بن عقيل، والحر الرياحي، والعباس بن علي، وعبد الله بن علي، ومحمد بن علي، وقاسم بن الحسن.

فـــاهتم في إنشـــائها ... شـــكري ونـــاظم ابتـــدا

بدلالـــة الغـــر الكـــرا ... م سيـــود آل المرتضـــى

شـــكر الإلـــه صنيعـــهم ... وأثـــابهم خـــير الجـــزا

ولقـــد أتيـــت مكمـــلا ... للـــمعي حقـــا والبنـــا

تمـــت بحمـــد الله هـــا ... تيـــك القـــاب كمـــا تـــرى

يـــا زائـــرا آل النـــبي ... ابشـــر فقـــد نلـــت المـــنى

أرخ بحســـن الفـــوز في ... أعـــلا الجنـــان لـــك ارتقـــا

انظر ذكرهم في : منتخبات التواريخ لدمشق، تأليف محمد أديب تقي الدين الحصني، الباب الخامس ذكر من دفن بدمشق من آل بيت النبوة ص:٤٣٥.ومشاهد مزارات ومقامات آل البيت (ع) في سورية، تأليف هاشم عثمان، ص:٤١-٤٢، ومزارات أهل البيت وتاريخها، تأليف محمد حسين الحسيني الجلالي، ص:٢٢٦-٢٢٨.

أسماء مقامات أهل بيت الرسول عليهم السلام في تربة باب الصغير بدمشق

السيدة سكينة [1] بنت الإمام الحسين (عليهما السلام).

والسيدة زينب الصغرى الملقبة بأم كلثوم بنت الإمام علي بن أبي طالب (عليهما السلام).

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[1] السيدة سكينة: بنت الحسين بن علي بن أبي طالب(رضي الله عنهم)(٠٠٠ - ١١٧هـ = ٠٠٠ - ٧٣٥م).
نبيلة شاعرة كريمة، من أجمل النساء وأطيبهن نفسا. كانت سيدة نساء عصرها، تجالس الأجلة من قريش، وتجمع إليها الشعراء فيجلسون بحيث تراهم ولا يرونها، وتسمع كلامهم فتفاضل بينهم وتناقشهم وتجيزهم.
دخلت على هشام (الخليفة) وسألته عمامته ومطرفه ومنطقته، فأعطاها ذلك. وقال أحد معاصريها: أتيتها وإذا ببابها جرير والفرزدق وجميل وكثير، فأمرت لكل واحد بألف درهم. تزوجها مصعب بن الزبير، وقتل، فتزوجها عبد الله بن عثمان بن عبد الله، فمات عنها، وتزوجها زيد بن عمرو بن عثمان بن عفان، فأمره سليمان بن عبد الملك بطلاقها، تشاؤما من موت أزواجها، ففعل. أخبارها كثيرة. وكانت إقامتها ووفاتها بالمدينة. وكانت أجمل الناس شعرا، تصفف جمتها تصفيفا لم ير أحسن منه، و(الطرة السكينية) منسوبة إليها.
انظر سيرتها في: طبقات ابن سعد: ٣٤٨/٨، وخطط مبارك: ٦٠/٢، والدر المنثور: ٢٤٤، ومصارع العشاق: ٢٧٢، والأعلام: ١٠٦/٣، ووفيات الأعيان: ٢١١/١ وفيه: قيل اسمها آمنة، وقيل أمينة، وقيل أميمة، وسكينة لقب لقبتها به أمها الرباب ابنة امرئ القيس بن عدي، ونسب قريش: ٥٩ . وقال أحد معاصريها: أتيتها وإذا ببابها جرير والفرزدق وجميل وكثير، فأمرت لكل واحد بألف درهم. تزوجها مصعب بن الزبير، وقتل، فتزوجها عبد الله بن عثمان بن عبد الله، فمات عنها، وتزوجها زيد بن عمرو بن عثمان بن عفان، فأمره سليمان بن عبد الملك بطلاقها، تشاؤما من موت أزواجها، ففعل. أخبارها كثيرة. وكانت إقامتها ووفاتها بالمدينة. وكانت أجمل الناس شعرا، تصفف جمتها تصفيفا لم ير أحسن منه، و((الطرة السكينية)) منسوبة إليها.
انظر سيرتها في: طبقات ابن سعد: ٣٤٨/٨، وخطط مبارك: ٦٠/٢، والدر المنثور: ٢٤٤، ومصارع العشاق: ٢٧٢، والأعلام: ١٠٦/٣، ووفيات الأعيان: ٢١١/١ وفيه: قيل اسمها آمنة، وقيل أمينة، وقيل أميمة، وسكينة لقب لقبتها به أمها الرباب ابنة امرئ القيس بن عدي، ونسب قريش: ٥٩ .

والسيد عبد الله [1] بن الإمام زين العابدين علي [2] بن الحسين (عليهم السلام).
(متولي مقامات أهل البيت السيد وائل محمد سليم مرتضى).

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[1] لم أهتد إلى سيرته وآثاره في الكتب المعتمدة لدي.

[2] السيد الإمام علي بن الحسين بن علي بن أبي طالب، الهاشمي القرشي، أبو الحسن، الملقب بـ زين العابدين : (٣٨- ٩٤ هـ = ٦٥٨ - ٧١٢ م) : رابع الأئمة الاثني عشر عند الإمامية، وأحد من كان يضرب بهم المثل في الحلم والورع. يقال له: (علي الأصغر) للتمييز بينه وبين أخيه (علي الأكبر).

مولده ووفاته بالمدينة المنورة. أمه:(شاه زنان) بنت كسرى ملك الفرس، وسماها أمير المؤمنين علي بن أبي طالب (عليه السلام) (مريم) وقيل (فاطمة)، كنيته أبو محمد، وأشهر زوجاته فاطمة بنت الإمام الحسن (عليه السلام).

كان شاهد عيان في المذبحة التي تعرض لها أباه وإخوته وعماته، وأبناء عمومته، وأصحابهم من شيعتهم، وكان أسمر رقيقا قصيرا مريضا، ومرضه شفع له من القتل، فاقتيد من كربلاء إلى الكوفة مع السبايا والأطفال، ورأس أبيه ورؤوس ثلاث وسبعين من آل بيت النبوة وأصحابهم إلى يزيد بدمشق وبرفقتهم عمته السيدة زينب بنت علي بن أبي طالب (عليها السلام). كان إذا توضأ للصلاة يصفر لونه، فقيل له: ما هذا الذي يعتريك عند الوضوء ؟ فيقول: أما تردن بين يدي من أقف، وكان يصلي في اليوم والليلة ألف ركعة، لذا لقب:(زين العابدين) و(سيد الساجدين)و(سيد العابدين) و(ذو الثفنات) و(السجاد) لكثرة سجوده، والأول أشهرها. وكان يتصدق سرا، وكان يقول (عليه السلام): صدقة السر تطفئ غضب الرب). أحصي بعد موته عدد من كان يقوتهم سرا، فكانوا نحو مئة بيت. قال بعض أهل المدينة: ما فقدنا صدقة السر إلا بعد موت زين العابدين.

ومن أشهر أدعيته الشهيرة للتفريج الكروب:

اللهم احرسني بعينك التي لا تنام ۞ واكنفني بركنك الذي لا يضام ۞ وارحمني بقدرتك علي لا أهلك وأنت رجائي فكم من نعمة أنعمت بها علي قل لك عندها شكري وكم من بلية ابتليتني بها قل لك عندها صبري فيا من قل له عند نعمته شكري فلم يحرمني ويا من قل عند بليته صبري فلم يخذلني ويا من رآني على الخطايا فلم يفضحني أسألك أن تصلي على محمد وعلى آل محمد كما صليت وباركت ورحمت على إبراهيم إنك حميد مجيد ۞ اللهم أعني على ديني بالدنيا وعلى آخرتي بالتقوى واحفظني فيما غبت عنه ولا تكلني إلى نفسي فيما حضرته يا من لا تضره الذنوب ولا تنقصه المغفرة هب لي مالا يضرك واغفر لي مالا ينقصك ۞ اللهم إني أسألك أن تجعل لي فرجا قريبا وصبرا جميلا وأسألك العافية من كل بلية وأسألك دوام عافيتك وأسألك الغنى عن الناس وأسألك السلامة من كل سوء ولا حول ولا قوة إلا بالله العلي العظيم .

أقول: ولنا ولله الحمد والمنة إجازة بهذا الدعاء .

من آثاره : (الصحيفة السماوية) و (رسالة في الحقوق).

وكان نقش خاتمه: (وما توفيقي إلا بالله).

وحكي لما حج هشام بن عبد الملك، في حياة أبيه دخل إلى الطواف وجهد أن يستلم الحجر الأسود، فلم يصل إليه لكثرة ازدحام الناس عليه، فنصب له منبر إلى جانب زمزم وجلس عليه ينظر إلى الناس وحوله جماعة من أعيان أهل الشام، فبينما هو كذلك إذ أقبل زين العابدين يريد الطواف، فلم انتهى إلى الحجر تنحى له الناس حتى استلمه!!!.

فقال رجل من أهل الشام لهشام: من هذا الذي هابه الناس هذه الهيبة؟ فقال:

هشام لا أعرف! مخافة أن يرغب فيه أهل الشام ! – وكان الفرزدق حاضرا –فقال: لكني أنا أعرفه، فقال الشامي: من هو يا أبا فراس ؟ فقال:

يا سائلي أين حل الجود والكرم ... عندي بيان إذا طلابه قدموا

إذا أتاني فوق يستامني خبرا ... فأن فضل علمي ليس ينكتم

هذا الذي تعرف البطحاء وطأته ... والبيت يعرفه والحل والحرم

هذا ابن خير عباد الله كلهم ... هذا التقي النقي الطاهر العلم

إلى آخر القصيدة ، قال: فغضب هشام وأمر بحبس الفرزدق بـ (عسفان) بين مكة والمدينة فبلغ ذلك علي ابن الحسين (عليه السلام) فبعث إلى الفرزدق باثني عشر ألف درهم .

وقال: اعذرنا يا أبا فراس فلو كان عندنا أكثر من هذا لوصلناك. فردها الفرزدق وقال: يا ابن رسول الله ما قلت الذي قلت إلا غضبا لله ولرسوله وما كنت لآخذ عليه شيئا. فقال له علي زين العابدين : شكر الله لك ذلك إلا أنا أهل بيت إذا أنفذنا شيئا لم نعد فيه. فقبلها الفرزدق منه وجعل يهجو هشاما وهو في الحبس حتى شفعوا فيه وأخرجوه.

أولاده (عليه السلام) هم: الإمام محمد الباقر، عبد الله الباهر، الحسن، الحسين، زيد الشهيد، عمر الأشرف، الحسين الأصغر، عبد الرحمن، سليمان، علي الأصغر، محمد الأصغر، خديجة، أم كلثوم، فاطمة، علية.

والعقب في أولاده الستة وهم: محمد الباقر وعبد الله الباهر وزيد الشهيد وعمر الأشرف والحسين الأصغر وعلي الأصغر.

انظر سيرته وآثاره في: وفيات الأعيان: ٣٢٠/١، وصفة الصفوة:٥٢/٢، وذيل المذيل:٨٨، وحلية الأولياء: ١٣٣/٣، وطبقات ابن سعد: ١٥٦/٥، واليعقوبي: ٤٥/٣، وسير أعلام النبلاء:٣٨٦/٤، ونزهة الجليس:١٥/٢، ومنهاج السنة: ١١٣/٢و١١٤و١٢٣، وابن الوردي: ١٨٠/١، والنجوم الزاهرة: ٢٢٩/١، والبداية والنهاية: ١٠٣/٩، ومروج الذهب: ١٢٣/٢، والأعلام: ٢٧٧/٤، وأخبار الدول وآثار الأول:٣٢٧/١–٣٣٠، والتبيين في أنساب القرشيين: ١٣١–١٣٢، ونور الأبصار: ٢١٠–٢٣٠، والنسخ الشبيكي من شجرة أراك آل الشويكي:ت/٥.

٦- رؤوس شهداء كربلاء
الستة عشر عليهم السلام

وقد جاء وصف عام لمزارات أهل البيت في تربة باب الصغير في كتاب الروضة البهية في فضائل دمشق المحمية تأليف محمد عز الدين بن حسين عربي كاتبي الصيادي الرفاعي الحسيني الدمشقي [1].

ت: ١٣٥١هـ تحقيق صلاح الدين خليل الموصلي طبعة دمشق سنة: ١٤٢١هـ

بما نصه:

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[1] هو محمد بن حسين بن إسماعيل بن أحمد، عز الدين عربي كاتبي، الصيادي الرفاعي الحسيني النسب، دمشقي المولد والوفاة: (١٢٧٠ - ١٣٥١هـ = ١٨٥٤ - ١٩٣٢٩م). شيخ الطريقة الرفاعية، من علماء دمشق وأشرافهم، كان من أهل العلم والتقوى، آمرا بالمعروف ناهيا عن المنكر، نافذ الكلمة مهابا عند الحكام ومن دونهم، وللناس فيه اعتقاد زائد، يصوم يوما ويفطر يوما، وكانت له مكاشفات وكرامات اشتهرت لدى أبناء عصره حج إلى بيت الله مرارا، وقابل السلطان عبد الحميد وحصل منه على كتاب همايوني بإعفائه هو وذريته من الخدمة العسكرية. نسبته عربي كاتبي صفة لحرفة رؤساء الدواوين الذين كانوا يكتبون بالعربية في العهد العثماني. ومن تصانيفه ومؤلفاته: كتاب (الروضة البهية في فضائل دمشق المحمية) الذي طبعه ونشره سنة: ١٣٣٠هـ = ١٩١٢م .ونسخ بخطه الحسن نسخة من القرآن الكريم وعدة مشجرات لنسبهم، والعديد من الرسوم الطبغرافية والفلكية في علوم الهيئة والنجوم والأوفاق والطوالع والهندسة والفلك وعلم النفس والفرائض وعلم الفراسة وعلم الشمس وعلم الأنساب.

انظر سيرته وآثاره في: معجم المؤرخين الدمشقيين ص: ٣٩٦، ومعجم المؤلفين: ٢٩٠/١٠، والمؤرخون الدمشقيون في العهد العثماني ص: ٩٨، وفهرس دار الكتب المصرية: ١٥٠/٨-١٥١، ومجلة المقتبس: ٧٨١/٧-٧٨٢، وخطط دمشق: ص:٢١و٤٦٤، وأعلام دمشق في القرن ١٤ هجري: ص: ٢٨٧، وفهرس المؤلفين بدار الكتب الوطنية الظاهرية بدمشق.

فائدة

قال الهروي [1] في كتابه:(الزيارات):(مسجد النارنج) [2]، بباب الصغير، به (حجر مشقوق) وله حكاية مع الإمام علي بن أبي طالب وكرم الله وجهه.

ويقال: أنه في مقبرة باب الصغير ثلاث من أزواج النبي [3] عليه الصلاة

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[1] هو علي بن أبي بكر بن علي الهروي: رحالة، مؤرخ. أصله من هراة، مولده بالموصل. طاف البلاد، وسبر الآثار، وسلك القفار، وطاف البحار والديار، فلم ير رفيقا صادقا ولا صديقا موافقا. قال: (من قرأ الخط فلا يغتر بأحد قط). توفي بحلب سنة: (٦١١هـ = ١٢١٥م). انظر سيرته وآثاره في: وفيات الأعيان: ٣٤٦/١، وابن الوردي: ١٣٢/٢، ومُرّ الذهب: ٢٩٣/٢، والأعلام: ٢٦٦/٤.

[2] مشهد ومسجد النارنج ويقال له مسجد الحجر: بني سنة: ٧٠٤هـ في مكان شجرة نارنج التي في مسجد النارنجة جوار باب المصلى، قطعها ابن تيمية وكان يزورها الناس وينذرون لها النذور ولهم فيها اعتقاد، فمحا ذلك الأثر وبقي المصلى. ويقع بميدان الحصى، شرقي باب المصلى، وغربي سوق الغنم والمسلخ القديم وتربة الباب الصغير، جدده الشيخ أحمد شهاب الدين بن عبد الرحيم بن حسن الحصري التلعفري الأصل، الدمشقي الميداني الشافعي، الشهير بابن المحبوب القيباني (٨٤١-٩١٢هـ = ١٤٣٧-١٥٠٦م). أنشئ هذا الجامع على مشهد بئر في قعره حجر رحى شق على شكل (Z) فاشتهر بمشهد ومسجد الحجر.

انظر: منتخبات التواريخ للحصني: ٥٢٤/٢، وكتاب الزيارات للعدوي: ص: ٢٣، وتاريخ ابن عساكر: ١٩٦/٢، ورحلة ابن جبير. وانظر سيرة ابن محبوب في: الضوء اللامع: ٣٣٦/١، ومفاكهة الخلان: ٣/٢، وتاريخ البصروي: ص: ٩٨و١٥٢و١٥٤و٢٢٤، والكواكب السائرة: ٢٨٦/١و٤١٣، ولطف السمر: ص: ٢٤٦و٢٤٧و٤٠٨، وثمار المقاصد: ص: ١٢٨، ومتعة الأذهان: الترجمة (٥٤).

[3] يوجد في تربة الباب الصغير ثلاث أضرحة لزوجات النبي (ﷺ) وهن (ﷺ):

١ - السيدة حفصة بنت أمير المؤمنين عمر بن الخطاب (ﷺ): صحابية. ولدت بمكة المكرمة سنة: (١٨ ق هـ = ٦٠٤م) قيل: ماتت بدمشق، والصحيح أنها ماتت ودفنت بالمدينة المنورة سنة: (٤٥هـ = ٦٦٥م). لها في كتب الحديث (٦٠) حديثا. انظر سيرتها في: طبقات ابن سعد: ٥٦/٨، والأعلام: ٢٦٤/٢-٢٦٥.

٢ - السيدة رملة بنت أبي سفيان صخر بن حرب بن أمية، أم حبيبة، رضي الله عنها: صحابية. ولدت بمكة المكرمة سنة: (٢٥ ق هـ = ٥٩٦م) وتوفيت في المدينة المنورة سنة: (٤٤هـ = ٦٦٤م). لها في كتب الحديث (٦٥) حديثا. انظر سيرتها في: طبقات ابن سعد: ٦٨/٨، والأعلام: ٣٣/٣.

والسلام، وفضة [1] جارية السيدة فاطمة عليها السلام، وسهيل بن الحنظلية [2].

وأم الحسن [3] بنت حمزة [4] بن الإمام جعفر الصادق [5] عليهم السلام.

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٣ – السيدة هند بنت سهيل أبي أمية، القرشية المخزومية، أم سلمة رضي الله عنها: صحابية. ولدت بمكة المكرمة سنة: (٢٨ ق هـ = ٥٩٩م) وتوفيت بالمدينة المنورة سنة: (٦٢هـ = ٦٨١م). لها في كتب الحديث (٣٧٨) حديثا. انظر سيرتها في: طبقات ابن سعد: ١٧٠/٨، والأعلام: ٩٨/٨.

[1] فضة: جارية السيدة البتول فاطمة الزهراء رضي الله تعالى عنها .

لم تذكر المصادر التاريخية الإسلامية ولا غيرها شيئا عنها.

[2] سهل: وهو سهم بن حنظلة بن جاوان بن خويلد، من بني غني بن أعصر: فارس شاعر، من أهل دمشق . أدرك الجاهلية، وعاش في الإسلام إلى أيام عبد الملك بن مروان. توفي بدمشق نحو سنة: (٧٠ هـ = ٦٩٠م). انظر سيرته في: الإصابة: الترجمة (٣٧٠٣)، وخزانة البغدادي: ١٢٤/٤، والأعلام: ١٤٤/٣.

[3] أم الحسن: بنت حمزة بن جعفر الصادق بن محمد الباقر بن علي زين العابدين السجاد بن أبي عبد الله الحسين السبط الشهيد بن علي بن أبي طالب (رضي الله عنهم):الهاشمية القرشية. لم أعثر على شيئا من آثارها وأخبارها في الكتب المعتمدة لدي.

[4] حمزة: بن جعفر الصادق بن محمد الباقر بن علي زين العابدين السجاد بن أبي عبد الله الحسين السبط الشهيد بن علي بن أبي طالب (رضي الله عنهم):الهاشمي القرشي. لم أعثر على شيئا من آثاره في الكتب المعتمدة لدي.

[5] هو الإمام جعفر بن محمد الباقر بن علي زين العابدين بن الحسين بن علي بن أبي طالب، الهاشمي القرشي، (رضي الله عنه) أبو عبد الله: (٨٠– ١٤٨ هـ = ٦٩٩ – ٧٦٥ م)، الملقب بالصادق، لأنه لم يعرف الكذب في حياته قط، شيخ بني هاشم ، سادس الأئمة الاثني عشر عند الإمامية. مولده ووفاته بالمدينة المنورة.

أمه: (أم فروة) بنت القاسم بن محمد بن الخليفة أبو بكر الصديق (رضي الله عنه) ، وأمها أسماء بنت عبد الرحمن بن الخليفة أبو بكر الصديق (رضي الله عنه)، ولهذا كان يقول: (لقد ولدني أبا بكر مرتين). ألقابه: الصادق، الفاضل، الطاهر، القائم، الكامل، الصابر، وأولها أشهرها. كان أعلم أولاد رسول الله (صلى الله عليه وسلم) في زمانه بالاتفاق، وأنبههم ذكرا، وأعلاهم قدرا، وأعظمهم مقاما عند الخاصة والعامة، ولم ينقل عن أحد من سائر العلوم ما نقل عنه. وإن أصحاب الحديث قد جمعوا أسماء الرواة عنه من الثقات على اختلافهم في المقالات فكانوا أربعة آلاف رجل. وكان من أجلاء الكاتبين، وله منزلة رفيعة في العلم، وممن أخذ عنه الإمامان الكبيران: أبي حنيفة النعمان: (٨٠ – ١٥٠ هـ) ومالك بن أنس الأصبحي: (٩٣ – ١٧٩ هـ). وإليه ينسب المذهب الجعفري عند الإمامية. ومن أقواله رضي الله تعالى عنه: نحن تراجمة وحي الله، وخزانة علم الله، نحن قوم معصومون، أمر الله بطاعتنا ونهى عن معصيتنا، نحن الحجة البالغة على من دون السماء وفوق الأرض. وكان يقول:علمنا غابر

وعلي بن عبد الله بن العباس، وسليمان بن علي بن عبد الله بن العباس وزوجته أم الحسن بنت جعفر بن الحسن بن الحسين بن السيدة فاطمة الزهراء رضي الله عنهم،

ومزبور ونكت في القلوب،ونقر في الأسماع، إن عندنا: (الجفر الأحمر والجفر الأبيض، ومصحف فاطمة عليها السلام) وإن عندنا الجامعة فيها جميع ما تحتاجون إليه. فسئل عن تفسير كلامه رضي الله عنه فقال:

أما(الغابر) فالعلم بما يكون،وأما (المزبور) فالعلم بما كان، وأما(النكت في القلوب) فهو الإلهام، وأما (النقر في الأسماع) فحديث الملائكة عليهم السلام، نسمع كلامهم ولا نرى شخصهم. وأما (الجفر الأحمر) فوعاء فيه سلاح رسول الله (ﷺ)، ولن يخرج حتى يقوم قائمنا أهل البيت. وأما (الجفر الأبيض) فوعاء فيه (توراة موسى، وإنجيل عيسى، وزبور داوود عليهم السلام وكتب الله المنزلة). وأما(مصحف فاطمة عليها السلام) ففيه ما يكون من حادث وأسماء كل من يملك إلى أن تقوم الساعة. وأما(الجامعة) فكتاب طوله سبعون ذراعا، أملاه رسول الله (ﷺ) وخطه الإمام علي بن أبي طالب كرم الله وجهه بيده. وكان رضي الله تعالى عنه يقول:حديثي حديث أبي، وحديث أبي حديث جدي، وحديث جدي حديث علي بن أبي طالب أمير المؤمنين،وحديث رسول الله (ﷺ) حديث الله تعالى عز وجل ...

له أخبار مع خلفاء بني العباس وكان جريئا عليهم صداعا بالحق.

من آثاره: (رسائل) مجموعة في كتاب ورد ذكرها في:كشف الظنون، يقال إن جابر بن حيان: (المتوفى سنة: ٢٠٠هـ=٨١٥ م) قام بجمعها. وكان رضي الله عنه معتدل القامة، آدم اللون.

نقش خاتمة:(ما شاء الله لا قوة إلا بالله،أستغفر الله).

أولاده (رضي الله عنهم): موسى الكاظم، وإسماعيل، ومحمد، وعلي، وعبد الله، وإسحاق، وأم فروة).

انظر سيرته وآثاره في:تاريخ البخاري:١٩٨/٢، ونزهة الجليس:٣٥/٢، وأخبار الدول وآثار الأول:٣٣٤/١-٣٣٦، والجمع ص:٧٠، واليعقوبي:١١٥/٣، وصفة الصفوة:٩٤/٢، وتذكرة الحفاظ:١٦٦/١، و أعلام الورى للطبري ص:٣١٣-٣٣٥، ونور الأبصار في مواليد الأئمة الأطهار ص:٢٦٠-٢٦٧، والفصول المهمة في معرفة أحوال الأئمة ص:٢١٩-٢٢٧، وقاموس الأعلام:١٢٦/٢، وميزان الاعتدال:٤١٤/١-٤١٥، والتاريخ الصغير:٩١/٢، ومشاهد علماء الأمصار:١٢٧، والكامل في التاريخ ١٢٧/٥، وتاريخ الإسلام(حوادث سنوات:١٤١-١٦٠)، وشذرات الذهب:٢٢٠/١، وحلية الأولياء:١٩٢/٣، ونثر الدر :١/ ٣٥١، ووفيات الأعيان:٣٢٧/١، والوافي بالوفيات:١١/ ١٢٦، وسير أعلام النبلاء ٢٥٢/٦، والإرشاد ص:٢٧٠-٢٨٤، والتبيين في أنساب القرشيين ص:١٣٣، والنجوم الزاهرة:٨/٢، والنسخ الشبيكي من شجرة أراك آل الشويكي: ت /٧ .

وخديجة بنت زين العابدين رضي الله عنهما، وهؤلاء في تربة واحدة، وقبر سكينة بنت الحسين وقبر محمد بن عمر بن علي بن أبي طالب رضي الله تعالى عنهم أجمعين.

وفيها كثير من الأولياء والعلماء والصالحين لم يعلموا لما قيل: أن مقبرة باب الصغير حرثت وزرعت بعد مائة سنة، فلذلك لا تعرف القبور فيها والله سبحانه وتعالى أعلم.

قال صاحب كتاب (محاسن الشام) [1]: قبر السيدة زينب بنت الإمام علي رضي الله عنه في مقبرة باب الصغير وقبر سكينة في تربة القلندرية [2] داخل القبة.

وقبر السيدة فاطمة بنت علي رضي الله عنها أيضا معروف في مقبرة باب الصغير، عليه بناء وجلالة وهيبة معروف ويزار. والله أعلم.

(الصفحات ٢٤٦و٢٤٧). من كتاب الروضة البهية في فضائل دمشق المحمية.

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[1] هو عبد الله بن محمد بن أحمد: تقي الدين البدري، المصري، الدمشقي، الشافعي، الوفائي(أبو البقاء): أديب، مؤرخ، شاعر، ولد بدمشق سنة: (٨٤٧ هـ = ١٤٤٣م) سكن القاهرة ومكة والمدينة والشام وعمل بالتجارة ومات بغزة سنة: (٨٩٤ هـ =١٤٨٩م)له مؤلفات كثيرة.انظر سيرته وآثاره في: معجم المؤلفين:٢/٢٧٤-٢٧٥، وفهرست الخديوية: ١٦٥/٥، وكشف الظنون: ١٩٤١/٢.

٢ التربة القلندرية الدركزينية: تنسب إلى الشيخ محمد بن يونس الساوجي: قدم دمشق وسكن قاسيون، ثم عزف عن الدنيا وزهد فيها، وأقام بتربة الباب الصغير، ثم حلق شعر رأسه ولحيته وحاجبيه، فراق حاله لبعضهم فتبعوه واشتهر أمره وبعد صيته، وأنشأ هذه الزاوية عند قبر السيدة سكينة بنت الإمام الحسين شهيد كربلاء، وذلك سنة: (٦١٦هـ -١٢١٩م) ثم سافر إلى دمياط، فانطلى أمره على أهلها فاتبعوه وتوفي سنة: (٦٣٠هـ = ١٢٣٢م) وخلفه في زعامة القلندرية بدمشق صديقه وتلميذه جلال الدين الدركزيني وهما عرفت الطائفة وحاربهم الملك الأشرف موسى الأيوبي لتشبههم بالمجوس ولتعاطيهم الحشيش المخدر.

انظر عنهم في: إعلام الورى: ص:٣٩، والبداية والنهاية:١٣/١٩٦، والدارس: ٢/٢٠٩-٢١٢، ومنادمة الأطلال:ص:٣١٠، والوافي بالوفيات:٥/٢٩٢، وخطط دمشق: ص:٢٤٦.

(٧) _ رؤوس الشهداء [١]

وفي الجانب الشرقي من جادة أهل البيت موضع يعرف رؤوس الشهداء ومقام السبايا حيث في هذا المشهد وضعت الرؤوس ثم دفن بعضها ومن الثابت تاريخيا أن الشهداء في كربلاء كان عددهم ٧٣ شهيدا وأن بعد مقتل الحسين رضي الله عنه في ١٠ محرم ٦٠هـ. قطعت الرؤوس عن الأجساد كما كانت عادة الفاتحين وحملت الرؤوس إلى دمشق للخليفة الأموي يزيد بن معاوية في دمشق بصحبة سبايا أهل البيت فكانت الرؤوس معهم أينما حلوا وارتحلوا وهناك خلاف في مصير الرؤوس بأنها حملت إلى البلدان لإيجاد حالة الرعب أو أنها أعيدت مع السبايا إلى كربلاء.

ومن الطبيعي أن تكون الرؤوس قد بقيت مع السبايا حينما حلوا في الشام ولعل المكان موضع وضع الرؤوس ما دام السبايا في دمشق أو مدفنها كلها أو بعضها وعلى الضريح الفضي توجد أسماء الشهداء بأجمعهم والضريح مصنوع من قبل إمام البهرة الإسماعيلية وعلى البوابة ما نصه:

الحمد الله الذي بتوفيقه تقرب إلى الله رب العالمين بعمل ضريح رؤوس الشهداء عليهم السلام الذين استشهدوا مع الإمام الحسين المستضام صلوات الله عليه الداعي إلى أهل البيت الفاطمي القائد جوهر محمد برهان الدين [٢] سنة: ١٤١٤هـ.

وبجانب مقام رؤوس الشهداء مصلى الإمام زين العابدين رضي الله عنه في قبة مربعة بجانبها مسجد له محراب يقال أن الإمام زين العابدين صلى فيه كما أن هناك بئر مغطى ينسب إلى عهد الإمام زين العابدين.

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[١] شيد هذا المقام بمساعي السيد سليم أفندي بن السيد حسين مرتضى الحسيني قائم مقام مراقد آل البيت عليهم السلام، في شوال سنة: ١٣٣٠هـ، وذلك بأمر من السلطان عبد الحميد.

[٢] هو جوهر بن عبد الله الرومي، أبو الحسن: (٠٠٠ - ٣٨١هـ = ٠٠٠ - ٩٩٢م).
القائد، باني مدينة القاهرة والجامع الأزهر سبق التعريف به.

(٨) - سكينة بنت الحسين [١]
وزينب بنت علي [٢] المكناة بأم كلثوم
رضي الله عنهم

والقبران متقابلان وكل منهما في ظابقين على خلاف القبور الأخرى التي رأيتها في الشام. والطابق العلوي يوازي الطابق السفلي تماما.

وعلى قبر السيدة سكينة لوح قديم مصنوع من الخشب في ثلاثة أمتار ونصف مكتوب عليه بالخط الكوفي الله لا إله إلا الله هو الحي القيوم إلى آخر آية الكرسي، ثم ما نصه:

هذا عمل محمد بن أحمد بن عبد الله رحمه الله، هذا قبر سكينة بنت الحسين بن علي بن أبي طالب ثم الآية الكريمة:

﴿إنما يريد الله ليذهب الرجس عنكم أهل البيت ويطهركم تطهيرا﴾ [٣].

وفي البناء تجديدات من صناع إيرانيين متخللة بأبيات فارسية.

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[١] السيدة سكينة: بنت الحسين بن علي بن أبي طالب (رضي الله عنهم)(١١٧هـ = ٠٠٠ - ٧٣٥م). سبق التعريف بها.

[٢] هي السيدة زينب بنت الإمام علي بن أبي طالب (رضي الله عنه)، وأمها السيدة البتول فاطمة الزهراء (رضي الله تعالى عنها) بنت سيدنا محمد (ﷺ) وأخت الحسن والحسين (رضي الله عنهما). سبق التعريف بها.

[٣] سورة الأحزاب الآية: ٣٣.

(٩) - عبد الله بن جعفر الطيار
وعبد الله بن جعفر الصادق
رضي الله عنهم

قبران متلاصقان في مقبرة الصغير جاء عليه ما نصه مقام الصحابي الجليل سيدنا عبد الله بن جعفر الطيار ابن عم رسول الله صلى الله عليه آله وسلم.

وشأن هذا القبر كشأن سائر القبور له لوحة معلقة تنبأ عن مقام المزور.

(١٠) - حميدة بنت مسلم بن عقيل
وميمونة بنت الإمام الحسن
وأسماء زوجة جعفر الطيار
رضي الله عنهم

القبور هذه متقاربة وعلى كل منها لوحة وحجر ونص يفيد اسم صاحب المزار ووفاته كالآتي:

بسم الله الرحمن الرحيم

﴿إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا﴾[1].

ضريح حميدة بنت مسلم بن عقيل عليها السلام المتوفاة سنة: ٧٠ للهجرة.

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[1] سورة الأحزاب الآية: ٣٣.

(١١) - فاطمة الصغرى بنت الحسين رضي الله عنهما

والمرقد هذا أيضا على طابقين الطابق الأعلى يحتوي على ضريح مصنوع في إيران وعليها آيات قرآنية ولوحات زيارات ويطابق ما في الطابق السفلي والزائر يزور الموضعين وعلى كل منهما لوحات له مدخل ما يقارب سبعة درجات.

(١٢) - قبر عبد الله بن زين العابدين [١] وعليه لوح زيارة

(١٣) - فضة [٢]

كانت فضة من الحبشة أهداها ملك النجاشي إلى النبي صلى الله عليه وآله وسلم وهو أهداها إلى بنته فاطمة الزهراء رضي الله تعالى عنها وتأثرت السيدة فضة بسلوك فاطمة الزهراء وقد قال عنها أمير المؤمنين علي:اللهم بارك لنا في فضتنا.

وتنبأ المحادثة التالية:عن حياتها أنها لم تتكلم مع أحد إلا بالآيات القرآنية في محادثاتها اليومية وقد اتفق أن رآها رجل لا يعرفها فسألها هل أنت أضعت الطريق ؟.

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[١] هو عبد الله بن علي زين العابدين السجاد بن الحسين الشهيد بن علي بن أبي طالب رضي الله تعالى عنهم أجمعين. كتب عليه ما يلي:

قبر تضمن من أحمد ... وحشاشة من بضعة الزهراء

قبر سما شرفا على هام السما ... وعلا بساكنه على الجوزاء

[٢] فضة: جارية السيدة البتول فاطمة الزهراء رضي الله تعالى عنها .

لم تذكر المصادر التاريخية الإسلامية ولا غيرها شيئا عنها.

فأجابت: من يهدي الله فلا مضل له. وسألها من أين أتيتي ؟.

فأجابت: أولئك ينادون من مكان بعيد، وسألها أين تريدين ؟.

فأجابت: ولله على الناس حج البيت من استطاع إليه سبيلا، فسألها كم لها في الطريق؟.

فأجابت: هو الذي خلق السماوات والأرض في ستة أيام، وسألها هل تريدي طعاما؟.

فأجابت: ما جعلناهم جسدا لا يأكلون الطعام، وسألها لماذا لا تتكلمي ؟.

فقالت: ما يلفظ من قول إلا لديه رقيب عتيد، فسألها من أية عشيرة أنت ؟.

فقالت: ولا تقفوا ما ليس لك به علم إن السمع والبصر والفؤاد كل أولئك كان عنه مسؤولا.

وأرادها أن تسرع في السير قالت: واقصد في مشيك، ولما أخذ ينشد أشعارا من الحداء قالت: اقرأ ما تيسير من القرآن، ولما مدحها.

قالت: وما يتذكر إلا أولو الألباب، فسألها هل لها من أولاد ؟.

فقالت: المال والبنون زينة حياة الدنيا، وسألها ما اسم أولادها ؟.

فقالت: يا يحيى خذ الكتاب بقوة.

ثم قالت: ويا داود إنا جعلناك خليفة في الأرض فلما أتاها نودي يا موسى.

وثم قالت: وما محمد إلا رسول قد خلت من قبله الرسل.

وهكذا استمرت هذه المرأة المثالية المتخرجة من مدرسة أهل البيت في الاستشهاد بالآيات القرآنية للإجابة على الأسئلة.

وعلى الضريح ما نصه هذا ضريح السيدة فضة جارية سيدنا محمد صلى الله عليه وآله وسلم أنشأ هذا المقام الملك السلطان الغازي عبد الحميد خان خلد الله ملكه سنة: ١٣٢٧هـ.

فائدة

وفي تربة باب الصغير مقابر كثير من الصحابة بحيث يصعب عدهم ويمتاز منها قبران متجاوران ينسبان إلى أم سلمة وأم حبيبة زوجتي النبي صلى الله عليه وآله وسلم، أيضا عمرهما السلطان عبد الحميد خان [1] وكذلك قبر بلال الحبشي [2] وكثير من الصحابة والمؤمنين ينبغي لمن يجد في نفسه القدرة والكفاءة أن يهتم بتاريخ أهل البيت وما والاها وأن يدرس حياتهم بروح موضوعية والاعتماد على المصادر المتيسرة والتي لم يسمح لي عناء السفر من الرجوع إليها.

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[1] السلطان عبد الحميد خان: ولد في ٢١/أيلول/١٨٤٢م، وتولى الحكم سنة:(١٨/ شعبان/١٢٩٣هـ = ٦/ أيلول/ ١٨٧٦م)، وخلع من السلطنة سنة: (٧/ربيع الآخر/١٣٢٧هـ = ٢٧/نيسان/١٩٠٩م)،بموجب فتوى شيخ الإسلام محمد ضياء الدين أفندي. وللناس في حقه آراء كثيرة. ويمكن القول إن من حكم قبله كانوا خيرا منه، وهو أفضل ممن جاء بعده بكثير.توفي معزولا سنة: ١٩١٨م.

انظر تاريخ الدولة العلية العثمانية: ص:٣٢٦و٤١٣، ومذكرات فخري البارودي، تحقيق دعد الحكيم ، طبعة ١٩٩٩م وزارة الثقافة، ص:٩٥-٩٨.

[2] هو بلال بن رباح الحبشي، أبو عبد الله:مؤذن رسول الله صلى الله تعالى عليه وآله وسلم. وخازنه على بيت ماله. من مولدي السراة، وأحد السابقين للإسلام. وفي الحديث: بلال سابق الحبشة، وكان شديد السمرة، نحيفا طوالا، خفيف العارضين، له شعر كثيف. وشهد المشاهد كلها مع رسول الله صلى الله تعالى عليه وآله وسلم ولما توفي رسول الله صلى الله تعالى عليه وآله وسلم أذن بلال، ولم يؤذن بعد ذلك. وأقام حتى خرجت البعوث إلى الشام، فسار معهم. وتوفي رضي الله تعالى عنه بدمشق سنة: (٢٠هـ = ٦٤١م).

روى له البخاري ومسلم ٤٤ حديثا. انظر سيرته في:طبقات ابن سعد:٣/١٦٩، وصفوة الصفوة:١/١٧١، وحلية الأولياء: ١/١٤٧، و تاريخ الخميس:٢/٢٤٥، والأعلام:٢/٧٣.

(١٣) - سكينة بنت الإمام علي (رضي الله عنهما) - داريا

في داريا تعرفت على الشاعر عبد الغفور الخطيب من ضواحي دمشق المعروفة بالمعضمية قرب داريا وفيها مشهد سكينة بنت علي بن أبي طالب رضي الله عنه فأهدى لي ديوانه همسات الذكرى من منشورات دار الفكر الفلسفي المعضمية.

وأبى كرمه إلا أن يأخذني إلى داره.

وكان تحديدي لمدة الزيارة بنصف ساعة عبثا حيث امتدت إلى ست ساعات ومن خلالها تعرفت على شيوخ يعرفون عن العرب في الغرب أكثر مما أنا أعرف وصحبني عمه السيد أبو عبيدة إلى المزار.

وكان المزار مسورا في منطقة أهلة بالسكان وفي أروع بناء وإن القائمين على المقام يهتمون بها اهتماما كبيرا وأفادني معرفي إن كلمة (داريا) مركبة من كلمتين (دير) و(ريا) وأن ريا كلمة أرامية لا يعرف معناها وأن في المدينة كثرة من المسيحيين والمسلمين.

ويبقى السؤال ما الذي أتى بالسيدة سكينة إلى داريا دون سائر أهل البيت ولم أوفق إلى جواب لذلك.

وقد نشر متولي المقام نشرة وافية مصورة بالمقام هذا نصها:

من هي سكينة (ع)

وردت روايات عديدة تثبت أن السيدة سكينة هي بنت الإمام علي بن أبي طالب (ع) وثبت أنها من أولاد فاطمة عليهما السلام كما يظهر في حديث طويل يتعلق بتجهيز فاطمة عليها السلام ويقول سيدنا علي عليه السلام:((فلما هممت أن

أعقد الرداء ناديت يا أم كلثوم يا زينب يا سكينة يا فضة يا حسن يا حسين هلمـــوا تزودوا من أمكم فهذا الفراق..واللقاء في الجنة)).(بحار الأنوار ج٤٣ ص١٧٩).

وبما أنه عند تكفين فاطمة يناديها في جمع أولاد فاطمة بقوله:

((تزودوا من أمكم)) يعلم يقينا بأنها من بطن الزهراء عليها سلام الله.

(إعداد السيد أحمد الواحدي)

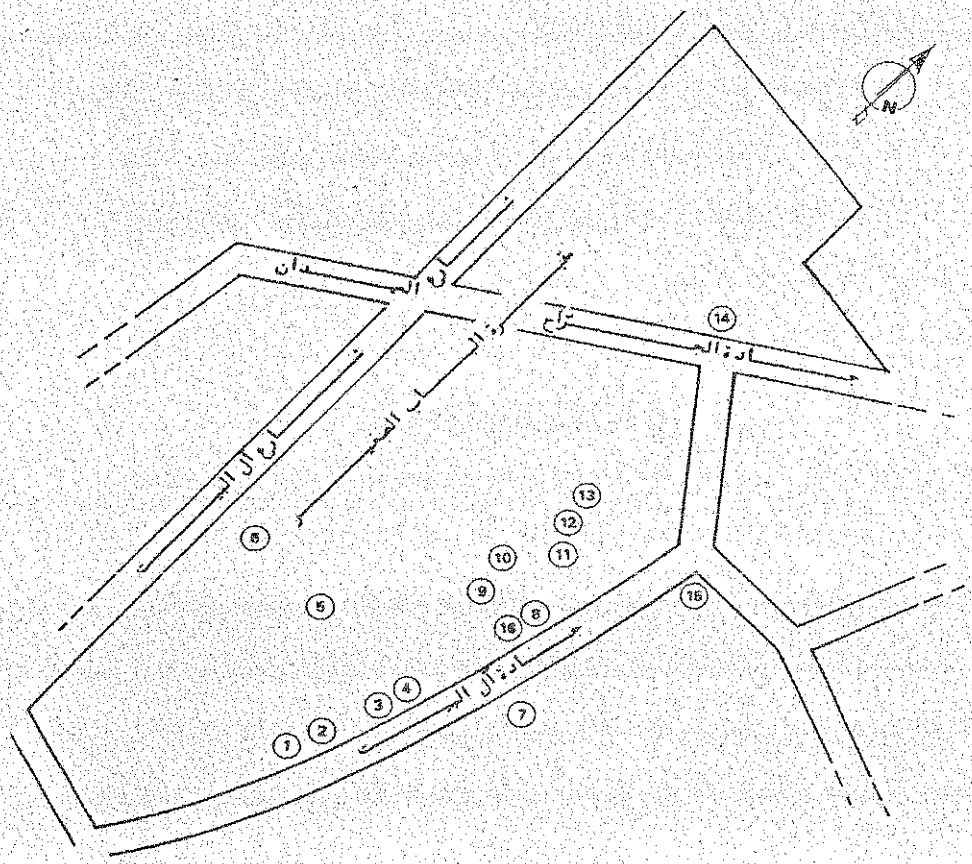
زيارة السيدة سكينة (ع)

السلام على أنبياء الله المرسلين السلام على ملائكة الله المقربين،السلام على عباد الله الصالحين، السلام عليك يا رسول الله خاتم النبيين وأهل بيتك الطيبين الطـــاهرين وعلى أصحابك المخلصين، السلام عليك يا بنت رسول الله، السلام عليك يـــا بنـــت فاطمة الزهراء السلام عليك يا بنت خديجة الكبرى، السلام عليك يـــا بنـــت أمـــير المؤمنين، السلام عليك يا أخت الحسن والحسين، السلام عليـــك يـــا بنـــت ولي الله، السلام عليك يا أخت ولي الله، السلام عليك يا عمة ولي الله، السلام عليك يا ســكينة بنت الإمام علي بن أبي طالب ورحمة الله وبركاته..

أسأل الله أن يرينا فيكم السرور والفرج وأن يجمعنا وإياكم في زمرة جدكـــم محمد صلى الله عليه وآله وسلم وأن لا يسلبنا معرفتكم إنه ولي قدير اللهم تقبل منـــا بكرمك وعزتك وبرحمتك وصلى الله على محمد وآله أجمعين وسلم تسليما كثيرا..

إهداء لجنة اعمار المقام

انتهى ما كتبه الفقير إلى الله الغني محمد حسين الحسيني الجلالي أحسن الله إليـــه في دمشق ١٠ محرم الحرام سنة:١٤٢١هـــ.



1 ـ مقام السيدة ام سلمة 2 ـ مقام السيدة ام حبيبة 3 ـ مقام عبد الله بن الامام زين العابدين 4 ـ ضريح عبد الله بن ام مكتوم 5 ـ مقام آبان بن رقيّة 6 ـ ضريح السيدة نفسة 7 ـ مقام رؤوس الشهداء الستة عشر 8 ـ مقام السيدة سكينة والسيدة زينب الصغرى (ام كلثوم) 9 ـ مقام السيدة فاطمة الصغرى 10 ـ مقام عبد الله بن الامام جعفر الصادق 11 ـ ضريح السيدة اسماء زوجة جعفر الطيار والسيدة ميمونة بنت الامام الحسن وضريح حميدة بنت مسلم بن عقيل 12 ـ مدفن آل فارس 13 ـ ضريح بلال الحبشي ومقام عبد الله بن جعفر الطيار 14 ـ مقام السيدة حفصة 15 ـ جامع الشيخ بدر الدين الحسني 16 ـ الزاوية القلندرية الدركزينية .

مخطط أضرحة ومقامات آل البيت في مقبرة باب الصغير

فهرس

المصادر والمراجع

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الاجازة الخامسة

فضل الباري
في اجازة عبد الباري

بسم الله الرحمن الرحيم

الحمد لله والصلاة و السلام علي سيد رسل الله و اله ال الله و اصحابه حماة دين الله و من تبع هداهم الي يوم لقاء الله
(وبعد) فيقول العبد الفقير البالي محمد حسين بن محسن الحسيني الجلالي بصره الله عيوب نفسه و جعل مستقبله خيرا من امسه ان الاستاذ المتحلي بالاخلاق الاسلامية الفاضلة و المتعرج للوصول الي المسالك الكاملة حتي اصبح مطهرا كالماء الجاري الشيخ عبد الباري قد درس بعض علوم اهل البيت (ع) سندا و متنا و ترجم ما تيسرله لفظا و معني و استحق بسعيه الحثيث اجازة الحديث ولذالك اجزته بهذه الوجيزة المعبرة عن دوره القدير الجدير بالتقدير وقد رتبتها علي مقدمة و اقسام ثلاثة و خاتمة المقدمة في نص المطلوب والجواب وما كتبه حفظه الله في ترجمة خاتمة شرح الاربعين النبوية والقسم الاول في اسانيد اهل البيت(ع) كما اوردتها في الجوهر الفريد والقسم الثاني في اسانيد الصحاح الستة كما اوردتها في ضوء المشكاة والقسم الثالث في حديث مدينة العلم كما اوردها الحافظ الغماري(ت١٣٨٠) في فتح الملك العلي و قد ترجمها حفظه الله جميعا والخاتمة في الوصية كما اوردها المحدث الكاشاني (١٠٩١) في زاد السالك وذكرته في موارد الاعتبار و ان شيت فسمها فيض الباري في اجازة عبد الباري شملته رحمة الله و ايانا والقاري

و للتفصيل يراجع نصوص الاجازات الي سيد السادات الحاوي علي سلسلة مشايخي الاعلام الي اصحاب المجاميع و الكتب و الاصول التي عليها المعول في مذهب ال بيت الرسول(ص)و غيرها

فله دام فضله ان يروي عني عنهم بطرقهم و اعلاها علي الاطلاق و اشهرها في الافاق رواية شيخنا العلامة اعلي الله ايامه (ت١٣٨٩) عن شيخه الميرزا حسين النوري(ت ١٣٢٠)باسانيده المسطورة في خاتمة مستدرك الوسايل و المشجرة في مواقع النجوم و كلاهما له (ره) مطبوعان متيسران اشرت اليهما في فهرس التراث
و اما خصوص كتاب فتح الملك العلي بصحة حديث باب مدينة العلم علي للحافظ احمد بن محمد بن الصديق الادريسي الغماري المغربي (١٣٢٠-١٣٨٠) فارويه عاليا عن شيخي الرحلة في سبيل الحديث الشريف في الافاق و الجامع لعلومه في عصرنا علي الاطلاق الشيخ عبد الله الغماري (ت١٤١٣) عن اخيه الاكبر المولف رحمهما الله تعالي و جزاهما عن الحديث و اهله خير الجزاء وروايتي عنه مناولة للنسخة المطبوعة بواسطة المدرسة الحرة عام ١٤٢٠ للهجرة النبوية علي مهاجرها الاف السلام و التحية
والمامول منه حفظه الله ان يجعل نصب عينيه ما ارويه بالاسانيد المتصلة عن الرسول القايد(ص) من قوله:
" يحمل هذا الدين في كل قرن عدول ينفون عنه تاويل المبطلين و تحريف الغالين و انتحال الجاهلين" و صدق رسول الله (ص)
و اشترط عليه ما اشترط علي المشايخ الكرام من رعاية الاحتياط في كل الحالات فانه طريق النجاة في الحياة و بعد الممات و ان لا ينساني من خالص الدعوات عند مظان الاجابة بعد الصلوات و العمل بما والمامول منه ومن تجمعني و اياه رابطة الايمان ان يجري قلم التصحيح علي مواضع الهفوات التي لا يخلوا منها انسان في الحياة والله سبحانه العاصم و الموفق في كل الحالات

الفقير الي الله
محمد حسين الحسيني الجلالي
احسن الله اليه

اخي الكريم : لكي تتسير لك [illegible] طلبك الاجابة في الحديث المطلوب هو انتخاب حديث مسند من احد كتب الحديث الستة والبحث حوله باختصار فيما لا يقل عن عشر صفحات (صفحة واحدة عن كل ما ورد من النقاط التالية :

أ ـ رواة السند من المؤلف الى الامام من ائمة اهل البيت (ع) :

من هم ؟ عددهم ؟ وصفهم ؟ لماذا اهتموا بهذه الرواية ـ ان لكل اجابة ولو احتمالا ـ هل هناك عوامل شخصية ـ اجتماعية ـ او غيرها وراء هذا الاهتمام ؟ والنقاط البارزة في حياة

* يمكن مراجعة كتب الرجال والتراجم في هذا الصدد .

ب ـ متن الحديث

هل هذا الحديث في الموضوع المنتخب رواية واحدة ام اكثر ؟ ما هو النص المتفق عليه ـ ايما اذا تعددت ـ وما هي الزيادات ؟ هل الزيادات ـ ان وجدت ـ في اول النص وسطه ، او آخره ؟ ما هي المفردات اللغوية التي تفتقر الى بيان ؟ وما هو البيان ؟

* يمكن مراجعة مصطلح دراية الحديث واللغة في هذا الصدد .

ج ـ تخريج الحديث :

هل خرّج هذا الحديث غير المؤلف ممن الحديثي ؟ من هم ؟ هي مصادر اهل البيت ؟ وهي مصادر غيرهم ؟ هل التخريج باللفظ نفسه ؟ او بالمعنى ؟ وهل المخرجون يوافقون على ام لا ؟ ولماذا ؟

* راجع في هذا الصدد كتب المسانيد والصحاح الستة وغيرها .

د ـ دراية الحديث :

ما هو مدلول الحديث ؟ وفقه ؟ مع المقارنة بالنص القرآني الكريم ؟ والسنة المطهرة ؟

* يمكن مراجعة المعجم المفهرس لالفاظ القرآن الكريم والتفاسير وكتب السيرة والفقه .

ه ـ نتيجة البحث :

ما هي قيمة هذا الحديث في عصرنا الحاضر ؟ واهميته التطبيقية في الحياة اليومية ؟ واعتباره كخطوة في سبيل الثقافة الاسلامية الاصيلة ؟

وفقكم الله وايانا لحفظ التراث الاسلامي الاصيل

والسلام عليكم ورحمة الله وبركاته

الفقير الى الله تعالى
محمد الحسيني الشيرازي

dependent upon the science of grading narrators ('ilm al-Jahr wal-ta'dīl), and is fully expounded upon in the books of biographies. Likewise with documentation of everything that has been related, which is dependent upon the laws of hadīth sciences, such as have been explained the book Dirāyah al-Hadīth (1), which one should refer to for further research. [See (1). Dirāyah al-Hadīth by Shahīd al-Thānī Zayn al-Dīn al-'Āmilī; Nusūs al-Dirāsah fīl-Hawzah al-'Ilimiyah, pp. 155-172]. There was not room for it in this brief work on the chains of the generally available books, though it is hoped that Allāh will grant the success to complete it for the one who finds within himself the ability and competence for its undertaking, and for details refer to the appoiate sources on the subject listed in Dirāyah al-Hadīth, and Allāh is the Possessor of the success.

The Needy Before Allāh,

Sayyid Muhammad Husayn b. Muhsin al- Jalālī

(May Allāh show his favor upon him)

29) Ahmad b. Muhammad Ibn Abī Nasr, (haddathnā) by:

30) Ismā'īl b. Jābir,

31) Abū Abdillāh [al-Sādiq](ع), who said, "The messenger of Allāh (ص) said, 'This way of life (dīn) will be carried in every generation by just and upright men [or: persons], who purify it from the false interpretations attributed to it by the innovatiors, the alterations made to it by the extremist deviants and the whims of the ignorant, just as the furnace purifies the iron of its dross.'"

Sufficient here are these ten complete traditions, from what has been narrated from the Ahlul-Bayt (ع), [to demonstrate their teaching concerning the importance of writing, relating and preserving hadīth]. May Allāh, Glorified and Exalted be He, make us from among those who benefit from their sciences and teachings in the service to this upright way of life (al-dīn al-hanīf), which has many enemies and also many pretending "adherents," and perhaps that He might destroy the aspirations of the innovators and the alterations of the extremist deviants in the midst of the vigilance of the enemies and the negligence of the sincere friends?!.

O Allāh! Help your religion, and make it known to us the truth as such, that we might follow it, and the falsehood as such, that we might avoid and oppose it', Āmīn, O Lord of the worlds!

This linkage unto the [various] texts-as is known-is not totally sufficient to actually and authentically ascribe them to their authors, as it has not been deemed as necessary for establishing each of the narrators through documentation (in this brief treatise). For that is

Ma'rifah al-Nāqilīn,

26) Humadawayh b. Nasīr al-Kashī, who said that he was told (haddathnā) by:

27) Muhammad b. al-husayn b. Abīl-Khattāb,

28) Muhammad b. Sinān,

29) Hudhayfah b. Mansūr,

30) Abū Abdillāh [al-Sādiq](ع), who said, "The rank of people you societed us are known by the measure of their narrations from us."

The Nineth

25) *With the chain unto al-Kashī,

26) Muhammad b. Sa'īd al-Kashī b. Yazīd and Abū Ja'far Muhammad Ibn Abī Awf al-Bukhārī, who said that they were told (haddathnā) by:

27) Abū Alī Muhammad b. ahmad b. Hammād al-Marwazi al-Muhammadī, who conveyed (rafa'ahu) that:

28) [Imām] al-Sādiq (ع) said, "The standings of our followers are in proportion to what they master of they narrations from us. For verily we do not reckon the jurist (al-faqīh) to actually be such until he has also become a hadīth master (Muhaddathan)..."

The Tenth

25) *With the chain unto al-Kashī,

26) Muhammad b. Ma'sūd b. Muhammad, (haddathnī) by:

27) Alī b. Muhammad b. Fīrūzān, (haddathnā) by:

28) Ahmad b. Muhammad b. Khālid al-Barqī, (haddathnā) by:

Allāh is the speech of Allāh, Majestic and Glorified be he."

The Sixth

26) * With the chain unto [Shaykh] al-Kulaynī,

27) Muhammad b. Yahyā,

28) Ahmad b. Muhammad and Muhammad b. al-husayn,

29) Ibn Mahbūb,

30) Abdullāh b. Sinān, who said that he said to:

31) Abū Abdillāh [al-Sādiq](ع), "People come to me so that they might listen to what I relate of your traditions. However, He (ع) said, " So relate a tradition to them, its beginning, its middle a tradition, and at its end a tradition"

The Seventh

From [Shaykh] al-Kulaynī, with his chain from Ahmad b. 'Umar al-Halāl, who said, "I said to Abūl-Hasan al-Ridā(ع) that a man from our associates has given me a [or: the] book and did not say, 'relate itfrom me,' so is there a permission for me to relate it from him? He replied, 'When you know that the book was(actually) his, you may thus relate it from him.'"

The Eighth

22) *With the chain up to Shaykh Abū Ja'far al-Tūsī (d. 460/1067),

23) Shaykh Abū Abdillāh Muhammad b. Muhammad b. al-Nu'mān al-Mufīd (d. 413/1022),

24) Hārūn b. Mūsā al-tal'akbarī (d. 385/995),

25) 'Umar b. Abdul-Azīz al-Kashī (d. 329/940?), in his book

The Fourth

26) * With the chain unto [Shaykh] al-Kulaynī,

27) A number of his companions ('iddah min ashabinā),

28) Ahmad b. Muhammad b. Khālid al-Barqī,

29) Some of his companions (ba'da ashabinā),

30) Abū Sa'īd al-Khaybarī,

31) Al-Mufaddal b. 'Umar, who said:

32) Abū Abdillāh [al-Sādiq](ع) said to him: "Write and disseminate your knowledge among your brethren. If you die your children should inherit your books. For verily, there will come upon the people a time of great confusion and hardship, wherin they will find no solace except in their books."

The Fifth

26) * With the chain unto [Shaykh] al-Kulaynī,

27) Alī b. Muhammad,

28) Sahl b. Ziyād,

29) Ahmad b. Muhammad,

30) 'Umar b. Abdul-Azīz,

31) Hishām b. Sālim, Hammad b. 'Uthmān and others, who said that they heard:

32) Abū Abdillāh [al-Sādiq](ع) say, "My hadīth is the hadīth of my father, and the hadīth of my father is the hadīth of my grandfather, and the hadīth of my grandfather is the hadīof al-Husayn, and the hadīth of al-Husayn is the hadīth of al-Hasan, and the hadīth of al-Hasan is the hadīth of Amīrul-Mu'minīn(ع), and the hadīth of Amīrul-Mu'minīn is the hadīth of the messenger of Allāh(ص), and the hadīth of the messenger of

31) Abū ʿAbdillāh [al-Sādiq](ع), who said, "Amīrul-Mu'minīn (ع) said, "Wherever you relate a hadīth, do so with the isnad(chain) from when you look it from. Thus if it is correct and true, for you will be the reward, and if it is false and a lie, it will be upon the one you got it from.'"

-

The second

26) * With the chain unto [Shaykh] al-Kulaynī,

27) Al-Husayn b. Muhammad,

28) Mu'allā (معلّی) b. Muhammad,

29) Al-Hasan b. ʿAlī al-Washshā',

30) ʿAsim b. Humayd [or: Hamīd],

31) Abū Basīr, who said he heard:

32) Abū ʿAbdillāh [al-Sādiq](ع) say, "write! For verily you will not memorize until you write."

-

The Third

26)* With the chain unto [Shaykh] al-Kulaynī,

27) Muhammad b. Yahyā,

28) Ahmad b. Muhammad b. 'Īsā,

29) Al-Hasan b. ʿAlī b. al-Faddāl,

30) Ibn Bakīr,

31) 'Ubaydullāh b. Zurārah, who said that:

32) Abū ʿAbdillāh (ع) said, "Preserve [and guard] your books, as you will soon have need of them."

Epilogue

In concluding this [short work], it would be filling to feature a sample of the traditions from the Ahlul-Bayt (ع) concerning the encouragement of writing, relating and preserving hadīth. I would suffice with ten narrations, which I relate through my previously mentioned Shaykhs that are liked through their chains unto the following:

The First

26) * With the chain unto [Shaykh] Muhammad b. Ya'qub al-Kulaynī (d. 328/939), in his book al-Kāfī,

27) Alī b. Ibrāhīm al-Qummī,

28) His father, and also from Ahmad b. Muhammad b. Khālid, from:

29) Al-Nawafilī,

30) Al-Sukūnī,

Selected Hadiths

Section Four

being as such, cannot be afforded any weighty or serious regard in a determination of the actual ranking of the hadīth. We have collected and detailed their opinions on this matter in a previous text entitled *Subul as-Sa'ādah wa Abwābuhā Bi-Sihah Hadīth Ana Madīnatul-'Ilm wa 'Alī Bābuhā*. Sufficient for us (in responding to the opinion of the mere hasan ranking) is reference to the third section of that text, *inshā'Allāh*.[1]

Allāh, Alone is the Granter of Success, in this life and the next. May Allāh bestow the utmost abundance of blessings upon our master (*sayyidinā*) and our leader (*mawlānā*) Muhammad, and upon his Family and Companions, and may He grant them peace, more and more, unto the Day of Judgement; and all the praise is due unto Allāh, Lord of the Worlds.

-END-

[1] The Sayyid is concluding in reference to this earlier text, where he demonstrates, as he has in all that he has written above, that *the Hadith of the Door* is sahīh. – Trans.

Chapter Six

In this chapter we would like to conclude with some review and comment on the statements of some of the later muhaddithīn (*al-muta'akhkhirīn*) on *the Hadīth of the Door*.

We have previously recounted the statement of al-Hāfiz as-Suyūtī concerning the *Hadīth of the Door*, where in *al-Jāmi' al-Kabīr* he said, "I had ruled for some time that this hadīth was hasan, halting before - yet becoming inclined towards - the sahīh authentication of Ibn Jarīr in *Tahdhīb al-Āthār* with the sahīh authentication of the hadīth of Ibn 'Abbās (رض) by al-Hākim. So I did istikhārah to Allāh, the Exalted, and became certain in raising the rank of this hadīth from the grading of hasan to that of sahīh."[1]

The following was taken from a lengthy discourse featured in *al-Lāli' al-Masnū'ah* as related from al-Hāfiz al-'Alā'ī in response to some hadīth that were criticized by as-Sirāj al-Qazwīnī in *Masābīh al-Baghawī*, where he declared them as fabrications. He said, "The hadīth: أنا مدينة العلم و علي بابها (I am the city of knowledge and 'Alī is its door) was mentioned by Abūl-Faraj Ibn al-Jawzī in *al-Mawdū'āt* (as being fabricated) in spite of its many paths, which he judged to all be invalidated. After him there has come a group that has held and passed this view along, including adh-Dhahabī in *al-Mīzān*, among others. This hadīth is most famously known from the narration of Abūs-Salt 'Abdus-Salām b. Sālih al-Haruwī, who related it from Abū Mu'āwiyah, from al-A'mash, from Ibn 'Abbās (رض). As for Abūs-Salt, there were some conflicted opinions concerning him narrating it, but there were follow-ups for his conveyance of it coming from others, so he his free from such insinuations. Abū Mu'āwiyah was reliable (*thiqah*) and trustworthy (*ma'mūn*), and from among the greatest of shaykhs and huffāz whose probity was agreed upon. He was alone in relating it from al-A'mash. So if that was the case, is it sufficient justification to deny that the Prophet (ص) actually said this about the standing of 'Alī, may Allāh be pleased with him? There has not come, in all that has been said about this hadīth, and the decree that it was fabricated, anything that could negate its inclusion in among the sahīh hadīth, or refute Ibn Ma'īn declaring Abūs-Salt reliable and his hadīth as being sahīh! With that also are witnesses for it, and at-Tirmidhī featured it in his *Jāmi'* and declared its grading as hasan. In light of these facts, how can such insinuation be associated with the hadīth of Abū Mu'āwiyah?! In review, there has not come from Abūl-Faraj (Ibn al-Jawzī), nor from anyone else other than him, something more distasteful than the declaration of this hadīth being a fabrication, which is wholly unacceptable to the sensibilities."

Al-Hafiz Ibn Hajar was once asked about the hadīth, and in response he said, "This hadīth has been featured by al-Hākim in *al-Mustadrak*, wherein he said, 'It is sahīh.' Abūl-Faraj Ibn al-Jawzī differed from him in this, and included it in *al-Mawdū'āt*, wherein he said, 'It is a lie.' The correct position (*as-sawāb*) is with neither of these two statements, but instead it is on the grade of hasan. It is not rising to rigorously authenticated (*sahīh*), and yet it is certainly not a lie. The discourse in demonstration of this is lengthy, but in it is a reliable support for proof of that."

I say: I have no doubt that al-Hāfiz did not devote his attention in writing this response to any paths of conveyance for the hadīth save those featured by al-Hākim. For had he regarded the other paths for it, he would have raised it to the level of sahīh ranking, as he has raised to sahīh rank in *al-Qawl al-Musaddid* hadīth which were not on the same standing as *the Hadīth of the Door* or even close to it in establishment. The ruling of his for hasan grading rank is built upon the foundation that he mentioned in *al-Lisān*, but it is not unvarying nor fixed, as he made clear in *Usūl at-Takhrīj*.[2]

Al-Hafiz as-Sakhawī stated in *al-Maqāsid al-Hasanah*, after review and response to the negative comments of the huffāz on the hadīth and some of the weak paths for it, along with those fabricated textual additions in which Abū Bakr (رض), 'Umar (رض), 'Uthmān (رض) and Mu'āwiyah were mentioned, "In summation, if all of the paths for it are considered as weak, when taken in their collective entirety they establish the authenticity of the hadīth of Ibn 'Abbās (رض), and thus the hadīth is hasan."

We would conclude by pointing to the fact that the majority of opinions that have came on *the Hadīth of the Door* after these have simply adopted this grading of the hadīth being hasan, and have done so as mere followers (*muqallidīn*), without conducting any independent scholastic research on the matter. This adopted grading of theirs,

[1] See our footnote No.3 on p.31 for more information on this quotation and its attribution to al-Hāfiz as-Suyūtī. – Trans.

[2] In other words, based on the chains in *al-Mustadrak*, al-Hāfiz Ibn Hajar was declaring the hadīth to be hasan, yet based on his grading principles, the hasan is raised to sahīh when it is discovered to have multiple other chains and other evidence (*shawāhid*) which verifies its meaning (etc.). Hence the ruling of al-Hāfiz Ibn Hajar was that the hadīth is hasan, but based on his established grading methodology, which is what the Sayyid is pointing out, the ranking of the hadīth must be raised to sahīh. – Trans.

the author as to what all he has written therein, with what has been joined after him in understanding the hadīth and the sciences related to it.

One is surprised with him when he states in the introduction to his book, "Verily, I have relied herein upon Shaykh 'Abdur-Ra'ūf al-Munāwī concerning it," yet al-Munāwī wrote in *at-Taysīr* about the hadīth, concerning what establishes his position for it, "It is hasan, from the angle of regard for its paths, not sahīh nor weak (*da'īf*), and not to speak of it being fabricated (*mawdū'*), which was the erroneous impression of Ibn al-Jawzī."

He has argued in *al-Ahādīth al-Mushtahirah 'alā al-Alsinah* that he saw the validation of his position in the book of al-Hāfiz Ibn Hajar. He has also made from among the muhaddithīn *two* different as-Sakhāwīs?! There is as-Sakhāwī senior (*kabīr*), who condensed the book of his shaykh, al-Hāfiz Ibn Hajar, *and* as-Sakhāwī junior (*saghīr*), who sought to reduce the book and remove from it all that was featured therein that was fabricated and for which there was no foundation!

He stated in this book concerning the hadīth: إذا أتاكم كريم قوم فأكرموه (When there comes to you a noble person, get up and show respect to him) that, "For it are various paths, all of which are weak, and Ibn Hajar and al-'Irāqī ruled that it was a fabrication." His basis for this is found in *Tamīz at-Tayyib min al-Khabīth*, where it was written, "For it are weak paths. For al-Hāfiz Ibn Hajar and his shaykh, al-'Irāqī, is the ruling that this hadīth is a fabrication." The contrary is the actual case!

He also said concerning the hadīth: بنى الإسلام على النظافة (Islām is built upon cleanliness), "He (al-Ghazālī) mentioned it in *al-Ihyā'* without any chain for it, and in the extraction of (Ibn Hajar) al-'Asqalānī for it, he said, 'I could not find it'."[1]

He further said about the hadīth: الحبة السوداء شفاء من كل داء (The black seed is a cure for every disease), "Abū Na'īm and at-Tabarānī narrated it, and the statement of attribution for it said al-Bukhārī narrated it, and perhaps with him there was some linkage for it (i.e., perhaps he has mentioned it somewhere)." The reality is that the hadīth is featured in *Sahīh al-Bukhārī* under the Chapter on the Black Seed in the Book of Medicine (*at-tibb*).

He said, "I have compiled books on hadīth, and have brought together what was found to be fabricated from them as *Mawdū'āt al-Qudā'ī*."

The few examples above demonstrate the highly dubious nature of what comes from this author by way of hadīth grading, and perhaps around half of his book is erroneous (in its gradings, etc.) as the result of this sort of spurious '*scholarship*'. He is merely a transmitter (*nāqil*) of others' views, and yet he has unsuccessfully discharged that task, and in it he has been habitually mistaken. He has erred in the transmission of the others' views without even researching what he has conveyed, as the few examples above exhibit. In all of this, what is evident is that the man and his book fall below the degree required for serious consideration and scholastic regard; and Allāh, Alone, is the Refuge!

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the many hadīth of the Prophet (ص) in his memory. The point being that the Sayyid has little regard for the 'scholarship' of this author, yet is avoiding unbecoming words. – Trans.

[1] What is being stressed in relaying these examples is that the author being criticized by the Sayyid is quoting positions that he has attributed to famous muhaddithīn which were not, in fact, their positions at all! Given such examples, what can *really* be said insofar as giving serious consideration to the hadīth gradings offered by such a person?! - Trans.

Concerning the criticism of adh-Dhahabī on the hadīth, in light of his unprincipled treatment of those hadīth which have come concerning virtues and merits of 'Alī (ع), it is not possible to simply accept his position on *this* hadīth! His fanaticism was such, and may Allāh pardon him, that wherever his eyes fell upon such a hadīth, it would evoke a furious response and cause him to bristle all up, and the rage from within towards it would banish his rational faculties until he would not be conscious of what he was saying.[1]

Perhaps his insulting abuse (*sabba*) and even cursing (*la'ana*) of those narrators who related virtues and merits of 'Alī (ع), as found in *al-Mīzān* and *Tabaqāt al-Huffāz*, best demonstrates this fanaticism of his, and while he was doing this under the guise (*as-sitārah*) that such hadīth were fabricated, the same treatment was not meted out to those narrators who were transmitting actual fabrications exalting the enemies of 'Alī (ع). If one desired to lengthen this discourse to fully expound upon all the proofs in establishing this, one would be left astounded at the extreme bias adh-Dhahabī exhibited when it came to *this* particular matter.

Sufficient in response to his negative discourse on this hadīth is what he, himself, said in *al-Mīzān*, " 'Abdus-Salām b. Sālih Abūs-Salt al-Haruwī is a righteous man (*ar-rajul as-sālih*), excepting that he was a staunch Shī'a." Given this validation, he cannot be described with weakness nor can he be accused of lying! Then we find adh-Dhahabī swearing by Allāh in his review of *the Hadīth of the Door*, as featured in *al-Mustadrak*, that 'Abdus-Salām b. Sālih was not reliable (*thiqah*) and he was not trustworthy (*ma'mūn*). How can one explain the obvious contradiction on adh-Dhahabī's part between these two conflicting gradings?!

Al-Hāfiz Ibn Hajar, under his biography of Ja'far b. Muhammad al-Faqīh, rebutted the ruling of adh-Dhahabī that *the Hadīth of the Door* was a fabrication, to the effect that, "With all the paths and supports to substantiate this hadīth, he would *still* declare it a fabrication?!"

He further refuted him in *al-Lisān*, stating, "For this hadīth are numerous paths of transmission, as featured by al-Hākim in *al-Mustadrak*. The least that can be said is that there is an established foundation for it, and it is not meet that one would characterize it with a word that implies it is fabricated."

This tendency of adh-Dhahabī can be noted in his treatment of the Hadīth of at-Tayr, where he has declared it to be false and fabricated in over twenty different places in *al-Mīzān*, and when he could not find any way to avoid admission of the many paths of conveyance for it, which would defeat his position on it, he weakened therein numerous distinguished and noble personages for which he offered no valid proof for his grading of them in such a fashion – the likes of which he has not done for any other narration!

Regarding an-Nawawī, and may Allāh be pleased with him, it is evident that his position was taken in following (*taqlīd*) the position of those huffāz who came before him who initially brought forth such views. This becomes obvious because if he was to have reviewed all of the paths of the hadīth himself and subjected the matter to his own scholastic research (*ijtihādihi*), it is not possible to imagine that thereafter such a statement would have come from him to the effect that it was a fabrication. One can make such an assertion given that he has authenticated hadīth which were not on the same standing as this hadīth nor even close to it.

How many times has blind imitation (*at-taqlīd*) of others' views caused slips and perilous disasters based on the assumption of the correctness of the positions of the previous ones, which in many cases have turned out to be refuted by the ones who came along later (*al-muta'akhkhirīn*), who thereafter ruled upon the same hadīth for it being rejected or accepted, authentic or weak, contrary to those views that were merely being repeated and passed along?!

As for the author of *Asnā al-Matālib*,[2] there is nothing worthy of serious regard from him, until he is found merely relating the characteristics of narrators or gradings based thereupon per the invalid way of these others. We could recount concerning his position from what is found in his book *al-Mutadāwal Bayn al-'Āmmah* that which would cause it to tumble down! In most of his books there are mistakes, and the least that can be said of them is that there is also some usefulness and benefit in them.[3] Nevertheless, I do not know what excuse can be offered to defend

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[1] This is a polite way (i.e., declaring one as not being cognizant of what he is saying) to excuse adh-Dhahabī, and others, who would disparage sahīh hadīth relating to Imām 'Alī (ع) on bogus pretexts, despite that such muhaddithīn knew or should have known about the establishment of the authenticity of the hadīth they were disparaging. – Trans.

[2] The author being referred to here by the Sayyid is ash-Shāmī al-Fudūlī, and for some of his specific comments on *the Hadīth of the Door*, see p.47 above. – Trans.

[3] This is a polite way of stating that such books are of problematic content, but nevertheless contain the statements of the Prophet (ص). The way of the 'ulamā is generally marked by such 'politeness' towards others. Once I recall being present when a shaykh was discussing some point on the work of the salafīst shaykh of hadīth, Nasirud-Dīn al-Albānī, when an inappropriate comment was made about al-Albānī. The shaykh immediately corrected the person with the comment that he would show respectful regard towards al-Albānī if he was present out of respect for

As for Abū Hātim and Abū Zura'ah, it was known that they were harshly critical concerning the hadīth, and that they ruled it to be false. Yet the nature of their position on it is highly dubious and lacking any real basis, as was established by al-Hāfiz Ibn Hajar in his review and rejection of it.

In reality, how many hadīth are there which have been graded to the ranking of sahīh, and yet upon scrutiny they are without foundation for them, with many even discovered as being fabrications?! Whoever reviews the texts such as *'Ilal* by Ibn Abī Hātim and *at-Talkhīs al-Kabīr* of al-Hāfiz Ibn Hajar, as well as *Nasb ar-Rawāyah* by az-Zayla'ī, will discover this concerning the extraction (*takhrīj*) of such hadīth.[1]

The actual story behind the grading of these two is that they were plagiarizing[2] their disparagements of narrators and their grading commentaries on hadīth from al-Bukhārī. They did an injustice to him in how they attributed his reviews on narrators and hadīth in *al-Kabīr*[3] to themselves. They ordered 'Abdur-Rahmān b. Abī Hātim to copy out for them the book (*al-Kabīr*) of al-Bukhārī, and whenever they were asked about any narrators, they merely recounted what was written therein (as their own opinions). They have made their replies in this fashion until they recounted virtually the entirety of the book! The harsh criticism of al-Bukhārī on the hadīth, and may Allāh be merciful to him, is well-known.[4]

As for the criticisms of Ibn 'Adī and ad-Dārqutnī, their comments are without any proof whatsoever to substantiate them, and it is established that merely speaking ill without any proof is invalid (*bātil*). For everyone, it appears as though there comes along some hadīth which has for it many paths of conveyance, yet because of it not agreeing with his desire (*hawāhu*), he speaks ill of one of the narrators for it, accusing him of fabricating it and then attributing it to the one he narrated it from, and then declaring (by way of dismissal) that all of the others have thereafter taken it from him unaware of its actual nature (etc.). Ibn 'Adī himself commented to this effect when finding a particular hadīth distasteful, and he has made criticisms without any proof to substantiate them.

The 'ulamā of the principles of hadīth are in agreement that due to the stringent condition of establishment of sahīh tawātur being what it is, the account one hears that conflicts with the account (*al-khabar*) that is tawātur is not accepted. Further, if something like that occurs vis-à-vis the tawātur report, that report is not effected by it, and it is not required even that one has the knowledge of that matter (i.e., normally necessary to reject the conflicting report). With this in mind, the imagining of these critics in their declaring as false all of what has come relating to the virtues and distinctions of 'Alī (ع), was that it was fabricated by the Rāfidah, and they have done this until their rejections have come to encompass even those matters that are on the level of being based upon tawātur conveyance! The declarations of theirs to the effect that the origin of all of such hadīth are rooted in the plagiarizing of Rāfidah fabrications is something that the sound mind, free of sectarian prejudice, simply cannot accept.

As for Ibn al-Jawzī, he was merely adopting the opinions, as a follower (*muqallid*), of those who preceded him on this. It is not acceptable to regard as valid the opinion of the one making a judgement on a hadīth being fabricated when he is not saying that based on his own scholastic research (*ijtihādihi*). The opinion in this case (as being something to be independently regarded) is negated just as with any other follower (*muqallid*) of another's juristic opinions. If it were necessary that we consider his ruling (of *the Hadīth of the Door* to be a fabrication) to be based upon independent research (*ijtihād*), then it reflects extreme carelessness and haste on his part, and this is something well-known, until we find al-Hāfiz Ibn Hajar commenting, "Verily, he is like the gatherer of wood in the night,[5] not being cognizant of what is coming out of his head!"

Many people have rebutted him and taken him to task for his judgements on various hadīth being fabrications, and they have warned against being misled by reliance on his gradings. Detailing this further is a completely different topic, and the comments offered by some of the other muhaddithīn on his decree that *the Hadīth of the Door* was fabricated will soon be presented, *inshā'Allāh*.

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[1] The point the Sayyid appears to be making here is how can such muhaddithīn accept numerous questionable hadīth as sahīh, which are discovered to be without acceptable foundations when carefully scrutinized, yet flippantly declare about *the Hadīth of the Door* things such as, "Lā aslun lahu" (there is no foundation for it, etc.), while it is firmly established on a foundation of numerous paths of conveyance, with respective shawāhid or witnesses for its meaning, as the Sayyid has detailed elsewhere in the text. – Trans.

[2] The Sayyid uses the term *'stealing'* here, implying what would be understood in contemporary literary criticism as plagiarizing. – Trans.

[3] The text *at-Tārīkh al-Kabīr* by al-Bukhārī features reviews for 13,781 narrators in nine volumes. – Trans.

[4] As recounted by the Sayyid elsewhere in the text above, the reported position of al-Bukhārī was that there was no foundation for *the Hadīth of the Door*, which was the position Abū Hātim and Abū Zura'ah plagiarized from him on it. – Trans.

[5] The expression that someone is like a gatherer of wood at night (*kahātibi laylin*) implies derogatorily that he does not realize or comprehend what he is doing (i.e., he may be picking anything up in the dark thinking it to be firewood). – Trans.

assumed were conflicting with principles. The refutation of them in this has come from others (among the muhaddithīn) who have shown that such hadīth do not conflict with principles. They have directed the seeker, in response, to the methodology of resolving such seeming contradictions and have provided their proofs in substantiation of that – as has already been reviewed, with many examples detailed above.

In fact, in concluding, we would point out that many of the 'ulamā who have written commentaries for *at-Tarīqah al-Muhammadiyah*[1] have stated, "The most accurate (*al-awlā*) position on the excellences of the Four Rulers (*khulafā'*)[2] is that every one from among them was more meritorious over the others (i.e., from among themselves) in some distinctive characteristic for which they were famously known, because the merits (*fadīlah*) of an individual are not something from the essence of his being, per se, but rather they are qualities of his character. Thus, in this regard, we say that Abū Bakr (رض) was the most distinguished of the Sahāba by virtue of his vast amount of charity (*sadaqah*), for which he was famously known among them for having freely given. 'Umar (رض) was the most distinguished of them by virtue of his firm justice (*'adl*). 'Uthmān (رض) was the most distinguished of them by virtue of his modesty (*hayā'*), and 'Alī (ع) was the most distinguished of them by virtue of his vast knowledge (*'ilm*)."[3] Like this, some of the peerless a'immah of the tenth generation (Hijrī), and other than from it, have commented on the matter, with the point here being that the basis of the objection is, in reality, unfounded and due to subjective perceptions.

Now let us move from the above to what has been said in the detailed (*at-tafsīlī*) objections, which has come from those who have made some negative comments specifically on the hadīth or who have had such things attributed to them.

We would say about some unfavorable comments attributed to Yahyā b. Ma'īn about Abūs-Salt and his hadīth, that these must be assumed to have been made before he actually knew Abūs-Salt and before he had encountered his hadīth coming from other paths of conveyance than his alone. This sort of take on the matter has also been related from al-Khatīb in his recount of the hadīth via the narration of 'Abdul-Khāliq b. Mansūr (and others than him), and he followed that with the statement, "I reckon that 'Abdul-Khāliq asked Yahyā b. Ma'īn on the status of Abūs-Salt at the outset (before he knew him), then he thereafter became aware of him, hence the response to Ibrāhīm b. al-Junayd about him, when he replied, 'As for the hadīth of al-A'mash, Abūs-Salt was narrating it from him via Abū Mu'āwiyah.' Ahmad b. Hanbal viewed him in this with disfavor, and Yahyā b. Ma'īn was attributing it to him once he found it being narrated from Abū Mu'āwiyah by other than him (alone), so he stated, 'Verily, it is sahīh,' meaning that it is a sahīh hadīth coming from the transmission of Abū Mu'āwiyah. It (his ruling) is not invalidated (*bātil*) when he found it being narrated from him by other than just a single source. When Yahyā b. Ma'īn was asked about Abūs-Salt by al-'Abbās b. Muhammad ad-Dūrī, he declared him reliable, and when thereafter asked about the hadīth, he replied, 'What do you want with the poor man? Is not the hadīth also narrated by Muhammad b. Ja'far al-Faydī?' Ibn Muhriz also asked him about the hadīth, and he said, 'It is the hadīth of Abū Mu'āwiyah, and Sālih b. Muhammad Jazrah, among others, have likewise narrated it from him'."

The same sort of thing was noted about Ahmad b. Hanbal in relation to Abūs-Salt (i.e., that he had said something negative about him narrating the hadīth). Again, however, the case is that he did not know Abūs-Salt, and then he became familiar with him, and thereafter ordered his son to take the narrations from him. As noted previously above, he was not permitting him to take narrations from anyone save that he was, in his estimation, reliable (*thiqah*). If thereafter he was finding many of the hadīth that Abūs-Salt narrated detestable, from the standpoint of them being singularly transmitted, and thus ruling them as false, it was because the other paths of conveyance for them never reached him. This was demonstrated by al-Hafiz Ibn Hajar concerning Ahmad in relation the matter.

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[1] The text *at-Tarīqah al-Muhammadīyah* was authored by the Sunni 'ālim, Shaykh Muhammad b. 'Alī al-Birgiwī (d.981/1573), and has been the subject of numerous commentaries over the last several centuries, with two of the more famous being *al-Hadīqah an-Nadīyah* by Shaykh 'Abdul-Ghanī an-Nāblusī (d.1143/1733) and *al-Barīqah al-Mahmūdiyah fī Sharh at-Tarīqah al-Muhammadiyah* by al-Muftī Muhammad b. Mustafā al-Khādimī al-Qūnawī (d.1176/1763). – Trans.

[2] Namely, Abū Bakr (رض), 'Umar (رض), 'Uthmān (رض) and 'Alī (رض). – Trans.

[3] This is not to imply that in Sunnī Islām the order of who is viewed as most virtuous (etc.) is altered, but it is rather recognition that each respectively had different attributes famously ascribed to them more distinctively and in contrast to what was ascribed to the others. The Sayyid does not specify *which* sharh or commentary of *at-Tarīqah al-Muhammadiyah* he is referring to in citing this quote. – Trans.

This was the same man about whom Ibn as-Sama'ānī said, "He was telling stories and lying. There were no qualities in his character distinguishing him as being of the pious ones. I entered Makkah, and asked Abū Nasr as-Sajazī about him, and he said, 'This is a liar, son of a liar, and he is not written from and not shown any generosity'."

Ibn 'Asākir also mentioned this incident in his *Tārīkh*. He said: We were informed by Abūl-Faraj Ghayth b. 'Alī al-Khatīb, from Abūl-Faraj al-Asfaraynī, who said, "Abū Sa'īd al-Astarābādī[1] was preaching in Damascus and a man stood up and asked, 'O' shaykh, what is your comment on the statement of the Prophet (ص) that: أنا مدينة العلم و علي بابها (I am the city of knowledge and 'Alī is its door)?' He drooped his head for a moment, then raised his head and said, 'Yes (it is true), except that this hadīth is not known in its complete form as it was in the early days of Islām.' He then said, 'The Prophet (ص) said...' recounting his fabrication (as noted above)." The narrator continued in noting that those present spoke favorably in agreement with him, and he thereby refuted the one who had asked about it.

Look at the treatment of this hadīth, in that fault is found with its actual wording when it is perceived to have been narrated singularly (by a reliable narrator!), and yet when this questionable character has mentioned Abū Bakr (رض), 'Umar (رض) and 'Uthmān (رض) in the text, they then spoke favorably in agreement with him on it?!

Another contrived version that was coined by the fabricators was narrated in a hadīth attributed to Anas (رض) with the wording, "I am the city of knowledge, and Abū Bakr, 'Umar and 'Uthmān are its walls, and 'Alī is its door."

Such bogus additions to the wording of the hadīth were coined to support the creed of Ahlus-Sunnah in exalting the other three over 'Alī (ع) due to the assumption that the hadīth is proof in support of exalting 'Alī (ع) over them.

The nawāsib were not pleased with the matter until they even included Mu'āwiyah in the wording! Ad-Daylamī mentioned the wording of it in the hadīth attributed to Anas (رض), to the effect that, "I am the city of knowledge, 'Alī is its door and Mu'āwiyah is its encircling fortification."

Not being content with this, some of them went even farther in their nefarious designs, to where it was said, "It is not 'Alī b. Abī Tālib that is meant in the hadīth, but rather what was intended was loftiness (*al-'ulū*), such as that the Prophet (ص) was actually saying, 'I am the city of knowledge and I am its lofty door (*bābuhā al-'alīyu*)'."

However, in returning to the basis of the objection, the matter is not as they have imagined it to be, and there is nothing in the hadīth to support such a notion.

There are other hadīth of similar nature that seemingly exalt other Sahāba (رض) over those three (رض) which can be noted as examples, like the statement of the Prophet (ص): أعلم أمتي بالحلال والحرام معاذ (The most learned of my Ummah in the halāl and the harām is Mu'ādh). He (ص) also said: أقرؤكم أبي (The best reciter of the Qur'ān from you is Ubayy); and also: ما أظلت الخضراء و لا أقلت الغبراء أصدق لهجة من أبي ذر (There has not been anyone shaded by the trees nor walking upon the earth who has had a more truthful tongue than Abū Dharr).

From the angle of this objection, would these hadīth not be proofs of Mu'ādh (رض), Ubayy (رض) and Abū Dharr (رض) being exalted over the Rightly Guided Rulers (*al-khulafā' ar-rāshidīn*)?[2]

In addressing this point, as-Sakhāwī said in *al-Maqāsid al-Hasanah*, after discussing some of the paths for *the Hadīth of the Door*, "There is not in all of this anything which can diminish the consensus (*ijmā'*) of Ahlus-Sunnah, from the Sahāba and Tābi'īn, and those who have came after them, that the most virtuous (*afdal*) of the Sahāba – after the Prophet (ص) – unrestrictedly (*'alāl-itlāq*) is Abū Bakr (رض) and then 'Umar (رض). Al-Hāfiz al-'Alā'ī also commented on it in his statement, 'There is not anything in the wording of these that is detestable from the point that they clash with reasoning (in relation to this principle). To the contrary, there is the hadīth: أرحم أمتي بأمتي (The most merciful of my Ummah with my Ummah is...) which means the one mentioned therein,[3] and (like that is the hadīth): أعلمهم بالحلال و الحرام معاذ (The most learned of them in the halāl and the harām is Mu'ādh)'."

Ibn Hajar al-Haytamī also rejected this notion in his comments refuting the judgement that *the Hadīth of the Door* was fabricated, to the effect, "There is no necessary prerequisite in its acceptance that 'Alī be exalted over Abū Bakr, 'Umar and 'Uthmān, may Allāh be pleased with them, and the hadīth is hasan (in grading) – with al-Hākim grading it as sahīh!"

So in this is proof that they were decreeing the hadīth as a fabrication due to their imagining that it was conflicting with principles (*usūl*), as they have imagined and likewise decreed from this angle with other hadīth they

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[1] This is the same person (the lying preacher), and Abū Sa'īd is his kunyā or nickname. – Trans.

[2] *Al-Khulafā' ar-Rāshidīn*, or *the Rightly Guided Rulers*, is the term that is commonly used, particularly among Sunnī Muslims, for the first four rulers after the Prophet (ص), namely Abū Bakr (رض), 'Umar (رض), 'Uthmān (رض) and Imām 'Alī (ع). – Trans.

[3] The complete text of the hadīth is not mentioned in the quote from al-Hāfiz al-'Alā'ī. – Trans.

was saying, 'The brother of the Messenger of Allāh (ص) and the father of his offspring (*as-sibtayn*)[1] is 'Alī (ع), and the People of the Cloak (*ashāb al-kisā'*) are 'Alī, Fātimah, al-Hasan and al-Husayn, upon them be peace,'[2] the faces will become upturned and the eyes filled with hostility and the breasts will seem as though punctured with thorns! If one recounts the sayings of the Prophet (ص) such as: من كنت مولاه فعلي مولاه (For whomsoever I am his leader [*mawlāhu*], then 'Alī is his leader [*mawlāhu*]), and: أنت مني بمنزلة هارون من موسى (You are to me on the standing of Hārūn to Mūsā...), or anything of this sort, they will try to keep the (authentic) sources of transmission for these hadīth secret or suppressed, that they might thereby diminish 'Alī (ع) and decrease his standing out of hostility among themselves for the Rāfidah, and due to their compulsive animosity towards 'Alī, upon whom be peace. Based upon their reasoning for doing this, they did not feel it necessary to act otherwise towards him, and this is nothing but pure ignorance!"

Therefore, in this, one discovers the greatest of reasons passed along among those early ones, living in the era of Ibn Qutaybah and before him, for their depreciation of the virtues and merits of 'Alī (ع).

Imām Ahmad b. Hanbal alluded to this when he was asked by his son 'Abdullāh about 'Alī (ع) and Mu'āwiyah. He responded, as reported by as-Salafī in *at-Tayūriyāt*, "Know that for 'Alī (ع) there were a lot of enemies, and his enemies searched high and low for something with which to degrade him but could not find a single thing. So they came unto a man who had waged war against him and had fought him, and they would laud him as a strategy devised by them against 'Alī (ع)."

Whoever was of this disposition, how could he possibly accept the narration of the virtues and merits of 'Alī (ع), or authenticate the paths of transmission for the hadīth conveying them – even when authentic?! Such tendencies were present among many of huffāz, and were widespread throughout the lands, especially among those from Basra and Syria (*as-shām*), where animosity towards 'Alī (ع) and his descendants was deeply entrenched.

Ibn al-Qayyim pointed out something similar in his *I'lām al-Muwāqqi'īn*, where he discussed about those of the Sahāba who were making legal rulings (*fatāwā*). He said, "As for 'Alī b. Abī Tālib, upon him be peace, his decrees and rulings were publicized and spread about; and may Allāh oppose the Shī'a, for they were distorting much of his knowledge with falsehoods attributed to him. For this reason, when the people of hadīth (*ashāb al-hadīth*) found something something coming (even) from the people of authentic narrations (*ahl as-sahīh*) of his hadīth and his rulings, they would not rely on that, excepting that it was transmitted by the conveyance via the pathway of his household and via the companions of 'Abdullāh b. Ma'sūd (رض). He, may Allāh be pleased with him and ennoble his countenance, often complained of possessing knowledge which he could not find a recipient for, and he would say, 'Verily here (pointing to his breast) is a weighty knowledge, if but only I could find a carrier for it'."

In this is proof that they were abandoning the knowledge of 'Alī (ع) to contradict the Shī'a in effort to suppress them, just as they were abandoning the hadīth transmitting his virtues and merits; and Allāh, Alone, is the Refuge!

Third: They were imagining that *the Hadīth of the Door* was conflicting with principles (*usūl*), namely the belief that the two most distinguished (*afdalīyah*) individuals after the Prophet (ص) were Abū Bakr (رض) and 'Umar (رض). They perceived the hadīth to be a proof that 'Alī (ع) was instead the most distinguished (*afdalīyah*).

In light of this perception, some of the liars from among them have even sought to make additions to the hadīth to incorporate Abū Bakr (رض), 'Umar (رض) and 'Uthmān (رض) into its text.

Al-Hāfiz Ibn Hajar, in *al-Lisān*, recounted this under the biography of Ismā'īl b. 'Alī al-Mathnā al-Astrābādī al-Wā'iz al-Kadhdhāb.[3] He noted that when this person was in Damascus lecturing, a man stood up and asked him about *the Hadīth of the Door*. He stated that the hadīth had been shortened (*mukhtasar*), and that the actual text says, "I am the city of knowledge, and Abū Bakr is the foundation of it, and 'Umar is its walls, and 'Uthmān is its roof, and 'Alī is its door." He was asked for his chain for this, and he made an oath for them concerning its veracity.

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[1] The Prophet (ص) famously stated that the progeny of the previous prophets came through their own loins, but his progeny would come through the loins of Imām 'Alī (ع). Ref.: *As-Sawā'iq*, p.176, hadīth no. 27. Hence, his two grandsons, Imāms al-Hasan (ع) and al-Husayn (ع), are known as *'as-Sibtayn'* and were fondly called this by the Prophet (ص) himself. Ref.: *Talkhīs adh-Dhahab Min Lisān al-'Arab*, Vol.1, p.651, no.14. – Trans.

[2] This refers to the five individuals gathered together under the cloak (*al-kisā'*) of the Prophet (ص), about whom the *'Āyah of Purification'* (33:33) was revealed. In *al-Iktifā' Bimā Ruwiya fī Ashābil-Kisā'*, p. 25-38, Mawlānā Sayyid al-Jalālī features over forty different versions of the hadīth related to the descent of this āyah, as transmitted from the chains of al-Hāfiz Ibn 'Asākir, verifying that this was revealed *exclusively* concerning the Prophet (ص), Imām 'Alī (ع), Fātimah az-Zahrā' (ع), and their two sons, al-Hasan (ع) and al-Husayn (ع). – Trans.

[3] As the name implies, he was a preacher (*al-wā'iz*) and a liar (*al-kadhdhāb*). – Trans.

Chapter Five

Going from the specific focus on the character of Abūs-Salt to the criticism of the hadīth itself, those who have spoken against it can be broken down into two sorts. One group consists of those who are rejecting the hadīth in a general (*ijmālī*) fashion, and the other group who took issue with the hadīth in the context of certain detailed issues (*tafsīlī*) concerning it.

Concerning the general (*ijmālī*) rejection of it, the position of those in this camp have been built on the basis of several false 'foundations' which we detail and respond to as follows:

First: The first basis was that Abūs-Salt was a Shī'a, weak (*da'īf*) and of detestable hadīth. As has been demonstrated in addressing this elsewhere in the previous chapters, these are false disparagements, thus one need not lengthen the discourse through rehashing what has already been discussed about them.

Second: The basis of this was the perceived necessity of invalidating all that came relating virtues and merits of 'Alī (ع), or the majority of it, and the ruling upon anyone relating anything of this sort that he was a Shī'a and thus weakened, and further decreed to be of detestable hadīth.

If the hadīth was found to be conveyed through tawātur conveyance, then those who were active in this, and those following after them in it, would subject the hadīth to some surprising and even outlandish interpretations. The cause of this is something that can be discerned in what was written by Ibn Qutaybah in his book refuting the Jahmiyah. He wrote, "As you have seen with these (being deviants), likewise also are the extremists from the Rāfidah, who exaggerate in the standing of 'Alī (ع) and in their exalting him, and in their pronouncements for him being in partnership with Muhammad (ص) in his prophethood and in the A'immah (ع) from his children having knowledge of the unseen (*al-ghayb*), and in these sayings and other secret affairs (of theirs) is the merging of falsehood and kufr! Such are excessive in ignorance and stupidity, and they are seen vilifying and abusing the best of the predecessors, exhibiting anger and hostility towards them and dissociating from them. In contrast to these are those extremists doing just the opposite regarding 'Alī, may Allāh ennoble his countenance, in belittling his standing and deriding him in speech. They have not viewed him as oppressed or wronged in any way, and in their aggressive hostility towards him, they have shed unlawful blood contrary to all sense of right. They have taken him as a collaborator in the killing of 'Uthmān (رض), and in their ignorance, consider him as one of the a'immah of fitnah rather than being of the a'immah of guidance. They do not consider him, by any sense of necessity, to be taken as one of the rightful rulers (*khulafā'*), as the people were in dispute with the acceptance of the matter of his rule,[1] yet believe it necessary to count Yazīd b. Mu'āwiyah b. Abī Sufyān as a rightful ruler due to the consensus of the people in the acceptance of his rulership.[2] They even falsely accuse anyone who mentions him (Yazīd) in other than good light?! Many of the muhaddithīn kept away (*tahāmā*) from the narrating of the merits and virtues (*fadā'il*) of 'Alī (ع) (due to fear of these) and did not bring forward what was required for his defense, and all of these hadīth (about 'Alī) have for them authenticated paths of conveyance! They even went so far as to make his son, al-Husayn, upon him be peace, into a Khārijī,[3] who was lawful to kill due to the dissension sown amongst the Muslims by him (i.e., through his uprising against Yazīd). They made 'Alī (ع) on equal par to those people of ash-Shūrā,[4] because if it was clear for 'Umar (رض) as to the merit (of rule) being for him, then he would have placed him in power over the others and would not have had the affair decided by consultative (*shūrā*) council among them. They could not tolerate his favorable mention or the narration of any hadīth that conveyed a virtue for him, until many (*kathīr*) of the muhaddithīn apprehensively kept away from narrating such hadīth, and would instead preoccupy themselves with collecting the virtues and merits of 'Amr b. al-'Ās and Mu'āwiyah,[5] that is (in this) what was fabricated (*al-mawdū'ah*) about them. In this they were not actually seeking to champion such people as much as they were desiring by such means to harm 'Alī (ع) in his standing. So, if someone

[1] In fact, Mu'āwiyah, Talhah, Zubayr and Ummul-Mu'minīn 'Ā'ishah, and also the Khawārij, all revolted against the lawful authority of Imām 'Alī (ع), which is what Ibn Qutaybah appears to be referring to in saying that the people disputed the matter of his rule. – Trans.

[2] As is historically known, numerous Sahāba (رض) rejected the rule of this corrupt tyrant, even leading Islāmic uprisings against his injustices and oppression. Here Ibn Qutaybah appears to be referring to the designs of Mu'āwiyah in attempting to obtain a coerced acceptance of Yazīd as his successor from the various quarters of the Ummah *prior* to his death, in which he was largely successful. – Trans.

[3] A *khārijī* is one who is of the Khawārij, or in other words, a rebel against lawful Islāmic authority. – Trans.

[4] When 'Umar (رض) was stabbed and thereafter on his deathbed, he selected a shūrā or consultative council consisting of Imām 'Alī (ع), 'Uthmān (رض), 'Abdur-Rahmān b. 'Awf (رض), az-Zubayr b. al-'Awwām (رض), Sa'd b. Abī Waqqās (رض) and Talhah b. 'Ubaydillāh (رض), and ordered that they select a ruler from among themselves to succeed him in rulership. 'Uthmān's rulership was the product of this shūrā or consultative process. – Trans.

[5] That is, those who fought against Imām 'Alī (ع) and who were viewed as his enemies, and thus favorites of the fanatical nawāsib. – Trans.

If this is authentically transmitted to be his saying, it would be an exaggeration on his part, and would not be a proof for the weakening of his hadīth. Perhaps this was taken from him by some of them in the state of disputation (*al-jidāl*) and debating (*al-manāzirah*), with it being but a sharp retort (*al-'adb*). It is not uncommon that a debater may say such emotional and uncouth things in the midst of disputation.

Realistically speaking, however, can such an emotanative exclamation be even remotely compared to the actions of those like Harīz b. 'Uthmān, who was cursing 'Alī (ع) seventy times in the morning and then again seventy times each evening?! This was known by them (i.e., those critics who found fault with Abūs-Salt) about Harīz, yet they considered him acceptable as a narrator, until they have even said about him, "He is from the most reliable of the reliable (*awthaq ath-thiqāt*)."

So the response (of theirs) in defense of the likes of Harīz, let that then be proffered in response to the matter with Abūs-Salt and this comment attributed to him; and Allāh Alone, grants the success!

اللهم اركسهما الفتنة ركسا و دعهما في النار دعا (O' Allāh! set them back with the fitnah a set-back, and call them into the fire with a calling), excepting that instead of naming the ones being supplicated against, he said, "Fulān wa Fulān" (so-n-so and so-n-so).

Also, there is the transmission of the account of Mu'āwiyah drinking wine while he has in power as the ruler, and many other things of this sort which would lengthen the discourse to recount them all.

Mālik, al-Bukhārī and Muslim featured the Hadīth of al-Hawd,[1] about which was said by Mālik, "I have not ceased to regret the entering of a hadīth into *al-Muwattā'* excepting for *this* hadīth." About this, ash-Shāfi'ī stated, "We do not know of a hadīth in the book of Mālik that is denigrating the Sahāba except for the Hadīth of al-Hawd, and we would have loved that he had not mentioned it."

There are other hadīth featured in *as-Sahīhayn* of this sort and of similar content, like the Hadīth of ar-Ru'yā,[2] and if narrating these sort of hadīth was a valid factor for the disparagement, then such disparagement would be established upon virtually the entirety of the narrators!

Even more strange, concerning 'disparagement' from this angle, is the following account featured by adh-Dhahabī in *al-Mīzān*. Under the biography of 'Abdul-Majīd b. 'Abdul-'Azīz b. Abī Wurūd, he recounted how 'Abdul-Majīd passed fatwā for ar-Rashīd[3] that Wakī' should have been killed because he narrated from Ismā'īl b. Abī Khālid, from 'Abdullāh al-Bahā, that when the Messenger of Allāh (ص) died, he was not buried until his belly had swollen and a bad odor was starting to be emitted by his body. Qutaybah said, "Wakī' related this in Makkah and it was the time of the hajj. Ar-Rashīd went to him, with some others, and then he called for Sufyān b. 'Uyanah and 'Abdul-Majīd. As for 'Abdul-Majīd, he decreed it necessary (*wājib*) to kill Wakī', as he would not (in his view) narrate such a hadīth save if there was some ill will (*ghishsh*) in his heart for the Prophet (ص). Ar-Rashīd then asked Sufyān about it. He replied, 'It is not necessary (*wājib*) that a man be killed simply for having heard a hadīth and then transmitting it, and in al-Madīnah very hot weather was common, and the Prophet (ص) passed away on a Monday and was left unburied until Wednesday night, so that could have been behind any reported change (in the body's condition)'."

Adh-Dhahabī then commented, "I say: The Prophet (ص) was the master (*sayyid*) of all of humanity, nevertheless he was a human being. He ate, drank, slept and relieved himself, he got ill and recovered, he used the tookthstick (*siwāk*) and applied the perfume (*tīb*), and in all of that he was like the other believers. When he died, and may my father and mother be his ransom, what was done with him was as is done with all others, in that he was washed, shrouded, and a grave was prepared into which his body was placed, and then he was buried. However, there remains the scent upon the one who is perfumed, alive or dead, and there was the slackening of his blessed fingers, and there has came the description of all of that, and if his body is reported to have suffered some swelling, then the meaning of that would not necessarily imply a contradiction to this other description. Even the body of the living sometimes emits odor when gas comes out from inside, and it is not counted as something shameful (*'īyb*) if that occurs."[4]

In his reply, adh-Dhahabī rushes to agree with the (correct) position, yet his discourse is proof of his ignorance (*jahlahu*) concerning the dignity and proper way to respect the rank of prophethood, and in this he was tainted by the influence of Ibn Taymiyah. However, what he was attempting to demonstrate by this was that what took place with him (ص) is what, of necessity, every believer must experience (upon death), thus to find fault with someone for merely relating another's account of it would be an invalid factor as far as it being disparagement.[5]

Fifth: They transmitted from Abūs-Salt 'Abdus-Salām b. Sālih that he said, "A dog of the 'Alawites is better than anyone from the Banū Umayyah!" It was then said to him, " 'Uthmān included among them?" to which he responded, "With 'Uthmān among them!"

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[1] *The Hadīth of al-Hawd*, or *the Hadīth of the Pond*, relates to an account in which the Prophet (ص) said that on the Day of Judgement he will be at al-Hawd, or the Pond of Paradise, and a group of his Sahāba, whom he will recognize and know, will be brought forward towards him, and then at the last moment they will be diverted off on to Hell. The Prophet (ص) will exclaim, "O' Allāh! My Sahāba, my Sahāba!" and Allāh will answer, "You do not know what they did after you!" – Trans.

[2] *The Hadīth of ar-Ru'yā*, or *the Hadīth of the Vision*, relates to the Prophet (ص) being shown certain fitnah occurring after him. – Trans.

[3] Hārūn ar-Rashīd (d.193/809) was one of the most famous of the rulers from the Banū 'Abbās. – Trans.

[4] Imām 'Alī (ع), who actually washed, shrouded and laid the Prophet (ص) to rest in his grave, described that the blessed body of the Prophet (ص) emitted the most fragrant of smells, and this account transmitted by Wakī' is highly offensive to the believer! Nevertheless, his mere recounting of it does not disparage him or require that he be killed under the Sharī'ah. – Trans.

[5] Thus if Wakī' could not be blamed for relating *this* about our beloved Nabī Muhammad (ص), how can fault be found with Abūs-Salt for relating hadīth about Sahāba (رض) and what they reportedly did or did not do?! – Trans.

Chapter Four

What follows is a summary of a few specific matters to be regardful of that relate to the criticism of Abūs-Salt 'Abdus-Salām b. Sālih, along with direct response to them:

First: Ad-Dārqutnī argued that Abūs-Salt was a 'filthy rāfidī'. This is extremism on his part and exaggeration. As for the reality of being a rāfidī, this refers to one who was given to dismissing and belying the standing of ash-Shaykhayn,[1] as has been noted by adh-Dhahabī in *al-Mīzān* and al-Hāfiz Ibn Hajar in *at-Tahdhīb*, as well as elsewhere by others. Abūs-Salt was not guilty of such behavior.

As was noted previously about him, he was giving precedence to Abū Bakr (رض) and 'Umar (رض), and seeking mercy for 'Alī (ع) and 'Uthmān (رض), and he was not given to mentioning the Sahāba of the Messenger of Allāh (ص) save in favorable light. He, himself, made clear that such was his way (*madhhab*) though which he worshipped Allāh. So how can he be considered as a rāfidī?

The case is similar to what was related by al-Hāfiz Ibn Hajar in *al-Lisān* about Yāqūt stating that Ahmad b. Tāriq al-Karkī was a rāfidī. In response he said, "Yāqūt was blamed for holding the doctrine of an-nasb, so any Shī'a with him was viewed as a rāfidī."

Second: Al-'Aqīlī said, "He was a liar," about Abūs-Salt. This a statement that no one prior to him *ever* said, all the way back unto the era of Abūs-Salt. As was mentioned previously, al-Hāfiz Ibn Hajar noted in response, "Most excessive was al-'Aqīlī," in saying this. Additionally, we have recounted adh-Dhahabī's comment on him,[2] and like that was also demonstrated in his rash disregard for the standing of 'Alī al-Madīnī in what he said about him!

However, this must be viewed in the context of what al-Hāfiz Abū Zura'ah al-'Irāqī said, as was transmitted from him by his student ath-Thal'ābī in *Ghanīmah al-Wāfid wa Baghīyah at-Tālib al-Mājid*, regarding the one who comes out with some new, previously unheard of disparagement of a narrator who was not living contemporaneously to that critic.[3]

Third: Ad-Dārqutnī was also saying that it was not permissible to rely on Abūs-Salt when he was alone in narrating something. When it the becomes clear that he was *not* alone in his narration (particularly in the case of *the Hadīth of the Door*), then recourse is taken by proclaiming loudly what was (unjustly) said by al-'Aqīlī, namely that Abūs-Salt was a liar, thus he cannot be relied upon unrestrictedly?! This is baseless and invalid.

Fourth: Some have argued that he was narrating hadīth that were blemishing (*al-mathālib*).[4] This is not an actual valid disparagement for him or anyone else! Like this they also disparaged al-Fudayl b. 'Iyād, recounting that he narrated hadīth that denigrated 'Uthmān (رض). In response to this issue, when adh-Dhahabī placed him among the reliable ones, he did not take it as necessary to refute them in what they were saying, but instead commented, "He was merely relating what he heard, and was not intending thereby to be adverse or denigrating towards 'Uthmān (رض), but rather he did what was permissible for him (i.e., to transmit what he had heard)."

Like this, Ishāq b. Rāwayh defended Abūs-Salt about such hadīth,[5] and if the conveyance of such hadīth is a valid factor of disparagement, then virtually the whole of the a'immah and huffāz would have been disparaged, as ones of much higher standing and sounder grade in authenticity have conveyed them as well.

Ahmad b. Hanbal was of the most regardful (*awra'*) of the muhaddithīn, and he featured the hadīth in his *Musnad* where the Prophet (ص) made the following du'ā concerning Mu'āwiyah b. Abī Sufyān and 'Amr b. al-'Ās:

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[1] This is referring to Abū Bakr (رض) and 'Umar (رض). – Trans.

[2] Namely, that he was righteous (*sālih*), excepting for the fact that he was a staunch Shī'a, etc. – Trans.

[3] In other words, those people of standing who knew Abūs-Salt and who lived around him, such as Ahmad b. Hanbal and Ibn Ma'īn, viewed him as trustworthy (*sadūq*), yet here are others, coming generations after him, saying such a thing that was unknown about him to his contemporaries. There is no might or power save with Allāh! – Trans.

[4] *Al-Mathālib* refers to something that may make someone appear in unfavorable light. In other words, he narrated some hadīth that possibly recounted the activities of some of the Sahāba which may have portrayed them in other than the irreproachable light that they are presented in by Sunnī Islām. While in Shī'a Islām there is also respect and the utmost regard for the Sahāba (رض), historical analysis among the Shī'a typically calls a spade a spade when it comes to honest review of the doings of the Sahāba (رض). The fact that there are criminal punishments (*hudūd*) within the Qur'ān and Sunnah, and an entire Qur'ānic sūrah entitled *'al-Munāfiqūn'* (the Hypocrites), demonstrates that the whole notion of the Sahāba (رض) all being irreproachably just (*'udūl*) as existing within Sunnī Islām is an innovation unknown to the Sahāba (رض) themselves! – Trans.

[5] See p. 13 above for Abus-Salt's own comments on the narration of such hadīth. – Trans.

Al-Kamāl al-Adfawī said in *al-Imta'*: As to that statement of theirs that so-n-so is weak (*da'īf*), without them giving explanation as to the reason for the weakness, this is an unrestricted disparagement (*jarh mutlaq*). There is a difference of opinion in this and explanations for it (being acceptable), and the most weighty and correct position (*al-awlā*) is that it is not acceptable, especially coming from the later muhaddithīn, because they were disparaging in matters that were not actual factors of disparagement.

Al-Hākim said in *al-Mustadrak*: Those who I have mentioned in this book are established with me in their honesty, this being because I do not consider the disparagement of someone as being credible except with explanation (as to its causes), and I do not permit its acceptance by way of mere blind imitation (*taqlīd*). The seeker of knowledge who chooses it for his way of discernment would not write anything whatsoever from these."[1]

Adh-Dhahabī mentioned in *al-Mīzān* that al-Bukhārī included Arqam b. Sharahbīl among the weak ones (*ad-du'afā*). He then responded to that by saying: Abū 'Abdullāh (al-Bukhārī) did not mention anything in support of his inclusion of him in *Kitāb ad-Du'afā*, and Abū Zura'ah declared him as reliable, and he was not alone in that.[2]

Al-Luknawī said in *ar-Rafa' wat-Takmīl*: Many of the 'ulamā of our era have slipped (into error) in the matter of allowing the disparagement (*al-jarh*) to take precedence over the validation (*at-ta'dīl*) due to their neglect of what should necessarily be joined with that (disparagement) and in their imagining that the unrestricted disparagement takes precedence over validation. The affair is not as they have imagined it to be! To the contrary, the disparagement must be joined with an explanation as to its cause. The ambiguous disparagement (devoid of such explanation) is not unrestrictedly acceptable in the correct methodology. Thus it is not possible to contradict the valid establishment (of a narrator) if the disparagement is ambiguous (*mubham*).

The proofs of this sort are quite numerous, and we have mentioned more of them in *Ibrāz al-Wahm al-Maknūn min Kalām Ibn Khaldūn*, and elsewhere.

Thus when one analyzes the above, it becomes clear that the disparagement of Abūs-Salt 'Abdus-Salām b. Sālih is of this sort of ambiguous criticism – the whole of it! No one who has disparaged him has mentioned *any* valid reason for their disparagement of him, until one must ask in its review, is it to be accepted or rejected?!

In our analysis of their condition and what was actually behind their disparagement of him, we have invalidated it point by point, until nothing more can be brought forward against him, *inshā'Allāh*.

In all of this one comes to realize the soundness and accuracy of the ruling of al-Hāfiz Ibn Hajar in *at-Taqrīb*, where he established with much confidence that Abūs-Salt was trustworthy (*sadūq*), and where he further repudiated everything that had been said concerning him. The praise is due unto Allāh, Lord of the Worlds!

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[1] He is referring to just blindly adopting in whatever has been said by those who have came before about narrators without applying correct grading principles and making an independent judgement for oneself on their standings. In this regard, virtually everyone had something negative said about them by detractors here and there, as has been noted in other statements quoted elsewhere above in the text. – Trans.

[2] In other words, his establishment (*ta'dīl*) took precedent over al-Bukhārī's disparagement by virtue of it being ambiguous. – Trans.

claims to narrate from so-n-so, asserting to have heard something from him, whereas the person died before that particular narrator was born, or he died before so-n-so entered the country where the deceased lived. Or, perhaps, a shaykh was asked about the hadīth so-n-so was relating on his authority and he denies that he granted him an authorization for that, or there is some proof otherwise negating that such a narrator had heard it from him. Or, perhaps, the narrator himself admits to lying or adding something to a manuscript or collection (as if it was from the compiler rather than the hand of the narrator), or he admitted to placing his name on a roster (of narrators) for a particular muhaddith on his own. Another matter would be that he abandoned the salāt, with the establishment of the proof for that, as others have done with some of the huffāz. If they did not see him ever praying, those listening to his narrations would put some ink by his sides of leg, then return after three days to see if the ink had gotten on his leg (etc.). Also, from among such valid reasons, would be that they saw the narrator drunken, or something else of that nature.

As for the disparagement of a narrator that was cast upon him, and which was not detailed and nor found to be rooted in the sort of issues we have just noted, in such case the disparagement is viewed as ambiguous and it is not accepted. This especially is the case when such an ambiguous disparagement is coming in contradiction to the valid establishment (*ta'dīl*) of a narrator!

This matter has been agreed upon and accepted in the statements and practice of the majority of those masters of the sciences of hadīth and principles of fiqh, as is well-known.

An-Nawawī, in the beginning of his *Sharh* on *Sahīh Muslim*, replied to the matter of Muslim featuring hadīth from a group of those who were viewed as weak (*ad-du'afā*), "It should not be said that the disparagement (*al-jarh*) takes precedent over the valid establishment (*at-ta'dīl*), because that is only the case when the disparagement is established via the detailing of the cause behind it. Otherwise, when the disparagement is not of that sort, it is not accepted. As was noted by al-Imām al-Hāfiz Abū Bakr Ahmad b. 'Alī b. Thābit al-Khatīb al-Baghdādī, as well as others, in the reliance upon whoever was employed by al-Bukhārī, Muslim and Abū Dāwūd from among the group that was known to have some depreciative abuse (*ta'n*) coming from other quarters about them, the depreciation would not be regarded as valid for them devoid of some detailed explanation as to the cause behind it."

Al-Hāfiz Ibn Hajar, in the *Introduction* to his *Fath*, commented similarly in his response to al-Bukhārī featuring hadīth from a group of narrators regarded as being weakened, "Sufficient for every author is that he is aware of the extraction (*takhrīj*) of the compiler of *as-Sahīh* (i.e., al-Bukhārī), that is, which narrators were judged acceptable by him for their 'adālah and the soundness of their dabt, and in this is the negation of him being negligent and unmindful (in such matters). Thus when we find someone other than him depreciating someone from his men, that depreciation is construed in contrast to the valid establishment (*ta'dīl*) of such narrator by this (great) imām (of hadīth science), and it is not accepted unless there is some clearly defined explanation for it relating a factor that would damage either the 'adālah or dabt of the narrator. This is because the causes must be detailed for the a'immah regarding disparagement, as there are different sorts, some relating to factors that are damaging and some that are not damaging."

There was transmitted from ad-Dārqutnī some ill comment about Sa'īd b. Sulaymān al-Wāsitī. In reply to this, al-Hāfiz Ibn Hajar said, "This ambiguous commentary is not accepted."

He also responded to Ibn Sa'd saying about 'Abdul-A'lā b. 'Abdil-A'lā, "He is not strong," with the comment, "This is a rejected disparagement."[1]

He also replied in similar vein to the statement of al-Khalīlī about 'Abdul-Malik b. as-Subāh, to the effect that, "He was accused of stealing the hadīth," by noting, "This is ambiguous disparagement."

Ad-Dārqutnī spoke negatively upon Burayd b. Abī Maryam with the vague comment, "He was not like that (i.e., acceptable, strong, etc)." Al-Hāfiz Ibn Hajar replied, "This disparagement is without any explanation for it, thus it is rejected (*mardūd*)."

In his biographical note on Muhammad b. Bishār al-Basrī, he states, " 'Amr b. 'Alī al-Fulās weakened him but he did not mention a reason for that, so they avoided (acceptance) of his disparagement."

Al-Hāfiz Nūrud-Dīn Ibn Hajar al-Haytamī noted in *Majma' az-Zawā'id* regarding the ill comments about a hadīth featured in the biography of Mu'āwiyah, wherein Shaykh at-Tabarānī was not affirmed as being reliable, save by adh-Dhahabī, "This is not a detailed disparagement."[2]

In *Sharh al-Ilmām*, Ibn Daqīq al-'Īd noted, "It is established via the foundation of the principles (*qawā'id al-usūl*) of hadīth, that with its people the disparagement is not accepted except with explanation (as to its reasons)."

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[1] That is, there is no explanation as to why he was not strong. – Trans.

[2] That is, it was unacceptable as such. – Trans.

and in his defense adh-Dhahabī said, "When the water reaches al-qillatayn, it washes away the filth."[1]

Also, a number of narrators were weakened for taking recompense for their listening (*samā'a*) to hadīth for its verification. From among such individuals are Ibn al-A'rābī, al-Hasan b. Sufyān, 'Alī b. 'Abdul-'Azīz al-Baghawī, al-Hārith b. Abī Usāmah, Abūl-Qāsim 'Abdullāh b. Muhammad al-Baghawī and Shu'ayb 'Abdullāh b. al-Hasan al-Harrānī, along with others, even when those from among the a'immah have explained the permissibility of taking such recompense with necessity for it.

Abū Thawr was weakened (by some) because he was speaking based upon speculative opinion (*ra'y*).

On this topic, al-Faryābī said concerning Ibrāhīm al-Jurjānī, "He was the shaykh of the people of speculative opinion (*ashāb ar-ra'y*), and I do not write from those people."

There has been much negativity spoken by critics on many of the companions of Abū Hanīfah due to the issue of using speculative opinion (*ra'y*).[2]

Ahmad b. Hanbal weakened al-Hārith al-Muhāsibī for his involvement with the knowledge of philosophy (*'ilm al-kalām*).[3]

Many others than him have been weakened from among the 'ulamā of the science of Kalām, or philosophy, unto the extent that they have made Kalām into an innovation (*bida'h*) that necessitated the weakening of everyone found involved with it. This has been noted by al-Hāfiz as-Salafī in *Mu'jam as-Sifr* and al-Hāfiz Ibn Rashīd in *ar-Rihlah*, and upon this (supposed principle), the head of the weakened innovators is Abūl-Hasan al-Ash'arī?![4]

Abū Dāwūd weakened al-Hāfiz Ahmad Mansūr ar-Ramādī, the compiler of *al-Musnad*, due to subscribing to the views of al-Wāqifah.[5]

Yahyā b. Ma'īn spoke negatively about ash-Shāfi'ī due to his fanatical devotion to the Hanafī madhhab, which he was an extremist in defending.

Zakariyā b. Manzūr was weakened (by some) for the reason that they argued he was a sponger (*tufaylī*).

Adh-Dhahabī brought together accounts of those reliable ones who were disparaged (unjustly) like these. However, he did not encompass them all, nor come close in equity himself in those whom he neglected or omitted therein. He noted in the beginning of it: I have documented in my text *al-Mīzān* a good number of those reliable ones who were relied upon by al-Bukhārī and Muslim, and other than these two, yet there is hardly from among them a man who is not named somewhere with disparagement, yet their detractors did not give (valid) reason for me to accept their weakening of them, and actually the matter is known to be other than that! There does not cease for the reliable man to pass by me save that there has been something said, and that sort of unfounded commentary is not damaging to him. If we were to open up this door to admit all such things, then it would encompass even a number of the Sahāba, Tābi'īn and great a'immah. Some of the Sahāba declared kufr upon others from among them due to ta'wīl, and Allāh is pleased with the entirety of them and has forgiven them, yet they were not infallible (*ma'sūmīn*), and their differences and the conflicts that occurred between them do not negatively color them with us whatsoever. The takfīr upon them by the Khawārij damages naught but *their* narrations! Actually, the comments against them by the Khawārij and the Shī'a have become for *them* a cause of their disparagement as (unjust) abusers. So look at the wisdom of your Lord in this - and we ask Allāh for safety in that matter. Like that is much of the ill commentary spoken by some of them on others (among the narrators), and it suffices that it is passed over and discarded, and that it is not conveyed, thus one might (in doing otherwise) become an abuser rather than acting with the man (unjustly abused) in a just and equitable fashion.

Acting with justice and equity requires that one distinguish between the ambiguous disparagement and the disparagement that is detailed and explained. So, one may accept the disparagement when it is based upon an actual reality – detailing an actual factor of disparagement. For example if someone says that so-n-so is a liar because he

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[1] In fiqh, the amount of *qillitayn*, or *two qillah*, relates the volume of water which is not polluted by uncleanliness, but rather removes it (it varies per madhhab; and in Ja'farī fiqh it is approximately 102 gallons). The implication in this statement is that due to his degree of piety and knowledge, such perceived faults of az-Zuhrī were not to be considered. – Trans.

[2] *Ra'y*, or *speculative opinion*, relates to the employment of analogy and reasoning in juristic methodology, particularly as employed in the methodology of Abū Hanīfah and his students. In regards to the above, this term was often used to refer to Abū Hanīfah in a pejorative fashion due to his perceived employment of ra'y vis-à-vis naqlī or narrated proofs. Much has been written back and forth on this matter, review of which is beyond the scope of this footnote. – Trans.

[3] *'Ilm al-Kalām*, or *the Knowledge of Philosophy*, has been typically characterized (in gross oversimplification) as a synchronization between Aristotelian logic and Islāmic theology, and as such it has been condemned by some quarters. Full discourse on this matter is beyond the scope of this footnote. – Trans.

[4] The majority of Sunnī Muslims adhere to the theological positions of al-Ash'arī, and the Sayyid here appears to be mentioning this to demonstrate the falsity of such a factor of disparagement. – Trans.

[5] *Al-Wāqifah* was an ancient group the held to suspend decision on what happened to the faith of major sinners. – Trans.

someone came along with something of this nature, they would declare it detestable and belie its narrators, hoping to thereby shut the door to all of that.

At the same time, it must be said that many of those engaged in this sort of disparaging behavior were from the nawāsib[1] who *hated* Ahlul-Bayt (ع), and thus they were innovators themselves, and they were taking out their hostility against 'Alī (ع) by belying these hadīth and disparaging those who conveyed them. Those who came after them were often not aware of this tendency of an-nasb among them, and would merely repeat and pass their criticisms and disparagements along over the ages imagining that they were from among Ahlus-Sunnah.[2]

The negative discourse about Abūs-Salt 'Abdus-Salām b. Sālih is of this sort. So the response in defense against such false disparagement and unjust weakening for the likes of al-Hāfiz Ibn al-Azhar, Ibn Jarīr (at-Tabarī), al-Hākim, Ibn al-Muzaffar, Ibn as-Saqā, al-Haskānī, Ibn 'Uqdah and the others is the same as for Abūs-Salt! With this covered and responded to, all of the matters related to the 'objection' raised above have been addressed.

Third Dimension: This relates to another sort of disparagement which is invalid, in that the basis for it is obscure and ambiguous, and the one who has made is has not clarified the reason for it nor linked it to any actual factor to sustain it. This ambiguous disparagement (*al-jarh al-mubham*), when it is contradicted by valid justification (*at-ta'dīl*) of the narrator elsewhere, is then declared false (*bātil*) and rejected (*mardūd*), and based on consensus (*al-ijmā'*) the justification is what is acted upon.

As for those who have conflicted with this, as we have noted previously above, their weakenings are based upon unacceptable factors, such as are disputed in the view of the people (of hadīth), which amount to disparagement from the angle of the disparagers being overcome by desires and sectarian fanaticism (*'asabīyah*). In this sort of disparagement, the one making it takes out his hostility on his perceived enemies, and even the associates of those enemies, without there being any real case for that beyond his subjective prejudice.

One will find that much of this sort of ambiguous disparagement is rooted in such partisanship, and is over various differing theological beliefs and even conflicting fiqh positions that have existed among the Ummah over the ages. For example, they may just declare that a narrator was alone in the transmission of detestable hadīth, or that his hadīth conflicted with the principles (etc.), whereas the reality of the matter would be contrary to this, as has been demonstrated above.

Another form of this invalid ambiguous disparagement is when it has been found to be rooted in matters that are not, in actuality, valid factors of disparagement. A whole group has weakened and disparaged narrators from this false angle, and when asked to explain their reasoning, their responses demonstrate the actual nature of the factors behind it, which do not have any place in valid criticism!

For example, Shu'bah b. al-Hajjāj once weakened a narrator, and when asked as to the cause for it, he stated that it was because he had observed the person riding along swiftly on a workhorse. He also weakened al-Manahāl b. 'Amr for having heard the sound of singing and amusement coming from inside his home. He weakened al-Hakam b. Zādhān, and when asked why, he stated that it was because he talked too much. He weakened Jarīr b. 'Abdul-Hamīd Sammāk b. Harb for the reason that he had been seen urinating while standing.

Some of such disparaging critics have weakened Ismā'īl b. 'Abdul-Malik for the reason that he sold mercury/quicksilver (*az-zi'baq*).

Al-'Ijlī weakened Ishāq b. Ismā'īl, and his father Ismā'īl al-Qādī, because he was a custodian over the wealth of orphans.

Ibn Abī Hātim weakened a narrator because he recited something that was melodious.

Wakī' and Yahyā b. Sa'īd weakened Ibrāhīm b. Sa'd due to permitting (in a ruling) listening to certain instruments.

Adh-Dhahabī discussed the matter, and stated that he had made his decision because he was not able to find any decisive proof for it being forbidden, and per his juristic opinion (*ijtihādihi*) he considered it as a concession (*rukhsah*), so how was he to be justly weakened for it?!

A group weakened az-Zuhrī for wearing the clothing of a soldier and attending to Hishām b. 'Abdul-Mālik,[3]

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[1] For more information on this ugly creed of an-nasb, see the Sayyid's comments on p.66 above. – Trans.

[2] This could be likened to how many well-meaning Muslim converts today often mistake the propagators and followers of Salafī/Wahhābī doctrines as being 'Sunnī' Muslims, whereas their 'adqīdah or beliefs and their fiqh methodology are *not* representative of Sunnī Islām, nor is their hostility towards all other Muslims (including, ironically, towards Sunnīs themselves) save for their own particular sectarian groupings. – Trans.

[3] Hishām b. 'Abdul-Mālik (d.125/743) was one of the tyrannical rulers from the Marwānid clan of the Banū Umayyah. – Trans.

Al-Mas'ūdī was weakened by them, and they ruled against him due to his Shī'īsm,[1] and in particular for the following statement he wrote in *Murūj adh-Dhahab*, "The things which establish the distinction in merit for the Sahāba of the Messenger of Allah (ص) are matters such as the precedence of order of entering into Islām, making the Hijrah, providing assistance to the Messenger of Allāh (ص), closeness in lineage to him, devotion to him, willingness to sacrifice oneself for his sake, knowledge of the Book of Allāh, godliness (*wara'*) and zuhd, judgements and rulings, and modesty (*'iffah*) and knowledge. All of that was for 'Alī (ع), and on top of that was what could be counted as the greatest of fortune and highest degree of favor that he was alone in being chosen as the brother for the Messenger of Allāh (ص) at the time of al-Mu'ākhāt,[2] and in al-Mazilah[3]..." In all of what he has said there is no doubt about any of it whatsoever – yet fault was found?!

They have weakened a number of noble ones for narrating the Hadīth of at-Tayr. From among them we would note Ibrārīm b. Bābil-Basrī, Ahmad b. Sa'īd b. Farqad al-Juddī, Hammād b. Yahyā b. al-Mukhtār, Ibrāhīm b. Thābit al-Qassar, Isma'īl b. Sulaymān ar-Rāzī, al-Hasan b. 'Abdullah ath-Thaqafī, Hamzah b. Kharash, Dīnar Abu Mukays, Sulayman b. Hajjāj, 'Abdullah b. Ziyad Abīl-A'lā, 'Imrān b. Wahb at-Tā'ī, Muhammad b. Ahmad b. 'Iyad, Muhammad b. Sulaym, Muhammad b. Shu'ayb, Maymūn b. Jābir Abī Khalaf and others.

Adh-Dhahabī has recounted these, and weakened them in following (the others) so as to belittle the Hadīth of at-Tayr, even with his awareness of its establishment as evident in his *Tadhkirat al-Huffāz*!

A whole group, like these above, were weakened by them over *the Hadīth of the Door*. They have included Ahmad b. 'Imrān b. Sulaymān, Ahmad b. Salamah al-Kūfī, Ahmad b. 'Abdullāh b. Yazīd, Ismā'īl b. Muhammad b. Yūsuf, Sa'īd b. 'Uqbah, Ja'far b. Muhammad al-Faqīh, 'Uthmān b. 'Abdullah al-Umawī, 'Umar b. Isma'īl b. Mujālid, Mahfuz b. Bahr al-Antākī, and Yahyā b. Bishār al-Kindī, among others.

They weakened others for the reason of the Hadīth of Radd ash-Shams, and for other than it (of similar nature), to the extent that it becomes difficult to fully reckon it all! Some of those weakened for the Hadīth of Radd ash-Shams were like al-Hasan b, Muhammad b. Yahyā, Isma'īl b. Iyyās b. 'Afīf, Salih b. Abīl-Aswad al-Kufī, Mālik b. Mālik, Muhammad b. Sulaym al-Warrāq, Muhammad b. al-Hasan al-Azdī, Muhammad b. al-Khatīb al-Antākī, Ja'far b. Muhammad al-'Awsajā, Muhammad b. al-Muzaffar, Mis'ar b. Yahyā Yahyā b. Ibrāhīm as-Salmāsī, and Muhammad b. 'Alī b. an-Nu'mān, who was once with Abū Hanīfah when asked by him with scorn, "So from who have you narrated the hadith that the sun was returned for 'Alī?!" to which he replied, silencing him, "From the same one who you narrated (the saying of 'Umar), 'O' Sāriyah, the mountain!'."[4]

There was also Ibrāhīm b. al-Hasan b. al-Hasan b. 'Alī b. Abī Tālib, who adh-Dhahabī weakened for his narration of the Hadīth of Radd ash-Shams, and al-Hāfiz Ibn Hajar did not catch that, and so he passed on in *Ta'jīl al-Manfa'ah* what adh-Dhahabī related in *al-Mughnī*, and he did not recount a cause for his mention of it regarding him.

Yahyā b, Ma'īn spoke ill of al-Hāfiz Abūl-Azhar an-Nīsābūrī, who was reliable (*thiqah*), for his narration of a hadīth conveying virtues and merits of 'Alī (ع) from 'Abdur-Razzaq.

As noted previously with others than these from among those whom they have weakened, for the majority of them there was no reason or proof by which to justify their weakening and disparagements save for conveying (authentic!) narrations on the virtues and merits (*al-fadā'il*) of 'Alī (ع)!

The cause of all of this was that 'ar-rafd' was something widespread in the era when such 'disparagers' were living.[5] They were imaging that by the acceptance of these sort of hadīth, which were of such content that they could be used to strengthen the innovation of ar-rafd, they would be validating something that they abhorred. So whenever

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[1] Abūl-Hasan 'Alī b. al-Husayn al-Mas'ūdī (d.345/956) was a famous Shī'a scholar. While he is most widely known, especially among Sunnī Muslims, for his *Muruj adh-Dhahab*, he also authored *Ithbat al-Wasiyah* on the issue of imāmate. Ref.: *Fihris at-Turāth*, Vol. I, p.388. – Trans.

[2] For our brief explanation of *al-Mu'ākhāt*, or *the Brotherhood Pact*, see fn.1 on p.24 above. – Trans.

[3] *Al-Manzilah* or *the Station* refers to the famous statement of the Prophet (ص) to Imām 'Alī (ع), featured by both al-Bukhārī and Muslim, to the effect: أنت مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي (You are to me on the station [bi-manzilah] of Hārūn to Mūsā, excepting that there is no prophet after me). – Trans.

[4] This relates to an incident when 'Umar (رض) was ruler, and he was making a sermon on the minbar in the Masjid of the Prophet (ص) in al-Madīnah, and he experienced a flash of '*kashf*' or mystic unveiling to where he viewed the Muslim army in the midst of a battle in far away Persia, which was about to be ambushed from the side of the mountain. 'Umar (رض), in seeing this, cried out, "O' Sāriyah, the mountain!" This cry was actually heard my the Muslim commander, who took appropriate defensive measures, eventually winning the battle. The matter was later reported by the commander upon his return to al-Madīnah. – Trans.

[5] Ar-Rafd typically refers to the beliefs of those who were ghulāt, or extremists, and who commonly cursed and even declared prominent Sahāba (رض) as being rank disbelievers, and/or were holding a plethora of deviant views about Ahlul-Bayt (ع), even to the point of some of them being kuffār or infidels. As noted in previous footnotes, the mainstream Shī'a were painted with the brush of being '*Rāfidah*' so as to tarnish them with such bogus misassociation to justify their otherwise unjustified disparagement. Today we find misguided Muslims reviving the use of this disrespectful term for the Shī'a in places like 'Irāq and Pākistān to justify horrible, unIslāmic crimes being committed against them. – Trans.

to weakening via their rulings[1] solely because of it, even when they were fully aware that such narrators were actually reliable (*thiqah*). It became as if proof of one's weakness was that he narrated some merit of 'Alī (ع), until they have weakened a whole group of the most famous huffāz, and even cast epithets upon them such as 'rafd' and 'Shī'ī'![2]

For example, Muhammad b. Jarīr at-Tabarī was weakened by them for his authentication of the Hadīth of al-Muwālāt.[3]

Al-Hākim was likewise weakened by them for his authentication in *al-Mustadrak* of the Hadīth of at-Tayr[4] and the Hadīth of al-Muwālāt.

This was done to al-Hāfiz Ibn as-Saqā for his discourse in relating (*imla'*) the Hadīth of at-Tayr. They had initially verified the conveyance of what he was relating, then after the Hadīth of at-Tayr, they got up from the gathering, and thereafter washed the place where he had been sitting (as if to imply that he was najis, or unclean, like the mushrik?!).

Al-Hāfiz al-Haskānī was weakened for relating the Hadith of Radd ash-Shams.[5]

Likewise was done to al-Hāfiz al-Muzaffar for compiling the virtues of al-'Abbās (رض).

Once Ibrāhīm b. 'Abdul-'Azīz b. ad-Dahāk was relating in his gatherings (*majālis*) the virtues of Abū Bakr (رض) and 'Umar (رض), and when he was finished he asked, "So, where should we begin next, with 'Alī (ع) or 'Uthmān (رض)?" The people, due to this, broke away from him and thereafter they weakened him. His action was viewed in relation to the issue of rulership and what they viewed as necessary regarding it, as was noted by adh-Dhahabī concerning the incident.[6]

Ad-Dārqutnī was even accused of Shī'īsm by them – and how far was he from that (!) – due to his memorization of the *Diwān* of as-Sayyid al-Humayrī.[7]

They have even went so far as to speak ill of ash-Shāfi'ī and accuse him of Shī'īsm due to the closeness of his fiqh positions to the Shī'a madhhab on some matters which they, too, are correct in and not innovating, like the vocal pronunciation of the basmalah in the salāt,[8] the qunūt in the *salātul-fajr*,[9] the wearing of the ring on the right hand, and in his devotional love for Ahlul-Bayt (ع), and he – may Allāh be pleased with him – pointed to this in some of his responses to such accusations, which are famously known.

Translator Note: The following are a few of these famous and well-known responses of ash-Shāfi'ī, which are in the form of verse, and which can be found in his *Diwān* and other texts of repute:

قالوا ترفضت قلت كلا ما الرفض ديني و لا إعتقادي
لكن توليت غير شك خير إمام و خير هادي
إن كان حب الولي رفضا فإنني أرفض العباد

They say, "You have turned rāfidī!" but I say, "NO!"
My faith (dīn) and my belief are not ar-rafd!
But I have befriended without doubt

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[1] This refers to those who were despising Imām 'Alī (ع) or who were merely following up by repeating their judgments. – Trans.

[2] He is referring to how even *Sunnī* muhaddithīn of renown and repute would be castigated via these terms for their conveyance and authentication of hadīth about Imām 'Alī (ع). – Trans.

[3] For our brief explanation of the Hadīth of al-Muwālāt, which relates to the declaration of the Prophet (ص) that Imām 'Alī (ع) is the mawlā (leader) of the believers after the him (ص), see fn. 3, on page 10 above. – Trans.

[4] For our brief explanation of the Hadīth of at-Tayr, also known as the Hadīth of the Bird, see fn.2 on page 10 above. – Trans.

[5] For our brief explanation of the Hadīth of Radd ash-Shams, which relates to the sun being returned back due to the du'ā of the Prophet (ص) for Imām 'Alī (ع) to be able to make a prayer he had missed, see fn.4 on page 10 above. – Trans.

[6] That is, in their view, 'Uthmān (رض) should have automatically been next just by virtue of the fact that his period of rulership preceding that of Imām 'Alī (ع). – Trans.

[7] Abū 'Āmir Ismā'īl al-Humayrī (d.173/789), commonly known as as-Sayyid al-Humayrī, was a famous Shī'a poet. The use of the title 'as-Sayyid' for him was honorific and not by virtue of being a descendant of the Prophet (ص). Ref.: *Fihris at-Turāth*, Vol.1, p.169-170. – Trans.

[8] That is, to recite, "Bismillāhir-Rahmānir-Rahīm" (In the Name of Allāh, the Most Gracious, the Most Merciful) audibly in the salāt before each Qur'ānic sūrah. The other Sunnī madhāhib recite it silently, if at all, in their salāt. – Trans.

[9] The *qunūt* is the devotional supplication made prior to or upon rising from the bowing in the second rak'ah or cycle of the daily salāt, or in the singular rak'ah of *salātul-witr*. The Shī'a of Ahlul-Bayt (ع) offer qunūt as a mustahabb or recommended act in all of the daily salāts, not just in the *salātul-fajr*, as is the common practice of the Shāfi'īs. – Trans.

There are a number of hadīth in *as-Sahīh*[1] that contain the threat of disassociation (*al-barā'ah*) or warn of the negation of one's faith (*īmān*), and feature other severe threats besides these, due to the result of perpetration of various deeds, yet they do not take the one who does them outside of Islām. For example, there is the hadīth of Abū Mūsā featured in *as-Sahīh* where the Prophet (ص) declares disassociation from the shaver and the wailer; and also there is the hadīth of Abū Hurayrah to the effect that, "The adulterer is not a believer (*mu'min*) while committing the act of adultery (etc.)..." There are also other sahīh hadīth than these of this nature. So one must ask what his answer would be to these. Could it be the same as for the above, based on such a shallow and non-contextualized reasoning? It is not permissible to have such boldness (*iqdām*) in making decrees of fabrication and falsehood on hadīth before having subjected the matter to careful forethought and deep analysis.

Another example of such a decree is Ibn al-Jawzī's declaration on the hadīth stating, "Whoever marries a woman due to her status, Allāh will not increase him save in humiliation, and whoever marries a woman for her wealth, Allāh will not increase him save in poverty..." as he took this to be conflicting with the hadīth in *as-Sahīh*[2] that, "A woman is married for her wealth, her social status, her beauty and for her faith (*dīn*)..."

Al-Hāfiz as-Suyūtī replied to this, in that the initial hadīth is not contradicting the one featured in *as-Sahīh*, because what is intended in the two matters is different, and rather the former is relating to (by way of observation) what occurs in the actions of the people, and the latter hadīth is followed with the advice, "So successful will be the one who has married for the issue of her faith (*dīn*), and thus she will be reverent and devoted to you."

He also declared as fabricated the hadīth, "The child of adultery will not enter Paradise", in that it conflicts with one of the greatest of principles, revealed in the Speech of Allāh: (و لا تزر وازرة أخرى) "No bearer of burdens can bear the burden of another."[3]

In responding to this, al-Hāfiz as-Suyūtī related what was transmitted from ar-Rāfi'ī in *Tārīkh Qazwīn* from some of the a'immah as to the meaning of it: That he will not enter the Paradise by virtue of the noble actions of his parents (*aslahu*) in contrast to the child born of righteousness. For when the latter dies as a baby, and his parents were two believers, there is a right upon them regarding him, and he will be joined with them and achieve their degree (*darajatahumā*) by virtue of their righteousness, as He, the Exalted, has said: (و الذين آمنوا و اتبعتهم ذريتهم بإيمان ألحقنا بهم ذريتهم) "And those who believe and whose families follow them in faith - We shall join them with their families (in Paradise)..."[4] In this regard, the child of adultery will not enter the Paradise due to his connection with his parents. As for the adulterer, his lineage is severed (*munqati'*), and regarding the adulteress, her adultery is a matter of misfortune (for the child), and if she rectifies her behavior, the blessing of her righteousness (thereafter) will be prevented from being joined to the child.

There are examples of this sort which one could go on and on with, but these suffice to demonstrate how the mere assumption of a conflict with principles can be incorrectly misconstrued to declare in a ruling that a hadīth is fabricated, when in fact that is not the case at all.

The Hadīth of the Door is also of this sort of hadīth, and those making such judgments against it were doing so based on the assumption that from it one could imply that 'Alī (ع) was being exalted therein in distinction (*tafdīl*) over Abū Bakr (رض). Thus it apparently would be conflicting with principles (*usūl*) established by Ahlus-Sunnah, as has been made clear by many of those who have taken issue with it. So due to this, they came forward and belied Abūs-Salt in his narration of it, while the affair is actually other than this, as we will demonstrate further in our coverage of the next matter.

Fifth Matter: This relates to how whenever the hadīth was found relating a virtue (*fadl*) for 'Alī (ع), the one narrating it would be automatically disparaged and accused of Shī'īsm. This was typically the case for anyone narrating the merits and virtues of 'Alī (ع)! In fact, it became one of the greatest of causes for denigration (*ta'n*) of the narrator that they would accuse him of Shī'ism. When someone was found narrating a favorable hadīth relating to 'Alī (ع), they could not withhold themselves from his disparagement, even if he was of the most reliable of the reliable ones (*awthaq ath-thiqāt*) and of the most just of the upright ones (*a'dal al-'udūl*)!

In this regard Abū Zura'ah said about a hadīth concerning 'Alī (ع), "How many noble souls have been (unjustly) disgraced over *this* hadīth?!"[5] He was meaning that everyone who narrated and conveyed it was subjected

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[1] The assumption is that this reference to *as-Sahīh* by al-Hāfiz Ibn Hajar is to one or the other of *as-Sahīhayn*. – Trans.
[2] This reference by the Sayyid is also vague, as similarly noted in the previous footnote. – Trans.
[3] Qur'ān, 6:164. – Trans.
[4] Qur'ān, 52:21. – Trans.
[5] That is, in reality, *any* hadīth that is favorable to Imām 'Alī (ع). – Trans.

Also, adh-Dhahabī declared as false the hadīth to the effect that whoever desires to cultivate love for Allāh and his Messenger (ص), let him recite from the mushaf.[1] He said in this regard, "The masāhif[2] were not brought into existence until after the Prophet (ص) [i.e., so how could this be a true hadīth?]."

Al-Hāfiz Ibn Hajar responded to this via the statement, "This line of argumentation is weak! In *as-Sahīhayn* it is related that it was forbidden to carry the Qur'ān into the land of the enemy due to apprehension as to what could be done to it (by way of defilement, etc.). What was this prohibition that Allāh instructed His Prophet (ص) to convey to his Sahāba (رض) relating to if not the masāhif that they would soon be compiling?"[3] This was mentioned by him under his biography of al-Hurr b. Mālik.

At the same time, he also ruled in his book *al-'Ulū lil-'Alī al-Ghaffār* that the hadīth: لو دلي أحدكم بحبل لهبط على الله (Would that I guarantee for one of you a means by which to ascend unto Allāh), in spite of the fact that there is an authentic chain for it, as it was not known to him from that path. He also commented concerning the hadīth on the number of prophets (ع) in every land, after authenticating its chain, "This is a distressing narration that bewilders the one hearing it. I have written it in digression for its astonishing content." He then commented, "It is from the sort that I hear and remain silent about."[4]

Ibn al-Jawzī declared as fabricated the hadīth that all of the doors leading to the masjid of the Prophet (ص) be sealed shut save for the door of 'Alī (ع), and in doing so, he was stating that it contradicts a hadīth stating that it was the door of Abū Bakr (رض) left open,[5] and further maintaining that the hadīth was made up by the Rāfidah.

In response to this, al-Hāfiz Ibn Hajar noted in *al-Qawl al-Musaddid* that: This claim of his is without any proof to substantiate it, and it is naught save for contradicting the hadīth which is in *as-Sahīhayn*! This boldness (*iqdām*) in rejecting sahīh hadīth is merely from the imaginative insinuation (*at-tawahhum*). It is enough from the boldness that the ruling of fabrication would be passed in this way without even attempting to resort to the methodology of resolving seemingly contradictory hadīth! It is not necessary to provide excuse for the contradiction (so as to resolve it) in this condition, as the error in the matter is evident after that haphazard ruling; and (و فوق كل ذي علم عليم) "Above every learned one is one more learned."[6]

He has also ruled, in blind imitation of al-'Aqīlī, that the hadīth to the effect that whoever combines two prayers without valid excuse, that he has come to a door from the doors (leading to) the major sins (*al-kabā'ir*), in that it contradicts the hadīth from Ibn 'Abbās (رض)[7] to the effect that the Messenger of Allāh (ص) was combining *salātuz-zuhr* with *salātul-'asr*, and *salātul-maghrib* with *salātul-'ishā* (i.e., while in al-Madīnah, without there being rain or fear, or apparent reason otherwise; and when Ibn 'Abbās was asked why this was being done, he responded that he [ص] did this so as not to put his Ummah to difficulty [*haraj*]).[8]

He also decreed that the hadīth to the effect that, "Whoever hoards up foodstuff for forty nights (to inflate prices, etc.) has disassociated himself from Allāh and Allāh has disassociated Himself from him," as being a fabrication from the angle that in contains the threat (*wa'īd*) of disassociation (*al-barā'ah*) for doing some act, while yet he is not doing kufr or disbelief (via it).

Concerning these declarations, al-Hāfiz Ibn Hajar responded to them in *al-Qawl al-Musaddid*: These were from the sort of hadīth that were to be contextualized,[9] in the sense of them conveying a preventing reprimand (*zajr*) and by way of deterrence (*tanfīr*), as opposed to being taken via the apparent intent expressed in their literal wordings.

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[1] The word *mushaf* is the term used for the written text of the Qur'ān. – Trans.

[2] *Masāhif* is the plural of mushaf, and its use here refers to the post-prophetic compilations such as Mushaf 'Uthmānī, etc. – Trans.

[3] In should be pointed out, also, that various Sahāba (رض) had their own masāhif, even in the lifetime of the Prophet (ص). See: *A Study of the Qur'ān* by al-'Allāmah Sayyid Muhammad Husayn al-Jalālī, translated by 'Alī Hussain, p.125-153. – Trans.

[4] The two examples here are cited by the Sayyid apparently to demonstrate, on the one hand the denial of a hadīth due to seemingly problematic content without knowledge that there is for it an authenticated chain, and on the other, acceptance of a hadīth despite what adh-Dhahabī himself is finding problematic with its content – all of which to be contrasted with the unjust treatment of Abūs-Salt and *the Hadīth of the Door*. – Trans.

[5] The narration of the door of Abū Bakr (رض) being left open instead of it being the door of Imām 'Alī (ع) is a spurious fabrication that was coined by the nawāsib to conflict with and denigrate this meritorious distinction bestowed *exclusively* upon Imām 'Alī (ع) by Allāh and His Prophet (ص). – Trans.

[6] Qur'ān, 12:76. – Trans.

[7] Featured in by both al-Bukhārī and Muslim in their respective *Sahīh* collections. – Trans.

[8] The combination of prayers in this fashion is commonplace among the Shī'a of Ahlul-Bayt (ع). – Trans.

[9] Just as there exists the discipline of knowledge known as *Asbāb an-Nuzūl*, or *the Causes of Descent*, in the science of tafsīr that deals with the reasons behind why various Qur'ānic āyāt where revealed, in the science of hadīth there also exists a similar discipline of knowledge known as *Asbāb al-Wurūd*, or *the Causes of Occurrences*, which deals with the context in which the Prophet (ص) said or did different things. It is through taking recourse to this 'contextualizing' that al-Hāfiz Ibn Hajar is defending these two hadīth. – Trans.

was discovered that he had abandoned whatever was with him for which there was no follow up to confirm it, and that he was having recourse to only that which was also agreed upon by the reliable ones (*ath-thiqāt*).

Al-Khatīb said: Concerning the hadīth that I was thinking to be the conveyance of solely Muhammad b. Ja'far via al-Fiqqā'ī, I discovered that 'Abdul-Ghaffār b. 'Abdul-Wāhid al-Aramawī mentioned that Muhammad b. Ja'far was famous with the muhaddithīn as being reliable (*thiqah*), then from that it was made clear that the defect (*'illah*) of the hadīth was other than this.

Taking all of this into consideration, it becomes evident that in their attribution of *the Hadīth of the Door* and *the Hadīth of Faith* to Abūs-Salt, his detractors were under the assumption that he was alone in his conveyance of them, as they have often stated in no uncertain terms. However, the actual truth of the matter is other than this, as we have demonstrated above. Specifically, with regard to *the Hadīth of the Door*, Yahyā b. Ma'īn refuted this false allegation head on, stating, "What do you want with this poor fellow?! The hadīth was also narrated by al-Faydī, and he is reliable (*thiqah*)!"

Fourth Matter: This relates to what they were doing from the angle that the hadīth of a narrator was detestable (*munkar*) due to it conflicting with established principles (*al-usūl*). In such case, it must actually, in all due reality, be conflicting with principles, and not be merely appearing as so. The cause of this with Abūs-Salt was their negating the application of the methodology of resolution between seemingly contradictory hadīth, and their making rulings of fabrication of such seemingly contradictory hadīth. So like this was passed against him without the benefit of applying the methodology of contradiction resolution, as if it was a matter deemed necessary by the very principles themselves?! Or, perhaps it was due to their assumption that the apparent contradiction itself was the issue for consideration, devoid of anything else, and there are numerous examples of where this has erroneously occurred.

An example of this is how Ibn Hibbān declared as fabricated what was narrated to the effect 'Abdullāh b. 'Abdullāh b. Ubayy related that during the Battle of Uhud he lost his *thanyah*,[1] and the Messenger of Allāh (ص) ordered him to take one made from gold; and also the hadīth from Ibn 'Umar to the effect that the Messenger of Allāh (ص) forbade praying towards a sleeping person or some living thing. He commented: These two are fabrications, and how was al-Mustafā (ص) ordering to take *ath-thanyah* from the gold, when he (ص) said: إن الذهب و الحرير محرمان على ذكور أمتي (Verily the gold and the silk are two things forbidden [to wear] for the males of my Ummah), and how was he (ص) forbidding to pray towards a sleeping person, when he, himself was praying and 'Ā'ishah (رض) was laying in between him and the Qiblah?

At the same time, adh-Dhahabī came later and took issue with this in stating, "You have ruled upon these two as being fabricated in an instant without due consideration especially of the narration of *ath-thanyatayn*,"[2] and he mentioned this in his biography of Abān b. Sufyān al-Maqdisī.

Adh-Dhahabī, on the other hand, decreed as a fabrication the hadīth of Ibn 'Amr that the Messenger of Allāh (ص) came out one day with two books in his hand. One book contained the names of the people of Paradise, while the other contained the names of the people of Hell, and along with their names were the names of their fathers and tribes. His decree for this being fabricated was based on how the weight of such books was noted as being that of a number of qintār.[3]

Al-Hāfiz Ibn Hajar replied to this decree in *al-Lisān*, stating, "The matter is not as he has said, in that the claimed weight of the books necessitate it (as a falsehood). To the contrary, it is considered as a great miracle! At-Tirmidhī has also featured a witness (*shāhid*) for the text (*al-matn*) of it." He mentioned this in his biography of 'Abdul-Wahhāb b. Hammām as-Sana'ānī.

I say: The hadīth in question was spoken on by the author of *al-Ibrīz*, in what remained concerning any ambiguity regarding it.

Even better than this, and perhaps of most benefit to understanding this matter is the comment of Ibn al-'Arabī in *al-'Āridah*, to the effect that whoever pauses upon this and ponders it knows that the hadīth is from the customary sort, and that there is no ambiguity for it all.

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[1] The meaning of *thanyah* (ثنية) in its use here is unclear, so we have left it in its original. By context, it is obviously referring to something worn, such as a pendant. – Trans.

[2] In other words, the two pendants; see the previous footnote. – Trans.

[3] A qintār is an ancient weight measurement of approximately 40 to 50 kilograms. – Trans.

However, it appears that he too was neglecting the application of this principle when he left out the mention in *al-Lisān* of venerable a'immah, not taking it as something necessary due to perhaps various motives; and perfection belongs to Allāh alone!

He even noted in the *Introduction* to *Fath al-Bārī* concerning Thābit b. 'Ajlān: Al-'Aqīlī said about him, "There is no follow up for his hadīth." [1]

Following up on this matter, Abūl-Hasan b. al-Qattān noted that there is no harm in narrating something detestable except when numerous detestable narrations are coming from the narrator which conflict with what has come from the reliable ones. Al-Hāfiz Ibn Hajar commented about this position of al-Qattān, "The matter is as he has said."

Ibn Daqīq al-'Īd said: The saying (of the muhaddithīn) that someone was narrating detestable hadīth does not automatically require that his narrations just be abandoned. It is not until numerous detestable hadīth are found in his narrations that such becomes the case. Ahmad b. Hanbal noted about Muhammad b. Ibrāhīm at-Tamīmī, "He has narrated detestable hadīth, yet he was from among those upon whom the Shaykhayn[2] agreed upon in his reliability, and upon him rests the transmission of the hadīth: إنما الأعمال بالنيات (Verily, the deeds are by the intentions).

In fact, criticism was spoken against at-Tabarānī, Abū Na'īm, Ibn Mandah, al-Hākim and a group other than these from among the huffāz for reason of their narration of detestable hadīth, and we have replied to that in their defense elsewhere (in other texts) dealing with this subject.

So, if we were to find that some detestable hadīth were actually among the hadīth of Abūs-Salt 'Abdus-Salām b. Sālih, then this same principle would apply to him, and he could not be considered as detestable (*munkar*) in hadīth by mere virtue of that!

Third Matter: This relates to when they imagined or supposed the narrator to be alone in the hadīth, then they would count him as detestable in hadīth, and comment unfavorably on him from that angle. However, once it was discovered that he was not alone in it via the existence of follow up narrations with others who have likewise conveyed the same hadīth, which were apparently unknown to the disparagers in making their judgments against him, then the narrator is freed from the allegation and their disparagement is not regarded. There exists numerous examples of this that can be reviewed, a few of which follow.

Abū Hātim commented in his discourse on Ibn 'Amr, "He is unknown (*majhūl*) and the hadīth which he narrated are false (*bātil*)." Al-Hāfiz Ibn Hajar, however, dealt with the matter in his *Introduction* (to *Fath*), noting that he was not unknown, and that in the issue of his hadīth, it was not as was claimed by virtue of him not being alone in them. Like this was also clarified by ad-Dārqutnī in *al-Mu'talif wal-Muhtalif.*

Ibn Tāhir Fath b. Salamawayh was weakened in a hadīth. Al-Hāfiz Ibn Hajar rebutted this in pointing out that he was not alone in transmitting it, and that Ibn Hibbān had mentioned him in *ath-Thiqāt.*

Al-Hākim accused Abū Bakr al-Bāghandī al-Hāfiz in a hadīth (due to being seemingly alone with it), and in this regard he said, "There has not come a follow up for it from anyone in Islām." He was under that assumption until Ibn al-Muzaffar al-Hāfiz informed him that al-Bazzār had came with a follow up for it.

Like that was also said by some concerning Muhnā b. Yahyā as-Sāmī, one of the companions of Imām Ahmad, for their supposing that he was alone in a hadīth concerning al-jumu'ah.[3] However, the case was not like that at all, and there were others following up with it as mentioned by Ibn 'Abdul-Barr.

Whenever the disparagement is made on a narrator due to the allegation of being singular in his narration, then thereafter it comes to light that there exist follow up narrations confirming it, the narrator is then declared cleared of the disparagement and confirmed in his reliability.

An example of this from al-Hākim can be noted, which is found in *al-Mustadrak* concerning the hadīth about the killing of al-Husayn (ع), where he stated: For some time I was thinking that al-Masma'ī was alone in conveying this hadīth from Abū Na'īm, until it was told to us by Abū Muhammad as-Sabay'ī, from 'Abdullāh b. Muhammad b. Nājiyah, from Humayd b. ar-Rabī', from Abū Na'īm.

Also, there is the comment of Ibn Hibbān regarding Ishāq b. Yahyā: We had included him in with the weak ones (*ad-du'afā*) due to some obscure things with him, then I investigated his narrations, and from this endeavor it

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[1] In other words, his hadīth, by virtue of having no follow up confirmation, is munkar or detestable, and therefore he is disparaged and weakened. – Trans.

[2] Al-Bukhārī and Muslim. – Trans.

[3] The specific hadīth about *al-jumu'ah* or *the Friday observance* is not mentioned. – Trans.

will come forth![1] It seems as though you have failed to realize that every one of these is more reliable (*awthaq*) in ranking than you are yourself! They were even more reliable than many of the reliable ones (*thaqāt*) you have placed in your book,[2] though you have not placed them and discussed about them therein. For *this* (reason) one (such as 'Alī b. al-Madīnī) was not ranked therein as a reliable muhaddith?! Verily, I long for that you would inform me as to for which one, from the ones who have been reliably established, there has not come some mistake or lapse or who has not narrated some solitary hadīth for which there has been found no follow up for it! To the contrary, when the reliable hāfiz is solitary in narrating, the accusation was removed from him (by virtue of his establishment as being reliable), and this is taken as a sign of him (in his degree of ranking) being complete in his mastery and it is a proof of his careful attention for the knowledge of the traditions (*al-āthar*) and his dabt regarding them, in that he has retained things to the exclusion of his peers, about which they were unaware of. O' Allāh – I wish that the matter of his mistake and his imaginings in this affair had been clarified for him so that he would have been conscious of that! So let us look firstly at the Sahāba (رض) of the Messenger of Allāh (ص), both the prominent ones and those of lesser standing among them. There is not from them anyone, save that he may have been alone in transmitting some Sunnah act. So would it then be said for him, "Well, this hadīth has no follow up for it"?! Like this too is the affair of the Tābi'īn – was prejudice shown towards every one from among them who had come with something of the knowledge that was not also with someone else?! When this is looked at from the science of hadīth, it is established that whenever the precise, reliable narrator (*ath-thiqah al-mutqan*) is alone in bringing something, it is counted as rare yet authentic (*sahīh gharīb*), and if he is trustworthy (*as-sadūq*) and he brings it, then other than him (in the chain, etc.) has the detestability ascribed to them for it. In the case where there is an increase (*ikthār*) for the narrator in conveying hadīth which are not in agreement with other hadīth, be it in wording or chain, then he will come to be abandoned (*matrūk*) in hadīth. Barring this standard, there is for everyone something that could be considered as an innovation (*bid'ah*), or a lapse (*hafwah*) or some sins (*dhunūb*) that could be used to disparage him thereby and make little of his hadīth.

So, with this covered, if we are to suppose that Abūs-Salt 'Abdus-Salām b. Sālih was alone in transmitting a hadīth or two, then his case would be as these ones above. This would especially so when it was related, as noted previously, that he was a person of means and was showing generosity towards the shaykhs (of hadīth) and seeking from them any rare hadīth that they might have retained concerning the virtues of Ahlul-Bayt (ع). They have specifically noted about him doing this, just as was noted being done by 'Abdul-Wahhāb b. 'Abdul-Majīd ath-Thaqafī above. So how can this fault be found with Abūs-Salt when he was not alone in doing it?!

Second Matter: This relates to them disparaging him for the reason that he was narrating detestable (*munkar*) hadīth, and this is a false and rejected basis of disparagement for him.

Adh-Dhahabī transmitted from Ahmad b. Sa'īd b. Sa'dān that he said about Ahmad b. 'Itāb al-Marūzī, "A righteous shaykh who narrated the virtuous deeds (*al-fadā'il*) and detestable (*al-manākīr*) narrations." Then adh-Dhahabī follows up on this by stating, "Not everyone who transmitted detestable narrations is weak (*da'īf*)."

Yet adh-Dhahabī seems to neglect this observation in his notice about al-Husayn b. al-Fadl al-Bajlī in *al-Mīzān*, where he states, "I have not seen even a single negative word concerning him, except that al-Hākim noted in his biographical note that he had many detestable narrations."[3]

In commenting on this, al-Hāfiz Ibn Hajar noted in *al-Lisān*, "He was not right in his mention of this man (in such an unfavorable manner) in this book,"[4] meaning that he was from the greatest of the people of knowledge and virtue. Then he went on to mention about him in his biography until he said, "If it was right that everyone who narrated something detestable should be mentioned among the weak ones (*ad-du'afā*), then no one from among the muhaddithīn would be safe from this, especially the ones from among them who were having extensive works. Thus, given the falsity of this notion, due to the nobility of this man, he would be the first of those excluded from such an unfavorable mention!"

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[1] *Ad-Dajjāl* is the name given in the hadīth literature to the great deceiver, or false messiah, who will come forth in the end times and sow fitnah on a global scale. This figure is sometimes likened to the 'Anti-Christ' of the Christian tradition. Eventually, per the hadīth, ad-Dajjāl will be slain by 'Īsā b. Maryam (ع), who will descend to the earth and join the forces of Imām al-Mahdī (ع) at the time when the army of Islām is arrayed against the forces of kufr led by ad-Dajjāl. –Trans.

[2] Al-'Aqīlī was famously known for the book he complied entitled *Kitāb ad-Du'afā al-Kabīr*. – Trans.

[3] In other words, if this was his view – that not everyone who related detestable narrations was weakened – then why bring it up so as to disparage such a famous and established narrator? – Trans.

[4] *Al-Mughnī fi ad-Du'afā* was a text compiled by adh-Dhahabī in which he featured only da'īf or weak narrators. It contains 7,854 biographies in two volumes. – Trans.

First Matter: This relates to the aversion on the part of his disparagers towards those narrations he narrated, or at least some of them, that were considered as strengthening (supports for his Shī'a inclinations) or exceeding what was considered 'tolerable' in that regard. For this reason, they counted (as a pretext) every solitary tradition from him as being detestable (*munkar*) or they would weaken whatever was coming from him of that sort, even to the extent of some accusing him of lying in them! This is a false and rejected basis for disparagement! In fact, it can be noted that some have weakened narrators due to this issue of solitary hadīth who were even more famous (*ashhar*) and stronger in memorization (*ahfaz*) than Abūs-Salt. At the same time they were defended and cleared of such disparagements.

Al-Hasan b. 'Alī b. Shubayb al-Ma'murī al-Hāfiz, who had many written works to his credit, is one such example. He was belied by Fadlak ar-Rāzī, Ja'far b. al-Junayd and Mūsā b. Hārūn due to being alone in conveying some hadīth, while at the same time it was made clear by others in his defense that the reason for this was by virtue of the extensive volume of his narrations.

In his defense, al-Burdayjī said: It should come as no surprise that al-Ma'murī may have been alone in conveying perhaps twenty or thirty hadīth given the volume of what he has written.

Also al-Hāfiz Ibn Hajar commented on him in *al-Lisān* to the effect: His reliability is firmly established, and the utmost that could be said was that he was narrating hadīth for which there were no follow up supports (with others) for them.

Ad-Dārqutnī said: He returned from them. Thus if he was mistaken in them like was alleged by his detractor, he has withdrew from them, and if he was not, as he maintained, then either way the issue was lifted from him.

Like this was also spoken about at-Tabarānī by some of his contemporaries, including Ibn Mardawayh. Adh-Dhahabī answered this with his statement: There is no detestability for him in the solitary transmission by virtue of the vast extent of what he was narrating.

'Abdul-Wahhāb b. 'Abdul-Majīd ath-Thaqafī was also disparaged in this fashion, and adh-Dhahabī responded to it with the comment: There is no detestability for him in his solitary transmission of a hadīth, or even ten of them; and it was said that in a year he was dolling out 40 thousand (in expenditures, dirhams and dīnars, etc.) by which he was providing for the needs of the hadīth scholars (*ashāb al-hadīth*).[1]

Additionally, there was 'Abdullāh b. Sālih, the scribe of al-Layth. Some have spoken disparagingly about him due to his singular transmissions from al-Layth. Al-Hāfiz Ibn Hajar stated in the *Introduction* to his *Fath al-Bārī*: Ibn 'Abdul-Hakam said, "I heard my father say that it was said to him that Yahyā b. Bukayr was saying such and such in the matter of Abū Sālih.[2] So he said, 'Say to him (in response): Has al-Layth ever come to us , save that Abū Sālih was not always with him in his comings and goings, from morning to night, *and* he was his scribe – so how can fault be found if something was with him (from al-Layth) that was with no one else other than him?!'."

One could note that some have spoken ill from this angle on ones who were even more famous (*ashhar*), more reliable (*awthaq*) and of stronger memory (*ahfaz*) than all of these together!

For example, there is the case of 'Alī b. al-Madīnī, about whom al-Bukhārī said, "I have never felt myself inferior before anyone save for 'Alī b. al-Madīnī." This is the same person about whom the huffāz were given to saying that he was the most aware of the people concerning hidden defects (*'ilal*) in hadīth and that his memory was more profound than the likes of Ahmad and Ibn Ma'īn. Yet in spite of all of this, al-'Aqīlī weakened him and spoke ill of him due to some wordings that were singularly narrated by him from 'Umar b. al-Khattāb (رض).

Concerning this disparagement, adh-Dhahabī's response in clearing 'Alī b. al-Madīnī of it was via the following lengthy address directed towards toward him[3] to the effect: Is there no presence of mind (*'aql*) for you, O' 'Aqīlī?! Do you not know about whom you have been speaking of?! If we were to abandon the hadīth of 'Alī (b. al-Madīnī), and his companion Muhammad, and his shaykh, 'Abdur-Razzāq, along with 'Uthmān b. Abī Shaybah, Ibrāhīm b. Sa'd, 'Affān, Abān al-'Attār, Isrā'īl, Azhar as-Sammān, Bihaz b. Asad, Thābit b. al-Banānī and Jarīr b. 'Abdul-Hamīd, then let us lock shut the doors (of knowledge) and end the discourse, for then in that case the traces of the prophetic message will have been made to perish, the atheists (*az-zanādiqah*) will reign supreme and ad-Dajjāl

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[1] In other words, the allusion made here by adh-Dhahabī to 'Abdul-Wahhāb ath-Thaqafī's outlay for the hadīth scholars implies that due to his interaction with and provision for them, he would have been intimately involved with some of them to where it is quite conceivable that he would hear narrations from them that others may not have heard or have been privy to. – Trans.

[2] In the text the Sayyid notes this narrator's name was 'Abdullāh ***ibn*** (son of) Sālih, whereas in the quote from Ibn Hajar it notes him as being ***Abū*** (father of) Sālih. There is no indication of which is actually correct. – Trans.

[3] Adh-Dhahabī is directing his address towards al-'Aqīlī here rhetorically, as al-'Aqīlī passed away in 322/934, over 400 years before adh-Dhahabī (d.748/1348). – Trans.

were narrating this hadīth, and for it along with these are witnesses (*shawāhid*) confirming it from the hadīth of Qatādah, 'Ā'ishah, Anas b. Mālik, 'Umar b. al-Khattāb and his son 'Abdullāh, and others.

In *at-Tārīkh*, under the biography of Muhammad b. 'Abdullāh b. Tāhir Abīl-'Abbās al-Khuzā'ī, al-Khatīb said: We were informed by Muhammad b. 'Abdullāh b. Humadayh an-Nīsābūrī, from 'Alī b. al-Husayn al-Faqīh ar-Rāzī, from his father, from Muhammad b. 'Abdullāh b. Tāhir, who said, "I was standing at the head of my father, and with him was Ahmad b. Hanbal, Ishāq b. Rāhwayh and Abūs-Salt al-Haruwī. My father said: 'Convey to me every man from you (in the chain) for a hadīth.' So Abūs-Salt said, ' 'Alī b. Mūsā ar-Ridā[1] told me, and by Allāh he was contented and pleasing as his name implies, from his father Mūsā b. Ja'far, from his father Ja'far b. Muhammad, from his father Muhammad b. 'Alī, from his father 'Alī b. al-Husayn, from his father al-Husayn b. 'Alī, from his father ('Alī b. Abī Tālib), that the Messenger of Allāh (ص) said: الإيمان قول و عمل (Faith is speech and action).' Some of those present said, 'What is this chain?!' So my father said to him, 'This is the cure for the mentally ill ones (*sa'ūt al-majānīn*), as when it is read over the mentally ill (*al-majnūn*), it is such that his sanity returns!' Ahmad b. Hanbal and Ishāq b. Rāhwayh both agreed with this and did not find the comment objectionable." [2]

It has been mentioned by as-Sakhāwī in *al-Maqāsid al-Husnah*, al-Hāfiz as-Suyūtī in *at-Ta'aqqubāt al-Mufradah* and by ad-Daylamī *Musnad al-Firdaws*, that when 'Alī b. Mūsā ar-Ridā, upon whom be peace, entered the outskirts of Nīsābūr, all of the 'ulamā of the land came out seeking to honor and meet him. Among them was Yahyā b. Yahyā, Ishāq b. Rāhwayh, Ahmad b. Harb and Muhammad b. Rāfi'. They took the bridle of his mount, and Ishāq said to him, "By the right of your pure forefathers (*bihaqqi abā'ikit-tāhirīn*),[3] relate to us a hadīth which you have heard from your father!" In response he (ع) said: "I was told by the righteous servant, my father, Mūsā b. Ja'far..." and he continued with the chain and narrated this hadīth.[4]

This hadīth is famously attributed to ar-Ridā (ع), and this further demonstrates that Abūs-Salt 'Abdus-Salām b. Sālih was not alone in his transmission of it!

Additionally, it is a shame upon Ibn Hibbān and Ibn Tāhir al-Maqdisī for their words of disparagement directed towards 'Alī b. Mūsā ar-Ridā (ع), and upon any who show a lack of regard for the sacredness of the Messenger of Allāh (ص) by failing to respect the purified descendants of his household (*al-'itrah at-tāhirah*) and afford them their justly due merits! In fact, in the case of the latter of the two, his comments are regarded as a matter of great misfortune (*bil-'izā'im*); and we ask Allāh to cover him and pass over his imprudence. Amīn![5]

With the negation of Abūs-Salt being alone in the transmission of this particular hadīth, we must turn to whether it is found to be in conflict with established Islāmic principles. In this regard, we find that the meaning of the hadīth is in agreement with the Qur'ān, as well as in what has come via the unquestionably transmitted Sunnah (*as-sunnah al-mutawātirah*), in that faith (*al-īmān*) is awareness (*ma'rifah*) in the heart and something acknowledged by what is spoken with the tongue and further acted upon by the bodily limbs!

Given all of the above, through what basis can detestability or objection otherwise be established in these two hadīth related by Abūs-Salt, until he has been belied in his narration of them, and solely because of them a ruling of being detestable in hadīth has been made by some on him?! When we analyze his hadīth besides these two which he has been weakened by some over, there is not to be found anything for him that can be considered as a detestable hadīth. We have not found Abūs-Salt transmitting a single hadīth for which he is exclusively alone in his conveyance, and if it were not for fear of unduly drawing out this point through lengthy discourse, we would relate everything that is with us from him, along with the respective follow ups (*mutābi'āt*) and witnesses (*shawāhid*) for the whole of it.

Objection: When the affair was such as this, then what has been passed along for his disparagement by those who have disparaged him even in spite of him not being alone in the conveyance of his hadīth, and his hadīth not being found as conflicting established principles? There must be some reasons among them for their consideration of him in that fashion.

Reply: Our reply to this covers several matters and provides the responses to them as follows:

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[1] Imām 'Alī b. Mūsā ar-Ridā (d.203/818) was the eighth of the twelve A'immah of Ahlul-Bayt (ع). – Trans.

[2] There have been many 'ulamā from Ahlus-Sunnah who have accepted this comment and confirmed what it is saying, and Ahmad b. Hanbal is himself reported as having stated it regarding the blessing of the names in *as-Silsilat adh-Dhahabiyah* or *the Golden Chain* of Ahlul-Bayt (ع). Ref.: *As-Sawā'iq al-Muhriqah*, p.292. – Trans.

[3] The Ahlul-Bayt (ع) have been declared by Allah in His Book (33:33) as being 'purified' from 'rijs' or sins and spiritual pollution of all sort and manner. Hence, they are commonly referred to by Muslims, Sunnī and Shī'a alike, as *at-Tāhirīn* or *the Purified Ones*. – Trans.

[4] The full text of this was also featured by Ibn Hajar al-Haythamī in *as-Sawā'iq*, p.291-292. – Trans.

[5] The Sayyid does not recount the disrespectful comments of these two concerning Imām 'Alī ar-Ridā (ع). –Trans.

It should be known that Abūs-Salt 'Abdus-Salām b. Sālih was not alone with anything he conveyed in his narrations, and there was nothing to be found in their contents which could be said to conflict with principles (*usūl*) so that he could be disparaged and that a ruling could be passed on him that he was detestable in hadīth.

Those who have made rulings of detestability against Abūs-Salt have done so for the reason of *the Hadīth of the Door*. Also, this has been done due to one other hadīth he narrated, namely the hadīth stating, "Faith (*al-īmān*) is confirmed by the speech..." [1] Given this, let us analyze the matter to thoroughly exhaust our defense.

Al-Khatīb reported in his *Tārīkh Baghdād*, under his biography of Abūs-Salt, that: A group from the a'immah has weakened Abūs-Salt, and they have spoken ill of him due to other than this hadīth (i.e., *the Hadīth of the Door*).

Then he transmits from ad-Dārqutnī, who said: He related on the authority of Ja'far b. Muhammad (as-Sādiq), who related from his forefathers,[2] that the Prophet (ص) said: الإيمان إقرار بالقول و عمل بالجوارح (Faith [*al-īmān*] is confirmed by the speech and by action with the limbs).

Ad-Dārqutnī continues in his comment: He (Abūs-Salt) was accused with having forged this, and no one narrated it from him save for whoever stole it from him.

One of those who accused him of this was Ibn al-Jawzī, and he did not feature these two hadīth of Abūs-Salt in *al-Mawdū'āt* save for the reason of being from those whose prejudice would not allow them to validate anything from him nor properly regard his probity simply due to his attachment to Ahlul-Bayt (ع), as was their habit in their treatment of others along with him (who were Shī'a). Even though Abūs-Salt was *not* alone in transmitting these two hadīth, he was nevertheless repeatedly accused of this, which was circulated and passed along until he became disparaged *solely* for the reason of having narrated them supposedly to the exclusion of anyone else.

Concerning this accusation with regards to *the Hadīth of the Door*, the matter has been thoroughly exposed in our discourse above. As for *the Hadīth of Faith* (*hadīth al-īmān*), a whole group of others have likewise narrated it and conveyed it in addition to him.

From among those who have conveyed it, along with Abūs-Salt, was Ahmad b. 'Āmir b. Sulaymān at-Tā'ī. Also, there was 'Alī b. Ghurāb, and he was reliable (*thiqah*). Concerning 'Alī b. Ghurāb, Ibn Ma'īn declared him to be reliable (*thiqah*), as did ad-Dārqutnī. Ahmad said about him: I do not view him as being other than truthful (*sadūq*). An-Nasā'ī relied upon him as well. Another from those who followed up in narrating this hadīth was Muhammad b. Sahl al-Bajlī. Al-Khatīb featured all three of these follow up (*mutābi'āt*) conveyances in *at-Tārīkh*.

Another follow up was narrated by Dāwūd b. Sulaymān b. Wahb al-Ghāzī, and this was featured by Abū Zakariyā al-Bukhārī in his *Fuwā'id*.

Al-Hāfiz Abūl-Hajjāj al-Mizzī said in *at-Tahdhīb*, "Following up along with Abūs-Salt in narrating this hadīth was al-Hasan b. 'Alī at-Tamīmī at-Tabaristānī, who related it from Muhammad b. Sadaqah al-'Anbarī, from Mūsā b. Ja'far.[3] Also, it was narrated by Ahmad b. 'Īsā b. 'Alī b. al-Hasan b. 'Alī b. Abī Tālib al-'Alawī, who related it from 'Abbād b. Suhayb, from Ja'far (as-Sādiq)." Al-Hāfiz as-Suyūtī said, "Their two follow up conveyances are in *Fuwā'id Tamām*."

Also following up in this was Ahmad b. Muhammad b. Ibrāhīm al-Balādhurī al-Hāfiz, and al-Hāfiz ash-Shīrāzī featured it from him in *al-Alqāb*. There was also the follow up from Muhammad b. Ziyād as-Sahmī, which as-Sābūnī featured in *al-Mi'atayn*. Al-Bayhaqī featured a follow up for it from Muhammad b. Aslam in *Shu'ab al-Īmān*. Ibn as-Sanī, in *al-Ikhwah wal-Akhawāt*, featured a follow up for it from 'Abdullāh b. Mūsā b. Ja'far. So these nine

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[1] One of the areas of conflict among the early Muslims, as noted in briefly in a pervious footnote, was the nature of īmān or faith, and whether it was something in the heart, which suffices for one to be considered as a mu'min or believer, or must it necessarily be confirmed by actions. With this, also came the issue of the effect of sins on īmān, such as do sins make a Muslim into a kāfir or infidel. This dispute was such that open hostility and animosity developed among those early Muslims holding to one side of the issue or the other. This can be noted in the allusions made by al-Bukhārī in some of the chapter headings of his *Sahīh* towards Abū Hanīfah and his position on this matter, as well as the takfīrī antics of some Hanafīs directed towards those Shāfi'īs who would state that they were believers and then thereafter say, "*Inshā' Allāh*." The position of Ahlul-Bayt (ع) is reflected in the hadīth under discussion. However, going into all of the details of this topic, per se, is beyond the scope of our footnote, and texts on belief should be consulted for more information. In raising this, however, we are merely offerinng one plausible explanation for the decree of detestability – for allegedly being singular in conveying it – that was passed against Abūs-Salt in the matter of this hadīth, in that it conflicted with the 'aqīdah or belief of one or the other side of the conflict. Thus, the 'fault' found in his transmission of it was perhaps based on sectarian proclivities rooted in *this* dispute, in addition to the fact that he was transmitting it via the Ahlul-Bayt (ع). Allāh knows best! – Trans.

[2] This chain, the isnād of the A'immah of Ahlul-Bayt (ع), is known as '*as-Silsilat adh-Dhahabiyah*' or *the Golden Chain*. As Imām Ja'far as-Sādiq (d.148/765) famously clarified, his hadīth was that of his father, Imām Muhammad al-Bāqir (ع), whose hadīth was that of his father, Imām 'Alī Zayn al-'Ābidīn (ع), whose hadīth was that of his father, Imām al-Husayn ash-Shahīd (ع), whose hadīth was that of his father, Amīrul-Mu'minīn 'Alī b. Abī Tālib (ع), whose hadīth was that of the Messenger of Allāh (ص). Ref.: *Usūl al-Kāfī* (Ch.17). Such a lofty chain as this is certain in the authenticity of its transmission. – Trans.

[3] Imām Mūsā b. Ja'far al-Kāzim (d.183/799) is the seventh of the twelve A'immah of Ahlul-Bayt (ع). –Trans.

Wahhāb b. Mūsā, and said that it contradicts what has been authentically conveyed to the effect that the Prophet (ص) asked the permission of Allāh to seek forgiveness for his mother and this was denied to him.[1]

Some of the huffāz have demonstrated the falsity of the hadīth to the effect that, "For me, a black bondmaid and the intimate companion are the same when it comes to obedience of Allāh, as Allāh did not make for His prophet anyone just from his Ummah." This was transmitted by al-Hāfiz Ibn Hajar in al-Lisān under the biography of Shaddād b. 'Ubaydullāh.

In *Khasā'is al-Musnad*, al-Hāfiz Abū Mūsā al-Madīnī said: From the proof (*ad-dalīl*) of the caution exhibited by Imām Ahmad, may Allāh – exalted be He – have mercy upon him, in both the matter of the chain and the text (*matn*) of the hadīth he placed in his *Musnad*, and that he did not place therein anything except what was considered as authentic with him, is what we have been informed about by Abū 'Alī (in regard to the hadīth which follows). He said that he was told by Abū Na'īm, from Ibn al-Husayn, from Ibn al-Mudhahhab, from al-Qatī'ī, from 'Abdullāh, from his father, from Muhammad b. Ja'far, from Shu'bah, from Abūt-Tayyāh, from Abū Zura'ah, who related from Abū Hurayrah that the Prophet (ص) said: "My nation will be ruined from *this tribe*[2] of the Quraysh." So it was asked of him, "So what do you order us to do in that case, O' Messenger of Allāh?" He (ص) said, "In that case the people should withdraw from them." 'Abdullāh (b. Ahmad b. Hanbal) said about this, "My father said during his final illness that, 'This hadīth should be struck out, in that it conflicts with the other hadīth from the Prophet (ص),' meaning those which advise to *hear and obey* (instead of withdrawing)."

Abū Mūsā continued: This was his treatment of the hadīth, even with chains that contained all reliable (*thiqāt*) men, when they were found to have strange and divergent (*shadhdh*) wordings vis-à-vis those hadīth which are famously known. He ordered them to be stricken!

Al-Hāfiz Ibn Hajar belied Ibn Battah al-Hanbalī, the famous faqīh, and what he fabricated as additions to the hadīth where Allāh spoke to Mūsā (ع). In doing this he said, "These where words of someone fluent in Hebrew, which were (supposedly) spoken from the (burning) tree, whereas the speech of Allāh has no likeness to the speech of created beings." Before Ibn Hajar, Ibn al-Jawzī likewise refuted this hadīth.

Adh-Dhahabī exposed the falsity of the hadīth, which was featured by Ibn Hibbān in his *Sahīh* from Ibn 'Umar, to the effect that the mark of the seal of prophethood that was on the body of the Prophet (ص) was like the hazelnut, which featured the words محمد رسول الله (Muhammad is the Messenger of Allāh) written into his flesh. He pointed out in his refutation that this hadīth contradicts those authentic hadīth which conflict with this description of that blessed marking.

Al-Hāfiz as-Suyūtī pointed out the falsity of the hadīth in which the Prophet (ص) reportedly says, "I am learned (*'ālim*) and he is ignorant (*jāhil*)." He employed various accounts from the Sahāba (رض) and Tābi'īn in his refutation, which were detailed in a piece entitled *A'dhab al-Manāhil*, and the witnesses for this position other than those noted therein have been presented in *as-Sawā'iq 'alā an-Nawā'iq*.

Ibn al-Jawzī recounted in *al-Mawdū'āt* numerous instances of rulings on fabrications from the angle that they were conflicting with principles, āyāt of the Book of Allāh and authenticated, mutawātir hadīth. Before Ibn al-Jawzī, al-Jūzqānī did likewise in his book on fabrications entitled *al-Mawdū'āt*.

Adh-Dhahabī said, "Baseless (*wāhiyah*) hadīth are those which are contradicting authentic hadīth," and he demonstrated this methodology in his book, which he called *al-Abātīl wal-Manākīr was-Sihāh wal-Mashāhīr*. Therein he would mention the baseless hadīth and discuss its shortcomings, then he would say, "With regards to the evidences which conflict with that..." followed by presenting the well-known and authentic hadīth that conflict with it, and he contradicted in it those who had come before him. He observed that much of what he featured therein (via disputation) was contested about.

Similarly, al-Hāfiz as-Suyūtī employed this methodology of his in the first of his Chapter on Faith from *al-Lāli' al-Masnū'ah*.

Thus, it is demonstrated with all of this covered, that for the narrator to be legitimately disparaged due the cause of his narrations being detestable or for them to be considered as forgeries, two specific factors must be established. Either the narrations in such case are being brought in a solitary fashion by the narrator, or the narrations themselves are conflicting with known and established principles (*usūl*).

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[1] As noted in fn.4, on p.73 above, it is a mainstream belief among orthodox, Sunnī Muslims, as well as the Shī'a of Ahlul-Bayt (ع), that the parentage of the Prophet (ص) were *all* monotheists. – Trans.

[2] In other versions of this hadīth, which have been authenticated, he (ص) mentioned specifically that it would be the tribe of the Banū Umayyah, and even detailed specific individuals from it, who would wreak havoc on his Ummah. In one hadīth, he (ص) related that some of them appeared to him in his dream in the form of monkeys who were jumping around on his minbar, and it was said that thereafter the Prophet (ص) was never seen to laugh! – Trans.

the forged nature of this, in that it conflicts with the clear textual proof from the Book of Allāh that the creation took place in six days, and not in seven, and there is consensus (*ijmā'*) among the people of hadīth that nothing was created on the seventh day. Al-Bayhaqī demonstrated the defect in this in *al-Asmā' was-Sifāt*.

Ibn Kathīr has taken recourse to some of these narrations in his *Tafsīr* under Sūrah al-Baqarah, and he mistakenly featured some of them as being attributed to the Prophet (ص).

The origin of this, and other than it of similar nature, comes from what Abū Hurayrah heard from Ka'b al-Ahbār,[1] and then "narrations" of this sort eventually ended up even in *as-Sahīhayn*. One can see the large number of these reviewed in the comments of Ibn Hazm on such hadīth, and as for what he extracted from *as-Sahīhayn*, they are quite numerous (*fakathīr jiddan*).

Also, it was from this angle that adh-Dhahabī demonstrated the falsity of the hadīth of the worshipper who stayed worshipping on a mountain top for 500 years, then Allāh, glorified and exalted be He, directed that the angels weigh the blessings given to him by Allāh vis-à-vis the recompense due for his acts of worship in that time period to see if he had justly paid for the blessings bestowed upon him for just his eyesight – and then the remainder of his bodily members – and in failing to do so, He orders that slave of His to be taken off into the fire of Hell.

Adh-Dhahabī comments that this conflicts with the Book of Allāh: (أدخلوا الجنة بما كنتم تعملون) "Enter into the Paradise for what (good deeds) you were doing."[2] This was related by him in *al-Mīzān* under the biography of Sulaymān b. Haram.

Under the biography of Tālib b. 'Abdullāh, adh-Dhahabī establishes the falsity of the hadīth of Maysurah, in which 'Alī (ع) reportedly arrives at his house and orders nabīdh,[3] and a vessel of it was brought, and then he drank from it and gave his companions drinks from it. One of them who took and drank it became drunken from it, so he was ordered whipped with the required lashes. The man then asked, "O' Commander of the Faithful! How can you punish me for drinking something that you gave me to drink?" He (ع) then reportedly replies, "I did not punish you for drinking but I have punished you for being drunk!"

In his comments, adh-Dhahabī points out that this is false from the point that punishment is only per what one has control and thus responsibility (*taklīf*) over, whereas not something like this, which would be beyond one's control to prevent.

Adh-Dhahabī likewise refutes the hadīth to the effect that whoever hangs a lamp in the masjid,[4] 70 thousand angels pray for him, and whoever provides a carpet for it will get such-n-such rewards. In doing so, he points out that unto the time of the Prophet (ص) passing away, there was no lamp ever lit in his masjid, nor was there ever any carpet placed on its earthen floor. So, in light of this, how was he thus encouraging his Sahāba (رض) to do these actions via this hadīth (i.e., with the same never being acted upon)?

This hadīth was likewise refuted by Ibn Hibbān, before adh-Dhahabī, under his biography of 'Āsim b. Sulaymān.

Another example of this is adh-Dhahabī's refutation of the hadīth to the effect that Allāh revived the mother of the Prophet (ص) so that she then declared her belief in him. He dealt with this under his biography of 'Abdul-

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[1] Despite the high standing commonly afforded to Abū Hurayrah among Sunnī Muslims by virtue of the numerous hadīth he transmitted, in reality, he was known among the Sahāba (رض) for narrating "too many" hadīth, and in some cases accused outright of lying and fabricating, for which he was sometimes openly blamed by them. This is a matter that can be noted in *Sahīh al-Bukhārī*. In one instance found therein, under *The Chapter of Spending on the Wife and Children* (Vol.6, p.190), he related what he represented as a hadīth, stating, "The Messenger of Allāh (ص) said..." and when finished, he was challenged on its authenticity and forced to admit that, in reality, he had pulled it from his pocket. His exact words were, "*Hadhā min kīsi Abī Hurayrah*" (هذا من كيس أبي هريرة), which means, "This one is from the pouch of Abū Hurayrah." One of the areas of harm caused by narrations from Abū Hurayrah, such as noted in the text above, has been the transmission of Jewish folklore among Muslims in the guise of hadīth. He gleaned such information from Ka'b al-Ahbār, a prominent Jewish rabbi who converted to Islām in the time of the rule of 'Umar (رض). Abū Hurayrah was a student of Ka'b, per what has been transmitted from both himself and Ka'b on the matter, and often mixed up what he heard from him with what he was passing along as hadīth from the Prophet (ص). Such stories, known as *al-Isrā'īliyāt*, have found their way into texts of authentic hadīth collections and tafsīr literature, and have unfortunately affected the belief system of many Muslims. However, full discourse on this particular matter is beyond the scope of our footnote, and for more information about the actual history of Abū Hurayrah, one can consult the objective text entitled *Abū Hurayrah* by the contemporary Sunnī hadīth scholar from Egypt, Shaykh Mahmūd Abū Rayyah. Additionally is the text of the same name by the Shī'a scholar of renown, Sayyid Sharafud-Dīn al-Mūsāwī. Both of these texts are available in English translation. – Trans.

[2] Qur'ān, 16:32. – Trans.

[3] See: fn.1 on p.59 above. The falsity of this story is evident for anyone remotely familiar with the lofty character of Imām 'Alī (ع), much less via any other reason from the angle of hadīth criticism. – Trans.

[4] Prior to electricity, it became a tradition in some Islāmic lands, especially in Shahr Ramadān, for lamps to be brought and hung in the masājid as an act of piety by the faithful. – Trans.

to her was performed (in his absence) by an-Najāshī[1] while she was still in al-Habashah, and then she went to al-Madīnah to be with the Prophet (ص) before her father converted to Islām. There is no dispute on this or difference of opinion about it among the people of the Sīrah[2] and the muhaddithīn.

Ibn Hazm, among a group of others, demonstrated that this account is a fabrication (*mawdū'*), and while another group had attempted to respond with various replies to the contrary, there is nothing in them even worthy of recounting. Ibn al-Qayyim has collected them and demonstrated their falsity in *Jalā' al-Afhām*. The reality of the matter is that it is a fabrication, though was passed on by way of mistake and inattentiveness rather than willful and malicious intention.

Fabrications of this sort are present in *as-Sahīhayn*. In this regard, the following observation of Ibn Taymiyah has been transmitted by al-Hāfiz Shamsud-Dīn Ibn al-Jawzī in his *al-Mas'ad al-Ahmad*: If the fabrication is with willful intention, what is known (to that effect) negates his narration (being even regarded), and as to the case where the companion of it is not intentionally lying (or intentionally passing a lie along), but to the contrary he is mistaken in it, that is a different matter. This type of narration can be found in *al-Musnad* (of Ahmad), and also in *Sunan Abī Dāwūd* and *Sunan an-Nasā'ī*, and there are hadīth in *Sahīh Muslim* and *Sahīh al-Bukhārī* with their wordings of this nature.

An example is the hadīth of al-Isrā'[3] which has been narrated by both al-Bukhārī and Muslim from the narration of Sharīk. In it are additional matters which are false and contradicted by what has been narrated by the collective body (*al-jamhūr*) of narrators, including among them Sharīk, excepting that Muslim has dropped his chain and retained his wording.

Another example is the marfū' hadīth narrated by al-Bukhārī, via Abū Hurayrah, to the effect that Ibrāhīm (ع) will meet his father Āzar[4] on the Day of Judgment, and upon the face of Āzar will be dust and filth. In this hadīth, Ibrāhīm then says, "O' my Lord, did You not promise me that You would not humiliate me on the day when they are raised up for judgment?! So what disgrace could be more disgraceful than this fate of my father?!"

As for this hadīth, fault has been found with it (by the muhaddithīn) in that it conflicts with the speech of Allāh, glorified and most high be He: (و ما كان استغفار إبراهيم لأبيه إلا عن موعدة وعدها إياه فلما تبين له أنه عدو الله تبرأ منه) "And Ibrāhīm did not seek forgiveness for his father except due to a promise that he had made unto him, and when it became clear to him that he was and enemy unto Allāh, he thereafter disassociated himself from him."[5]

Al-Ismā'īlī said about the hadīth: This is a narration whose authenticity (in meaning) can be taken from the position that Ibrāhīm (ع) knew that Allāh does not break His promise, so how could he then be (thereafter) disgraced by over what had occurred with his father with his knowledge of that (promise)?

Al-Hāfiz Ibn Hajar responded to this, which can be found in his *Fath al-Bārī* under the discussion of the tafsīr of Sūrah ash-Shu'arā'.

Also, of this sort is his disparagement (*ta'n*) of Ya'qūb b. Sufyān in the matter of the hadīth of Zayd b. Khālid al-Juhnī, relating that 'Umar (رض) said to Hudhayfah (رض), "O' Hudhayfah, by Allāh I am from among the hypocrites (*al-munāfiqīn*)." He thereafter commented: This is insidiousness (*mihāl*)!

At the same time, this can be taken from the angle of other than what the literal wording implies due to what is known as to what was in the breast of 'Umar (رض). It instead reflects him being overcome with fear and not feeling safe from the wiles of the soul, or it was pronounced by way of pious humility, as Ibn Hajar has noted in dealing with it in the *Introduction* to his *Fath*.

Another example is the hadīth narrated by Muslim from Abū Hurayrah: "Allāh created the soil of the earth on the seventh day (*yawn as-sabt*)..." and he mentioned therein the remainder of the days. Rulings have been passed on

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[1] An-Najāshī was the just ruler of the ancient kingdom of al-Habashah or Abyssinia (what is today modern Ethiopia), where a group of early Muslim migrants were granted shelter when they sought refuge there from the oppression of the Quraysh in Makkah. An-Najāshī embraced Islām and died as a Muslim, and the Prophet (ص) reportedly performed the janāzah funeral prayer for him (in absentia) from al-Madīnah. – Trans.

[2] The *Sīrah* refers to the historical biography of the Prophet (ص). – Trans.

[3] *Al-Isrā'* is the miraculous night journey of the Prophet (ص) from Makkah to al-Quds or Jerusalem. – Trans.

[4] According to the teachings of Ahlul-Bayt (ع), Āzar was the uncle and *not* the father of Ibrāhīm (ع), whose actual name was Tārukh. The mention of the name "Āzar" after "his father" in the Qur'ān (6:74) is a grammatical device called 'atf bayān, whereas if it was his actual father there would be no need to mention him thereafter by name. This has also been transmitted as a mainstream view in Sunnī Islām, with Sunnī 'ulamā such as Ibn Hajar al-Haythamī and al-Hāfiz as-Suyūtī, among many others, writing about it via their defenses of the orthodox Islāmic belief in the pure and monotheistic parentage of Prophet Muhammad (ص). In this regard, as-Suyūtī states, "It has been conveyed to us via chains from Ibn 'Abbās, al-Mujāhid, Ibn Jarīr, and as-Suddī, that they have said that Āzar was not the father of Ibrāhīm (ع), but that rather his father was Tārukh." More detailed information can be noted in az-Zarqānī's *Sharh* on the tome *al-Muwāhib al-Ladunniyah* by al-Qastilānī. – Trans.

[5] Qur'ān, 9:114. – Trans.

Al-Hāfiz Ibn Hajar said under his biography of Ahmad b. Muhammad b. as-Salt in *al-Lisān*: From his detestable hadīth is his narration from Bishr al-Hāfī, from Ismā'īl b. Abī Uways, from Mālik, from Nāfi', from Ibn 'Umar the marfū' hadīth: ازهد الدنيا يحبك الله (Abstain from [the base desires of] the worldly life and Allāh will love you...). Ibn 'Asākir relates it in his *Tārīkh*; and this hadīth via *this* particular chain is false (*bātil*). Actually it is know as the hadīth of Sahl b. Sa'd as-Sā'idī, and is via a weak (*da'īf*) chain.

Also, Ibn Hajar, under the biography of Ishāq b. Mālik al-Hadramī, relates the comments of al-Azdī, "In what has been related by this Ishāq, from Yahyā b. al-Hārith ad-Dimārī, from al-Qāsim, from Abū Amāmah, namely the marfū' hadīth: السواك مطهرة للفم مرضاة للرب (The miswāk [toothstick] is a purifier for the mouth and [its use is] something pleasurable for the Lord); it is not authentic." Ibn Hajar then said: He means via *this* chain.

Under the biography of Mawsī b. Ibrāhīm ad-Dimayātī, adh-Dhahabī comments that he related a false hadīth from Mālik, from Nāfi', from Ibn 'Umar, this being the marfū' hadīth: من بدل دينه فاقتلوه (Whosoever changes his faith,[1] kill him). Al-Hāfīz Ibn Hajar has written on it, and its text is not false, and the comment of adh-Dhahabī relates its ascription to the Prophet (ص) via *this* particular chain.

In *Ta'jīl al-Manfa'ah*, under the biography of ar-Rabī' b. Mālik, Ibn Hajar discusses about the comment of al-Bukhārī to the effect that, "He is not established in his hadīth." He says: Ibn Abī Hātim has followed him up in it, and it concerns what is said by the traveler (per the Sunnah) when he stops at his resting place. It is an authentic hadīth featured in *as-Sahīh* (of al-Bukhārī), but that is via the path of Sa'd b. Abī Waqqās from Khawlah; and al-Bukhārī negating its establishment is in particular for *this* chain of transmission.

Adh-Dhahabī relates under his biography of Rizqullāh b. al-Aswad that al-'Aqīlī said, "His hadīth are detestable (*munkar*)." After that, he follows up noting that the texts for them are authentic (via other paths of transmission). Ibn Hajar follows this up in *al-Lisān* commenting: Adh-Dhahabī sought to clarify in relation to this person the necessity of not counting as (authentic) hadīth what is in his book. They had weakened the man in his narration due to what the chains contained and not for the textual contents, which could be acceptable or joined with something else (as a follow-up). This sort of thing is from what serves as proof of the weakness of the narrator and the defectiveness of his memorization.

Al-Hāfiz as-Suyūtī said in *al-Lāli' al-Masnū'ah*, under the Chapter of the Beginning: Know that what has been observed to be the habit of the huffāz like al-Hākim, Ibn Hibbān, al-'Aqīlī and others, is that they were decreeing the invalidity of a hadīth specifically with regard to the chain, such as when the chain for the text was unacceptable. However, when that text was known via some other chain, they would mention this in their disparagements under the biography of that particular narrator. Ibn al-Jawzī, on the other hand, differed in his approach, in that he would unreservedly rule the hadīth text in such case as being forged (*mawdū'*).

There are many other examples aside from these in relation to this factor of detestability, which we have mentioned in detail in *Husūl at-Tafrīj bi-Usūl at-Takhrīj*.

Second: This is when the meaning of the text of the hadīth conflicts with known and established principles (*usūl*) or something that has be transmitted which is soundly established. In this regard, Ibn al-Jawzī has commented to the effect that, "Whenever you see a hadīth that is presenting something impossible for the intellect to accept (*al-ma'qūl*) or conflicting what has been transmitted authoritatively (*al-manqūl*), or negating something established as from the principles of the faith (*al-usūl*), know then that it is a fabrication!"

Thus whenever the muhaddithīn have found hadīth like this, they rule them as being fabricated, and it matters not if the narrators transmitting them were reliable (*thiqāt*) or if they have been featured in book titled as being a 'sahīh' collection. Some examples follow.

Muslim has featured a hadīth from the path of 'Ikrimah b. 'Ammār, from Abū Zumayl, from 'Abdullāh b. 'Abbās (رض), who said: The Muslims were not looking at Abū Sufyān (after becoming Muslim) and would not sit with him either. So he said to the Prophet (ص), "I have three available daughters to give (to you from)." He (ص) said, "Yes." Then he said, "I have the best Lord, and the most beautiful of them is Umm Habībah bint Abī Sufyān, and I am marrying her to you!" He (ص) said, "Yes...."

The problem here is that this conflicts with what has been transmitted via mutawātir conveyance, to the effect that Umm Habībah was married to the Prophet (ص) before the conversion of Abū Sufyān to Islām. His (ص) marriage

[1] That is, whoever apostatizes from Islām. – Trans.

for someone's hadīth, and then there are some other hadīth which are not also found among the narrations of his companions, then those other hadīth are likewise accepted.[1] Example of this can be seen in those who have relied on ones like az-Zuhrī due to the high regard for his nobility and that his companions were from among the huffāz noted for their exacting perfection. His hadīth, and those of others like Hishām b. 'Urwah, have been widely accepted with the people of knowledge and memorization. Thus their companions have transmitted from them with acceptance the majority of what they have narrated. However, some people would narrate from them – or from one or the other of them – a number of hadīth which were not known otherwise among their companions and which are not found joined with anything similar that is authentic as a follow-up for such hadīth. In that case, this sort of hadīth is other than permissible to accept from the people.

For this sort of situation, one will find the muhaddithīn weakening the narrator with comments such as, "He has come with hadīth for which there is no follow-up for them," or "He is alone with it," or "He relates strange things from those who are reliable," and other similar things of this nature. They would continue in their weakening of the narrator discovered doing this until, due to his weakness and lying, he would be rejected in his transmission of authentic hadīth and even in those with texts that are mutawātir and do not have rare chains, as they would be related from shaykhs who where not known to have such hadīth (via those channels) among their narrations.

Examples of this are noted in the comments of ad-Dārqutnī concerning the rare narrations (i.e., rare in the sense of their paths of transmission) attributed to Mālik. After relating: لا يحل لمسلم أن يهجر أخاه فوق ثلاث (It is not lawful for a Muslim to remain estranged from his brother beyond three [days]) from the path of Abū Dāwūd and Ibrāhīm b. Fahd, from al-Qa'nubī, from Mālik, from Nāfi', from Ibn 'Umar, he said, "This is false (*bātil*)."[2]

Likewise, after relating: البحر هو الطهور ماؤه الحل ميتته (The ocean's water is clean for purification and carrion from it is lawful), which he conveyed from Ahmad b. 'Umar b. Zanjawayh, from Hishām b. 'Ammār, from Mālik, from Nāfi', from Ibn 'Umar, he said, "This is false (*bātil*) with *this* chain."

Also, in his relation of: صلاة في مسجدي هذا أفضل من ألف صلاة (Prayer in this masjid of mine[3] is better than a thousand prayers elsewhere), which he conveyed from the path of Ahmad b. Muhammad b. 'Imrān, from 'Abdullāh b. Nāfi' as-Sā'igh, from Mālik, from Nāfi', from Ibn 'Umar, he thereafter commented, "The hadīth is not established (*lā yathbit*) with this chain, and Ahmad b. Muhammad was unknown (*majhūl*)."

In relating: اتقوا النار لو بشق تمرة (Fear the fire [and give something to the fasting person with which to break his fast], even if it be only with a piece of a date), which he conveyed from the path of al-Hasan b. Yūsuf, from Bahr b. Nasr, from Ibn Wahb, from Mālik, from Nāfi', from Ibn 'Umar, he commented, "This is detestable (*munkar*) with this chain and not authenticated." In *Dhīl al-Mīzān*, al-Hāfiz al-'Irāqī follows his transmission of it with the comment, "Its reliable transmitters were other than him,[4] and he was accused in it deliberately or via conjecture."

Such judgement is being made for these, even though the actual hadīth themselves are all having authentic conveyances in *as-Sahīhayn*, except for the hadīth concerning the ocean, which is featured in *al-Muwattā'* and for which there are a number of paths that have been authenticated via some of the huffāz.

Continuing in this assessment, adh-Dhahabī relates under the biography of Ibrāhīm b. Mūsā al-Marūzī, the comments of Imām Ahmad on the hadīth: طلب العلم فريضة على كل مسلم (The seeking of knowledge is a duty on every Muslim), which was transmitted from that same Ibrāhīm, from Mālik, from Nāfi', from Ibn 'Umar, wherein he said, "This is a lie!" Then adh-Dhahabī said, "What he meant is by *this* particular chain, and as for the text, for it are weak paths."

Under the biography of Ishāq b. Muhammad al-Bayrūtī, adh-Dhahabī states: From his detestable hadīth is his narration from Mālik, from Nāfi', from Ibn 'Umar, the marfū' hadīth where he asked, "O' Messenger of Allāh, do I just let it roam and trust in Allāh?"[5] He (ص) responded: بل قيد و توكل (To the contrary, tie it and [then] trust in Allāh!). This is false (*bātil*) with this chain, and he narrates this with another chain and in it is weakness.

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[1] In other words, once a muhaddith is found to be reliable and well established and his hadīth are also found to be commonly conveyed among his contemporaries, even those his hadīth which are not also found narrated by his contemporaries are accepted by virtue of his standing and what is known of his reliability. – Trans.

[2] Such hadīth as this, and those which follow it, are authentic insofar as the matn or text for them is concerned. However, due to the chains being problematic, the matn for them cannot be actually attributed to the Prophet (ص) via their particular paths of linkage. – Trans.

[3] This refers to *the Masjid of the Prophet* in al-Madīnah. – Trans.

[4] Presumably, this is in reference to al-Hasan b. Yūsuf. – Trans.

[5] This relates to whether or not one should just let one's riding animal just roam and trust in Allāh that it will be thereafter available, or to tie it up securely, etc. – Trans.

raise up some people in green garments, who will descend into the Paradise with green wings. The keepers of the Paradise will say to them, 'We did not witness you held account via the reckoning (*al-hisāb*), was it required that you witness that station?' They will answer, 'No, for we worshipped Allāh in secret, thus He desired to enter us into the Paradise secretly'." Ibn Hibbān then said: "We got up and left off from him, and we knew thereafter that he was not intentionally relating falsely, but rather he was unaware of the nature of what he was relating."

Adh-Dhahabī said: Ibn Hibbān meant that in him relating these hadīth, he was merely passing along what was conveyed from the students of the huffāz without being conscious of the nature of what he was actually transmitting.[1]

We can also note the statement of al-Khatīb under the biographical note for Haytam b. Khālid al-Khashshāb concerning the narrators relating from Mālik: Mutīn said, " 'Abdur-Rahmān b. Numayr said, 'Go and write from Haytam al-Khashshāb.' So I went to him. Then when I met him, I found him relating a particular hadīth." Mutīn thereafter said, "So this suffices us for his reliability!" What he meant was that conveyance of such a hadīth was evidence as to the status of his narrations, as it was false and without foundation.

However, as an example of how this accusation might be falsely attributed when it came to a hadīth about 'Alī (ع), we would note a comment from adh-Dhahabī (concerning Sufyān b. Bishr) in his book *al-'Ulū*: For him was a hadīth on the merits of 'Alī and al-'Abbās via a chain with all reliable men (*thiqāt*). However, this hadīth is a forgery (*mawdū'*) in my critique of it, and I do not accept it in spite of its chain! Sufyān b. Bishr is famously reliable (*thiqah*), and I have not seen any disparagement for him. However, he is weakened due to relating *this* hadīth.

Perhaps an indicator of this tendency on the part of adh-Dhahabī can be noted in the comment of al-Hāfiz Ibn Hajar in his *Lisān* under the biography of 'Alī b. Sālih al-Anmātī. After noting adh-Dhahabī's disparaging accusations against him and dissociation from him concerning a hadīth without any proof for that, he states, "Sufficient is it (as proof) in the establishment of ones' faith (*dīn*) is that adh-Dhahabī has come along and weakened them!"

Yet when it relates to the singular transmission of any other matter than *this*, excuses are made for the reliable narrator, and others from below or above him in the chain are blamed or weakened so as to declare him innocent of the responsibility of relating it and to excuse him from reproach?! Many examples of this sort can be found coming from Ibn Hibbān among the earlier ones, and from Ibn al-Jawzī among the later ones.

As for the dimension of the ruling that a hadīth is detestable (*munkar*) and without foundation for it from the angle of other than transmission issues, this is dealt with under the realm of the science of hadīth analysis (*dirāyah al-hadīth*). It relates to, for example, matters like where there is some problem (*rakākah*) with the language of the text of the hadīth itself, or there is some confusion in its meaning, or some exaggeration or nonsensical matters are joined with it, or perhaps it features some warning of severe punishments for a minor infraction or, alternatively, some huge rewards are promised for some similarly minor good deed.[2] These and other such matters are thoroughly covered in texts that relate to fabrications and hadīth principles.

When all considered, it is established that the actual basis of a determination of detestability revolves around two primary things.

First: This is when the solitary conveyance is transmitted exclusively from the unknown narrator or one whose condition is not established, or from someone who is not established in his memorization to the extent that it was well known that whatever was conveyed by him, of necessity, required that it be joined with something similar coming from someone else. Additionally, this is the case regardless of whether the origin of the narration is solitary in either coming from such sources or in it being *attributed* to a shaykh from among the famous huffāz by such a person. In dealing with this, Muslim said in the *Introduction* to his *Sahīh*: The ruling of the people of knowledge and whose methodology is known to us in regards to the acceptance of the singularly transmitted narration by the muhaddith is that it should be from the hadīth that is joined in conveyance by the reliable ones (*ath-thiqāt*) from among the people of knowledge and memorization, either in being from among what they have also narrated, or upon careful examination, with some noted agreement among them for its transmission. When that is found to be the case

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[1] Among hadīth scholars, a hadīth may have been narrated and discussed which was not sahīh, and yet it might still be passed along in their discourse with the understanding that there is some problem with it. Whereas a non-scholar or someone unaware of the nature of that particular hadīth may convey it in thinking that it is, in fact, sahīh, simply by virtue of it having been transmitted on the authority of this or that muhaddith. In such case, it would be passed on without the transmitter being conscious of its actual status among the muhaddithīn. This appears to be what was occurring in the above account. Allāh knows best. – Trans.

[2] An example of this sort of hadīth would be the narration above about the rejection of a single harām coin being more beloved in the sight of Allāh than seventy accepted hajj pilgrimages. – Trans.

the food of the generous is a healing). He points out that Abūl-'Abbās al-'Adwī narrated it from him, and that al-Qādī 'Iyād has said, "The responsibility for the conveyance of this is upon al-'Adwī or Miqdād." Then al-Hāfiz follows thereafter stating, "He could not conceive of anything (to say) otherwise after being aware of Muhammad b. Nūn."[1]

If there occurred such a questionable transmission from someone who was known to be among the reliable ones (*thiqāt*), the accusation against that narrator would be confined to merely the judgement that the rare or detestable hadīth was from him (i.e., merely that he had related it). If that was some minor or rare occurrence of this sort with him, they would still retain his hadīth with the understanding that possibly he had some defect in his dabt. On the other hand, if it was a common and repeated occurrence with someone, then the judgement would be that he was weak, in that he had bad memorization, and they would reject those of his hadīth singularly related. It might be found bearable among them, despite an obviously distorted chain from him or some textual defect due to his conveyance, to accept something from him with a follow-up to his narration coming from other than him alone, in that after it finding it confirmed by the second or third source, the suspicion about it or mistake in it would be overcome. This would be in the matter of the hadīth that was tolerable or reconcilable in content. As for the case of the clear fabrication and obvious falsehood, and he was alone in relating it from someone who was among the reliable ones (*ath-thiqāt*), in that case they would rule him to be a liar and a fabricator of the hadīth.

What follows are samples of this sort of disparagement. For example, Ibn 'Adī said concerning Ibrāhīm b. al-Barā': Very weak; he was relating falsehoods and all of his hadīth were detestable fabrications, and whoever has analyzed his hadīth knew that he was very weak and abandoned (*matrūk*) in hadīth.

Ibn Hibbān said similarly concerning Ibrāhīm b. Abī Hayyah: He related detestable and very unusual things from Ja'far and Hishām,[2] and the fashion of his doing this demonstrated that it was intentional.

Ibn Abī Hātim said concerning Ibrāhīm b. 'Akāshah: His relating of a detestable narration from ath-Thawrī is proof that he is not honest.

An-Nabātī, who wrote *al-Hāfil*, commented about Ahmad b. al-Hasan al-Kūfī narrating a detestable hadīth: It is right for whoever narrates the likes of this hadīth that one does not write his hadīth!

Ibn Hibbān said concerning Ahmad b. Muhammad al-Hamānī: Our companions (i.e., his fellow muhaddithīn) took issue with my going to him. I listened to his conveyance and took a portion that I might extract something useful from it. I then saw him relate from Yahyā b. Sulaymān b. Nadilah, from Mālik, from Nāfi', from Ibn 'Umar a marfū' narration: "Rejecting even a coin (*dāniq*) from the harām is better in the sight of Allāh than seventy accepted pilgrimages (to Makkah)." Then I saw him relate from Hanād, from Abū Usāmah, from 'Ubaydullāh, from Nāfi', from Ibn 'Umar: "Rejecting even a coin from the harām is better than spending 100,000 (coins) in the way of Allāh."[3] At that point I knew that he was fabricating the hadīth, so I did not go to him again.

Maslamah b. Qāsim said concerning Bakr b. Sahl ad-Dimyātī: The people were speaking ill of him and declaring him a fabricator due to the hadīth he related from Yahyā b. Sa'īd b. Kathīr, from Yahyā b. Ayyūb, from Majma' b. Ka'b, from Maslamah b. Khālid: "Conceal the women so it remains necessary for them to get pregnant."

Adh-Dhahabī said concerning Ja'far b. Humayd al-Ansārī, who related a hadīth with his path for it from his grandfather 'Umar b. Ibbān: 'Umar b. Ibbān did not know of it, and the hadīth is our proof of his (i.e., Ja'far's) weakness.

Ibn Abī Hātim said about al-Hasan b. Rashīd: His hadīth is a proof (of the negation of its authenticity), in that he has narrated from Ibn Jarīj, from 'Atā', from Ibn 'Abbās: "Whoever sits an hour in the heat of the sun of Makkah, Allāh will keep away from him Hell for the period of seventy autumns."

Ibn Hibbān said concerning Humayd b. 'Alī al-Qaysī: We came upon him in Basrah. He was a shaykh of distinguished appearance and exhibiting righteousness in his demeanor. He related to us from 'Abdul-Wāhid b. Ghiyāth, from Hafs b. Ghiyāth, from al-A'mash, from Abū Sālih, from Abū Hurayrah (the marfū' hadīth): "The adhān and the iqāmah are two by two (each phrase); O' Allāh, guide the prayer leaders and forgive the callers to the prayer." I said to him, "Relate more!" He then said that he was told by Yahyā b. Habīb, from Khālid b. al-Hārith, from Shu'bah, from al-A'mash, from Abū Hurayrah: "That he (ص) would stand in prayer until his feet were swollen." He then said that he was told by Hibah, from Hammād, from Thābit, from Anas: "On the Day of Judgement, Allāh will

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[1] That is, due to the favorable standing of Muhammad b. Nūh, the responsibility for this questionable narration was placed on either the narrator below at-Tabarānī (who, himself, was soundly established) or the one who conveyed it from above Muhammad b. Nūh. – Trans.

[2] The implication in this comment, and in those that follow, is that the disparaged narrators *of themselves* have attributed their 'narrations' to reliable individuals, whereas such individuals were deemed free from them. – Trans.

[3] Ibn Hibbān does not mention the Prophet (ص) in relation to such marfū' hadīth, so generally we have not featured the Arabic for the same from this point on in the text nor do we ascribed it to him (ص) in our translation. In these cases, the narrators, however, would typically ascribe such things to the Prophet (ص) in their conveyance. – Trans.

Second Dimension: Concerning the disparagement of those who have made the accusation of lying and the relation of detestable hadīth in regards to Abūs-Salt 'Abdus-Salām b. Sālih, this is also false (*bātil*) and rejected! To the contrary, he was reliable (*thiqah*), righteous (*sālih*), trustworthy (*ma'mūn*) and honest (*sādiq*), as has been testified to by those who actually met and interacted with him, knew him, kept his company and had first-hand knowledge of him. This sort of knowledge is the best support of reliance in determining the honesty of a narrator and his dabt.

Additionally, with regards to the standing of his hadīth, one can take note of those who joined with him in the conveying of similar hadīth, as well as those who relied on or actually conveyed his narrations from him with acceptance.

When someone's narrations have been conveyed by reliable narrators (*thiqāt*) and have been circulated among them, that is a demonstration of such person being known and accepted as an honest person (*sādiq*) who possessed the quality of dabt in his transmission of the hadīth. In the event that he was alone in relating narrations and was also know for conveying rare or strange matters, and he was contradicted by the reliable ones (*thiqāt*) and found relating detestable things (*munkarāt*), then it would be understood that such person was weak (*da'īf*), other than honest in his hadīth and not possessing dabt in what he was conveying.

In this regard, Ibn as-Salāh has said: The narrator is known as a proficient transmitter (*dābit*) when his narrations are among the narrations conveyed by those reliable ones (*thiqāt*) who were themselves known for possessing dabt and perfection (*al-itqān*) in the science of transmission. So if we find that there was agreement concerning his narrations (by way of such conveyance), and if there was verification in the meaning or agreement otherwise for them, and we find only the rare contradiction therein, we know he was a proficient and soundly established transmitter. Whereas if we find numerous contradiction of his narrations by them (such reliable ones), we understand that there is something problematic with his dabt, and thus we do not rely on his hadīth.

Muslim has also commented on this in the *Introduction* to his *Sahīh*: The sign of a muhaddith being detestable (*munkar*) in his hadīth is when his narrations are compared to the narrations of the people of preservation (*hifz*) and demonstrated acceptability, and his narrations are in conflict or contradictory to theirs, or found otherwise not in agreement with them. If, in most cases, his hadīth were of this sort, he was abandoned (*mahjūr*) in hadīth and not accepted nor were his hadīth employed or acted upon.

In the process of disparagement (*jarh*) or justification (*ta'dīl*), one will find its people disparaging or justifying someone, while in between their era and his there might have been numerous generations, as was noted by Yahyā b. Ma'īn when he said: We are commenting unfavorably on people and perhaps they have preceded on in their journey to the Paradise two hundred years previously.[1]

In his *Tabaqāt al-Huffāz*, under the biography for Ibn Abī Hātim, adh-Dhahabī notes that his narrations were substantiated by similar narrations found conveyed by others, and how the narrators of prior generations were regardful in the consideration his hadīth. So if there was some issue with any of his narrations, the detestability was not attributed to him through means of negating him as being singular and alone in his conveyance of them – or at least the majority of them – as they knew of his honesty and that he possessed dabt. So if they found him coming with something detestable or rare, they would then look and see if anyone similar to him or stronger to him (in ranking) was joining him in transmitting something along the same lines. If that were the case, then they would rule that he was innocent of the insinuation of bringing it alone,[2] and his honesty would be affirmed. If they could not find anyone similarly transmitting such a narration, then they would look at the others above and below him (in the chain), and if they were weak or unknown, then the detestability for it would be attributed to one of them rather than to him.

Like this was noted by al-Hāfiz Ibn Hajar in *al-Lisān* under his biography for Muhammad b. Nūh al-Asbahānī, who narrated from at-Tabarānī, from Miqdād b. Dāwūd, from 'Abdullāh b. Yūsuf, from Nāfi', the murfū'[3] hadīth from 'Abdullāh b. 'Umar (رض): طعام البخيل داء و طعام السخي شفاء (The food of the miser is a malady and

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[1] The point which the Sayyid appears to be directing attention to here in relating this comment is that the compilers and critics of hadīth, when looking at specific narrators, were doing so from the distance of perhaps *many* generations. Thus, a potential indicator of the reliability of a narrator lay in determining how the reliable ones of his era regarded his narrations, and how his narrations measured up to what was related by such reliable ones living contemporaneously to him. – Trans.

[2] The insinuation, as covered by the Sayyid in a previous chapter when discussing 'follow-up' narrations, would be that in bringing a narration alone, the narrator was perhaps 'questionable' to a degree (even unto the extent of possibly having made it up himself), thus his narration, singularly related, would be viewed as munkar or detestable. However, when a similar narration – of the same textual content or similar meaning – was found to be related by some other narrator, the narration would no longer be viewed as munkar and the narrator would be cleared from any negative imputations arising from that situation. – Trans.

[3] The hadīth which is marfū' (known or traceable) is one *generally* attributed to the Prophet (ص) through words such as, "The Messenger of Allāh said..." or, "The Prophet said..." or anything similar. This attribution may occur when the hadīth being so-attributed is actually muttasil (connected), or even when it is munqata' (interrupted) or mursal (missing the link of the Sahābī or Companion who actually heard it). – Trans.

correct, yet like this, the reliable and trustworthy innovator is not to be believed in conveying what strengthens his innovation, and further, nothing conveyed by the Shī'a is accepted when it relates to some virtue of 'Ali (ع)?!

If such a notion were to be employed as a valid principle, then why not reject someone other than the Shī'a narrating a virtue for Abū Bakr (رض)? Accordingly, nothing narrated by an Ash'arī in support of ta'wīl is to be accepted, nor from the Salafī in support of literalism, nor can anything from the Shāfi'ī be accepted when it strengthens or substantiates his madhhab, and neither can such be accepted from the Hanafī! One could go on applying this unto even disqualifying the companions of the a'immah of the faith (*dīn*), and there have not come after them from among the narrators save that they were linked to one or other of the madhāhib of such a'immah or agreeing with the positions of this one or that. Further, we also find that among the people of every madhhab there have existed those who would fabricate hadīth and employ forgeries in support of their particular positions.

If this condition was to actually be applied, then it would require that the only hadīth found to be acceptable would be those that were conveyed via consecutive (*mutawātir*) transmission or concerning actions which all of the various madhāhib agree to act upon. Such hadīth, when compared to those singularly transmitted (*ahadī*) hadīth and those concerning actions which there is dispute over, are few indeed. With such a standard being employed, the majority of the Sunnah would be rejected as one would have to negate the acceptance of the narrations of the narrators conveying it. The outcome of attempting to apply such a condition demonstrates that, in reality, it is of the utmost falsity!

Additionally, everyone holds his madhhab and view to be correct, and if it is actually false and an innovation, then that is a personal matter relating to the belief of the narrator (i.e., it does not effect his truthfulness or memory). For this reason, the muhaddithīn have paid no regard to such a condition as this nor have they been restrained by it in their reliance upon such narrators. We can note that they have relied upon Shī'a narrators who were established as sound (*thiqāt*) even concerning those hadīth relayed by them which could be construed as strengthening their madhhab. For example, ash-Shaykhayn[1] are found relating virtues and merits of 'Alī (ع) from Shī'a narrators!

In this regard, we would note the hadīth:

أنت مني و أنا منك

"You (O' 'Alī) are from me and I am from you."

Al-Bukhārī featured this from 'Ubaydullāh b. Mūsā al-'Abbāsī, in spite of his acknowledgement that 'Ubaydullāh b. Mūsā was staunch (*shadīd*) in his Shī'īsm.

Additionally is the hadīth where the Prophet (ص) said to 'Alī (ع):

لا يحبك إلا مؤمن و لا يبغضك إلا منافق

"None but a believer will love you, and none but a hypocrite will harbor animosity towards you."

Muslim featured this hadīth from the narration of 'Adī b. Thābit,[2] and he was an extremist Shī'a (*shī'ī ghālin*) who was a caller (*dā'iyah*) to it.

Like this was also the way of the remainder of the a'immah, who were the compilers of the authentic compilations (*as-sihāh*), the sunan literature and those texts in which the hadīth are not featured save from among those worthy of being relied upon in it and about whom many have demonstrated the authenticity of their narrations. The example of the numerous individuals who have followed these with such acceptance and reliance serves as further proof of the falsehood of this condition – and also those conditions related to the other 'objections' raised and responded to above.

Again it is stressed that the sole determining factor in the authenticity and acceptance of a narrator's hadīth is naught but his dabt, or memory retention, and his honesty (*sidq*). With this in mind, it must be acknowledged that Abūs-Salt 'Abdus-Salām b. Sālih meets such criteria, requiring the acceptance of his narration of the *Hadīth of the Door*, as do those who have joined with him in its conveyance and transmission, which has been demonstrated above. And Allāh is the One to be relied upon (*Wallāhul-Musta'ān*)!

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[1] Al-Bukhārī and Muslim. – Trans.

[2] For further comments on this Shī'a narrator, see fn.6 (from p.49-50), where he is listed as narrator no. (13) on p.50. – Trans.

He answered, "How can I write from a man who I have prayed the morning prayers with for seven years, and he was not leaving the out from the masjid until he had cursed 'Alī seventy times?!"

Indeed the accounts of this sort concerning this man are numerous! Al-Khatīb also noted this sort of thing concerning him in *Tārīkh Baghdād*. Al-Hāfiz (Ibn Hajar) noted in *al-Lisān* under the biography of Muhammad b. Harīz (b. 'Uthmān), that al-Hāfiz Yazīd b. Hārūn said regarding Harīz, "I had a vision of the Lord of Majesty in my sleep, and He said, 'O' Yazīd! Do not write anything from him, as he is one who disparages 'Alī!'."

Al-Jūzjānī was known as being on the madhhab of this filthy person and for following him in his path of nasb. This fanaticism was increased in him when it came to the matter of disparagement and justification. He could not pass by any man from among narrators who had any attachment to Shī'īsm, save that he would disparage that man and defame him in his faith, and make comments to the effect that he was an open deviant from the truth, astray from the right path and other such calumnies.

This tendency of unjust disparagement was noted as being identified with him by al-Hāfiz Ibn Hajar in his *Introduction* to *al-Lisān*: It is not sufficient for the establishment of disparagement of someone that the word of a person is accepted when there was known to exist between him and the one being disparaged by him some enmity caused by differences in the matter of beliefs (*al-'itiqād*). When the thoughtful investigator considers the defamation and slander (*thalab*) of Abū Ishāq al-Jūzjānī for the people of Kūfah, he is left with utter amazement! Such reflects the severe slant of his towards the creed of the nawāsib vis-à-vis the fame of the Kūfans for Shī'īsm. When this sort of thing is seen coming from him, it cannot be consented to or accepted merely based on his ill mention of them with his loose tongue and unrestrained calumnies – until he has even taken issue with the likes of al-A'mash, Abū Na'īm, 'Ubaydullāh b. Mūsā and others from the masters of hadīth and the pillars upon which the narrations rest!

Similarly, this is noted concerning al-Jūzjānī by Ibn Hajar in his *Introduction* to *Fath al-Bārī*, where he relates the comments of al-Jūzjānī about Ismā'īl b. Abān al-Warrāq to the effect, "He is an open deviant from the truth." Ibn Hajar then comments: Ibn 'Adī said, "Meaning by this that he was from the Kūfans, who were generally disposed towards to Shī'īsm, and by that comment al-Jūzjānī desired to deride him." Al-Jūzjānī was a nāsibī who had hostility towards 'Alī, and he would strive to contradict the Shī'a, who had hostility towards 'Uthmān, and the correct take is to respect them both with all due regard. It is not proper to give an attentive ear to one innovator merely berating another innovator!

Ibn Hajar further noted about this matter, in substantiation of our point, under the biography of al-Mannahāl b. 'Amr, and this nāsibī was of the earliest of those active in this manner of disparagement. He commented regarding him in the *Introduction* to his book *al-Jarh wat-Ta'dīl*, as was similarly noted in his *Introduction* to *al-Lisān*: ...[A]nd from those (nawāsib) was this deviant from the truth (*zā'igh*) who yet possessed a truthful tongue. His hadīth were circulated among the people. He was humiliated due to his innovation, yet trustworthy in his narration. So, as for these (nawāsib), they employed the strategy of not taking the hadīth save in what they knew would strengthen their innovation, and they were blameworthy in that.

Look at how he was acknowledging that such a man had a truthful tongue and was trustworthy in his narration, yet at the same time accusing him of deception and treachery?! This is a manifest contradiction and a clear example in substantiation of our point![1] Such nawāsib established upon this foundation the whole notion of making the distinction that the narrations of the innovator who was Shī'a would be accepted if they related to rulings (*ahkām*) for ritual acts of worship and the like, whereas if they related to virtues and merits of 'Alī (ع) they would be then rejected, until not a single hadīth conveying a virtue of 'Alī (ع) would be accepted.[2]

If this condition of disqualification was to actually be applied across the board as a principle for hadīth grading, it would of necessity require the rejection of the virtual entirety of the transmitted Sunnah! For commonly, the narrator relates that which supports the principles (*al-usūl*) and specific practices (*al-furū'*) of whatever madhhab he happens to adhere to, and he chooses whatever he believes correct thereby and whatever he can employ to substantiate that belief and overcome what may exist that does not agree with it. Is this not narrating in support of one's madhhab, which would necessarily, via this supposed "condition of disqualification," require the rejection of those narrations being so conveyed?! Even if the narrator is taken as reliable and trustworthy, must it not then be said that he cannot be believed due to being overcome by his desire for the support of his madhhab?! This is not at all

[1] It should also be noted that such nawāsib as noted here were guilty of the very same behavior that they claim to be a disqualifying condition when done by others, yet when it suited their ill purposes, they had no problems themselves suppressing the truth and narrating in slant towards only what supported their sect's filthy creed. – Trans.

[2] Or in the case of acceptance by necessity – as noted by the Sayyid previously – it would then be 'interpreted' to mean other than its literal meaning?! – Trans.

transmission or due to being featured in *as-Sahīhayn*, they would pursue their aims through employing the tactic of distortion of the meanings (by way of misinterpretation) from other than the obvious and clear wordings of such hadīth.

This method was observed in how Harīz b. 'Uthmān dealt with the hadīth:

أنت مني بمنزلة هارون من موسى...

"You (O' 'Alī) are on the same standing with me as was Hārūn with Mūsā..."

This also was the method adopted by Ibn Taymiyah in the majority of hadīth he authenticated concerning the virtues and merits (*fadā'il*) of 'Alī (ع), which is a matter he, himself, acknowledged!

Examples of this were also noted from Ibn Qutaybah, who was from those accused of harboring nasbī sentiments, and this madhhab was existing before him among the early ones.

At the same time, we can see how the opposite trend was employed with those who were enemies to 'Alī (ع). For example, adh-Dhahabī has counted as a virtue (?!) for Mu'āwiyah the du'ā of the Prophet (ص) *against* him (and 'Amr b. al-'As): اللهم اركسهما الفتنة ركسا و دعهما في النار دعا (O' Allāh! set them back with the fitnah a set-back, and call them into the fire with a calling), because of the hadīth to the effect: اللهم من سببته أو لعنته فاجعل ذلك له زكاة و رحمة (O' Allāh! Whomsoever I have disparaged or cursed, make that as a mercy and a purification for him).

The objective of this intrigue was that most of the critics (*an-naqqād*) would make the narration of the virtues and merits of 'Alī (ع) as the thing by which Shi'ism would be attributed to narrators through. Then they would be disparaged because of the 'fisq' of their Shī'īsm so that their hadīth conveying such virtues and merits would be rejected as being narrations in support of their innovation.[59] At the same time, their hadith conveying other matters would be accepted without dispute. By my life, I swear that this ugly matter was a devilish plot and certainly from the designs of the Shaytān! Perhaps they desired thereby to shut the door of authenticity for *any* virtue of the Prophetic Household (*al-'itrah an-nabawīyah*), save for the will of Allāh, and He is overpowering and dominates in the fulfillment of His will:

يريدون أن يطفؤا نور الله بأفواههم و يأبى الله أن يتم نوره و لو كره الكافرون

"They desire to extinguish the Light of Allāh with their mouths, but Allāh will not permit save that His Light be perfected, even though the unbelievers may be adverse to it!"[60]

The first who has been known to have came out openly with this condition of disqualification, and he was known for acting according to it in his lifetime, was Ibrahim b. Ya'qūb al-Jūzjānī, who was known among the people of disparagement and justification as someone whose opinion was regarded. He was also one of the shaykhs of at-Tirmidhī, Abū Dāwūd and an-Nasā'ī, and was one of the extremists (*ghulāt*) from the nawāsib. In fact, they (the muhaddithin) have said of him that he was a 'Harizi' – meaning that he was upon the madhhab of Hariz b. 'Uthman and a follower of his path in nasb.

This Harīz b. 'Uthmān was known for the practice of cursing 'Alī (ع) seventy times every morning and then again each evening, as noted regarding him by Ibn Hibban, and when he was asked about doing this ugly deed, he replied, "He ('Alī) was the one who cut off the heads of my forefathers and ancestors."

Ismā'īl b. 'Ayyāsh said: Harīz b. 'Uthmān returned from Egypt (*Misr*) to Makkah.[61] He was given to disparaging 'Alī and cursing him. It was said to Yahyā b. Sālih, "Why are you not writing (anything) from Harīz?"

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[59] Surprisingly, the Sunnī muhaddith of renown, al-Hākim, was actually accused by a adh-Dhahabī of being a Shī'a (?!) merely due to his relation of sahīh hadīth in his *Mustadrak* concerning the fadā'il or virtues and merits of Imām 'Alī (ع). He was further taken to task by adh-Dhahabī in his *Talkhis* for having the 'audacity' to feature and authenticate such hadīth, making hash comments and disparagements about them in his rejections of that authentication. In the introduction to the 1422/2002 printing via Dār al-Kutub al-'Ilmiyah (in four volumes), which has been published featuring the *Talkhīs* of adh-Dhahabi as the footnotes for the text, a section is devoted to defending al-Hākim from this accusation. This is a clear substantiation of the point that the Sayyid is making above about the intrigues of such fanatical nawāsib and the climate of hostility they produced in their attempts to suppress the conveyance of the hadīth about Imām 'Alī (ع). – Trans.

[60] Qur'ān, 9:32. – Trans.

[61] Apparently, from the context of the statement, Harīz was in Egypt seeking knowledge, and upon his return to Makkah, he was conveying what he had obtained during his journey. – Trans.

they must be counted as willfully consenting to a contradiction, as they are seen among those who agree with the disparagement and express 'aversion' along with such defamation (and its implication of disqualification), yet demonstrate *in action* that the affair is not like that at all (in thereafter accepting the narration). Thus when one thoroughly investigates the actual doings of the people (of hadīth) in this regard and those who followed them in their ways and rules, it is realized that they were *not* reliant conditionally on the faith (*īmān*) of the narrator being this or that, but rather looked to the honesty (*sidq*) of the narrator's speech and his accuracy in the memorization of his hadīth.

Going to the matter of the condition of accepting the narration when the innovator is not a caller (*dā'iyah*) to his innovation and rejecting it when found to be such a caller, the reality is that this is also a false (*bātil*) condition! This has been demonstrated in its contradiction by the actual practice of those gathering the hadīth of such 'callers' rather than turning away from them based on it. Most surprising is the statement of Ibn Hibbān when, after declaring consensus (*ijmā'*) on the acceptance of the innovator who is not a caller, he comments, "As to the caller to the innovations, it is not permitted to rely on him by any of our a'immah without exception, and I do not know of any difference in opinion among them in this." Al-Hākim was in agreement with him on this matter per what has been transmitted from him by Ibn Amīr al-Hājj.

However, there have been those who have differed with this view and contradicted it who came prior to him (Ibn Hibbān), and this opinion is a bit irresponsible and negates careful consideration of the affair! Sufficient to demonstrate the invalidity of this statement is what has been transmitted from a group of the a'immah, including the likes of ath-Thawrī, Abū Hanīfah, Abū Yūsuf, Ibn Abī Laylī and others, who were accepting the narrations of the innovators in an unrestricted (*mutlaq*) fashion, whether being callers or otherwise, and further what has come from a group of the people of hadīth and theology (*kalām*) in accepting the narration of even the one considered as a disbeliever (*kāfir*) due to the severity of his innovation.

So how can such a position be tenable that consensus exists on *this* matter and that no one has disputed or contradicted it when one notes that even ash-Shaykhayn,[1] along with the overwhelming majority (*al-jamhūr*), including among them Ibn Hibbān and al-Hākim – who have come forward with this notion – have relied on narrators such as Harīz b. 'Uthmān, 'Imrān b. Hattān, Shabbābah b. Sawār, 'Abdul-Hamīd al-Hamānī and their likes?!

This criteria is a contradiction in itself! Being a 'caller' relates to an open declaration and some sort of public manifestation of the innovation, yet one cannot be known as subscribing to a particular belief or madhhab save through action that has been demonstrated openly until it has become evident among the people that one is partial to this or that call and that it is appealing to him. So with this being the reality, every 'innovator' would necessarily have to be considered as a 'caller' – excepting perhaps the few and rare exceptions. Further, what real basis or foundation can distinctions be established upon to judge between the 'caller' and 'non-caller' among the innovators?

So this distinction and division is false (*bātil*) from the angle of reasoning and logic, as well as in the proof of its negation in the actual practice of the muhaddithīn already noted above. Either the 'caller' to innovation is a man of faith (*dīn*) and godliness (*wara'*) or is a degenerate (*fājir*) and a fāsiq. If he is of the first sort, then his faith and godliness are taken as prohibitive factors from considering him as one inclined to boldness (*al-iqdām*) in lying. If he is of the latter sort, then his narration is rejected due to his degeneracy and corruption, not due to his 'call' to an innovation! Again, this whole notion is invalid and without foundation.

Concerning the stipulation that a narrator is not given to the support and strengthening of his innovation by his narrations, this is the product of the ugly intrigues (*dasā'is*) of the nawāsib who were present among the people of hadīth, whereby they desired to invalidate every account of some virtue or merit (*fadl*) for 'Alī, upon him be peace. In this, they made it a sign that the narrator was a Shī'a if his narration conveyed the virtues and merits (*fadā'il*) of 'Alī (ع), and turned that into a warning flag of his 'innovation'. Then they would agree that whatever has been narrated by the innovator in support of his innovation is to be rejected, even if he was from among the reliable ones (*ath-thiqāt*). Whoever was narrating *any* virtue concerning 'Alī (ع) was considered in their opinion to be supporting Shī'īsm and unduly exalting him (ع). The result of such intrigue would be the employment of this 'stipulation' for the denying the authenticity of every hadīth conveying a virtue for 'Alī (ع). This has been made clear by some of them, who removed the veil of modesty from their faces and showed themselves to be of the extremist nawāsib, such as Ibn Taymiyah and his ilk. It was desired that they restrict circulation of such hadīth through peer pressure and disparagement, and when they could not find a means to do this by way of defamation (*ta'n*) due to the hadīth having been conveyed by tawātur

[1] Al-Bukhārī and Muslim. – Trans.

Another noteworthy example was Sharīk, who narrated from many of them like as-Salt b. Barhām, who was accused to subscribing to the doctrine of al-qadr.

We find this to be the condition of the remainder of those who have had transmitted from them comments prohibiting the narrations from innovators – only to have it discovered that they would, *in practice,* themselves narrate from them. Thus was the actual practice of the early ones from among the muhaddithīn in this regard!

As for the ones who came after them, they have agreed upon the authenticity of the hadīth featured in *as-Sahīhayn*, and have met with acceptance the extraction (*ikhrāj*) of the hadīth from innovators by their two compilers (i.e., al-Bukhārī and Muslim), and there are numerous (*kathīr*) narrations featured therein from them.

In this regard, adh-Dhahabī noted in his biography of Abū Ahmad al-Hākim in *at-Tabaqāt* that he said he heard Abūl-Hasan al-Ghāzī say, "I asked al-Bukhārī about Abū Ghassān.[1] He replied, 'What are you asking about him?' I said, 'About the matter of his Shī'īsm.' He then said in response, 'He is on the madhhab of the a'immah of the people of his location, the Kūfans, and if you would have seen 'Ubaydullāh b. Mūsā[2] and Abū Na'īm,[3] and our other shaykhs from among the Kūfans, you would not ask concerning Abū Ghassān!' He was meaning as to their staunch Shī' īsm."

Al-Hāfiz (Ibn Hajar) has compiled the names of those from among them whom al-Bukhārī was relying on and narrating from, and he has listed around seventy – and in this I do not see that he has named them all![4]

Going to *Sahīh Muslim*, there are even more (*akthar*) narrations related therein from Shī'a narrators than those found in *Sahīh al-Bukhārī*, to the extent that al-Hākim commented, "Verily, his book is full (*mal'ān*) of Shī'ites!"

One can note that among the later ones there exists a consensus (*ijmā'*) for the acceptance of the narration of the innovator through the implication of their unrestricted acceptance of what has been featured in *as-Sahīhayn*. Accordingly, al-Hāfiz Ibn Hajar has noted in the *Introduction* to his *Fath al-Bārī*: The vast majority (*al-jamhūr*) of the a'immah have agreed upon naming the two books (*Sahīh al-Bukhārī* and *Sahīh Muslim*) as '*as-Sahīhayn*' or *The Two Authentic Ones*. The implication in this is that whoever has been taken from and had his hadīth featured in *as-Sahīhayn* has been established in ranking by that majority (*jamhūr*) as being justified (*ta'dīl*) by virtue of mention and employment therein.

Ibn Daqīq al-'Īd, who preceded Ibn Hajar, has similarly noted in his *Mukhtasar*: In the people agreeing upon naming their two books *as-Sahīhayn*, it becomes necessary to declare justified (*ta'dīl*) the narrators they have related on therein.

So based on this, becomes necessary to accept the narration of the innovator, yet there are those persisting in disputing this actions with their tongues?! Ibn al-Qayyim noted this phenomena in *at-Turuq al-Hakimiyah*, along with the establishment (for acceptance) of the narration and testimony of the innovators, when he said, "This is the correct way (*as-sawāb*) upon which to proceed in action, even if many of the jurists (*al-fuqahā'*) have expressed aversion to it with their tongues."

Al-Amīr as-Sana'ānī said in *Irshād an-Naqqād*: It is difficult for one who wants to understand realities and turn away from misinformation due to fanaticism in the ascertainment of the truth from the statements of the a'immah of disparagement and justifying. Since the inception of these madhāhib, which have produced much in the way of fruitless discourse back and forth, and which have cut asunder the unity of the Muslims and spread hatred and animosities among them, a climate of unjust disparagement and depreciation has existed – unto open declarations of tafsīq[5] and takfīr – an ill effect which may well exist until the Day of Judgement! In this, one will see the scholar from them (who are affected by such fanatical 'madhhabism') defaming a narrator by asserting that he was saying that the Qur'ān was created or that it was existing eternally, or for holding the doctrine of al-qadr, al-irjā', an-nasb[6] or Shī'īsm (*at-tashayyu'*). Then, at the same time, one will note that those selfsame scholars are authenticating the hadīth of a group from among the very narrators who have been castigated by them with such defamation?! Has it not been that al-Bukhārī took hadīth from a group of those disparaged due to holding the doctrine of al-qadr? Similarly, this is also noted with Muslim and Mālik, and it is actually the course established by the a'immah of the faith (*dīn*). In reality,

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[1] For further comments on this Shī'a narrator, see fn.6 (from p.49-50), where he is listed as narrator no. (21) on p.50. He was one of the major shaykhs of al-Bukhārī. – Trans.

[2] For further comments on this Shī'a narrator, see fn.6 (from p.49-50), where he is listed as narrator no. (12) on 50. He was another of the major shaykhs of al-Bukhārī – Trans.

[3] For further comments on this Shī'a narrator, see fn.6 (from p.49-50), where he is listed as narrator no. (16) on p.50. – Trans.

[4] We have listed twenty-one alone in fn 6 on p.49-50 who were found mentioned by Ibn Hajar in his *Introduction* to *Fath al-Bārī*. – Trans.

[5] *Tafsīq* is to pass a declaration of fisq against someone by branding him as a fāsiq. – Trans.

[6] *An-Nasb* is the name of the ugly tendency of harboring hatred towards the Ahlul-Bayt (ع), and those who adhere to it are known by the name of nawāsib (sing., nāsibī) . – Trans.

Also, Asbagh b. al-Faraj said: When the fāsiq testifies before the judge (*al-hākim*), it becomes necessary to suspend judgement (to determine his creditability) in reliance on the āyah from the Book of Allāh, Most High: (إن جاءكم فاسق بنبأ فتبينوا) "Whenever there comes to you a fāsiq with some news, verify it carefully..." [1] The acceptance or rejection of the testimony revolves around the predominance of the assumption of the truthfulness or its opposite in the witness, and this is what is established as the correct position for the determination of 'adālah. A man may, for example, be just (*'adl*) in something and otherwise in something else, and whoever knows the conditions (*shurūt*) of 'adālah and knows what the conditions of the people are makes the correct determination for such a person in this matter.

As for what one hears about what has circulated and been conveyed concerning those who disagree with this principle of acceptance, it has come as a matter of mere verbal disagreement, and it has not been reflected in the practice of those who it has been conveyed from. Despite the declarations of such a position, there was no turning away from the actual practice of this acceptance! In fact, such 'objectors' were found joining with the others upon the reliability of the innovators, the acceptance of their narrations and in the employment of the same as proofs, and in this there was no one from among them who was differing from such methodology in the reality of their actual practice.

Like this, we find Mālik exhibiting aversion towards the hadīth from the innovators and even prohibiting taking it from them. At the same time, we find him narrating from a group of them and relying on their hadīth! There was Kathūr b. Zayd ad-Daylī, Thawr b. Yazīd ash-Shāmī and Dāwūd b. al-Husayn, whom he narrated from and relied upon, and who were from the Qadrī Khawārij, along with 'Adī b. Thābit, who was a Shī'a and about whom it was said that he was a rāfidī. Then there was as-Salt b. Zabīd who was a murjī' and others who were likewise from among them (innovators).

This affair has been noted by al-Barqī in *at-Tabaqāt* when he observed: Once Mālik was asked how he could narrate from Dāwūd b. al-Husayn, Thawr b. Zayd and others like these, while they were known to subscribe to the doctrine of al-qadr, to which he answered, "They would find it easier to be thrown from up in the sky down to the earth than they would telling a lie."

This was also similar to the response conveyed from ash-Shāfi'ī when asked about Ibrāhīm b. Abī Yahyā Al-Qadrī ash-Shī'ī, who was also labeled as a rāfidī, to which he replied, "He would find being cast down from a mountaintop preferable to telling a lie – and he was reliable (*thiqah*) in the hadīth!" He was also saying about him, "We acknowledge the reliability in his hadīth along with the blameworthy matter in his faith (*dīn*)."

Ibn Kuzaymah said concerning 'Abbād b. Ya'qūb,[2] who was one of the men of al-Bukhārī, "We were told that he was honest (*sādiq*) in his narration and blameworthy in his faith (*dīn*)."

Ahmad b. Hanbal was exhibiting the utmost aversion when it came to taking the hadīth from innovators, and he was so severe in that until he forbid his son 'Abdullāh from writing anything from whoever gave a favorable reply to al-Minhah[3] as noted previously. Then, he is found narrating from many (*kathīr*) of them, as well as relying on their hadīth in his madhhab – even unto relying on Shī'a extremists (*ghulāt*) such as 'Imrān b. Hattān and his student Sālih b. Sarh. Also were others like Rashīd al-Hijrī and Jābir al-Ju'fī, who he narrated from and relied upon and who were counted among the people of extremism (*ahlul-ghalū*) – and how many narrations from the likes of these can be found featured in his *Musnad*?!

Ahmad also narrated from 'Abdur-Razzāq,[4] from whom perhaps half of the contents of his *Musnad* have been relayed through! This is the same 'Abdur-Razzāq about whom Ibn 'Adī said, "Even if 'Abdur-Razzāq had done apostasy we would not have abandoned his hadīth." Like this has also been relayed about him via by adh-Dhahabī, from al-Hākim, under his biography of Ibn Rumayh in *Tabaqāt al-Huffāz*.

It has been related that 'Abdullāh b. Ahmad (b. Hanbal) once asked his father, "Why do you narrate from Abū Mu'āwiyah ad-Darīr, and he was a murjī', and yet you do not narrate from Shabbābah b. Sawār, who was a qadrī (i.e., are not both 'innovators')?" He said in reply, "Because Abū Mu'āwiyah was not calling to al-irjā' whereas Shabbābah was calling to the doctrine of al-qadr." How can this excuse be accepted from Imām Ahmad when he was found repeatedly relying upon hadīth of even callers to extremism (in their Shī'īsm) like those we have named above and others than them?!

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[1] Qur'ān, 49:6. – Trans.

[2] For further comments on this Shī'a narrator, see fn.6 (from p.49-50), where he is listed as narrator no. (8) on p.50. – Trans.

[3] For an explanation on al-Minhah, see fn.4 on p.14 above. – Trans.

[4] For further comments on this Shī'a narrator, see fn.6 (from p.49-50), where he is listed as narrator no. (10) on p.50. – Trans.

different paths (*turuq*) of conveyance, and like that also for the acceptance of the narration from those considered as disbelievers (*kuffār*) due to their interpretation from four paths (*turuq*) of conveyance. Thus when you see that the a'immah of the science of disparagement and justifying have said things like, "So-n-so is a reliable proof excepting that he is a Qadrī," or "He held the doctrine of al-irjā' " or "He was saying that the Qur'ān was created"[1] or anything of this sort, you can take the portion of their statements concerning the reliability and act on that, and cast aside the mention therein of the other things like Qadrī (etc.). You cannot discredit a person in his narration due to such things, and the most one can say on this is that he was an innovator. What you can understand from the words on this related from al-Hāfiz (Ibn Hajar) is that reliability for the acceptance of the narration is not harmed by the innovation. So when they say, "Reliable (*thiqah*)," that is the most useful information in conveying that the narrator was honest (*sadūq*), and as for their saying, "He says the Qur'ān is created" (and any similar comments), this is information merely relating that he was an innovator. We are not harmed by his innovation through the acceptance of his narration.

Ibn al-Qayyim said in *at-Turuq al-Hakimiyah*: Concerning the one who is a fāsiq due to his beliefs, when he was known to be diligent in the matter of his faith (*dīn*), then his testimony is accepted. We rule as fāsiq (in this manner) those from the groups like the Rāfidah, Khawārij, Mu'tazilites and their likes from among the people of innovations and desires who we do not rule to be as disbelievers. This methodology is established as being that of the a'immah of the science of hadīth, and there has remained acceptance of the testimony of these and their narrations from the time of the Salaf on unto the Khalaf.[2] With regards to Imām Ahmad b. Hanbal, and those like him who prohibited acceptance of the narration and testimony of the open callers to innovation, and negated the salāt behind them, this was done by way of disassociation from them and for the suppression of their innovation, and further to limit thereby the harm done to the other Muslims through it. As in the acceptance of their narrations and testimony, praying behind them and the acknowledgement and validation of their rulings, it could be implied or construed as being satisfied with their innovation and agreement with them in that or even the inclination towards its acceptance from them.[3]

Then he (Ibn al-Qayyim) comments a little thereafter: Whenever there prevails the assumption of honesty for the one who is a fāsiq due to his beliefs, his testimony is accepted and the ruling is made based upon it. Allāh, glorified be He, does not command the rejection of the information conveyed by the fāsiq,[4] so there is no unrestricted permissibility to reject it. To the contrary, reliance and rejection are directly related to whether the narrator is truthful or a liar. So, in the case where one has been found to be truthful, his word is accepted and acted upon, and his fisq (i.e., his innovation) is on himself. If, on the other hand, he was found to be a liar, then his narration is rejected and he is paid no attention. With regard to the rejection of the narration of the fāsiq and his testimony, it is also possible in the context of two other circumstances. The first is when his reliability is negated due to his narration carrying traces of his innovation (i.e., things in support thereof), which reflects a diminishing of his regard for Allāh in his heart and the possible inclination towards intentionally lying. The second is due to the necessity of dropping him to demonstrate non-acceptance of his fisq and disassociation from it, to where the acceptance of his testimony may bring to something ruin, and the desirability of this course is decreed. So when the honesty of the fāsiq is known, and perhaps he may be taken as even being the most honest (*asdaq*) of the people, there is no angle by which his testimony may be rejected. Verily, the Messenger of Allāh (ﷺ) hired a guide to show him the way to get to al-Madīnah (when he made hijrah), and that person was an idolater (*mushrik*) who was following the religion of his people. Yet due to the reliability of his word, he (ﷺ) trusted him and deferred to him in his journey, and he accepted his guidance in it.

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[1] Whether the Qur'ān was 'created' or 'existing eternally' was a big fitnah in the times of the Salaf, with the Sunnīs holding that it was existing eternally with Allāh and the Mu'tazilites holding it to be created. – Trans.

[2] The *Khalaf* refers to the scholars of the generations that came after the early period (i.e., first three generations) of Islām. – Trans.

[3] Ahmad b. Hanbal (d.241/855) was a recognized Sunnī leadership figure in the political climate of his day vis-à-vis the attempts by the 'Abbāsī ruler al-Ma'mūn (d.218/833) to force the Sunnī 'ulamā to conform to the Mu'tazilī doctrines. Ahmad preferred prison and torture over such conformity. In this context, his acceptance of 'innovators' in some circumstances might have been construed by the opposition he faced as inclining to their positions. This extreme prohibition, as attributed to him by Ibn al-Qayyim above, was *not* mutlaq or unrestricted. He made rulings, for example, permitting salāt behind Mu'tazilites, had prominent teachers who were Shī'a – such as Muhammad b. Fudayl ad-Dabbī al-Kūfī and Muhammad b. 'Abdullāh az-Zubayrī – and accepted the narrations and testimony of Shī'a narrators, such as has been noted previously by the Sayyid concerning the case of Abūs-Salt 'Abdus-Salām, and as further detailed by him later in the text regarding others. Sectarian fanatics of today, who claim to be following the teaching of Ahmad b. Hanbal, will often relate such statements of his in their tracts like what has been noted above from Ibn al-Qayyim about his prohibiting acceptance (etc.). This is seemingly done to foster division among the Muslims (even among Sunnīs themselves!) and to creative 'justification' for not being respectful of the rights and probity of others. In doing this they appear either oblivious to *or* intentionally disregardful of the historical context in which Ahmad b. Hanbal may have stated such things, and further reflect a total lack of awareness of his actual practice in those matters beyond what is reflected in such mere excerpts! – Trans.

[4] This appears to be an allusion to āyah 49:6 of the Qur'ān. – Trans.

consensus (*ijmā'*) existed for it among the people of transmission (*ahlun-naql*). However, concerning the declaration of that view, there have been different opinions from those who have made various distinctions, from those of them who have permitted it unrestrictedly to those who have established an increase of qualifying stipulations. For example, it may be said, "If the principle is that the narration is to be accepted from an innovator who is other than a caller to it, yet such a person is found to be staunch in it and openly adorning and beautifying it, then it is not acceptable as such, whereas if this class of narrators is to be excluded, then it is acceptable." The objective of some of them in making these distinctions was to be able to reject the narration of the innovator whether or not he was actually a caller to it, and it would even be said by such persons, "If the narration included in this is from the one who has rejected his innovation previously, then it is accepted, and otherwise no!" Then others would include in it the narrations of all innovators unrestrictedly, whether callers or not, and say "How can it be that one would unrestrictedly accept or reject simply due to the sole factor of a narrator having for himself some attachment to an innovation?!" Abūl-Fath al-Qushayrī notes even another angle in his statement to the effect, "If others agree with an innovator in his narration, yet it supports his innovation, do not gather it from him, as by this it is a means to restrict his innovation and put out his fire. If, on the other hand, no one agrees with him in it and that hadīth is not found with any save him, and yet he is described among us as being honest, guarded from lying and famously characterized with faith (*dīn*), and that hadīth is not linked to the support of his innovation, then the benefit of gathering that hadīth and publicizing that Sunnah takes precedence over the benefit of belittling him and suppressing his innovation." [1]

Ibn Hajar has said in his *Introduction* to *al-Lisān*: Adh-Dhahabī has said in his biography of Ibrāhīm b. al-Hakam b. Zubayr, "The people have divided into three positions with regards to the acceptance of the narrations of the Rāfidah. First is the prohibition of it unrestrictedly. Second is the allowance (*tarkhīs*) unrestrictedly, except from one who is lying and fabricating. Third is based on the conditional distinction between the acceptance of the narration of the rāfidī who is trustworthy (*sadūq*) and knowledgeable in the hadīth, and the rejection of the narration of the rāfidī who is a caller (*dā'iyah*) to it, even if he is trustworthy."

Al-Hāfiz (Ibn Hajar) then said: As for the prohibition of the acceptance of the narration of the innovator who is not having disbelief in his innovation, this position is ascribed to Mālik and his companions, and al-Qādī Abū Bakr al-Bāqillānī and those who followed him. Regarding the unrestricted acceptance, except for the one having disbelief in his innovation or who view lying as permissible, this is the position ascribed to Abū Hanīfah, Abū Yūsuf and his group, and it has also been related from ash-Shāfi'ī. As for the conditional distinction, it is the method of the majority (*akthar*) of the people of hadīth, and concerning which Ibn Hibbān has transmitted as there being a consensus (*ijmā'*) from them on it. The rationale behind the division in this is that when the innovation is a caller to it, he may have incentive to relate a narration in support of his innovation.

Ibn Hajar also said in his biography of Khālid b. Mukhallad al-Qatwānī from his *Introduction* to *Fath al-Bārī*: As for his Shī'īsm, it has come before us that he was established for the taking of the hadīth from, and in spite of it (Shī'īsm), he was not harmed by it, and he was not calling to his opinion.[2]

Adh-Dhahabī said in his biography of 'Alī b. al-Madīnī in *al-Mīzān*: There is for everyone some sort of 'innovation' or some lapse or sins that could be employed to diminish him and weaken his hadīth. However, it is not conditional for being considered reliable (*thiqah*) that one be infallible (*ma'sūm*) from mistakes or every single lapse!

Al-Amīr as-Sana'ānī said in *Irshād an-Naqqād*: Know that, regarding the calamities from madhhab[3] sectarianism and innovations in beliefs, it suffices for the investigator that he does not become enmeshed in it nor pay any regard to the calumnies and vilification that have arisen from it. The way chosen by al-Hāfiz (Ibn Hajar), and further demonstrated through the practice of the majority of groups of scholars (*al-jamāhīr*) other than him, is that the innovation of branding differences as fisq is not an acceptable disqualifier of the narrator, except in the case where he is a caller to his opinion. Concerning the acceptance of the ones considered as fussāq in their interpretation (*ta'wīl*), and on the other hand, even those considered as disbelievers (*kuffār*) due to it, there has been a consensus (*ijmā'*) transmitted from the Sahāba (رض) upon the acceptance of the narration of the fussāq in interpretation through ten

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[1] This attitude is quite surprising, in that it entails abandoning hadīth and the Sunnah based thereupon. Some from among the Sunnī scholars were so given to such extreme and fanatical sectarian proclivities that they even decreed it wājib or necessary to abandon certain mustahabb or recommended acts from the Sunnah of the Prophet (ص) when the adherence to those acts had become especially strong among the 'innovators' to where they are known due to their observance of them. This can be noted in Ibn Taymiyah's *Minhāj as-Sunnah*, Vol.2, p.143 (Ch. At-Tashabbuh Bir-Rawāfid). Yet such a person is taken by some quarters as being a staunch defender of the Sunnah?! There is no might or power save with Allāh! For specific examples of rulings of this sort, see *Li-Akūn Ma'as-Sādiqīn* (p.159-160) by Sayyid Muhammad at-Tījānī as-Samāwī. – Trans.

[2] This particular narrator was one of the men employed in the chains of al-Bukhārī in his *Sahīh*. See fn.6 on p.49-50 above for a review of other Shī'a narrators employed by al-Bukhārī. – Trans.

[3] The term *madhhab* or *juristic methodology* (pl. madhāhib) has come to mean 'school of thought' in Islāmic discourse. – Trans.

does not believe like that. The cardinal factor for the acceptance of one's testimony and narration is based upon the ascertainment of truthfulness (*sidq*) in the narrator. This is certainly present in the people of desires just as it is in Ahlus-Sunnah! The most correct approach is that they are not considered as disbelieving due to their innovations. Like this, the testimony of the Hanafī is accepted, and even though we consider drinking of an-nabīdh punishable as a Sharī'ah prescribed matter,[1] the reliability of his word is not affected by the drinking of it because in his doing so he is acting in a manner viewed as permissible in his belief. Concerning the rejection of the testimony of the Khitābiyah group, that is because they testify (falsely) in support of one another, and given that, no reliability can be attached to such testimony or what was constructed from it, as we have noted (before).

Ibn Daqīq al-'Īd said: That which is agreed upon with us is that the issue of school or sect is not to be considered in the matter of (acceptance of) the narrations, especially when we do not declare anyone from the people of the Qiblah (*ahlul-Qiblah*)[2] as being disbelievers for committing sins, excepting those who reject matters established undisputedly from the Sharī'ah.[3] What is regarded and included in that (acceptance) is godliness (*wara'*) and piety (*taqwā*), and this permits the reliance on the narration. This methodology is what was employed by ash-Shāfi'ī when he accepted the testimony of the people of desires.

Al-Hāfiz (Ibn Hajar) said in *Sharh an-Nukhbah*: The reality is that every one branded as a disbeliever in his innovation is *not* rejected, because every group calls those who differ from it as being innovators, to the point that it even attributes disbelief to them in their 'innovation'. So if that is taken unrestrictedly as a method, then it would be necessary to make takfīr[4] upon all of the groups. The criteria here for the rejection of one's narration is that he negates an undisputed, consecutively transmitted matter of the Sharī'ah which is known necessarily (*bid-darūrah*) as being included in the faith (*dīn*). As for the narrator who is not of this description, who is also known to possess the quality of dabt in the conveyance of what he narrates along with having godliness (*wara'*) and piety (*taqwā*) in his mien, there is nothing whatsoever prohibiting the acceptance of the narration from him.

Ibn Hajar said in the biography of Abān b. Taghlab in *at-Tanbīh*: The Shī'īsm (*at-tashayyu'*) which was known among the early ones amounts to the favoring (*tafdīl*) of 'Alī over 'Uthmān, and believing that he was in the right in the wars that he fought,[5] and that those who differed with him were mistaken – along with the first two Shaykhs (Abū Bakr and 'Umar) preceding him in rulership and in the favoring (*tafdīl*) of them over him. Perhaps some of them believe that 'Alī is the best (*afdal*) of all of creation after the Messenger of Allāh (ﷺ). When one who was believing in all of that is described as possessing godliness (*wara'*), faith (*dīn*), honesty (*sidq*) and having the capacity of juristic reasoning (*mujtahid*), one cannot reject his narration, especially when he was other than a caller to it.

In the *Introduction* to his *Fath al-Bārī*, Ibn Hajar said: As for the one declared as a fāsiq due to his innovation, like the Kawārij and the Rāfidah who were not given to extremism, and other than these from among those groups of Muslims who clearly differ from Ahlus-Sunnah, but yet who supports himself in that with a clear and permissible interpretation (*ta'wīl*), there have been some differences among the Ahlus-Sunnah concerning the acceptance of the narration of the one such as this. When he is known as being one who was guarding himself from lying, and who was famously described as someone safeguarding himself from allowing blameworthy things to corrupt his worldly affairs and worship, then there have come three positions. The first is unrestricted acceptance (of his narration). The second is outright and unrestricted rejection. The third is conditional, based on whether or not the narrator was calling to his innovation. In the case of the one not calling to it, he was accepted, and as to the one calling to it, he was not accepted and his hadīth was rejected. The methodology based on this latter position is the most fair and just (*a'dal*), and it has come to be the practice of groups from the a'immah. Ibn Hibbān declared that

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[1] *An-Nabīdh* is a liquid drink made from dates and/or raisins that ferments into an intoxicant. The Hanafīs consider drinking an-nabīdh permissible, while the Shāfi'īs, one of whom being al-'Izz b. 'Abdus-Salām (d.660/1262), hold it harām or forbidden and consider those who drink it as punishable under the Sharī'ah as wine drinkers. – Trans.

[2] *Ahlul-Qiblah*, or *the People of the Qiblah*, refers to *all* Muslims of the Ummah, regardless of sect or school, who all face the Ka'bah in Makkah as their qiblah or prayer direction in salāt. This concept rests upon the hadīth of the Prophet (ﷺ), featured by al-Bukhārī in his *Sahīh*, to the effect, "Whoever prays per our method of salāt, faces our qiblah and eats per our dhabīhah (slaughter method) is a Muslim, who is under the protecting covenant of Allah and His Messenger, so do not depreciate Him the least in His covenant." - Trans.

[3] Such matters, known as *darūrīyātud-dīn* or *the necessities of the faith*, relate to those which *all* Muslims everywhere know and agree upon as being included in the dīn of Islām without dispute or question, such as for example the necessity of the five daily salāts, the fasting in Shahr Ramadān or the necessity of marriage for sexual relations (etc). Rejection of any such a matter is considered as a rejection of Islām, *in toto*, and the rejecter is deemed as a kāfir or disbeliever. – Trans.

[4] To make takfīr on someone is to declare him or her as a disbeliever. – Trans.

[5] In the period of his rulership, Imām 'Alī (ع) fought against Mu'āwiyah b. Abī Sufyān (who had 'Amr b. al-'Ās for his chief lieutenant) at the Battle of Siffīn (37/657), against 'Ā'ishah, Talhah and Zubayr at the Battle of Jamal (36/656), and also against the Khawārij at the Battle of an-Nahrawān (38/658). – Trans.

Ibn Hibbān has stated: The consensus (*al-ijmā'*) exists for acceptance of the narration of the innovator when he is not one given to calling to his innovation.

Ibn Hibbān has also said, under his biographical note on Ja'far b. Sulaymān ad-Dubba'ī, in *ath-Thaqāt*: There is no difference among the people of hadīth that the trustworthiness is acknowledged in a narrator when there is also some innovation in him, and that reliance upon his narration is permissible (*jā'iz*) when he was not given to calling to it. When he was found to be calling to it, then reliance is dropped.

Ibn as-Salāh restricted the spread of this methodology to the majority (*al-kathīr*) or most (*al-akthar*), as opposed to declaring unrestricted consensus (*ijmā'*), and after commenting about those differing from it,[1] he states, "Some of the people have said, 'Accept his (the innovator's) narration when he is not calling to it, and do not accept it when he is calling to it.' This is the method of the majority or most of the 'ulamā, and it is the most just (*a'dal*) of the methodologies and the first of them. After the initial appearance of dissensions, this method became widespread among the a'immah of the muhaddithīn, and their books are filled with the narrations from innovators other than those who were callers (to their innovations), and in *as-Sahīhayn*[2] there are many (*kathīr*) hadīth from them employed as both witnesses (*shawāhid*) and independently (*usūl*)."

Before him, al-Hāzimī detailed the acceptance of this methodology in his *Shurūt al-A'immah al-Khamsah*, and everyone who has done a condensation of this text of his has followed him in it.

Imām ash-Shāfi'ī said in *al-Umm*: The people have come with varying interpretations of the Qur'ān and hadīth concerning affairs in which they have differed severely over, with some of them decreeing this or that as lawful through lengthy expositions. This began early on and has existed from the predecessors (*salaf*) unto today, and we have not known of anyone from the previous a'immah who were following them in that, nor from those who came after them from the Tābi'īn, who were rejecting the testimony (*shahādah*) of anyone due to such interpretation (*ta'wīl*), despite their being mistaken or misguided – even unto making lawful what Allāh has forbidden! Thus we do not reject the testimony of anyone because of something objectionable found in his interpretation, even unto the degree of decreeing lawful (sacred) blood and wealth.[3]

Ash-Shāfi'ī also said: I accept the testimony of the people of desires except the Khitābiyah, because they narrate false testimony (as being truthful) for substantiating what agrees with them.

Similarly, al-Khatīb related in *al-Kifāyah* that Abū Yūsuf al-Qādī said: I permit the (acceptance of the) testimony of the honest people from the companions of desires excepting the Khitābiyah and also the Qadriyah who say, "Allāh does not know of matters until they occur."

Abū Bakr ar-Rāzī said in *al-Ahkām*: Regarding the acceptance of the word of the fāsiq and his testimony from another angle, and this is when his fisq is concerning matters of the faith (*dīn*) - as opposed to sinful behavior - such as in the area of the beliefs (*'aqīdah*) of his school (*madhhab*); and these types are considered as the people of desires. Their testimony is accepted, and that acceptance was customary among the predecessors (*salaf*). At the same time, whenever the fisq of the people of desires was found to be also due sinful behavior, and relating to matters other than their faith (*dīn*), then acceptance of their narration, hadīth and testimony was prohibited.

In *al-A'immah al-Khamsah*, al-Hāzimī noted in his comments on the conditions of 'adālah: From them (such conditions) are that he (the narrator) is turning away from desires and abandoning the innovations. The majority of the people have prohibited it (acceptance of the narration) from the one who is a caller (to innovation), and permitted conveyance of the narration when one is not a caller (to it).

Al-'Izz b. 'Abdus-Salām has said in *al-Qawā'id al-Kubrā*: The testimony of the people of desires is not rejected, because the reliability that is attached to their testimony is the same as attached to the testimony of Ahlus-Sunnah, and perhaps it is even more so with theirs. For whoever believes that he will be eternally punished in Hellfire for testifying to falsehood will be farther from lying than someone who does not hold such a belief. Thus, the reliability attached to his testimony and narration is going to be more complete than the reliability of someone who

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[1] When there is *ijmā'* or *consensus* to be found concerning a matter, it implies that there was universal agreement on it. What Ibn as-Salāh's position was is that it was the method of the vast majority of muhaddithīn to accept the narrations of 'innovators' when they were found to be truthful, whereas Ibn Hibbān, in his review of the matter, believed that the acceptance was universal. As the Sayyid points out later in the text, while there where disputes over such acceptance, and there also existed those who professed *verbal disapproval* of it, in the reality *of actual practice*, even those exhibiting staunch disapprovals were nevertheless found featuring hadīth in their collections with such 'innovators' in their chains. So in this regard, Ibn Hibbān's declaration that ijmā' existed may have relied on what he found *in actual application*, whereas Ibn as-Salāh may have taken into consideration the *verbal disapprovals*, despite the scant number of them, to state that the practice was not universally accepted. Allāh knows best. – Trans.

[2] The collections of al-Bukhārī and Muslim. – Trans.

[3] The Khawārij deemed it lawful, as have some sectarian fanatics of today from among the Wahhābīs and 'salafī' groupings, to kill and plunder other Muslims with whom they differ in matters of belief and practice. – Trans.

Thus, one cannot simply attribute it to those (others) as if it was not also found in these as well, so as to say that all of the non-Sunnīs are liars and fabricators.

Objection: It could be said that the lying (among the Sunnīs) was only among the ignorant ascetics (*zuhhād*) and those with no fear of Allāh in them from among the storytellers and preachers.

Reply: We would say that it is likewise with the innovators, and that we do not find the lying commonplace with them save for the fussāq among them and from those who have no fear of Allāh. As for the devotees to the faith and piety (*ahlud-dīn wat-taqwā*) from among them, we do not find them to be anything but pinnacles of honesty and staunch opponents of lying. We find their principles (*usūl*) like our principles, in that lying with them is a cause of disparagement and the reason for the rejection of the testimony and narration, until we can note (among them) severe condemnation of the groups like the Khitābiyah, about whom ash-Shāfi'ī said, "I accept the witness of all of the people of desire except the Khitābiyah from among the Rāfidah, because they testify falsely for what agrees with their views." Like this, they (Shī'a muhaddithīn) too were found to be relating that such liars are disparaged and out from the school (*madhhab*) of theirs! So when they heard something narrated from some of the others from among them (the Shī'a), they would say in their discourse of disparagement and justification that it was known whether such a narrator was from among those who do not permit lying, and if he was, then his testimony could be relied on and narration accepted. So, in the hadīth science of theirs, they were not accepting falsehood (*zawr*) in their grading of a narrator as being a truthful person, and would ensure that the narrator was *not* one given to or permitting lying. The Shī'a texts of narrator biographies (*rijāl*) bear witness to this, like what is found in *Rijāl ash-Shī'ah* by an-Najāshi (d.450/1058), and the texts from their muhaddithīn such as Abūl-Hasan b Bābawayh (d.586/1190), al-Kashshī (d.329/941), Ibn 'Uqdah (d.333/945), al-Māzandarānī (d.588/1192), at-Tūsī (d.460/1068), Ibn Abī Tay (d.635/1237), 'Alī b. Faddāl (d.260/874), 'Alī b. al-Hakam, al-Laythī and others such as these.[1] We find in such texts of theirs that their criteria for the disparagement (*al-jarh*) and justifying (*at-tadīl*) of narrators is like the criteria for disparagement and justifying employed by the muhaddithīn of Ahlus-Sunnah. The people of that science (*ahlul-jarh wat-tadīl*) have bore witness, without exception, concerning the presence of honesty and truthfulness (*as-sidq*) among such 'innovators', and in what follows we will relate verification (*nusūs*) to demonstrate that, as just as we have already related (as proof) the comment of adh-Dhahabī to the effect that Shī'īsm (*at-tashayyu'*) was widespread and commonplace among the Tābi'īn, and those who followed immediately after them, who were devotees to the faith (*dīn*), possessing godliness (*al-wara'*) and honesty (*as-sidq*).

With all of the above objections covered and refuted, we shall move to that next matter – that of what has been transmitted (*an-naql*) from the muhaddithīn in this regard.

As for narrated proof (*an-naql*) proof, or substantiation that has been transmitted from the actual practice of the previous generations, it is well-known that an entire group from among the people of hadīth and scholastic discourse have viewed the entirety of the narrations of the people of desires (*ahlul-ahwā'*) with acceptance, save for those of them who were decreed as outright disbelievers (*kuffār*) and fussāq in interpretation (*ta'wīl*),[2] as has been demonstrated by al-Khatīb (al-Baghdādī) in *al-Kifāyah*. It has come from the statements of ash-Shāfi'ī, Abū Hanīfah, Abū Yūsuf, Ibn Abī Laylī, ath-Thawrī, and a whole group of such a'immah, that the narration of the fāsiq (with his fisq due to innovation) is acceptable providing that he does not view lying as permissible. This opinion is also attributed to al-Hākim in *al-Madkhal*, and in *al-Kifāyah* al-Khatīb attributes it to the overwhelming mainstream majority (*al-jamhūr*). Further, it is a method ar-Rāzī authenticated and that was established for him in *al-Mahsūl*. Ibn Daqīq al-'Īd, and others from the verifiers (*al-muhaqqiqīn*), took recourse to the employment of this as well. The strengthening of the position of the group employing this has come in the well-known acceptance by the Sahāba (رض) of the narrations (*akhbār*) of the Khawārij, as well as their testimony (*shahādah*), despite their being viewed as from among the fussāq in their erroneous interpretations. This acceptance was continued in the practice of the Tābi'īn, until it became such that al-Khatīb has said it was like the consensus (*al-ijmā'*) among them.

As-Sakhāwī said: It is the greatest of proofs in this matter (the acceptance such as noted above), and with it is strengthened the presumption that it is the method of proceeding which is closest to the correct way (*as-sawāb*).

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[1] These are famous Shī'a 'ulamā and prominent among the muhaddithīn, most of whom have their biographies and written works noted in Mawlānā Sayyid al-Jalālī's two volume *Fihris at-Turāth*. – Trans.

[2] Fussāq in this context implies those who may have viewed something sinful, like cursing the Sahāba (رض) or lying, as permissible. – Trans.

In his biographical note on Mu'alī b. Sabīh al-Mawsilī, Ibn Hajar relayed the following comment of Ibn 'Ammār, "He was from the devoted worshippers of al-Mawsil,[1] and he was forging the hadīth and lying."

Like this has been related about the weak narrators (*ad-du'afā*) who were predominately of the ascetics (*az-zuhhād*) and devout worshippers (*'ibād*), like Ibrāhīm al-Khawwās, Salam b. Sālim al-Khawwās, Salam b. Maymūn al-Khawwās and others of this sort.[2]

Ahmad said: The most lying of the people are the storytellers (qassās)[3] and the beggars (su''āl).[4]

Muhammad b. Kathīr as-Saghānī said: The storytellers are the most lying of all of creation upon Allāh and His prophets and messengers (ع)!

Abūl-Walīd at-Tayālisī said: I was with Shu'bah and some young man called upon us and asked about a hadīth. He asked the young man in response, "Are you not a storyteller?" The man said, "Yes, indeed!" Shu'bah then said, "Be gone with you, for we do not narrate to story tellers!" I then said to him, "O' Abū Bistām, for what reason is this?" He said, "They take a hadīth from us that is a hand span in length, and then they make it a cubit long."

Ayyūb said: The most corrupt (*afsad*) of the people in their hadīth are the storytellers!

Ibn Qatādah said in *Ikhtilāf al-Hadīth*: Corruption (*fasād*) has come into the hadīth from three sources – the freethinkers (*zanādiqah*),[5] who sought to cause harm to Islām by inserting into the hadīth repugnant and preposterous things; the storytellers, who would be inclined towards getting some sorts of information, and then embellish it with detestable things and rare-sounding hadīth, along with other sorts of things that are common to story tellers, which would be used to lengthen their tales and create wonderment in their listeners, yet which are unacceptable from the point of the intellect...[6]

Ibn al-Jawzī said in *al-Mawdū'āt*: The biggest affliction in the fabrication of the hadīth is what has transpired from the doings of the storytellers, because they were seeking to use the hadīth to soften the hearts and embellish tales, and as for the authentic material related therein by them, it was very limited.

Ibn al-Jawzī then gave the example from Abū 'Abdullāh an-Nahāwandī, in that he said to Ghulām Khalīl, "You have related these 'hadīth' which are full of heart-softening admonishments (*riqāq*)?" He replied, "We forged them that we might thereby soften the hearts of the people." Abū 'Abdullāh said concerning him, "He was a man devoted to asceticism and rejecting the desires of the worldly life, and was living off of herbs. The markets closed in all of Baghdād in honor of him when he died. The shaytān made this ugly deed of his (the forgery of hadīth) appealing to him."

Additionally, Ibn al-Jawzī noted that 'Abdul-Jabbār b. Muhammad was asked about Abū Dāwūd an-Nakha'ī, and in response he said, "He was the most devoted of the people in maintaining lengthy prayers at night and fasting in the day, yet he was forging the hadīth."

Ibn al-Jawzī also related concerning Abū Bashr Ahmad b. Muhammad al-Faqīh al-Marūzī that he was the most staunch of the people of his day in the Sunnah and the most diligent of them in defending it, but along with this, he was forging hadīth.

Ibn 'Adī said: I heard Abū Badr Ahmad b. Khālid saying, "Wahb b. Hafs was from among the righteous people (*as-sālihūn*) who remained twenty years without speaking to anyone." Abū 'Urūbah said: He was a liar with filthy lies!

In conclusion, is not all of the above proof that from the time of the Salaf storytelling was an innovation (*bid'ah*), as was the extreme asceticism (*tazahhud*) and rustic living (*taqashshuf*), *and that this was from among the Sunnis*?! Additionally, was it not also the case that despite all of their religiosity, those known to be from among such tendencies had their narrations rejected due to the fact that lying was commonplace and widespread among them?!

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[1] *Al-Mawsil* is the city of Mosul in modern 'Irāq. – Trans.

[2] In regards to these zuhhād or ascetics, the trend being noted here concerning them is how they were extremely devout in their acts of worship, and mistook that devotion for actual piety, to where they had no problem crafting hadīth to both justify their devotional practices as well as in encouraging the masses to emulate them in that. In their outlook, they held that the ends justified the means, and if their lies and fabrications got the masses to be less 'worldly' and to remember Allāh more, then they would even be rewarded for it?! These zuhhād were from among the Sunnīs and were often viewed with reverence due to their extreme religiosity. The Sayyid's point in all of this being that they were *not* of the 'innovators' yet were well established as being those who would knowingly lie and fabricate hadīth. – Trans.

[3] The *qassās* or *storytellers* are another category, again being from among the Ahlus-Sunnah rather than the 'innovators', who were commonly liars and given to embellishment and fabrication of hadīth in the telling of their tales. – Trans.

[4] Beggars in this context would refer to those who lived ascetically and sponged from the people through their show of devotion and religiosity, and not necessarily the poor who beg out of dire need. – Trans.

[5] The *zanādiqah* (sing., zindīqī), loosely translated as *freethinkers*, were actually atheists who externally exhibited Islām but in reality held all sorts of unIslāmic beliefs and ideas. – Trans.

[6] The Sayyid does not complete the quote concerning the third group. – Trans.

Secondly, as far as lying goes, we can find that this is also common and widespread among groups from Ahlus-Sunnah, like the sectarian extremists (*muta'assibīn*) who are blindly devoted to taqlīd,[1] along with the religious story tellers (qassās) and preachers (wu''āz). Actually, from these categories are found those who have been deemed as the best of them (Sunnīs), given to zuhd and staunchly devoted to worship, unto the point that we can note the observation of Yahyā al-Qattān, "I have not seen lying in anyone more than from the ones who have had goodness and zuhd attributed to them!" Let us support this observation with what has been said on the matter:

Adh-Dhahabī has said in *Tadhkirat al-Huffāz*, under the biographical entry for Ja'far al-Mustaghfarī: I heard Ibn Munadah al-Hāfiz saying, "Whenever you find in a chain someone who is a zāhid,[2] then wash your hands of that hadīth."

Ibn as-Salāh said: The greatest harm caused by fabricators has come from those attributed with zuhd. They fabricated hadīth seeking to be rewarded (from Allāh) in supporting their arguments thereby (to encourage the people to goodness). The people accepted their forgeries and viewed them as reliable (*thiqah*), and drew support from them.

Ibn Wahb said: I heard Mālik saying, "I have known in al-Madīnah some people who were such that if rain was to be sought by them (due to their devotion to worship), it would surely come. They have heard many things from knowledge and the hadīth. However, I do not take hadīth from even one of them! They commit themselves to fear (*khawf*) of Allāh and zuhd, and due to this, piety (*taqwā*), godliness (*wara'*), perfection (*itqān*), knowledge (*'ilm*) and deep understanding (*fahm*) are attributed to the man from them; and he claims to know what comes forth from his head and what he will be met with on the morrow after the Resurrection (*al-qiyāmah*). However, zuhd is *not* perfection (*itqān*) nor divine awareness (*ma'rifah*), and there is no practical benefit in it, and this zuhd is not a proof (of reliability) nor a basis for the conveyance of knowledge from them."

Ma'n b. 'Īsā said: I heard Mālik saying, "How many a brother there is for me in al-Madīnah who I hope for (the blessing of) his du'ā but do not permit the acceptance of his testimony?!"

Al-Hāfiz Ibn Hajar al-'Asqalānī related the comments of Ibn 'Adī in relation to Zakariyā b.Yahyā al-Waqār being accused with fabricating hadīth because he narrated fabrications from reliable people, to the effect, "As for the righteous (*as-sālihūn*) - they have been called this even while narrating forged hadīth on the merits of certain actions, and a group from among them have been accused with actually having forged the hadīth!"

In his biographical note on Ibrāhīm b. Harāsah, Ibn Hajar noted that Ibn Hibbān said, "He was from among the devoted worshippers (*'ibād*) and was given to extreme asceticism (*taqashshuf*). He was so disregardful of properly preserving (the narrations) that he came to be accused of lying. Abū Dāwūd declared unrestrictedly that he was guilty of lying."

Ibn Hajar also said in the biography of Ahmad b. 'Atā al-Hujaymī az-Zāhid: Ibn al-Madīnī said, "I came to him one day and sat with him. I viewed him with some degree of merit and piety, and he narrated concerning his acts of religious devotion. When we took leave, I said to him, 'I have heard this from you.' He said, 'Nay, but you have merely purchased it (with your time), and in it are nice hadīth which I have coined so that they might learn thereby and abstain from some things and seek closeness to Allāh through others. There is no ruling (*hukm*) in it and no alteration of the Sunnah by it.' I said, 'Do you not fear Allāh - in that you seek to bring the slaves of Allāh closer to Him by lying on the Messenger of Allāh (ص)?!'."

Ibn Hajar related in the biography of Bakr b. al-Aswad az-Zāhid that Ibn Hibbān said, "He was so engrossed in asceticism (*taqashshuf*) until he became heedless of properly preserving the hadīth, and his engrossment caused his hadīth to become problematic; and Yahyā b. Kathīr was narrating from him and then he declared him to be lying."

In the biography of Sulaymān b. 'Amr an-Nakha'ī, Ibn Hajar related the words of al-Hākim, "I have no doubt that he forged hadīth concerning his asceticism and for many of his devotional acts of worship."

In the biography of 'Abdullāh b. Ayyūb b. Abī 'Illāj, Ibn Hajar noted that he was accused of forging hadīth and being a liar, while at the same time being one of the great righteous ones (*sālihūn*), and that Ibn 'Adī said, "He was a devout worshipper (*muta'abbid*) who would live by pleating together twine from leaves and the would give away the excess of his food (gotten thereby) as sadaqah."

Ibn Hajar said in the biography of 'Alī b. Ahmad Abīl-Hasan al-Hakārī that he was from among the ones devoted to zuhd, and that some of the muhaddithīn said of him that he was guilty of forging the hadīth in Asbahān.

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extinct) groupings condemned by *both* the A'immah of Ahlul-Bayt (ع) as well as the famous a'immah Sunnī Islām, here referred to as 'Rāfidah' (or known as ghulāt among the Shī'a), and the mainstream Shī'a, who are orthodox Muslims, albeit non-Sunnīs. – Trans.

[1] Taqlīd is the practice of the layman following the opinion of the faqīh or jurist without necessarily knowing the proof his ruling has been based upon. There are some among the Sunnīs who have raised this taqlīd to a creedal matter, in that failure to cling to any of the four Sunnī madhāhib or juristic schools is tantamount to being a sinful deviant. – Trans.

[2] A *zāihd* is typically someone who practices the extremes of zuhd. – Trans.

innovation (*bid'ah*) as fisq is exposed to be false (*bātil*) and the rejection of the narration based thereupon is something unacceptable intellectually.

Objection: It could be said that we rule that the narration of the innovator need be necessarily rejected because we find lying widespread and common among them. In this regard we can cite the following:

Ibn Luhay'ah gave example that he once heard one of the shaykhs of the Khawārij state after repenting from association with that group, "These hadīth are of the faith (*dīn*), so look carefully to where you take your faith from. For verily, whenever we were faced with some matter or affair we would make up a hadīth supporting it."

Like this we also find Muhriz Abū Rajā', after repenting from his innovation, stating that he was forging hadīth so that the people would incline to the view of his group on qadr.

'Alī b. Harb said: To the utmost possible, one should not write the hadīth excepting from Ahlus-Sunnah, for they are not given to lying (in it), and every devotee of a desire (*sāhib hawā*)[1] lies and has no concern about it.

Ashhab said: Mālik was asked about the Rāfidah, and he said, "Do not speak to them and do not narrate from them as they are given to lying."

Hurmalah said: I heard ash-Shāfi'ī saying, "I do not narrate the false testimony from the Rāfidah!"

Sharīk said: I relate the knowledge from whomever I meet except the Rāfidah, for they fabricate hadīth and then take their faith (*dīn*) there from it

Adh-Dhahabī commented in *al-Mīzān*, while discussing the major (*kubrā*) innovation, and including in it the rejectionism (*rafd*) from the way (*madhhab*) of the people of ash-Shām: This is one sort of it, and they are not relied upon and not respected. Also, when it now comes that someone from among them is an honest man (*sādiq*), he is still not trustworthy (*ma'mūn*). To the contrary, lying is what they are known by, and taqiyah[2] and hypocrisy (*nifāq*) are covers for them! How can one accept something from or rely upon someone of this condition?!

Thus when we see that lying is common and widespread among them, we know that they will fabricate to support their positions, and it is an innovation of theirs. So the ruling must be for us to reject what comes from them, as it is conditional with us that the acceptance of the narration be based upon the negation of the innovation.

Reply: This is false (*bātil*) from two angles:

Firstly, as for those 'Rāfidah' who are described by adh-Dhahabī, they were those who were disparagers of ash-Shaykhayn (رض).[3] They were not included in with those who have errored in their opinion and juristic reasoning, because they were sinners in their perpetration of a prohibited deed – the disparagement (*sabb*) of ash-Shaykhayn (رض), and in the belittling of them and attributing to them major things (*'izā'im*) in matters wherein there is no proof (*dalīl*) for them or support otherwise in that. Disparagement and belittling are not permitted for the believers, and there is no virtue in the disparagement of anyone. Thus, there is no proof (*dalīl*) of religious merit validating such behavior towards the Sahāba of the Messenger of Allāh (ص), the perpetration of which is an ugly sin. Therefore, as with the other prohibited actions, one cannot commit them under color of any sort of 'juristic reasoning' (*ijtihād*)! So the example of that group's behavior is not acceptable because what they were doing was from their sinful disregard of committing the prohibited deeds and not due to any innovation (*bid'ah*) of theirs. Additionally, one will not find these Rāfidah in the chains of narration employed and relied upon by Ahlus-Sunnah except in a few and rare exceptions. What is found, however, are those narrators of the Shī'a (*ahlut-tashayyu'*), both those with extremism (*bi-ghalū*) and those without extremism, as noted in the quote related above from adh-Dhahabī about this matter.[4]

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[1] The term *Ahlul-Ahwā'*, meaning *the People of Desires*, is another term of disparagement - employed like 'innovator' - by Sunnīs for those who differ from them. The connotation here is a follower of hawā, or whim, as the basis of religious practice and/or doctrine rather than being an adherent of proofs and principles. – Trans.

[2] *Taqiyah* or *pious dissimulation* is a Qur'ānically established practice to be employed for protecting oneself from unjust loss of life (see: Qur'ān, 3:28 and 16:106). Given the vicious oppression and slanderous propaganda against the Ahlul-Bayt (ع) and their Shī'a from the tyrannical regimes ruling the Muslim world in the past, the A'immah of Ahlul-Bayt (ع) instructed their Shī'a to practice taqiyah whenever being identified as such might subject them to torture and slaughter. What the enemies of Ahlul-Bayt (ع) have done in their sectarian propaganda is to portray the Shī'a as holding unIslāmic doctrines and beliefs, but all the while 'hiding' them from the non-Shī'a Muslims via taqiyah. This, in today's world, is quite untenable. There are hundreds of books written by Shī'a 'ulamā in English alone (not to mention the thousands in Arabic!) detailing *every* aspect of Shī'a theological doctrine, tafsīr and hadīth sciences, historical perspectives, polemical positions and argumentation, as well as Shī'a fiqh, to where the only person who need not be aware of *exactly* what the Shī'a believe is the one who simply refuses to know and prefers willful ignorance to knowledge of the facts! – Trans.

[3] *Ash-Shaykhayn*, or *the Two Shaykhs*, in this context refers to Abū Bakr (رض) and 'Umar (رض). – Trans.

[4] The Sayyid has made a very important distinction, which is most often intentionally blurred in the tracts and propaganda of those extremist sectarian groups that thrive on making disparaging slander against the Shī'a, and this being the distinction between those ancient (mostly

Secondly, they bring forth arguments against and demonstrate the falsity (in their opinion) many of the views of the Sunnīs, and establish such through proofs and evidences. Even among the Sunnīs themselves this occurs, where the Shāfi'īs negate many of the interpretations that conflict with their positions, and the Hanafīs do likewise. Every group from among Ahlus-Sunnah has done this in disputation among themselves over their respective and differing interpretations, virtually on each and every point of law, arguing for the correctness of this or that point and negating the acceptance of the positions and proofs that conflict with it. In this matter of disputation and holding various positions which each believes to be correct, whether right or wrong in reality, the Sunnīs and those who are innovators are the same, so the label of fisq would have to be applied to them all equally or to the contrary, it must, in actual reality, be lifted from all equally!

Objection: It could be said that in the matter of the differences of opinion, among the Sunnī madhāhib or juristic schools, it relates to acts (*furū'*) and not foundational principles and beliefs (*usūl*), and in that regard the differences are actually minor and they are close to one another in belief. With the innovators, it is in the matter of principles and beliefs, and this is a major issue, because mistakes in such area can lead to or even amount to disbelief (*kufr*).

Reply: This line of argumentation is not a beneficial support either, and is negated from several angles which we will analyze forthwith.

Firstly, this goes to the matter of the act of holding the conflicting opinion, and does not relate to what is thought of concerning such opinion as to whether is correct or false. In this regard, there is no differentiation between a matter concerning beliefs (*usūl*) or acts (*furū'*) as to it entailing possible negation of a divinely prescribed matter of the faith (*dīn*). For example, the rejection of hadīth concerning the institution of marriage or divorce would be on the same par as the rejection of hadīth concerning attributes and the names of Allāh, and the denier (*jāhid*) of an āyah of the Book of Allāh regarding divine unity (*at-tawhīd*) is in the same position as the one who would deny an āyah on matters of ritual cleanliness (*at-tahārah*). There is no difference between such matters, as they are all one in the sense of being from the faith (*dīn*), and the entirety of the faith is from Allāh!

Secondly, among the Sunnīs, we can find that some different issues (disputed over with non-Sunnīs) relating to acts, like the wiping over the socks in wudū' (*al-mash 'alal-khuffayn*), have been raised through rulings to the degree of being included as matters of belief.[1] Thus in ruling such matters that belong in the texts of fiqh to be matters of belief, those who disagree with them are being labeled as disputers in matters of doctrine (*usūl*) instead of merely holding different fiqhī positions.

Thirdly, there are also disputations *among* Sunnī themselves that relate directly to principles of doctrine (*usūl*), such as in the matter of the āyāt of the Qur'ān and the hadīth concerning divine attributes (*sifāt*), with each side rejecting the others who do not agree with their respective takes on the matter. An abundance of interpretations (*ta'wīlāt*) have been brought forth in this area, and different groups (of Sunnīs) have taken others (among them) to task for bringing forth and carrying about such things, and you have rejected some and accepted others per your intellectual inclinations. In all of this, you differ from the way of the righteous forbearers (*as-salaf as-sālih*). Is this not disputation in the matter of faith (*īmān*) and a conflict concerning the proofs (*nusūs*) therein? Has it not continued until some of you have even called the act of differing from each others' respective positions as being fisq, with each group condemning all those differing from it – even to the point of each group branding the others' views as being misguidance (*dalālah*)?!

In this regard it is no different between Sunnīs and the innovators concerning the actual disputations (the conflicting of proofs and even in matters of belief), and yet you single them out with the charge of fisq and decree that they go out from the established methodologies?! Thus when reviewed objectively, the whole notion of miscalling

[1] The Ahlul-Bayt (ع) taught that in performing wudū' one is *not* permitted to wipe over the khuff or leather socks, which was a rukhsah or dispensation that was at one time permitted in certain circumstances, like while traveling, and then was abrogated by the Qur'ānic āyah (5:6) requiring to wipe the actual bare foot. Shaykh Ibn Shu'bah al-Harrānī (d.336/948), in his *Tuhaful-'Uqūl 'an Ālir-Rasūl*, features an account narrated from Imām 'Alī b. Mūsā ar-Ridā (ع), detailing an incident where Imām 'Alī (ع) was brought before 'Umar (رض), during the period of the latter's rulership, for forbidding the wiping over the khuff in wudū'. When 'Umar (رض) pointed out to Imām 'Alī (ع) that they were both present at times when this was done in the days of the Prophet (ص), Imām 'Alī (ع) replied by asking him if those times were before or after the revelation of 5:6. When 'Umar (رض) responded that he could not exactly recall, Imām 'Alī (ع) swore by Allāh that it was *never* permitted after the revelation of that āyah, which abrogated the practice definitively. Sunnī Muslims still practice wiping over the khuff in their madhāhib, and this is one of the matters of juristic difference between Sunnī and Shī'a. However, by Sunnīs placing this matter into the realm of 'aqīdah or belief (as featured in their texts on creedal matters), to conflict with or dispute its legitimacy would be thus construed as having defective īmān or faith, rather than merely holding a differing fiqhī position. This is what the Sayyid is referring to above in his comment. – Trans.

so-branded altogether! Like this then, the narration should be rejected from Yazīd b. Mu'āwiyah,[11] al-Hajjāj ath-Thaqafī,[12] and Abū Nawwās,[13] and at the same time it should be equally rejected from 'Ikrimah Mawlā Ibn 'Abbās, Jābir b. Zayd, al-A'mash, 'Abdur-Razzaq, Qatādah and Wakī' b. al-Jurrah[14] - these for the ill of their views and deviant beliefs, and the others for their corruption and wickedness - with no distinction made between them. Such a proposition is of the utmost degree of falsehood!

Objection: It could be said that we have named them as fussaq[15] for their going out from the bounds of Allāh by their dissent from certain matters (*nusūs*) of the Shari'ah and the rejection of the decisive proofs that those matters are established through, and this is proof upon them in their making light of what they do not believe in along with their boldness for belying it (i.e., in their rejection of the truth).

Reply: We must ask what is behind their dissent from those matters. Was it because they were adverse to the acceptance of those matters after understanding that such things are established, and to further negate having to act upon and uphold them, or even due to a rejection of their actual establishment in the first place? Or perhaps was it (only) a differing interpretation (*ta'wīl*) of such matters due to taking them in other than their literal or apparent sense? In the case of the first reason, that is disbelief (*kufr*), and we have nothing to say as to the disbeliever (*kāfir*)! As to the second reason, then in that case they should not be singled out distinctively, as this is a common occurrence among the whole of the Ummah with regards to such various matters. What imām has come who has not been differed with by others in many matters due to interpretation (*ta'wīl*) and opinion (*ra'y*), and is there not a permissibility for those differences? As al-Qurāfī has said in *at-Tanqīh*, "There is not a scholar (*'ālim*) to be found except that there has come from him something that conflicts in some way with the Book of Allāh and the Sunnah of His Prophet (ﷺ), along with many of the juristic proofs, but yet for review and presentation he will resort to them (even) for that which may be conflicting them."[16]

So if one is to apply the ruling of fisq whenever a judgement is found that conflicts with a textual proof due to interpretation (*ta'wīl*), it would then be necessary that this ruling be made for *all* that is found to be in conflict, which would mean that fisq be attributed to the greatest of (Sunnī) a'immah altogether! This is obviously false (*bātil*)! If it is a false standard which cannot be applied to those (Sunnīs), then it cannot be applied to any others who have made such interpretation, believing that it is correct in their juristic opinion. Such a standard would, in justice, be necessarily applied equally to all for making such conflicting interpretation (*ta'wīl*), and that is not possible. Thus its falsity is exposed.

Objection: It could be said that we have taken from the Sunnī a'immah due to the correctness of their interpretation (*ta'wīl*), and not from the innovators due to the wrongness (*fasād*) of theirs.

Reply: This position is not of benefit to upholding the argument (that non-Sunnīs are fussāq due to different interpretation) either. It is negated from two angles.

Firstly, they are not knowingly upholding false beliefs (in their opinion), as due to their argumentations in favor of such beliefs and in their calling to them, it is obvious that they hold such to be correct and right (*sahīh*). They bring forth evidences and proofs to substantiate their interpretation, yet (we hold) it is wrong (*fasād*).[17]

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[11] Yazīd b. Mu'āwiyah (d.64/683) was the corrupt Umayyid tyrant responsible for the martyrdom of Imām al-Husayn (ع), and who was known for his wickedness, love of wine and rank hedonism. – Trans.

[12] Al-Hajjāj b. Yūsuf ath-Thaqafī (d.94/714) was the infamous and vicious enforcer of the Umayyids, who personally tortured and murdered countless scores of Muslims from the early generation, particularly from the Shī'a of Ahlul-Bayt (ع). – Trans.

[13] Abū Nawwās (d.246/860) was one of the profligate court poets of the 'Abbāsids, who was a debauchee addicted to pederasty. – Trans.

[14] These narrators were of the elite and famous Tābi'īn, who were relied upon in their narrations by the muhaddithīn despite being known as Shī'a and/or considered as 'innovators' due to holding views otherwise that conflicted with the positions that later came to be codified into 'orthodoxy' as Sunnī Islām. – Trans.

[15] *Fussāq* is the plural of fāsiq. – Trans.

[16] This is not to say that the 'ulamā intentionally conflict with the Qur'ān and Sunnah, only that they may derive conclusions from textual proofs that conflict with apparent meanings or perhaps misread intended meanings via juristic reasoning (*ijtihād*), or they may perhaps reject a sahih hadīth due to some reason or other in reliance of some other proof. There are many dimensions to this, which have been covered in appropriate texts on the subject of differences in juristic opinion. – Trans.

[17] What the Sayyid is arguing is that it would be fisq to *knowingly* pander to and propagate a false doctrine or innovation, but the 'innovators' sincerely believe that they are correct, therefore such unsightly behavior cannot be ascribed to them. – Trans.

Concerning the beliefs (*'aqīdah*) of the narrator (which were held and disputed among the Muslims of the early days), like that actions not necessarily be included as faith (*īmān*), or that occurrences are not taking place due to the pre-destiny established by Allāh, the Exalted, or that 'Alī (ع) is better than Abū Bakr (رض) and 'Umar (رض), and that he was more deserving of rulership (*al-khilāfah*) than they were, or that he was an unjust imām and an oppressor (Allāh forbid!), or any such things as these from what was believed in (among the Muslims), these things would not necessarily affect the assumption of a narrator's truthfulness in relating the hadīth. So entering these matters into the qualification for accepting the narration is negated.

Objection: It could be asserted that such things must be included as qualifiers, because the narrator holding them is considered as being a fāsiq or corrupt person, and there is no assumption of honesty in the narration brought by a fāsiq.

Reply: This is false (*bātil*) because a fāsiq is someone who does not comply with the orders of Allāh, the Exalted, or live within the bounds of His ordinances, nor does he refrain from violation of His prohibitions and the commission of sins. Whereas, concerning the innovator (*mubtadi'*),[1] he is not one disputing the bounds of Allāh nor going outside of His commands and committing sins so that he may be considered as a fāsiq. To the contrary, in his belief he is seeking to uphold the commands of Allāh and further desiring to obtain His good pleasure (*ridwān*). Such a person believes, per his view, or based upon his juristic deduction (*ijtihād*), that he is right in his beliefs, and if he is mistaken in that, then because of his error he is misguided (*dāll*) and not a fāsiq; and there is an obvious difference between these two conditions!

Actually, among Ahlus-Sunnah it became fashionable to brand anyone who was differing (from them) as a fāsiq. So if one is asserting to reject the narration of the one who is labeled as a fāsiq, it must be determined exactly what the reason was for the narrator being branded as such. Just due to someone having been so-branded, without knowing why, is not sufficient to reject his narration in light of how the term has come to be applied to others for merely holding beliefs considered as non-orthodox among the Sunnīs.

The meaning of someone being a fāsiq is that he is given to violating the bounds of Allāh, and even that must be analyzed to see if it relates to someone's general behavior or specifically to something related to lying. For example, a person may be an adulterer but may not be a liar.[2] That which necessitates the rejection of the narration is the boldness (*al-iqdām*) in the matter of perpetrating forbidden acts, which demonstrate that one is other than a believer, combined with the boldness for lying, which is at the head of the prohibitions. For example, one who does not fear the consequences of falling into the sin of drinking or eating the forbidden foods, may not be necessarily be willing to attribute a lie to the Messenger of Allāh (ص). Then there is the matter of the unrestrained liar. In any case, the innovator who is branded as a fāsiq (merely due to being a non-Sunnī) is not such a person as these!

The innovator, as such, does not have boldness towards the forbidden acts in his belief, and neither is he accepting the innovations that conflict with his belief, unto the point that he would flee in fear from lying in the matter of hadīth! We can note that among some of them, it was even considered as disbelief (*kufr*) to commit the major sins, and the one doing so – in their view – would be punished eternally in Hell.[3] So what reason is there for making such an innovator, with incorrect beliefs, into a fāsiq, which is a corrupt sinner? If one is decreeing the rejection of the narration due to fisq or sinfulness, whom could be found more acceptable than such a strict person as this to take the narrations from?! Like this, and among those other groups subscribing to innovations, one will find from them those who were staunch devotees, possessing the utmost degree of dedication to the faith (*dīn*), godliness (*wara'*), fear of Allāh (*khayshah*) and piety (*taqwā*).

So the naming of innovation (*bid'ah*) as fisq for rejecting thereby the narrations must then negate what has already been joined by those making such a (false) standard via the narrations of whoever has had these characteristics proven for him, and it must be decreed that those who are addicted to sin and who are devotees of all manner of vice, and those who are merely differing in creed (from Sunnīs) are on the same par. Thus if it is merely due to the label of fāsiq being applied to someone as being the cause for rejecting his narration, then that should be applied to everyone

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[1] Generally, from the viewpoint of Sunnī Islām, any Muslim who is not a Sunnī is held to be an 'innovator.' – Trans.

[2] There is a famous hadīth, which has many versions in its wording, where the Prophet (ص) was asked, "Can a believer be a coward?" To which he replied, "Yes (it is possible)." Then, "Can a believer be a miser?" to which he answered, "Yes (it is possible)." But when asked, "Can a believer be a liar?" he replied, "No!" So there is a basis to distinguish, as the Sayyid is noting, between other sins committed by a Muslim and the act of lying. Ref.: *Ar-Rasā'il*, Vol.12, p.246, hadīth #16214. – Trans.

[3] Such views were held by the Khawārij. – Trans.

It need also be pointed out that with regards to 'adālah, in the matter of rejecting the narration of someone, it should be because one is a liar as such, and it should not be based upon some other matters misconstrued as lying. Likewise with acceptance, it should be because one is truthful as such, and that truthfulness should not be based on such other qualifiers for it. For example, if a staunch Sunnī is found to be a liar, then his narration must be rejected, as being a Sunnī cannot change his lying into honesty. Just the same holds true in reverse, and if an innovator (i.e., non-Sunnī) is found to be honest, then his narration must be accepted, as his innovation does not change his honesty into a lie. This is the only acceptable manner by which one can proceed, as the reality of one's condition in both cases cannot be excused due to the other factors (sect, etc.), and in so proceeding, that known condition would prevail.

Either a narrator is described as possessing honesty or as lying. In the case of being described with honesty, that condition would carry over and be assumed in the matter of his narration, and as for the liar, his condition of lying cannot be ignored in the assumption about his narration. When the cause typically for the avoidance of lying is fear (*khawf*) of Allāh, the Exalted, it carries over into compliance to His commands and the abstention from those things He has prohibited, and this assumption prevails in the description of someone as possessing honesty. This is because such fear will not allow boldness before the prohibitions, which will carry over to the extreme hazard[1] involved with lying in the matter of in hadīth just as it does in matters other than that. When one does not posses that fear (as a motive for honesty), there will be no such restraint, and there can be no assumption of honesty in his narration, and just as he has no restraint or control over himself in other matters, he may also have no fear to attribute a lie to the Messenger of Allāh (ص). This is the description of the honesty which meets the criteria for 'adālah, which is the companion of the piety (*taqwā*) that restrains the man from the rest of the things that might conflict with it. For such a person, if someone attributes lying to him, it must be assumed that they are either mistaken or imaging it. This would also be done in the case of one who is known as possessing dabt, then such a thing is found attributed to him, as it could not be assumed that he would intentionally and knowingly do that. They may make an error, but would not intentionally do so, especially in the matter of falsely attributing something to the Prophet (ص).

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and in spite of it (Shī'īsm), he was not harmed by it, and he was not calling to his opinion (p.569); **(4) Sa'īd b. Ashū' al-Kūfī:** He was from the jurists (*fuqahā'*). Al-Jūzjānī said: He was an extreme deviant, meaning in Shī'īsm (p.576); **(5) Sa'īd b. Fīrūz Abūl-Bakhtarī at-Tā'ī:** He was from the famous Tābi'īn. Al-'Ijlī said: He was Shī'a (p.576); **(6) 'Āmir b. Wāthilah Abūt-Tufayl al-Laythī al-Makkī:** Companionship was established for him with Muslim and others. Ibn Sa'd said: He had an increase in his Shī'īsm (p.584); **(7) 'Abbād b. al-'Awwām b. 'Umar Abū Sahl al-Wāsītī:** Ibn Sa'd said: Reliable, he was Shī'a (p.585); **(8) 'Abbād b. Ya'qūb ar-Rawājnī al-Kūfī Abū Sa'īd:** He was a famous rāfidī, excepting that he was honest, and Abū Hātim affirmed his reliability. Ibn Hibbān said: He was a rāfidī who was calling to it (shī'īsm). Sālih b. Muhammad said: He used to disparage 'Uthmān (p.585); **(9) 'Abdullāh b. 'Īsā b. 'Abdur-Rahmān b. Abī Laylī al-Ansārī Abū Muhammad al-Kūfī:** Ibn Kharāsh and al-Hākim declared him to be the strongest (in reliability) of his people, and Ibn Ma'īn declared him reliable and added: He was Shī'a (p.588-9); **(10) 'Abdur-Razzāq b. Hammām Nāfī' al-Humayrī as-Sana'ānī:** He was one of the established huffāz and he had texts to his credit. Ibn 'Adī said: He journeyed for the knowledge and is of the reliable ones of the Muslims (of his day), they wrote from him, excepting that they attributed Shī'īsm to him (p.594); **(11) 'Abdul-Malik b. A'yan al-Kūfī:** Al-'Ijlī declared him reliable, and Abū Hātim said: A Shī'a (p.596); **(12) 'Ubaydullah b. Mūsā b. Abīl-Mukhtār al-'Abbāsī** (by clientage) **Abū Muhammad al-Kūfī:** From among the major shaykhs of al-Bukhārī, and he heard (hadīth) from a group of the Tābi'īn. Ibn Sa'd said: He was reliable and honest, of nice appearance, and he was Shī'a. He narrated detestable hadīth in support of Shī'īsm, and he was considered weakened with many of the people due to that. Ahmad found fault with him in his extreme Shī'īsm, along with his asceticism and devotion to worship (p.598); **(13) 'Adī b. Thābit al-Ansār al-Kūfī:** The famous tābi'ī. He was declared reliable by Ahmad, an-Nisā'ī, al'Ijlī and ad-Dārqutnī, excepting that he (the latter) said: He was extreme in Shī'īsm. Like that was also said by Ibn Ma'īn. Abū Hātim said: Trustworthy, and he was the imām of the Shī'a masjid and their qādī (judge) (p.598); **(14) 'Alī b. al-Ja'd b. 'Ubayd al-Jawharī Abūl-Hasan al-Baghdādī:** One of the renowned huffāz. Ahmad had some words to say about him due to his Shī'īsm (p.607); **(15) 'Awf b. Abī Jamīlah al-A'rābī al-Basrī Abū Sahl al-Hajrī:** He was from the minor Tābi'īn. Al-Mubārak said: He was a Qadrī and a Shī'a (p.612); **(16) Al-Fadl b. Dukayn Abū Na'īm al-Kūfī:** He was one of the established ones (in reliability). Murrah said: There was some minor mistake related from Wakī', but what was described of him regarding memory was established, except some of the people found fault with him due to his Shī'īsm, and he himself noted this, saying: What was written about me was not from resentment, excepting that I have disparaged Mu'āwiyah (p.613); **(17) Fatr b. Khalīfah al-Makhzūmī** (by clientage) **al-Kūfī:** He was from the minor Tābi'īn. Al-'Ijlī said: There was a little Shī'īsm in him. Abū Bakr b. 'Ayyāsh said: I have abandoned the narrations from him due to the ill of his madhhab (i.e., being Shī'a) (p.614); **(18) Muhammad b. Jihādah al-Kūfī:** From the minor Tābi'īn. There were some things spoken about him due to Abū 'Awānah's saying that he was Shī'a (p.617); **(19) Muhammad b. 'Abdullāh b. az-Zubayr az-Zubayrī:** His lineage was attributed via his grandfather, who was of the clientage of the Banū Asad. His kunyā was Abū Ahmad al-Kūfī. He was from among the established ones (in hadīth) and famously from among the shaykhs of Ahmad; and he was furthermore a Shī'a (p.619); **(20) Muhammad b. Fudayl b. Ghazwān al-Kūfī Abū 'Abdur-Rahmān ad-Dabbī:** From the shaykhs of Ahmad and he has texts to his credit. Ahmad said: He was a Shī'a (yet) of good hadīth. Ibn Sa'd said: He was reliable and honest, and for him were many hadīth supporting Shī'īsm, and some of them (the people) would not rely on him in it (his hadīth) (p.622); **(21) Mālik b. Ismā'īl Abū Ghassān an-Nahdī:** He was from among the major shaykhs of al-Bukhārī, and his reliability was agreed upon. Ibn 'Adī mentioned him in *al-Kāmil* with regards to the comment of al-Jūzjānī that he was a 'Khashabī', meaning a Shī'a. Ref.: *Fath al-Bārī Sharh Sahīh al-Bukhārī*; Riyadh: Dārus-Salām Publishers, 1421/2000. – Trans.

[1] In numerous hadīth, the Prophet (ص) has famously stated in no uncertain terms that whoever falsely attributes something to him will take his seat in Hell. – Trans.

sponging from others, narration of hadīth for purposes of disparagement, holding positions of fiqh (or agreeing to their validity) from hadīth that conflict with the *orthodox* fiqhī positions of the Sunnī schools, changing the terms of the permission with the terms of the narration, bida'h or innovation and holding to the various positions in 'aqīdah or beliefs such as irjā',[1] qadr,[2] nasb,[3] Shī'īsm,[4] or other than these from among the sects of the Ummah.

This widening of the notion of disqualifiers for 'adālah continued until it became such that failing to meet the grade would result in non-acceptance of narrators who were clearly meeting the criteria of the former (i.e., actual) standard! In fact, it became such until one would be hard pressed to find anyone wholly free from those things objected to via all of such disqualifiers, save for a few, from all of the Ummah – including from even the Sahāba (رض) and those of the first three generations who upheld and passed the Sunnah along and carried the Sharī'ah forward. That is, excepting those making up such standards and discrediting others by means of them?!

Among those early ones were those who were moderate and extreme, excessive and fair-tempered. Thus the one who was extreme in regards to his sect or tendency, and calling to it, he would become known by that, and the one who was more balanced in his sect or tendency and not calling to it would not by so-known. If one was to disparage all of these and reject their narrations, one would be left with hardly a trace of the Prophetic Sunnah.[5]

Ibn Jarīr commented concerning rejection based on narrators' calling to their various tendencies in relation to 'Ikrimah Mawlā Ibn 'Abbās: If it was established for someone who follows a tendency or school (*madhhab*) from among those rejected schools (*al-madhāhib ar-raddīyah*) that he called to or supported that tendency, and then due to that his 'adālah be disparaged and his testimony negated, along with that for him it would become necessary to abandon most of the narrators over the ages, because there are not from among them excepting a few who some people have not ascribed those things to, and in spite of which they have (still) related from them.

Adh-Dhahabī said in *al-Mīzān*, in his biographical entry for Abān b. Taghlab al-Kūfī: He was a staunch Shī'a, but he was honest (*sadūq*). Thus for us is his honesty, and for him is his innovation (i.e., his Shī'īsm). He was declared reliable (*thiqah*) by Ahmad b. Hanbal, Ibn Ma'īn and Abū Hātim. Ibn 'Adī said about him, "He was extreme in his Shī'īsm." As-Sa'dī said, "Open deviant (i.e., one expounding on his views, etc.)." It could be said, "How can an innovator be affirmed and placed within the realm of reliability (*thiqah*), probity (*'adālah*) and excellence (*itqān*), and how can he be just (*'adl*) when he is the devotee (*sāhib*) of an innovation?" In response to this it must be said that the innovation can be of two sorts. One is the *lesser* innovation, like extreme Shī'īsm, or like Shī'īsm without extremism in it or being overcome by it. This (Shī'īsm) was present in many (*kathīr*) of the Tābi'īn, who were at the same time upholders of the faith (*dīn*), possessing godliness (*wara'*) and honesty (*sidq*). If we were to reject the hadīth of these, there would be no traces left remaining of the Prophetic Sunnah (لذهب جملة الآثار النبوية); and this is an evil proposition indeed.[6]

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[1] *Irjā'* refers to the position of withholding judgment on the issue of the status of the faith of a sinner and what may become of him (Heaven or Hell, etc.) due to committing the sin. – Trans.

[2] *Qadr* refers to the position that man has total free will and is the sole creator of his own deeds. – Trans.

[3] *Nasb* refers to harboring hatred of Ahlul-Bayt (ع). The nawāsib (sing., nāsibī) were those who cursed and openly exhibited hostility towards Ahlul-Bayt (ع). – Trans.

[4] *Shī'īsm* in this context would mean the belief that Imām 'Alī (ع) was the best (*afdal*) person after the Prophet (ص) and/or that he was appointed by the Prophet (ص) as his rightful successor and that rulership should remain with the Ahlul-Bayt (ع). It could also refer to someone who followed and supported any of the many groups of 'Alīds who rose up against the rulers of Banū Umayyah or Banū 'Abbās. While today the term *Shī'a* refers to Muslims of the Ja'farī and Zaydī schools, which are mainstream and well-established schools, in the historical sense, anyone remotely holding such noted beliefs – even ghulāt or those who were extreme deviants (even outside of Islām!) in their beliefs – were lumped under the rubric of "Shī'a." Today we find some unprincipled quarters engaging in sectarian propaganda via texts like *The Devil's Deception of the Shi'ites*, which features material from chapters excerpted out of Ibn al-Jawzī's *Talbīs Iblīs* on some long extinct ghulāt groups, translated and published by Bilāl Philips, where critiques of such ancient groups are presented as somehow being reflective of or ideologically linked to the mainstream Shī'a of today. While in reality, this representation could not be further from the truth, it needs be pointed out as many English speaking converts who encounter such tracts are often none the wiser to such unprincipled deception. – Trans.

[5] What the Sayyid is saying is that, on the whole, the majority of the early narrators typically held the various views from this group or that, and were also not viewing such additional disqualifiers (as devised later) as much of anything beyond normal (permissible) behaviors. If one was to judge and disqualify them, being that theirs were the generations which transmitted the Islām from the Prophet (ص) - merely due to the proclivities devised by those later ones - what would be left of the dīn?! – Trans.

[6] For those who might be surprised at this frank assessment of adh-Dhahabī, it would be appropriate here to point out that among the narrators of al-Bukhārī in his *Sahīh* are twenty-one who were described as being Shī'a. This has been documented in the introduction by Ibn Hajar al-'Asqalānī, entitled *Hadī as-Sārī Muqaddimah Fath al-Bārī*, to his famous sharh *Fath al-Bārī Sharh Sahīh al-Bukhārī*. We would note them accordingly with the relevant comments made on them. Where the comment is not attributed to anyone specific, it is from Ibn Hajar himself: **(1) Usayd b. Zayd al-Jamāl:** Al-Bazzār said: His hadīth carried strong Shī'a leanings (p.557); **(2) Jarīr b. 'Abdul-Hamīd:** Excessive Shī'a (p.562); **(3) Khālid b. Mukhallad al-Qatwānī:** From among the major shaykhs of al-Bukhārī. Al-'Ijlī said: Reliable, he was Shī'a. Ibn Sa'd said: He was an excessive Shī'a. Sālih Jazrah said: Reliable, excepting that he was accused with extremism in his Shī'īsm. Abū Dāwūd said: Honest, except that he was Shī'a. I (Ibn Hajar) say: As for his Shī'īsm, it has come before us that he was established for taking the hadīth from,

Chapter Three

In reviewing the comments of the previous chapter, one can note two general trends of disparagement concerning the *Hadīth of the Door*. The first relates to those who disparage Abūs-Salt 'Abdus-Salām b. Sālih. The second are those who have something to say on the hadīth itself (that it is detestable, etc.). What follows is analysis of both groups in relation to their respective tendencies.

As for the first group, namely those who have found fault with Abūs-Salt 'Abdus-Salām b. Sālih, their criticism, when all said and done, boils down to two things. The first is his being Shī'a, and the second relates to him narrating (in their view), detestable (*munkar*) hadīth (about Ahlul-Bayt, etc.). This disparagement must be fundamentally rejected, and we have analyzed it in both its dimensions as follows.

First Dimension: This concerns the disparagement of a narrator due to being Shī'a, and the rejecting of the hadīth from him because of that, and such disparagement is false (*bātil*) both from the angle of rational as well as narrated proofs.

Firstly, the establishment of the authenticity of a hadīth chain rests upon two matters in relation to the narrator – and there is not a third (!) – which are his dabt or memory retention and his 'adālah or probity. When one is described as meeting these two qualifying criteria, it then becomes obligatory to accept his narration, and his hadīth must necessarily be considered sahīh (from the angle of its chain). This is because dabt or memory retention is a surety against mistakes and defectiveness in transmission, and 'adālah or probity is a safety from lying or fabricating things.

Dabt is obtained or ascribed when the narrator is a found to be a conscientious and vigilant memorizer, who is not careless or inattentive in his perseveration of the hadīth, until he is able to relate from his memory or the contents of his writings from all of the various paths which the material has reached him through, without becoming confused, forgetful or mixed up as to what he has related, and in being able to relate it all without any defectiveness in his conveyance.

Concerning 'adālah, what is actually meant by this is the honesty of the narrator and his abstinence from lying *specifically* in the area of conveying the hadīth of the Messenger of Allāh (ص). It does not mean total or unrestricted abstinence from telling a lie (in, for example, some other area) or from committing sins. This is because 'adālah is relative and not without divisions, as a man may be just and fair in one area or matter, while being otherwise in something else. What is sought with relation to the authentication of the hadīth is that the 'adālah is established in *that* activity – in the ability to faithfully discharge the trust (*amānah*) it entails – and not in all general matters otherwise. It is not possible that this be determined for someone save that he is thereafter known as a person possessing piety (*taqwā*).

With regards to turning away from all sort and manner of sinful activities, this is a complete probity (*'adālah kāmilah*), which is understood to imply possessing both piety (*taqwā*) *and* also the ability to abstain from sinful deeds. Avoidance of those 'unbecoming' deeds which might tarnish one's honor were also sometimes included as a conditioner for this latter degree, until it became widened to include many things that are not actually problematic (probity-wise). For example, included in this latter condition as disqualifiers were things like remaining alone, riding on a workhorse, being talkative, urinating while standing,[1] the selling of mercury (quicksilver), usage of the orphan's wealth (lawfully), the recitation of melodious verse, listening to something that included musical instruments, choosing military life, service to the rulers, taking a wage for listening (to the hadīth, for example),[2] acting based on ra'y,[3] studying philosophy (*'ilm al-kalām*) or sūfism (*tasawwuf*), maintaining (living off) of waqf properties,[4]

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[1] In Islām, both sexes sit to relieve themselves, and it is makrūh, or disliked, per the Sunnah of the Prophet (ص) for men to urinate while standing. – Trans.

[2] One of the ways a student could receive permission to narrate hadīth was by reciting the hadīth before a teacher for his approval. – Trans.

[3] *Ra'y* means opinion. In this context, it means a term of disparagement relating to the use of analytical judgment as opposed to strict reliance on hadīth in making rulings. – Trans.

[4] A *waqf* is a property donated for strictly religious usages. – Trans.

Adh-Dhahabī has commented further on the hadīth in the biography of Ja'far b. Muhammad al-Faqīh in *al-Mīzān*, saying, "This is fabricated (*mawdū'*)." He again commented likewise under the biography of Sa'īd b. 'Uqbah, with the accusation there against the narrator who related it from him, Ahmad b. Hafs as-Sa'dī.

Both Ibn Tāhir al-Maqdisī and an-Nawawī likewise held such a view.

He commented elsewhere concerning 'Abdus-Salām b. Sālih, "As-Sājī said he related detestable things (*manākīr*) and they held him to be weak (*da'īf*). An-Nisā'ī said, 'He is not reliable.' Abū Hātim said, 'He is not trustworthy (*bi-sadūq*) and he is weak (*da'īf*).' Ibn 'Adī said, 'For him are detestable narrations (*manākīr*) about the merits of Ahlul-Bayt (ع), and he was accused concerning that.' Al-'Aqīlī said the same, and added that he was a liar (*kādhib*) and that it was not permissible to rely on him with singularity."

Ash-Shāmī al-Fudulī, author of *Asnā al-Mutālib*, said, "As for the hadīth ***I am the city of knowledge and 'Alī is its door***, at-Tirmidhī said, 'It is detestable (*munkar*).' Al-Bukhārī said the same, and commented, 'There is not a means of sahīh transmission for it.' Ibn Ma'īn said, 'It is a lie and there is no foundation for it.' Ibn al-Jawzī included it in *al-Mawdū'āt*, and adh-Dhahabī and others agreed with him. This hadīth has appealed to the 'ulamā', and its mention (by them) without explaining its status is a mistake.[1] Sufficient example is its mention in books of knowledge, like Ibn Hajar al-Haythamī quoting it in *as-Sawā'iq* and *az-Zawājir*, and it is not good in setting such an example!"

In conclusion, this effectively covers what has been said about the *Hadīth of the Door* by way of disparagement. It has been featured in all fairness, and its citing is necessary to allow us to hereafter be able to appropriately address the 'issues' raised therein.

[1] That is, the favorable mention of the *Hadīth of the Door* by 'ulamā in their writings obviously implies their acceptance of it, whereas in al-Fudūlī's opinion, it should not be mentioned save with disparagement. – Trans.

Chapter Two

We have exhaustively authenticated the *Hadīth of the Door* from all angles, with discourse and proofs, documenting all of the paths and witnesses for it in the previous chapter. At the same time we would like to now review the negative comments that have been made on this hadīth by those who have attempted to disparage and discredit it. Thus we might expose the falsity of such disparagement via our response (and in light of the previously covered material).

Al-Khatīb has said in *at-Tārīkh*, under his biographical note for 'Umar b. Ismā'īl b. Mukhālid: We were informed by al-Jawharī, from Muhammad b. al-'Abbās, from Muhammad b. al-Qāsim al-Kawkabī, from Ibrāhīm b. al-Junayd, who said that he heard Yahyā b. Ma'īn asked about 'Umar b. Ismā'īl, and he said, "A liar (*kadhdhāb*) who related the hadīth ***I am the city of knowledge and 'Alī is its door*** from Abū Mu'āwiyah, from al-A'mash, from Mujāhid, from Ibn 'Abbās (رض), from the Prophet (ص). He lied, and there is no foundation for it."

Al-Khatīb also said: We were informed by Muhammad b. Ahmad b. Ya'qūb, from Muhammad b. Na'īm ad-Dabbī, who said that he heard Ahmad b. Muhammad b. al-'Unzī, who said that he heard Yahyā b. Ahamd b. Ziyād saying, "I asked Yahyā b. Ma'īn on the hadīth from Abū Mu'āwiyah, from al-A'mash, from Mujāhid, from Ibn 'Abbās (رض) ***I am the city of knowledge...*** and he strongly disapproved of it."

He also said: We were informed by al-Barqānī, from Ya'qūb b. Mūsā al-Ardabīlī, from Ahmad b. Tāhir b. an-Najm, from Sa'īd b. 'Amr, who said that Abū Zura'ah said concerning the hadīth from Abū Mu'āwiyah, from al-A'mash, from Mujāhid, from Ibn 'Abbās (رض), "How many of the people have found fault with it?!" Then he said to Sa'īd, "There came to us a shaykh in Baghdād who was called 'Umar b. Ismā'īl b. Makhālid. He related from the chair (of the teacher) good hadīth from his father, from Makhālid, along with exposition and the like. So we wrote what he had conveyed for a time. When we wanted to leave from him, he said, 'It was told to us by Abū Mu'āwiyah, from al-A'mash,' with this hadīth (***I am the city of knowledge...***). I said to him, 'No for all of this at once!' I then went to Yahyā b. Ma'īn and mentioned about this to him, and he said that I should tell the man, ' O' enemy of Allāh, you claim this was related from Abū Mu'āwiyah in Baghdād – since when did he narrate this hadīth in Baghdād?!'."

He further noted in his biography of Ja'far b. Muhammad al-Faqīh, after review of the chain of the hadīth from the path of Muhammad b. 'Abdullāh b. Abī Ja'far al-Hadramī from him, that Abū Ja'far said that he (al-Faqīh) did not relate this hadīth from Abū Mu'āwiyah via reliable ones (*ath-thiqāt*), and one of those who related it from him was Abūs-Salt. Thus he was belied by them (in regards to it).

Ibn al-Jawzī related all of the paths for it in *al-Mawdū'āt*, and then said, "It is not authentic and there is no foundation (or basis) for it."

Ad-Dārqutnī said: The hadīth (of the door) via 'Alī was narrated by Suwayd b. Ghaflah from as-Sanābihī. Thus there is no support for it, and its chain is mixed up (*mudtarib*), and Salamah did not hear (anything) from as-Sanābihī. As for ar-Rūmī, reliance upon him is not permitted in it. Also like this was 'Abdul-Hamīd, and Muhammad b. Qays was unknown. As for the path of al-Hasan from 'Alī, in it are unknown ones (*majāhīl*), and Ja'far al-Baghdādī was accused of stealing this hadīth, along with Rajā'.[1] As for 'Umar b. Ismā'īl and Abūs-Salt, they were two liars; and Abūs-Salt was the one who attributed it (i.e., falsely) to Abū Mu'āwiyah, and then a group stole it from him; and Ahmad b. Salamah narrated false things (*al-abātīl*) from reliable ones. Sa'īd b. 'Uqbah was unknown and (thus) other than reliable. Al-'Aduwī was a fabricator, and as for Ismā'īl b. Muhammad b. Yūsuf, he is not permitted to be relied upon, and he was stealing hadīth and mixing up chains. Al-Hasan b. 'Uthmān was fabricating, and al-Mukattib and Ibn Tāhir were two liars.

Ibn 'Adī said: The hadīth (of the door) is a fabrication (*mawdū'*). It is known that Abūs-Salt is responsible for it, and whoever narrated it stole it from him. Its chain has been changed about (*qalb*). Ahmad b. Hanbal was asked about this hadīth, and he said, "May Allāh disgrace (*qabahallāhu*) Abūs-Salt (for it)!"

Adh-Dhahabī, in his *Talkhīs*,[2] took al-Hākim to task for authenticating this hadīth in *al-Mustadrak*. When al-Hākim relates it and says that Abūs-Salt was reliable (*thiqah*) and trustworthy (*ma'mūn*), adh-Dhahabī commented, "To the contrary, it (the hadīth) is fabricated (*mawdū'*)! He has said that Abūs-Salt was reliable and trustworthy, but I say – by Allāh – he was not reliable and not trustworthy!"

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[1] Stealing the hadīth, as previously noted, implies that the hadīth was conveyed without formal permission to narrate it. – Trans.

[2] The *Talkhīs* of adh-Dhahabī is his critique of the contents of *al-Mustadrak* by al-Hākim, and is generally today printed together with it, featuring the *Talkhīs* as the footnotes. – Trans.

أعطى القرآن عزائمه ففاز منه برياض مونقة

" 'Alī was, by Allāh, a penetrating arrow flung from Allāh upon His enemy, the worshipful devotee of this Ummah, its most virtuous and foremost (person), and the closest to the Messenger of Allāh (ص). He was not lax concerning the command of Allāh nor did he fear reproach in upholding the dīn of Allāh, and he was never a misappropriator with the wealth of Allāh. The Qur'ān gave him firm resolution and he was successful from it – blessed with select gardens."

The Testimony of Mughīrah b. Miqsam[1] – First Athār: This was related by Ibn 'Abdul-Barr. He said: We were told by Khalaf b. Qāsim, from Abūl-Maymūn 'Abdur-Rahmān b. 'Umar b. Rāshid, from Abū Zura'ah 'Abdur-Rahmān b. 'Amr b. Safwān ad-Dimashqī, from 'Amr b. Hafs b. Ghiyāth, from his father, from Ismā'īl b. Abī Khālid, who said:

إن المغيرة حلف بالله ما أخطأ علي في قضاء به قط

"Al-Mughīrah swore an oath that 'Alī had never made a mistake in a judgment (on a case) **ever."**

Second Athār: This was related by al-Hasan b. 'Alī al-Hilwānī in *Kitāb al-Ma'rifah*. He said that he was told by Yahyā b. Ādam, who said he was told by Abū Bakr b. 'Ayyāsh, from al-Mughīrah, who said:

ليس أحد منهم أقوى قولا في الفرائض من علي

"There was not from among them (the Sahāba) **anyone with a stronger judgment in the obligatory duties (*al-farā'id*) than 'Alī."**

Abū Bakr b. 'Ayyāsh said: Al-Mughīrah was a devotee (*sāhib*) in the matters of the obligatory duties.

The Testimony of Dirār b. Hamzah: This was related by at-Tabarānī. He said: We were told from Muhammad b. Zakariyā al-Ghilābī, from al-'Abbās b. Bakār ad-Dabbī, from 'Abdul-Wāhid b. Abī 'Amr al-Asadī, from Muhammad b. as-Sā'ib al-Kalbī, from Abī Sālih, who said that when Dirār b Hamzah al-Kinānī[2] was brought before Mu'āwiyah, Mu'āwiyah told him, "Describe 'Alī for me." At that point Dirār sought to be excused from that task. However, Mu'āwiyah insisted, so Dirār said:

أما إذ لا بد فإنه كان و الله بعيد المدى شديد القوى يقول فصلا و يحكم عدلا يتفجر العلم من جوانبه و تنطق الحكمة من نواحيه...

"Well, then in that case, know that – by Allāh – he was high minded, far sighted and courageous. He was decisive in speech and just in his judgment. The knowledge burst forth from him from every angle, and a comprehensive wisdom was evident in all his doings..." [3]

Abū Na'īm also featured this in *al-Hilyah* from at-Tabarānī.

Ibn 'Abdul-Barr featured it from another path. He said: We were told by 'Abdullāh b. Muhammad b. Yūsuf, from Yahyā b. Mālik b. 'Ā'id, from Abūl-Hasan Muhammad b. Muhammad b. Salamah al-Baghdādī (bi-Misr), from Abū Bakr Muhammad b. al-Husayn b. Durayd, from al-'Ukalī, from al-Hurmāzī (a man from Hamdān), who related the discourse between Dirār and Mu'āwiyah.

Conclusion: As for more athār on the wisdom and knowledge of 'Alī (ع), one could continue on and on, even featuring the most amazing rulings and judgements that he made (as further examples), the likes of which exist for no one else,[4] until one would be left wondering in amazement at his vast ocean of knowledge! Certainly, this is the greatest of proof in the veracity of the *Hadīth of the Door*, and that, indeed, 'Alī (ع) is *the* gateway to the city of the knowledge of the Prophet (ص).

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[1] Mughīrah b. Miqsam ad-Dabbī (d.136/753) was a famous faqīh or jurist of Kūfah. – Trans.

[2] Dirār b. Hamzah al-Kinānī (also known as Dirār b. Damrah ad-Dibābī) was an elite companion of Imām 'Alī (ع). – Trans.

[3] The Sayyid has only conveyed the first line or so of the speech, as it relates to the vast knowledge and wisdom of Imām 'Alī (ع). – Trans.

[4] Entire and voluminous books have been written just on the rulings and judgements of Imām 'Alī (ع). A sample of such material can be found (in English) in the translation of *Kitāb al-Irshād* by Shaykh al-Mufīd (d.413/1022). – Trans.

"Here, verily here (and he pointed to his breast) **is a vast knowledge – if I could only find someone to carry and bear it..."**

This is a famous saying that is widely known.[1]

The Testimony of al-Hasan [b. 'Alī b. Abī Tālib] (ع): This was featured by Abū Na'īm. He said: We were told by Abū Bahr Muhammad b. al-Hasan, from Muhammad b. Sulaymān b. al-Hārith, from 'Ubaydullāh b. Mūsā, from Ismā'īl b. Abī Khālid, from Abī Ishāq, from Huraybah b. Maryam, who said that al-Hasan b. 'Alī (ع) stood up and addressed the people (upon the martyrdom of 'Alī) and said:

لقد فارقكم رجل بالأمس لم يسبقه الأولون و لا يدركه الآخرون بعلم

"Verily, yesterday a man has departed from you who was not preceded among the early ones (*al-awwalūn*) in knowledge nor caught up to (in that regard) **by the later ones (*al-ākhirūn*)."**

The Testimony of Sa'īd b. al-Musayyib[2] – First Athār: This was featured by ad-Dūlābī in *as-Suknā wal-Asmā'*. He said: We were told by Muhammad b. Mu'āwiyah, from Sa'īd b. Sālih *and* Sa'īd b. 'Anbasah, who said that they were told by 'Iyyād b. al-'Awwām Abū Suhal, from Dāwūd, from Sa'īd b. al-Musayyib, who said:

ما كان أحد بعد رسول الله صلى الله عليه و آله و سلم أعلم من علي بن أبي طالب

"There was no one after the Messenger of Allāh (ص) more learned than 'Alī b. Abī Tālib."

Second Athār: This was related by Ibn Abī Khaythamah. He said: We were informed by Ibrāhīm b. Bishār, from Sufyān b. 'Uyaynah, from Yahyā b. Sa'īd, from Sa'īd b. al-Musayyib, who said:

ما كان أحد من الناس يقول: سلوني غير علي بن أبي طالب

"No one from among the people other than 'Alī b. Abī Tālib could say, 'Ask me!' (and not be confounded)."[3]

The Testimony of 'Atā[4]: This was related by Ibn Abī Khaythamah. He said: We were informed by Yahyā b. Ma'īn, who said they were told by 'Ubaydah b. Sulaymān, from 'Abdul-Mālik b. Abī Sulaymān, who said: I asked 'Atā, 'Was there anyone from among the Sahāba of the Messenger of Allāh (ص) who was more knowledgeable than 'Alī b. Abī Tālib?' He said:

لا و الله ما أعلمه

"No, by Allāh, no one was more knowledgeable than him!"

The Testimony of al-Hasan al-Basrī[5]: It was mentioned by Ibn 'Abdul-Barr that he (al-Hasan) was asked about 'Alī b. Abī Tālib (ع), and he said:

كان علي و الله سهما صائبا من مرامي الله على عدوه و رباني هذه الأمة و ذا فضلها و ذا سابقتها و ذا قرابتها من رسول الله صلى الله عليه و آله وسلم و لم يكن بالنؤمة عن أمر الله و لا بالملومة في دين الله و لا بالسرقة لمال الله

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[1] The Sayyid does not feature the entire saying. A similar version with slightly different wording has been featured by Sayyid ar-Radī in *Nahjul-Balāghah*. Ref.: pp.282-283, short saying #147, ABAA printing. - Trans.

[2] Sa'īd b. al-Musayyib (d.94/713) was a famous tābi'ī of al-Madīnah. – Trans.

[3] Ibn Hajar al-Haytamī relates this from him in *as-Sawā'iq* with the wording: لم يكن أحد من الصحابة يقول سلوني إلا علي (No one from among the Sahāba could say, "Ask me!" other than 'Alī). Ref.: p.179. – Trans.

[4] 'Atā b. Dīnār (d.126/744) was famously known as one of the early conveyers of hadīth. He lived and passed away in Egypt. – Trans.

[5] Al-Hasan al-Basrī (d.110/728) was a famous tābi'ī of Basra. – Trans.

Sakwā then asked, 'Who are: الذين بدلوا نعمت الله كفرا و أحلوا قومهم دار البوار جهنم (Those who changed the favor of Allāh into ingratitude, and they made lawful for their people the abode of perdition – hell)?'[1] The Imām (ع) answered, 'They are the hypocrites of the Quraysh'."

Al-Hākim declared this as sahīh.

This has been conveyed from 'Alī (ع) through multiple paths.[2] Some of those feature the wording as:

لا تسألوني عن آية من كتاب الله تعالى و لا سنة عن رسول الله صلى الله عليه و آله و سلم إلا أنبأتكم بذلك

"You cannot ask me about a vase from the Book of Allāh, Most High, nor a Sunnah from the Messenger of Allāh (ص), except that I can inform you about it!"

Fourth Athār: This was featured by al-Muwaffaq b. Qudāmah in his book *Ithbāt Sifāt al-'Ulū Lillāh*. He said: We were informed by Muhammad, from Ahmad, from Abū Na'īm, from Abū Bakr Ahmad b. Muhammad b. al-Hārith, from al-Fadl b. al-Habāb al-Jumhī, from an-Nu'mān b. Sa'īd, who said, "I was in al-Kūfah,[3] in the residence of 'Alī b. Abī Tālib (ع) in the government quarter, and 'Awf b. 'Abdullāh entered upon us and said, ' O'Amīrul-Mu'minīn, there are a group of forty Jews at the door (seeking audience).' He (ع) said to let them come before him. When they were before him, they asked, 'Describe for us this Lord of yours who is in the Heaven, how He is, how He was, and from since when He has been, and upon what thing He is (existing) on!' He (ع) replied:

معشر اليهود اسمعوا مني و لا تبالوا أن لا تسألوا أحدا غيري ...

"O' group of Jews! Listen carefully to this from me, and pay close attention, as there is no one else who can who you can ask this of (and have it answered)..."[4]

This athār has also been related in *al-Hilyah*.

Fifth Athār: This was featured by Abū Na'īm. He said: We were told by Habīb b. al-Hasan, from Mūsā b. Ishāq *and* also from Sulaymān b. Ahmad, from Muhammad b. 'Uthmān b. Abī Shaybah, from Abū Na'īm Dirār b. Sard *and* also from Abū Ahmad b. Muhammad b. Muhammad b. Ahmad al-Hāfiz, from Muhammad b. al-Husayn al-Khutha'mah, from Ismā'īl b. Mūsā al-Fazārī, and they said they were told by 'Āsim b. Humayd al-Khayyāt, from Thābit b. Abī Safiyah Abū Hamzah ath-Thumālī, from 'Abdur-Rahmān b. Jundab, from Kumayl b. Ziyād,[5] who said: 'Alī b Abī Tālib (ع) took me by the hand and led me into the graveyard. Upon coming to a desolate spot, he sat and then began to breathe heavily. He then said to me:

"O' Kumayl b. Ziyād! The hearts are like containers, and the best of them are the ones that retain the most. Preserve carefully what I am saying to you! The People are of three types. There is the godly scholar. Then there is the student (of knowledge) **on the path of salvation. Then there is the riff-raff who just follows after every charlatan and change direction like with the blowing of the wind. They do not seek the enlightenment that comes with knowledge, and they have no recourse to any strong support** (morally or intellectually).

"Know that knowledge is better than wealth, as knowledge protects you whereas you must guard wealth. Knowledge increases with use of it, while wealth decreases with its usage. Knowledge is beloved to the scholar and that means by which he fulfills his faith (*dīn*). It bequeaths unto him obedience (to divine laws) **in his life and a goodly remembrance after his death, whereas what has been fashioned from wealth will pass with his passing. The hoarders of wealth are *dead* even though they may be alive, whereas the scholars (*'ulamā*) remain for as long as the time exists! Their bodies pass away but they remain dearly cherished in the hearts.**

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[1] Qur'ān, 14:28. – Trans.

[2] It has been featured by Ibn Hajar al-'Asqalānī in his *Fath al-Bārī*, as well as in *Tafsīr Ibn Kathīr* and *Tafsīr at-Tabarī* among others. – Trans.

[3] The city of al-Kūfah was where Imām 'Alī (ع) located his governmental administration when he was in the position of khalīfah. It is located near modern Najaf in 'Irāq. – Trans.

[4] The Sayyid does not mention the remainder of the answer of Imām 'Alī (ع) to the question. – Trans.

[5] Kumayl b. Ziyād (d.82/701) was one of the elite companions of Imām 'Alī (ع). He was a famous reciter of the Tābi'īn, a reliable (*thiqah*) narrator and a staunch upholder of justice. He was martyred by al-Hajjāj b. Yūsuf ath-Thaqāfī. –Trans.

سلوني فوالله لا تسألوني عن شيء يكون إلى يوم القيامة إلا أخبرتكم به و سلوني عن كتاب الله فوالله ما منه آية إلا و أنا أعلم بليل نزلت أم بنهار أم بسهل أم بجبل

"Ask me! For by Allāh, there is nothing that you can ask me about that will be unto the Day of Judgment except that I can inform you about it! Ask me concerning the Book of Allāh, for by Allāh, there is not a verse in it except that I know whether it was revealed in the night or the day, on a plain or a mountain!"

"At that point Ibn as-Sakwā stood up, and I was between him and 'Alī (ع), and he was behind me, and he said, 'What is al-Bayt al-Ma'mur?' 'Alī (ع) answered, 'It is the heavenly Ka'bah above the seven heavens and below the divine throne, into which 70,000 angels enter into and depart out from each day, never returning unto the Day of Judgment.'

This hadīth has numerous paths for it.[1]

Second Athār: This was featured by Abū Na'īm in *al-Hilyah.* He said: We were told by al-Hasan b. 'Alī b. al-Khattāb, from Muhammad b. 'Uthmān b. Abī Shaybah, from Ahmad b. Yūnus, from Abū Bakr b. 'Ayyāsh, from Nasīr b. Sulaymān al-Ahmasī, from his father, from 'Alī (ع), who said:

والله ما نزلت آية إلا و قد علمت فيم أنزلت و أين أنزلت و إن ربي وهب لي قلبا عقولا و لسانا سؤولا

"By Allāh, there has not come down an āyah except that I know concerning where it was revealed and what it was revealed about; and verily, my Lord has blessed me with an understanding heart and an inquisitive tongue."

Third Athār: This was featured by al-Hākim in *al-Mustadrak.* He said: We were informed by Abūl-Hasan 'Alī b. Muhammad b. 'Uqbah, from al-Hasan b. 'Alī b. 'Affān, from Muhammad b. 'Ubayd at-Tanāfusī, from Bisām b. 'Abdur-Rahmān as-Sayrafī, from Abūt-Tufayl, who said, "I saw Amīrul-Mu'minīn 'Alī b. Abū Tālib (ع) standing on the minbar (delivering a sermon) saying:

سلوني قبل أن لا تسألوني و لن تسألوا بعدي مثلي

"Ask me before you can no longer ask me; and you will never be able to ask after me the likes of me (in knowledge and the ability to provide answers)."

"At that point, Ibn as-Sakwā [2] stood up and said, ' O' Amīrul-Mu'minīn, what are: الذاريات ذروا (The [winds] that scatter broadcast)?'[3] He (ع) replied, 'Strong winds.' Then Ibn as-Sakwā asked, 'So what are: الحاملات وقرا (Those that lift and bear away heavy weights)?'[4] He (ع) answered, 'The clouds.' Then Ibn as-Sakwā said, 'What are: الجاريات يسرا (Those that flow with ease and gentleness)?'[5] He (ع) replied, 'Ships.' He then asked, 'What are: القسمات أمرا (Those that distribute and apportion by command)?'[6] 'Alī (ع) then answered, 'The angels.' Ibn as-

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[1] It should be pointed out that Imām 'Alī (ع) was not claiming to have knowledge of al-ghayb or the unseen. To the contrary, as has been featured by al-Bukhārī, Abū Dāwūd and others, via the paths of 'Umar (رض) and Hudhayfah b. al-Yamānī (رض), the Prophet (ص) gave public sermons in which he disclosed *all* the occurrences and events that would take place unto the Day of Judgment, even naming the leaders of those groups that would come and cause fitnah. Given Imām 'Alī (ع) making such a proclamation, he had obviously retained *all* of that information from the Prophet (ص). He (ع) made this clear elsewhere in one of the sermons related from him by Sayyid ar-Radī in *Nahjul-Balāghah.* Ref.: *Nahjul-Balāghah,* p.133, sermon #175; ABAA (Eng./Arabic) printing, Potomac, MD, 1417/1996. – Trans.

[2] Ibn as-Sakwā was attempting to stump Imām 'Alī (ع) with these questions, which were identical to what was once asked of 'Umar b. al-Khattāb (رض) when he was in the position of khalīfah or rulership. At that time, 'Umar (رض) could not respond to these queries, and the questioner was treated roughly for having made them. – Trans.

[3] Qur'ān, 51:1. – Trans.

[4] Qur'ān, 51:2. – Trans.

[5] Qur'ān, 51:3. – Trans.

[6] Qur'ān, 51:4. – Trans.

"When we swear allegiance to 'Alī, sufficient for us

Is Abū Hasan, from what we fear of the fitnah[1]

And we find him the foremost of the people with the people, in that he is

The most knowledgeable of the Quraysh with regard to the Book and the Sunnah!"

The Testimony of 'Abdullāh b. 'Ayyāsh b. Abī Rabī'ah (رض): This was mentioned by Ibn 'Abdul-Barr. He said that Sa'īd b. 'Amr b. Sa'īd b. al-'Ās said, "I once asked 'Abdullāh b. 'Ayyāsh b. Abī Rabī'ah, " O' uncle, why were the people inclined to 'Alī?" He said:

يا إبن أخي أن عليا عليه السلام له ما شئت من ضرس قاطع العلم و كان له البسطة في العشرة و القدم في الإسلام و الصهر لرسول الله صلى الله عليه و آله و سلم و الفقه في السنة و النجدة في الحرب و الجود في الماعون

"O' son of my brother, (know) **that concerning 'Alī (ع), for him was a decisive and unmatched knowledge, the closeness of relations** (to the Prophet)**, the earliest entrance into Islām, the status of being the son-in-law to the Messenger of Allāh (ص), the understanding of the Sunnah, the mastery of warfare and generosity in the providing for neighborly needs."**

The Testimony of Mu'āwiyah (b. Abī Sufyān): This was featured by Ibn 'Abdul-Barr. He mentioned that Mu'āwiyah was writing out some affairs that had occurred with him that he might put them before 'Alī b. Abī Tālib (ع).[2] Then, when it reached him that 'Alī (ع) had been killed, he said:

ذهب الفقه و العلم بموت إبن أبي طالب

"The comprehensive understanding (*al-fiqh*) **and the knowledge** (*al-'ilm*) **have departed with the death of the son of Abū Tālib!"**

The Testimony of a General Group of the Sahāba (رض): This was related by al-Hākim in *al-Mustadrak*. He said: I was informed by 'Abdur-Rahmān b. al-Hasan al-Qādī (of Hamdān), from Ibrāhīm b. al-Husayn, from Ādam b. Abī Iyyās, may Allāh have mercy on him, from Ibn Abī Khaythumah, from Muslim b. Ibrāhīm, from Shu'bah, from Abū Ishāq, from 'Abdur-Rahmān b. Yazīd, from 'Alqamah, from 'Abdullah (رض), who said:

نتحدث أن أقضى أهل المدينة علي بن أبي طالب

"We (i.e., the Sahāba) **used to discuss and comment amongst ourselves that the best in judgements among the people of al-Madīnah was 'Alī b. Abī Tālib."**

Al-Hākim said: This is authenticated on the conditions of the Shaykhayn, but they did not feature it.

Along with this athār, we can point out the previous statement of Ibn 'Abbās (رض) to the effect that they could not do justice to 'Alī (ع) in describing his degree of knowledge, along with the comment of Sa'īd b. 'Amr b. al-'Ās as to why the people inclined to 'Alī (ع) due to his vast knowledge (and other merits), and in all of it is proof of his fame among them with regards to his knowledge.

The Testimony of 'Alī (ع) Concerning Himself – First Athār: This was featured by al-Azruqī in *Tārīkh Makkah*. He said: We were told by Suhal b. Abīl-Mahdī, from 'Abdullāh b. Mu'ādh as-San'ānī, from Ma'mur, from Wahb b. 'Abdullāh, from Abūt-Tufayl, who said, "I witnessed 'Alī b. Abī Tālib (ع) making a sermon and saying:

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[1] The term *fitnah* has various connotations, generally relating to turmoil, oppression and the disruption of the social order. –Trans.

[2] Even while at war with Imām 'Alī (ع), Mu'āwiyah would have religious matters which he was unable to resolve put before the Imām (ع) so as to know how to correctly proceed concerning them. – Trans.

و الله لقد أعطى علي بن أبي طالب تسعة أعشار العلم وايم الله لقد شارككم في العشر العاشر

"By Allāh! 'Alī b. Abī Tālib was given nine-tenths of the knowledge; and, by Allāh, you (O' people) **share in but the tenth of the tenth part!"**

Tāwūs also narrated from him (رض) that he said (in addition):

كان علي و الله قد ملئ علما و حلما

"By Allāh! 'Alī was filled with knowledge and humility."

Second Athār: This was related by Ibn Abī Khaythumah. He said: We were told by Fudayl, from 'Abdul-Wahhāb, from Sharīk, from Maysurah, from al-Manahāl, from Sa'īd b. Jubayr, from Ibn 'Abbās (رض), who said:

كنا إذا أتانا الثبت عن علي لم نعدله به

"Whenever we have brought forth in (something for) **the establishment** (of the knowledge) **of 'Alī, we have not done justice** (to him) **with it."** [1]

Third Athār: This has been featured by Abū Na'īm in *al-Hilyah*. He said: We were told by Ahmad b. Ibrāhīm b. Ja'far, from Muhammad b. Yūnus as-Sāmī, from Abū Na'īm, from Hibbān b. 'Alī, from Mujāhid, from ash-Sha'bī, from Ibn 'Abbās (رض), who said the following to 'Alī b. Abī Tālib (ع) when summoned by him to go to Zayd b. Sawhān, who said (in addressing 'Alī):

يا أمير المؤمنين إني ما علمتك لبذات الله عليم و أن الله لفي صدرك لعظيم

"O' Amīrul-Mu'minīn![2] Verily I have not known you, save – by the essence of Allāh! – to be learned (*'alīm*)**, and that** (knowledge of) **Allāh suffices in your breast for** (your) **greatness."**

The Testimony of 'Ā'ishah (رض): This was related by Ibn Abī Khaythumah. He said: We were told by Muhammad b. Sa'īd al-Asbahānī, from Mu'āwiyah b. Hāshim, from Sufyān, from Qulayb, from Jābir, who said that 'Ā'ishah (رض) asked, "Who gave you the religious ruling (*fatwā*) about the fast of 'Āshūrā?" They (the people) said, " 'Alī." Thereupon she said:

أما إنه أعلم الناس بالسنة

"As for him, he is indeed the most knowledgeable of the people concerning the Sunnah."

Jābir concludes by stating that she (رض) was often placing questions on religious matters before him (ع).

The Testimony of Khuzaymah b. Thābit (رض): This was featured by al-Hākim in *al-Mustadrak*. He said: We were told by Abū Bakr b. Dārim al-Hāfiz, from Ahmad b. Mūsā b. Ishāq at-Tamīmī, from Wardāk b. Nahī an-Nahsalī, from Abū Bakr 'Ayyāsh, from Abū Ishāq, from al-Aswad b. Yazīd an-Nakha'ī, who said, "When the bay'ah[3] was given to 'Alī b. Abī Tālib (ع), who was upon the minbar[4] of the Messenger of Allāh (ص), Khuzaymah b. Thābit (رض) recited the following verses while standing before the minbar:

إذا نحن بايعنا عليا فحسبنا أبو حسن مما نخاف من الفتن

وجدناه أولى الناس بالنس أنه أطب قريش بالكتاب و بالسنن

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[1] It was related that Ibn 'Abbās (رض) was once asked with regard to Imām 'Alī (ع): أين علمك من علم إبن عمك (Where is your knowledge in comparison to the knowledge of the son of your Uncle?). He replied: كنسبة قطرة من المطر إلى البحر المحيط (Like a mere drop of rain compared to the vast ocean!). Ref., *Sharh Nahjul-Balāghah* (Ibn Abīl-Hadīd), Chicago, The Open School, 1428/2006; Vol.I, p.19. – Trans.

[2] *Amīrul-Mu'minīn* (lit., *Commander of the Faithful*) was the title of honor and respect by which Muslim rulers were addressed. – Trans.

[3] *Bay'ah* is the oath of allegiance given to an Islāmic leader. – Trans.

[4] A *minbar* is the step pulpit that a Muslim preacher stands on in the masjid while delivering a sermon. – Trans.

Adh-Dhahabī has established a link for it in his biography of al-Hāfiz Abū Bakr b. Ziyādah in *at-Tadhkirah* from this path, with the addition of the words أبي أقرؤنا (Ubayy is the best reciter of us).

Second Athār: This has been featured by Ibn Abī Khaythumah. He said: We were told by 'Ubaydullāh b. 'Umar al-Quwārīrī, from Mu'ammil b. Ismā'īl, from Sufyān ath-Thawrī, from Yahyā b. Sa'īd b. al-Musayyib, who said: كان عمر يتعوذ بالله من معضلة ليس لها أبو حسن ('Umar used to seek refuge with Allāh from any problem[1] that he did not have Abū Hasan [i.e., 'Alī] on hand to deal with), and that 'Umar (رض) would say:

لولا علي لهلك عمر

"If not for 'Alī, 'Umar would have been ruined!"

Ibn al-'Athīr said in *Usud al-Ghābah*, after recounting some athār concerning the knowledge of 'Alī (ع), "If we were to mention what was asked of him by the Sahāba like 'Umar (رض), and others besides him, it would become prolonged for us (i.e., the task would exhaust us)."

The Testimony of 'Abdullāh b. Mas'ūd – First Athār: This was featured by Abū Na'īm in *al-Hilyah*. He said: We were told by Abūl-Qāsim Nadhīr b. Janāh al-Qādī, from Ishāq b. Muhammad b. Marwān, from Abūl-'Abbās b. 'Ubaydullāh, from Ghālib b. 'Uthmān al-Hamdānī Abū Mālik, from Shafīq, from 'Abdullāh b. Mas'ūd (رض), who said:

إن القرآن أنزل على سبعة أحرف ما منها حرف إلا له ظاهر و باطن
و إن علي بن أبي طالب عنده علم الظاهر و الباطن

"Verily, the Qur'ān was revealed on *seven variants*,[2] and there is not a variant from them save that for it is an external and an internal meaning, and with 'Alī b. Abī Tālib is the knowledge of both the external and the internal meanings."

Second Athār: This was featured by al-Hasan b. 'Alī al-Hilwānī in his book *Kitāb al-Ma'rifah*. He said: We were told by Yahyā b. Ādam, from Ibn Abī Zā'idah, from his father, from Abū Ishāq, from Ibn Maysurah, who said that Ibn Mas'ūd (رض) said:

إن أقضى أهل المدينة علي بن أبي طالب

"Verily, the best in judgements of the people of al-Madīnah is 'Alī b. Abī Tālib."

Third Athār: This was also featured by al-Hilwānī. He said: We were told by Yahyā b. Ādam, from Mundhir, from Mutraf, from Abū Ishāq, from Sa'īd b. Wahb, who said 'Abdullāh b. Mas'ūd (رض) said:

أعلم أهل المدينة بالفرائض علي بن أبي طالب

"The most knowledgeable of the people of al-Madīnah in the obligatory duties (*al-farā'id*) is 'Alī b. Abī Tālib."

The Testimony of Ibn 'Abbās (رض) – First Athār: This was related by Ibn 'Abdul-Barr. He said: We were told by Khalaf b. al-Qāsim, from 'Abdullāh b. 'Umar al-Jawharī, from Ahmad b. Muhammad al-Hujjāj, from Muhammad b. Abīs-Sarī, from 'Amr b. Hāshim al-Janbī, from Juwaybir, from ad-Dahhāk b. Mazāhim, from 'Abdullāh b. 'Abbās (رض), who said:

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[1] These statements were made in reference to matters that required religious rulings which 'Umar (رض) faced while in the position of rulership, and 'Alī (ع) provided him with the correct rulings in the face of some decisions that 'Umar (رض) had made to the contrary. – Trans.

[2] There are different interpretations to what the meaning is for *the seven variants*. As-Suyūtī noted in *al-Itqān*, "People have differed on the meaning...into as many as forty interpretations." For more information one can consult *A Study of the Qur'ān* (the English translation by 'Alī Husayn of the first half of *Dirāsah Hawl al-Qur'ān al-Karīm*), written by Mawlānā Sayyid al-Jalālī. Ref.: pp.111-122. – Trans.

"Whoever desires to look at (a likeness of) **Ādam in his knowledge, at Nūh in his wisdom, and at Ibrāhīm in his humility, then let him look at 'Alī."**

Mis'ar b. Yahyā an-Nahdī was mentioned by adh-Dhahabī in *al-Mīzān*, and he said, "I do not know of him and he has come with a detestable (*munkar*) narration," and then he cited *this* hadīth. I know, indeed, that the detestability (*an-nākirah*) causing such disavowal with adh-Dhahabī is the recounting of the merits and virtue of 'Alī b. Abī Tālib!

Fifth Hadīth: This was featured by at-Tabarānī in *al-Mu'jam as-Saghīr*. He said: It was told to us by 'Alī b. Ja'far al-Milhī al-Asbahānī, from Muhammad b. al-Walīd al-'Abbāsī, from 'Uthmān b. Zafr, from Mandil b. 'Alī, from Ibn Jarīj, from Muhammad b. al-Munkadir, from Jābir b. 'Abdullāh al-Ansārī (رض), who said the Messenger of Allāh (ص) said of 'Alī (ع):

أقضى أمتي علي بن أبي طالب

"The best of my Ummah in judgments is 'Alī b. Abī Tālib."

Al-Baghawī has featured this in his *Sharh as-Sunnah* from the path of Anas b. Mālik (رض).

'Abdur-Razzāq has narrated it in his *Musnaf*. He related it from Ma'mur, from Qatādah, from the Prophet (ص). This is mursal.[1]

Al-Hāfiz (Ibn Hajar) said in *al-Fath*: We have narrated it via connected (*mawsūl*) linkage in *al-Fuwā'id* (from Abū Bakr Muhammad b. al-'Abbās b. Tajīh) from the path of Abū Sa'īd al-Khudrī (رض).

Sixth Hadīth: This was featured by ad-Daylamī in *Musnad al-Firdaws*, from the path of Salmān al-Fārsī (رض), who said the Messenger of Allāh (ص) said:

أعلم أمتي من بعدي علي بن أبي طالب

"The most knowledgeable of my Ummah after me is 'Alī b. Abī Tālib."

He has also narrated it in other chapters from the paths of Mu'ādh b. Jabal (رض), 'Umar (رض) and Ibn 'Abbās (رض) respectively.

From these hadīth, we move on to the testimony (*āthār*)[2] of the Sahāba (رض) and Tābi'īn:

The Testimony of 'Umar b. al-Khattāb (رض) – **First Athār:** This has been featured by al-Bukhārī in his *Sahīh* on the tafsīr of Sūrah al-Baqarah. He said: We were told by 'Amr b. 'Alī, from Yahyā, from Sufyān, from Habīb Sa'īd b. Jubayr, from Ibn 'Abbās (رض), who said 'Umar (رض) said:

أقرؤنا أبي و أقضانا علي

"The best (Qur'ānic) **reciter of us is Ubayy[3] and the best of us in judgements is 'Alī b. Abī Tālib."**

Qāsim b. Asbagh related in his *Musnaf*, from Abū Bakr Ahmad b. Zuhayr, from Abū Khaythumah, from Abū Salamah at-Tabūdhak, from 'Abdul-Wāhid b. Ziyad, from Abū Jurwah, who said he heard 'Abdur-Rahmān b. Abī Laylā say that 'Umar (رض) said:

علي أقضانا

" 'Alī is the best of us in judgements."

Ibn Abī Khaythumah has also featured it from another path, and he said: My father told me, from Ibn 'Utaybah, from Ibn Abī Malīkah, from Ibn 'Abbās (رض), who said that 'Umar (رض) said:

علي أقضانا

" 'Alī is the best of us in judgements."

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[1] The link between Qatādah and the Prophet (ص) is missing in his chain. – Trans.

[2] *Āthār* (lit., *traces*) is the plural of athār. Generally, the accounts of the doings and sayings of the Sahāba (رض) and Tābi'īn are referred to by the term athār rather than as hadīth, which is customarily used in reference to the traditions of the Prophet (ص). In the translation we use the singular 'athār' for both the singular and plural, with the meaning understood by context. – Trans.

[3] Ubayy b. Ka'b. – Trans.

I say: If the people, all of them, have declared his reliability, then what of the statement of adh-Dhahabī, in that he is merely belying this hadīth?! He has done that with a number of hadīth which were featured by al-Hākim (in *al-Mustadrak*), *via the very chains of the Shaykhayn*, which he rejected with a show of annoyance and yet without any proof (*dalīl*), claiming that they were fabrications. What reason was there for this, save that they were extolling the merits and virtue of 'Alī b. Abī Tālib (ع)?![1] Thus, Allāh, Alone, is the Refuge!

Third Hadīth: This was featured by Abū Na'īm in *al-Hilyah*. He said: We were told by Abū Bakr b. Khallād, from Muhammad b. Yūnus al-Kadīmī, from 'Abdullāh b. Dāwūd al-Khuraybī, from Hurmuz b. Hawrān, from Abū 'Awn, from Abū Sālih al-Hanafī, from 'Alī (ع), who said, "I said, ' O' Messenger of Allāh, give me some advice.' He (ص) said:

قل ربي الله ثم استقم

"Say: 'My Lord is Allāh,' and thereafter be upright."

I said: 'Allāh is my Lord! I have no success save with him, upon Him do I rely, and unto him do I turn.' He (ص) then said:

ليهنئك العلم أبا الحسن لقد شربت العلم شربا و نهلته نهلا

"May that the knowledge be beneficial for you, O' Abūl-Hasan! You have drunk the knowledge a deep drinking and gulped it in gulps."

Fourth Hadīth: This has been featured by Ibn Battah. He said: We were told by Abū Dharr Ahmad b. al-Bāghandī, from his father, from Mis'ar b. Yahyā, from Sharīk, from Abū Ishāq, from his father, from Ibn 'Abbās (رض), who said that the Messenger of Allāh (ص) said:

من أراد أن ينظر إلى آدم في علمه و إلى نوح في حكمته و إلى إبرهيم في حلمه فلينظر إلى علي

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[1] This writer has researched the tendency of adh-Dhahabī to disparage the hadīth which extol the merits and virtue (*al-fadā'il*) of Imām 'Alī (ع), which can be noted from his *Takhlīs* on the *Mustadrak* of al-Hākim (he even went so far as to accuse al-Hākim of being a Shī'a for featuring such hadīth therein!). The Sayyid's comments reflect that such disparagement was possibly due to some dislike on the part of adh-Dhahabī for Imām 'Alī (ع) receiving his justly due accolades from the Prophet (ص); and further along in the text he devotes a good measure to the affects of anti-Shī'a bias on Sunnī hadīth scholarship. However, the truth of this matter may perhaps lay in the human propensity to force fact and reality to conform to ideological dogma, accepting what confirms it and belying what contradicts it. This can be noted especially in the realm defending the positions around the issue of rulership after the Prophet (ص). In the "orthodox" position of Sunnī Islām, it is held that the best people after the Prophet (ص) are – *in order* – Abū Bakr (رض), 'Umar (رض), 'Uthmān (رض) and then Imām 'Alī (ع). The history of how this notion has evolved into an actual creedal statement and dogma among Sunnī Muslims is beyond the scope of this footnote, but to *greatly* simplify, one can say that this has occurred due to the historical order in which each of these august personalities held the position of rulership after the Prophet (ص), juxtaposed to the *faith accompli* among Sunnīs that whatever was done by the Muslims of that era must have necessarily been in accord with the Divine will and thus was divinely sanctioned in its occurrence. The Shī'a position is that Imām 'Alī (ع) was designated via textual proof (nāss) from the Prophet (ص) as his successor; and among many of the Mu'tazilites of old, based on their deductive standard of discerning the best from narrated merits and virtue (*tafdīl*), the ordering of Sunnī Islām was not consistently accepted, with Imām 'Alī (ع) often held to be best (*afdal*). In the context of these competing ideological positions, hadīth that belied the "official" dogma of Sunnī Islām would often be denied, disparaged or even given constructions that conflict with the clear meanings of their actual texts (so as to get their meanings to conform to the dogma!). Not all Sunnī muhaddithīn were accepting of such trend, and would not hesitate to authenticate hadīth of this nature without regard for how it might conflict with any ideological dogma. As for adh-Dhahabī, he unfortunately fell into such behavior in his judgements, to where he became known by it. The comments of Ibn Hajar al-Haytamī, from *as-Sawā'iq al-Muhriqah*, allude to this tendency. After noting the authentication of the hadīth: أنا سيد ولد آدم و علي سيد العرب (I am the master [*sayyid*] of all the descendants of Ādam, and 'Alī is the master [*sayyid*] of the 'Arabs), he states, "Contrarily, adh-Dhahabī inclined in the ruling upon this that it was a fabrication; and that its authentication would make it obligatory to put him as the leader for them (the rest of the 'Arabs). Perhaps that construct could be assumed from the position of lineage or the like, and thus it would not be necessary for extolling his precedent (*afdalīyatahu*) over the three Khulafā' before him..." (p.172). A modern parallel can be drawn for those familiar with the dispute (*fitnah*) around the issue of tawassul, or seeking nearness to Allāh via the intercession of the Prophet (ص), and how those "salafists" such as al-Albānī, who ideologically view it as anathema (even calling it shirk or polytheism), have gone to unbecoming lengths to disparage sahīh hadīth validating its legitimacy. That is to say because tawassul *cannot* be accepted in their ideological dogma, all those hadīth that prove its validity simply *cannot* be true and/or must be construed to mean something other than what their clear texts actually say. In the matter of the fadā'il of Imām 'Alī (ع), it appears as though adh-Dhahabī's fanatical devotion to his ideological dogma compelled him to his unbecoming disregard for the authenticity of the sahīh hadīth establishing such, along with his unjust disparagement of the characters of those narrators who conveyed them. Allāh knows best! – Trans.

Ibn 'Asākir said, "I have omitted from the above al-Mu'tamir." Then he featured it via the path of Ibn al-A'rābī, from Abū 'Abdullāh Yahyā b. ibrāhīm b. Muhammad b. Kathīr az-Zuhrī, from Dirār b. Sard, from al-Mu'tamir b. Sulaymān at-Tamīmī, who said that he was informed by 'Abdul-Karīm b. Ya'qūb [Ya'fūr] al-Ju'fī, from Jābir, from Abūd-Duhā (with the same hadīth).

There is another path for it featured by Ibn 'Asākir. He said: We were informed by Abū Ghālib b. al-Binā, from Abū Muhammad al-Jawharī, from Abū Muhammad 'Abdul-'Azīz b. al-Hasan b. Abī Sābir, from Abū Habīb al-'Abbās b. Talīd b. Sulaymān Abū Idrīs, from Abūl-Juhāf,[1] from a man [unnamed], from Amsā' bint 'Umays (رض), who said that the Messenger of Allāh (ص) said to Fātimah (ع):

زوجتك أقدمهم سلما و أعظمهم حلما و أكثرهم علما

"I have wed you to the earliest of them in entering Islām, the greatest of them in humility, and the foremost of them in knowledge."

There is yet another path for it featured by Ibn 'Asākir. He said: Abū Nasr b. Ridwān *and* Abū Ghālib b. al-Binā *and* Abū Muhammad 'Abdullāh b. Najā all said that they were informed by Abū Muhammad al-Jawharī, from Abū Bakr b. Mālik, from al-'Abbās b. Ibrāhīm al-Qarātīsī, from Ismā'īl b. Muhammad al-Ahmasī, from Mufaddal b. Sālih, from Jābir, al-Ju'fī, from Sulaymān b. Buraydah, from his father, who said that the Messenger of Allāh (ص) said to Fātimah (ع):

أما ترضين أني زوجتك أقدمهم سلما و أكثرهم علما و أفضلهم حلما والله إبنيك لمن شباب أهل الجنة

"Are you not pleased in that I have wed you to the earliest of them in entering Islām, the foremost of them in knowledge, and the most excellent of them in humility?! By Allāh, your two sons are naught but from among the youths of the people of Paradise!" [2]

Al-Khatīb has also featured this hadīth from the same path in *al-Muttafaq al-Muftaraq*.

For this hadīth are other paths coming from 'Alī (ع), Ibn 'Abbās (رض) and Abū Hurayrah (رض), and the version from 'Alī (ع) was declared as sahīh by Ibn Jarīr (at-Tabarī).

Concerning the hadīth (above) from Ma'qul b. Yasār, from the narration of Ahmad b. Hanbal, al-Hākim said in *al-Mustadrak*: We were told by as-Sayyid al-Awhad Abū Ya'lā Hamzah b. Muhammad az-Zaydī, may Allāh be pleased with him, from Abūl-Hasan 'Alī b. Muhammad b. Mahrawayh al-Qazwīnī al-Qattān, who said he heard Abū Hātim ar-Rāzī saying, "They were surprised that they found the hadīth in *al-Fadā'il* from the narration of Ahmad b. Hanbal."

Second Hadīth: This has been featured by Abū Na'īm in *al-Hilyah*. He said: We were told by Ahmad al-Ghartīfī, from Abūl-Husayn b. Abī Muqātil, from Muhammad b. 'Abdullāh b. 'Utaybah, from Muhammad b. 'Alī al-Wahbī al-Kūfī, from Ahmad b. 'Imrān b. Salamah, and he was reliable (*thiqah*), just (*'adl*) and pleasing (*murdin*), from Sufyān ath-Thawrī, from Mansūr, from Ibrāhīm, from 'Alqamah, from 'Abdullāh (رض), who said, "I was with the Prophet (ص) and upon being asked about 'Alī (ع) he said:

قسمت الحكمة عشرة أجزاء فأعطى علي تسعة أجزاء و الناس جزءا واحدا

"The wisdom has been divided into ten parts, and 'Alī has been given nine parts, while the (rest) **of the people were given** (the remaining) **one part."**

Ahmad b. 'Imrān was mentioned by adh-Dhahabī in *al-Mīzān*, where he said, "It is not known who he is." Then he declared this hadīth as being da'īf. Al-Hāfiz (Ibn Hajar) took issue with this grading of adh-Dhahabī in *al-Lisān*, pointing out that al-Wahbī said in the text of the chain itself that he (Ahmad b. 'Imrān) was reliable (*thiqah*), just (*'adl*) and pleasing (*murdin*), and then commented, "In this is the refuting contradiction to what adh-Dhahabī has said about him!"

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[1] This name is listed as *al-Hujāf* and not al-Juhāf in the chain featured in *al-Iktifā'*. Ref.: p.141, Ch.2, hadīth #43. – Trans.

[2] In other hadīth the two sons of Fātimah (ع), al-Hasan (ع) and al-Husayn (ع), are famously described by the Prophet (ص) as being *the leaders of the youths of Paradise*. – Trans.

Al-Hāfiz Muwaffaqud-Dīn b. Qudāmah has said in the beginning of his book *Ithbāt Sifāt al-'Ulū Lillāh*: Know – and may Allāh have mercy upon you – that there is not from the criteria of sahīh which conveys the certainty (*al-yaqīn*) of authenticity like that which is found to have been conveyed through the multiple and consecutive (*at-tawātur*) paths concerning a specific matter or incident. It is such, to where what has been passed on through numerous narrations of the same meaning from paths all confirming what is relayed through each other respectively, and nothing has come belying or contradicting that meaning, until it becomes established in the hearts (of the Muslims) and there is certainty in it as an unquestionable fact. Thus what comes via tawātur conveyance is established decisively and it is a certain fact. We consider its existence and reality as necessarily confirmed and it cannot be affected by a singularly reported narration (*khabar wāhid*) to the contrary, even with an acceptable chain, because its reality is as we have mentioned! Like this is the justice of 'Umar (رض) and the bravery and knowledge of 'Alī (ع).

Verily, the likes of what has come as testimony concerning the knowledge of 'Alī (ع) from the Prophet (ص), the Sahāba (رض) and the Tābi'īn has not come for anyone else! What follows are a sample of such narrations and testimonials.

The Testimony of the Prophet (ص) – First Hadīth: This was featured by Imām Ahmad in his *Musnad*. He said: Abū Ahmad told us, from Khālid (meaning Ibn Tuhmān), from Nāfi' b. Abī Nāfi', from Ma'qul b. Yasār (رض), who said that he was with the Prophet (ص) one day and the Prophet (ص) asked him if he would like to visit Fātimah (ع). He replied to the affirmative, and they got up and then entered upon Fātimah (ع). When the Prophet (ص) asked her how she was doing, she replied, "By Allāh, my sadness is intense. I am enduring hardship for my lack of means and suffering from lengthy illness." [Abū 'Abdur-Rahmān[1] said: I found this hadīth in the book of my father, written in his handwriting that then:] The Prophet (ص) said to her (ع) in response:

أو ما ترضين أني زوجتك أقدم أمتي سلما و أكثرهم علما و أعظمهم حلما

"Are you not pleased in that I have wed you to the earliest of my Ummah in having entered Islām, the foremost of them in knowledge, and the greatest of them in humility?"

All of his men were reliable (*thiqāt*).

Aditionally, at-Tabarānī featured it from a different path which was authenticated by ah-Hāfiz Nūrud-Dīn in *az-Zawā'id* from mursal linkage via Abū Ishāq.

I say: Verily this has connected (*mawsūl*)[2] linkage for it in the path featured by Ibn 'Asākir in his biography of 'Alī (ع) from his *Tārīkh*, through the path of Abū 'Umar and 'Uthmān b. Ahmad as-Sammāk, from 'Abdullāh b. Abī Rūh al-Madā'inī, from Salām b. Sulaymān al-Madā'inī, from 'Umar b. al-Muthnā, from Abū Ishāq, from Anas b. Mālik (رض), who said that Fātimah (ع) said to the Prophet (ص) concerning being married to 'Alī (ع), "You have married me to 'Alī, who has scarred shins, a wide girth and few belongings?!" To which the Prophet (ص) replied:

زوجتك يا بنية أعظمهم حلما و أقدمهم سلما و أكثرهم علما

"I have wed you, O' my daughter, to the greatest of them (his Sahāba) **in humility, the earliest of them in entering Islām, and the foremost of them in knowledge."**

From Ibn 'Asākir there is another path for this hadīth, which he featured in his *Tārīkh*. He said: We were informed by Abūl-Qāsim 'Abdus-Samad b. Muhammad b. 'Abdullāh, from Abūl-Hasan 'Alī, b. Muhammad b. Ahmad, from Ahmad b. Muhammad b. Mūsā, from Ahmad b. Muhammad b. Sa'īd b. 'Uqdah, from Ahmad b. Yahyā *and* Ahmad b. Mūsā b. Ishāq, who both said that they were informed by Dirār b. Sard, from 'Abdul-Karīm b. Ya'qūb,[3] from Jābir, from Abūd-Duhā, from Masrūq, from 'Ā'ishah (رض), who said that Fātimah (ع) told her that the Prophet (ص) said to her:

زوجتك أعلم المؤمنين و أقدمهم و أفضلهم حلما

"I have wed you to the most knowledgeable of the believers, the earliest of them (in entering Islām) **and the most excellent of them in humility."**

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[1] This is 'Abdul-Wāhid b. Ahmad. – Trans

[2] That is, via unbroken linkage to the Prophet (ص) as opposed to mursal linkage noted for the narration of at-Tabarānī. – Trans.

[3] This person's name is listed as *Ya'fūr* and not Ya'qūb in the chains featured from *Tārīkh Ibn 'Asākir* in *al-Iktifā'*. Ref.: p.140, Ch.2, hadīth #42. – Trans.

Tirmidhī (d.279/892) is considered to be among the first to begin using it, where it is found throughout his *Jāmi' as-Sahīh*. Its use (by him) was found to be a little unusual from examining the norm of his shaykhs.

In actuality, there were only two types of hadīth understood among them, which were sahīh and da'īf. The sahīh with them was based upon the varying classes of the narrators, depending on their memory retention (*dabt*) and proficiency (*itqān*) in narration. In this regard, they arrived at five or more classes or categories, all of which were ranked under the rubric of *sahīh*. Then came the ones who followed after them, who began to devise specific terms for each class or grading respectively, and they would employ such terminology in their analysis and ranking schemes for validating or disparaging narrators. Some of these latter ones took the usage of the term hasan strictly to mean an independent category of middling grading rank,[1] while others' usage was more liberal, and with them it merely meant a lesser grade of sahīh (below the rigorously authenticated rank *sahīh*).

Adh-Dhahabī said in *al-Mawquzah*: What is featured by the Shaykhayn,[2] or one of them to the exclusion of the other, is of two types. One type is the grade that they relied upon (in and of itself) in matters of fundamental import (beliefs, acts of worship, etc.). The other type was what they employed with a follow-up or witness or some evidence otherwise, and thus it was relied upon by them, or one or the other of them, while not being established (*lam yuwathiq*) nor pleasing (*lam bimurdin*). So, due to their reliance upon the narrator of such a hadīth, he is considered reliable (*thiqah*) in his hadīth, and it is considered strong (*qawwī*). Concerning such a narrator, if something worthless was said disparaging him, and it has been said due to some obstinacy or bias, and the majority (*al-jamhūr*) have agreed on his reliability, this hadīth is (independently) considered strong (*qawwī*) too. If the disparagement is in relation to his memory, then the hadīth from him is reduced to the level of a hasan grading, which is the lowest degree of sahīh. Thus the hadīth from the men relied on in the two books (*Sahīh al-Bukhārī* and *Sahīh Muslim*), with the praise due to Allāh, whether used by one or the other of them, even from such da'īf narrators, are actually hasan or sahīh.

From the above review, it becomes clear that hasan is one of the classes of sahīh, and that the hadīth in *as-Sahīhayn* are authenticated - some as *sahīh* and some as *hasan*.

Ibn as-Salāh has said: From the people are those who do not consider the rank of hasan as an independent grading class and do not specifically distinguish (hadīth) by that rank. Instead, in their view, it is (merely) a sub-class of sahīh, which is of the sort to be relied upon, and this is clear from the comments of al-Hākim Abū 'Abdullāh.

With regard to the ambiguity of this division implied in the use of the terms hasan and sahīh, Ibn Daqīq al-'Īd has said in *al-Iqtirāh*: If certain qualities are found in a narrator, then it becomes necessary to accept the narration (from him). As for the hadīth that is named as *hasan*, if there is found for it what is required from these qualities, even if it is of the lowest of its grade, then it is acceptable and in that case considered sahīh. If it does not possess such qualities, then it is not permissible to be relied upon even if being called by the name *hasan*. O' Allāh – would that this affair could be merely one of terminology?! It is said, "For the qualities that necessitate acceptance of the narration, there are different degrees and rankings, and the highest of them is sahīh. Then, like that are also for them a middling and lowest degree (of authenticity), and this is hasan." Whenever one gets to the bottom of this matter regarding the use of these terminologies, every one of these 'degrees' is, in actual reality, considered as sahīh.

So, in concluding, we find that in the matter of the *Hadīth of the Door*, it is sahīh by *all* of these varying angles and requirements. We have sought to thoroughly demonstrate this so as to leave no room for doubt, while at the same time, it should have been clearly understood from the First Support that this hadīth on its own (without follow-ups, etc.) satisfies the grading conditions for sahīh!

Ninth Support: It has been accepted that one of the signs of the truthfulness of a narrator – which serves as an indicator of the authenticity of his narration – is that it conforms to what is known concerning the reality of the matter it informs us about. At this point in our assessment, it must be said that 'Alī b. Abī Tālib (ع) was unreservedly (*'alāl-itlāq*) *the* most knowledgeable of the Sahāba (رض). This is famously known and has been conveyed through so many ways and means that him being proverbially known for his knowledge is mutawātur.[3]

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[1] As being between sahīh and da'īf. – Trans.

[2] The term *ash-Shaykhayn*, or *the Two Shaykhs*, refers to al-Bukhārī and Muslim exclusively. – Trans.

[3] A hadīth can be *mutawātur* in its wording or meaning when it has been conveyed through so many consecutive paths, from beginning to end, that there is no room for doubt concerning its authenticity. This being because of the actual impossibility of such numerous groups of people, many with limited or no contact amongst each other, getting together to contrive the matter being narrated. Mutawātur is of *the* highest degree of authenticity. The Sayyid is stating that the reputation of Imām 'Alī (ع) for being the most knowledgeable of the Sahāba (رض) is authenticated via such mutawātur transmission. – Trans.

Also is the hadīth of al-'Abbās b. Mardās as-Salmī on the virtues of hajj, and the hadīth noted above: من احتكر طعاما أربعين ليلة فقد برىء من الله (Whoever hordes up foodstuff for forty nights has disassociated himself from Allāh), which Ibn al-Jawzī declared as a forgery, and about which the comments of al-Hāfiz in authenticating it have been presented.[1] We would continue with the mention of several more hadīth of this sort, such as the hadīth: نعم الشيء الهدية أمام الحاجة (The Best thing given is the gift before it is needed); and: اتقوا فراسة المؤمن فإنه ينظر بنور الله (Beware of the perception of the believer, for he sees by the light of Allāh); and the hadīth of advice (*wasīyah*) of the Prophet (ص) to Anas b. Mālik (رض); and the hadīth: الموت كفارة لكل مسلم (Death is an atonement for every Muslim); and: إذا ولي أحدكم أخاه فليحسن كفنه فإنهم يتزاورون في أكفانهم (When any of you becomes responsible for the burial of his brother, let him dress him in a nice kafan, for they will be visiting one another in their kafans).[2]

Objection: It could be said that in the science of hadīth, a da'īf narration can be elevated to the rank of hasan due to it possessing multiple paths of transmission, but not to the grade of sahīh. In support of this is the comment of an-Nawawī in regards to some hadīth of this nature, "As for these, if their chains are individually da'īf, when they are combined some strengthen the others until the grade is raised to hasan." Before him, al-Bayhaqī, among others, employed this.

Reply: Our response to this is twofold.

First: The description of "da'īf" (used above by an-Nawawī) is not for when all of the paths for the hadīth are simply da'īf in the general or broad use of the term, but rather relate especially to a specific degree of da'īf. This degree occurs when the chain contains *extreme* weakness and the hadīth is detestable (*munkar*). In this case, if there are numerous paths of this sort, then the judgment may be suspended, and when there is another path found for it with merely *tolerable* weakness, the collective weight of the paths together removes the detestability in favor of a grading of hasan. This has been demonstrated in the practice of al-Hāfiz (Ibn Hajar) and others.

As to the hadīth for which all the paths, or the majority of them, are not of this sort, then the collective weight of them together raises the grading to sahīh, as with those hadīth noted above. This is because the path in which there is some *tolerable* weakness was typically ruled to individually be as hasan in the methodology of many of the muhaddithīn, as we will present, and like has been noted by Ibn al-Jawzī in the introduction to his *al-Mawdū'āt*. He said, "The hadīth are of six types. The first is what has been agreed upon as sahīh by al-Bukhārī and Muslim, and that is the utmost degree (in authenticity). The second is what has been declared as sahīh by either al-Bukhārī or Muslim. The third is that which is sahīh in its chain (on their conditions) but was not featured by one or the other of them. The fourth is what contains some *tolerable* weakness in it, and this hadīth is ranked hasan. The fifth is where the weakness is strong and there is a lot of shakiness in it. So when it is of this sort, it is viewed varyingly among the 'ulamā, with some declaring it to be hasan when they argue that the shakiness for it is not too strong, while others among them may see the shakiness for it to be so strong that it is considered to be fabricated (*mawdū'*). It has been clarified with regard to the hasan that it has *tolerable* weakness. So when there are many paths for it, it is elevated to the grading of sahīh..."

Second: In this regard, the difference is in the terminology and not the meaning (between sahīh, hasan, etc.), because hasan is a category of sahīh.[3] We can note that among the early ones (*al-mutaqaddimūn*), hasan was not a term used or known in their grading schemes, and it was not something that was widespread among them at all. At-

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and their Shī'a consider all such narrations as spurious fabrications circulated by the agents of Banū Umayyah to induce the Muslims to rejoice on the day the Imām al-Husayn (ع) was martyred. Ironically, no such fast on 'Āshūrā' is known or observed among *any* sect of Jews nor is there *any* record of such an observance in the religious texts of the Jews. Shī'a 'ulamā have written extensively in refuting such narrations and the fast of 'Āshūrā' based upon them, and Shī'a Muslims do not observe this fast. – Trans.

[1] See p. 23 above. – Trans.

[2] A *kafan* is the shroud a Muslim is wrapped and buried in upon death. This hadīth implies that the dead will visit each other in 'Ālam al-Barzakh or the life-existence in the graves, where the souls dwell after death and prior the resurrection. For more extensive coverage of the life in al-Barzakh, see *Mukhtasir Tadhkirat al-Qurtubī* by Shaykh ash-Sha'rānī (d.973/1565). – Trans.

[3] That is, hasan is considered *authenticated,* but not to the same degree as *rigorously* authenticated, which is what is understood today by the term "sahīh." – Trans.

Eighth Support: To fully exhaust our discourse, it must be pointed out that in grading methodology, even if we were to rule that *all* of those paths and witnesses (*shawāhid*) for the *Hadīth of the Door* were da'īf or weak, and we did not rule anything from them as being hasan or sahīh, then in that case the hadīth itself would still be on the standing of sahīh.

Just as when the hadīth of a da'īf narrator, who is from among the group whose hadīth are raised in rank[1] because the presumption of their honesty strongly exists (despite any disparagements), is considered as sahīh, so too with the case of the da'īf hadīth when it comes through numerous paths and has many witnesses and proofs for its meaning, which taken into consideration together creates the strong presumption of the hadīth being true and correct.[2] This is so even if every one of the paths and proofs individually are not ruled as sahīh, as it is the presumption of the collective weight of all of them together which establishes the authenticity.

The narration coming via a single reliable (*thiqah*) path is authenticated due to the presumption of the narrator's probity, despite the narration being (only) singularly reported, whereas the presumption of authenticity in the case of the da'īf hadīth coming via numerous paths with accompanying proofs rests on the collective weight of the evidences for it.

The muhaddithīn of old have demonstrated that individually there may be narrators who were not acceptable (or who were weak), but in the matter of follow-up narrations (*mutāba'āt*) and witnesses (*shawāhid*), they have been relied upon. Ibn as-Salāh has said, "There have entered through the means of follow-up and witness narrations, the narration of those who are not relied on individually but rather are counted among the weak ones (*ad-du'afā*). In the books of al-Bukhārī and Muslim[3] are a group from the weak ones (*ad-du'afā*) which have been mentioned and relied upon in follow-up and witness narrations."

Ar-Rāzī, and a group from among the people of foundational principles (*ahlul-usūl*), have held that the hadīth can be relied upon when considered in all its paths collectively, despite the paths being individually da'īf, as what is being considered in such reliance is the collective weight (as proof). In the case where some of the paths of the hadīth are sahīh, then it can be relied upon itself, and the da'īf are disregarded as unnecessary to consider (individually), as their use would only be in the context of their collective weight. The muhaddithīn have authenticated many hadīth of this type based upon this principle.

A sample of such hadīth are narrations like the hadīth: طلب العلم فريضة على كل مسلم (Seeking knowledge is obligatory on every Muslim). Also the hadīth: لا ينبغي لقوم فيهم أبو بكر أن يؤمهم غيره (It is not fitting for a people that they take anyone else as an imām and among them is Abū Bakr). Regarding this narration, Ibn al-Jawzī has included it in *al-Mawdū'āt*,[4] while Ibn Kathīr said, "There are witnesses (*shawāhid*) for it which substantiate its authenticity." Likewise the hadīth: أطلبوا الخير عند حسان الوجوه (Seek goodness with the possessor of the handsome face); and: من وسع على عياله يوم عاشوراء وسع الله عليه سائر سنته (Whoever exhibits generosity to his family on the Day of 'Āshūrā', Allāh will show him generosity the rest of the year).[5]

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were right next to the masjid, and they closed up and no longer used, save for the door of the house of Imām 'Alī (ع). This hadīth features the proclamation of the Prophet (ص) on the matter. – Trans.

[1] This sort of narrator is noted below via the comments of adh-Dhahabī on the men employed by al-Bukhārī and Muslim. –Trans.

[2] It should be pointed out that the use of da'īf or weak hadīth in the methodology of the famous of muhaddithīn was *not* problematic or at all uncommon. This usage is well-known and solidly grounded in the practice established by those early muhaddithīn, and continues on up unto the 'ulamā of our present era. However, this conflicts directly with the methodology employed by al-Albānī and those "salafīs" enamored with his teachings, who view da'īf to be akin to mawdū' or fabricated. Among such quarters this notion is widespread, which reflects a serious lack of knowledge of concerning the traditional sciences of hadīth, grading methodology and the employment of hadīth in deriving religious rulings. Ironically, in the introduction to his *Sahīh al-Jāmi' as-Saghīr wa Ziyādatuhu al-Fath al-Kabīr*, al-Albānī cites many of the opinions of those famous 'ulamā, such as Ahmad b. Hanbal, Ibn al-Hammām, Ibn Hajar al-'Asqalānī, as-Sakhāwī, Ibn 'Abdus-Salām, al-'Alā'ī and others, who permitted the usage of da'īf hadīth, while at the same time boldly proclaiming, "What I call the people to is that the weak hadīth is not to be acted upon in any unrestricted fashion, not in virtuous deeds (*al-fadā'il*) nor recommended acts (*al-mustahabāt*), nor in areas other than these!" See: Vol. I, pp.50-55. – Trans.

[3] *As-Sahīhayn*. – Trans.

[4] As the title implies, this collection features those narrations Ibn al-Jawzī considered as mawdū' or fabricated. – Trans.

[5] The *Day of 'Āshūrā'* (the 10th day of Muharram) is famously known as the day when Imām al-Husayn (ع), the dear grandson of the Prophet (ص), was martyred at Karbalā' in 61 (681c.e.).This is a day of sadness and grief among Muslims in general, and especially for the Shī'a of Ahlul-Bayt (ع). There also exist many narrations stating the *Day of 'Āshūrā'* was a special day among the Jews of al-Madīnah, who fasted on that day in commemoration of their deliverance from the bondage of Fir'awn (the Egyptian pharaoh) under the leadership of Nabī Mūsā (ع). In seeing the Jews observe this, per such narrations, the Prophet (ص) stated that his community had more right to the commemoration, and had the Muslims also observe fasting on that day. This was observed until the fasting in Shahr Ramadān was ordered, at which time the fast on 'Āshūrā' was left to the discretion of the Muslims to keep (as a non-obligatory observance). In this regard, it should be pointed out that the Ahlul-Bayt (ع)

b. Shādhān in *Khasā'is 'Alī*. He said: We were told by Abū Bakr Muhammad b. Ibrāhīm b. Fīrūz al-Anmātī, from al-Husayn b. 'Abdullāh at-Tamīmī, from Habīb b. an-Nu'mān, from Ja'far b. Muhammad (al-Bāqir), from his father ('Alī b. al-Husayn), from his grandfather (al-Husayn b. 'Alī b. Abī Tālib), from Jābir b. 'Abdullāh (رض), who said that the Messenger of Allāh (ص) said:

أنا مدينة الحكمة و علي بابها فمن أراد المدينة فليأت بابها

"I am the city of wisdom and 'Alī is its door, thus whoever seeks the city, let him come through its door."

Al-Khatīb featured this in his *Talkhīs al-Mutashābih* from the path of ad-Dārqutnī, who related it via Muhammad b. Ibrāhīm al-Anmātī.[1]

Thus Abū Ja'far as-Sāmirī is free from (the accusation of) having solely related it (from 'Abdur-Razzāq).

Sixth Support: This hadīth has come through three separate paths (with many variations for each). As we have detailed, each of these are sahīh respectively on its own merits. In the methodology of the huffāz, when they find a hadīth of this sort, they raise its rank with certainty to the grade of sahīh. This practice has been established from many of the later ones, such as Ibn Kathīr, al-'Alā'ī, al-'Iraqī, al-Hāfiz (Ibn Hajar) and his student as-Sakhāwī.

Al-Hāfiz as-Suyūtī followed this methodology in relation to the *Hadīth of the Door*, and in *al-Jāmi' al-Kabīr* he said, "I had ruled for some time that this hadīth was hasan, halting before - yet becoming inclined towards - the sahīh authentication of Ibn Jarīr in *Tahdhīb al-Āthār* with the sahīh authentication of the hadīth of Ibn 'Abbās (رض) by al-Hākim. So I did istikhārah[2] to Allāh, the Exalted, and became certain in raising the rank of this hadīth from the grading of hasan to that of sahīh."[3]

Seventh Support: Our seventh support relies on the principle that if a hadīth is graded as hasan, and then for it are presented follow-up narrations (*mutāba'āt*) and narrations that serve as witnesses (*shawāhid*) for its meaning, then that grading is elevated to the status of sahīh.

If we are to limit ourselves in our appraisal of this hadīth, as it has come via 'Alī (ع) and Ibn 'Abbās (رض), to solely what has been said regarding the status of its narrators, such as 'Abdus-Salām b. Sālih (Abūs-Salt) and Muhammad b. 'Umar, like has been done by some of the people of hadīth, then we can find two opinions.

One of them is that it is on the grading of sahīh, which is the view of Ibn Ma'īn, al-Hākim, Ibn Jarīr (at-Tabarī) and as-Samarqandī. In the other view, it is held to the grading of hasan. This is the view of al-Hāfiz Salāhud-Dīn al-'Alā'ī, al-Hāfiz (Ibn Hajar) and his student as-Sakhāwī, who did not raise it to the grading of sahīh.

Al-Hāfiz as-Sakhāwī (in his opinion) made clear that the hadīth via Ibn 'Abbās (رض), by itself, is of the status of hasan. So when that is joined to the hadīth of 'Alī (ع) and Jābir (رض), and considered in light of those narrations that are witnesses (*shawāhid*) to its meaning, then the hadīth must be elevated to the standing of sahīh without dispute or controversy!

This is a matter of established grading methodology such that there is no room for doubt in its application by anyone familiar with the knowledge of the hadīth and the sciences of grading. In fact, so well-known and widely applied is this principle that it does not require extensive proofs or lengthy discourse to substantiate it.

Sufficient are the comments of al-Hāfiz (Ibn Hajar) from *al-Qawl al-Musaddid* relating to his judgment of the hadīth: سدوا كل باب في المسجد إلا باب علي (Close all of the doors [leading] into the masjid save for the door of 'Alī).[4] He said, "As for this hadīth, there are numerous paths for it, and each of them, when considered individually, are respectively on the grading of hasan, yet when these are considered collectively, the hadīth is decisively elevated to the rank of sahīh, and this is the way (of ruling) of many of the people of hadīth."

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[1] This hadīth has also been related by Mawlānā Sayyid al-Jalālī in his *al-Iktifā' Bimā Ruwiyā fī Ashābil-Kisā'* with similar wording, from Ibn 'Asākir via Abū Ghālib b. al-Binā, from Abū Muhammad al-Jawharī, from ad-Dārqutnī. Ref.: p.268, Ch.3, hadīth #231. – Trans.

[2] *Istikhārah* is to seek the guidance of Allāh in an uncertain matter through particular prayers taught by the Prophet (ص) for this purpose. In this regard, it is reported from the great muhaddith al-Bukhārī himself, that after grading a hadīth via his criteria, he would likewise make such istikhārah before entering the hadīth into his *Sahīh*. – Trans.

[3] While the Sayyid attributes this quote to as-Suyūtī (d.911/1505), both here and later in the text, Shaykh 'Abdullāh Dashtī, in his *an-Nafīs fī Bayān Razīyatul-Khamīs* (p.353) attributes a quote, with almost identical wording, to a muhaddith of high standing and renown from roughly the same period, al-Muttaqī al-Hindī (d.975/1567), taken from his collection *Kanz al-'Umāl*, Vol.13, p.149. Allāh knows best. – Trans.

[4] In the time of the Prophet (ص), Masjid an-Nabī, or *the Masjid of the Prophet* in al-Madīnah, looked much different than it does in our time today. At that time, the homes of many of the Sahāba (رض) were right next to the masjid, and they all had doors leading into the masjid by which they could enter directly into it for salāt. The Prophet (ص) then received divine instruction to order all of the doors of such houses to be

the text of his book - where he said that he was told the *Hadīth of the Door* by Ahmad b. Yazīd al-Harrānī (via the chain from him to Jābir). This was related in the shortened form without the first comment (as follows – Trans.):

أنا مدينة العلم و علي بابها فمن أراد العلم فليأت الباب

"I am the city of knowledge and 'Alī is its door, thus whoever seeks the knowledge, let him come through the door."[1]

This narration was also featured by al-Khatīb in his biography of Muhammad b. 'Abdus-Samad Abīt-Tayyib ad-Daqqāq in *at-Tārīkh*. He said: We were informed by Yahyā b. 'Alī as-Sukkarī (bi-Hulwānī), from Abū Bakr Muhammad b. al-Maqqarī (bi-Asabahān), from Abūt-Tayyib Muhammad b. 'Abdus-Samad al-Baghdādī, from Ahmad b. 'Abdullāh (mentioned above). He said: We were informed by Abūt-Tāhir 'Abdul-Ghaffār b. Muhammad b. Ja'far al-Mu'addib, from Abūl-Fath Muhammad b. al-Husayn b. Ahmad al-Azdī al-Hāfiz, from Muhammad b. 'Abdullāh as-Sayfarī *and* 'Alī b. Ibrāhīm al-Baladī, from a group (of narrators), who said that they were told it (the *Hadīth of the Door*) by Ahmad b. 'Abdullāh b. Yazīd al-Mu'addib Abū Ja'far as-Sāmirī (from 'Abdur-Razzāq, with the chain from him back to Jābir). Abūl-Fath said: 'Abdur-Razzāq was alone in narrating it and was its only path.

Al-Khatīb said: It was not related from 'Abdur-Razzāq except through Ahmad b. 'Abdullāh,[2] and he was censured in his preservation of it.

I say: The matter is not at all how al-Khatīb has claimed it to be! To the contrary, this hadīth was related from 'Abdur-Razzāq by Ahmad b. Tāhir b. Hurmalah b. Yahyā, as has been noted by Ibn 'Adī and Ibn al-Jawzī. Thus with this follow-up narration, there can be no censure upon Abū Ja'far as-Sāmirī[3] for being supposedly singular in relating this hadīth from 'Abdur-Razzāq.

As for 'Abdur-Razzāq, if he was known to relate something of the virtues of 'Alī b. Abī Tālib (ع), he would be disparaged and accused of innovation – along with other (false) insinuations even unto lying?! Because of this injustice and unfair treatment, often one might only narrate such hadīth to its people.[4] Adh-Dhahabī said about him, "He was aware of the affairs (being what they were), and should not have shown such audacity in narrating those things!" May Allāh have mercy on adh-Dhahabī for calling it *audaciousness* to relate the virtues of 'Alī (ع)!

An example of this tendency (of unjust disparagement) can be noted in the case of al-Hāfiz Abūl-Azhar an-Nīsābūrī, who related a hadīth from 'Abdur-Razzāq concerning a virtue of 'Alī (ع).[5] He happened to be among a gathering of scholars of hadīth, and the particular hadīth was mentioned before Yahyā b. Ma'īn, who exclaimed, "Who is this lying Nīsābūrī who has related this hadīth from 'Abdur-Razzāq?!" At that point, Abūl-Azhar stood up and said, "It is I!" So Yahyā b Ma'īn smiled and said, "You are not a lair,[6] but the sin of this hadīth is other than yours." Then Yahyā b. Ma'īn asked him, "How have you alone heard this hadīth from 'Abdur-Razzāq?" He replied, "I once encountered 'Abdur-Razzāq while on a journey. He was heading to his city, so I joined him traveling on the highway. He said to me, ' O' Abūl-Azhar, should I acquaint you with a hadīth that will not have been related save to you?' So he related to me this hadīth." However, it should be pointed out that there has been found a follow-up narration confirming this particular hadīth from Abūl-Azhar; and al-Khatīb mentioned that Ahmad b. Hamdūn an-Nīsābūrī narrated it from Muhammad b. 'Alī b. Sufyān an-Najjār from 'Abdur-Razzāq. Al-Khatīb then said, "Abūl-Azhar was free from the responsibility (of having brought this hadīth) when the follow-up for it was established."
I say: Like this has also occurred with the *Hadīth of the Door*. 'Abdur-Razzāq has singled out Abū Ja'far as-Sāmirī with it, just as he did in the case of Abūl-Azhar mentioned above, and as there was found a follow-up for Abūl-Azhar, there is likewise the same for Abū Ja'far as-Sāmirī! This follow-up was featured by al-Hāfiz Abūl-Hasan

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[1] *Mustadrak*, Vol. 3, p.138, hadīth #4639. – Trans.

[2] To avoid confusion, for those not familiar with the Arabic name schemes, Ahmad b. 'Abdullāh b. Yazīd al-Harrānī, Ahmad b. 'Abdullāh Abū Ja'far al-Mukattib and Ahmad b. 'Abdullāh b. Yazīd al-Mu'addib Abū Ja'far as-Sāmirī are all the same person. Ahmad was his name, he was the son of 'Abdullāh, grandson of Yazīd. Al-Harrānī is the place he lived in or was known to be from; al-Mu'addib, al-Mukattib and as-Sāmirī signify that he was a teacher and/or a cultured man of letters and discourse; and Abū Ja'far was his *kunyah* (nickname based on the name of his eldest son – 'Father of Ja'far'). The Arabic name scheme generally serves to give the name, occupation, parentage and place of residence of the individual, and books of biography convey such information in more detail. – Trans.

[3] Ahmad b. 'Abdullāh b. Yazīd. – Trans.

[4] This does not mean that the hadīth were incorrect in any way, only that to avoid being unjustly slandered, those narrating them would not share them save with those close to them in outlook and belief about Ahlul-Bayt (ع). This trend can actually be noted as far back as the time of the Sahāba (رض), when there would be reports of certain Sahāba (رض) only narrating about Ghadīr Khumm once they were very old or on their deathbeds; and this is well-known by those who study such matters. This ugly oppression has been noted above in our introduction. – Trans.

[5] The Sayyid does not relate the specific hadīth. – Trans.

[6] Yahyā b. Ma'īn did not realize that Abūl-Azhar was the same *an-Nīsābūrī* (anyone from Nīsābūrī would be called by this name), who was there in his company and obviously known to him as a truthful narrator. – Trans.

Regarding Muhammad b. 'Umar ar-Rūmī:

Al-Bukhārī narrated from him and relied on him in his *Sahīh*.

Abū Hātim said of him: Trustworthy (*sadūq*).

Ibn Hibbān mentioned him in *ath-Thiqāt*.

Abū Zura'ah said: A shaykh possessing gentleness (nobility). He narrated a detestable (*munkar*) hadīth from Sharīk (i.e., the narration of the *Hadīth of the Door*).

This is the only disparagement said about him, and from what is known of his status, this cannot diminish his rank of sahīh, especially when he is not alone in narrating this hadīth. To the contrary, 'Abdul-Hamīd b. Bahr has conveyed it, which was been featured by Abū Na'īm in *al-Hilyah*. Therein he said: Abū Ahmad Muhammad b. Ahmad al-Jurjānī told us, from al-Hasan b. Sufyān, from 'Abdul-Hamīd b. Bahr, from Sharīk, from Salamah b. Kuhayl, who related the hadīth, except (directly) from as-Sahābihī, and he did not mention Suwayd b. Ghaflah.

As for Ismā'īl b. Mūsā al-Farāzī:

Abū Hātim said: Trustworthy (*sadūq*).

Mutīn said the same.

An-Nisā'ī said: There is no problem with him.

Ibn Hibbān included him in *ath-Thiqāt*.

Abū Dāwūd said: Trustworthy (*sadūq*) in hadīth, excepting that he was Shī'a.

Ibn 'Adī said: They (some of the muhaddithīn) were disavowing him due to his Shī'ism.

I say: In addition to these validating comments, it should be also noted that he was not alone in relating this narration! Al-Hasan b. Sufyān and Ibrāhīm b. 'Abdullāh al-Basrī both related it as well. The narration of al-Hasan b. Sufyān was featured by Abū Na'īm in *al-Hilyah*, as noted above. The narration of Ibrāhīm was featured by Ibn Battah, who said: We were told by Abū Muhammad b. Ahmad as-Sawwāf, from Abū Muslim Ibrāhīm b. 'Abdullāh al-Basrī, from Muhammad b. 'Umar ar-Rūmī, from Sharīk, relating the hadīth.

Thus when one considers these additional paths, namely those of ash-Sha'bī, al-Hasan, al-Asbagh and al-Hārith, they remove any doubt as to the authenticity of the narration of 'Alī (ع). So in combination with the narration of Ibn 'Abbās (رض), this hadīth (of the Door) is even more firmly established in its grading as sahīh!

Second Path – the Narration of Jābir b. 'Abdullāh al-Ansārī (رض): We were informed by Sa'īd b. Ahmad al-Farrā' ad-Dimashqī, who said that they were informed by 'Alā'ud-Dīn Muhammad b. 'Umar al-Husaynī, from his father, from Muhammad b. 'Abdur-Rahmān al-Kuzbarī, from his father, from Abūl-Muwwāhib al-Hanbalī, from his father, from Shams Muhammad b. 'Abdullāh al-Ansārī, from Muhammad b. Khalīl al-Yashbakī, Abūl-Fadl al-Hāfiz, from Abū Ishāq at-Tanūkī (orally), from Yahyā b. Muhammad b. Sa'd (written), from Abū Ja'far Ahmad b. 'Alī b. Hakam, from 'Iyād b. Mūsā, from Abūl-Asbagh 'Īsā b. Muhammad az-Zuhrī, from Sulaymān b. Khalaf, from Abū 'Abdullāh Muhammad b. 'Alī b. Mahmūd, from Abūl-'Abbās ar-Rāzī, from Abū Ahmad b. 'Adī, from an-Nu'mān b. Hārūn al-Baladī *and* Muhammad b. Ahmad b. al-Mu'ammal *and* 'Abdul-Mālik, who (all three) said that they were told by Ahmad b. 'Abdullāh Abū Ja'far al-Mukattib, from 'Abdur-Razzāq, from Sufyān, from 'Abdullāh b. 'Uthmān b. Khuthyam, from 'Abdur-Rahmān b. Bahmān at-Tamīmī, who said that he heard Jābir b. 'Abdullāh al-Ansārī (رض) say: On the Day of Hudaybīyah[1] I heard the Messenger of Allāh (ص), upon having taken 'Alī by the hand, say:

هذا أمير البررة و قاتل الفجرة منصور من نصره و مخذول من خذله

"This is the leader of the righteous (*Amīr al-Birarah*) and the slayer of the wicked – whoever assists him is helped (by Allāh), and whoever (would) forsake him is forsaken!"

Then he (ص) raised his voice and said:

أنا مدينة العلم و علي بابها فمن أراد العلم فليأت الباب

"I am the city of knowledge and 'Alī is its door, thus whoever seeks the knowledge, let him come through the door."

Al-Hākim featured this narration in *al-Mustadrak*. He said: It was told to me by Abū Bakr Muhammad b. 'Alī al-Faqīh ash-Shamsī al-Qaffāl al-Bukhārī (and I had asked him on this), from an-Nu'mān b. Hārūn al-Baladī - from

[1] This refers to when the Treaty of Hudaybīyah was made between the Prophet (ص) and the mushrikīn (idolaters) of the Quraysh in the 6th year after Hijrah (628 c.e.). – Trans.

I say: Ibn Jarīr, may Allāh's mercy be upon him, was correct in his authentication of this hadīth, but he missed the mark in what he has mentioned as to the supposed defects found in it by those other than himself.

The first alleged defect is that there are no other paths from 'Alī (ع) for this hadīth save the single path related above. To the contrary, this hadīth has reached us from 'Alī (ع) through four other paths We relate them accordingly:

First: The path of al-Hārith and 'Āsim b. Damrah (respectively). This narration was featured by al-Khatīb in *Talkhīs al-Mutashābih*. He said: We were informed by 'Alī b. 'Alī, from Muhammad b. al-Muzaffar al-Hāfiz, from Muhammad al-Husayn al-Khuth'amī, from 'Ubbād b. Ya'qūb, from Yahyā b. Bishār, from Ismā'īl b. Ibrāhīm al-Hamdānī, from Abū Ishāq, from al-Hārith - and also from 'Āsim b. Damrah - from 'Alī (ع), who said the Messenger of Allāh (ص) said:

أنا مدينة العلم و علي بابها فمن أراد العلم فليأت الباب

"I am the city of knowledge and 'Alī is its door, thus whoever seeks the knowledge, let him come through the door."

Al-Khatīb said: Yahyā b. Bishār and his shaykh Ismā'īl were both unknown (*majhūl*).

I say: The one who is unknown (*majhūl*), when he narrates from someone reliable (*thiqah*) and has not come with something detestable (*munkar*), his hadīth is sahīh and acceptable in the view of a group of the huffāz (as noted above).

Second: The Path of al-Husayn (ع), and son of 'Alī (ع). This narration was featured by Ibn an-Najjār in his *Tārīkh*. He said: We were told by Ruqayah bint Ma'mur b. 'Abdul-Wāhid, from Fātimah bint Muhammad b. Abī Sa'd al-Baghdādī, from Sa'īd b. Ahmad an-Nīsābūrī, from 'Alī b. al-Husayn b. Bindār b. al-Mathannā, from 'Alī b. Muhammad b. Mahruwayh, from Dāwūd b. Sulaymān al-Ghāzī, from 'Alī b. Mūsā ar-Ridā, from 'Abāyah, from al-Husayn b. 'Alī (ع) – relating the hadīth.

Third: The Path of al-Asbagh b. Nabātah. This narration was featured by Abū Na'īm in *al-Hilyah*. It was also featured by Abūl-Hasan 'Alī b. 'Umar al-Harbī in his *Amālī*. He said: We were told by Ishāq b. Marwān, from his father, from 'Āmir b. Kathīr as-Sirāj, from Abū Khālid, from Sa'd b. Tarīf, from al-Asbagh b. Nabātah, from Abī b. Abī Tālib (ع), who said the Messenger of Allāh (ص) said:

أنا مدينة العلم و أنت بابها يا علي كذب من زعم أنه يدخلها من غير بابها

"I am the city of knowledge and you are its door. O' 'Alī, whosoever argues that he can enter it from other then its door has lied!

Fourth: The Path of ash-Sha'bī. This narration was featured by Ibn Mardawayh in *al-Manāqib*. He relates it via the path of al-Hasan b. Muhammad, from Jarīr, from 'Alī (ع), who said the Messenger of Allāh (ص) said:

أنا دار الحكمة و علي بابها

"I am the abode (or house) of wisdom and 'Alī is its door."

As for the second alleged defect, this being that Salamah b. Kuhayl was not established with "others" as a proof – this is also refuted!

With regards to Salamah b. Kuhayl supposedly not being established with "others," we can note that just the opposite is the case. He was relied upon by al-Bukhārī and Muslim, and the other four (compilers of *as-Sihāh as-Sittah*), as well as with others than them. Ibn Ma'īn declared him reliable (*thiqah*), as did al-'Ajlī, Ibn Sa'd, Abū Zura'ah, Abū Hātim, Ya'qūb b. Shaybah, Ahmad (b. Hanbal), Sufyān (ath-Thawrī), an-Nisā'ī and others.Ibn Jarīr's insinuation negating the fact of Salamah b. Kuhayl being relied upon by these "others" was based on the fasle (*bātil*) principle of rejecting the hadīth of a Shī'a, especially when it conveyed merits and virtues of 'Alī (ع). This was the case with Salamah b. Kuhayl, and the rejection of this false principle is by consensus (*ijmā'*), as will soon be covered.

So, with regard to this hadīth from 'Alī (ع), it is by itself on the rank of sahīh, as Ibn Jarīr himself mentions. All of the narrators for it are reliable (*mawthuqūn*).

As for Sharīk, along with all those above him, they are men ranked as reliable (*thiqāt*) and of sahīh hadīth.

way of Allāh and His Messenger) unto death! By Allāh, I am his brother, his supporting helper (*walī*), the son of his uncle and the inheritor of his knowledge; and who is more deserving of it than I?!"

The Narration of 'Alī (ع): This narration was featured by al-Khatīb in his biography of al-Qāsim b. Ja'far al-Hijāzī in *at-Tārīkh*. He said (it was related) that 'Alī (ع) said: "When the Messenger off Allāh (ص) called upon me to go to oversee Yemen (as his governor), I said, ' O' Messenger of Allāh, I am but a young man of limited experience and I have no knowledge in making judgments.' At that point he struck my chest two or three times and said:

اللهم اهد قلبه و ثبت لسانه

" O' Allāh, guide his heart and establish (and make firm) his tongue!"

Thus my heart was filled with knowledge (*'ilm*) and understanding (*fiqh*), and (by it) I have come unto every knowledge, and I have never since doubted in making a decision between any two (litigants)."

With regards to this hadīth, it is well known and foundated (via other paths of conveyance).[1]

What is established through the above narrations, beyond their literal wordings, is that the Prophet (ص) educated 'Alī (ع) and devoted special attention to that education, and that he singled 'Alī (ع) out from all others in some of the things he taught and entrusted to him. In addition to this, the Prophet (ص) made supplication (*du'ā*) for 'Alī (ع) to be able to retain and make the best use of all that he was taught.

Thus from what has been related, 'Alī (ع) inherited the knowledge of the Prophet (ص) and unique distinctions along with that, and this serves to establish that he is the gateway to the knowledge of the Prophet (ص), proves the authenticity of the meaning of the *Hadīth of the Door*.

Fifth Support: In addition to the path for the *Hadīth of the Door* from Ibn 'Abbās (رض), there are two other altogether different paths by which this hadīth has reached us. Each of these other two paths are graded as sahīh on their own merits respectively, and in completing the authentication of the hadīth, we present the various versions that have come through these two paths along with appropriate discourse concerning them.

First Path – the Narration of 'Alī (ع): At-Tayyib b. Muhammad wrote to me and (therein) said that he was informed by Muhammad b. 'Alī ash-Shalghī, from Muhammad Sālim al-Fashanī, from Ahmad b. 'Abdul-Karīm al-Khālidī, from Muhammad b. 'Abdul-Bāqī az-Zarqānī, from Muhammad b. al-'Alā', from Hijāzī al-Wā'iz, from 'Abdul-Wahhāb ash-Sha'rānī, from Zakariyā, from Ahmad b. 'Alī al-Hāfiz, from Abū 'Alī al-Fādilī (through oral permission), from Ahmad b. Abī Tālib, from Ja'far b. 'Alī, from Muhammad b. 'Abdur-Rahmān al-Hadramī, from 'Abdur-Rahmān b. Muhammad b. 'Itāb, from his father, from Abūl-Mutraf 'Abdur-Rahmān b. Marwān al-Qanāza'ī, from Ahmad b. 'Amr al-Jarīrī, from Muhammad b. Jarīr, from Ismā'īl b. Mūsā, from Muhammad b. 'Umar ar-Rūmī, from Sharīk, from Salamah b. Kuhayl, from Suwayd b. Ghaflah, from as-Sanābihī, from 'Alī b. Abī Tālib (ع), who said the Messenger of Allāh (ص) said:

أنا دار الحكمة و علي بابها

"I am the abode (or house) of wisdom and 'Alī is its door."

At-Tirmidhī has also related this in his *Sunan* via Mūsā b. Ismā'īl.

Ibn Jarīr (at-Tabarī) said, "This narration with us is sahīh in its chain. However, it is viewed via the methodology (*madhhab*) of "others" [2] as defective (*saqīm*), and it is considered (by them) to be other than sahīh for two reasons. One is that there is not known for it any path of conveyance other than this (single) path from 'Alī (ع) from the Prophet (ص). The other reason is that Salamah b. Kuhayl is not viewed by them as someone whose narration is established and relied on as a proof (*hujjah*). Nevertheless, other than this narration, there is another narration from the Prophet (ص) that agrees with what has been conveyed in it." He then follows these comments by relating the version of Ibn 'Abbās (رض) with his chain for it.

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[1] Mawlānā Sayyid al-Jalālī relates six different versions of this hadīth with their chains in his *al-Iktifā' Bimā Ruwiyā fī Ashābil-Kisā'*, pp. 270-271, which is an extraction from *Tārīkh Madīnah Dimashq* (*the History of Damascus*) of al-Hāfiz Ibn 'Asākir (d. 571/1175) that features all of the hadīth found therein about Ahlul-Bayt (ع). – Trans.

[2] There is no specific indication as to who these "others" are that he is referring to. – Trans.

included him in his *ath-Thiqāt*, and Abūl-Walīd at-Tayālisī said, "I have never seen anyone in Rayy[1] more knowledgeable in hadīth than him." Such descriptions and validations are sufficient to know that he was reliable in their view.

However, and it must be said in all honesty, that it was a characteristic of adh-Dhahabī that whenever he saw a hadīth that conveyed some merits or virtue of 'Alī (ع), he would rush to disparage it, whether rightly or not, until he would be unaware of what was actually coming forth from his head![2] May Allah pardon this of him!

The Narration of 'Alī (ع): This narration was featured by Ibn Abī Shaybah, at-Tirmidhī and al-Hākim. It was also related by Abū Na'īm in *al-Hilyah* and ad-Diyā' in *al-Mukhtār*. In this narration 'Alī (ع) was asked about himself, and he said:

إني كنت إذا سألت رسول الله صلى الله عليه و آله و سلم أنبأني و إذا سكت إبتدأني

"Whenever I was asking the Messenger of Allāh (ص), he was informing me, and whenever I was silent, he would initiate (with the educational discourse)."

At-Tirmidhī declared it hasan.[3]

Al-Hākim and ad-Diyā' declared it as sahīh.

Ibn Sa'd featured this narration via Muhammad b. 'Umar b. 'Alī b. Abī Tālib,[4] who said that it was asked of 'Alī (ع): "How is it that for you are hadīth more so than with the majority of other Sahāba of the Messenger of Allāh (ص)?" and he replied per the above.

The Narration of Abū Ishāq: This narration was featured by al-Hākim, who declared it sahīh. He said (it was related) that Abū Ishāq said: I asked Qutham b. al-'Abbās (رض), "How is it that 'Alī has inherited from the Messenger of Allāh (ص) to the exclusion of you?"[5] He replied, "Because he was the first of us with him (ص), in belief (entering Islām), and the most diligent of us with him (ص) in sticking by his side (through all tests and trials)."

Upon declaring this narration as sahīh, al-Hākim said: I heard the Supreme Qādī[6] Abūl-Hasan Muhammad b. Sālih al-Hāshimī say that he heard Ibn Ishāq al-Qādī saying when the words of Qutham were related to him, "Verily, the (material) inheritance goes to the one inheriting by virtue of lineage or friendship, and there is no disagreement among the people of knowledge that the son of the uncle does not inherit (materially) from his father's brother. Thus it is clear by virtue of unanimity (*ijmā'*) on this principle of the law of inheritance (vis-à-vis 'Alī inheriting from the Prophet), that 'Alī (ع) inherited the knowledge of the Prophet (ص) to the exclusion of them."

Following his relation of the above, al-Hākim then presents a supporting narration from Ibn 'Abbās (رض), who relates that 'Alī (ع) said:

في حياة رسول الله صلى الله عليه و آله و سلم أن الله يقول (أفإن مات أو قتل انقلبتم على أعقابكم) و الله لا ننقلب على أعقابنا بعد إذ هدانا الله و لئن مات أو قتل لأقاتل عليه حتى أموت و الله إني لأخوه و وليه و إبن عمه و وارث علمه فمن أحق به مني

"During the life of the Messenger of Allāh (ص), Allāh revealed: 'If he died or was killed, will you turn back on your heels?'[7] By Allāh, we did not turn back on our heels after having been guided by Allāh, and if he (the Prophet), would have died or been killed, I would have continued to fight upon it (the

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[1] An ancient city near modern Tehrān that was once a seat of Islāmic learning and scholarship. – Trans.

[2] This is the Sayyid's explanation of why adh-Dhahabī would make such a mistake in his works. The Sayyid deals with the tendency towards such unjust and sectarian disparagements in more detail later in the text. – Trans.

[3] With slightly different wording: إني كنت إذا سألت رسول الله صلى الله عليه و آله و سلم اعطالي و إذا سكت إبتد إلي. – Trans.

[4] 'Umar b. 'Alī b. Abī Tālib was one of the sons of Imām 'Alī (ع) from a different wife than Fāimah az-Zahrā' (ع). – Trans.

[4] Qutham, the son of al-'Abbās (رض), the uncle of the Prophet (ص), and a member of the tribe of Banū Hāshim. – Trans.

[6] *Qādī al-Qudāt* (lit., *the Judge of the Judges*) would be the judge that appeals from other judges' decisions could be presented before. – Trans.

[7] Qur'ān, 3:144.

The Prophet (ص) then continued addressing 'Alī (ع):

فأنت أذن واعية لعلمي

"So you are the attentive ear for (retaining) my knowledge."

Ibn Abī Hātim also featured it in *at-Tafsīr* via a different path from Abū Murrah al-Aslamī, who said that the Prophet (ص) said:

إني أمرت أن أدنيك و لا أقصيك و أن أعلمك و أن تعي وحق لك أن تعي

"I have been ordered that I keep you close and not distant, that I educate you and that you retain (it), and it is a duty for you that you retain (what you have been taught)."

Then, he said, the āyah (69:12) came down.

Ibn Jarīr (at-Tabarī) has featured the above from the same path, and likewise from another path via Buraydah.[1]

He also related something similar to it through a mursal[2] chain via Makhūl, who said that when this āyah (69:12) was revealed, the Prophet (ص) said:

سألت الله أن يجعلها أذنك يا علي

"I have asked Allāh that He make it your ear, O 'Alī."

Ibn Abī Hātim and Ibn Mardawayh have also featured this particular version.

Ath-Tha'labī has also featured it through a different path via 'Abdullāh b. Hasan.

The Narration of Ibn 'Abbās (رض): This narration was featured by at-Tabarānī in *al-Mu'jam as-Saghīr*. He said: Muhammad b. Sahl b. as-Sabbāh related to us, from Ahmad b. al-Furāt ar-Rāzī, from Sahl b. 'Abaduwayh, from 'Amr b. Abī Qays, from Mutraf b. Tarīf, from al-Manahāl b. 'Amr, from at-Tamīmī, who said Ibn 'Abbās (رض) said:

كنا نتحدث أن رسول الله صلى الله عليه و آله و سلم عهد إلى علي سبعين عهدا لم يعهدها إلى غيره

"We (the Sahāba) used to discuss (and mention among ourselves) that the Prophet (ص) commissioned 'Alī with seventy covenants, none of which he delegated to other than him."

Abū Na'īm has featured it in *al-Hilyah*. He said: At-Tabarānī has narrated it to us. In this regard (I, Abū Na'īm, say), at-Tamīmī was the mufassir,[3] and his name was Arbadah. Adh-Dhahabī has noted it in *al-Mīzān*, and he has not mentioned a disparagement therein the likes of his disparagement for this hadīth. With that he has made some (erroneous) insinuations. He said, "Ahmad b, al-Furāt was alone in relating this from as-Sindī, and he was detestable (*munkar*) in hadīth." This is false (*bātil*), and it is rejected even in adh-Dhahabī's own comments elsewhere! As for Arbadah, he said: "Al-'Ajlī said: a tābi'ī[4] of Kūfa, reliable (*thiqah*)." He goes on to mention that Ibn Hibbān included him in *ath-Thiqāt*. Concerning Ahmad b. al-Furāt, adh-Dhahabī himself said of him, "He is reliable (*thiqah*) and a memorizer (*hāfiz*)." He also goes on to say, "Verily, Ibn 'Adī has mentioned him in *al-Kāmil* and he was not fairily treated. He did not express anything (actual) about him other than what was related by Ibn 'Uqdah from Ibn Kharrāsh – and in both of these was *rafd* and *bid'ah* – where he (Ibn Kharrāsh) said, 'Ibn al-Furāt was lying intentionally.' Ibn 'Adī (in this regard) said, 'I do not know for him any detestable narration'." "So," adh-Dhahabī concludes, "the comment of Ibn Kharrāsh is invalidated."

I say: When invalidating the comments of Ibn Kharrāsh, and commenting that Ibn al-Furāt was reliable (*thiqah*) himself and a memorizer (*hāfiz*), how then does adh-Dhahabī state - after only a few pages – that he is of detestable (*munkar*) hadīth?! To imply that his comment was actually directed at as-Sindī is not tenable, as he did not make such a mention of him prior to that nor did he include him among those who were weak (*ad-du'afā'*). To the contrary, Abū 'Awwānah rated him (as-Sindī) as reliable (*thiqah*) and relied upon him in his *Sahīh*. Ibn Hibbān

[1] This was also featured by Abūl-Hasan b. al-Wāhidī an-Nīsābūrī (d.468/1076), from Buraydah, in his *Asbāb an-Nuzūl*. –Trans.

[2] See p.16, fn.1 for an explanation of the term *mursal*. – Trans.

[3] A *mufassir* is one who does tafsīr, or commentary, on the Qur'ān. – Trans.

[4] A *tābi'ī* (lit., *a follower*) is someone of the generation immediately after the Prophet (ص) who met the Sahāba. –Trans.

The Narration of Zayd b. Abī Awfā (رض): This narration has been featured by Ahmad b. Hanbal in *Kitāb al-Manāqib*. It was also featured by al-Baghawī in his collection *al-Mu'jam*. He said: It was told to us by 'Alī b. Muhammad al-Jūjānī, from Nasr b. 'Alī al-Jahdamī, from 'Abdul-Mu'min b. 'Ubbād al-'Abdī, from Yazīd b. Ma'n, from 'Ubaydullāh b. Sharāhīl, from a man of the Quraysh, from Zayd b. Abī Awfā, who said: When the Prophet (ص) made the *'Pact of Brotherhood'* [1] among the Sahāba, 'Alī (ع) said to the Prophet (ص): "Verily, it as though my soul has left and my back has been broken when I have seen that you have done something among your companions and have excluded me!"[2] The Prophet (ص) then said:

والذي بعثني بالحق ما أخرتك إلا لنفسي وأنت مني بمنزلة هارون من موسى غير أنه لا نبي بعدي و أنت أخي و وارثي

"By the one who has sent me with the truth, I have not made you last except that I was saving you for myself! You are to me on the standing of Hārūn to Mūsā, except that there is no prophet after me, and you are my brother and my inheritor."

In hearing this, 'Alī (ع) asked, "What shall I inherit from you, O Messenger of Allāh?" To which the Prophet (ص) replied:

ما ورث الأنبياء من قبلي

"What was inherited from the prophets before me."

'Alī (ع) then asked, "What was inherited from the prophets before you?" The Prophet (ص) replied:

كتاب ربهم سنة نبيهم

"The Book of their Lord and the Sunnah of their prophet."

The Narration of 'Alī (ع): This was featured by Abū Na'īm (in *al-Hilyah*). It was also related by Ismā'īlī in his collection *al-Mu'jam*. In this narration it is reported that 'Alī (ع) said:

علمني رسول الله صلى الله عليه و آله وسلم ألف باب كل باب يفتح ألف باب

"The Prophet (ص) taught me one thousand doors of knowledge, and each door opens upon another thousand doors."

The version of Ismā'īlī, who narrates it from Ibn 'Abbās (رض), meets the criteria of hasan, excepting that there is some disorganization in his chain for it.

The Narration of 'Alī (ع): This narration has been featured by Abū Na'īm in *al-Hilyah*. Therein he relates from Imām 'Alī (ع) that the Prophet (ص) said:

يا علي إن الله أمرني أن أعلمك وأدنيك لتعي

"O 'Alī, Verily Allāh has ordered me that I educate you and bring you close so that you retain (it)."

Then the following āyah (69:12) was revealed:

(وتعيها أذن واعية)

"... (so as) to retain it, an attentive ear."

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[1] This event, known as *al-Mu'ākhāh*, or the *'Pact of Brotherhood,'* occurred in the period immediately after the *Hijrah*, or the migration of the Prophet (ص) from Makkah to al-Madīnah. To alleviate the difficulties of the *Muhājirīn*, or *Migrants* from Makkah, who had often abandoned all they had when they left for al-Madīnah, he paired each in a pact of brotherhood with a person from among the *Ansār*, or *Helpers*, from al-Madīnah. This way the Ansār might share their wealth with and provide other brotherly assistance to those Muhājirīn with whom they were paired. – Trans.

[2] The Prophet (ص) did not pair up Imām 'Alī (ع) with anyone, and here he is feeling bereaved at having been left out and being without a 'brother' to be paired with. – Trans.

Al-Hāfiz (Ibn Hajar) said *at-Talkhīs* regarding the hadīth: من احتكر طعاما أربعين ليلة فقد برىء من الله (Whoever hordes up foodstuff for forty nights has disassociated himself from Allāh), in refuting Ibn al-Jawzī and his placing of this same hadīth in *al-Mawdū'āt*,[1] and after dealing with the reasoning and proofs employed therein, "Thus if there are witnesses (*shawāhid*) for it (in meaning), then that would be proof of its authenticity."

An-Nawawī said in his commenting on the hadīth: لا يحل لأحد أن يجنب في هذا المسجد غيري و غيرك (It is not permissible for anyone to be in this masjid[2] in a state of janābah[3] expect for myself and you), "He (ص) said it regarding 'Alī, and it was featured by at-Tirmidhī who graded it as hasan, and this hasan grading of at-Tirmidhī is with its witnesses (*shawāhid*)."

I say: At-Tirmidhī has relied upon the support of witness-traditions in the majority of the hadīth authenticated and graded as sahīh or hasan in his *Sunan*. Therein he will present a hadīth with his accompanying comments (i.e., in support of the chain or chains) for it, then state whether thereupon he is grading it as sahīh or hasan. Thereafter he will direct one to a hadīth in this or that chapter (as supporting evidence) along with the statement, "It is authenticated with its witnesses (*shawāhid*) that have been related from the Sahāba." Most often he gives the name of who has related (something) with the (similar) meaning as the particular meaning of the hadīth in the chapter without relating what was actually said by such person. This is sufficient as evidence with the huffāz, and is known as a recognized method of independent deduction.

Adh-Dhahabī comments in his biography of Hirām b.Hakīm, in *al-Mīzān*, that Ibn Hazm has weakened him, then he relates a hadīth of his conveyed by 'Abdul-Haqq and says, "This is not sahīh" and follows that by saying, "there is censure of him ('Abdul-Haqq) in (narrating) this, as he was accepting the narration of al-Mastūr and Hirām, but nevertheless he and his hadīth are considered reliable, as Zayd b. Wāqid and 'Abdullāh b. al-'Alā' also narrated it from Abū Hurayrah, so his hadīth, despite its strangeness is graded as hasan."

He said in his biography of Aflah b. Sa'īd, relating a hadīth of his along with the comment of Ibn Hibbān that it was false (*bātil*), "To the contrary, the hadīth of Aflah is sahīh gharīb,[4] and the hadīth of Abū Hurayrah is a witness to its meaning."

The number of hadīth which are authenticated via this method are very numerous, to the extent that going into them all (merely to prove the method is valid and accepted) is unnecessary beyond the above.

With regards to the *Hadīth of the Door*, there are numerous witnesses (*shawāhid*) verifying its meaning so as to authenticate it via this method. In this regard, we would present the following:

The Narration of Ibn 'Abbās (رض): This narration was featured by Ibn 'Adī (with his chain), who said Ibn 'Abbās (رض) said the Prophet (ص) said:

علي عتبة علمي

"'Alī is the threshold (or doorstep) of my knowledge."

The Narration of Abū Dharr (رض): This narration was featured by ad-Dulaymī in *Musnad al-Firdaws*. He said: My father informed me, from al-Maydānī, from Abū Muhammad al-Hallāj, from Abūl-Fadl Muhammad b. 'Abdullāh, from Ahmad b. 'Ubayd ath-Thaqafī, from Muhammad b. 'Alī b. Khalaf al-'Attār, from Mūsā b. Ja'far b. Ibrāhīm b. Muhammad, from 'Abdul-Muhaymin b. al-'Abbās, from his father, from his grandfather, Sahl b. Sa'd, from Abū Dharr (رض), who said the Prophet (ص) said:

علي باب علمي و مبين لأمتي ما أرسلت به من بعدي

"'Alī is the door of my knowledge, and the one who will clarify for my Ummah after me regarding what I have been sent with."

Al-Hākim has also featured this hadīth in *al-Mustadrak* from Anas b. Mālik (رض), excepting that only the second portion is related.

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[1] As the title implies, what are featured in this text are those narrations considered by Ibn al-Jawzī to be *mawdū'* or fabricated. – Trans.
[2] This is referring specifically to *Masjid an-Nabī*, or the Masjid of the Prophet (ص) in al-Madīnah. – Trans.
[3] *Janābah* is what the state is called after a sex act and prior to the required *ghusl* or full bathing. – Trans.
[4] The grading of *gharīb* signifies rareness and/or that the hadīth has come via a single chain. – Trans.

Narration via al-A'mash: This narration has been featured by Ibn 'Adī in his biography of Sa'īd b. 'Uqbah Abūl-Fath in *al-Kāmil*. He said: We were told by Ahmad b. Hafs as-Sa'dī, from Sa'īd b. 'Uqbah Abūl-Fath al-Kūfī, from al-A'mash, from Mujāhid, from Ibn 'Abbās (رض), who said the Prophet (ص) said:

أنا مدينة العلم و علي بابها

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

Ibn 'Adī said: Sa'īd b. 'Uqbah is unknown (*majhūl*).

Narration via al-A'mash: This narration is featured by Ibn 'Adī in his biography of 'Uthmān b. 'Abdullāh al-Umawī ash-Shāmī in *al-Kāmil*. He said: We were informed by Ibn Zātiyā, from 'Uthmān b. 'Abdullāh al-Umawī, from 'Īsā b. Yūnus, from al-A'mash, from Mujāhid, from Ibn 'Abbās (رض), who said the Prophet (ص) said:

أنا مدينة الحكمة و علي بابها

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

Conclusion: These supporting narrations are such that one will not find their likes and number for the majority of hadīth that have been authenticated via the method of follow-up supporting narrations!

[Demonstrating his point, the Sayyid offers the following example] At-Tāj as-Subkī has authenticated, at the beginning of *at-Tabaqāt*, the hadīth: كل أمر ذى بال لا يبدأ فيه بالحمد لله أقطع (Every weighty affair that is not began with the praise of Allāh is severed from blessing). This is from the narration of Qurrah, from az-Zuhrī. As for Qurrah, the following disparagement has come:

Ibn Ma'īn said: Weak (*da'īf*).

Ahmad said: (Narrates) very detestable (*munkar*) hadīth.

Abū Zura'ah said: The hadīth which have been narrated by him are detestable (*manākīr*).

Abū Hātim and an-Nisā'ī said: He is not strong (*laysa bil-qawwī*).

Abū Dāwūd said: In his hadīth there is something disliked (*nakārah*).

All of this disparagement is mentioned by as-Subkī, who then goes on to say: With this (or in spite of it), I consider as established his hadīth from az-Zuhrī because it has follow-up in support of it. He then relates his follow-up supports, and the supports (for authentication) are not such as we are relying upon in the *Hadīth of the Door*; and with Allāh is the success (*at-tawfīq*) to understand!

Fourth Support: In cases where, for example, there are no supporting follow-up narrations for the narrator's particular hadīth,[1] the same can be authenticated by hadīth which support its meaning. The use of such supporting hadīth as witnesses (*shawāhid*) to authenticate is well established in the sciences of hadīth, and many of the narrations featured in *as-Sahīhayn*, *al-Muwatta'*, *Musnad Ahmad*, as well as other collections of such stature, have been authenticated in this fashion.

Like this, Ibn 'Abdul-Barr and Sayyid an-Nās authenticated the hadīth of 'Abdul-Karīm b. Abīl-Makhāriq, upon whom there is agreement as to his weakness, when there were accompanying witnesses (of other hadīth) with the same meaning as his hadīth.

Al-Bayhaqī said in *Shu'ab al-Īmān* in his critical comments about the hadīth of al-'Abbās b. Mardās: This hadīth has for it many witnessing hadīth which we have mentioned in our book *al-Ba'th*, and the proof of its authentication comes via such witnesses; and in the chance that it is not authentic, then Allāh, the Most High, says:

و يغفر ما دون ذلك لمن يشاء

"And He forgives other than that (i.e., shirk) **whatever He pleases"**[2]

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[1] The Sayyid is seeking to thoroughly exhaust all avenues of authentication that can be applied to substantiate that the *Hadīth of the Door* as being sahīh. It has the supporting follow-up narrations, but even in the case that it did not, we can see that via other methods it would still be sahīh in meaning. – Trans.

[2] Qur'ān, 4:119.

The Narration of Ibrāhīm b. Mūsā ar-Rāzī: This narration was featured by Ibn Jarīr in *Tahdhīb al-Āthār*. He said: We were told by Ibrāhīm b. Mūsā ar-Rāzī (and he was not al-Farrā'), from Abū Mu'āwiyah, from al-A'mash, from Mujāhid, from Ibn 'Abbās (رض) – relating the same hadīth.

Ibn Jarīr said: I do not know this shaykh and I have not heard from him other than this hadīth.

I say: This hadīth is ranked as sahīh or hasan on the condition of Ibn Hibbān and those who agree with him as noted above, as Ibrāhīm was narrating from and being narrated by reliable (*thiqah*) narrators, was not disparaged and his hadīth was not detestable (*munkar*).

The Narration of Rajā' b. Salamah: This narration was featured by al-Khatīb in his biography of Ahmad b. Fādhuwayh b. 'Uzrah Abī Bakr at-Tahhān in *at-Tārīkh*. He said: We were informed by Ahmad b. Muhammad al-'Atīqī, from 'Abdullāh b. Muhammad b. 'Abdullāh as-Shāhid, from Abū Bakr Ahmad b. Fādhuwayh b. 'Uzrah at-Tahhān, from Abū 'Abdullāh Ahmad b. Muhammad b. Yazīd b. Sulaym, from Rajā'b. Salamah, from Abū Mu'āwiyah, from al-A'mash, from Mujāhid, from Ibn 'Abbās (رض), who said the Prophet (ص) said:

أنا مدينة العلم و علي بابها فمن أراد العلم فليأت الباب

"I am the city of knowledge and 'Alī is its door, thus whoever seeks the knowledge, let him come through the door."

The Narration of Mūsā b. Muhammad al-Ansārī: This narration was featured by Khaythumah b. Sulaymān in *al-Fadā'il*. He said: I was told by Ibn 'Awf, from Mahfūz b. Bahr, from Mūsā b. Muhammad al-Ansārī al-Kūfī, from Abū Mu'āwiyah, from al-A'mash, from Mujāhid, from Ibn 'Abbās (رض), who said the Prophet (ص) said:

أنا مدينة الحكمة و علي بابها

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

The Narration of Mahmūd b. Khaddāsh: This narration was featured by Ibn 'Adī in *al-Kāmil*. He said: We were told by al-Hasan b. 'Uthmān, from Mahmūd b. Khaddāsh, who narrated the same hadīth from Abū Mu'āwiyah.

I say: Mahmūd b. Khaddāsh was reliable (*thiqah*) and trustworthy (*sadūq*), but Ibn 'Adī related some accusation concerning him.

The Narration of al-Hasan b. 'Alī: This narration was likewise featured by Ibn 'Adī; He said: We were told by Abū Sa'īd al-'Aduwī, from al-Hasan b. 'Alī b. Rāshid, who narrated the same hadīth from Abū Mu'āwiyah.

I say: Al-Hasan was also trustworthy (*sadūq*), and he was relied on by Abū Dāwūd, but there were also some accusations made against him.

The Narration of Abū 'Ubayd: This narration was featured by Ibn Hibbān in his biography of Ismā'īl b. Muhammad b. Yūsuf Abī Hārūn al-Jabarabī in *ad-Du'afā*. He said: We were told by al-Husayn b. Ishāq al-Isbahānī, from Ismā'īl b. Muhammad b. Yūsuf, from Abū 'Ubayd al-Qāsim b. Salām, from Abū Mu'āwiyah, from al-A'mash, from Mujāhid, from Ibn 'Abbās (رض), who said the Prophet (ص) said:

أنا مدينة العلم و علي بابها فمن أراد الدار فليأتها من قبل بابها

"I am the city of knowledge and 'Alī is its door, thus whoever seeks the house, let him come through its door."

Additional Narrations: It has been previously noted from the comments of Ibn Numayr, and Yahyā b. Ma'īn, and Ishāq b. Rāwayh, as related from them by al-Khatīb, that this hadīth is established from Abū Mu'āwiyah. This is because has been ascribed famously through well-known and abundant paths via Abū Mu'āwiyah. In addition to the above supporting narrations, there are likewise other narrations where this hadīth has been conveyed via al-A'mash from different routes (i.e., not from Abū Mu'āwiyah). What follows is a sample of such narrations as further follow-up support (for what has come via 'Abdus-Salām b. Sālih).

from Muhammad b. Ja'far al-Faydī, from Abū Mu'āwiyah, from al-A'mash, from Mujāhid, from Ibn 'Abbās (رض), who said that the Prophet (ص) said:

أنا مدينة العلم و علي بابها فمن أراد المدينة فليأت الباب

"I am the city of knowledge and 'Alī is its door, thus whoever seeks the city, let him come through the door."

Al-Husayn b. Fahd said: Abūs-Salt al-Haruwī also related this from Abū Mu'āwiyah.

Al-Hākim said: So that one might be aware of this support, al-Husayn b. Fahd b. 'Abdur-Rahmān is reliable (*thiqah*), trustworthy (*ma'mūn*) and a memorizer (*hāfiz*).

I say: Also, Muhammad b. Ja'far was declared reliable (*thiqah*) with Yahyā b. Ma'īn, and this follow-up narration itself meets the criteria of sahīh!

The Narration of Ja'far b. Muhammad al-Faqīh: Al-Khatīb (al-Baghdādī) has featured this narration in the biography of Ja'far b. Muhammad al-Faqīh in *at-Tārīkh*. He relates: We were informed by al-Husayn b. 'Alī as-Sīmarī, from Ahmad b. Muhammad b. 'Alī b. as-Sayrafī, from Ibrāhīm b. Abī Husīn, from Muhammad b. 'Abdullāh Abū Ja'far al-Hadramī , from Ja'far b. Muhammad al-Baghdādī Abū Muhammad al-Faqīh, from Abū Mu'āwiyah, from al-A'mash, from Mujāhid, from Ibn 'Abbās (رض), who said that the Prophet (ص) said:

أنا مدينة العلم و علي بابها فمن أراد المدينة فليأت الباب

"I am the city of knowledge and 'Alī is its door, thus whoever seeks the city, let him come through the door."

I say: Adh-Dhahabī mentioned Ja'far b. Muhammad in *al-Mīzān*, and said, "He is from those unknown." This designation was used by him for those who he had no knowledge about, as he mentioned in the introduction of *al-Mīzān*. However, we must also note that aside him from being unknown (by adh-Dhahabī), he was narrating from and being narrated by reliable (*thiqah*) narrators, and he was not disparaged and his hadīth was not detestable (*munkar*). Thus his hadīth is ranked as sahīh in the opinion of the general milieu of the Muslims (*al-jamhūr*), as noted by adh-Dhahabī to be a recognized grading standard employed by the muhaddithīn in spite of his personal dislike of it!

The Narration of 'Umar b. Ismā'īl: Al-Khatīb featured this narration under the biography of 'Umar b. Ismā'īl in *at-Tārīkh*. He said: We were informed by 'Alī b. Abī 'Alī al-Mu'addal and 'Ubaydullāh b. Muhammad b. 'Ubaydullāh an-Najjār, who said that they were told by Muhammad al-Muzaffar, from Ahmad b. 'Ubaydullāh Sābūr, from 'Umar b. Ismā'īl b. Mujālid, from Abū Mu'āwiyah ad-Darīr, from al-A'mash, from Mujāhid, from Ibn 'Abbās (رض), who said the Prophet (ص) said:

أنا مدينة الحكمة و علي بابها فمن أراد الحكمة فليأت الباب

"I am the city of wisdom and 'Alī is its door, thus whoever seeks the wisdom, let him come through the door."

This narration was also featured by al-'Aqīlī in his biography of 'Umar b. Ismā'īl, who said: We were told by Muhammad b. Hishām, from 'Umar b. Ismā'īl (relating the rest of the chain and the same hadīth thereafter).

I say: 'Umar b. Ismā'īl was relied on by at-Tirmidhī. The question was raised by some as to whether or not 'Umar b. Ismā'īl actually heard this hadīth from Abū Mu'āwiyah, and in this regard 'Abdullāh b. Ahmad b. Hanbal asked his father about the matter, and he said, "I do not view him other than being a man of honesty (*sidq*)."

The Narration of Ahmad b. Salamah: This narration was featured by Ibn 'Adī in his biography of Ahmad b. Salamah in *al-Kāmil*. He said: We were told by 'Abdur-Rahmān b. Sulaymān b. Mūsā, from Ahmad b. Salamah (Abū 'Amr al-Jurjānī), from Abū Mu'āwiyah, from al-A'mash, from Mujāhid, from Ibn 'Abbās (رض), who said the Prophet (ص) said:

أنا مدينة العلم و علي بابها

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

Ibn al-Madīnī said: He is a liar (*kadhdhāb*) and speaking in support of al-qadr.[1]

An-Nisā'ī and ad-Dārqutnī, along with a group of others have declared that he was abandoned (*matrūk*). An-Nisā'ī further declared him a fabricator of hadīth.

Ibrāhīm b. Sa'd said: We were respecting him, and (then) the hadīth we sought (from him) was a folktale (*khurāfah*).

Muhammad b. Sahnūn said: I do not know any difference of opinion among the a'immah as to the invalidity of the proof (*al-hujjah*) coming from him.

Al-Hāfiz (adh-Dhahabī) said in *at-Talkhīs*: How many principles of ash-Shāfi'ī, when examined, are discovered to be established upon the narration of Ibrāhīm?!

So where has it been said about 'Abdus-Salām b. Sālih the like of what has been said about these narrators? He is not disparaged to any extent such as the disparagement these, yet their hadīth have been authenticated. In such case (as justice requires) it becomes obligatory to consider his hadīth as being even more rigorously authenticated and of higher degree than their hadīth!

Objection: It could said that despite these narrators' disparagement, they have still been authenticated and relied upon by the a'immah of the muhaddithīn, thus such acceptance negates their disparagement and shows that they were reliable (*thiqāt*) in their view.

Reply: We would say in response to this that the same principle then applies to 'Abdus-Salām b. Sālih, as he has been authenticated and relied upon by Ibn Ma'īn, al-Hākim and as-Samarqandī. The disparagement (of 'Abdus-Salām b. Sālih) has been negated with them, and they have declared him to be reliable (*thiqah*). Actually, many of the narrators relied upon in *as-Sahīhyan* are not of his same standing! From among them are men whose disparagement was widespread and famously known, and certainly their disparagement was not unknown to the likes of al-Bukhārī and Muslim. We can note, in substantiating this, the admonishment of Abū Zura'ah upon Muslim due to his taking the hadīth from weak narrators (*du'afā*). Thus one realizes he was consciously accepting to do that, and the excuse or reason for his taking it from them was due to the high merit of their chains.

Objection: It could be said that the reason these disparaged narrators were authenticated and relied upon was due only to the fact that others also came with the same hadīth, as Muslim has demonstrated (i.e., in his *Sahīh*). The case is likewise regarding what has come for many of the hadīth of al-Bukhārī, Mālik, ash-Shāfi'ī and others (from among the muhaddithīn).

Reply: Again, we would demonstrate that the case is the same with the hadīth of 'Abdus-Salām b. Sālih! Others have brought the same hadīth (under discussion) through many different paths of narration. We shall proceed to cover this matter in our next point of support.

Third Support: In the matter where a narrator has had something (unfavorable) spoken about his hadīth, the same can be strengthened and authenticated by noting where it has been narrated elsewhere by others, which also negates it being considered detestable (in that it has no longer been singly attributed to that particular narrator).

In this regard, 'Abdus-Salām b. Sālih is not alone in narrating the hadīth under discussion. In fact a group of others have likewise narrated it, from among them Muhammad b. Ja'far al-Faydī, Ja'far b. Muhammad al-Faqīh, 'Umar b. Ismā'īl b. Majālid, Ahmad b. Salamah al-Jurjānī, Ibrāhīm b. Mūsā ar-Rāzī, Rajā' b. Salamah, Mūsā b. Muhammad al-Ansārī, Mahmūd b. Khadāsh, al-Hasan b. 'Alī b. Rāshid and Abū 'Ubayd al-Qāsim b. Salām. We review these hadīth as follows:

The Narration of Muhammad b. Ja'far: This narration has been mentioned by Yahyā b. Ma'īn, as previously noted above. This narration has been featured by al-Hākim in his *Mustadrak*: It was related to us by Abūl-Hasan Muhammad b. Ahmad b. Tamīm al-Qintarī, from Al-Husayn b. Fahd, from Muhammad b. Yahyā b. ad-Darīs,

[1] This refers to the deviant beliefs held in the early period of Islām, after the Prophet (ص) and Rightly Guided Khulafā' (رض), concerning the nature of human actions. The debate centered on whether man had free will or was compelled in his actions by divine power. The Qadrī (Mu'tazilī) sect believed that man has total free will. – Trans.

Al-Bazzār said: He was relating hadīth that were not established (*lam bi-tābi'i 'alayhā*) for him, and his hadīth conveyed extreme *shī'a* leanings.

As-Sājī said: I heard Ahmad b. Yahyā as-Sūfī relate from him detestable (*manākīr*) things.

***Al-Hasan b. Mudrik ad-Dūsī*:** This narrator was authenticated and relied upon by al-Bukhārī.

Abū Dāwūd said: He is a liar (*kadhdhāb*), and he took the hadīth of Fahd b. 'Awf and related them upon Yahyā b. Hummād.

***Ahmad b. 'Īsā b. Hassān al-Misrī*:** This narrator was authenticated and relied upon by both al-Bukhārī and Muslim.

Abū Dāwūd said: Ibn Ma'īn swore an oath that he was a liar (*kadhdhāb*).

Abū Hātim said: The people (of hadīth) have spoken something (ill) concerning him.

Sa'īd b. 'Amr al-Bardu'ī said: Abū Zura'ah took issue with Muslim narrating from him in *as-Sahīh*; and he also said, "I did not see the people of accusations (doubting) in that he was a liar."[1]

***Al-Hasan b. Dhakwān*:** This narrator was authenticated and relied upon by al-Bukhārī.

Ibn Ma'īn said: He was associated with outlandish things (*sāhib al-awābid*) and was detestable (*munkar*) in hadīth.

Ahmad b. Hanbal: His hadīth are false (*abātīl*).

He was further declared weak by Abū Hātim, an-Nisā'ī, Ibn al-Madīnī, as-Sājī and others.

***Na'īm b.Hummād*:** This narrator was authenticated and relied upon by al-Bukhārī.

Ad-Dūlābī said: He was fabricating hadīth.

Al-Azdī said: They (muhaddithīn) said he was fabricating hadīth so as to strengthen the Sunnah.[2]

Ibn al-Jawzī ruled with regards to fabricating numerous hadīth, Na'īm b. Hummād had the highest of them, and gave examples of many of his hadīth of this sort which (also) contained detestable contents.

Al-Hāfiz as-Suyūtī said: In *Dhīl al-Mawdū'āt* we have demonstrated that Na'īm b. Hummād brought many (fabrications), and these were calamitous.

***'Ikrimah (Mawlā Ibn 'Abbās)*:** This narrator was authenticated and relied upon by al-Bukhārī.

A group from among the top a'immah of the muhaddithīn declared him to be a liar, and they have demonstrated this against him via proofs (*adillah*). The lying can be noted in one or two matters that have been related from him which contain extreme innovation (*al-bid'ah*) therein.

***Aflah b. Sa'īd*:** This narrator was authenticated and relied upon by Muslim.

Ibn Hibbān made the charge of fabrication against him, and even declared that he forged the hadīth that Muslim narrated from him!

***Qutn b. Nusayr*:** This narrator was authenticated and relied upon by Muslim.

Ibn 'Adī said: He was stealing the hadīth.

Further, Ibn 'Adī, Abū Zura'ah and al-Quwārīrī accused him of fabricating hadīth.

***Harīz b. 'Uthmān*:** This narrator was authenticated and relied upon by al-Bukhārī.

He was associated with innovations (*al-bid'ah*) that by consensus (*bil-ijmā'*) bordered on being corruptors (of the faith), and in the view of some were considered infidelity (*kufr*).

***'Imrān b. Huttān*:** This narrator was authenticated and relied upon by al-Bukhārī.

His likeness (in grading and being disparaged) was that of the previous narrator (Harīz b. 'Uthmān).

***'Abdul-Karīm b. Abī al-Makhāriq*:** This narrator was authenticated and relied upon by (Imām) Mālik and Muslim.

There was a unanimity (among the muhaddithīn) concerning his weakness, and this was commented on by Ibn 'Abdul-Barr and others.

***Ibrāhīm b. Abī Yahyā*:** This narrator was authenticated and relied upon by Imām ash-Shāfi'ī.

(Imām) Mālik said: He is not reliable (*thiqah*) in his religious practice (*dīn*) nor in his hadīth.

Yahyā b. Ma'īn said: I heard al-Qattān say, "He is a liar."

(Imām) Ahmad said: His hadīth were abandoned (by the muhaddithīn) and he was a qadrī mu'tazilī[3] who narrated hadīth for which there were no foundation.

Al-Bukhārī said: Ibn al-Mubārik, and the people (of hadīth) in general, dropped his hadīth.

'Abbās related from Ibn Ma'īn: He was a lying rāfidī.

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[1] The text reads that he pointed to his tongue, meaning that he was a liar. – Trans.

[2] The trend of fabricating hadīth to encourage good morals or to get the common people to act on various aspects of the Sunnah, by - for example - stating that such-n-such minor deed would get all sorts of huge rewards is dealt with by the Sayyid at a later point in the text. – Trans.

[3] Calling him a *qadrī mu'tazilī* relates to him holding deviant beliefs in his 'aqīdah and belonging to the Mu'tazilī sect. –Trans.

An-Nisā'ī said (concerning Abūs-Salt): "He is not reliable (*thiqah*), and Abū Hātim said: 'He is not trustworthy (*sadūq*).' Ibn 'Adī said: 'He has (to his discredit) detestable (*manākīr*) hadīth concerning Ahlul-Bayt (ع) and he was abandoned (*matrūk*),' and that al- Barqānī related from ad-Dārqutnī: 'He is a filthy (*khabīth*) rāfidī.'[1] Like this al-'Aqīlī said: 'He is a liar (*kadhdhāb*) and is not to be relied upon when he singularly narrates something'."

Reply: The response to this objection comes in two parts.

First: This disparagement (*jarh*) is false (*bātil*) and rebutted by the opinion of the group who have held the opposite opinion concerning him. We will focus more upon the actual nature of such criticisms elsewhere, *inshā' Allāh*, and demonstrate that they are of the sort that must necessarily be negated.

Second: There have been narrators who have had far worse things said about them than what has been said above concerning 'Abdus-Salām b. Sālih, and yet they (and their hadīth) have been authenticated in spite of it. Thus one must accept the hadīth of 'Abdus-Salām b. Sālih as being even more rigorously authenticated than what has been brought by such severely disparaged narrators! In fact, some narrators have been authenticated and relied upon who have been accused of fabricating hadīth and have even admitted as much themselves?! We offer the following examples in substantiation of this second point:

***Ibn Abī Uways*:** This narrator was authenticated and relied upon by both al-Bukhārī and Muslim. We find that he was disparaged in the following fashion:

Ahmad b. Abī Yahyā related from Ibn Ma'īn: He was stealing the hadīth.[2] Ibrāhīm b. al-Junayd related from Ibn Ma'īn: He mixes things up and lies, and he is not reliable.

An-Nisā'ī said: He is weak (*da'īf*); and he said about him elsewhere: Other than reliable, and he did not take it (the hadīth) from where he claimed.

Ibn Ma'īn said: He narrated from his maternal uncle (meaning Mālik) hadīth that were strange and were baseless.

An-Nadr b. Salamah al-Marūzī said: He was a liar (*kadhdhāb*) and was relating things from Mālik regarding the questions of Ibn Wahb.

Al-'Aqīlī mentioned him from among the weak (*du'afā*) narrators, and it was also related from Ibn Ma'īn that he said: He was worthless.

Al-Azdī said: Sayf b. Muhammad related to us concerning Ibn Abī Uways: He was a fabricator of the hadīth.

Salamah b. Shubayb said: I heard Ismā'īl b. Abī Uways saying, "Perhaps I have made up the hadīth for the people of al-Madīnah when they were differing in a matter amongst themselves."

***Asayd b. Zayd al-Jamāl*:** This narrator was authenticated and relied upon by al-Bukhārī

Ibn Ma'īn said: He is a liar (*khadhdhāb*); I encountered upon him in Baghdād and heard him conveying hadīth and he was lying (therein).

An-Nisā'ī said: He is abandoned (*matrūk*).

Ibn Hibbān said: He narrates detestable (*manākīr*) hadīth on the authority of the reliable (*ath-thiqāt*) narrators, and he steals hadīth.

Ibn 'Adī said: His weak narrations have been exposed, and generally, what he has narrated has not been established upon him.

Ibn Hātim said: They (the muhaddithīn) have spoken (ill) upon him.

Ad-Dārqutnī said: Of weak (*da'īf*) hadīth.

Ibn Mākūlā said: They (the muhaddithīn) have declared him weak.

Al-Khatīb said: He is other than pleasing in narrations.

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[1] The term *rāfidī* was used as a historical term of disparagement used to malign the Shī'a, much as racial slurs are used today against various ethnic groups. According to one popular account, the term stems from an incident where one of the A'immah of Ahlul-Bayt (ع) was approached by some "Shī'a" who were demanding that as a condition of them following him that he curse the first two Khulafā' (Abū Bakr and 'Umar [رضي]), and when he refused, they *abandoned* (*rafada*) him and went on to follow someone who would do such a thing. Hence they were known as *rāfidiyah*. Unfortunately, this term has often been used by sectarian fanatics - both of old and today – to disparage the Shī'a of Ahlul-Bayt (ع), who have no association with any such groups of old (if the story is even actual history?!), and further to portray them in undeserved and ugly light. – Trans.

[2] One was labeled as a thief (*sāriq*) of hadīth when he narrated a hadīth that he was not authorized to relate by the hadīth's conveyors, yet doing so in a fashion that gives the impression he is actually part of the narration chain. This can also be a case of one narrating hadīth collections or texts not authorized by their compliers to relate. – Trans.

without disparagement, when his chain was not found to be mursal[1] or munqatī'[2] and the text of his hadīth was not detestable (*munkar*).

Al-Hāfiz Ibn Hajar relates in the introduction to *al-Lisān*[3] concerning the methodology of Ibn Hibbān in the text *ath-Thiqāt*,[4] that he was mentioning the characteristic of Abū Hātim, and others, who where accepting from those who were unknown (*al-majhūlīn*), and that it was the opinion of Ibn Hibbān that not knowing anything about a narrator was not a hindrance to the acceptance of his narration when he was found to be someone famous (i.e., relied upon by others). This was also the way of his shaykh, Ibn Khuzaymah, but the ignorance merely of the narrator's character remained (as an issue of difficulty) for others. Ibn Hibbān clarifies this principle himself when he said, "The justness (*al-'adl*) of someone exists when there is no disparagement (*al-jarh*) known for him, as the disparagement is the opposite of establishment (*at-ta'dīl*). Thus for whom there is no disparagement, he must be considered as being just until there is established for him the opposite, There is no responsibility upon the people for what is unknown to them." [5]

Al-Hāfiz also related elsewhere in *al-Lisān*, under the name entry Ayyūb: Ibn Hibbān has mentioned him in *ath-Thiqāt*,[6] and said, "Mahdī b. Maymūn narrated from him, and I do not know who he is nor who he is the son of!" This statement of Ibn Hibbān further supports what we have said concerning his methodology, in that he has mentioned in his book *ath-Thiqāt* that every narrator who is unknown (*majhūl*) to him is graded reliable (*thiqah*) when there is no disparagement on him and when his hadīth are not detestable (*munkar*). This was his rule. Al-Hāfiz Salāhud-Dīn al-'Alā'ī also developed his grading off of this, as well as did al-Hāfiz Shamsud-Dīn b. 'Abdul-Hādī and others.

He further noted about this matter in his biographical note on Sayf Abū Muhammad, after relating the comments of Ibn Hibbān, to the effect: This is clear proof that the hadīth narrated by unknown narrators were acceptable to him (Ibn Hibbān) when there was no existing disparagement of them.

Again, in *Ta'jīl al-Manfa'ah*, under the note on 'Abdullāh b. Abī Sa'īd al-Madanī, he cites the comments of Ibn Hibbān and then states: What is derived from this is that 'Abdullāh b. Abī Sa'īd was known to be a narrator (despite being otherwise unknown), and he was not disparaged and the text of his hadīth was not destable (*munkar*), thus he was, based on the methodology of Ibn Hibbān, counted as being among the reliable (*thiqāt*) narrators.

We find that in many places al-Hāfiz was noting this methodology of Ibn Hibbān's via such comments. He also employed it himself, as one can note from *al-Lisān*, where he comments under the entry for 'Abdullah b. Jamājis, in refuting the downgrading disparagement by adh-Dhahabī on a hadīth of his: The hadīth is with a sound (*hasan*)[6] chain (i.e., not of lesser grade as adh-Dhahabī has implied), because two of the narrators in its chain were unknown, and while their competency was not affirmed, there is no disparagement of the either, and their hadīth is a strong witness, and it was passed via actual hearing.[7] There is no deception or duplicity (*tadlīs*)[8] occurring in its transmission, except for the comment of Ibn 'Abdul-Barr dealt with previously.

Objection: If it is said that in the case of such unknown narrators, that they are acceptable only when no disparagement exists for them, then this would adversely affect the case of 'Abdus-Salām b. Sālih, because while he was indeed confirmed as reliable by a group, he has also been disparaged by others.

For example, Zakariyā as-Sājī said: He was given to narrating detestable (*manākīr*) traditions, and he was viewed with others as weak (*da'īf*).

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[1] *Mursal* is the name for a hadīth chain that is missing the linkage of the Sahābī who took the tradition from the Prophet (ﷺ). –Trans.

[2] *Munqatī'* is the name for a hadīth chain that is missing narrators. – Trans.

[3] *Lisān al-Mīzān* by Ibn Hajar al-'Asqalānī features 5,991 biographical entries, exclusively of those narrators whose names do not appear in any of the chains found in *as-Sihāh as-Sittah*, and is in seven volumes. – Trans.

[4] *Ath-Thiqāt* literally means *The Reliable Ones*, and as the title implies, all of the narrators appearing therein were considered reliable or thiqah by Ibn Hibbān. This text is in eleven volumes. – Trans.

[5] Ibn Hibbān is employing several Islāmic principles in this position of his, namely that a condition remains static per what is known concerning it until something else is proven for it otherwise, and with regard to the character of an unknown Muslim, one assumes his probity as being established, which is called *husnuz-zann* (i.e., thinking the best of others). So, in the methodology of Ibn Hibbān, when a narrator is unknown (*majhūl*) beyond his name, even though his character remains unknown, one must assume his probity, and when it is noted that others have relied on him despite this fact, his narration necessarily can and must be accepted. – Trans.

[6] Hasan is a grading of authenticity that is just under sahīh. – Trans.

[7] Hadīth can be transmitted via various means noted in a chain, from merely saying "Fulān (so-n-so) related from ('*an*) Fulān" to "Fulān said, 'I heard (*sami'tu*) Fulān saying'." These methods of transmission are taken into consideration by the muhaddithīn and affect the grading of the hadīth, which is what Ibn Hajar is mentioning. – Trans.

[8] *Tadlīs* is a form of deception where a student may hear a hadīth from someone but narrates it as though he heard it from someone more famous (who may have also narrated the hadīth, but not to the student himself), thereby attempting to strengthen the weight of his narration. – Trans.

In his biography of 'Abdullāh b. Sandal, refuting the saying of al-Husaynī that he was unknown (*majhūl*), he said: How can he be unknown when a group were taking narrations from him, and Ahmad (b. Hanbal) was permitting his son ('Abdullāh) to narrate from him in his writings?! Verily, 'Abdullāh was not taking (hadīth) from anyone except whom his father gave him permission to narrate from and who he, himself, had narrated from in his writings.

In his biography of al-Layth b. Khālid al-Balkhī, he said: 'Abdullāh b. Ahmad did not write from anyone who his father did not permit (and take from) in his writings. For this reason the majority of his shaykhs were reliable (*thiqāt*).

In the biographical note on Muhammad b. Tamīm an-Nahshalī, he comments: The shaykhs of 'Abdullāh are viewed with acceptance, except if some disparagement were to be confirmed, because he was not writing except from those who his father gave him permission to narrate from.

Further proof of this point can be found in the biographical comments he made on Muhammad b. 'Abdullāh b. Ja'far and Muhammad b. Ya'qūb az-Zabālī.[1]

In *Taqrīb at-Tahdhīb* it is related that he said: 'Abdus-Salām b. Sālih b. Sulaymān Abūs-Salt al-Haruwī was a client (*mawlā*) of the Quraysh and honest (*sadūq*), though for him were some detestable narrations (*manākīr*). He was a Shī'a. Most excessive was al-'Aqīlī in saying that he was a liar (*kadhdhāb*).

As noted in outset of this section, Abūs-Salt is affirmed under the criteria for judging a narrator. We find, in his case, that a group from among the a'immah of the muhaddithīn has declared his reliability, and described him as possessing the qualities of honesty (*as-sidq*), righteousness (*as-salāh*) and good memory retention (*ad-dabt*). Indeed, this is the utmost that one can hope to find in establishing someone to be of the narrators of authentic hadīth! There are not from among the narrators of *as-Sahīhayn*[2] above or beyond this sort of description. In fact, one will rarely find a narrator who *everyone* agrees upon and whom someone or other has no objections with. An example of this is offered from adh-Dhahabī, who states in *al-Mīzān*, in his review of Mālik b. al-Khayr az-Ziyādī: Ibn al-Qattān says, "He is from those whose justness (*'adālah*) is not established," and he desired thereby that he did not become a proof for someone as to his reliability (who he did not have information about). We know of a good number of cases in *as-Sahīhayn* where someone in such a state has been agreed upon as to being reliable, and this was because a group has taken hadīth from them and the general milieu of Muslims (*al-jamhūr*)[3] considered them to be among the shaykhs (of their time). Thus there is no objection to considering their hadīth as sahīh.

When the hadīth a narrator of such condition is declared to be sahīh, how then can the hadīth of 'Abdus-Salām b. Sālih not be likewise accepted? He was declared as being reliable by a group, which included Yahyā b. Ma'īn, and who can be found more strict of a grader of the men of narration than he (?!), and Ahmad b. Hanbal was permitting his son to take the narrations from him, and a group took the narrations from him. So given this (standard), one cannot object to his hadīth being confirmed as sahīh! To the contrary, it becomes obligatory that his hadīth be so-accepted, as it is more authentic than the hadīth of many narrators who have been accepted and taken from, as we demonstrate in our next support.

Second Support: The muhaddithīn have authenticated the hadīth of many narrators who were not of the same standing as 'Abdus-Salām b. Sālih in memory retention (*ad-dabt*) and justness of character (*al-'adālah*). In fact, many of these were not even close to him in what has been said of them by the a'immah of the sciences of grading narrators,[4] to the point that even men who were unknown (*majhūlīn*) have been declared to be men of sahīh hadīth, as adh-Dhahabī notes above in his comment from what is found concerning the men (employed by al-Bukhārī and Muslim) in *as-Sahīhayn*, and which he further ascribes to the general milieu of Muslims (*al-jamhūr*).

The reason for this lay in the allowances of the grading schemes employed for authentication by some of the muhaddithīn, such Ibn Khuzaymah and Ibn Hibbān, who were considered more rigorous in authentication than al-Hākim, as demonstrated by al-Hāfiz Ibn Kathīr and others. For example, Ibn 'Abdul-Hādī relates in *as-Sārim al-Munkā* the statement of Ibn Hibbān to the effect that: The one who was retaining (*dābit*) the hadīth may be relied upon in it when he was free of being disparaged (*majrūh*) or (actually) above the disparagement (made upon him) or

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[1] Thus, in all of this, the Sayyid is establishing that Abūs-Salt al-Haruwī was considered as reliable (*thiqah*) by both Ahmad b. Hanbal and his son 'Abdullāh, as confirmed in the above comments of al-Hāfiz Ibn Hajar al-'Asqalānī. – Trans.

[2] *As-Sahīhayn* refers to *The Two Authentic Ones*. In other words, the hadīth collections of al-Bukhārī and Muslim. – Trans.

[3] *Al-Jamhūr* is the term used to refer to the general body or throng of Muslims. – Trans.

[4] The term used is *al-jarh wat-ta'dīl*, which, in the parlance of the muhaddithīn, is what the process is referred to whereby a narrator is either discredited (al-jarh or *wounded*) or found to be acceptable (at-ta'dīl or *justified*). – Trans.

said, "I asked Yahyā b. Ma'īn about Abūs-Salt 'Abdus-Salām b. Sālih al-Haruwī, and he said, 'He is not one given to lying.' It was then said to him, 'Well what about him narrating from Abū Mu'āwiya, from al-A'mash, from Mujāhid Ibn 'Abbās: أنا مدينة العلم و علي بابها (I am the city of knowledge and 'Alī is its door)?' He said, 'It is the hadīth of Abū Mu'āwiya'."

(Al-Khatīb) I was informed by Ibn Numayr, who said, "Abū Mu'āwiya initially related this hadīth, and then did not circulate it. Abūs-Salt was a well-to-do man who sought these (sort) of hadīth, and he was generous towards the scholars, and they were narrating them from him."

Al-Khatīb also said: Al-Qādī Abūl-'Alā' Muhammad b. 'Alī al-Wāsitī informed us, from Abū Muslim b. Mahrān, from 'Abdul-Mu'min b. Khalaf an-Nasfī, who said, "I asked Abū 'Alī Sālih b. Muhammad about Abūs-Salt al-Haruwī, and he said, 'I saw Yahyā b. Ma'īn speaking a word of good opinion about him, and I saw Yahyā b. Ma'īn with him. He was asked about the hadīth which he narrated from Abū Mu'āwiya (the hadīth concerning 'Alī), أنا مدينة العلم و علي بابها (I am the city of knowledge and 'Alī is its door), in reply he said that al-Faydī also narrated it. I asked what his (actual) name was, and he said, "Muhammad b. Ja'far'."

Al-Hākim, in *al-Mustadrak*, commented following his narration of the hadīth, to the effect: This hadīth's isnād is sahīh, and Abūs-Salt is reliable (*thiqah*) and trustworthy (*ma'mūn*). I have heard Abūl-'Abbās Muhammad b. Ya'qūb, in (relating) *at-Tārīkh*, saying that he heard al-'Abbās b. Muhammad ad-Dūrī say, "I asked Yahyā b. Ma'īn about Abūs-Salt al-Haruwī, and he said that he was reliable (*thiqah*), and when I asked was if it was not he who conveyed from Abū Mu'āwiya the hadith ...أنا مدينة العلم (I am the city of knowledge...), he replied that along with Abūs-Salt, it was also narrated by Muhammad b. Ja'far al-Faydī, and he (also) was reliable (*thiqah*) and trustworthy (*ma'mūn*)."

Al-Hākim also related: I heard Abūn-Nadr Ahmad b. Sahl al-Faqīh al-Qubbānī, who was the imām of his day with al-Buhkārī, say that he heard Sālih b. Muhammad b. Habīb al-Hāfiz say in response to being asked about Abūs-Salt al-Haruwī that, "While we were in the company of Yahyā b. Ma'īn, Abūs-Salt came upon us, and he was greeted. When he (Yahyā) left, I followed him and said, 'May Allāh's mercy be upon you, please inform me of the condition of Abūs-Salt.' He said, 'He is trustworthy (*sadūq*).' So I said, 'Well, what about him narrating the hadīth أنا مدينة العلم (I am the city of knowledge...)?' He replied, 'Its like has also been narrated by al-Faydī from Abū Mu'āwiyah, from al-A'mash, just as Abūs-Salt has narrated it'."

Ad-Dārqutnī said: Du'alij said to me that he heard Abū Sa'īd al-Haruwī say, when he was asked about Abūs-Salt, "Na'īm b. al-Haydim is reliable (*thiqah*)!" So it was said, "I asked you about 'Abdus-Salām!" So he replied, "Yes, he is reliable (*thiqah*)."

He (ad-Dārqutnī) has related elsewhere, quoting from Abū Dāwūd, "He (Abūs-Salt) has a capable narrator (*dābit*), and I saw Ibn Ma'īn with him."

Adh-Dhahabī said in his *al-Mīzān*:[1] 'Abdus-Salām b. Sālih al-Haruwī was a righteous man (*ar-rajul as-sālih*), excepting that he was a staunch Shī'a.

'Abdullāh b. Ahmad b. Hanbal demonstrated his opinion of Abūs-Salt being reliable (*thiqah*) in narrating from him. This also serves as a proof that he was viewed likewise by his father, Ahmad b. Hanbal. 'Abdullāh was not relating from any narrators except those which his father permitted him to rely upon, and who in his opinion were reliable (*thiqah*).

In substantiating this point, Ibn Hajar al-'Asqalānī, his book *Ta'jīl al-Manfa'ah*,[2] mentions with regard to the biography of Ibrāhīm b. al- Hasan al-Bāhilī: 'Abdullāh b. Ahmad b. Hanbal did not write (relating) from anyone whom his father did not permit him in his writings, and he did not permit for him to write from anyone save those of Ahlus-Sunnah,[3] even unto prohibiting writing from those who gave a (favorable) response during al-Minhah.[4] Like this, he passed over 'Alī b. al-Ja'd, which he commented on in *al-Musnad*.

In his biographical note on Ibrāhīm b. 'Abdullāh b. Bishār al-Wāsitī, he said: 'Abdullāh was not writing (hadīth) except from those whom his father viewed as reliable (*thiqah*).

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[1] *Mīzān al-I'tidāl* by adh-Dhahabī features of approximately 11,053 biographical entries in four volumes. – Trans.

[2] *Ta'jīl al-Manfa'ah* by Ibn Hajar al-'Asqalānī features 1,732 biographical entries, focusing on those narrators employed in the writings of the four a'immah of Sunnī Islām, Imām Mālik, Abū Hanīfah, ash-Shāfi'ī, and Ahmad b. Hanbal, who do not also appear in *as-Sihāh as-Sittah* (*The Canonical Six*, i.e., the collections of al-Bukhārī, Muslim, at-Tirmidhī, Abū Dāwūd, an-Nisā'ī and Ibn Mājah). – Trans.

[3] *Ahlus-Sunnah* literally means *the People of the Sunnah*, and is the name which Sunnīs generally refer to themselves by. – Trans.

[4] *Al-Minhah* refers to the testing - which became an inquisition of sorts - established by the 'Abbāsī ruler al-Ma'mūn, through which he was forcing scholars to declare their belief in the Mu'tazilah position that the Qur'ān was created. Ahmad b. Hanbal refused to concede to this position and was severely tortured for his refusal. Many, perhaps even the majority of Sunnī scholars at that time, had conceded under duress and compulsion to the wishes of al-Ma'mūn in this regard. - Trans.

Abūs-Salt 'Abdus-Salām b. Sālih al-Haruwī (d.236/850)[1] was just (*'adl*) in his lifestyle, reliable (*thiqah*) and trustworthy (*sadūq*) and pleasing in his way, in that he was known for seeking the hadīth and upholding that activity. He traveled extensively in search of the hadīth, visiting the cities of Basra and Kūfa, as well as lands al-Hijāz,[2] Yemen, and 'Irāq, entering Baghdād and narrating (the hadīth) there.

Many persons narrated from him, including al-Hāfiz Ahmad b. Mansūr ar-Ramādī, author of *al-Musnad*,[3] 'Abbās b. Muhammad ad-Dawrī, who was a companion of Yahyā b. Ma'īn, Ishāq b. al-Hasan al-Harbī, Muhammad b. 'Alī, who was known as Fustuqah, al-Hasan b. 'Alawiyah al-Qattān, 'Alī b. Ahmad b. an-Nadir al-Azdī, Muhammad b. Ismā'īl al-Ahmasī, Sahl b. Zanjalah, Muhammad b. Rāfi' an-Nīsābūrī, 'Abdullāh b. Ahmad b. Hanbal, Ahamd b. Sayyār al-Marūzī, 'Alī b. Harb al-Mawsilī, 'Ammār b. Rajā'a, Muhammad b. 'Abdullāh al-Hadramī, Mu'ādh b. al-Mathnā and others.

Al-Khatīb (al-Baghdādī) said: I read upon al-Hasan b. Abīl-Qāsim, from Sa'īd Ahmad b. Muhammad b. Ramayh an-Nasawī, who said that he heard from Ahmad b. Muhammad b. 'Umar b. Bustām, from Ahamd b. Sayyār b. Ayyūb, who said that he heard Abūs-Salt 'Abdus-Salām b. Sālih al-Haruwī say that he was from the clientage (*mawālā*) 'Abdur-Rahmān b. Sumrah, and that he was given to meeting and sitting with the people (i.e., for learning and teaching) and traveling for the hadīth. He was living a simple and ascetical life and was counted as one of those people of zuhd.[4] He went to Marv in the days of Ma'mūn seeking to go for jihād (i.e., go on military campaign into the non-Islāmic lands). He did not cease exhibiting nobility in exposing the views of Jahm and the saying that the Qur'ān was created, and in his meetings with Bushr al-Mursī and asking him about his positions and views. He was active in refuting the people of desire (*ahlul-ahwā*) from among the Murji'ah, the Jahmiyah, the Zanādiqah, and the Qadariyah, and he debated Bushr al-Mursī more than once before Ma'mūn and his gatherings of speculative philosophers (*ahlul-kalām*), and all of that was viewed as a success for him. He was known to hold the positions of the Shī'ah, and I have debated that with him, and I have taken (the hadīth) from him and did not observe him going to extremes. I have witnessed him giving Abū Bakr and 'Umar precedent (in the matter of rulership), and seeking mercy for 'Alī and 'Uthmān, and he did not mention the Companions of the Prophet (ص) except in a noble fashion. I have heard him say, "This is my way (*madhhabī*) through which I worship Allāh." However, he has narrated some hadīth that were defamatory in content, and I asked Ishāq b. Ibrāhīm about those hadīth, and he said that they have been transmitted concerning what has come about with Abū Mūsā and what has been narrated about Mu'āwiyah. He said, "I have narrated these hadīth," and I replied, "Do you not find it distasteful that you write them and narrate them, and take the narrations from who related them?" He said, "As to the one who has narrated them, it is via a known path and for the sake of information, thus I do not find it distasteful. As to one who narrates something distasteful to cast shame and blame on the people, I do not look at the narration from him."

A-Khatīb said: 'Ubaydullāh b. 'Umar al-Wā'iz related from his father, from 'Abdul-Ghaffār b. Muhammad b. Ja'far al-Mu'adib, from 'Umar b. Ahmad al-Wā'iz from 'Umar b. al-Hasan b. 'Alī b. Mālik, who said that he heard his father say: "I asked Yahyā b. Ma'īn about Abūs-Salt al-Haruwī, and he said, 'Reliable (*thiqah*) and trustworthy (*sadūq*), excepting that he is Shī'a'."

Al-Khatīb said: I was informed by al-Jawharī, from Muhammad b. 'Abbās, from Muhammad b. al-Qāsim b. Ja'far al-Kawkabī, from Ibrāhīm b. 'Abdullāh b. al-Junayd, who said, "I asked Yahyā b. Ma'īn about Abūs-Salt al-Haruwī, and he said, 'He was listened to[5] and I do not know from him (any) falsehood'."

Al-Khatīb said: Muhammad b. 'Alī al-Muqrī related from Muhammad b. 'Abdullāh al-Nīsābūrī, who said he heard from Abūl-'Abbās Muhammad b. Ya'qūb al-Asamm, who heard from al-'Abbās b. Muhammad al-Dūrī, who said, "I heard Yahyā b. Ma'īn declare Abūs-Salt 'Abdus-Salām b. Sālih to be reliable, so I said, '(But) did he not narrate from Abū Mu'āwiya the hadīth: أنا مدينة العلم و علي بابها (I am the city of knowledge and 'Alī is its door)?' He replied, 'What do you (people) want with the poor fellow, is this hadīth not also related from Muhammad b. Ja'far al-Faydī, who related it from Abū Mu'āwiya too?' "

Al-Khatīb said: I read the following (for confirmation) upon al-Burqānī, from Muhammad al-'Abbās, from Ahmad Muhammad b. Mas'adah, from Ja'far b. Darstawayh, from Ahmad b. Muhammad b. al-Qāsim b. Muhriz, who

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[1] More fully, he was Abūs-Salt 'Abdus-Salām b. Sālih b. al-'Abshāmī. The date of his death noted above it taken from the text *Khalāsah Tahdhīb al-Kamāl* by Safī al-Khazraj (d.923/1517). This information was kindly provided by Mawlānā Sayyid al-Jalālī. – Trans.

[2] Al-Hijāz if the name of the part of the Arabian Peninsula which contains the sacred cities of Makkah and Madīnah. – Trans.

[3] A musnad is a genre of hadīth collection where, generally, the hadīth are listed in the order of the names of the narrators who related them as opposed to by topics. One of the most famous of this sort of collection is *Musnad Ahmad b. Hanbal*. – Trans.

[4] When one is said to be practicing zuhd, it generally implies that he or she is taking nothing from the material life except what is necessary for survival. It also means not being attached to material possessions and worldly desires. – Trans.

[5] *He was listened to*, i.e., we listen to his narrations. - Trans.

from Abūs-Salt 'Abdus-Salām b. Sālih al-Haruwī, from Abū Mu'āwiyah, from al-A'mash, from Mujāhid, from Ibn 'Abbas (رض), who said that the Prophet (ص) said:

أنا مدينة العلم و علي بابها فمن أراد العلم فليأته من بابه

"I am the city of knowledge, and 'Alī is its door, thus whoever seeks the knowledge, let him come through its door."

The Narration of Ishāq b. al-Hasan al-Harbī: It has been conveyed by al-Khatīb (al-Baghdādī) in his biographical note on 'Abdus-Salām b. Sālih in *Tārīkh Baghdād*. He said: It was conveyed to us from Muhammad b. 'Umar b. al-Qasim an-Narsī, from Muhammad b. 'Abdullah ash-Shafi'ī, from Ishaq b. al-Hasan b. Maymun al-Harbī, from 'Abdus-Salām b. Sālih (Abūs-Salt al-Haruwī), from Abū Mu'āwiyah, from al-A'mash, from Mujāhid, from Ibn 'Abbās (رض), who said that the Prophet (ص) said:

أنا مدينة العلم و علي بابها ...

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

The Narration of al-Qāsim b. 'Abdur-Rahmān al-Anbārī: It was likewise taken by al-Khatīb, who said: Muhammad b. Ahmad b. Razq informed us, from Abu Bakr Mukarram b. Ahmad b. Mukarram al-Qadī, from al-Qāsim b. 'Abdur-Rahmān al-Anbārī, from Abūs-Salt al-Haruwī, from Abū Mu'āwiyah, from al-A'mash, from Mujāhid, from Ibn 'Abbās (رض), who said that the Prophet (ص) said:

أنا مدينة العلم و علي بابها

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

Al-Qāsim said, "I asked Yahyā b. Ma'īn about this hadīth, and he said, 'It is sahīh'."

The Narration of al-Husayn b. Fahd: It is taken from al-Hākim in *al-Mustadrak*, who said: we were informed by Abū al-Hasan Muhammad b. Ahmad b. Tamīm, from al-Husayn b. Fahd, from Abūs-Salt, from Abū Mu'āwiyah, from al-A'mash, from Mujāhid, from Ibn 'Abbās (رض), who said that the Prophet said:

أنا مدينة العلم و علي بابها فمن أراد المدينة فليأت الباب

"I am the city of knowledge, and 'Alī is its door, thus whoever seeks the city, let him come through the door."

Al-Hākim said (in relation to this hadīth), "Al-Husayn b. Fahd b. 'Abdur-Rahmān is reliable (*thiqah*), trustworthy (*ma'mūn*) and a memorizer (*hāfiz*)."

So with regards to this hadīth, it is graded as meeting the conditions of sahīh, in and of itself, as Yahyā b. Ma'īn, al-Hākim and Abū Muhammad as-Samarqandī have ruled for it. The establishment of this rests upon nine supports, and they are set forth as follows:

First Support: The authentication of a hadīth rests upon the memory retention (*ad-dabt*) and the upright character (*al-'adālah*) of the persons narrating it. With this in mind, all of those in the chain relating the hadīth in question are established as being ones of excellent memory and justness of character.

Concerning Abū Mu'āwiyah, al-A'mash and Mujāhid, there is no need for in-depth review of their biographical information to establish them, as they are all agreed upon (among the muhaddithīn) with regards to their reliability and upright characters, and have been established as men of sahīh narrations. In consideration of Abus-Salt al-Haruwī, one need not review him either, as many of the muhaddithīn have counted him as reliable (*thiqah*).

At the same time, it is well known that the grading of this hadīth has revolved around the person of Abus-Salt, and it has famously become known from him. Thus one cannot escape from focusing upon him and analyzing his case in relation to this hadīth.

Chapter One

It has been related to me by ten (different sources from which I narrate through in my isnād linkage), who have said that al-Burhān as-Saqā related from Thu'aylib, who related from al-Malwā and al-Jawharī, who said that they were informed by Abūl-'Izz Muhammad b. Ahmad al-'Ajamī, from ash-Shams al-Bābalī, from Ahmad b. Khalīl as-Subkī, from an-Najm al-Ghītī, from Zakariyā, from Muhammad b. 'Abdur-Rahīm, from 'Abdul-Wahhāb b. 'Alī, from al-'Ufarī, from Ibn Arkmāsh, from al-Hāfiz Ahmad b. 'Alī, from al-Hāfiz 'Abdur-Rahīm b. al-Husayn, from al-Hāfiz as-Salāh b. Kaykaldī, who said he was informed b al-Hāfiz Muhammad b. Ahmad b. 'Uthmān, from Ishāq b. Yahyā, from al-Hasan b. 'Abbās, from 'Abdul-Wāhid b. Humwayh, from Wajīh b. Tāhir, from al-Hāfiz al-Hasan b. Ahmad as-Samarqandī.

Al-Hāfiz as-Samarqandī said that it was related to him from Abū Tālib Hamzah b. Muhammad al-Hāfiz, from Muhammad b. Ahmad al-Hāfiz, from Abū Sālih al-Karābīsī, from Sālih b. Muhammad, from Abūs-Salt al-Haruwī, from Abū Mu'āwiyah, from al-A'mash, from Mujāhid from Ibn 'Abbās (رض), who said the Prophet (ص) said:

أنا مدينة العلم و علي بابها فمن أراد بابها فليأت عليا

"I am the city of knowledge, and 'Alī is its door, thus whoever seeks its door, let him resort to 'Alī"

Al-Hāfiz as-Samarqandī placed it in his book *Bahr al-Asānīd fī Sihāh al-Masānīd*, in which he collected one hundred thousand hadīth with sahīh chains. Al-Hāfiz Abū Sa'd b. as-Sama'ānī said concerning this text, "If one searches high and low, he will not find the likes of it in Islām." It consists of eight hundred volumes.

I say: this narration is via Abūs-Salt al-Haruwī, and a group have conveyed it from him. This group includes Muhammad b. Ismā'īl ad-Dirārī, Muhammad b. 'Abdur-Rahīm al-Haruwī, al-Hasan b. 'Ali al-Ma'murī, Muhammad b. 'Alī as-Sāyigh, Ishāq b. Hasan b. Maymūn al-Harbī, al-Qāsim b. 'Abdur-Rahman al-Anbārī and al-Husayn b. Fahd b. 'Abdur-Rahmān.

I relate the following from these accordingly:

The Narration of Muhammad b. Ismā'īl: It is taken from Ibn Jarīr in *Tahdhīb al-Āthār*, who relates: Muhammad b. Ismā'īl ad-Dirārī conveyed from 'Abdus-Salām b. Sālih al-Haruwī (i.e., Abūs-Salt), from Abū Mu'āwiyah, from al-A'mash, from Mujāhid, from Ibn 'Abbās (رض), who said that the Prophet (ص) said:

أنا مدينة العلم و علي بابها فمن أراد المدينة فليأت بابها

"I am the city of knowledge and 'Alī is its door, thus whoever seeks the city, let him come through its door."

The Narration of Muhammad b. 'Abdur-Rahīm: It is taken from al-Hākim in *al-Mustadrak 'alā as-Sahīhayn*. He said: Abūl-'Abbās Muhammad b. Ya'qūb conveyed from Muhammad b. 'Abdur-Rahīm al-Haruwī, from Abūs-Salt 'Abdus-Salām b. Sālih, from Abū Mu'āwiyah, from al-A'mash, from Mujāhid, from Ibn 'Abbās (رض), who said the Prophet (ص) said:

أنا مدينة العلم و علي بابها فمن أراد المدينة فليأت الباب

"I am the city of knowledge, and 'Alī is its door, thus whoever seeks the city, let him come through the door."

Al-Hākim said following this narration, "The chain of this hadīth is sahīh, but neither of them (i.e., al-Bukhārī and Muslim) related it (in their collections)."

The Narration of al-Hasan b. 'Alī and Muhammad b. as-Sāyigh: It has been taken from at-Tabarānī in *al-Mu'jam al-Kabīr*. He said: al-Hasan b. 'Alī al- Ma'murī and Muhammad b. as-Sāyigh al-Makkī have conveyed

Author's Introduction

Praise be unto Allāh, Who suffices, and peace be upon those of His slaves whom he has chosen. As to what follows.

The number of sahīh hadīth that have come to us on the merit and virtues of Amīrul-Mu'minīn 'Alī b. Abī Tālib are quite large in number and have been famously and consecutively transmitted through multiple chains. It has indeed been thus, until some of the huffāz have said, "There have not been related of virtues and merits for any of the Companions through good, sahīh chains, similar to what has been narrated through such chains about 'Alī b. Abī Tālib (ع)." [1]

However, there have been some from among those hadīth about which there are differences of opinion, with some of the huffāz authenticating them, while others have held some different views. These hadīth are the hadīth of the bird, the hadīth of muwālāt, the hadīth of the return of the sun, and lastly, the hadīth of the door of knowledge.

Concerning the hadīth of the bird,[2] it has been the subject of a scholastic research by al-Hāfiz Abū Tāhir Muhammad b. Ahmad b. Hamdān, who was one of the students of al-Hākim, and al-Hāfiz Abū 'Abdullāh Muhammad b. Ahmad b. 'Uthmān adh-Dhahabī.

The hadīth of muwālāt[3] was written about by al-Hāfiz Abūl-'Abbās b. 'Uqdah and adh-Dhahabī.

As for the hadīth on the return of the sun,[4] it was written about by al-Hāfiz Abūl-Hasan b. Shādhān, and also by al-Muhaddith ash-Sharīf Abū 'Alī Muhammad b. As'ad al-Jawānī, who was one of the scholastic Imāms of the sixth generation.

Regarding the hadīth on the door of knowledge, I have not seen any scholastic research done on it or any sort of focus on it in the form of a written text. Accordingly, I have sought to pen a treatise on this subject. In doing so, I have presented all of the issues surrounding this hadīth, collecting the paths through which it has been conveyed, and addressing all of the views of those who have disputed the grading of its authenticity. My approach therein has taken the path of justice and is further based on sound methodology, turning away from the path of sectarianism and the fanatical deviance that hinders acceptance of clear facts. I have named this treatise ***The Victory of the Most High King in Establishing the Authenticity of the Hadīth 'The Door of the City of Knowledge is 'Alī.'***

I beseech Allāh that He bless me with sincerity in both word and deed, and that He allow me to benefit in what I have learned and cause me to learn that which I may take benefit from; and the praise is due unto Allāh in every state and circumstance.

Sayyid Ahmad b. Muhammad as-Siddīq al-Ghimārī

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[1] This statement has been conveyed from Ahmad b. Hanbal, among others. Ref: al-Hākim, *al-Mustadrak 'alā as-Sahīhayn*, Vol.3, p.116; and Ibn Hajar al-Haytamī, *as-Sawā'iq al-Muhriqah*, p.170, Hakîkat Kitâbevi printing, Istanbul, 1429/2008. – Trans.

[2] This hadīth is known as *Hadīth at-Tayr*. It relates to the incident where a meal of a cooked bird was brought to the Prophet (ص), and he asked Allāh to send to him the most beloved of His slaves so that he might share the meal with that individual. Shortly thereafter, Imām 'Alī (ع) came to the door, was admitted and shared the meal with the Prophet (ص). This hadīth has been featured in many authoritative collections through various different chains of narration. Ref: *al-Mustadrak*, Vol.3, pp.141-2 (with the comment of al-Hākim to the effect that, "It is sahīh based upon the conditions of al-Bukhārī and Muslim, and a group numbering thirty persons from among the companions of Anas have narrated it, along with 'Alī, Abū Sa'īd al-Khudrī and Safīnah, and the narration of Thābit b. al-Banānī from Anas has an increase of wording."). –Trans.

[3] The hadīth of muwālāt relates to the incident at Ghadīr Khumm, where the Prophet (ص) stopped on his way back to Madīnah following his Farewell Pilgrimage, and assembled the Muslims – whose number reportedly totaled around 100,000 souls – and gave a sermon, which he concluded by taking Imām 'Alī (ع) by the hand, raising his arm and declaring, "Whomsoever I am his *mawlā*, this 'Alī is his *mawlā*!" The actual narration is graded mutawātir, or unquestionably authentic, due to its numerous consecutive chains of narration, and the dispute has been around the meaning of the word *mawlā* and what it implies in the context of the position that it is an explicit appointment of Imām 'Alī (ع) as the successor to the Prophet (ص). There have been numerous texts written on this hadīth, including an actual encyclopedia, *Mawsū'ah al-Ghadīr*, stretching around a dozen volumes, compiled by Āyatullāh Shaykh 'Abdul-Husayn al-Amīnī. –Trans.

[4] The hadīth relates to an incident where Imām 'Alī (ع) was once occupied attending to the Prophet (ص), where he was unable to offer the 'asr salāt in its time, and the Prophet (ص) made du'ā that Allāh return the sun long enough for him (ع) to offer his salāt. As-Suyūtī commented that proof of the authenticity of this hadīth is the statement of ash-Shāfi'ī, and others, that it was counted as one of the miracles of the Prophet (ص). Ref: *as-Sawā'iq*, pp.180-1. – Trans.

written by the Sayyid are over two hundred works, with the majority of them relating to hadīth. He was on the methodology of the early muhaddithīn in his scholarship, and he employed his ijtihād in the science, not relying upon others. His written works attest to this high degree of scholarship and his leadership in the field of hadīth sciences! We have taken the liberty to list over one hundred of his most famous works as an appendix to this translation,[1] which should give the reader an example of the extent of his literary activities.

Al-'Allāmah al-Muhaddith Sayyid Ahmad as-Siddīq al-Ghimārī was the support and helper of the pure *Muhammadī* Sunnah, and his nobility and bravery in that cause were famously known among both the scholars as well as the common people. His was, despite any and all opposition to his activities, a pinnacle for those devoted to the hadīth and its study. May Allāh be well pleased with him and them; and may He grant him the highest of places in Paradise!

by al-Munāwī. All of this in spite of the imaginings of al-Albānī, which serves as an indication of the worth of his scholarship?! - Fn from Shaykh Mandūh

[1] Shaykh Mandūh lists one hundred in his biographical note, and Mawlānā Sayyid al-Jalālī lists around one hundred and fifty at the conclusion of the work itself, and we have compiled our listing from these two lists. – Trans.

You have completed (your life), and the loss of the man must occur

and loss and longing have become manifest in the life!

If you sacrificed, the sacrifice was your very self – O' Support

of Islām, O' One of Sweet Breath and Fragrant Aroma!

The news of your passing comes as a tragedy for all of humanity

so how could any Muslim receive it other than being saddened and bereft?!

unto:

For the finest of gems (of wisdom), he would gather and display

for the one seeking benefit, plunging the depths of profound thought.

For the hadīth, wholly devoted to it and of full capacity

researching and correcting, with illuminated speech of decisive proof.

For the Sharī'ah, he manifested its beauty and timeless advantages

never fascinated by the ways of the deluded ones in their straying.

Indeed al-Hāfiz Sayyid Ahmad b. as-Siddīq was a reminder for the people who have lived after him of the famous muhaddithīn, such as Ibn as-Salāh (d.643/1245), an-Nawawī (d.676/1277), Ibn Nāsirud-Dīn, al-'Asqalānī and as-Sakhāwī (d.902/1497). A reminder for all of those who have benefited from him in the study of the hadīth and in understanding the questions and issues surrounding such study. The Sayyid was truly astounding in his unmatched abilities and insight into the standings of hadīth narrators and their biographies, in detecting the hidden defects and problems with hadīth, in being able to separate and grade the weak from the authentic traditions, and in his ability to extract from the texts of narrations decisive proofs (*hujaj*). His knowledge in all the various aspects of the art of hadīth science demonstrated an unrestricted ability of independent reasoning (*ijtihād*) and judgment therein, and one could confidently say that there has not come after al-Hāfiz as-Sakhāwī and al-Hāfiz as-Suyūtī (d.911/1505) anyone who has reached the Sayyid's scholastic standing in all areas of the art. If one reads his writings, especially in the division of the hadīth, great benefit can be found therein, and they are texts such that can be relied upon in one's research and studies. In fact, there is not an area which he has failed to cover in his writings and in which he was not found to be pioneering new ground. May Allāh, the Exalted, have mercy on his soul, and may He forgive us and him altogether!

The Sayyid remained occupied with his writings throughout the entirety of his life, and did not cease his activities even while imprisoned at Āzmür, where he authored a number of books, from among them *al-Bahr al-'Umīq, al-Mughīr 'alā al-Ahādīth al-Mawdū'āt fī al-Jāmi' as-Saghīr,*[1] and *Ju'anah al-'Attār*. The number of texts

[1] One is surprised at the impudence of Shaykh al-Albānī, who wrote in the introduction of his review of *al-Jāmi' as-Saghīr*, which he entitled *Sahīh al-Jāmi' as-Saghīr wa Ziyādatuhu wa Da'īfuhu*, that he *alone* was the first to work on and do review of the *al-Jāmi'*, whereas numerous others throughout history have undertook such task. For example, there was Hāfiz al-Maghrib al-'Alā' Idrīs b. Muhammad al-'Irāqī al-Husaynī (d. 1183/1769), who wrote a text featuring critical analysis on the grading of the various traditions found therein. Additionally, as is well-known to those familiar with the science, the Sayyid, in addition to the above-mentioned text, also authored *al-Mudāwī lil-'Ilal al-Jāmi' wa Sharhī al-Munāwī*, and *at-Taqyīd an-Nāfi' li-Man Yatāli'a al-Jāmi'*. His brother al-Muhaddith an-Nāqid Sayyid 'Abdul-'Azīz has made analysis on what is found in *al-Mughīr*. Another of his brothers, Shaykh al-'Asr Sayyid 'Abdullāh, has focused on the *al-Jāmi' as-Saghīr*, with some additions from what was with him, in the text he published and named *al-Kanz ath-Thamīn fī Ahādīth an-Nabiyī al-Amīn*, for which the Sayyid wrote a beneficial introduction. In addition to these undertakings, al-'Alqamī and al-Amīr as-San'ānī, both of whom are known as being among those who are knowledgeable of hadīth, have each compiled a sharh respectively for *al-Jāmi' as-Saghīr*, which were more extensive than the one done

sciences of hadīth, the ways and means of takhrīj, and the books detailing the great 'ulamā and their chains of linkage. He held his majlis[1] in the central masjid in Tangier.

The Sayyid's method of teaching the hadīth would be to read out fifty hadīth or more at a time, along with their chains. Then, upon having finished narrating them, he would go back and start from the first hadīth and begin to comment on its chain, covering any issues with it and its grading. He would further go into the history of each of the narrators, covering them completely, discussing their merits and standings. Following that, he would begin to discuss the matters of fiqh which may relate to the particular hadīth. Once completely finished, he would proceed to the next hadīth, doing likewise, until he had covered the entire group of traditions being related in that lesson. He would do all of this wholly from his memory, without faltering or becoming mixed up in any way.

One of the noteworthy characteristics of the Sayyid was his constant encouragement of the people to base their lives on the pure Sunnah of our beloved Nabī Muhammad (ص), and to abandon actions that conflicted with it. He rejected blindly adhering to practices that conflicted with the Sunnah, and wrote texts on that topic. The effects of his da'wah[2] for adherence to the Sunnah began to spread throughout Morocco, beyond merely the city of Tangier, to the point that that the people of Ksar el-Kebir, Tétouan, Salé and Ghimārah began to follow him and adhere to his views.

In observing the tendency at that time in Morocco that was being encouraged by the national government, towards imitating the European colonizers and spreading their secular education, while at the same time encouraging women to abandon hijāb, the Sayyid took the path of resistance against such influences. In this regard, he authored a text entitled *al-Istinfār li-Ghazwi at-Tashabbuh bil-Kuffār*. This was featured in newspapers, and it angered the government officials.

The Sayyid was of those men who were true to their knowledge and calling, and he actively opposed the colonization of Morocco by the Spanish. Due to his active resistance, he was twice forced into exile by the Spanish. The first time was in 1355/1936, and the second time this occurred was in 1369/1949. He was also thereafter imprisoned for three and a half years, and was further subjected to oppressive restrictions and monitoring in Tangier upon his release. His concern for the Ummah compelled him to also protest the doings of the French colonialists in neighboring Algeria. More details on the Sayyid's political struggles and activism can be found in *al-Bahr al-'Umīq*.

After coming out from imprisonment, the Sayyid found himself surrounded by intrigue and oppression due to the designs of the Spanish colonizers. On one hand he encountered the repression of the state and its Spanish backers, and on the other he encountered various groups with their own agendas. In such a climate, he felt it best to leave Morocco. He decided to migrate to Cairo, and arrived there in the month of Rabī'i al-Awwal, 1377/1957.

Upon arriving in Cairo, all of the distinguished 'ulamā and noble people came to greet and welcome him. While there, he again devoted himself to more research and writing endeavors.

Twice in this period the Sayyid went to the Hijāz[3] to perform hajj and 'umrah, and he also visited Damascus and Halab[4] in Syria. In both of these latter two cities, all of the distinguished 'ulamā and noble people turned out to greet him, creating massive welcomings. Upon entering Syria, he was greeted by a throng and accompanied for the distance of one hundred kilometers, and numerous 'ulamā came to pay their respects and to seek his ijāzah. After his visit to Syria, he then visited the Sudān, where he was likewise greeted and welcomed by the people.

Upon his return to Cairo, the Sayyid became seriously ill, and then departed unexpectedly to the merciful presence of Allāh, the Most High, on a Sunday in the month of Jumādī ath-Thāniyah in the year 1380/1960. His funeral was held there in Cairo, and he was thereafter buried in the al-Khafīr graveyard. May Allāh have mercy on his soul and be well pleased with his endeavors!

In receiving word of the passing away of the Sayyid, sorrow was felt all throughout Morocco, especially in Tangier. Many of the 'ulamā composed commemorative poetry in honor of his memory, including the student Muhammad Būkhabzah at-Tutāwānī, who wrote:

The full moon has not ceased with its glow to cast its light through the heaven (yet)

from the grave, the brilliance of your light outshines the brightest of lamp.

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[1] *Majlis* is the term used for the lesson of a shaykh, where he sits (from which the term *majlis* is derived) and relates the material from a chair, with the students sitting on the floor before him. – Trans.

[2] *Da'wah* is generally translated to mean *propagation*, but more accurately, it means to call or invite others to Islām, or as in this particular case, specifically to act based on the Sunnah and abandon customs and practices not from or contrary to the Sunnah. – Trans.

[3] *Al-Hijāz* is the proper name of the portion of Arabia that contains the sacred cities of Makkah and al-Madīnah. –Trans.

[4] *Halab* is the Arabic name for the city of Aleppo in Syria. – Trans.

The Sayyid also had numerous distinguished shaykhs in the sciences of hadīth and narration, and received ijāzāt[1] from them. From among such noble souls, we would mention al-Muhaddith Sayyid Muhammad b. Ja'far al-Katānī (d.1345/1926), Sayyid Muhammad Idrīs al-Qārī (d.1350/1931), who compiled a sharh on *al-Jāmi' at-Tirmidhī*, and Sayyid Ahmad b. al-Khayyāt az-Zakārī (d.1343/1924). Also from among them, *the* scholar of the era, al-Muhaqqiq Sayyid Ahmad Rāfi' at-Tahtāwī al-Hanafī (d.1355/1936), the shaykh of the 'ulamā of Syria, Badrud-Dīn al-Baybānī (d.1354/1935), and Shaykh 'Abdul-Majīd ash-Sharnūbī al-Azharī (d.1345/1926), who was a prolific writer and author of numerous texts. Along with these muhaddithīn, there are others under whom the Sayyid studied hadīth with, and who have been mentioned by him in his writings.

The Sayyid had to return to the Maghrib[2] for a brief time during that period due the death of his mother, who passed away as a martyr with a group – and may Allāh have mercy on her soul.

Upon returning from his home back to Cairo, the Sayyid once again immersed himself in his studies at al-Azhar, and then began to read foundational texts on his own. He remained for over two years occupied solely with his reading of the hadīth, with researching manuscripts, memorizing hadīth and doing takhrīj (into the original sources of hadīth, their chains and etc.), to where he would not come out except for purpose of the daily salāt in the masjid. It was his practice throughout this period that he would not sleep at night, only napping after the duhā prayer in the early part of the day. He began to focus on compiling an extensive takhrīj on the text *Musnad ash-Shihāb*, which he entitled *Fath al-Wahhāb bi-Takhrīj Ahādīth ash-Shihāb*, which ran two volumes in length. He remained in this state of reclusion, devoting himself to study and research, until his father visited him in 1344/1925, and requested that he accompany him to a conference that was being held on the issue of the Khilāfah.[3] Both father and son then proceeded to visit Sayyid Muhammad b. Ja'far al-Katānī in Damascus. Following that they returned to the Morocco.[4]

The Sayyid remained in Morocco for a period of around four years, busying himself with hadīth studies, memorization and research, as well as writing and teaching. He began teaching *Nayl al-Awtār* and *ash-Shimā'l al-Muhammadiyah* during this time.

He devoted himself to compiling a huge tome in exposition of *Risālat Ibn Abī Zayd al-Qayrwānī*, a famous text of Mālikī fiqh, with the adillah for every position set forth and covered from the Qur'ān and Sunnah. The likes of such a sharh had never been compiled for that text. In noting the large size that this text was becoming, at around the chapter on marriage, he decided to write out a condensation of it which he named *Masālik ad-Dalālah 'alā Matn ar-Risālah*. This text was one volume, which was also an unparalleled sharh.

In 1349/1930 the Sayyid returned to Cairo in the company of his two younger brothers, Sayyid 'Abdullāh and Sayyid az-Zamzamī, for further studies and research. It was at this time in Cairo that he compiled many of his works, which demonstrated his high degree of scholarship – and the ability of ijtihād – in the sciences of hadīth, and in that, he was unmatched in his time. The 'ulamā of al-Azhar began to descern this in the Sayyid, and started to visit him and take benefit from his knowledge in spite of his young age (i.e., in comparison to more senior figures among the 'ulamā). A group from among them approached him and requested that he read out with them *Fathul-Bārī*, the famous sharh on *Sahīh al-Bukhārī* compiled by Ibn Hajar al-'Asqalānī (d.852/1520), and that he make sharh for them on the *Muqaddimah Ibn as-Salāh*. He began to undertake such tasks, and held his lessons for this purpose in the Masjid al-Husayn and the Masjid al-Kikhyā. In this undertaking, the 'ulamā discovered in the Sayyid distinctions and merits such as were found in the great huffāz[5] of old, and were astounded at his powers of memory and deep comprehension. Many famous shaykhs of his day began to take benefit from him and resort to him, such as Shaykh Bakhīt, Shaykh al-Labān, Shaykh al-Khudr Husayn, Shaykh 'Abdul-Mu'tī as-Saqā, Sayyid Ahmad Rāfi' at-Tahtāwī, Shaykh 'Umar Hamdān, and Shaykh Yūsuf ad-Dajwī, along with others, whom the Sayyid mentions in *al-Bahr al-'Umīq fī Marwīyāt Ibn as-Siddīq*.

In 1354/1935 the Sayyid returned to Morocco due to the passing away of his dear father, may Allāh have mercy on his soul. In returning, and due to the death of his father, the leadership and responsibility for the affairs of the Siddīqīyah branch of the Shādhilīyah Tarīqah fell upon him. At such time he also began to teach the books of the Sunnah, reading out several times the entire collections of *as-Sihāh as-Sittah,* along with other texts relating to the

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[1] *Ijāzāt* is the plural of ijāzah, which is commonly a written permission to narrate hadīth. An ijāzah can also be issued orally. – Trans.

[2] *Al-Maghrib* in Islāmic parlance commonly refers to Muslim North Africa, but is used herein specifically for Morocco. – Trans.

[3] In 1343/1924, following WWI, the system of the 'Uthmaniyah (Ottoman) Khilāfah was abolished by the military dictator Mustafa Kemal (who renamed himself Atatürk – *Father of the Turks*). The Muslim scholars of that era were meeting at various venues throughout the world to address the matter. It was one such conference that the Sayyid and his father were traveling to attend. – Trans.

[4] From this point on the name Morocco is used instead of al-Maghrib to avoid confusion. – Trans.

[5] *Huffāz* is the plural of hāfiz, which means a memorizer, either of the Qur'ān or the hadīth. In the context of the study of the hadīth, it typically refers to someone who has retained at least 100,000 hadīth (along with their chains of narration). – Trans.

During all of this time, Allāh endeared the study of hadīth to the Sayyid, and thus he turned to study specific matters and texts on hadīth sciences such as takhrīj and rijāl.[1]

In the year 1339/1920, with his father's recommendations, he moved to Cairo and entered into advanced studies under the esteemed 'ulamā of al-Azhar.[2]

There in Cairo he read and studied under esteemed 'ulamā, one of which was al-Imām Shaykh Muhammad b. Ibrāhīm as-Saqā, with whom he read *al-Ajrūmiyah* with along with its sharh,[3] *Sharh al-Kafrāwī*, the *Alfiyat Ibn Mālik* and along with it both *Sharh Ibn 'Aqīl* and *al-Ashmūnī*, *as-Silm* and *Sharh al-Bājūrī*, *Jawharat at-Tawhīd* and the *Sharh at-Tahrīr* of Shaykhul-Islām Zakariyā al-Ansārī in Shāfi'ī fiqh, as well as the *Musnad* of ash-Shāfi'ī, a third of *Sahīh al-Bukhārī* and al-Bukhārī's *al-Adab al-Mufrad*, *Musalsal 'Āshūrā'* and *al-Musalsal bil-Awwaliyah*, along with texts other than these. Shaykh as-Saqā was so impressed with the Sayyid's intellect, the speed of his grasp of matters and capacity for deep understanding, as well as his devotion and diligence in the pursuit of his studies, that he commented to the effect, "There is no doubt that your father is a righteous man who is dedicated to the language, and this (i.e., the Sayyid's learning and quick grasp of linguistic studies) is from his blessing! Commonly, one can only begin the study *al-Ashmūnī* with the annotations of *as-Sabbān* after the study of nawh for six years, along with the reading of *al-Ajrūmiyah* and *al-Qatr*, and other texts along with these, but you have accomplished this task in just three months!" Thus, word of the learning aptitude of the Sayyid began to circulate among the 'ulamā. When Shaykh as-Saqā observed the devotion of the Sayyid to the mastery of his studies and the short time in which he was able to complete the reading of the texts being studied, he commented, "It is as though are desiring to drink the knowledge?!"

From among the Sayyid's shaykhs in Egypt was the shaykh of the Shāfi'īs, Shaykh Muhammad b. Sālim ash-Sharqāwī (d.1350/1931), who was famously known as an-Najdī, with whom he read *Mishkāt al-Masābīh* and *al-Iqnā'a fī Halla Alfāz Abī Shujā'a*, as well as other texts.

There was also Shaykh Muhammad as-Samālūtī al-Mālikī, with whom the Sayyid read *at-Tahdhīb* in mantiq (logic), *Tafsīr al-Baydāwī* and the *Muwatta'* of Imām Mālik.

Also, the shaykh of the Mālikīs, Ahmad b. Nasr al-'Adwī, with whom he read *Sahīh Muslim* and its famous sharh by an-Nawawī, along with portions of *Sunan Abī Dāwūd*.

Also, Shaykh 'Abdul-Maqsūd 'Abdul-Khāliq, with whom he read *Mukhtasir Khalīl*.

Also, the shaykh of the 'ulamā and muftī[4] of Egypt, and the pride of its people, Shaykh Muhammad Bakhīt al-Mutī'ī. The Sayyid studied *Sharh al-Asnawī* on methodology in principles under him, as well as *Sharh al-Hidāyah* for Hanafī fiqh, and *Sahīh al-Bukhārī* to the degree necessary for his study of tafsīr.

There were many other shaykhs that he read texts under and studied with in Egypt, and from them should be noted Shaykh Muhammad Hasanyan Makhlūf al-'Adwī al-Mālikī, Shaykh Mahmūd Khattāb as-Subkī al-Mālikī, Shaykh Muhammad Shākir al-Mālikī, Shaykh Yāsīn an-Najdī, Shaykh Hasan Hijāzī and Shaykh 'Umar Hamdān al-Maharrisī at-Tūnisī, with whom he read from *Sahīh al-Bukhārī* when he first arrived in Cairo, along with *al-Adhkār* of an-Nawawī and *'Uqūd al-Jumān* in balaghah (eloquence), as well as other texts.[5]

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[1] *At-takhrīj* relates to the science of extraction of hadīth from their original sources, and *ar-rijāl* (literally 'the men') relates to the study of the biographies of narrators of hadīth. – Trans.

[2] Jāmi'at al-Azhar (al-Azhar religious college) is the oldest educational institution in the world, and in the scheme of traditional Islāmic education among Sunnī Muslims, upon completion of the students' primary and secondary studies, they would then enter al-Azhar for advanced instruction and to complete their education at the collegiate level. – Trans.

[3] *Sharh* is the exposition and commentary upon a text other than the Qur'ān, with the commentary of the Qur'ān being referred to specifically as *tafsīr*. – Trans.

[4] A *muftī* is one capable and qualified to give fatwā (formal legal opinion). – Trans.

[5] The Sayyid benefited immensely through his studies with this latter shaykh, and recalled the important advice offered by him during the time when he was studying furū' (the acts of the dīn, such as salāt, zakāt and etc.), and was not given to accepting positions without also understanding their accompanying adillah (proofs). For this study, he found the Mālikī texts lacking, so the shaykh said to him, "When desiring this, try reading the Shāfi'ī texts, and while they are not readily available, they feature the adillah for every issue. The text most readily available, which is also the briefest of them, is the *Sharh at-Tahrīr* of Shaykhul-Islām Zakariyā al-Ansārī." As soon as the Sayyid heard this, he went and purchased the text, and went to his teacher Shaykh as-Saqā ash-Shāfi'ī seeking to read it with him. When he began to find in it what was more desirable to him, he changed to the Shāfi'ī madhhab. He sought out further studies at al-Azhar in Shāfi'ī fiqh, where he read the *Sharh al-Manhaj* (also by Shaykhul-Islām Zakariyā al-Ansārī) with Shaykh Muhammad al-Buhayrī, and *Sharh al-Khatīb* (on the *Matn Abī Shujā'a*) with the shaykh of the Shāfi'īs, Shaykh Muhammad b. Sālim ash-Sharqāwī an-Najdī. When the *Sharh at-Tahdhīb* of an-Nawawī was published, he took recourse to its study, also memorizing *Matn az-Zabad* of Ibn Rislān in Shāfi'ī fiqh, reading the sharh on it by al-Fashanī and ar-Ramlī. When the Sayyid's father received word of his change to the Shāfi'ī madhhab, he was very pleased with him concerning that and encouraging him to attend to its study. However, the Sayyid was known as one of the people (capable and qualified) who rely upon adillah, and he never cut his ties to the Mālikī madhhab, which he identified affectionately as being the madhhab of al-Madīnah. He devoted himself to studying the remaining madhāhib, and read their texts as well. – End of excerpt from *al-Bahr al-'Umīq* by the Sayyid.

Biographical Sketch of the Author [1]

Al-'Allāmah al-Muhaddith Sayyid Ahmad b. Muhammad as-Siddīq al-Ghimārī

Sayyid Ahmad b. Muhammad b. as-Siddīq b. Ahmad b. Muhammad b. Qāsim b. Muhammad b. 'Abdullāh al-Hasanī al-Idrīsī al-Maghribī at-Tanjī al-Ghimarī was a noble imam, a memorizer (*hāfiz*) and scholar of hadīth (*muhaddith*), a rare wonder of piety and distinguished merits, and the wondrous jewel of scholarship in his era. He was a notable author who penned numerous texts, and a source of blessings and bounties.

The ancestory of the Sayyid, from his father's side, is linked to Fatihul-Maghrib Mawlana Idrīs al-Akbar b. 'Abdullah al-Kamil b. al-Hasan al-Muthna b. al-Hasan as-Sibt b. 'Alī b. Abī Talib (ع). Likewise, from his mother, who was the granddaughter of al-Imām al-Mufassir al-'Ārifu-billāh Sīdī Ahmad b. 'Ajībah al-Hasanī (d.1224/1809), he was also linked to Mawlana Idrīs al-Akbar.

The Sayyid himself mentioned and detailed his lineage, giving the biographical information of many of his forefathers in the text *at-Tasawwūr wa at-Tasdīq bi-Akhbār ash-Shaykh Sīdī Muhammad b. as-Siddīq,*[2] which has also been featured in *al-Bahr al-'Umīq fī Marwīyāt Ibn as-Siddīq*, *al-Mu'adhdhin bi-Akhbār Sīdī Ahmad Ibn 'Abdul-Mu'min* and *Subhah al-'Aqīq*.

The Sayyid was born on Friday, the 27th of the month of Ramadan in the year 1320/1902, among the clan of Banū Sa'īd, which is an associate of the tribe of al-Ghimār. After two months, his father returned to Tangier, taking the infant child with him.

At the age of five, his father entered him into school for the memorization of the Qur'an and learning the Arabic language under the instruction of Sīdī al-'Arabī Ibn Ahmad Būdrah. Once he completed the memorization of the Qur'ān, he was then directed to the memorization of texts such as *al-Ajrūmiyah*, *al-Murshid al-Ma'īn*, *Bulūgh al-Marām*, *as-Sanūsiyah*, *Alfiyat Ibn Mālik*, *al-Jawharah*, *al-Bayqūniyah*, the *Mukhtasir Khalīl* and other similar texts.[3]

Upon completing these introductory studies, his shaykh, Sīdī Būdrah, then began to teach him the sciences of Arabic language, such as nahw (grammar) and sarf (verb conjugation), Mālikī fiqh and *Jawharat at-Tawhīd*. He also began to receive instruction from his father in the central masjid[4] of Tangier in the area of nahw, fiqh and hadīth. His father, may Allāh, the Exalted, bestow mercy upon his soul, was the most diligent and strict from among his teachers. In fact, the Sayyid mentioned in *Shattā al-Funūn* that his father was always prompting him in the acquisition of the knowledge and enduring the difficulties in obtaining it, and would relate to him the biographies of the noble 'ulama, and accounts of their morals and manners, so that he too would long to one day be as such and follow in their shoes. At this time, he also read fiqh[5] with Ahmad b. 'Abdus-Salām al-'Ubbādī.

When the Sayyid's father instructed that those brethren who were living within the as-Siddīqī zāwiyah[6] should devote themselves to the memorization of the Qur'an, the Sayyid compiled a text entitled *Riyād at-Tanzīh fī Fadl al-Qur'ān al-Karīm wa Hāmilīh*, in which he detailed the virtues of the Qur'ān and what has been related concerning the merits of its recitation and memorization. This was the first text written by the Sayyid, and when he wrote it he was not yet even twenty years old.

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[1] This biographical sketch was been taken from the text *Tashnīf al-Asma'a* by Abū Sulaymān Mahmūd Mamdūh, published in Cairo, 1413/1992, pp. 71-85. – Trans.

[2] Sīdī Muhammad as-Siddīq (رحمه الله) was the father of the Sayyid, who was a profound scholar and a man of virtue and deep knowledge. He passed away in 1354/1935. To his credit, the legacy that he left behind, in addition to his works, includes his pious sons, which have become some of the top scholars in hadīth sciences in this age. They include the author of the text that follows, Sayyid Ahmad, who is the eldest, al-'Allāmah al-Muhaddith al-Usūlī Sīdī 'Abdullāh b. Muhammad as-Siddīq, al-'Allāmah Sayyid Muhammad az-Zamzamī, al-'Allāmah al-Usūlī al-Muhaqqiq Sayyid 'Abdul-Hayy, al-'Allāmah al-Muhaddith al-Mufīd Sayyid 'Abdul-'Azīz, al-'Allāmah al-Adīb Sayyid al-Hasan, and al-'Allāmah al-Mushārik Sayyid Ibrāhīm (may Allāh benefit the Muslims through their knowledge!). – Fn from Shaykh Mamdūh

[3] The majority of these texts deal with the Arabic language, and would be central to its study in the scheme of traditional Islāmic education. In such process, the text is memorized by the student at a young age, which often times may be in the form of a poem – such as the *Alfiyat Ibn Mālik* – and then later on the student is taught the exposition of the text via famous commentaries on it. In many places throughout the Muslim world, this traditional education process is still employed. – Trans.

[4] *Al-Jāmi' al-Kabīr* is the term commonly used for the primary masjid of a city. – Trans.

[5] When it is stated that someone *read* a topic or text with this or that teacher, it means that the student *studied* that matter or text with and under the instruction of that teacher. In such case, the text is read out by the teacher, who then gives exposition on the same, while engaging the student to ensure that what is being taught is actually being understood. – Trans.

[6] A *zawiyah* is a place of devotion and spiritual retreat commonly identified with the Sūfī brotherhoods, where people are also fed and sheltered, and as in this case, the zāwiyah maintained by the Siddīqīyah branch of the Shādhilīyah Tarīqah. – Trans.

In translating this short work, I have chosen to use the word *hadīth* for both the singular and the plural,[1] with the distinction by context. I have also added footnotes where I felt clarification to be necessary for proper understanding, which I have duly noted so as not to have them attributed to the author himself.

In the matter of names of books and people, I have opted for the Arabic pronunciation scheme, which is most commonly used today (e.g., *ash*-Shāfi'ī as opposed to *al*-Shāfi'ī). In cases where names relate to ancient cities, I have tried to use the most common spellings (al-Bukharī, etc.). In the matter of dates, the *Hijrī* years are listed prior to the Gregorian ones (e.g., 1430/2009).[2]

Also, the Arabic letter abbreviations appear in place of the traditional salutations that accompany the mention of the name of our beloved Nabī Muhammad (ص), the A'immah[3] of his Ahlul-Bayt (ع), and his noble Sahaba (رض),[4] and we would ask the generous reader to invoke the same wherever such abbreviations may appear.[5]

In translating *this* particular text, it is hoped, *inshā'Allāh*, that the truth be known to the English speaking Muslims concerning the authenticity of the hadīth that establishes Imam 'Alī (ع) to be the gateway to the city of the prophetic knowledge. It also serves as a defense for those who derive their dīn from the Prophet (ص) through Imam 'Alī (ع) as *the* best source for taking it. Had Muslims of old relied on the Imām (ع) and what has been related authentically to be his positions and views, one could safely say that much of the schismatic division that exists today over matters of belief and practice would have long since been definitively resolved. The time for remaining estranged from the teachings of Imām 'Alī (ع), and those who have taken their dīn from the Ahlul-Bayt (ع), should have passed away along with those regimes who initiated such estrangement. But alas, the same factors of gross injustice, tribalism and oppressive rulers over the Muslims which produced the dynamic of estrangement back then still exist, very much so, today?! So the struggle continues. May this translation serve as but one brick in the wall.[6]

Any benefit in this must be attributed author alone, and we thank Allāh for that, and any shortcomings belong to me exclusively. May Allāh accept our good deeds from us and forgive us our negligence and shortcomings.

'Abdul Bārī
1430/2009

[1] The plural of hadīth is *ahādīth*.

[2] The calculation scheme used to obtain general Gregorian dates from the Hijrī dates is: Gregorian year = [(32 x Hijrī year) ÷ 33] + 622. There may be other, more accurate, methods and tables for this purpose.

[3] *A'immah* is the plural of imām.

[4] *Sahāba* means 'Companions,' and commonly refers to those who met the Prophet (ص) and died as Muslims.

[5] The symbol (ص) is used to invoke, *Sallallāhu 'alayhi wa Ālihi wa sallam* (May Allāh bless and bestow peace upon him and his family); (ع) is used to invoke, *'Alayhis-salām*, *'alayhimus-salām*, or *'alayhās-salām* (Peace be upon him, them or her), as the case may be; and (رض) is use for *Radī Allāhu 'anhu* or *'anhum* (May Allah be pleased with him or them).

[6] Imām Khomeinī (رحمه الله), at the time of the Islāmic Revolution in Iran, would teach the people to rely on Allāh, Who produces the results, and even if someone puts just one brick in a wall, and it is 300 years before the next brick is put on it, at least one has done their duty and discharged their responsibility before Allāh.

Balāghah, became suspect! This, to the extent that despite being a direct descendant of the Prophet (ص) and a well-known, pious scholar in his era, its compiler Sayyid ar-Radī (d.406/1015), and also his brother 'Alam al-Hudā, Sayyid al-Murtadā (d.436/1044), have been castigated as being "Jews" who converted to Islām and who forged some of the Imām's sermons.[1] In some cases, famous scholars were even killed due to such oppression, notably are the cases of an-Nisā'ī (d.303/915), the Sunnī muhaddith, and Ibn as-Sikkīt (d.244/858), the linguist of fame and renown.[2]

In such a historical climate of extreme hostility, it is surprising that *any* of the virtues and merits of Imām 'Alī (ع) have been narrated and passed down. Yet we find that from among all of the Sahāba (رض), no one has had the number of merits and virtues related about them as Imām 'Alī (ع). This is, without doubt, a clear testament to the actual personality and character of the Imām (ع), that despite all of the designs of his enemies to disparage, discredit and belie him, he shines forth brightly unto us today.

One of the famous statements of the Prophet (ص) about the Imām (ع) is that he is the gateway to the knowledge of the Prophet (ص). As in the past, the campaign to deny the Imām's virtues is alive and well. In this regard, the hadīth of Imām 'Alī (ع) being the gateway to the prophetic knowledge has been commonly disparaged in "salafist" tracts warning about "forged hadīth" per their notions of hadīth "scholarship." This particular hadīth has been branded as being mawdū' (a forgery) and being without sound basis or authenticated chain of narration.

Unfortunately, such salafist tracts are widely circulated among English speaking Muslims who are none-the-wiser as to the unprincipled and disparaged nature of the "scholarship" of those making such rulings. Many hadīth which are sahīh and well-established among the muhaddithīn have been disparaged among the English speaking Muslims in this way via such tracts. However, this is a matter beyond the scope of this introduction. [3]

In the following text, we find a world famous Sunnī muhaddith, 'Allāmah Sayyid Ahmad as-Siddīq al-Ghimārī, writing in defense of this particular hadīth, leaving no doubt as to its actual authenticity and replying to the various "issues" that have been raised concerning the same. The standing of this scholar and his educational background are well-documented in the biography which accompanies the text. Needless to say, the al-Ghimārī family name is synonymous with the hadīth sciences in our times, and needs no introduction to those familiar with contemporary Islāmic scholarship.

The original text from which this translation has been undertaken was published by al-'Allāmah al-Muhaddith Sayyid Muhammad Husayn al-Jalālī, a world-renown scholar of hadīth in his own right, who narrates the contents of text via *munāwalah* linkage from its author, through the author's brother, the illustrious al-'Allāmah al-Muhaddith Sayyid 'Abdullāh b. Muhammad as-Siddīq al-Ghimārī. I, in turn, relate it with the permission of Mawlānā Sayyid al-Jalālī.[4]

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[1] Incredibly, the Turkish book distributor, Hakîkat Kitâbevi, has printed this slander in some of its English publications from the *Endless Bliss* series. The textual authenticity of *Nahjul-Balāghah* has been established through multi-volume research texts, such as *Masnad Nahjul-Balāghah* by al-'Allāmah al-Muhaddith Sayyid Muhammad Husayn al-Jalālī and *Masādir Nahjul-Balāghah wa Asānīdihī* by al-'Allāmah Sayyid 'Abduz-Zahrā (d.1415/1994), leaving no doubt that its contents are, indeed, the sermons, letters and sayings of Imām 'Alī (ع).

[2] When an-Nisā'ī, the famous compiler of one of *as-Sihāh as-Sittah* (Canonical Six texts of hadīth of Sunnī Islām), came to Damascus, the former seat of Umayyad power, he discovered an incorrect attitude among the people about Imām 'Alī (ع). No doubt, this was the product of the historical bias of the Umayyads, and the filthy disparagement and cursing of Imām 'Alī (ع) that they established as state policy in the lands under their control. To address that incorrect attitude, an-Nisā'ī compiled a text entitled *Khasā'is Amīr al-Mu'minīn 'Alī b. Abī Tālib* (i.e, *The Virtues of the Commander of the Faithful, 'Alī b. Abī Tālib*). However, when he attempted to read the text out before the people in the Umayyad Mosque there in Damascus, the congregants were outraged. They surrounded an-Nisā'ī and demanded of him that he exalt Mu'āwiyah b. Abī Sufyān over and above Imām 'Alī (ع). When he refused to do such a thing, it was then demanded of him that he instead narrate the virtues of Mu'āwiyah. According to one account, he replied, "I do not know of any virtue for him (i.e., related in the hadīth)," while in another version he said, "The only virtue for him that I know is the statement of the Prophet (ص), 'May Allāh never satiate his belly!'." Whichever version be true, the people became enraged and began beating him, dragging him from the masjid while kicking him in the groin. His injuries were such that he later died from them. In the case of Ibn as-Sikkīt, the famous scholar of the Arabic language, he was charged by the 'Abbāsī ruler al-Mutawakkil to educate his two sons. Once while present before that ruler, he was asked by him (upon hearing rumor that Ibn as-Sikkīt was Shī'a) to recite something as to who was more beloved in his view, the two sons of Imām 'Alī (ع), or al-Mutawakkil's two sons. Ibn as-Sikkīt made some apology to be excused from the task, after which he was commanded to declare his belief. In response, Ibn as-Sikkīt replied to al-Mutawakkil to the effect that, "Qanbar (رض), the servant of Imām 'Alī (ع), is better than both al-Mutawakkil and his sons!" Al-Mutawakkil was infuriated and ordered that his Turkish guards throw Ibn as-Sikkīt face down, beat him and cut his tongue out through the back of his neck. Needless to say, he died shortly thereafter. May Allāh be pleased with them both and grant them Paradise!

[3] For more insight into the matter, see: Shaykh Sayfud-Dīn Ahmad'b. Muhammad, *Al-Albānī Unveiled*, Millat Book Ctr., New Delhi, NPD. This text is, in part, excerpted from a larger Arabic text entitled *Tanāqadāt al-Albānī al-Wadīhah*, written by al-'Allāmah al-Muhaddith Sayyid Hasan b. 'Alī as-Saqqāf, a student of al-'Allāmah al-Muhaddith Sayyid 'Abdullāh as-Siddīq al-Ghimārī (d.1413/1993), one of the brothers of the author of the text being translated.

[4] *Munāwalah* transmission is when the entire text is passed on with the author's permission to relate it. The text relied on is the second printing, published in 1389/1969 by The Open School, Chicago, IL. Ref.: Written permission of Mawlānā Sayyid Muhammad Husayn al-Jalālī entitled *Fayd al-Bārī fī Ijāzah 'Abdil-Bārī*.

بسم الله الرحمن الرحيم

Translator's Introduction

It could be said with all due fairness and justice that there has been no more a controversial figure in the history of Islām than the person of Amīrul-Mu'minīn, Imām 'Alī b. Abū Tālib (ع). He was hated and adored, fought against and devotedly followed, cursed and even, by some seriously misguided groups, worshipped as a "god." The potentiality for all of this was not something unknown to or lost upon Imām 'Alī (ع), who himself foretold that two types would go astray due to him – those who would love him too much and attribute things to him that were incorrect, and those who would hate him in the extreme and due to that they would deny him his merits justly due. The reason for this extreme attraction and aversion to Imām 'Alī (ع) was his strict sense justice and unbending adherence to principles – to where he, himself, explained that the Prophet (ص) had told him, "O 'Alī, know that even if you were to give a hypocrite a mountain of gold he would never love you, and even if you were to smite off the nose of a believer he would never hate you!" Some of the famous Sahāba (رض) stated that in the time of the Prophet (ص) they would know the *munāfiqīn* (hypocrites) by their aversion to Imām 'Alī (ع).

Unfortunately, the dynastic rule that supplanted the *khilāfah* system of rulership over the Ummah, was established by the Banū Umayyah – the arch enemies of the Prophet (ص) right up until the liberation of Makkah, at which time their scion, Abū Sufyān, and most others of their tribe became Muslim – known thereafter as *at-Tulaqā'*.[1] This was the same tribe who lost their prominent leaders to the swords of Imām 'Alī (ع) and Hamzah (رض) at Badr and Uhūd, and who took their revenge upon the children of Imām 'Alī (ع) at Karbalā' and thereafter, resulting in unceasing oppression meted out on the Tālibites of Banū Hāshim. Until the time of 'Umar b. 'Abdul-'Azīz (d.70/690), Imām 'Alī (ع) was actually cursed from the minbar as a requirement of the Friday sermons?![2]

Those who followed Imām 'Alī (ع), his *shī'a* or partisans, even famous Sahāba like 'Ammār b. Yāsir (رض) and Abū Dharr (رض), in the "official" annals of history became dupes and followers of the mythical Jew 'Abdullāh b. Sabā,[3] rather than being portrayed righteous Muslims and mujāhidīn who rose up for realizing the ideas of the Prophet (ص) in establishing just Islāmic rule.

The rule of the Umayyads was supplanted by the 'Abbāsids, who despite their fame, pomp and glory, viewed the children of Imām 'Alī (ع) as their competitors for rulership, becoming even more tyrannical towards them than were the Umayyads. The descendants of Imām 'Alī (ع) were disparaged, massacred, imprisoned and even buried alive in the foundations of castles.

Throughout the Umayyad period, particularly at its inception, policies were put into place where hadīth were fabricated to disparage Imām 'Alī (ع), and more damaging, to attribute his virtues to others, with official patronage and rewards being granted for those who could do the best job at this immoral task.

For a period spanning hundreds of years, narrating the virtues of Imām 'Alī (ع) became virtually a crime, to the extent that scholars' reputations were marred or even destroyed for no other reason than relating the sayings of the Prophet (ص) about him.[4] Even the famous collection of sermons, letters and sayings of Imām 'Alī (ع), *Nahjul-*

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[1] *At-Tulaqā'* or those who were "freed" - after being the captured property of the Prophet (ص) – as opposed to those who were *Muhājirīn* (Immigrants) and *Ansār* (Helpers).

[2] Such cursing was in spite of the warning of the Prophet (ص) to the effect that, "Whoever shows disrespect (*sabb*) towards 'Alī shows disrespect towards me!" (Narrated by Ahmad, al-Hākim and others).

[3] 'Abdullāh b. Sabā was the mythical and crafty Jew who supposedly instigated the revolt against 'Uthmān b. 'Affān (رض), and then supposedly instigated the battle of Jamal, allegedly creating the idea of that Imām 'Alī (ع) was the true successor of the Prophet (ص), and thus has been attributed with establishing the Shī'a beliefs about imāmate. In reality, no such person ever existed in history! As has been exposed via the science of hadīth methodology and objective historical criticism by the famous scholar and historian, al-'Allāmah Sayyid Murtadā al-'Askarī, in his *'Abdullāh b. Sabā and Other Myths*, 'Abdullāh b. Sabā was from the fabrications created by Sayf b. 'Umar – a discredited storyteller. This Sayf b. 'Umar was able to relate his fabrications under the Umayyads, until they became passed along as the "official version" of historical events. Conveniently for Sayf's Umayyad patrons, the khurāfah (myth) of 'Abdullāh b. Sabā brands those who revolted against 'Uthmān (رض), an Umayyad, as dupes of some clever Jew, while those who revolted against Imām 'Alī (ع) are "excused" as well-meaning in their actions. To this day, one will commonly find the khurāfah of 'Abdullāh b. Sabā being quoted by even scholars (?!) in the telling of those historical events, with the same being wholly oblivious to the fact that they are actually relating a storyteller's tale and not history!

[4] If one narrated particular hadīth, which are actually deemed to be sahīh, that exalted Imām 'Alī (ع) in any way, then he would be considered a "Shī'a" – which can be likened to how the brand of "Irhābī" (terrorist) is used today by tyrannical regimes to discredit, ostracize and even jail or assassinate Islāmic activists and scholars. An example of this can be noted in how the famous Sunnī muhaddith al-Hākim (d.405/1014) was branded by adh-Dhahabī (748/1348) as a "Shī'a" for relating in his *Mustdarak* various sahīh hadīth about Imām 'Alī (ع). Additionally, one will

(٩٦) خديجة بنت محمد بن احمد المحضار العلوية الحضرمية ، تروى عن زوجها العارف السيد أحمد بن حسن العطاس وهو يروى عن عيد روس بن عمر الحبشي واحمد بن عبد الله بن عيد روس البار الراوى عن عبد الرحمن الكزبرى، وعن غيرهما .

(٩٧) سيدة بنت عبد الله بن حسين بن طاهر العلوية الحضرمية ، تروى عن والدها عبدالله بن الحسين بن طاهر بأسانيده المذكورة فى « عقد اليواقيت » فانه من شيوخ عيدروس بن عمر الحبشى، وهذا سند فى غاية العلو ، والحمد لله

(٩٨) عائشة بنت أحمد بن أحمد القصيبة ، تروى عن يوسف بن اسماعيل النبهانى وعباس بن أمين رضوان وأحمد بن على الداودى عن جماعة منهم جعفر إدريس الكتانى والحسين العمرى ومحمد بن أحمد سبط ابن عابدين عن جده لأمه عن ابن عابدين صاحب الثبت .

(٩٩) فاطمة بنت أبى بكر بن عبد الله بن عمر بن يحيى الشهير بصاحب البقرة ـ العلوية الحضرمية ، تروى عن السيد عبد الله بن حسين بن طاهر شيخ صاحب « عقد اليواقيت الجوهرية » وهو من عوالى الأسانيد أيضاً .

(١٠٠) مريم بنت جعفر بن إدريس الكتانية الفاسية ، تروى عن والدها جعفر المذكور بأسانيده المذكورة فى ثبته المطبوع وأعلى أسانيده روايته بالعامة عن عابد السندى . هذا ما قصدنا ذكره فى هذا « المعجم الوجيز » ومن أراد السعة فى الأسانيد ، فعليه بكتابنا « صلة الرواة بالفهارس والأثبات » وهو معجمنا الأوسط والحمد لله أولا وآخرا وصلى الله على سيدنا محمد وآله وأصحابه والتابعين وكتبه أبو الفيض أحمد بن محمد بن الصديق غفر الله له

ليلة الاحد ثالث عشر ربيع الثانى سنة ثلاث وسبعين وثلاثمائة وألف

الصفحة الاخيرة من المعجم الوجيز موشحة بخط المولف
الحافظ احمد بن الصديق بتاريخ
13 ربيع الثاني1373

بمطبعة السعادة بالقاهرة سنة ١٣٨٩ هـ = ١٩٦٩م. ورويته مناولة من نسخة المحدث الفاضل الشيخ عبد الله بن محمد الصديق المتوفى بطنجة في يوم الخميس ١٩ شعبان ١٤١٣ رواية عن أخيه الاكبر المؤلف، وقد فصل المؤلف مشايخه في كتابه المعجم الوجيز للمستجيز المطبوع بالقاهرة سنة ١٣٧٣ هـ = ١٩٥٣م مرتبة على المعجم في ٣٢ صفحة، وقد عدّهم إلى مائة شيخ وعندي نسخة مؤرخة بخطه في ١٣ ربيع الثاني سنة ١٣٧٢ وقائمة مؤلفاته تنبىء عن علوّ همّة وبعد نظر وانقطاع للعلم وتفانيه في سبيل نشره.

٢ ـ سبيل السعادة وأبوابها بصحة حديث: «أنا مدينة العلم وعلي بابها»:

ذكره المؤلف في كتابه فتح الملك العلي ص١٠٢ الطبعة الأُولىٰ.

٣ ـ علي بن أبي طالب عليه السلام إمام العارفين:

طبع في مطبعة السعادة ـ القاهرة سنة ١٣٨٩ هـ = ١٩٦٩م.

٤ ـ فتح الملك العلي بصحة حديث باب مدينة العلم علي :

حققه وعلق حواشيه وصحح أسانيده الدكتور محمد هادي الأميني. وقامت بنشره مكتبة الإمام أمير المؤمنين علي عليه السلام العامة باصفهان، وطبعت الطبعة الثالثة ١٤٠٣ هـ في مطبعة نقش جهان ـ طهران، وقامت بإعادة طبعه المدرسة الحرة بشيكاغو سنة ١٤٢٠ هـ.

٥ ـ المثوني البتّار في نحر العبد المعثار :

وهو رد الشيخ محمد الخضر الشنقيطي. طبع في المطبعة الاسلامية بالأزهر سنة ١٣٥٢ هـ.

٦ ـ هدية الصغراء:

وهو توضيح لحديث التوسعة لصوم عاشوراء، طبع في مطبعة دار المعهد الجديد للطباعة بدون تاريخ.

أحمد بن محمد الصديق (١٣٢٠ ـ ١٣٨٠)*

أبو الفيض السيد أحمد بن محمد بن الصديق ـ واليه النسبة ـ بن أحمد بن محمد بن قاسم بن محمد بن عبد المؤمن الادريسي الحسني الغماري المغربي.

وهو الاخ الأكبر لشيخنا عبد الله الصديق وشيخه في الإجازة، وقد ذكرته في إجازة الحديث.

ومما قال فيه ممدوح: «الإمام الحافظ المحدّث الناقد، نادرة العصر وفريد الدهر، ذو التصانيف والذكاء والحافظة المفرطة، ينتهي نسبه إلى مولانا ادريس فاتح المغرب، ولد بقبيلة بني سعيد من غمارة في يوم الجمعة ٢٨ رمضان ١٣٢٠ هـ، وعندما بلغ الخامسة أدخله والده المكاتيب لحفظ القرآن الكريم، وفي سنة ١٣٣٩ هـ وصل إلى القاهرة وقرأ على شيوخها، وله مشايخ في الحديث منهم: محمد بن جعفر الكتاني (ت/١٣٤٥ هـ)، وفي سنة ١٣٤٤ رجع إلى المغرب ثم رجع إلى القاهرة في سنة ١٣٤٩ هـ، ثم رجع إلى المغرب سنة ١٣٥٤ بسبب وفاة والده وقام بالخلافة عنه واعتنىٰ بالتدريس وثار ضدّ الاسبان في سنة ١٣٥٥ هـ ورجع إلى القاهرة سنة ١٣٧٧ هـ ومرض وتوفي في يوم الاحد ١ جمادى الثانية ١٣٨٠».

من آثاره:

١ ـ إزالة الحظر عمّن جمع بين الصلاتين في الحضر:

طبع في مطبعة دار التأليف ـ القاهرة سنة ١٣٦٩ هـ.

طبع هذا الكتاب مع البرهان الجلي للمؤلف، بتحقيق الشيخ أحمد محمد مرسى

(*) يراجع: تشنيف الاسماع؛ لممدوح ٧١ ـ ٨٥، معجم المؤلفين ١٣: ٣٦٨.

ترجمة المؤلف

مستلة من كتاب فهرس التراث

بقلم محمد حسين الحسيني الجلالي

طبعة ١٤٢٢ للهجرة

فتح الملك العلي

بصحة حديث باب مدينة العلم علي

تأليف

الإمام المجتهد الحافظ

أحمد بن محمد بن الصديق الغماري الحسني

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الطبعة الثانية

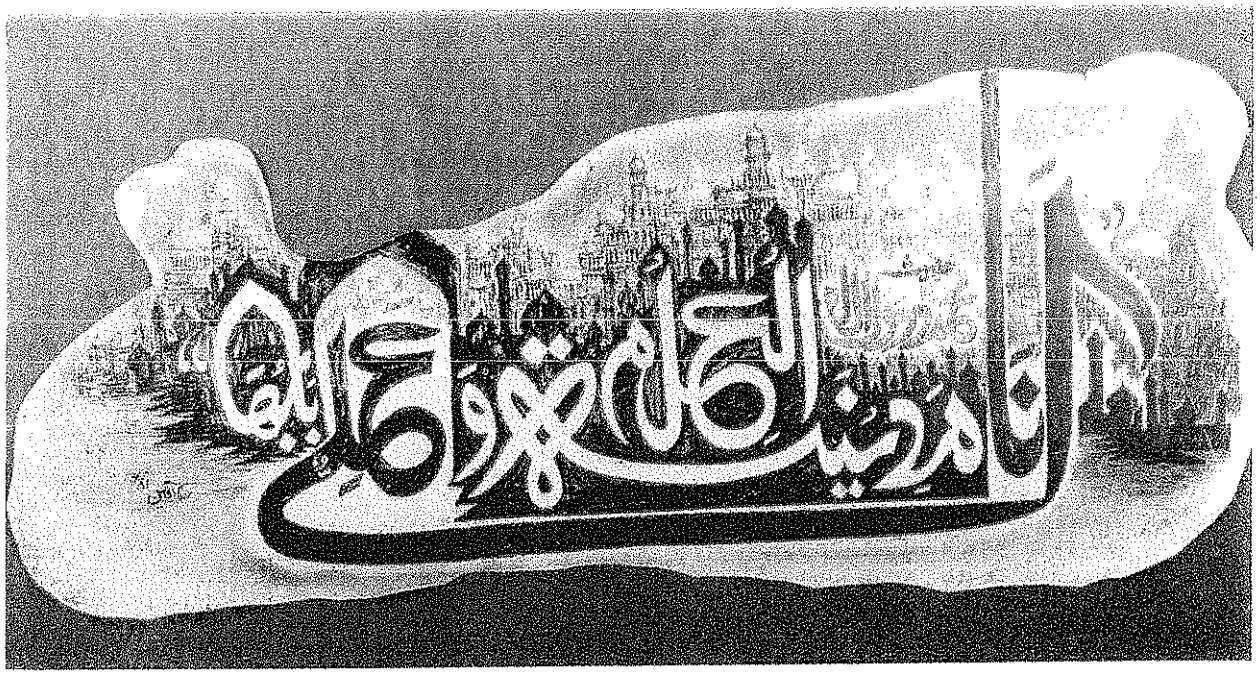
١٣٨٩هـ — ١٩٦٩م



Prophet (ص) said:

أنا مدينة العلم و علي بابها ...

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



Sadiquain
Pakistan

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فتح الملك العلي
بصحة حديث باب مدينة العلم علي

The Victory of the Most High King

In Establishing the Authenticity of the Hadīth *'The Door to the City of Knowledge is 'Alī'*

By

al-'Allāmah al-Muhaddith as-Sayyid Ahmad b. Muhammad as-Siddīq al-Ghimārī al-Hasanī

Translated by Abdul Bārī

1430/2009



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Section Three

Kharbūtī, who was the rector at Maktabah Shaykhul-Islām in al-Madīnah, and Shaykh 'Abdur-Rahmān al-Hanbalī b. Muhammad 'Alaysh al-Makkī, who was one of the great 'ulamā of al-Azhar and the imām of Mashhad Ra'sul-Husayn (ع).

2) Our noble Sayyid, al-'Allāmah Sayyid Hamd Mahdī al-Isfahānī al-Kāzimī, who narrated from his shaykh, al-'Ālim Shaykh Yūsuf 'Ātā' al-Hanafī (d.1370/1950), who was the mufti of Baghdād, and also from al-Muhaddith Shaykh Ibrāhīm ar-Rāwī ash-Shāfi'ī (d.1364/1945), relating via their linkages.

3) Al-'Allāmah Sayyid Muhammad Sādiq Āli Bahrul-'Ulūm, who narrated via his shaykh, the august and noble scholar and teacher, Shaykh 'Abdul-Wahhāb al-Fadlī al-Basrī, relating via his linkage.

4) My narration via the famous Syrian scholar, Shaykh Hamd Bahjat al-Bittār, via his linkage.

5) My narration from Sayyid 'Alawī b. 'Abbās al-Mālikī, via his linkage. I have detailed the entirety of the chains and pathways of narration from his linkage in *Khātimah al-Mu'jam*, and would refer those interested in more detailed investigation to its contents.

Conclusion

It is well known that the predominate pathways of linkage to *al-Sihāh al-Sittah* go through Shaykhul-Islām Abī Zakariyā al-Ansārī, and these linkages have been collected in *Silat al-Khalaf*, noted above. The linkages to these and the other collections are established via *Thabit al-Amīr al-Kabīr*, and I relate via it through my shaykh, Sayyid 'Alawī al-Mālikī, via his shaykh, Habībullāh ash-Shiqīntī, from his shaykh, Sayyid Muhammad Kāmil al-Hibrāwī, from his shaykh, Shaykh Ibrāhīm as-Saqā, from al-Amīr as-Saghīr, from al-Amīr al-Kabīr, with the linkage noted therein and detailed above.

I beseech Allāh, the Most High, to ever-show us what is correct, and to make us to follow it, and also to let us know what is false so that we might avoid it, and may He give us insight to our shortcomings so that we may correct them, as He is the Hearing and Responder. I have no success save with Allah, and upon Him do I trust and unto Him do I ever-turn.

Al-Faqīr ilāllāh,
Muhammad Husayn al-Husaynī al-Jalālī

Husayn b. Ahmad al-Qazwīnī, from Abī Talhah al-Qāsim b. Abīl-Mundhir al-Khatīb, from Abīl-Hasan 'Alī b. Ibrāhīm b. Salamah al-Qattān, from the compiler, al-Hāfiz Abī 'Abdullāh Muhammad b. Yazīd b. Mājah al-Qazwīnī.[1]

For those who may desire more thorough details of the linkages and shaykhs of narration, the following texts are noted:

1) ***Thabit al-Amīr al-Kabīr*** – From Muhammad b. Muhammad al-Mālikī (d. 1232/1816). This document is found in the collection (of papers) numbered 67 at at-Taymūriyah[2], under the title *Sadd al-Irab fī 'Ulū al-Isnād wal-Nasab*, with the best copy of this in the handwriting of the author to be found in *al-'Allām* of az-Zarkāyī (vol.7, p.298). I narrate via this linkage through the linkage of my shaykh, Sayyid 'Alawī b. 'Abbās al-Mālikī al-Makkī, with his chain noted above.

2) ***Qatf al-Thamr fī Rafa' al-Asānīd bil-Athar*** – From Ra'is al-Mu'allimīn bi-Makkah al-Mukarramah (i.e., Head of the Teachers in the city of Makkah[3]), Shaykh Muhammad 'Alī b. Shaykh Husayn al-Azharī al-Makkī al-Mālikī. I narrate through via its linkages and chains to the compilations it details, and other than those, through my shaykh, al-'Allāmah Shaykh (Āghā Borzurg) ar-Rāzī at-Tehrānī (d.1389/1969), through his (primary) five shaykhs (of narration), from them, from the author, via his linkage. The narration of Shaykh at-Tehrānī via this noble Azharī[4] scholar is for the totality of his linkages, similarly to my narration from Sayyid 'Alawī al-Makkī.

3) ***Silat al-Khalaf*** – From Shaykh Muhammad b. Muhammad b. Salmān al-Maghribī al-Makkī (d.1014/1605). A handwritten manuscript copy, in the hand of the author himself, was located in the library of the home of our shaykh, al-'Allāmah at-Tehrānī, which is related through Shaykhul-Islām Abī Zakariyā al-Ansārī, from whom linkage is established back to the compilations of the hadīth.

A Final Note

Linkage via Shī'a 'Ulamā

As among Sunnī 'ulamā, there has been similar regard among the Shī'ah 'ulamā for relating the Sunnī books of hadīth via narration linkage, such as *al-Sihāh al-Sittah* as well as other collections besides these. For example, Skaykh Muhammad b. Makkī (d.786/1384), famously known as ash-Shahīd al-Awwal,[5] who narrated such compilations via over forty shaykhs from among the exalted Sunnī scholars of Makkah, al-Madīnah, Baghdād, Egypt, and the centers of scholarship in Palestine during his era, such as at Baytul-Muqdas and Maqām al-Khalīl (ع).[6] This linkage via ash-Shahīd al-Awwal goes back to those compilations through a number of paths, from among them I relate via the following:

1) Our shaykh, al-'Allāmah ar-Rāzī (d.1389/1970), also know as Āghā Borzurg at-Tehrānī, who narrated through a number of his shaykhs, among which was Shaykh Muhammad 'Alī b. Shaykh Husayn al-Azharī al-Makkī al-Mālikī, who related through well-known and established linkage, such as is found in his *Qatf al-Thamr fī Rafa' al-Asānīd bil-Athar*, as well as *Hasr al-Shārid* from Shaykh Hamd 'Ābid as-Sindī. Also, via the linkages of some of his other shaykhs, such as the imām of Masjid al-Harām (in Makkah),[7] Shaykh 'Abdul-Wahhāb Khawqīr ash-Shāfi'ī al-Makkī, Shaykh 'Abdul-Qādir al-Khatīb at-Tarāblusī (who resided in al-Madīnah), Shaykh Ibrāhīm b. Ahmad Hajadī al-

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[1] Ibid; p.21.
[2] This is a library located in Egypt. – *Trans.*
[3] The use of such honorific titles in Islāmic literature is common when referring to top 'ulamā, but are awkward in translation due to a lack of such usage in English. – *Trans.*
[4] *Azharī* as a title connotes a graduate and/or teacher at the Jāmi'at al-Azhar (al-Azhar Islāmic college) in Cairo, Egypt, which is one of the oldest and most distinguished institutions of learning in the Muslim world, particularly among Sunni Muslims. *Trans.*
[5] Ref.: *Bihār al-Anwār*, Vol.109, p.73.
[6] *Baytul-Muqdas* refers to the center of scholarship that once existed at Quds (Jerusalem) and *Maqām al-Khalīl* (lit., *The Place of the Friend*), which is where the grave of Khalīlullāh, Ibrāhīm (ع), is located in modern Hebron in Palestine. – *Trans.*
[7] See FN.1. – *Trans.*

Continuing the Linkage Back Unto *al-Sihāh al-Sittah*

In my chain of narration, continuing back from the noble shaykhs mentioned above, linking unto al-Qādī Abī Zakariyā al-Ansārī, from whom the chain back unto the entirety of *al-Sihāh al-Sittah* is then related, and going back from him unto the actual compilers of those collections, I would relate the following paths to their respective collections:

***Sahīh al-Bukhārī*:** With the chain unto al-Qādī Abī Zakariyā al-Ansārī, who narrated from ash-Shihāb Ahmad b. Hajar al-'Asqalānī, from al-Burhān Ibrāhīm b. Ahmad at-Tanūkhī, from Abīl-'Abbās Ahmad b. Abī Tālib al-Hijjār, from as-Sirāj al-Hasan b. al-Mubārik az-Zubaydī, from Abīl-Waqt 'Abdul-Awwal b. 'Īsā as-Sajzī al-Harūwī, from Abīl-Hasan ad-Dārdī, from Muhammad b. Ahmad as-Sarkhsī, from Muhammad b. Yūsuf al-Farbarī, from the compiler of *al-Jāmi' al-Sahīh* (i.e., Muhammad b. Ismā'īl al-Bukhārī).

Shaykh al-Katānī relates in *Minh al-Minnah*, "This is the most exalted and highly regarded chain, and it is direct linkage joined by having taken the actual hearing (bis-samā'a) of the oral transmission, and via those men whose greatness in the world of Islām spans the ages from the era of al-Bukhārī unto the present day, and it (the hadith) is taken via *this* path with gratitude..." [1]

***Sahīh Muslim*:** With the chain unto al-Qādī Abī Zakariyā al-Ansārī, who narrated from al-Hāfiz Abī an-Na'īm Ridwānul-Haqqī, from Abī Tāhir Muhammad b. Muhammad b. 'Abdul-Latīf b. as-Sukwayk, from Abīl-Faraj, 'Abdur-Rahmān b. 'Abdul-Hamīd al-Hanbalī, from Abīl-'Abbās Ahmad b. 'Abdud-Dā'im an-Nāblusī, from Muhammad b. 'Alī b. Sidquh al-Harrānī, from Faqīhul-Kharm Ibn 'Abdul-'Urāwī, from Abīl-Husayn 'Abdul-Ghāfir al-Fārsī, from Abī Ahmad Muhammad b. 'Īsā al-Jalūdī an-Nīsābūrī, from Ibrāhīm b. Muhammad b. Sufyān, from the compiler of *Jāmi' al-Sahīh* (Muslim b. al-Hajjāj an-Nīsābūrī).

***Jāmi' al-Tirmidhī*:** With the chain unto al-Qādī Abī Zakariyā al-Ansārī, who narrated from Ibn Hajar al-'Asqalānī, from Abīl-Mu'ālī 'Abdullāh b. 'Umar b. 'Alī al-Mubārik, from Abī Muhammad Ibrāhīm b. 'Abdus-Samad, from Muhammad b. 'Abdun-Ni'ma al-Adīb, from Abīl-Hasan 'Alī b. Abīl-Kirām b. al-Binā'a, from Abīl-Fath 'Abdul-Malik b. Sahl, from al-Qādī Abī 'Āmir Mahmūd b. Abīl-Qāsim al-Azdī, from 'Abdul-Jabbār b. Muhammad al-Hirrāj Abīl-'Abbās Muhammad b. Ahmad b. Mahbūb, from Abī 'Īsā at-Tirmidhī.[2]

***Sunan Abī Dāwūd*:** With the above chain (from al-Qādī Abī Zakariyā al-Ansārī) to Ibn Hajar al-'Asqalānī, from Abī 'Alī Muhammad b. Ahmad al-Matraz, from Abī an-Nūn Yūnus b. Ibrāhīm ad-Dabbūsī, from Abīl-Khayr 'Alī b. Mahmūd as-Sābūnī, from Abīt-Tāhir as-Silfī, from Ghālib b. 'Alī b. Abī Ghālib b. Muhammad b. Ismā'īl al-Astrābādī, from 'Abdullāh b. Muhammad b. Ibrāhīm al-Asadī, from Abīl-Hasan 'Alī b. 'Abdul-Ma'rūf, from the compiler, Abī Dāwūd as-Sijistānī.[3]

***Sunan al-Nasā'ī*:** With the chain to al-Ansārī, from al-'Izz b. al-Furāt, from 'Umar b. Hasan al-Murāghī, from Ibn Ahmad al-Maqdasī, from ad-Diyā'a Muhammad b. 'Abdul-Wāhid al-Maqdasī, from 'Abdul-Ghanī b. 'Abdul-Wāhid, who said: Abūl-Fath 'Abdullāh b. Ahmad al-Harqī approved my reading (of the Sunan) upon him, who related it from 'Abdur-Rahmān, from Abī Nasr al-Kasād, from Abī Bakr as-Sunnī, who took it from its compiler, Abī 'Abdur-Rahman Ahmad b. Shuayb an-Nasā'ī.[4]

***Sunan Ibn Mājah*:** With the chain to al-Ansārī, from al-Hāfiz Ibn Hajar al-'Asqalānī, from Abīl-'Abbās Ahmad b. 'Umar b. 'Alī al-Baghdādī al-Lu'lu'ī, from al-Hāfiz Abīl-Hajjāj Yūsuf b. 'Abdur-Rahmān al-Mazī, from Shaykhul-Islām 'Abdur-Rahmān b. Abī 'Umar b. Qudāmah al-Maqdasī, from al-Imām Muwaffaqud-Dīn 'Abdullāh b. Ahmad b. Qudāmah, from Abī Zira'ah Tāhir b. Muhammad b. Abī Tāhir al-Maqdasī al-Faqīh, from Abī Mansūr Muhammad b. al-

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[1] 1321/1902 Ed., p.8.
[2] *Al-Anwār al-Hilyah*, p.285.
[3] *Qatf al-Thamr*, p.18.
[4] Ibid, p.20.

Muhammad Kāmil al-Hibrāwī al-Halabī related to us from Shaykh Ibrāhīm as-Saqā, who related from al-Amīr as-Saghīr[1] from al-Amīr al-Kabīr (d.1232/1816).'...and regarding Shaykh al-Katānī, both from the chain (i.e., to al-Amīr al-Kabīr) as well as from numerous others. He noted in his ijāzah for Muhammad Rāghib at-Tabbākh, dated 1347/1928, that his shaykhs numbered over five hundred persons, from among both men and women, from all throughout the Maghrib,[2] the Hijāz, Egypt, Syria, Iraq and Yemen, and stated that he relates from what is with him back to over two hundred compilers or more. He was described by at-Tabbākh in the following way: 'The Scholar of the Lands of the Maghrib, the Hāfiz[3] and Muhaddith of the Age, the Imām of History and its philosophy, the Support of the Time and its Genealogist, and the Father of Virtue and Success'."[4] From among his published writings are: *Nizām al-Hukūmat al-Nabawiyah al-Musammā Bil-Tirātib al-Idāriyah, Minh al-Minnah fi Silsilat Ba'd Kutub al-Sunnah, Fihris al-Fahāris, Al-Ithbāt, Mu'jam al-Ma'ājim* and *Al-Mashyakhāt al-Musalsalāt*, published in Fez in 1346/1927.

In summation, Sayyid 'Alawī al-Mālikī narrated from his shaykh, Sayyid Muhammad 'Abdul-Hayy al-Katānī, from Shaykh 'Abdul-Ghanī b. Abi Sa'īd ad-Dahlawī al-Madanī, who narrated from his father, Shaykh Abī Sa'īd Muhammad Ishāq ad-Dahlawī al-Makkī, from Shaykh 'Abdul-'Azīz ad-Dahlawī, from Abī Tāhir Muhammad b. Ibrāhīm al-Kūrānī al-Madanī, from his father, Misnad al-Hijāz, Ibrāhīm al-Kūrānī, from Najmud-Dīn Muhammad b. Muhammad al-Maghribī ad-Dimishī, from his father, Shaykh Badrud-Dīn ad-Dimishī from Shaykhul-Islām al-Qādī Abī Zakariyā al-Ansārī (d.926/1520),[5] from whom the chain back unto the entirety of *al-Sihāh al-Sittah* is then related.

Second: The doyen of the scholars of Syria, the rare jewel of scholarship, Shaykh Muhammad Bajhat al-Bittār, whom I met in Damascus while researching manuscripts at the Dār al-Kutub az-Zāhiriyah. He granted me his permission,[6] and mentioned to me the shaykhs, among them his grandfather, Shaykh 'Abdur-Razāq b. Hasan b. Ibrāhīm b. Muhammad b. Hasan al-Bittār ad-Dimishqī, who was born in Damascus in 1253/1837 and passed away in 1335/1916, who read from his father, Shaykh Hasan, who passed away in 1272/1855 (whose biography was published in *al-Rihlah al-Najdiyah*).

From among his published writings are: *Hilyah al-Bashar fi Tārikh al-Qarn al-Thālath 'Ushr*, which his grandson published in Damascus in 1380/1960 in three volumes, and the introduction features a biography for him as well as his father, *al-Minnah fil-'Amal Bil-Kitāb wal-Sunnah, al-Lum'ah fil-Iqtidā' Hāl al-Tashahud fil-Salāt, al-Mabāhith al-Gharūr fi Hukm al-Safūr,* and *Sharh al-'Aqīdah al-Islāmiyah.*

Also he mentioned from among his shaykhs, al-'Allāmah Shaykh Jamāud-Dīn al-Qāsimī, a jurist and Qur'ānic commentator. More fully, he was Muhammad b. Muhammad Sa'īd b. Qāsim b. Sālih b. Ismā'īl b. Abī Bakr, who was known as 'al-Qāsimī' and whose lineage goes back through his grandfather Qāsim al-Hallāq, and his father also was a jurist and a man of literary merits and poetry. His biography, and that of his son, Zāfir al-Qāsimī, can be found detailed in the book *Jamāl al-Dīn al-Qāsimī wa 'Asruhu,* which was published in Damascus in 1385/1965. Among Shaykh al-Qāsīmī's published writings are: *Mahāsin al-Ta'wīl fi Tafsīr al-Qur'ān, Qawā'ahu al-Tahaddith, Izālat al-Awhām mimā Yastashkil min Taraka 'Umar* (رض) *Li-Kitābah al-Katāb al-Ladhī Hum Bihi Khayr al-Anām* (which was not published), and his annotation and commentary on *Majmū'ah Latīfah min Nusūs Ijāzāt Manīfah* (which was compiled in 1220/1805). His shaykhs in narration, from among a group, include Misnadus-Shām, Shaykh Salīm b. Yāsīn b. Hāmid b. Ahmad al-'Attār, who granted him ijāzah in 1310/1893. Also, Shaykh Bakr b. Hāmid b. Ahmad al-'Attār, who granted him ijāzah in 1302/1884, Shaykh Muhammad b. Muhammad an-Naqshabandī, who also granted him an ijāzah in the Naqshabandī Tarīqah, and the maternal uncle of his father, Shaykh Hasan b. Ahmad b. 'Abdul-Qādir ad-Dasūqī.

In summary, Shaykh al-Qāsimī narrates from his father, from his grandfather, Shaykh Qāsim, from his teacher Sayyid Muhammad ad-Dasūqī, from his teacher al-'Allāmah Shaykh 'Alī as-Silmī as-Sālihī, whose biography is found in *Tārīkh al-Murādī*, from his shaykh, al'Ārif Shaykh 'Abdul-Ghanī an-Nāblusī, from al-Imām Najmud-Dīn al-Gharrī, from al-Qādī Abī Zakariyā al-Ansārī.[7]

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[1] Al-Amīr as-Saghīr was the son of al-Amīr al-Kabīr, both of whom were known as Muhammad al-Amīr. – *Trans.*

[2] Islamic North Africa – such as Morocco, Algeria, Mauritania, etc. – *Trans.*

[3] In this context, *hāfiz* refers to being a memorizer of the hadīth, as an 'ālim of such standing would have been a hāfiz of the Qur'ān since early childhood. – *Trans.*

[4] *Al-Anwār al-Jaliyah*, ed. published in 1351/1932, p. 413.

[5] *Minh al-Minnah*, p.8.

[6] Ijāzah dated 18 Sha'bān 1389/1968.

[7] *Jamāl al-Dīn al-Qāsimī*, p.29.

Bazār and Abī Ya'lā, and the collections known as *Ma'ājim al-Tabarānī* (which include *al-Saghīr, al-Awsat* and *al-Kabīr*).[1]

3) ***Kanz al-'Ummāl fī Sunan al-Aqwāl wal-Af'āl***: This text was authored by al-Muttaqī al-Hindī, and has the textual arrangement used by as-Suyūtī in his book *Jama' al-Jawāmi'* (with the chapters being ordered by matters of fiqh). It was published in Haydarabād in 1312/1894.

4) ***Al-Matālib al-'Āliyah bi-Zawā'id al-Masānīd al-Thamāniyah***: The author is al-Hāfiz Ibn Hajar Ahmad b. 'Alī al-'Asqalānī (d.852/1448). What is meant by *al-masānīd ath-thamāniyah* (i.e., the eight chains of linkage), are the pathways of Ishāq, Ibn Abī 'Amr, Masadid, Ibn Abī Shaybah, al-Humaydī, 'Abd b.Hamīd, Ahmad b. Manī', and at-Tayālisī.[2] As-Suyūtī said concerning this collection, "The existent books of hadīth similarly feature (hadīth) in great abundance, and from among them in abundance is *al-Zawā'id*." It was printed in Kuwait with modern printing in 1393/1972.

There has also been a genre of material, known as *al-atrāf*, written about the hadīth found in the Sunnī books, which are basically indexes of the hadīth of the Sahāba (رض) in the order of their names and with clarification about the places of their hadīth.. The most famous of such texts today is the book *Dhakhā'ir al-Mawārīth fī al-Dalālah 'alā Mawādi' al-Ahādīth* by Shaykh 'Abdul-Ghanī b. Ismā'īl an-Nāblusī (d.1143/1730). The book *al-Mu'jam al-Fihris lil-Hadīth al-Nabawī*, which is the result of the research of the German orientalist Funzuk (in collaboration with others), is significant work along these lines that is also of beneficial merit.

The Chains of Linkage to *al-Sihāh al-Sittah*

From the Paths of Sayyid al-Jalālī

It has been of significant importance among the 'ulamā of the Sunnīs to establish and maintain linkage via their chains unto *al-Sihāh al-Sittah*, as well as other major compilations, directly back to the compilers themselves. Here I would mention some of the shaykhs of narration from among the 'ulamā of Ahlus-Sunnah wal-Jama'ah and some of their chains of linkage, with specific reference to those detailed in *Thabit al-Amīr al-Kabīr* from Muhammad b. Muhammad al-Amīr al-Mālikī (d.1232/1816), which was printed in 1225/1810.

I narrate via this chain directly from my shaykh, Sayyid 'Alawī b. 'Abbās al-Mālikī, from his shaykh, Muhammad 'Abdul-Hayy al-Katānī, from Shaykh 'Abdullāh al-Binā al-Askandarī, from his father, from the author.

I have additionally met a number of the luminous (Sunnī) shaykhs of Hadīth, and narrate from them. From such noble personalities I would mention Shaykh Amjad az-Zahāwī, the muftī of Baghdād, and Shaykh 'Abdur-Rahmān al-A'zamī, the teacher at Masjid Abū Hanīfah, also in Baghdād.[3] From them I received oral ijāzah to narrate (i.e., via their chains).

From among those whom I have received written ijāzah, I would relate the following two:

First: The august and noble scholar, Sayyid 'Alawī b. 'Abbās al-Mālikī al-Makkī, who teaches at al-Masjid al-Harām in Makkah.[4] I had the opportunity to meet with him in Makkah in the year 1383/1963. I found him to be an example of zuhd (abstinence) and piety, and possessing great moral virtue and profound knowledge. The ijāzah I took from him[5] authorizes me to relate the entirety of his narrations back from their compilers, and he mentions of his shaykhs therein as follows: "With special regard from among them, my noble father, Sayyid 'Abbās al-Mālikī, and Sharīf 'Abdul-Hayy al-Katānī and Shaykh 'Umar Hamdān, with this linkage to the chains of the books noted in *al-Amīr al-Kabīr*, and I relate it (the link), also, from my shaykh, Habībullāh ash-Shinqītī (d.1363/1943), who said: 'Sayyid

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[1] *Tadrīb al-Rāwī*, Vol.1, p.100.
[2] Ibid, Vol.1, p.101.
[3] These individuals are not the current persons of such positions, as this text was authored in 1398/1977. – *Trans.*
[4] Many of the Sunnī 'ulamā who reside in the sacred cities within 'Sa'ūdī' Arabia, including those from the illustrious family of Sayyid 'Alawī, have been placed under numerous difficulties by the Sa'ūdī authorities, who only permit the teaching of Wahhābī doctrines in public venues, with most being forced to teach privately from their homes. Sayyid 'Alawī b. 'Abbās al-Mālikī al-Makkī (رحمه الله) passed away in 1391/1971. – *Trans.*
[5] Ijāzah dated15 Dhul-Hijjah 1383/1963.

a'immah concerning retention of problematic issues relating to the names (of narrators) and locations, and in what he relied upon from the rare traditions."[1]

Ibn Mājah himself is reported to have said about his *Sunan*: "I presented this *Sunan* before Abī Zura'ah, and he looked into it and commented, 'I think that if this was placed into the hands of the people, it would cause these other collections, or at least most of them, to be abandonded'." Then he said, "Perhaps there is not in it even thirty hadīth with da'īf chains!"

As-Suyūtī said: "An-Nawawī did not consider the *Sunan Ibn Mājah* as one of the foundational texts, and notoriety for the foundational *Six* was well-established in his era, and after that (as well), and it was included (generally by others) in among them. It is said that the first one to include it as one of them was Ibn Tāhir al-Maqdisī, and the 'ulamā of the various places and people in general followed him in that. Al-Muzzī said: 'All that is found in it and not also found in the other Five (of *the Six*) is considered da'īf'... and Shaykhul-Islām said that there are many hadīth found in it exclusively, and those are sahīh."[2]

The book has thirty-two chapters and features 4000 hadīth. As-Suyūtī did a sharh on it entitled *Misbāh al-Zujājah 'alā Sunan Ibn Mājah*, which was published with annotation by Nuhammad Fu'ād 'Abdul-Bāqī in Cairo in 1372/1952.

Historically, there has been some controversy with the inclusion of *Sunan Ibn Mājah* in among *the Six*. The most famous and dominate position is that it is the sixth, as noted above. However, some have said that the sixth should be *Sunan al-Dāramī*, while others have said that it should be *al-Muwatta'*, and some of them have taken the position that *al-Muwatta'* is the most authentic in a general and unrestricted way.

Other Noteworthy Collections

It should be mentioned that there are several other noteworthy collections of high standing and regard which are not included in *the Six*.[3] Of these noteworthy collections, the following are considered for review:

1) ***Al-Mustadrak***: Following *the Six* is a genre of collections known as *al-mustadrakāt*, wherein 'ulamā sought to compile hadīth that were omitted by those authors of *the Six* in their collections. The first of these collections was written by Shaykh Abū 'Abdullāh Muhammad b. 'Abdullāh, who was known as al-Hākim an-Nīsābūrī al-Hāfiz. (d.405/1014). His collection was named *al-Mustadrak 'alā al-Sahīhayn*, and was printed in Haydarabād in 1321/1902.

This collection is mentioned in *Kashaf al-Zanūn*: "There has been collected in it the sahīh hadīth that were not found in *al-Sahīhayn* despite being on the conditions of al-Bukhārī and Muslim, or the conditions of one or the other of them, and what, in the scholastic opinion of al-Hākim, was authenticated as sahīh."[4]

An-Nawawī said: "As to the excess of the sahīh (materials), there are those which are reckoned as the dependable sunans, like the collections of Abū Dāwūd, at-Tirmidhī, an-Nisā'ī, Ibn Khuzaymah, ad-Dārqutnī, al-Hākim, al-Bayhaqī and the others who have compiled collections at the level of sahīh."[5]

In *Kashaf al-Zanūn* it is further mentioned: "That a group from among the huffāz sought to supplement what was omitted from *Sahīh Muslim*, and have compiled texts from that material. This being the case because they came later, and had access to distinguished chains of linkage that were not used by some of the shaykhs of Muslim, thus they took thereby hadīth (on his conditions). Shaykh Abū 'Umar said, 'These books (of this sort of extraction) could be considered as appendages to *Sahīh Muslim*, and they also bear the name *al-Sahīh*'."[6]

2) ***Majma' al-Zawā'id wa Manba' al-Fawā'id***: The author is al-Hāfiz Nūrud-Dīn 'Alī b. Abī Bakr al-Haythamī (d.807/1404). This collection features an excess from what is found in *Musnad Ahmad b. Hanbal*, (the books of) al-

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[1] *Ghurā'ib* or singular. – *Trans.*
[2] *Tadrīb al-Rāwī*, Vol.1, p.102.
[3] There sometimes exists the misconception that what is in *al-Sihāh al-Sittah* is wholly sahīh, whereas if it is not included or found therein, then it is somehow not sahīh or of lesser grade merely by virtue of its absence from those collections. The hadīth are graded based on their chains and textual content, and with that said, whether a particular hadīth is or is not to be found in any specific collection does not necessarily effect the authenticity of that tradition. – *Trans.*
[4] *Kashaf al-Zanūn*, Vol.2, p.1677.
[5] *Tadrīb al-Rāwī*, Vol.1, p.105.
[6] *Kashaf al-Zanūn*, Vol.1, p.556.

kicking him in his groin until he suffered a rupture, and dragging him out of the masjid. He was then taken to Ramallah where he died."

From among his writings is *al-Sunan al-Kubrā*, which was abridged by him and named *al-Mujtabā*, and was also known as *al-Mutadāwal* in his lifetime.[1]

Concerning *al-Sunan* itself, it has been described in *Kashaf al-Zanūn*[2] in the following terms: "It is one of *the Six*. When the people of hadīth relate without restriction that an-Nisā'ī narrated a hadīth, they are relying therein upon *al-Mujtabā*. Abū 'Alī al-Hāfiz said, 'For an-Nisā'ī, the conditions for grading narrators was stricter than the conditions of Muslim.' It was related that some of the governors said to him, 'Write for us the sahīh exclusively.' So he compiled *al-Sunan al-Sughrā*, dropping therein all the hadīth from *al-Kabīr* (i.e., *al-Sunan al-Kubrā*) for which he had mentioned some problems with the narrators in the chains, and he named it *al-Mujtabā*."

Ibn al-Āthīr said: "When the muhaddithūn unrestrictedly narrate and say that an-Nisā'ī related it, they mean thereby this condensation named *al-Mujtabā* and not *al-Sunan*.' As-Suyūtī said: '*Sunan al-Nisā'ī*, which is one of *the Six* or *the Five*[3], it is *al-Sughrā* without *al-Kubrā* and extracted from that. As-Subkī has said, 'It is that which they have taken that is devoid of the superfluous and the (objectionable) men, and his shaykh, al-Muzzī, joined upon it *al-Kubrā*, and Ibn al-Malqan explained that it was (with) *al-Kubrā*, and that it was a matter of dispute."[4] As-Suyūtī annotated it and named it as *Zahr al-Rubā 'alā al-Mujtabā*.

The *Sunan* was printed in Egypt in 1312/1894, and 1347/1928 it was again printed with this latter edition featuring the above-mentioned commentary of as-Suyūtī in eight volumes.

Sixth: *Sunan Ibn Mājah*

The author is Abī 'Abdullāh Muhammad b. Yazīd b. Mājah al-Qazwīnī (d.273/886). Ibn Khalkān related in his regard: "He was an imām in hadīth, and was knowledgeable in all of its related sciences. He traveled to 'Irāq, Basra, Kūfa, Baghdād, Shām, Egypt and Rayy for writing the hadīth, and his book is one of *al-Sihāh al-Sittah*."[5]

Ibn al-Jawzī said: "Abū 'Abdullāh b. Mājah, the client of (Banī) Rabī'ah, who was born in 209/824. He traveled (in search of knowledge) to Makkah....He wrote *al-Sunan*, *al-Tārīkh* and *al-Tafsīr*, and was knowledgeable in those (related) sciences. He died on a Monday, and was buried on that Tuesday in the last of the month of Ramadān in the year of 273/886."[6]

Ibn Kathīr said: "The author of the famous *Sunan*, which is a testament to his deep knowledge and devotion to following the Sunnah in both principles and practices." Ibn Abū Ya'lā al-Khalīlī said: "Ibn Mājah was reliable (*thiqah*) and of the great ones whose merit was agreed upon and who was resorted to in taking (hadīth) from. He possessed spiritual awareness (*ma'rifah*) and the ability of memory retention (*hifz*)." It was said about him at the time of his death:

There are supports upholding the throne of knowledge

One of its pillars has now perished, verily it is Ibn Mājah.

From among his writings are *Tafsīr al-Qur'ān al-Karīm*, *al-Tārīkh* and his *Sunan*.

Concerning *al-Sunan* itself, in *Kashaf al-Zanūn*[7] it was noted: "It is the sixth of *the Six* according to some....Shaykh Sirājud-Dīn 'Umar b. 'Alī b. al-Malqan ash-Shāfi'ī (d.804/1401) considered it as the fifth and his sharh was of it was eight volumes and named *Mā Tamass bihī al-Hājah 'alā Sunan Ibn Mājah*. In his sermon he explained that (in his view) Ibn Mājah was more of a comprehensive in understanding (*afqah*) than the remainder of the six

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[1] Also should be included with his writings is *Kasā'is Amīr al-Mu'minīn*, as mentioned in the previous footnote. –*Trans.*
[2] *Kashaf al-Zanūn*, Vol.2, p.1006.
[3] This is as-Suyūtī's comment, and some 'ulamā have different way of expressing this. He may exclude one of the other texts in his view or in the view he may be referencing in this comment.
[4] *Tadrīb al-Rāwī*, Vol.1, p.106.
[5] *Ibn Khalkān*, Vol.3, p.407.
[6] *Al-Muntazim*, Vol.5, p.90.
[7] *Kashaf al-Zanūn*, Vol.2, p.1004.

and did not contradict it.[1] There was agreement among the people of his day as to his memorization abilities and the precedence given him in that regard."

An-Nawawī relates: "There has come concerning him that he mentioned in it (*as-Sunan*) the sahīh and what resembled it and was close to it (to him), and he was not strict in separating between that. When it was not so with him, he would comment about it, thus he was upright in this method. We do not find in it something which he mentioned unrestrictedly except that it was not also authenticated by other than him among the reliable ones. If it was not declared as weakened, then it was considered hasan with Abū Dāwūd." [2]

Concerning the book itself, the following comments were made by as-Subkī in this regard: "It is from the famous books of Islām which the fuqahā have reckoned unrestrictedly as being the authenticated (*as-sihāh*), like (also) *Sunan al-Tirmidhī*; and in particular (in this category) is *Sunan Abī Dāwūd*! The author himself has described his work in saying, 'I have written from the Messegner of the Allāh (ص) 500,000 hadīth, and have selected from them what I could vouch for and responsibly guarantee (as authentic). I have collected 4008 hadīth in this book of mine from the sahīh and what is similar and close to it (in grading)'."

Al-Khattābī said: There has not been compiled a text similar to it regarding the rulings of the religion, and it has been endowed with wide acceptance among the people in an overall way, and it has become regarded as an authority in its appeal to the 'ulamā and fuqahā regardless of the difference of their schools. Abū Dāwūd collected the hadīth in this book of his that constitute the roots of knowledge and origins of the sunan,[3] and which are basis of the ahkām, or rulings, of the fuqahā. We do not know of any text as a precedent (for it) prior to it, or of something coming after it that can do justice in surpassing it."

Abū Sa'īd al-I'rābī said: "If a person had nothing with him of knowledge, save the Qur'ān and this particular book, he would not need anything else besides these two to suffice him."

The most highly regarded of the expositions of *Sunan Abī Dāwūd* is the sharh of Shaykh Mahmūd Khattāb as-Subkī al-Azharī.

The *Sunan* has been printed in Egypt in 1280/1863, then in Delhi in 1322/1903, and the last printing of it being in Cairo, in 1371/1951, with the editing annotation of Ahmad Sa'd 'Alī, one of the 'ulamā of al-Azhar.

Fifth: *Sunan al-Nisā'ī*

The author is al-Hāfiz Abī 'Abdur-Rahmān Ahmad b. Shu'ayb an-Nisā'ī (d.303/915). Al-Hākim related: "I heard Abūl-Hasan ad-Dārqutnī saying more than once that an-Nisā'ī preceded over everyone mentioned from his day in the knowledge of hadīth and in the science of grading narrators."

At-Tāj as-Subkī said: "An-Nisā'ī's power of retention was superior to that of Imām Muslim, the author of *al-Sahīh*, and his *Sunan* contains the least of da'īf (weak) hadīth from the Sunan collections coming after *al-Sahīhayn*." [4]

Abū Sa'īd, author of *Tārīkh Misr*, said: "An-Nisā'ī was and imām in hadīth, a hāfiz and someone firmly established. He came to Egypt and stayed there for some time, manifesting treasures from his profound abilities and unveiling the wonders of his talents. He departed from Egypt to Damascus in 302/914. The people of Shām asked him to distinguish (in virtues) Mu'awiyah over Imām 'Alī (ع), and he declined to do so.[5] He was then asked to relate the merits of Mu'awiyah, to which he relpied, 'I do not know of even a single virtue for him!' The people then began to

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[1] The word used here in the text is *al-mushaf*, which means the Qur'ān, and what is implied is that the 'ulamā of his day took it with extremely high regard. –*Trans.*

[2] *Tadrīb al-Rāwī*, Vol.I, p.167.

[3] *Sunan* here refers to the normative practices established in the Sunnah of the Prophet (ص). – *Trans.*

[4] *Al-Sahīhayn* literally means 'The Two Authentic Ones' and is used exclusively to mean the two collections of al-Bukhārī and Muslim. – *Trans.*

[5] What occurred is that when an-Nisā'ī came to Damascus, the former seat of Umayyad power, he discovered an incorrect attitude among the people about Imām 'Alī (ع). No doubt this was the product of the historical bias of the Umayyads, and the filthy disparagement and cursing of Imām 'Alī (ع) that they established as state policy in the lands under their control. To address that incorrect attitude, an-Nisā'ī compiled a text entitled *Khasā'is Amīr al-Mu'minīn 'Alī b. Abī Tālib* (i.e, *The Virtues of the Commander of the Faithful, 'Alī b. Abī Tālib*). However, when he attempted to read the text out before the people in the Umayyad Mosque there in Damascus, the congregants were outraged, and demanded that he exalt Mu'awiyah b. Abī Sufyān, the founder of the Umayyad dynasty and oppositionist rebel against the lawful authority Imām 'Alī (ع), an-Nisā'ī refused to be intimidated. When he refused to do such a thing, it was then demanded that he instead narrate the virtues of Mu'awiyah. According to one account, he replied, "I do not know of any virtue for him (i.e., related in the hadīth)," while in another version he said, "The only virtue for him that I know is the statement of the Prophet (ص), 'May Allāh never satiate his belly!'." Whichever version be true, the people were enraged and beat him to the extent that he later died from his injuries. May Allāh be pleased with him! - *Trans.*

distinguished from others in the matter of his mention of hidden defects and his discourse on the principles for validating or disqualifying narrators.

From among the other books written by at-Tirmidhī are *al-Rabā'iyāt fīl-Hadīth*, *Kitāb al-Tārīkh*, *al-'Ilal fīl-Hadīth*, and *Shamā'il al-Nabī* (ص).

With regard to the description of the actual collection, it has been described in *Kashaf al-Zanūn* in the following words: "It is the third of *the Six* in hadīth, and it has been related from at-Tirmidhī himself that, 'I have compiled this book and have presented it before the 'ulamā of the Hijāz, 'Irāq and Khurāsān, and they were pleased with it.' It has been famously ascribed to its author (in its title) as *Jāmi' al-Tirmidhī*, while it has also been credited to him under the title *al-Sunan*, although the former is the most common."[1]

An-Nawawī said: "The foundation of the book of at-Tirmidhī is upon the grading concept of *al-Hasan*,[2] and it is well known from what is featured in the different manuscripts from him that he would say about a hadīth, 'Hasan sahīh' or other such wording (in his gradings)."[3] Ibn al-Athīr has said in this regard that, "In the *Sunan al-Tirmidhī*, there is mention (of terms) exclusive to it in methodology from what understood and used in grading and inference by the terms sahīh, hasan and garīb."[4]

The editing commentator on the book, Ahmad Muhammad Shākir, has said: "The book of at-Tirmidhī is containing three matters that are not found in similar fashion together in the remainder of *the Six* or otherwise.

"First: After relating the chapter of the hadīth, he mentions the names of the Sahāba (رض) who narrate the hadīth in it.

"Second: He mentions at the appropriate places the differences of the *fuqahā*, or jurists, and their positions on the various matters of fiqh, and in many instances notes the basis for the same.

"Third: He notes the gradings of the hadīth, as to whether it is sahīh or da'īf, and mentions the standings of the narrators in support of his views."

There has been a sharh made on *al-Jāmi' al-Tirmidhī* by Abū Bakr b. al-'Arabī (d.546/1151), and another by Jalālud-Dīn as-Suyūtī.

Among the ancient, handwritten manuscripts of the text, there exists one dated from 636/1238, which is located in the Maktabah Jistarbītī under number 3358. The text was printed in Būlāq in 1292/1874, and another printing with the editing commentary by Ahmad Muhammad Shākir was undertaken by al-Bābī al-Halabī in Cairo in 1356/1936.

Forth: *Sunan Abī Dāwūd*

The author was Abī Dāwūd Sulaymān b. Al-Ash'ath b. Shadād b. 'Amr as-Sijistānī (d.275/888). In his regard, adh-Dhahabī said: "He was from among the 'ulamā who were active (in applying and spreading their knowledge), until some of the a'immah would say, 'Abū Dāwūd was like Ahmad b. Hanbal in his guidance, dignified conduct and mannerisms'."

Ibn Qayyim al-Jawziyah said: "He gathered the hadīth on *ahkām*, or rulings, and ranked and arranged them in the best of organization, with the best of positions established from them in making judgements. He took from it the hadīth of those who where 'injured'[5] and weak."

Al-Hāfiz Ahmad al-Harūwī said: "One of the huffāz of Islām in the area of the hadīth of the Messenger of Allāh (ص), its knowledge, legislative intentions (behind various aspects of the Sunnah) and its supports. He had a high degree of piety and devotion, and lived in an abstentious fashion. He was also from among those in his era who traveled extensively to obtain the hadīth, to the extent of having heard hadīth in Egypt, the Hijāz, Shām, 'Irāq and Khurāsān."

Abū 'Ubaydullāh Muhammad b. Makhlad said: "When Abū Dāwūd compiled his book *al-Sunan*, he recited it before the people (i.e., began to teach it), and it became for the people of hadīth like the Qur'ān, in that they followed it

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[1] *Kashaf al-Zanūn*, Vol.1, p.558.

[2] Today many of the terms used in hadīth science are understood and sometimes used differently in their modern applications from their usage by the muhaddithūn of the early generations. *Hasan*, in this context, would basically mean sahīh in the reckoning of at-Tirmidhī's grading scheme. – *Trans.*

[3] *Tadrīb al-Rāwī*, Vol.1, p.166.

[4] *Gharīb* (which literally means 'rare') is used in reference to a hadīth that is singular or *ahadī* in its chain, as opposed to one that is *mutawātir*, or related through multiple chains of narration. *Trans.*

[5] The term used is *al-majrūhīn*, which literally means *the wounded ones*, but in the vocabulary of the muhaddithūn, it refers to those who have some disparagement spoken upon them in their biographical sketches. – *Trans.*

because of this there is the insinuation of doubt (*ash-shakk*), and he (al-Bukhārī) is on record as saying, 'Perhaps I heard a hadīth in Basra and then wrote it down in ash-Shām[1]'."

Al-Qurtubī said: "No one else has compiled the likes of his work. This encompasses both its beautiful style and orderly arrangement, as well as the ease with which it is used. He has skillfully taken each hadīth and put it in just the right place, and then further compiled along with it the various chains of linkage, and noted which are more desirable in selection. Also, he has noted the variant wordings for each hadīth (where such occur), which is different than al-Bukhārī, who mentioned the paths in differing chapters and many hadīth appear in other than their chapters as if they had just come to mind and were therein mentioned. Some from the 'ulamā have disputed the reason for this, and they have suggested that the narration of al-Bukhārī for hadīth which are in it when they are not found in their organized places as having been taken orally (i.e., from al-Bukhārī in relating his book over time)."[2]

From among his writings are *al-'Ilal*, *Awhām al-Muhaddithīn*, *Man Laysa Lahu Illā Rāwin Wāhid*, *Sighār al-Tābi'īn* and *Kitāb al-Mukhadramīn*.

With regard to the text itself, al-Hāfiz Abū 'Alī an-Nīsābūrī said: "It is the second book of *the Six*, and one of *al-Sahīhayn* (two authenticated ones) which are the most authentic books after the Book of Allāh, the Almighty." Ibn as-Salāh said: "The condition of sahīh for Muslim's inclusion of a hadīth in it is that the hadīth be linked in an unbroken chain, from beginning to end via one weighty person (*ath-thiqah*) to another, and being without hidden defects or having eccentric meanings (contradictory to known matters of belief or practice, etc.)." He further commented to the effect that this was the criteria of Muslim for sahīh, and then remarked, "How many hadīth were sahīh based on the conditions of Muslim yet were not sahīh based on the conditions of al-Bukhārī due to the additional standard of requiring proof that the narrators had met, and him not having the proof established for that?! The number (of narrators) relied upon by Muslim is his *Sahīh* and not also relied upon by al-Bukhārī is 625 persons." [3] Muslim featured 4000 hadīth in his book not counting repeats, and including them, the number is 7275.

An-Nawawī mentioned in *al-Taqrīb*: "There are 4000 hadīth in it, not including repeats, and this larger number than al-Bukhārī is due to the many different paths being related." [4] It was conveyed from Abīl-Fadl Muhammad b. Musalmah: "There are in it (a total of) 12000 hadīth, and the most famous *sharh* or exposition, of it is that of al-Hāfiz Abī Zakariyā Yahyā b. Sharīf an-Nawawī ash-Shāfi'ī (d.676/1365)."

There are several handwritten manuscripts of *Sahīh Muslim*, from among which is one dated 522/1128, and another dated 678/1279, both being located in the Maktabah Jistarbītī under catalog numbers 4211 and 2384 respectively. There is also one dated 830/1426 located in the Maktabah al-Majlis in Tehran. The book itself has undergone many printings, one from the year 1290/1873, printed in Būlāq (a district of Cairo), and another in 1334/1915, printed in Cairo by Muhammad 'Alī Subayh.

Third: *Al-Jāmi' al-Sahīh* of at-Tirmidhī

The author is Abū 'Īsā at-Tirmidhī ad-Darīr (d.279/892). He was described by 'Abdur-Rahmān al-Idrīsī in the following terms: "One of the a'immah who were followed and relied upon in the science of hadīth. He wrote *Kitāb al-Jāmi'* and *al-Tawārīkh wal-'Ilal*. He was an expert in the sorting of men and a scholar of exacting and precise nature, and he was always mentioned as an example of memorization."

As-Sama'ānī mentioned him: "Imām of his era without doubts or criticisms (about him), author of texts and one of the a'immah who are followed and relied upon in the science of hadīth."

In *al-Mīzān*, adh-Dhahabī described him: "The hāfiz and 'ālim, author of *al-Jāmi'*, reliable (*thiqah*) by a general consensus, and there is no regard to the statement of Abī Muhammad b. Hazm that al-Qurā'd was unknown (to him), whereas *he* did not know him and did not find him mentioned in *al-Jāmi'*. There were no hidden defects in him."

Tāsh Kubrā Zādeh said: " One of the 'ulamā of the great huffāz. For him was the fiqh from the righteous, and he took the hadīth from a group of the a'immah and met the best and top shaykhs (of his era)."

The methodology in *Jāmi' al-Tirmidhī* is that the chapters are arraigned according the matters of fiqh, with comments on each hadīth as to whether or not it is sahīh or da'īf (weak), and explanations about the positions of the Sahāba (رض) and the prominent 'ulamā of the early generations on the various topics covered in those chapters. He was

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[1] *Ash-Shām* refers to the lands of the Levant – Syria, Palestine, etc. *Trans.*

[2] *Tawjīh al-Nazr*, p.123. See, also: *Al-Lu'lu' wal-Marjān Fīmā Itaqaf 'Alayhi al-Shaykhān* by Muhammad Fu'ād 'Abdul-Bāqī, Vol.1, p.251.

[3] *Kashaf al-Zanūn*, Vol.2, p.256.

[4] A hadīth with the same exact wording but two different chains of linkage would be considered as two different, separate hadīth - *Trans.*

As for the actual text itself, it was described in *Kashaf al-Zanūn* in the following terms: "It is the first of the books of *the Six* in hadīth and the best of them in style and compilation." [1] Al-Bukhārī himself described his work in writing it, "I extracted what I placed in it from over six hundred thousand hadīth, and it took sixteen years for me to compile it. I made it as proof (hujjah) between Allāh, the Exalted and Almighty, and myself, and did not include in it any hadīth except that it was graded to be sahīh. Even after grading the hadīth to be sahīh, I did not include it until after first making *istikhārah*[2] and praying two rak'at of salāt and thereafter being certain of its authenticity."[3]

An-Nawawī said: "There are 7275 hadīth in *al-Bukhārī* when one includes those repeated at different places throughout the book, and excluding repeats, there are 4000 hadīth."[4] 'Irāqī said in this regard: "This is Muslim via the narration of al-Farbarī, and the narration of Hummād b. Shākir is different from the narration of al-Farbarī by two hundred hadīth, and the narration of Ibrāhīm b. Ma'qul is different from the both of those by three hundred hadīth."[5]

Al-Farbarī said: "Ninety thousand men heard *Sahīh al-Bukhārī* from its author, and no one met him and narrated it from him (more diligently) than I."[6]

Ibn as-Salāh said: "The number of hadīth (in it) is 7275, and Ibn Hajar said, '7317 hadīth with 3450 chapters, with perhaps some small variations (in numbering)'."

A thorough review of the book itself can be found in *Kashaf al-Zanūn*, with insight into the various annotations, commentaries, and condensations of it that have been produced over the ages. The most famous of the many expositions on it is *Fath al-Bārī* by Ibn Hajar al-'Asqalānī, of which there exist ancient, handwritten manuscripts. One such manuscript is dated 840/1436, which is located in the Maktabah Jistarbītī under the catalog number 3177, and another from the Eighth Century (Hijrī) in Dānshīkāh under number 1445. There have been several printings of these, one from the Khayriyah Printing House, dated 1320/1902, and another from the National Publishing House in Cairo, dated 1378/1958.

Second: *Al-Jāmi' al-Sahīh* of Muslim

The author is Abūl-Husayn Muslim b. al-Hujjāj an-Nīsābūrī, who passed away in 260/874. An-Nawawī said regarding him: "There is a consensus of agreement regarding his nobility, leadership (in his field), piety, skill in this science (of hadīth) and precedence in it, as well as his devotion to it. What is a greater proof to all of that than his book *al-Sahīh*, such that no book can be found before it or after it that features its keen organization and insights into the various pathways for the hadīth without addition or omission…"

As-Suyūtī said: " Muslim mentions in the introduction to his *Sahīh* that the hadīth can be graded into three categories. The first class is what he relates from the most exact and precise *huffāz.*[7] The second class is what he relates from those of medium grade *huffāz* of blameless characters. The third class he mentions is what he relates from weak (*da'īf*) or disparaged (*matrūk*) narrators. When he has finished with the first class, he would follow with the second class, and in this regard both al-Hākim and al-Bayhaqī have said, 'The desire of Muslim was before relying on the second class,' he would first resort to the first class, and al-Qādī 'Iyād said, '…There was not a matter except that he would mention a hadīth of the first rank, and his taking from the second ranking would be by way of supporting the matter and as a witness to back it up, or in cases where he could not find something of the first class for it'."[8]

As-Suyūtī also said[9]: "He compiled his book in his homeland in the lifetime and presence of many of his shaykhs, and was heedful of the variant wordings and would carefully examine the context, unlike al-Bukhārī, who would perhaps narrate the hadīth from memory and not distinguish the variant wordings in his narration of it, and

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[1] *Kashaf al-Zanūn*, Vol.1, p.521.
[2] *Istikhārah* is the prayer for guidance taught by the Prophet (ﷺ). - *Trans.*
[3] *Kashaf al-Zanūn*, Vol.1, p.544.
[4] *Tadrīb al-Rāwī*, Vol.1, p.102.
[5] Ibid, Vol. 1, p. 103.
[6] *Kashaf al-Zanūn*, Vol.1, p.555.
[7] *Huffāz* is the plural of hāfiz, or a 'memorizer' – either of the entire Qur'an, or, as in this case, of the hadīth. A hāfiz of the hadīth would be such a person who would have 100,000 hadīth or more committed to memory, along with the chains of linkage, which, in traditional hadīth science, are technically considered to be part of the hadīth itself. - *Trans.*
[8] *Tadrīb al-Rāwī*, Vol.1, p.96.
[9] Ibid, Vol. 1, p.95.

Among the most famous of the masānīd are the *Musnad* of Ahmad b. Hanbal (d.241/855),[1] the *Musnad* of Muhammad b. Idrīs ash-Shāfi'ī,[2] and the *Musnad* of Abū Hanīfah b. an-Nu'mān.[3]

The writing of compilations that featured *exclusively* sahīh, or authenticated, hadīth, a genre known as *al-sihāh*,[4] followed the time of the compilations of the *masānīd* type. The most famous and reliable of *as-sihāh* are *The Six Canons*, known collectively as *al-Sihāh al-Sittah*.

Al-Sihāh al-Sittah (the Six Canonical Texts)

First: *Al-Jāmi' al-Sahīh* of al-Bukhārī

The first of *al-Sihāh al-Sittah* is known commonly as *Sahīh al-Bukhārī*. This collection was written by Abū 'Abdullāh Muhammad b. Ismā'īl al-Bukhārī (d.256/870). He traveled extensively in the search of hadīth. When he once heard his shaykh, Ishāq b. Rāwayh, saying to his students, "If you would compile a condensed book of authenticated material from the Sunnah of the Messenger of Allāh (ص) (it would be of benefit)," he relates that it occurred to him, "It came into my heart that I should take and collect *al-Jāmi' al-Sahīh*." In undertaking this task, he spent sixteen years in Basra and elsewhere, finally finishing with it in Bukhārah.

In *Kashaf al-Zanūn*,[5] it is written: "The criterion of al-Bukhārī and Muslim for accepting a hadīth is that it is taken from those being of agreed probity (thiqah), going back in consecutive linkage unto the well-known Sahāba (رض), without there being dispute (concerning that probity) among the weighty peoples (ath-thiqāt), and without the linkage being broken at any point. An additional stipulation of al-Bukhārī was that the narrators have actually been known to have met one another, even if but once, whereas for Muslim it was sufficient that those narrating lived contemporaneously to each other."[6]

As-Suyūtī said: "Those who al-Bukhārī singled out in taking the hadīth from, which are not also included in the men of Muslim, number around four hundred and thirty, with some eighty men from among them accused of having some weakness.[7] Those men Muslim took from not including the men of al-Bukhārī number around six hundred and twenty, with one hundred and sixty accused of having some weakness."[8]

An-Nawawī said: "The first of the wholly sahīh collections was *Sahīh al-Bukhārī*, and then *Muslim*, which are the most authentic books after the Qur'ān, and al-Bukhārī is the more authentic of the two and the most beneficial in utility. It has been said that *Muslim* is more authentic, but the former position is the correct view, and in selecting the pathways of the hadīth, Muslim did not allow the criteria of location to affect making his ranking of sahīh and did not require it for such. What has been described of the devotion of these two (to the task of grading) can not truly encompass the matter, and they did not omit anything in it save possibly very little."[9]

Ibn as-Salāh said concerning the various types of sahīh hadīth: "The first sort is what has been taken as sahīh by both al-Bukhārī and Muslim together. The second is what was been taken as sahīh exclusively by al-Bukhārī. The third is what was been taken as sahīh exclusively by Muslim. The fourth is what is sahīh based on the joint conditions of those two but not related by either. The fifth is what is sahīh based exclusively on the conditions of al-Bukhārī but he did not relate it. The sixth is what is sahīh based exclusively on the conditions of Muslim but he did not relate it. The seventh is that which is sahīh on other than the conditions of al-Bukhārī or Muslim, and which was related by neither.

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[1] Printed in Egypt, 1213/1798.
[2] Printed in India, 1206/1791.
[3] Printed in Lahore, 1206/1971.
[4] *Sihāh* is the plural for sahīh. *Trans.*
[5] *Kashaf al-Zanūn*, Mustafā Hājjī Khalīfah Kātib Chalabī (d.1067/1656), Vol.1, p.541.
[6] This stipulation requires that the one narrating the hadīth and the one taking it from him were known, in a recorded fashion, to have been in the same locations at some period in their lifetimes (al-Bukhārī). Whereas if they were not known to have been at the same locations in their lifetimes, it does not necessarily exclude the possibility of the two having met somewhere, at some point in their lifetimes, and it was simply not known or their presence was merely not recorded by those who related the histories of cities and those famous persons who came and went through them (Muslim). *Trans.*
[7] What this is implying is that other muhaddithūn (hadīth scholars) of the early generations have found some problems with or had different opinions concerning such men. For more insight into the criticisms of al-Bukhārī's men, one can reference *al-Hādī al-Sārī*, which is the introduction of Ibn Hajar al-'Asqalānī to his famous *sharh* (commentary) on *Sahīh al-Bukhārī*, *Fath al-Bārī*. *Trans.*
[8] *Tadrīb al-Rāwī*, Vol.1, p.92.
[9] Ibid, Vol.1, p.19.

Writing the of the Hadīth and Early Compilations

It has been related that in the history of Islām, the Prophet (ص) had forbid the writing of the hadīth when he said: "Do not write from me, and whoever has written from me other than the Qur'ān, then let him erase it."[1] However, it has been more correctly stated that this prohibition was in the earlier period of his mission, when there was some concern that Qur'ānic text might have gotten mixed up with notations or other such material if the same were written together, and that this was not any sort of total prohibition to writing the hadīth.

In this regard, Shaykh Muhammah Rashīd Ridā wrote in *al-Mīnār*: "Perhaps the first to write the hadīth, and texts otherwise, were the Tabi'īn of the first generation of Islām, and Khālid b. Ma'dān al-Hamsī compiled a collection, and it was related about him that he had met seventy Companions. It was stated in *Tadhkirat al-Huffāz* that Jabir said, 'I have not seen anyone more determined for (the preservation of) the knowledge than he, which he kept in a *mushaf*,[2] and he wore a rough cloak.' Also, in this regard, al-Buhkārī narrated[3] concerning the existence of the *Sahīfah*[4] of 'Alī (ع), which is reckoned to be earliest text of other than hadīth. Also is the text of the Abī Rāfi'ī, the servant of the Prophet (ص), who wrote therein on *istiftāhus-salāt*.[5] Sumrah b. Jandub (d.160/777) compiled many hadīth into a collection, which his son Salmān narrated from him.[6] 'Abdullāh b. 'Amr b. al-'Ās (d.65/685) had a sahīfah, which was extremely dear to him to the extent that it was said that nothing in life was of more value to him that it.[7] There was also the sahīfah of Humām b. Munabbih (d.131/749).[8] There were other collections and letters along with these.[9] Al-Khatīb relates in his *al-Jāmi' li-Akhlāq al-Rāwī*, that Muhammad b. Sālih al-Hāshimī said: 'There has been conveyed about the existence of an excess of twenty-five texts, and for each one is at least one volume, with some having up to thirty volumes.' The general character of these volumes is that they are rooted in the knowledge of the hadīth from the Sunnah."[10]

As-Suyūtī (d.911/1505) relates: "What has been related concerning the beginning of the compilation of the hadīth into writing, as mentioned in *Sahīh al-Bukhārī*, under the chapters on knowledge, is that it occurred in the reign of the era of 'Umar b. 'Abdul-'Azīz (رض). Therein it is noted: 'Umar b. 'Abdul-'Azīz wrote to Abī Bakr b. Hazm, 'I narrate what was transmitted from the hadīth of the Messenger of Allāh (ص), so I have written it out due to concern that something from it might be lost due to neglect in the teaching of knowledge and the disappearance of its people'." [11]

In the second generation, it can be noted that the 'ulamā began to compile texts of hadīth with a structured methodology, to where the texts were organized with chapters based upon topics, and also with divisions between matters of fiqh[12] and other areas of importance. These texts were called by names such as *al-musnaf*, *al-jāmi'* and *al-majmū'*, and it is said that among the first ones to compile such materials were 'Abdul-Mālik b. 'Abdul-'Azīz b. Jurayh (d. 150/767), Sufyān ath-Thawrī (d.161/778), 'Abdur-Rahmān al-Awzā'ī (d.175/791), and Imām al-Mālik (d.179/795), who compiled *al-Muwatta'*, which was famous and widely known in his day, about which ash-Shāfi'ī said, "There is not known in the earth a book more accurate and correct than the book of Mālik."[13]

There additionally began to appear a genre of compilations known as *al-masānīd*, in which the hadīth were arranged alphabetically according to the names of the narrators who took the hadīth from the Sabāha (رض). The first example of this sort of compilation was written by Abū Dāwūd Sulaymān b. Dāwūd al-Jārūd at-Tayālsī (d.203/818).

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[1] *Sahīh Muslim*, Vol.8, p.229.
[2] *Mushaf* is commonly used to mean the Qur'ān, but in this instance it is apparently being used in reference to a written manuscript. -*Trans.*
[3] *Sahīh al-Bukhārī*, Vol.1, p.40.
[4] *Sahīfah* refers to an ancient scriptural scroll or collection of pages. The *Sahīfah* of Imam 'Alī (ع) was related in *Sahīh al-Bukhārī* to have been seventy cubits long. – *Trans.*
[5] *Al-Kafāyah*, p.330. *Istiftāhus-salāt* relates to the beginning of salāt – *Trans.*
[6] *Tahdhīb al-Tahdhīb*, Vol.4, p.194.
[7] *Sunan al-Dārmī*, Vol.1, p.127.
[8] *Tadhkirat al-Huffāz*, Vol.1, p.14.
[9] Such as *al-Sahīfat al-Sajjādiyah*, a collection of supplications from Imām Zaynul-'Ābidīn, 'Alī b. al-Husayn b. 'Alī b. Abī Tālib (ع), which conveyed from him through his son, Imām Muhammad al-Bāqir (d.114/732), and is in existence to this day, and also *Kitāb al-Fikr* from Ja'far b. Muhammad al-Mārif (d.148/765).
[10] *Al-Mīnār*, Vol.10, p.754.
[11] *Tadrīb al-Rāwī*, Jalālud-Dīn as-Suyūtī, Vol.1, p.90 (Cairo printing, 1283/1866).
[12] *Fiqh* is generally translated as 'jurisprudence.' – *Trans.*
[13] *Tadrīb al-Rāwī*, vol.1, p.97.

Text of the Ijāzah

In the name of Allāh, Most Gracious, Most Merciful. Praise be unto Allāh, Who raises the possessor of knowledge in distinction, and Who guides us with clear exposition in the face of doubt and obscurities, and Who commands obedience to what is just and well-established; and may the blessings and the peace be showered upon the noblest of all leaders (Sayyid as-Sādāt), Muhammad, and upon his Companions, who were filled with motivating fervor for Islām, and upon his Family, who are guidance for creation. As to what follows.

It is from the blessings of Allāh to this humble servant that he was able to make ziyārah[1] to the resting place of Imām ar-Ridā (ع),[2] the proof of Islām in his lifetime from the Family of Prophet Muhammad (ص). A noble resting place indeed, which has been regarded as a distinctive sign back from unto the time of his death, to the extent that the poet from the lovers of Ahlul-Bayt (ع), al-Humayrī, noted:

There are two graves in Tūs, one of which belongs to the best of all the people

And the other to the worst of them, and this is of the things to reckon and consider.[3]

At that noble place, I had the opportunity to meet and interact with the distinguished and learned scholar, Sayyid Muhammad (al-Mishkāt), whose radiance continues to enlighten the hearts and minds. He sought that I provide him with an ijāzah, based on my linkage, to narrate *al-Sihāh al-Sittah*.[4] Despite my excuse, he persisted in this matter, seeking not to be left without *this* specific linkage, as he already narrates some of those compilations via other ijāzah linkages through various Shī'a 'ulamā.

I have witnessed this individual's sincere concern for the preservation of the scholastic heritage of the Prophet (ص), and also noted his devotion to seeking knowledge and him being one possessed of all the mannerism of the noble 'ulamā, therefore I have consented to issue the ijāzah. I authorize him to narrate those specific compilations (i.e., *al-Sihāh al-Sittah*), and all other compilations of hadīth related from me via my shaykhs and my linkages noted in *Khātimah al-Mu'jam*, from which I have selected and detailed the specific (requested) linkage in this ijāzah. There is no success save with Allāh, in Whom I trust and upon Whom I rely. Written on 15 Jamādī ath-Thāniyah 1398.

The Needy Before Allāh, Most High,
Muhammad Husayn al-Husaynī al-Jalālī

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[1] *Ziyārah* is visitation of the pious to the gravesites of esteemed religious personalities to pay their respects. – *Trans.*

[2] Imām 'Alī b. Mūsā ar-Ridā (d.203/818), was the eighth Imām of the Ahlul-Bayt (ع). His grave is located in what is today the city of Mashhad in the Islāmic Republic of Īrān. – *Trans.*

[3] This is in reference to the graves of both Imām ar-Ridā (ع) and the 'Abbāsī Khalīfah al-Ma'mūn (d.218/833), the individual regarded as responsible for having the Imām (ع) poisoned. – *Trans.*

[4] *Al-Sihāh al-Sittah* refers to the six canonical hadīth collections of Sunnī Islām, as detailed more extensively below. In more recent times, these hadīth collections were printed together in one large, bulky volume entitled as *Kutub al-Sittah*. – *Trans.*

hadīth from Ahlul-Bayt (ع), along with his multiple chains for Qur'ānic recitation, under the title *al-Jawhar al-Farīd*. The totality of his numerous isnād linkages has been featured in *Khātimah al-Mu'jam*. Today he resides in Chicago, Illinois, where he humbly devotes himself to Islāmic activities through The Open School, an educational institution that he founded several decades ago. Many of the writings of Sayyid al-Jalālī have been translated into English and published through The Open School.

In translating this short work, I have chosen to use the word *hadīth* for both the singular and the plural,[1] with the distinction by context. I have also added footnotes where I felt clarification to be necessary for proper understanding, which I have duly noted to separate from any footnotes by Sayyid al-Jalālī himself. The textual references for the sources cited by Sayyid al-Jalālī are for the page and volume of the Arabic editions (i.e., in cases where there may also be English translations of the same texts).

With regard to the spelling of the titles of book, I have adopted the Library of Congress style, which does not accommodate the Arabic pronunciation scheme, where, for example *as*-Sihāh *as*-Sittah (which is how the words are actually pronounced in Arabic), would be rendered *al*-Sihāh *al*-Sittah. In the matter of names, I have opted for the Arabic pronunciation scheme (e.g., *ash*-Shāfi'ī). In cases where names relate to ancient cities, I have tried to use the most common spellings (al-Bukhārī, etc.). In the matter of dates, the *Hijrī* years are listed prior to the Gregorian ones (e.g., 1430/2009).[2]

Also, the Arabic letter abbreviations appear in place of the traditional salutations that accompany the mention of the name of our beloved Nabī Muhammad (ص), the A'immah[3] of his Ahlul-Bayt (ع), and his Sahāba (رض),[4] and would ask the noble reader to invoke the same wherever such abbreviations may appear.[5]

It is my prayer that this small effort may serve to convey a glimpse into one dimension of a traditional Islāmic practice in relation to the sciences of hadīth. Any benefit in this must be attributed author alone, and we thank Allāh for that, and any shortcomings belong to me exclusively. May Allāh accept our good deeds from us and forgive us our negligence and shortcomings.

'Abdul Bārī
1430/2009

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[1] The plural of hadīth is *ahādīth*. – *Trans.*

[2] The calculation scheme used to obtain general Gregorian dates from the Hijrī dates is: Gregorian year = [(32 x Hijrī year) ÷ 33] + 622. There may be other, more accurate, methods and tables for this purpose. – *Trans.*

[3] *A'immah* is the plural of imām. – *Trans.*

[4] *Sahāba* means 'Companions,' and commonly refers to those who met the Prophet (ص) and died as Muslims. – *Trans.*

[5] The symbol (ص) is used to invoke, *Sallallāhu 'alayhi wa Ālihi wa sallim* (May Allāh bless and bestow peace upon him and his family); (ع) is used to invoke, *'Alayhis-salām*, *'alayhimus-salām*, or *'alayhās-salām* (Peace be upon him, them or her), as the case may be; and (رض) is use for *Radī Allāhu 'anhu* or *'anhum* (May Allah be pleased with him or them). –*Trans.*

بسم الله الرحمن الرحيم

Translator's Introduction

The text ***Ḍaw' al-Mishkāt fī Salsalat al-Ruwāt***, which is being translated as ***The Light of Exposition on the Chain of Transmission***, was written in 1398/1977 by the renowned scholar and master of hadīth, al-'Allāmah al-Muhaddith as-Sayyid Muhammad Husayn al-Husaynī al-Jalālī. This short treatise is an ijāzah, or written permission, for hadīth narration that Sayyid al-Jalālī issued for al-'Allāmah as-Sayyid Muhammad al-Mishkāt.[1] This ijāzah provides authorization to Sayyid al-Mishkāt to narrate the hadīth collections detailed therein via the isnād of Sayyid al-Jalālī back to the compilers of those collections, along with the other collections that Sayyid al-Jalālī narrates through his extensive linkages, though which have not been detailed in this particular text.

In recent times there has been a growing interest in the hadīth, its related sciences and literature, and in translating this document, it will serve, inshā'Allāh, to demonstrate how the heritage of the hadīth of the Prophet (ص) has been transmitted over the ages, and how it reaches us today directly from the Prophet (ص) himself through a process of unbroken linkage.

Of the various religions that exist in the world today, it is *only* Islām that can demonstratively link in an unbroken fashion and with absolute historical certainty, both its scripture, the Qur'ān, and the actual teachings of its prophet, our beloved Nabī Muhammad (ص), from the time of the Prophet (ص) over 1,400 years ago up unto the present day. The method of historical transmission which has safeguarded this scriptural and prophetic heritage is known as the ijāzah system, where same were passed down throughout the ages from teacher to student via written authorization.[2] This authorizing permission is what is meant when the term *ijāzah* is used.

The linkage of one scholar back from another, on back unto the compiler of a particular hadīth collection being related, and from that compiler through his linkage back to the Prophet (ص) himself, is known as the *isnād* or chain (with the actual text of the hadīth itself being known as the *matn*).[3] The document before you relates the isnād of Sayyid al-Jalālī, back to the primary source-texts of Sunnī Islām. This may be of particular interest, as Sayyid al-Jalālī is a scholar trained in the Ja'farī Shī'a tradition of Islām, and by the relation of this document, one also demonstrates the high regard which our 'ulamā, or scholars, have for transmitting the heritage of the Prophet (ص) without any sort of sectarian "issues" that seem to dominate the outlook of some quarters of the Ummah today.

Sayyid Muhammad Husayn al-Husaynī al-Jalālī hails from a distinguished family of 'ulamā,[4] and is a traditional scholar of high standing who has dedicated his life to the pursuit of acquiring and disseminating the knowledge of Islām. He has traveled extensively throughout the Islāmic world in search of the knowledge of the hadīth, with numerous published works to his credit relating to documenting and conveying the scholastic heritage of the Ahlul-Bayt (ع).[5] Among his published writings include several research studies on texts which he narrates via the isnād system, such as *Dirāsah Hawla Nahj al-Balāghah* and *Dirāsah Hawla al-Sahīfat al-Sajjādiyah*. He has additionally authored an extensive research documenting both the textual as well as oral transmission of the Qur'ān entitled *Dirāsah Hawla al-Qur'ān al-Karīm*, along with the books *Sharh al-Arba'īn al-Nabawiyah* and *al-Iktifā'*. Also to his credit is a Qur'ānic commentary, a commentary on *al-Sahīfat al-Sajjādiyah*, a condensation of the famous Arabic lexicon *Lisān al-'Arab*, a biographical encyclopedia on Shī'a 'ulamā who have compiled written texts conveying the scholastic heritage of the Ahlul-Bayt (ع) entitled *Fihris al-Turāth*, along with many other voluminous works. He has further published his isnād going back to over 114 different compilers from among the Shī'a 'ulamā who have conveyed the

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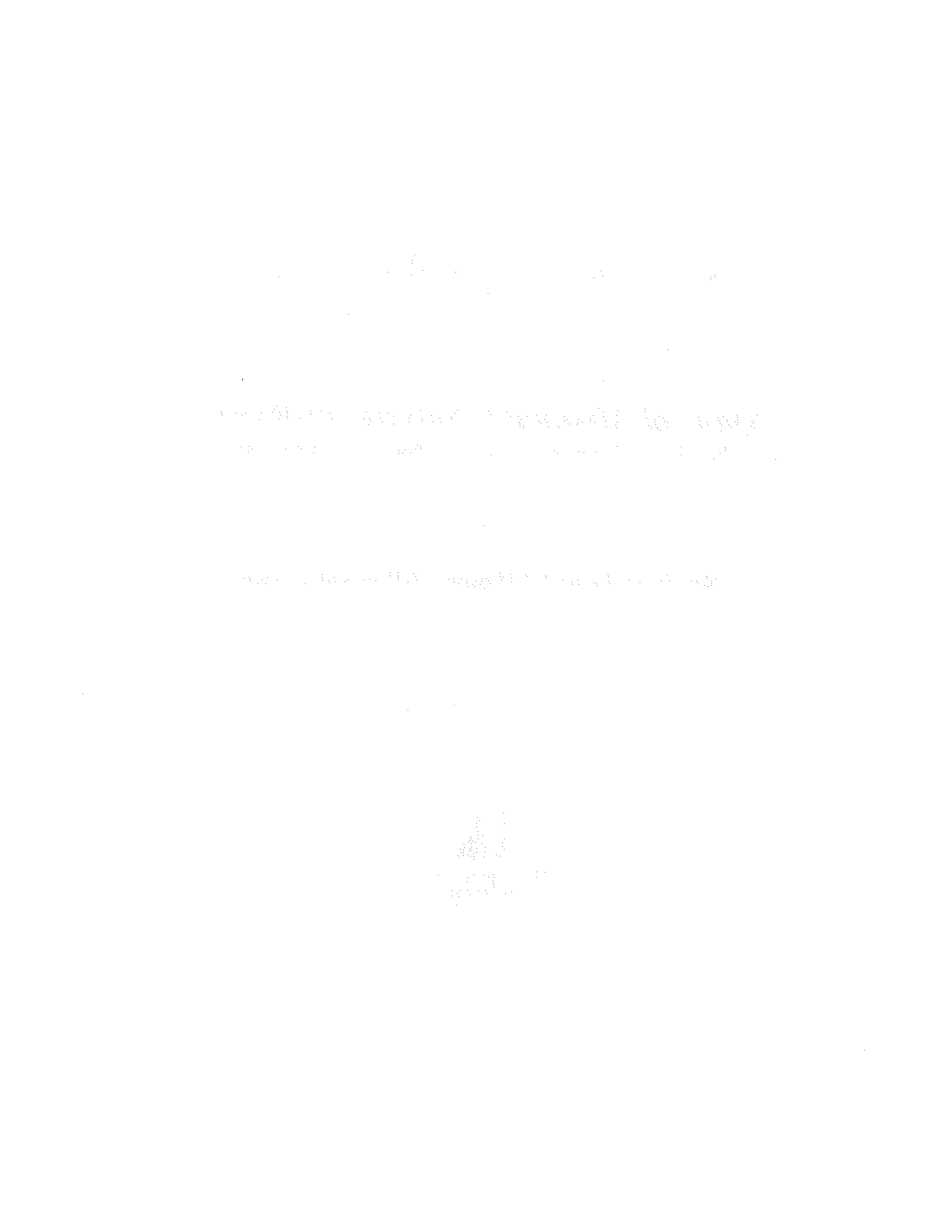
[1] Sayyid Muhammad al-Mishkāt (b.1319/1901) was the curator for the Department of Ancient Manuscripts of the al-Athariyah Library at the University of Tehrān, and an established scholar in his own right. He passed away in 1401/1980 (رحمه الله). Ref.: *Fihris al-Turāth*, Vol.2, p.590. – *Trans.*

[2] An ijāzah may be issued orally as well as in written form. For more details of this and other methods of hadīth transmission, one may consult relevant texts on hadīth sciences, for example, *Introduction to Hadīth: Including Dirāyat Al-Hadīth* by 'Abdul-Hādī al-Fadlī. – *Trans.*

[3] I have translated this term, for simplicity, merely as *the linkage* – to where the isnād from so-n-so to so-n-so would be referred as *the linkage* between them. – *Trans.*

[4] The father of Sayyid al-Jalālī, Āyatullāh as-Sayyid Muhsin al-Jalālī, was a famous scholar and teacher in the Hawzah, or advanced religious college, in Najaf, Iraq. The al-Jalālī family is directly descendant from the Prophet (ص), and is staunchly devoted to the faith, with virtually all of the brothers of Sayyid al-Jalālī also being 'ulamā of distinction and merit. Due to the family's scholastic standing and their Islāmic activities, many were forced by the former Ba'ithist regime to leave Iraq – with some also being martyred by agents of that regime within Iraq. Ref.: *Tanbīh al-Ummah*. – *Trans.*

[5] *Ahlul-Bayt* (lit., *People of the House*) traditionally refers to the Household of the Prophet (ص), namely Imām 'Alī (ع), Fātimah az-Zahrā'(ع), and their two sons, al-Hasan (ع), al-Husayn (ع), and their descendants. Ref.: *Imāmate and Leadership* by Sayyid M.M. Lari. – *Trans.*



ضوء المشكاة في سلسلة الرواة

Ḍaw' al-Mishkāt fī Salsalat al-Ruwāt

(The Light of Exposition on the Chain of Transmission)

By

Sayyid Muhammad Husayn al-Husaynī al-Jalālī

Translated by ʻAbdul Bārī

1430/2009

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Section Two

30) His father [al-Husayn](ع),

31) Amīrul-Mu'minīn (ع),

32) The Messenger of Allāh (P),. (Bihār, vol. 107, p. 201).

with these two recitations before:

22) Abū Muhammad Abdullāh b. Sahl and also before al-Khatīb Abūl-Qāsim Khalaf Ibn Ibrāhīm b. al-Hisād al-Qurtubī, and they said that they recited with these two recitations before:

23) Abū 'Umar 'Uthmān b. Sa'īd b. 'Uthmān al-Dānī, via his channel of narration that is mentioned in al-Taysīr. Sayyid al-Jalālī notes that the mentioned chain is not devoid of some difficulties. However, he notes that it is from p. 362 of al-Taysīr, and can also, Tadhkirah al-Ikhwān, p. 40, where al-Dānī is noted as reciting before:

24) Tāhir b. Ghalbūn, who recited before:

25) Abūl-Hasan Muhammad b. Sālih b. Dāwūd al-Hāshimī,

26) Abūl-Abbās Ahmad b. Sahl al-Ashnānī (الأشناني),

27) Abū Muhammad 'Ubayd b. al-Subāh,

28) Hafs b. Sulaymān,

29) Abū Bakr 'Āsim b. Asīl-Najūd [or: Najwad?] b. Bahdalah al-Asadī al-Kūfī (he goes back upon what Ibn Hadād has define Masq his proof,

30) Abū Abdul-Rahmān Abdullāh b. Habīb al-Salamī,

31) Amīrul-Mu'minīn (ع),

32) The Messenger of Allāh (P),

26) * With the second recitation, that of al-Kasā'ī, who recited before Hamzah,

27) Imām al-Sādiq(ع),

28) His father, [al-Bāqir] (ع),

29) His father, [Zaynul-'Ābidīn] (ع),

[Linking the recitation (al-qira'ah) of the Qur'ān via the general chain:]

15) * With the chain from al-Shahīd al-Awwal Muhammad b. Makkī (d. 786/1384),

16) His Shaykh, Jamāl al-Dīn Ahmad b. Muhammad b. Hadād al-Tabnīnī al-'Āmilī (d. 749/1348), and he said that he recited the Qur'ān before:

17) Sayyid Jamāl al-Dīn Abūl-Mahāsin Yūsuf b. Nāsir b. Hammād al-Husaynī al-Gharwī, with the recitation of Abū Bakr 'Āsim Ibn Abīl-Najūd Ibn Bahdalah al-Hannāt al-Kūfī, via his two narrations [or: chains] – from Abū Bakr and Hafs b. Sulaymān b. Mughīrah al-Bazzāz al-Kūfī, and with the recitation of al-Kasā'ī via his two narrations [or: chains]. He said that he recited the Qur'ān with these two recitations, from al-Fātihah to the end [of the book], before:

18) Sayyid Radī al-Dīn Abū Adbillāh al-Dawrī and Abūl-Hārith al-Layth b. Khālid al-Baghdādī and al-Husayn b. Qatādah al-Husaynī al-Muqrī, who said [Question –WHICH of these 3 is "who said" ?] that he recited with these two recitations before:

19) The Shaykh [of recitation] (Mashāyikh – present in the Rawdah of the masjid of the Prophet (ص)], among them Abū Hafs 'Umar b. Ma'm al-Zubarī al-Darīr, who was the Imām of the masjid of the Prophet(ص). He recited with these two recitations before:

20) Al-Muhaddith Abū Abdillāh Muhammad b. 'Umar b. Yūsuf al-Qurtubī, who recited with these two recitations before:

21) Abūl- Hasan Alī b. Muhammad b. Ahmad al-Khudhāmī al-Darīr al-Māliqī, who was known as Ibn al-Ghimār, and who recited

life." (Al-Bihār, 106). This Book of Ali, which has been mentioned in this narration, is related to have been passed from fathers-to-sons (Among the Ahlul-Bayt (ع). Thus Imām al-Bāqir (ع) (d. 114/732) narrates it from:

32) His father, Alī b. al-Husayn al-Sajjād (ع) (d. 95/713),

33) His father, al-Husayn al-Shahīd (ع) (d. 61/680),

34) His father, Alī b. Abī Tālib (d. 41/661). I have given full details concerning what has been narrated about this book in a separate treatise, where I have sought to bring out and make known the facts concerning it, which can be found in Fihris al-Turāth. Imām Alī(ع) was the first to write the narrations after the death of the Prophet(ص). This can be noted from the comment of al-Suyūtī, who said, "There was a dispute among the Salah, from among the Sahāba and the Tābi'īn, concerning writing the traditions. A group from among them rejected it, while another group permitted it, and from among those who did so were Alī and his son al-Hasan." (Tadrīb al-Rāwī, vol.1, p. 69; Cairo printing 1380/1960).

Ibn Shahr Ashūb (d. 588/1192) reckons Imām Alī (ع) as the first to compile a book in Islām, and he comments, "Verily he collected (jama'a) the book of Allāh, glory be to him." Sayyid al-Jalālī said, "The truth is that his collecting the Qur'ān (al-Kitāb) is not considered as a text (tasnīfan) of his. Rather, he is the first to write a book of traditions, which was known as the Book of Alī or Sahīfah Alī".

32) Abū Waqqās (d. 34/654),

33) Salmān al-Fārsī, in his book Hadīth al-Jāthalīq (Cathlic) al-Rūmī.

This book of Salmān has been reckoned by Ibn Shahr Āshūb as being the second book written in Islām, and he comments, "Salmān al-Fārsī (d. 34/654) was the narrator of the tradition of al- Jāthalīq."

Variation No. 114

24) * With the chain up to [Shaykh] al-Sadūq,

25) His father, Alī b. Bābawayh al-Qummī,

26) Alī b. Ibrāhīm al-Qummī,

27) Muhammad b. 'Īsā,

28) Ibn Abī 'Umayr,

29) Yazīd b. al-Razāz,

30) Abū Abdillāh al-Sādiq (ع) (d. 148/765), who said:

31) Abū Ja'far [his father al-Bāqir (ع)] said to him, "O my son, know that the standings of the Shi'ah are in proportion to their narrations and their understanding [or: insight?]. For the understanding (al-ma'rifah), it is by that the knowledge of the traditions comes about, and it is by this knowledge of the traditions that the believer raises his degree of faith to its highest point. Verily I have looked into the book of Alī (P), and found in the book that the worth of every person is according to his measure of understanding. For Allah, blessed and exalted be he, will hold mankind accountable in their reckoning according to the measure of the intellects. He has bestowed on them in this

be of benefit to me before Allāh. He (P) replied, " Yes, and may you be ennobled O Abū Dharr, for verily you are from us, the Ahlul-Bayt. I shall be an advisor for you with these instructions, so [strive to] keep them, for they are the collection of the ways to goodness and the paths unto it. So if you should keep them, they will be for you a security in both this life and the next! O Abū dharr, you should worship Allāh as though you see him, and even though you do not see him, realize that he sees you...(unto to the end of the instructions of the messenger of Allāh (ص) For Abū Dharr)'". From what has been reckoned by Ibn Shahr Āshūb(d. 588/1192), this Wasiyah is the third book written in Islām, and he comments, "Jundab b. Janādah Abū Dharr al-Ghiffārī, and for him is a discourse in which he explainedthe affairs (that occurred) after the Prophet(ص)." (Mu'allim al-'Ulamā', p. 28).

Variation No. 113

22) *With the chain from [Shaykh] al-Tūsī,
23) Ibn Abī Jayyid,
24) Ibn al-Walīd,
25) Al-Saffār,
26) Al-Humayrī
27) Someone who told him ('am-man haddathhu),
28) Ibrāhīm b. al-Hakan al-Asadī,
29) His father,
30) Sharīk b. 'Abdillāh,
31) 'Abdul-A'lā al-Taghlabī,

38 of the collection. I have detailed this in Musnad Nahjul-Balāghah, to which are one can refer for further investigation (3) [see (3). Dirāsah Hawl Nahjul-Balāghah]

Variation No. 112

22) *With the chain from Shaykh al-Tūsī, who said he was informed (Akhbarnā) by:

23) A group (jamā'ah),

24) Abūl-Mufaddal Muhammad b. 'Abdillāh b. Muhammad b. al-Muttalib al-Shaybānī, who said he was told (haddathnā) by:

25) Abūl-Husayn Rajā' b. Yahyā al-'Ibartā'ī al-Kātib, who died in 314/926, who said he was told (haddathnā) by:

26) Muhammad b. Husayn b. Maymūn, who said he was told (haddathnā) by 'Abdullāh b. 'Abdul-Rahmān al-Asm,

27) Al-Fadl b. Yasār,

28) Wahb b. 'Abdillāh al-Hanā', (haddathnā) by:

29) Abū Harb Ibn Abīl-Aswad al-Du'alī,

30) Abūl-Aswad, who said that he was in al-Rabdhah and came upon Abū Dharr Jundab b. Janādah (رضي الله تعالى عنه), who told (haddathnī) him that he:

31) Abū Dharr (d. 32/652), had one afternoon entered the masjid and he found therein:

32) The Prophet(ص), and no one else was there with him except 'Alī (ع), who was sitting beside him. He said I wanted to take advantage of this opportunity of the masjid being empty, so I said, O messenger of Allāh, may my father and mother be sacrificed for your sake, will you advise me with advice that will

QadāyāAmīrul-Mu'minīn. He was named among those Sahāba who were with Amīrul-Mu'minīn at the battles of al-Jamal, Siffīn and al-Nahrawān.

Variation No. 111

22) * With the chain from Shaykh al-Tūsī,

23) Ibn Abī Jayyid,

24) Muhammad b. al-Hasan,

25) Al-Humayrī,

26) Hārūn b. Muslim and al-Hasan b. Tarīf together,

27) Al-Husayn b. Alawān al-Kalbī,

28) Sa'd b. Tarīf,

29) Al-Asbagh b. Nabātah (d. 40/660?),

He narrated the instructions for Mālik al-Ashtar, who was sent as governor for Misr (Egypt) [by Amirul-Mu'minīn (ع)] in the year 37/657, and he also narrated the instruction of Amīrul-Mu'minīn for his son Muhammad b. al-Hanafiyah, and it is counted by Ibn Shahr Āshūb (d. 588/1192) as the fourth book written in Islām. He comments, "al-Asbagh b. Nabātah narrated the instructions ('and) for Mālik al-Ashtar, and also the instruction (Wasiyah) of Amīrul-Mu'minīn (ع) to Muhammad b. al-Hanafiyah." (Mu'allim al-'Ulamā', p. 22). Sayyid al-Jalālī notes, "There are numerous letters from him, and Sharīf al-Radī collected 79 letters conveyed from them in the second section of the book Nahjul-Balāghah [the print is cut off, but I assume it is Nahjul-Balāghah?) , among them the above-mentioned instructions (For Mālik Al-Ashtar), which is No.

24) Muhammad b. al-Hasan b. al-Walīd,

25) Muhammad b. al-Qāsim Mājīlawayh (ماجلويه),

26) Muhammad b. Alī al-Sīrafī,

27) Hammād b. ʿĪsā,

28) Abān b. Abī ʿIyāsh (d. 76/695),

29) Sulaym b. Qays al-Hilālī, with his chains in his book, which is known as al-Saqīfah and also Kitāb Sulaym.

Variation No. 110

22) * With the chain from al-Najāshī,

23) Muhammad b. Jaʿfar al-Nahwī, (haddathnā) by:

24) Ahmad b. Muhammad b. Saʿīd, (haddathnā) by:

25) Hafs b. Muhammad b. Saʿīd al-Ahmas, (haddathnā) by:

26) Hasan b. Husayn al-Anṣārī, (haddathnā) by:

27) Alī b. al-Qāsim al-Kindī,

28) Muhammad b. ʿUbaydullāh Ibn Abī Rāfiʿ al-Qibtī (d. 41/661?), with his narration of the book al-Diyyāt that was known as al-Sunan wal-Ahkām wal-Qadāyā which he narrated from:

29) His father,

30) His grandfather, Abū Rāfiʿ,

31) Imām Alī b. Abī Tālib (ع).

He (Abū Rāfiʿ) was ʿUbaydullāh, from among the scribes of the Imām (ع), and for more information one should see his entry in Fihris al-Turāth. Ibn Shahr Āshūb (d. 588/1192) counts this work as the fifth book written in Islām, and he notes, ""Ubaydullāh Abū Rāfiʿ, a scribe of Amīrul-Muʿminīn(ع). For him is (a book on)

29) Yahyā al-Shahīd,

30) His father, Zayd al-Thā'ir,

31) His father, Imām Zaynul-Ābidīn (ع) (d. 95/713), from his al-Sahīfah al-Sajjādiyah.

24) * With another chain from al-Iskāfī (d. 332/943),

25) Abū Abdillāh Ja'far b. Muhammad b. al-Hasan al-Alawī (d. 380/990),

26) Abdullāh b. 'Umar al-Zayyāt,

27) Alī b. Al-Nu'mān al-'Alam,

28) 'Umayr b. al-Mutawakkil al-Balkhī (d. 194/809), with his above-mentioned chain unto al-Ṣahīfah al-Ṣajjādiyah.

Ibn Shahr Ashūb (d. 588/1192) has counted al-Ṣahīfah al-Ṣajjādiyah as the sixth book compiled in Islām, and he notes, "al-Mutawakkil b. 'Umayr narrated Du'ā' al-Ṣahīfah from Yahyā b. Zayd, and it was known Ibn Nūr Āl-i Muhammad" (Mu'allim al-'Ulamā, p. 112; 1352/1933 printing). Sayyid al-Jalālī comments, "The word 'Ibn Nūr' is a distortion of 'Zabūr' (Psalms) Āl-I Muhammad; and al-Mutawakkil died in 194/809. He had gathered the chain for al-Ṣahīfah al-Ṣajjādiyah. Through three paths, from Ibn Mālik, Ibn al-Mutahhar and Ibn al-'Alam, and I have detailed this in the study on al-Ṣahīfah and would refer [those] to it [who would like to know more](2) [see (2) Dirāsah Hawl al-Ṣahīfah al-Ṣajjādiyah].

Variation No. 109

22) * With the chain from [Shaykh] al-Tūsī,

23) Ibn Abū Jayyid,

Jārūd Ziyād b. Al-Mundhir al-Hamdānī, a Tāb'ī Kufian, and unto him are ascribed the Jārūdiyah. For him is an Aṣl and al-Tafsīr from [or: attributed to] Abū Ja'far (ع)" (Mu'allim al- 'Ulamā, p. 45). Sayyid al-Jalālī comments, "I do not know why Ibn ShahrĀshūb has not counted it as the seventh book written in Islām, though perhaps it was due to the abundance of books, letters and Usūl that were narrated from Imām al-Bāqir and his son al-Sādiq (ع).

Variation No. 108

22) * With the chain (completely) from both al-Najāshī (d. 450/1058) and [Shaykh] al-Tūsī (d. 460/1067),

23) Abū Muhammad Hārū Mūsā al-Tal'akbarī (d. 385/995),

24) Muhammad b. Humām al-Iskāfī (d. 332/943),

25) 'Alī b. Mālik,

26) Ahmad b. 'Abdillāh,

27) Muhammad b. Sālih,

28) 'Umayr b. al-Mutawakkil al-Balkhī194/809),

29) Imām Ja'far al-Sādiq (ع), (d. 148/765)

30) Imām Muhammad al-Bāqir (ع) (d. 114/732),

31) His father, Imām 'Alī Zaynul-'Ābidīn (ع) (d. 95/713), from his Ṣahīfah al-Ṣajjādiyah.

25)* With another chain, from Muhammad b. al-Hasan b. Rūzbihān,

26) Muhammad b. Ahmad al-Muṭahharī,

27) 'Umayr b. al-Mutawakkil al-Balkhī (d. 194/809), with his above-mentioned chain unto al-Ṣahīfah al-Ṣajjādiyah.

28) * With another chain from al-Balkhī (d. 194/809),

the work Kitāb al-Fadā'il of Abān) that he was informed (Akhbarnā) by:

23) Ahmad b. Muhammad b. Mūsā,

24) Ahmad b. Muhammad b. Sa'īd b. al-Mundhir al-Qābūsī, who said he was told (haddathnā) by:

25) His father, (haddathnā) by:

26) His uncle,

27) His father,

28) Abān b. Taghlab al- Jarīrī (d. 141/758), in his book and Muhammad b. Idrīs al-Hillī (d. 598/1201) selected his book in Mustitarfāt al-Sarā'ir.

Variation No. 107

22) * With the chain from [Shaykh] al-Tūsī (d. 460/1067), who was informed (Akhbarnā) by:

23) Shaykh Abū Abdillāh Muhammad b. Muhammad b. al-Nu'mān and al-Husayn b. 'Ubaydullāh,

24) Muhammad b. Alī b. al-Husayn,

25) His father,

26) Alī b. Al-Husayn b. Sa'īd al-Hamdānī,

27) Muhammad b. Ibrāhīm al-Qattān (al-Attār) i.e other report,

28) Kathīr b. 'Iyāsh,

29) Abū-Jārūd Ziyād b. al-Mundhir, in his book al-Tafsīr,

30) Imām Abū Ja'far al-Bāqir (d. 114/732), and the chain unto al-Tafsīr is exclusive, and also for him (ع) are a letter to Sa'd al-Khayr and al-Wasīyah, which were noted in his [or: the] book Fihris al-Turāth. Ibn ShahrĀshūb (d. 588/1192) noted, "Abūl-

29) Al-Mufaddal b. 'Umar al-Ju'fī (d. 148/765?), from his books, one of which is known as Tawhīd al-Mufaddal, and also al-Ihlīlajah and al-Sirāt.

Variation No. 105

25) * With the chain from [Shaykh] al-Kulaynī (d. 328/939),

26) Alī,

27) His father,

28) Ibn Faddāl,

29) Hafs al-Mu'adhdhin,

30) Abū Abdillāh al-Sādiq (ع), from what he had written in a letter to his companions, instructing them concerning their studies and examining them therein, and encouraging them in that and in acting upon it. They would place it in the Masjids (and their homes) and when they would finish their prayers they read from it and study it. The letter opens, "In the name of Allāh, most Grucious, most Merciful. As to what follows; so you should ask Allāh, your Lord, for the good health (al-'āfiyah), and upon you be composure, dignity and tranquility, and (also) upon you be modesty and keeping those things away from your heart, such as the pious ones keep aloft from..." There have been many letters from him (ع), the greater portions of which were related via the Usūl al-Arba'mi'ah, which I have commented on in a separate treatise (1) (fn (1) Dirāsah Hawl Usūl al-Arba'mi'ah).

Variation No. 106

22) * With the chain from [Shaykh] al-Tūsī, who said (in recalling

26) Sa'īd b. Abdillāh,

27) Ahmad and Abdullāh, the sons of Muhammad b. 'Īsā, and also from others than these two,

28) Al-Hasan b. Mahbūb,

29) Alā' b. Razīn al-Alā' al-Thaqafī (d. 148/765?), from his book of which there are four manuscript copies-with the noted chain to one of them-that was shortened [or: condensed] by al-Shahīd al-Awwal Muhammad Makkī (d. 786/1384) from the handwriting of Ibn Idrīs al-Hillī (d. 598/1201).

Variation No. 103

22) * With the chain from al-Najāshī, who was informed (Akhbarnā) by:

23) Muhammad b. Ja'far, (haddathnā) by:

24) Ahmad b. Muhammad b. Sa'īd, (haddathnā) by:

25) Alī b. Al-Hasan, (haddathnā) by:

26) Al-Hasan b. Alī b. Yūsuf b. Biqā', (haddathnā) by:

27) Al-Muthannā b. al-Walīd al-Hannāt al-Kūfī.

Variation No. 104

22) * With the chain from [Shaykh] al-Tūsī,

23) A group (jamā'ah), among them Shaykh al- Mufīd,

24) Al-Tal'akbarī,

25) Ibn Humām,

26) Hamīd b. Ziyād al-Naynawī,

27) Ahmad b. al-Hasan al-Basrī,

28) Abī Sa'īd al-Mahāmilī (المحاملي),

Variation No. 100

22) * With the chain from al-Najāshī,

23) A number of his companions ('iddah min ashābinā),

24) Ahmad b. Muhammad b. Sa'īd, (haddathnā) by:

25) Al-Qāsim b. Muhammad b. al-Husayn b. Hazm (haddathnā) by:

26) Abdullāh b. Jabalah, who said he was told (haddathnā) by:

27) Salām b. Abī 'Umayrah al-Khurāsānī (d. 148/765), in his book.

Variation No. 101

22) * With the chain from al-Najāshī, who was informed (Akhbarnā) by:

23) Ahmad b. Abdul-Wāhid,

24) Alī b. Habashī,

25) Hamīd,

26) Ahmad b. al-Hasan al-Basrī,

27) Abdullāh b. Jabalah,

28) Abdullāh b. Bakīr b. A'īn b. Sainsan al-Shaybānī (d. 148/765), in his book, as has been documented from him by Ibn Idrīs al-Hillī (d. 598/1201) in his book.

Variation No. 102

22) * With the chain from [Shaykh] al-Tūsī,

23) Shaykh al-Mufīd,

24) Abū Ja'far b. Bābawayh,

25) His father and Muhammad b. al-Hasan,

24) Abūl-husayn Muhammad b. al-Fadl b. Tamām,

25) Muhammad b. Ali b. Yahyā al-Ansārī (d. 139/756),

26) Alī b. Mahziyār (مهزیار)(d. 229/843),

27) Hammād,

28) Abū Muhammad Harīz b. Abdillāh al-Sijistānī al-Azdī al-Kūfī (d. 148/765), and Ibn Idrīs al-Hillī (d. 598/1201) has documented in his book.

Variation No. 98

22) * With the chain from [Shaykh] al-Tūsī,

23) A group, among them Shaykh al-Mufīd,

24) Al-Tal'akbarī, who said

25) Abūl-Abbās Ahmad b. Muhammad b. Sa'īd, (haddathnī) by:

26) Yahyā b. Zakariyā b. Shaybān (haddathnā) by:

27) Muhammad b. Abī 'Umayr, (haddathnā) by:

28) Khallād al-Sindī al-Bazār al-Kūfī (d. 148/765''), in his Asl.

Variation No. 99

22) * With the chain from [Shaykh] al-Tūsī,

23) Hārūn b. Mūsā al-Tal'akbarī, (haddathnā) by:

24) Abū Alī Muhammad b. Humām b. Suhayl al-Kātib, (haddathnā) by:

25) Abūl-Qāsim Hamīd b. Ziyād (in the year 309/921), (haddathnī) by:

26) Abdullāh b. Ahmad b. Masāwir and Maslamah:

27) Abūl-Fadl Hamīd al-Hannat al-Kūfī (d. 148/765 '), in his Asl.

25) Hamīd [or: Humayd] b. Ziyād b. Hammād by:

26) Abdullāh b. Ahmad b. Nahīk Abūl-Abbās by:

27) Muhammad b. Abī 'Umayr,

28) Zayd al-Zarrād al-Kūfī (d. 148/765), in his Asl.

Variation No. 96

22) * With the chain from al-Najāshī,

23) Muhammad b. Ja'far,

24) Ahmad b. Muhammad, who was told (haddathnā) by:

25) Muhammad b. Mufaddal b. Ibrāhīm (d. 265/878), who was told (haddathnā) by:

26) Muhammad b. Abī 'Umayr,

27) Al-husayn b. 'Uthmān b. Sharīk b. Adī al-'Āmirī al-Wahīdī al-Kūfī (d. 148/765?), with his book, and the difference of narrations in its have been noted by us with their most exalted chain.

Variation No. 97

22) * With the chain from al-Najāshī, who was informed by:

23) Al-Husayn b. 'Ubaydullāh, by:

Variation No. 93

22)* With the chain from al-Najāshī,

23) Al-Husayn b. 'Ubaydullāh al-Ghadā'irī, who was told by:

24) Ismā'īl b. 'Īsā b. Ahmad al-'Īsī, by:

25) Muhammad b. Ahmad Ibn Abī Sahl al-Harbī, by:

26) Muhammad b. Khalaf Ghulām al-marwazi (d. 281/894), who said he was told (haddathnā) by:

27) Mūsā b. Ibrāhim al-Marwazi (d. 183/799?), in al-Musnad from Mūsā b. Ja'far al-Kāzim (ع).

Variation No. 94

22) * With the chain from al-Tūsī,

23) Ahmad b. Abdūn, together with al-Husayn b. 'Ubaydullāh,

24) Abū Bakr al-Dūrī,

25) Al-Qādī Abū Bakr Ahmad b. Kāmil,

26) Muhammad b. Mūsā b. Hammād,

27) Ibn Abīl-Sarī Muhammad,

28) Hishām b. Muhammad al-Kalbī,

29) Abū Mikhnaf Lūt b. Yahyā b. Sa'īd al-Azdī (d. 158/774), with [or: from] his book Maqtal al-Husayn and books of traditions al-Akhbār.

Variation No. 95

22) * With the chain up to [Shaykh] al-Tūsī,

23) Hārūn b. Mūsā al-Tal'akbarī,

24) Abū Alī Muhammad b. Humām, who said he was informed (Akhbarnā) by:

told (haddathnā) by:

25) Al-Hasan b. 'Utbah b. Abdul-Rahmān al-Kindī (d. 263/876), who was told (haddathnā) by:

26) Muhammad b. Sakīn,

27) Mu'awiyah b. Ammār al-Duhnī al-Kūfī al-Bajlī (d. 183/799), in his book, which was documented from him by Muhammad b. Idrīs al-Hillī (d. 598/1201).

Variation No. 92

22) * With the chain from al-Najāshī, who was informed by:

23) Alī b. Ahmad,

24) Muhammad b. al-Hasan,

25) Muhammad b. al-Hasan [assumably two different men and not a misprint, p. 38, line 10 & 11],

26) Ahmad b. Muhammad,

27) Alī b. Al-Hakam,

28) Mūsā b. Bakr al-Wāsitī (d. 183/799), in his book, which was documented from him by Ibn Idrīs al-Hillī (d. 598/1201).

Variation No. 89

22) * With the chain from [Shaykh] al-Tūsī, who said he was told (haddathnā) by:

23) Abūl-Abbās Ahmad b. Muhammad b. Sa'īd Ibn 'Uqdah, who said he was told (haddathnā) by:

24) Muhammad b. Ahmad b. al-Hasan b. al-Hakam al-Qutwānī, who said he was told (haddathnā) by:

25) Ahmad b. Muhammad b. Abī Nasr al-Bizantī, who said he was told (haddathnā) by:

26) Abdullāh al-Kāhalī (d. 183/799?), in his book.

Variation No. 90

22) * With the chain from al-Najāshī, who was informed (Akhbarnā) by:

23) Al-Qādī Abū Abdillāh al-Ju'fī, who said he was told (haddathnā) by:

24) Ahmad b. Muhammad b. Sa'īd,

25) Alī b. Hasan b. Faddāl,

26) Abdul-malik b. Hakīm al-Khuth'amī, in his book.

Variation No. 91

22) * With the chain from al-Najāshī, who was informed (Akhbarnā) by:

23) Muhammad b. Ja'far al-Mu'addid, who said he was told (haddathnā) by:

24) Ahmad b. Muhammad b. Sa'īd Ibn 'Uqdah, who said he was

(haddathnā) by:

24) Ahmad b. Ja'far, who said he was told (hadddathnā) by,

25) Hamīd [or: Humayd] b. Ziyād, who said he was told (haddathnā) by:

26) Muhammad b. Ghālib al-Sīrafī, who said he was told (haddathnā) by:

27) Muhammad b. al-Hasan al-Tātirī, who said he was told (haddathnā) by:

28) His uncle, Sa'īd b. Muhammad Abūl-Qāsim, who said he was told (haddathnā) by:

29) Durist b. Abī Mansūr al-Wāsitī (d. 183/799), in his Asl.

Variation No. 88

22) * With the chain up to al-Najāshī, who was informed (Akhbarnā) by:

23) Ahmad b. Alī b. Nūh, who said he was told (haddathnā) by:

24) Muhammad b. Ahmad al-Safwānī, who said he was told (haddathnā) by:

25) Alī b. Ibrāhīm b. Hāshim,

26) His father,

27) Ibn Abī 'Umayr,

28) Zayd al-Narsī (d. 183/799'), in his Asl.

Variation No. 85

22) * With the chain from al-Najāshī,

23) A number of his companions ('Iddah min ashābinā),

24) Abū Ghālib Ahmad b. Muhammad,

25) Abdullāh b. Ja'far,

26) Al-hasan b. Zarīf,

27) His father, Zarīf b. Nāsih al-Kūfī al-Baghdādī (d. 200/815), from [or: in] his book al-Dīyāt.

Variation No. 86

22) * With the chain from [Shaykh] al-Tūsī,

23) Al-Husayn b. 'Ubaydullāh al-Ghadā'irī, who said he was informed (Akhbarnā) by:

24) Abū Muhammad Sahl b. Ahmad b. Sahl al-Dībājī, who said he was told (haddathnā) by:

25) Abū Alī Muhammad b. Muhammad b. al-ash'ath b. Muhammad al-Kūfī, who said he was told (haddathnā) by:

26) Mūsā b. Ismā'īl b. Mūsā b. Ja'far, who said he was told (haddathnī) by:

27) His father, Ismā'īl b. Mūsā b. Ja'far (ع) (d. 183/799), in his book, known as al-Ja'fariyāt, which was also named al-Ash'athiyāt, due to the attribution of its narrations to Muhammad b. Muhammad b. al-Ash'ath al-Kūfī.

Variation No. 87

22) * With the chain up to al-Najāshī,

23) Al-Husayn b. 'Ubaydullāh al-Ghadā'irī, who said he was told

Variation No. 83

24) * With the chain from [Shaykh] al-Sadūq (d. 381/991),

25) Hamzah b. Muhammad b. Ahmad b. Ja'far b. Muhammad b. Zayd b. Alī b. al-Husayn b. Alī b. Abī Tālib (ع), who said he was told (haddathnī) by:

26) Abū Nasr Qanbar b. Alī b. Shādhān,

27) His father,

28) Al-Fadl b. Shādhān,

29) Imām Alī b. Mūsā al-Ridā (ع) (d. 203/818), in his book on Usūl al-Dīn, which first begins, "Verily the actuality of Islām is the withessing that there is no god but Allāh, who is one without partner. He is one God, Unique, Single, Free of Need, Eternal, Hearing, Seeing, Able, without beginning, without end..." (ان محض الاسلام...) Also see al-Risālah al-Dhahabiyah and al-Musnad known as Sahīfah al-Ridā (ع).

Variation No. 84

22) * With the chain from [Shaykh] al-Tūsī,

23) A group (jamā'ah), among them Shaykh al- Mufīd,

24) Al-Hasan b. Abī Hamzah b. Alī b. 'Ubaydullāh al-Alaw,

25) Alī b. Ibrāhīm b. Hāshim,

26) His father, Abū Ishāq Ibrāhīm b. Hāshim al-Qummī al-Kūfī (d. 202/817), in his in the judgements of Amīrul-Mu'minīn (ع). [Shaykh] al-Tūsī said that he was the first to publicize (announce) the traditions of the Kufians in Qum, and that he had met Imām al-Ridā (ع).

(haddathnā) by:

24) Al-Husayn b. Muhammad al-Farazdaq al-Qat'ī, who said he was told (haddathnā) by:

25) Abū Hamzah b. Salmān, wha said it was passed (Nazal) to him by:

26) His brother [text reads "my brother"], Dāwūd b. Sulaymān (b. Yūsuf Abū Ahmad al-Qārī') in his manuscript Musnad al-Ridā(ع), which was narrated to him by Imām al-Ridā(ع), who narrated it from son-to-father [all the way back to the Prophet(ص). This Musnad opens with the tradition from Imām al-Ridā (ع): "My father Mūsā b. Ja'far told me, from his father Ja'far b. Muhammad, from his father Muhammad b. Alī, from his father Alī b. al-Husayn, from his father al-Husayn b. Alī, from his father Alīb. Abī Tālib (عليهم السلام), who said that the messenger of Allāh (ص) said,'Faith (al- Īmām) is the acknowledgement with the tongue, belief in the heart and action with the limbs…".

Variation No. 82

22) * With the chain unto (الى) [Shaykh] al-Tūsī, who was told (haddathnā) by:

23) Abūl-Abbās Ahmad b. Muhammad b. Sa'īd al-Hamdānī Ibn 'Uqdah (عقدة?) who said he was informed (Akhbarnā) by:

24) Alī b. Hasan b. Faddāl,

25) Alī b. Asbāt al-Kūfī (d. 203/818?) [Is this date for him or the Imām?], who was from among the companions of Imām al-Ridā (ع), in his Asl and his book.

25) His father,

26) Abū Ja'far Ahmad b. Muhammad b. 'Īsā al-Ash'arī al-Kūfī (d. 203/818?), who was from among the companions of Imāms al-Ridā (ع), al-Jawwād (ع), and al-Hādī (ع), [and related from them] in his book al-Nawādir.

Variation No. 80

27) * With the chain from al-Nu'mānī,

28) Ahmad b. Muhammad b. Sa'īd b. 'Uqdah,

29) Ahmad b. Yūsuf b. Ya'qūb al-Ju'fī,

30) Ismā'īl b. Marhān,

31) Al-Hasan b. 'Alī b. Hamzah al-Bitā'inī (d. 203/818?), from his book on Qur'ānic commentary, and he narrated from his father, who narrated from Ismā'īl b. Ja'far, who narrated from Imām al-Sadiq(ع).

Variation No. 81

22) * With the chain up to al-Najāshī, who was informed (Akhbarnā) by:

23) Muhammad b. Ja'far al-Nahwī, who said he was told

23) Muhammad b. 'Imrān, who was told (haddathnā) by:

24) Ahmad b. Kāmil, who said he was told (haddathnā) by:

25) Muhammad b. Mūsāb. Hammad, who said he was told (haddathnā) by:

26) Abūl-Mundhar Hishām Ibn Abīl-Nasr Muhammad b. al-Sā'ib al-Kalbī (d. 204/819), about whom al-Najāshī said the he was close to and taken as an intimate by Imām al-Sādiq (ع), and that he had numerous books to his credit, among them Jamharah al-Ansāb.

Variation No. 78

22) * With the chain from [Shaykh] al-Tūsī, who was informed (Akhbarnā) by:

23) Al-Husayn b. 'Ubaydullāh,

24) Muhammad b. Alī b. al-Husayn,

25) Muhammad b. al-Hasan b. al-Walīd,

26) al-Saffār,

27) Ya'qūb b. Yazīd,

28) Ibn Abī 'Umayr,

29) Jamīl b. Darrāj al-Nakha'ī (d. 203/818), from his book, which was selected from him by Muhammad b. Idrīs al-Hillī.

Variation No. 79

22) * With the chain up to [Shaykh] al-Tūsī,

23) A number of his companions ('iddah min ashābinā),, from among them al- Husayn b. 'Ubaydullāh al-Ghadā'irī,

24) Ahmad b. Muhammad b. Yahyā al-Attār,

25) Muhammad b. al-Hasan b. Al-Walīd,

26) Saffār,

27) Muhammad b. 'Īsā,

28) Abūl-Fadl Nasr b. Mazāhim b. Sayyār al-Munqarī al-Kūfī (d. 212/827), from his book Waqi'ah Siffīn.

Variation No. 76

22) * With the chain from [Shaykh] al-Tūsī,

23) A group (jamā'ah), among them Shaykh al- Mufīd,

24) Muhammad b. Alī b. al-Husayn al-Sadūq,

25) His father,

26) Muhammad b. Yahyā,

27) Al-Amarkī al-Khurāsānī al-Būfkī,

28) Alī b. Ja`far al-Arīdī (d. 310/922?), whose grave is outside of al-madinah al-munawwarah,

29) His brother, al-Imām Mūsā b. Ja'far al-Kāzīm (ع), from his book al- Masā`il.

Variation No. 77

22) * With the chain up to al-Najāshī, who was informed (Akhbarnā) by:

Variation No. 73

22) * With the chain from [Shaykh] al-Tūsī,

23) A number of his companions (ʿiddah min ashābinā),, from among them Shaykh al- Mufīd,

24) Ahmad b. Muhammad b. Sulaymān al-Zarārī Abī Ghālib, who said he was told (haddathnā) by:

25) His maternal uncle, Abī Muhammad Ibn Ja'far, and his uncle Abū Alī b. Salmān, who said they were told (haddathnā) by:

26) Muhammad b. al-Husayn Ibn Abīl-Khattāb,

27) Abū Ja'far Ahmad b. Muhammad Ibn Abī Nasr al-Bizantī in his books al-Jāmi' and al-Nawādir, and this was selected from him by al-Hillī (d. 598/1201).

Variation No. 74

24) * With the chain from [Shaykh] al-Sadūq, who was told (haddathnā) by:

25) Muhammad b. Mājriawayh,

26) His uncle, Muhammad b. Abīl-Qāsim,

27) Muhammad b. Alī al-Kūfī,

28) Abū Ja'far Muhammad b. al-Hasan b. al-Sanān al-Zāhrī al-Khuzā'ī (d. 220/835), from his book Masā'il fīl-'Ilal.

Variation No. 75

22) * With the chain up to [Shaykh] al-Tūsī, who was informed (Akhbarnā) by:

23) A group (jamā'ah), among them Shaykh al- Mufīd,

24) Abū Ja'far b. Bābawayh al-Sadūq.

28) Muhammad b. Umayyah b. al-Qāsim al-Hadramī,

29) Ja'far b. Muhammad b. Sharayh (d. 225/839?), with his book, which is counted among the Usūl al-Arba'mi'ah.

Variation No. 71

22) * With the chain up to [Shaykh] al-Tūsī, who said he was told (haddathnā) by:

23) Shaykh Abū Muhammad Hārūn b. Mūsā b. Ahmad al-Tal'akbarī, who said he was told (haddathnā) by:

24) Abū Ja'far Ahmad b. Zayd b. Ja'far al-Azdī al-Barāz, who said he was told (haddathnā) by:

25) Muhammad b. al-Qāsim al- Hadramī al-Kūfī, from his book (or Asl).

Variation No. 72

22) * With the chain from [Shaykh] al-Tūsī, who said he was informed (Akhbarnā) of the reading (Qira'ah) of:

23) Ahmad b. 'Abdūn,

24) 'Alī b. Muhammad b. al-Zubayr,

25) Al-Husayn b. 'Abdul-Malik al-Azdī,

26) Abī 'Alī al-husayn b. Mahbūb al-Sirād al-Balkhī al-Kūfī (d. 129-224/746-838), who narrated from al-Imām al-Ridā (ع) and from sixty men of the companions of [al-Imām] al-Sādiq (ع) in his book al-Mashyakhah, as was selected from his by al-Hillī (d. 598/1201).

Variation No. 68

24) * With the chain from Shaykh al-Sadūq,

25) Abūl-Hasan Muhammad b. al-Qāsim al-Astarābādī al-Khatīb,

26) Abū Ya'qūb Yūsūf b. Muhammad b. Ziyād and his brother Abūl-Hasan Alī b. Muhammad, the sons of Sayyār al-Astarābādī (d. 251/865?), with their chains in Tafsīr al-Askarī.

Variation No. 69

22) * With the chain unto (الی) al-Najāshī,

23) Abūl-Hasan Ahmad b. Muhammad b. 'Imrān, who said he was told (haddathnā) by:

24) Muhammad b. Hammān, who said he was told by (haddathnā) by:

25) Abū Ja'far Muhammad b. Ahmad b. Khāqān al-Nahdī, who said he was told (haddathnā) by:

26) Abū Samīnah Muhammad b. Alī b. Ibrāhīm al-Sīrafī,

27) Abī Sa'īd Abbād al-Sīrafī al-Asadī al-Kūfī(d. 250/864), in his Asl.

Variation No. 70

22) * With the chain from [Shaykh] al-Tūsī,

23) A group (jamā'ah), from among them Shaykh al- Mufīd,

24) Abū Muhammad Hārūn b. Mūsā al-Tal'akbarī,

25) Abī Alī b. Hamām,

26) Hamīd b. Ziyād al-Naynawī,

27) Ahmad b. Zayd b. Ja'far al-Azdī al-Bazzār,

Variation No. 65

22) * With the chain from Shaykh al-Tūsī,

23) Ibn Abīl-Jayyid al-Qummī,

24) Muhammad b. Al-Hasan,

25) Al-Hasan b. Abān,

26) Al-Husayn b. Sa'īd b. Hammād b. Mahrān (d. 254/868?), with his chains in his books, among them al-Mu'min and al-Zuhd.

Variation No. 66

22) * With the chain unto (الى) al-Najāshī,

23) Ahmad b. Muhammad b. 'Īyāsh al-Jawharī (d. 401/1010)

24) A number of his companions ('iddah min ashābinā),

25) Al- Imām al-Hādī Alī b. Muhammad al-Askarī (d. 254/868), from his letter on Jabr and tawfīd and on Masā'il al-Rijāl, as document selected from him by Ibn Idrīs al-Hillī (d. 598/1201).

Variation No. 67

22) * With the chain from [Shaykh] al-Tūsī, who was informed by?

23) A number of his companions ('iddah min ashābinā), from among them Shaykh al- Mufīd,

24) Abūl-Mufaddal,

25) Ibn Battah (بطه.),

26) Ahmad b. Abdillāh,

27) Dāwūd al-Sarmī (d. 254/868?) in his Masā'il.

Variation No. 63

22) * With the chain from al-Najāshī, who was informed (Akhbarnā) by:

23) Abū Muhammad al-Hasan b. Muhammad b. Yahyā b. Dāwūd al-Fahhām, who said he told (haddathnā) by:

24) Abūl-Hasan Muhammad b. Ahmad b. ʿAbdullāh b. Ahmad b. ʿĪsā, who said he was told (haddathnā) by

25) The uncle of Abū Mūsā b. Ahmad b. ʿĪsā al-Sāmarāʾī (d. 258/871), from his manuscript.

Variation No. 64

22) * With the chain up to al-Najāshī, who was informed (Akhbarnā) by:

23) Ahmad b. ʿAlī b. Nūh, who said he was told (haddathnā) by:

24) Al-Hasan b. Hamzah b. ʿAlī, who said he was told (haddathnā) by:

25) ʿAlī b. Fadl, who said he was told (haddathnā) by

26) ʿUbaydullāh b. Mūsā al-Rūyānī Abū Turāb, who said he was told (haddathnā) by:

27) Abūl-Qāsim ʿAbdul-ʿAzīm b. ʿAbdillāh al-Hasanī (d. 254/868?), with the entirety of his narrations, from among them (the collection) Usūl al-Dīn.

22) Abūl-Hasan Ali b. Muhammad b. Ali al-Hātimī al-Zanūzī,

23) Ahmad b. Muhammad b. Hafadah b. al-Abbās b. Hamzah al-Naysābūrī,

24) Abdullāh b. Ahmad b. Amir al-Tā'ī,

25) His father, Ahmad b. Amir al-Tā'ī al-Basrī (d. 260/873 ?), with his chains in his book Sahīfah al-Ridā(ع)

Variation No. 61

24) * With the chain from Shaykh al-Sadūq,

25) Abdul-Wāhid Muhammad b. Abdūs al-Nīsābūrī al-Attār,

26) Abul-Hasan Alī b. Muhammad b. Qutaybah al-Nīsābūrī,

27) Abū Muhammad al-Fadl b. Shādhān b. Khalīl al-Azdī al-Nīsābūrī (d. 260/873), with his chains in his books Ithbāt al-Raja'ah and al-Īdāh.

Variation No. 62

22) * With the chain from [Shaykh] al-Tūsī (d. 460/1067)

23) A group (jama'ah), among them Shaykh al-Mufīd (d. 413/1022),

24) Abūl-Hasan Muhammad b. Ahmad b. Dāwūd al-Qummī, from

25) Handwriting of Ahmad b. Ibrāhīm al-Nawbakhtī,

26) Imlā (declaration of) Abīl-Qāsim al-Husayn b. Rūh al-Nawbakhtī,

27) Al-Imām Muhammad Al-Mahdī al-Muntazar (went into occultation 260/873); compiled by al-Tūsī in al-Tawqī'āt, and related by al-Majlisī in al-Bihār. The first of these from the manuscript copy is a proof of their origin, which reads as," We have not written to anyone save who has written us".

Variation No. 57

24) * With the chain from Shaykh al-Sadūq,

25) His father, Alī b. Bābawayh al-Qummī (d. 329/940)

26) Abū Ja'far Ahmad b. Muhammad b. Khālil b. Abdul-Rahmān al-Barqī (d. 274/887), with his chains in his book al-Mahāsin.

Variation No. 58

22) * With the chain unto (الى) [Shaykh] al-Tūsī,

23) Al-Husayn b. 'Ubaydullāh and Ibn Abī Jayyid.

24) Ahmad b. Muhammad b. Yahyā.

25) His father,

26) Muhammad b. Alī b. Mahbūb al-Ash'arī (d. 270/883?), which Ibn Idrīs al-Hillī (d. 598/1201) documented [or: noted' فقد استطرف ... I can't find what استطرف means?] from his book al-Nawādir.

Variation No. 59

22) * With the chain from [Shaykh] al-Tūsī from Ibn al-Ghadā'irī,

23) Ahmad b. Muhammad b. Dāwūd,

24) Salāmah b. Muhammad

25) Alī b. Muhammad al-Hanā'ī,

26) Ahmad b. Muhammad b. Sayyār Abū Abdillāh al-Kātib al-Basrī (d. 260/873), with his chains in his book al-Qira'āt.

Variation No. 60

20) * With the chain from Abū Alī al-Fadl b. Hasan al-Tabarsī,

21) Abūl-Fath Abdullāh b. Abdul-Karim Ibn Hawazān al-Qushayrī (هوزان القشيري),

23) Ibn 'Tyāsh,

24) Sharīf Sālih b. al-Husayn al-Nawfilī

25) Al-Husayn al-Nawfilī,

26) The two brothers, Husayn and Abdullāh, the sons of Bistām Ibn Sābūr al-Zayyāt (d. 300/912?), with both of their chains in Tibb al-A'immah (ع).

Variation No. 54

25) * With the chain from [Shaykh] al-Kulaynī,

26) Ahmad b. Muhammad b. Yahyā al-Attār,

27) Abūl-Abbas Abdullāh b. Ja'far b. al-Husayn b. Mālik al-Humayrī (d. 297/909), with his chains in his book Qurb al-Isnād.

Variation No. 55

22) * With the chain from Shaykh al-Tūsī (d. 460/1067),

23) Alī b. Ahmad b. Muhammad b. Abīl-Jayyid al-Qummī.

24) Muhammad b. al-Hasan b. Ahmad b. al-Walīd al-Khuzzāz (d. 343/954),

25) Muhammad b. al-Hasan al-Saffār (d. 290/902), with the entirety of his books and narrations, and from among his books al-Basā'ir al-Darajāt.

Variation No. 56

24) * With the chain from al-Nu'mānī,

25) Alī b. Al-Husayn al-Mas'ūdī (d. 384/994), from his books Ithbāt al-Wasiyah and Murūj al-Dhahab.

Variation No. 50

24) * With the chain from Hārūn b. Mūsā b. al-Tal'akbarī (d. 385/995).

26) Abū 'Alī Muhammad b. Humām al-Iskāfī (d. 332/943).

27) Hamīd [or: Humayd] b. Ziyād al- Naynawī al-Hā'irī(d. 310/922), with [or: from] his narrations, many of which are included in the Usūl al-Arba'ami'ah, and have been related by the compilers of the Kutub al-Arba'ah with his chains, as I have documented in a separate treatise. (1)[fn(1) Darāsah Hawl al-Usūl al-Arba'ami'ah].

Variation No. 51

25) * With the chain from [Shaykh] al-Kulaynī (d. 329/940).

26) 'Alī b. Ibrāhīm b. Hāshim al-Qummī(d. 304/916), with his chains in his books al-Tafsīr and 'Ajā'ib Ahkām Amīrul-Mu'minīn (ع).

Variation No. 52

22) * With the chain from [Shaykh] al-Tūsī,

23) A group of his companions ('iddah min ashābinā), from among them Shaykh al-Mufīd,

24) Shaykh al-Sadūq (d. 381/991),

25) His father, 'Alī b. al-Husayn b. Bābawayh (d. 329/940).

26) Sa'd b. 'Abdullāh al-Ash'arī (d. 301/913), from his book Maqālāt al-Imāmiyah.

Variation No. 53

22) * With the chain from al-Najāshī,

Variation No. 46

24) * With the chain from Shaykh al-Sadūq, relating from [there is no عن]:

25) 'Alī b. Bābawayh (d. 324/940), with his chain in his books Kitāb al-Imāmah, al-Tabsirah, Risālah al-Sharā'ī and Musādaqah al-Ikhwān (according to some opinion)

Variation No. 47

20) * With the chain from Sayyid Fadlullāh al-Rāwandī

21) Sayyid Abū al-Samsām Dhul-Fiqār,

22) Ahmad b. 'Alī al-Najāshī (d. 450/1058),

23) Muhammad b. 'Alī al-Shujā',

24) Muhammad b. Ibrāhīm al-Nu'mānī (d. 329/940), with his chains in his books al-Ghaybah and al-Tafsīr.

Variation No. 48

24) * With the chain from Shaykh al-Sadūq (d. 381/991),

25) Muzaffar b. Ja'far b. Muzaffar al-'Alawī al-Samarqandī,

26) Ja'far b. Muhammad b. Ma'sūd al-'Iyāshī,

27) Muhammad b. ma'sūd al-'Iyāshī, with his chains in his Tafsīr.

Variation No. 49

22) * With the chain from Shaykh al-Tūsī (d. 460/1067),

23) Al-Husayn b. 'Ubaydullāh al-Ghadā'irī (d. 411/1020),

24) Abū Ghālib Ahmad b. Muhammad al-Zarārī (d. 368/978)

25) Muhammad b. Ya'qūb al-Kulaynī (d. 329/940) with his chains in al-Kāfī.

25) Salāmah b. Muhammad al-Arzanī, who said he was told by (haddithna):

26) Abū Bakr Ibn Abīl-Thalij Muhammad b. Ahmad b. Muhammad b. 'Abdullāh, who was known as Ibn Abīl-Thalij al-Baghdādī (d. 325/936), via [the contents of] his book Tārīkh al-A'immah.

Variation No. 43

22) * With the chain from Shaykh Tūsī (d. 460/1067),

23) Al-Husayn b. 'Ubaydullāh al-Ghadā'irī (d. 411/1020),

24) Ibn Muhammad Hārūn b. Mūsā al-Tal'akbarī (d. 389/998)

25) Abū 'Alī Muhammad b. Abī Bakr Hammām b. Suhayl al-Iskāfī (d. 332/943), from [or: in] his books al-Anwār fi Tārīkh al-A'immah and al-Tamhīs.

Variation No. 44

23) * With the chain from [Shaykh] al- Mufīd,

24) Abū Muhammad al-Husayn b. 'Alī b. Sa'īd al-Harrānī (d. 336/947), with his chains in his book Tuhaf al-'Uqul.

Variation No. 45

24) * With the chain from [Shaykh] al-Sadūq,

25) Abū Muhammad Ja'far b. Ahmad al-Qummī (d. 329/940 ?), with his chains in his books al-Musalsalāt, al-Māna'āt min Dakhūl al-Jannah, al-Ghāyāt, al- 'Urūs and Nawādir al-Athar.

Variation No. 39

23) * [With the chain] from Shaykh al-Mufīd (d. 413/1022),

24) Shaykh al-Sadūq (d. 381/991), with his chains and also from his books, among them al-Amālī, Ikmāl al-Dīn, Thawāb al-A'māl, 'Uyūn Akhbār al-Ridā (ع), 'Ilal al-Sharā'i, al-Tawhīd, al-Khisāl, Fadā'il al-Ashhur al-Thalāthah, Fadā'il al-Shī'ah, al-Aqā'id, Musādaqah al-Ikhwān, al-Maqna', Sifāt al-Shī'ah, and Man Lā Yahduruhu al-Faqīh.

Variation No. 40

23) * With the chain from [Shaykh] al-Mufīd,

25) Ja'far b. Muhammad b. Qūlawayh (d. 368/977?), with his chains in his book Kāmil al-Ziyārāt.

Variation No. 41

22) * With the chain up to [Shaykh] al-Tūsī,

23) Shaykh al-Mufīd and Sharīf Abū Muhammad al-Hasan Ibn al-Qāsim al-Muhammadī,

24) Abū Abdullāh Muhammad b. Ahmad al-Sufwānī (d. 358/968), in his book Uns al-'Ālim wa Ta'dīb al-Muta'allim, which Muhammad b. Idrīs al-Hillī (d. 598/1201) selected from him.

Variation No. 42

22) * With the chain from al-Najāshī, who narrated from:

23) Ibn Nūh, who said he was told by (haddithnā) again, should I use this or the generic "who narrated from"

24) Abūl-Hasan b. Dāwūd, who said e was told by,

Masā'il al-Sāghāniyah, al-Irshād, al-Majālis, al-Ikhtisās, Masārr al-Shī'ah, al-Muqni'ah, al-'Uyūn wal-Mahāsin, al-Maqālāt and al-Mazār, as well as many short treatise and letters like Risālah fi Īmām Abī Tālib, Sahw al- Nabī(p), al-Mut'ah and Dhabā'ih Ahlul-Kitāb.

Variation No. 37

15) * With the chain from al-Shahīd al-Awwal,

16) Sayyid 'Alī b. Muhammad b. Zuhrah.

17) Shaykh Zam'ān b. Ahmad al-'Amilī,

18) Shams al-Dīn Muhammad b. Ahmad Rajā',

19) Sayyid Radī al-Dīn Muhammad b. Muhammad b. Muhammad,

20) His father,

21) His father,

22) His father, Zayd

23) His father, al-Dā'ī al-Husaynī,

24) Sharīf al-Radī Muhammad b. al-Husayn al-Mūsawī (d. 406/1015),with his chains and also from his books, among them Nahjul-Balāghah, Haqā'iq al- Ta'wīl and al-Majāzāt al-Nabawiyah.

Variation No. 38

22) * With the chain from [Shaykh] al-Tūsī (d. 460/1067),

23) Ahmad b. Muhammad b. 'Ubaydullāh al-Jawaharī (d. 401/1010), Sāhib Muqtadab al-Athar; and al-Tūsī said, " A group from our companions (jama'ah min ashābinā) have related to us from him the remainder of his books and narrations.

21) 'Imād al-Dīn Abūl-Qāsim al-Tabarī,

22) Abūl-Barakāt 'Umar b. Muhammad b. Hamzah al-'Alawī al-Kūfī (d. 510/1116),

23) Abūl-Ghālib Sa'īd b. Muhammad b. Ahmad al-Thaqafī al- Kūfī,

24) Abū 'Abdullāh Muhammad b. 'Alī b. al-Hasan al-Sharīf al-'Alawī b. 'Abdul-Rahmān (d. 445/1053), with his chains in his books al-Adhān Hayya 'Alā Khayril-'Amal, al-Ta'āzī and Fadl Ziyārah al-Husayn(ع).

Variation No. 34

21) * With the chain from Muntajjib al-Dīn b. Bābawayh,

22) Muhammad b. al-Hasan b. Bābawayh,

23) Nizām al-Dīn Sulaymān b. al-Hasan al-Sahrashitī(d. 442/1050 ?), with his chains in his books Qabas al-Misbāh and Asbāh al-Shī'ah.

Variation No. 35

22) * With the chain from shaykh al-Tūsī,

23) Sayyid al-Murtadā 'Alam al-Hudā 'Alī b. al-Husayn b. Mūsā al-Mūsawī (d. 436/1044), with his chains in his books and letters, among them Ghurar al-Fawā'id wa Durar al-Qalā'id, al-Shāfī, al-Intisār, Shahr Qasīdah al-Humayrī, Tanzīh al-Anbiyā, al-Dharī'ah, Jumal al-'Ilm and al-'Amal.

Variation No. 36

24) Shaykh al-Mufīd (d. 413/1022), with his chains and also from his books, among them al-Ifsāh, al-Nusrah fi Harb al-Basrah, al-

Misbāh, al-Khilāf, al-Mabsūt and al-Nihāyah.

Variation No. 30

20) * Abū Nasr Radī al-Dīn al-Hasan b. al-Fadl al-Tabarisī, with his chains and also (from) his books, among them Makārīm al-Akhlāq and Mu'ālim al-A'lāq.

21) Abū 'Alī al-Fadl b. al-Hasan al-Tabarisī (d. 458/1065?), with his chains and also (from) his books, among them A'lām al-Warā, Majma' al-Bayān and others.

Variation No. 31

19) * With the chain from [Ibn] Shahr Āshūb,

20) Sayyid Fadlullāh al-Rāwamdi,

21) Abū al-Samsām (الصمصام) Dhūl-Fiqār b. Ma'd al-Husaynī al Marūzī,

22) Ahmad b. 'Alī b. Ahmad b. al-'Abbās al-Najāshī (d. 450/1058), with his chains in his book al-Fihrist.

Variation No. 32

19) * With the chain from Ibn Shahr Āshūb

20) 'Abdul-Jalīl b. 'Īsā al-Rāzī

21) Abūl-Fath Muhammad b. al-Karāchikī (الكراجكي)(d. 449/1057), with his chains in his books Kanz al-Fawā'id, Ma'din al-Jawāhir and al-Wasiyah.

Variation No. 33

20) * With the chain from Ibn Bi-Tarīq (d.600/1203),

21) Al-Mufīd al-Thānī al-Hasan b. Muhammad b. al-Hasan al-Tūsī (d. 540/1145), with his chains in his books, from among them al-Amālī.

Variation No. 27

17) * [With the chain] from al-Allāmah al- Hillī, who narrated from:

18) His father, Sadīd al-Dīn Yūsuf al- Hillī

19) Muhammad b. Sa'īd al-Mūsawī.

20) Burhān al-Dīn Muhammad b. Muhammad al-Qazwīnī,

21) Muntajjib al-Dīn Alī Abdullāh b. Bābawayh,

22) A group pf reliable people (al-Thiqāh).

23) Muhammad b. Alī al-Fattāl(d. 508/1114), with his chains and also(from) his books, among them Rawdah al-Wā'izīn.

Variation No. 28

20) * With the chain from [Ibn] Shahr Āshūb,

21) Abū mansūr ahmad b. Abī Tālīb(d. 500/1106?), with his chains and also(from) his book al-Ihtijāj.

Variation No. 29

21) * [With the chain] from Abū Alī al-Mufid al-Thānī al-Tūsī(d. 515/1121?).

22) His father, Abū Ja'far Muhammad b. al-Hasan al-Shaykh al-Tūsī (d. 460/1067), with his chains [and also from his books, from among them al-Iqtisād, al-Ījāz, al-'Uddah, Talkhīs al-Shāfī, al-Tibyān, Tasmiyah Ashāb al-Ma'sūmīn, al-Fihrist,al-Ghaybah, al-

Balaghāh, Qisas al-Anbiyā, and others.

Variation No. 23

18) * With the chain from Nasīr al-Dīn al-Tūsī, who narrated from:

19) His father, Muhammad al-Tūsī, who narrated from:

20) Diyā'u al-Dīn Abū al-Ridā Fadlullāh al-Rāwandī (d. 563/1167), with his chains in his books al-Nawādir, Sunnah al-Arba'īn and al-Manājāh.

Variation No. 24

20) * With the chain from Ibn Bi-Tarīq (d. 600/1203), who narrated from:

21) 'Imād al-Dīn Abū Ja'far Muhammad b. Alī al-Tabarī (d. 553/1158), with his chains in his book Bishārah al-Mustafā li-Shī'ah al-Murtadā.

Variation No. 25

17) * With the chain from al-'Allāmah al- Hillī, who narrated from:

18) His father, Sadīd al-Dīn Yūsuf b. al-Mutahhar al- Hillī, who narrated from:

19) Muhadhdhab al-Dīn husayn b. Murūwah, who narrated from:

20) Radī al-Dīn Abū Nasr al-Hasan b. al-Fadl al-Tabarisī (d. 548/1153), with his chains in his books, from among them Makārim al-Akhlāq.

Variation No. 26

20) * With the chain from Ibn Shahr Āshūb, who narrated from:

Variation No. 20

17) * With the chain from al-'Allāmah al- Hillī, who narrated from:

18) Nasīr al-Dīn al-Tūsī, who narrated from:

19) Husayn b. Murūwah (d. 588/1192?), who narrated from:

20) Ibn Shahr Āshūb, with his chains and also(from) his books, among them Manāqib Āl-I Abī Tālib, Mutashābih al-Qur'ān and Mu'ālim al-'Ulamā.

Variation No. 21

18) * With the chain from Ja'far b. Muhammad b. Namā, who narrated from:

19) Najīb al-Dīn Muhammad b. Ja'far b. Namā al- Hillī, who narrated from:

20) Abū Abdillāh Muhammad b. Ja'far al-Mashhadī (d. 594/1197?), with his chains in his book al-Mazār.

Variation No. 22

17) * With the chain from al-'Allāmah al- Hillī, who narrated from:

18) His father, Sadīd al-Dīn Yūsuf b. al-Mutahhar al- Hillī, who narrated from:

19) Al-Hasan b. Murūwah, who narrated from:

20) Ahmad b. 'Alī b. 'Abdul-Jabbār, who narrated from:

21) Qutb al-Dīn Abūl-Husayn Sa'īd b. Hibatullāh al-Rāwandī (d. 573/1177?), with his chains and also (from) his books, among them al-Kharā'ij wal-Jarā'ih, al-Da'awāt, Lubb al-Lubāb, Fiqh al-Qur'ān, Fī Fiqh al-Qur'ān, Minhāj al-Barā'ah Fi Sharh Nahjul-

Variation No. 17

15) * [With the chain] from al-Shahīd al-Awwal, who narrated from:

16) Hasan b. Ahmad b. Namā al- Hillī, who narrated from:

17) His father, Ahmad b. Muhammad b. Namā (d. 645/1247), who narrated from:

18) Ja'far b. Muhammad b. Namā al- Hillī, with his chains in his book Muthīr al-Ahzān.

Variation No. 18

15) * With the chain up to al-Shahīd al-Awwal, who narrated from:

16) Hasan b. Ahmad b. Namā, who narrated from:

17) His father, Ahmad b. Namā, who narrated from:

18) Ja'far b. Muhammad b. Namā, Sāhib Muthīr al-Ahzān, who narrated from:

19) Najīb al-Dīn Muhammad b. Ja'far b. Namā al- Hillī (645/1247), who narrated from:

20) Muhammad b. Idrīs al- Hillī (d. 598/1201), with his chains and also(from) his books, among them al-Sarā'ir, Mukhtasar al-Tibyān and al-Sarā'ir.

Variation No. 19

15) * With the chain unto al-Shahīd al-Awwal, who narrated from:

16) Muhammad b. Ja'far al-Mashhadī, who narrated from:

17) Abūl-Husayn Warrām b. 'Īsā b. Abīl-Najm Ibn Abi Fassās(d. 605/1208), with his chains and also (from) his books, among them Tanbīh al-Khawātir.

Variation No. 14

16) * With the chain from al-'Allāmah al- Hillī, who narrated from:

17) Jamāl al-Dīn Ahmad b. Mūsā b. Tāwus (d. 673/1274), with his chains in his books, from among them Banā' al-Maqālah al-'Alawiyah, Iyn al-Ibrah fi Ghabn al-Itrah and Hall al-Ishkāl fi Ma'rifah al-Rijāl.

Variation No. 15

17) * With the chain from al-'Allàmah al- Hillī, who narrated from:

18) Nasīr al-Dīn al-Tūsī (d. 673/1274), who narrated from:

19) Burhān al-Dīn Muhammad al-Qazwīnī, who narrated from:

20) Muntajjib [Double ج] al-Dīn 'Alī b. 'Ubaydullāh b. Bābawayh(d. 600/1203?), with his chains in his books al-Arba'īn and al-Fihrist.

Variation No. 16

19) * With the chain from 'Abdul-Karim b. Tāwus, who narrated from:

20) Radī al-Dīn 'Alī b. Mūsā b. Tāwus(d. 664/1265), with his chains in his books, from among them Iqbāl al-A'māl wa Amām al-Akhtār, Muhāsibah al-Nafs, al-Mujtabā, al- Malhūf, Kashf al-Muhajjah, Misbāh al-Zā'ir, Muhaj al-Da'awāt, Falāh al-sā'il, Iqbāl al-A'māl, Jamāl al-Usbū, Faraj al-Muhamūm, Fath al-Abwāb, al-Darū al- Waqiyah, al-Turaf(الطرف), al-Tarā'if, Rabī'a al-Shī'ah, Kashf al-Yaqīn, Sa'd al-Su'ūd and others.

from:

16) Sayyid Muhammad b. al-Qāsim b. al-Husayn b. Mu'ayyah al-Husaynī, who narrated from:

17) Shaykh Qawwam al-Dīn Muhammad, who narrated from:

18) His father Radī al-Dīn 'Alī b. Yūsuf b. 'Alī b. Mutahhar al-Hillī (d. 703/1303?), with his chains and also (from)his book al-'Adad al-Qawiyah.

Variation No. 11

18) * With the chain from Ibn Dāwūd al-Hillī, who narrated from:

19) Ghiyāth al-Din 'Abdul-Karim b. Tawūs(d. 693/1293), with his chains and also (from) his book Farhah al-Ghirrī.

Variation No. 12

17) * With the chain from al-'Allāmah al-Hillī(d. 726/1325), who narrated from:

18) 'Alī b. 'Īsā al-Arbilī(d. 962/1553), with his chains and also (from) his book Kashaf al-Ghummah fi ma'rifat al-A'immah.

Variation No. 13

17) * With the chain from al-'Allāmah al-Hillī, who narrated from:

18) Ja'far b. Sa'īd al-Muhaqqiq al- Hillī (d. 676/1277), who narrated from:

19) Sayyid Muhayid-Dīn al-Husaynī, who narrated from:

20) Abīl-Hasan Yahyā b. al-Hasan b. al-Husayn b. Bi-Tarīq al-Asadī (بطريق الأسدي؟) al- Hillī (d. 600/1203), with his chains and also (from) his books, among them 'Umdat 'Ùyūn Sihāh al-Akhbār.

Fawā'id fī Sharh al-Qawā'id, al-Fakhariyah fī al-Niyah and others.

Variation No. 7

16) * With the chain from Ahmad b. Fahd al-Hillī, who narrated from:

17) Bahā'u al-Dīn [or: Bahā'ud-Dīn] al-Naylī 'Alī b. 'Abdul-Husayn (d. 777/1375?), (from) his book al-Anwār al-Mudī'ah.

Variation No. 8

16) * With the chain from Fakhr al-Muhaqqiqīn, who narrated from:

17) His father, al-Hasan b. Yūsuf al-'Allāmah al-Hillī (d. 726/1325), with his chains and also (from) his books, among them Muntahā al-Matlab, Tahrīr al-Ahkām, al-Mukhtalif, Kashaf al-Yaqīn, al-Jawhar al-Nadīd, Istiqsā' al-Nazr, Nahjul-Wusūl, al-Alfiyah, Minhāj al-Karāmah; Anwār al-Malakūt, Tadhkirah al-Fuqahā', Khulāsah al-Aqwāl, Tabsīrah al-Ahkām, Kashaf al-Fawā'id, Kashaf al-Marād and others.

Variation No. 9

15) * With the chain from al-Shahīd al-Awwal, who narrated from:

16) Hasan b. Ahmad b. Namā, who narrated from:

17) 'Alī b. Ahmad al-Mazīdī (d. 727/1326), who narrated from:

18) Hasan b. Dāwūd al-Hillī, with his chains and also (from) his book al-Rijāl.

Variation No. 10

15) * With the chain from al-Shahīd al-Awwal, who also narrated

Variation No. 4

8) * With the chain from Muhammad Taqī al-Majlisī, who narrated from:

9) Sayyid Husayn b. Sayyid Haydar, who narrated from:

10) Sayyid Mahmūd Ālī al-Māzandarāni, who narrated from:

11) Karīm al-Dīn al-Shīrāzī, who narrated from:

12) Shaykh Ibrāhīm al-Qatīfī, who narrated from:

13) Ibrāhīm Ibn Abī al-Warrāq, who narrated from:

14) Alī b. Hilāl al-Jazā'irī, who narrated from:

15) (Ahmad) Ibn Fahd al-Hillī (d. 841/1437), with his (chains in his) books and letters, among them al-Muhadhdhib and 'Uddat al-Dā'ī.

Variation No. 5

11) * With the chain from al-Husayn b. Abdul-Samad al-Hārithī, who narrated from:

12) Shams al-Dīn Muhammad al-Jubbā'ī, who narrated from:

13) Alī b. Muhammad b. Alī, who narrated from:

14) Sayyid Tāj al-Dīn (or: Tājud-Dīn) Abdul-Hamīd al-Naylī, who narrated from:

15) 'Izz al-Dīn (or: 'Izzud-Dīn) al-Hillī (d. 802/1399?), [with his chains] from his book Mukhtasar Basā'ir al-Darajāt lil-Ash'arī.

Variation No. 6

14) * With the chain from al-Shahīd al-Awwal, who narrated from:

15) Fakhr al-Muhaqqiqīn Muhammad al-Hillī (d. 777/1375?), with his chains and also (from) his books, among them Īdāh al-

Haqīqah, al-'Aqd al-Husaynī and others.

Variation No. 2

8) * With the chain from Muhammad Taqī al-Majlisī (d. 1070/1659), who narrated from:

9) Sayyid Husayn b. Sayyid Haydar, who narrated from:

10) Muhammad b. Habībullāh, who narrated from:

11) Mahdī b. Muhsin al-Radawī, who narrated from:

12) His father, who narrated from:

13) Muhammad b. Zayn al-Dīn 'Alī b. Husām al-Dīn Ibrāhīm Ibn A Jamhūr al-Ahsā'ī (d. 901/1495?), with his chains in his book Ghawālī al-Lālī, as well as his al-Majallī, Kāshifah al-Hāl, Dar al-Lālī al-'Imādiyah and others.

Variation No. 3

9) Bahā'u al-Dīn (or: Bahā'ud-Dīn) Muhammad al-'Amilī, who narrated from:

10) His father, al-Husayn b. 'Abdul-Samad, who narrated from:

11) Zayn al-Dīn al-Shahīd al-Thānī, who narrated from:

12) Nūr al-Dīn b. 'Abdul-'Al al-Mīsī, who narrated from:

13) Muhammad b. al-Mu'adhdhin al-Jazīnī, who narrated from:

14) Diyā'u al-Dīn (or: Diyā'ud-Dīn) 'Alī, who narrated from:

15) His father, Muhammad b. Makkī al-Shahīd al-Awwal, with his chains and (from) his books, such as al-Alfiyah, al-Bayān, al-Dhikrā, al-Durūs, al-Qawā'id, al-Nafiliyah, al-Nukat, al-Mazār, al-Arba'īn, al-Lum'ah and others.

19) Najīb al-Dīn ʿAlī al-Sūrārī, who narrated from:

20) Al-Husayn b. Hibatullāh b. Rabitah (d. 560/1164?), who narrated from:

21) Abū ʿAlī al-Mufīd al-Thānī al-Tūsī (d. 515/1121?), who narrated from:

22) His father Abū Ja'far Muhammad b. al-Hasan, shaykh al-Tūsī (d. 460/1067), with his chains from his two collections, al-Tahdhīb and al-Istibsār; who (also) narrated from :

23) Shaykh al-Mufīd Muhammad b. Muhammad b. al-Nu'mān (d. 423/1031), with his chains in his books; who (also) narrated from:

24) Shaykh al-Sadūq Muhammad ʿAlī b. al-Husayn b. Bābawayh (d. 381/991), with his chains in his Man La Yahduruhu al-Faqīh.

* With the chain branching from Shaykh al-Tūsī, narrating from:

23) Al-Husayn b. ʿUbaydullāh al-Ghadā'irī (d. 411/1020), who narrated from:

24) Abū Ghālib Ahmad b. Muhammad al-Zurārī (d. 368/978), who narrated from:

25) Shaykh Muhammad b. Ya'qūb al-Kulaynī (d. 329/940), with his chains in his al-Kāfī.

Variation No. 1

9) Shaykh Muhammad Bahā'u al-Dīn al-ʿAmilī (d. 1031/1621), who narrated from:

10) His father, al-Husayn b. Abdul-Samad al-Hārithī, with his chains and (from) his books, among them Wusūl al-Akhyār, Nūr al-

* With the chain branching from al-Majlisī, narrating from:

8) His father, Muhammad Taqī al-Majlisī (d. 1070/1659), who narrated from:

9) Shaykh Muhammad Bahā'u al-Dīn (or: Baha'ud-Din) Muhammad al-Āmilī (d. 1031/1621), who narrated from:

10) His father al-Husayn b. Abdul-Samad al-Hārithī (d. 984/1576), who narrated from:

11) Zayn al-Dīn al-Shahīd al-Thānī (d. 965/1557), who narrated from:

12) Nūr al-Dīn Alī b. Abdul-Al al-Mīsī (d. 940/1533), who narrated from:

13) Muhammad al-Mu'adhdhin al-Jazīzī, who narrated from:

14) Diyā'u al-Dīn (or: Diya'ud-Din)Alī, who narrated from:

15) His father, Muhammad b. Makkī al-Shahīd al-Awwal (d. 786/1384), who narrated from:

16) Sayyid Muhannā b. al-Sinān al-madanī, who narrated from:

17) Hasan b. Yūsuf, al-Allāmah al-Hillī (d. 726/1325), who narrated from:

18) Ja'far b. al-Hasan al-Muhaqqiq al-Hillī (d. 686/1287), who narrated from:

19) Rashīd al-Dīn Muhammad b. Alī b. Shahr-Āshūb (or: Shahrashub اشوب شهر) (d. 588/1192), who narrated from:

20) Al-Fadl b. al-Hasan al-Tabarasī (d. 548/1153).

* With the chain branching from al-Allāmah al-Hillī, narrating from:

18) Sayyid Radī al-Dīn b. Tawūs (d. 664/1265), who narrated from:

chains and paths.

3) e) Shaykh Murtadā al-Ansārī (d. 1281/1864), who narrated from:

4) Al-Mawlā Ahmad al-Narāqī (1244/1828), who narrated from:

5) Sayyid Muhammad Mahdi Bahr al-'Ulūm, who narrated from:

6) Muhammad Bāqir al-Wahīd al-Bahbahānī, who narrated from:

7) His father, Akmal al- Bahbahānī, who narrated from:

8) Al-Muhaddith Muhammad Bāqir al-Majlisī, with his chains and paths, as noted in his Bihār al-Anwār and the remainder of his book's.

a) Al-Majlisī, who narrated from Muhammad b. al-Hasan al-Hurr al-Āmilī (d. 1104/1692), with his chains and (from) his books, among them his Wasā'īl al-Shī'a.

b) Al-Majlisī, who narrated from Muhammad Muhsin al-Fayd al-Kāshānī (d.1091/1680), with his chains and (from) his books, among them his al-Wāfī.

* With the chain continuing from:

5) Sayyid Muhammad Mahdī Bahr al-'Ulūm, who narrated from:

6) Shaykh Yusūf al-Bahrānī (d. 1186/1772), who narrated from:

7) Shaykh Abdullāh al-Bilādī (البلادي ?), who narrated from:

8) Shaykh Sulaymān al-Māhūzī (d. 1121/1709), who narrated from:

9) Shaykh Muhammad b. Yusūf, who narrated from:

10) Sayyid Ni'matullāh al-Jazā'irī (d. 1112/1700)

* With the chain branching from Sulaymān al-Māhūzī, narrating from:

9) Sayyid Hāshim al-Bahrānī (d. 1107/1695)

are variations or sub-branches for the chain, this has been noted accordingly, relating them back to their respective source-texts. Thus I am narrating this general Isnād from:

1) My shaykh, al-'Allāmah al-shaykh Muhammad Muhsin b. 'Alī b. Muhammad Ridā b. Muhsin al-Rāzī al-Najafī, known as Āghā (or: "Āqā") Bożurg al-Tehrānī, who is reckoned as the shaykh of the Muhaddithīn of the fourteenth Century Hijrī, and who passed away on 13 Dhul-Hijjah (1389/1970). He narrated from:

2) His shaykh, al-Muhaddith Muhammad Husayn al-Nūrī (d.1320/1902), who narrated via five of his shaykhs:

   a) Shaykh 'Abdul-Husayn al-Tahrānī (d.1286/1869), who narrated from Sāhib al-Jawāhir, shaykh Muhammad Hasan al-Najafī (d. 1266/1849), who narrated from shaykh Ja'far Kāshif al-Ghitā' (d. 1227/1812), who narrated from Sayyid Muhammad Mahdī known as Bahr al-'Ulūm (d. 1212/1797), with his chains and paths.

   b) Sayyid Mahdī al-Qazwīnī (d. 1300/1882), who narrated from his uncle Sayyid Bāqir al-Qazwīnī, who narrated from his (maternal) uncle, Sayyid Bahr al-'Ulūm, with his chains and paths.

   c) Sayyid Muhammad Hāshim al-Khūnsārī al-Chahārsūqī (d. 1318/1900), who narrated from Sayyid Sadr al-Dīn al-'Amilī (d. 1263/1846), who narrated from Sayyid Bahr al-'Ulūm, with his chains and paths.

   d) Al-Mawlā 'Alī b. Khalīl, who narrated from shaykh 'Abdul-'Alī al-Rashatī, who narrated from Muhammad Bāqir al-Wahīd al-Bahnahānī (d. 1205/1790), with his

(d. 1339/1920), who narrated from al-Muhadith al-Nūrī with his paths and chains.

3) The celebrated reformer, Sayyid Hibat al-Dīn al-Shahristānī (d. 1386/1966), who narrated from a number of scholars, among them Sāhib al-Kifāyah, al-Ākhūnd al-Khurāsānī (d. 1329/1911), who narrated from al-Muhaddith al-Nūrī with his chains and from his books.

4) The great scholar, Sayyid Muhammad Mahdi al-Khunsārī (d. 1391/1971), who narrated from a group of scholars, among them Sayyid Muhsin al-Amīn (d. 1371/1951), who narrated from Shaykh Muhammad Tāhā Najaf (d. 1323/1905), who narrated from al-Mawlā Alī al-Khalīlī.

5) Mufakhirah al-Sharī'ah, Sayyid Shihāb al-Dīn al-Mar'ashī (d. 1411/1990), and leading chains of the Shaykhs of hadīth in present era. In fact, he narrated from over on hundred Shaykhs, from among them our dear Shaykh, al-Allāmah Āghā zug al-Tehrānī (d. 1389/1970), via his extensive paths.

The General Isnad

The general Isnād (al-Isnād al-'Āmm) links back from one of my shaykhs to the compilers of the four famous canonical compilations (al-Kutub al-Arba'ah) via numeros paths. Then from them are their chains, establishing their links back unto the Ahlul-Bayt (ع). There are approximately thirty-four narrators, give or take a few depending on the paths, going back to the Prophet (ص). Sayyid al-Jalālī has numbered them in ascending order from his shaykh noted below. Whenever there

3) Muhammad Bāqir al-Majlisī al-Isfahānī (d. 1110/1700), with his chains in his Bihār al-Anwār, and in the remainder of his texts like al-Arba'īn, al-I'tiqādāt wa Mirāh al-'Uqūl, Malādhdh, al-Akhyār, al-Wajīzah and others. His Bihār al-Anwār has become the most famous of the three, and has gained the widest circulation and usage from among them.

It will suffice herein to present the chains of asānīd to the compilers of the source-texts for the traditions of Ahlul-Bayt (ع), with indication regarding the most famous of their collections, which have been narrated to me via my own shaykhs, and there are many linking chains to the source-texts for them.

The Five Shaykhs

From among my shaykhs, I would suffice with the following five honorable souls:

1) My dear and noble father, Sayyid Muhsin b. Alī b. Qāsim al-Husaynī al-Jalālī (d. 1396/1976), may Allāh bless him in his resting place, who narrated from a group of scholars, among them shaykh Muhammad Husayn al-Nā'īnī (d.1355/1936), who narrated from Muhammad Husayn al-Nūrī (d. 1320/1902), with his chains that are mentioned in the conclusion of his collection al-Mustadrāk.

2) Our meticulous teacher, the unique of the age Sayyid Mīrā Hasan al-Bujunūrdī (d. 1395/1975), who narrated from Sayyid Abūl-Hasan al-Isfahānī (d. 1365/1945), who narrated from Sayyid Muhammad Hāshim al-Khūnsārī al-Chahārsūqī (d.1318/1900), who narrated from Shaykh al-Sharī'ah al-Isfahānī

The Matchless Jewel: In Establishing the Primary Chains for the Ahādīth of the Ahlul-Bayt (ع)

Introduction

The praise is due unto Allāh, Lord of the worlds, and may the blessings and peace be upon the best of his creation, Prophet Muhammad (p), and also upon his pure Family. As to what follows.

Sayyid Muhammad Husayn b. Muhsīn b. Alī al- Husaynī al-Jalālī (May Allāh bless him and increase him an abundance of good) has said: What follows is a brief review of the most important chains of back to the compilers of the books of hadīth from the school of the Ahlul-Bayt (ع), which are used for reference today. Their ahādīth have been collected in more modern times into three encyclopedic texts, and each hadīth has been conveyed via, which the compilers have introduced in their texts. These esteemed compilers are:

1) Muhammad Muhsin al-Fayd al-Kāshānī (d. 1091/1680), with his chains in his al-wāfī, as well as in the remainder of his texts, such as al- Usūl al-Asilāh, Khulasah al-Adhkār, Haqqal-Yaqīn, 'Ilmal-Yaqīn, 'Iynal-Yaqīn, al-Muhajjah al-Bayadā', Minhāj al-Najāh and others.
2) Muhammad b. al-Hasan al-Hurr al-'Āmili (d. 1104/1692), with his chains in his al-Wasā'il al-Shī'a, and also in his other texts such as Ithbāt al-Hudāh, Amal al-Āmil, al-Īqāz, al-Jawāhir al-Sunniyah, al-Fusūl al-Muhimmah and others.

(3) For a more detailed biographical note on Allāmah Sayyid al-Jalālī, and a complete listing of his written works: Tanbīhul-Ummah ilā Ahādīth al-A'immah (ع) wal-Ahkām al-Muhimmah (Chicago, IL: The Open School, 1424), pp 19-21.

Note: The abbrivations of the Arabic letters (ص) and (ع) stand for the honorific phrases "May Allāh bless him and his family" and "Peace be upon him" respectively and referred to by the initial letter (p).

and followers, among which include the first written materials, aside from the actual text of the Qur'ān, produced in the history of Islām. Following that is featured isnād linkage for his recitation of the Qur'ān, and then ten ahādīth, with their chains, that demonstrate the position of the Ahlul-Bayt (ع) on writing and preserving Islāmic sciences through pen and paper.

Any shortcomings in this translation belong solely to the translator. It is our hope that this endeavor might serve the purpose of dispelling the ignorance among the Muslīm, particularly those without the ability to read Arabic, that exists concerning the legacy of the Household (ع) of our beloved Prophet Muhammad (ص) preserving his authentic Sunnah; and may Allāh (عز وجل) accept it and make it so.

Was-Salam,
Abdul-Bari
24 Safar
1426
(4-3-05)

Footnotes

(1) Dr. Ahmad Abdullāh Salāmah, Mut'ah: The Sunni and Shī'ah Perspectives on marriage (Jeddah, Saudi Arabia: Abul Qasim Publishing House, 1995), p.i. This quote, word-for-word, if found repeated in virtually any tract or web-posting one might encounter being disseminated by the Wahhabī about the Shī'a.

(2) Jāmi al-Tirmidhi # 3786, Sahīh Muslim, Vol. 4 # 2408(Sh. Muhammad Ashraf Pub.; English translation, 1990), and others.

teachings. It is a strange paradox that the Shī'ahs claim to follow Ja'farī figh when, in fact, Imām Ja'far did not leave any evidence of having compiled a figh..."(1) While to any serious student of Islāmic history, such an assertion is laughably pathetic, to the unwary convert – being none – the – wiser – who finds this nonsense constantly repeated almost like a creedal mantra, it becomes seemingly a certain fact. Hence such a person is misled into denying the written legacy left by the very Household of his or her Prophet (ص)- indeed, what a tragedy! Particularly when such legacy is what the Prophet (ص) himself directed all Muslims to cling to and follow, along with the Qur'ān, to remain safe from misguidance after him:"I am leaving you the two weighty things (ath-Thaqalyn), which if you cling to them you will never go astray after me – the Book of Allāh and my descendants, my Ahlul-Bayt..."(2).

The compiler of this treatise, al-muhaddith Allāmah Sayyid Muhammad Husayn al-Husaynī al-Jalālī (may Allāh increase his favor upon him!), has painstakingly devoted a lifetime to the research and documentation of the written legacy of the Ahlul-Bayt (ع), producing a number of important works in this field, notably his two volume work Fihris al-Turāth, in addition to the following research works of high quality: Dirāsah Hawl al-Qur'ān al-Karīm, Dirāsah Hawl al- 'Usūl al-Arba'mi'ah, Dirāsah Hawl Nahjul-Balāghah, Dirāsah Hawl as-Sahīfah as-Sajjādiyah and Masādir al-Hadīth'inda al-Imamiyah.

This short work documents, through Allāmah Sayyid al-Jalālīś own isnād linkage, the chains back to over one hundred written texts attributed to the Imāms of Ahlul-Bayt (ع) and their devoted companions



In the name of God, most gracious, most merciful.

The treatise now in your hands, al-Jawhir al-Farīd fī muhāmm ie al-Asānīd ilā Ahādīth Ahlul-Bayt (ع), was written to detail the historical links via isnāds, (chains of transmission), from the present time back to the written legacy left by our beloved Prophet Muhammed (ص) and his Ahlul-Bayt (ع). At a time when we find the enemies of Islām waging an active crusade, overtly and covertly, against Islām and its sincere patrons throughout the world, this information is particularly crucial.

The topic of this treatise relates to a "specialized" discipline, namely that of listing narrators (rijāl) to establish a link of historical veracity from the present to the existence prmeysovrces from long ago, in this case, the written legacy left behind by the Prophet (ص) and his Ahlul-Bayt (ع). Nevertheless it becomes especially important to make this information available to English-speaking Muslims, particurly the new converts, as we find the original Islāmic heritage under constant attack – with outright denials of even its existence – by the Wahhābīs and their camp followers here in the West. The following is an example of this campaign, which is to be found being widely circulated in print and on web sites targeting English-speaking converts, "History vouches for the fact that since its inception, ski'ism has been shrouded in mystery. The initial preaching and propagation of shī'ism was only through word of mouth. None of the Shī'ah Imāms left any documentary evidence of their

The Primary Chains for the Ahadith of Ahul Bayt

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Section One

examples with various wording that convey the same or similar meanings. Most of these have also been mentioned in the initial section above.

It is important and should be noted that it has been maintained concerning some of these hadith that the intention behind the meaning of the act of *preserving* (the forty) is that it is sufficient to merely preserve the wordings by heart – such as being carried in memory throughout one's life – without there necessarily being any manifestation of external signs of support for Islam and without struggling to uphold it with action. This is position is upheld by those who maintain it through reliance on the literal meaning of the words of the ahadith, such as the ten noted above from 'Allamah al-Majlisi, featured with his chains for them in his *Bihar.*[1]:

First: Imam as-Sadiq (ع) said: **Whoever from among our Shi'a preserves forty hadith, Allah will raise him up on the Day of Judgment as a learned jurist.**[2]

Second: The Messenger of Allah (ص) said: **Whoever from among my Ummah preserves forty hadith, Allah will raise him up on the Day of Judgment as a learned jurist.**[3]

Third: The Messenger of Allah (ص) said: **Whoever from among my Ummah preserves forty hadith, in what they may be able to rely upon him in the affairs of their din, Allah will raise him up on the Day of Judgment as learned jurist.**[4]

Forth: The Prophet (ص) said: **Whoever from among my Ummah preserves forty hadith from the Sunnah, I will be an intercessor for him on the Day of Judgment.**[5]

Fifth: The Prophet (ص) said: **Whoever from my Ummah preserves from me forty hadith concerning the affairs of his din, seeking thereby the pleasure of Allah (عز و جل) and the life of the Hereafter, Allah will raise him up on the Day of Judgment as a learned jurist.**[6]

Sixth: Imam as-Sadiq (ع) said: **Whoever preserves from me forty hadith from our ahadith concerning the halal and the haram, Allah will raise him up on the Day of Judgment as a learned jurist and He will not subject him to punishment.**[7]

Seventh: The Prophet (ص) said: **Whoever from my Ummah preserves forty hadith, seeking by that the pleasure of Allah (عز و جل) and the life of the Hereafter, Allah will gather him on the Day of Judgment among the prophets, the truthful ones, the martyrs, and the righteous – what noble companionship are these!**[8] The forthcoming exposition is on this particular hadith.

Eighth: The Prophet (ص) said: : **Whoever preserves for my Ummah forty hadith by which they (the people of the Ummah) take benefit from, Allah will raise him on the Day of Judgment as a learned jurist.**[9]

Ninth: The Prophet (ص) said:**Whoever preserves for my Ummah forty hadith from the affairs of its din, Allah will raise him on the Day of Judgment in the throng of the jurists and scholars.**[10]

Tenth: The Prophet (ص) said: : **Whoever preserves for my Ummah forty hadith from the affairs of its din, by which they (the people of the Ummah) take benefit from, Allah will raise him on the Day of Judgment as a learned jurist.**[11]

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[1] Bihar al-Anwar, Vol.20, p.153
[2] Al-Wasa'il, Vol.27, p.96, hadith #33309
[3] Amali as-Saduq, p.382, hadith #477
[4] Al-Khisal, Vol.1, p.541, hadith #15
[5] Ibid, Vol.1, p.542, hadith #16
[6] Ibid, Vol.1, p.542, hadith #17
[7] Rawdat al-Wa'izin, p.8
[8] Al-Khisal, p.543, hadith #19
[9] 'Uyun Akhbar ar-Rida (ع), Vol.1, p.41, hadith #99
[10] Mustadrik al-Wasa'il, Vol.17, p.287, hadith #121366
[11] [9] Bihar al-Anwar, Vol.2, p.157, hadith #10

1) **...Allah will raise him up on the Day of Judgment as a learned jurist.** This is mentioned in the second, third, fifth and seventh hadith.
2) **...He will not subject him to punishment.** This is noted in the third hadith.
3) **...I will be an intercessor for him on the Day of Judgment.** This is mentioned in the first hadith.
4) **...Allah will raise him on the Day of Judgment in the throng of the jurists and scholars.** This is mentioned in the sixth hadith.
5) **...Allah will gather him on the Day of Judgment among the prophets, the truthful ones, the martyrs, and the righteous – what noble companionship are these!** This is mentioned in the forth hadith.

It could be stated that the benefits and scope of the forty ahadith analyzed and expounded upon in this text are such that it is not possible for anyone to have what could be called completion of Islam, neither in understanding nor in practice, until after attentive study and application of these prophetic traditions. It is only upon the study of *these* ahadith, and bringing one's beliefs, life and affairs into conformity with them that a Muslim is an actual *Muslim* in reality.[1]

Textual Authenticity of the Narrations on 'Forty Hadith'

There has been agreement among the scholars of hadith (al-muhaddithin) with regards to the establishment of the narrations that relate to the preservation of 'forty hadith', and dependence upon them, yet there are some differences of opinion as to the actual status of their grading, and as to whether they are consecutively related[2], or acted upon by the principle of *istifadah*[3], or of some other grading. In this, one might benefit from a look into what has been related about the establishment of the narration itself.

Ash-Shahid al-Awwal, Muhammad Makki al-'Amili (d.786/1384) has said: "As to the hadith about preserving forty ahadith, it is famous (*mashhur*) in its conveyance from the Prophet (ص)." Additionally, 'Allamah al-Majlisi (d.1110/1698) has said: "This reliable tradition has been famously ascribed (i.e., to the Prophet [ص]) and transmitted among both the Shi'a and the Sunnis.[4] It has even been said to be *mutawatir*."[5] Our Shaykh, 'Allamah Agha Burzurg Tehrani (1389/1968), has said on this matter: "The hadith from the Master of the Messengers (ص) that 'Whoever preserves for my Ummah forty hadith...' is established as a certainty from the Sunnah, which has reached us via authentic paths of transmission."[6]

Likewise, we can also find great ones (from among the muhaddithin), grading the hadith on preserving forty ahadith as being *ahadi*,[7] with their reliance upon relevant study of the chains. As for the claim that the wording (or meaning) is mutawatir, ambiguity is removed in this area in reviewing the wording of the ahadith themselves. In this regard, 'Allamah al-Majlisi, in his *Bihar al-Anwar*, gives ten

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[1] In the sense that a *true* Muslim is one who is *actively* submitting his or her will to the revealed will of the Creator, per the actual meaning of the word, and not merely one who may claim to be a "Muslim" yet not be in actual submission. (trans.)
[2] Mutawatir is a ranking that leaves no doubt as to the authenticity of the hadith due to the numerous, multiple consecutive chains of historical transmission precluding the possibility of such an assent to a falsehood. (*trans.*)
[3] The implication of this ranking is that it may be attributed to the Prophet (ص), and acted upon due to the narration that if someone hears and acts upon his tradition, with the intention to obtain the rewards promised therein, then in that case the one acting would be so-rewarded even if narration was not actually from the Prophet (ص) himself. (*trans.*)
[4] The terms actually used are al-*Khass* and al-*'Amm* (i.e., the elite and general people), which is how Shi'a 'ulama have often referred to the two main groups of Muslims in their writings. (*trans.*)
[5] Bihar al-Anwar, Vol.1, p.156
[6] Adh-Dhari'ah, Vol.1, p.409
[7] This grading is that a hadith is related via singular chains of narration. (*trans.*)

then for the sake of Allah you are free!" Like this we find Jabir (رض), along with Ahlul-Bayt (ع), observing the fortieth day commemorative ziyarah, as they were (together) people deeply bereaved and afflicted by the massacre of Imam al-Husayn (ع). This ziyarah on the fortieth day would not be performed in such fashion if it was not notably agreed upon and recognized among the Arabs, or at least specifically among the cultured Bani Hashim.

Quite possibly, the above-noted distinction is in recognition of the ayah of the Qur'an: **...until when matures, and he reaches the age of *forty* years...**[1] which signifies that the mature development of the human intellect occurs at forty years of age, and with certainty this is explained in the saying of Imam as-Sadiq (ع): **When a man reaches the age of thirty-three years he begins to mature, and when he reaches the age of forty years, the process is completed, and when he reaches the age of forty-one, he enters a state of loss. It suffices for the man of fifty years that he is in (a state of) departure.**[2] Similarly, it has been narrated that: **Verily the slave (of Allah) is afforded with the ampleness of opportunities in the affairs of his life up until forty years. When he reaches forty years, Allah (عز وجل) reveals to two angels, "Verily I have prolonged life to My slave, so exert effort and seek to preserve upon him, and record each and every one of his actions – whether they be much or little, large or small!"**[3]

The Peak of Completion

Thus from the above examples, it can be noted that the completion or perfection of something is signified by the number ***forty***, and this is both in the context of human life as well as in worldly occurrences. The human life reaches complete maturity at forty years, the du'a is complete (in terms of response) in it being repeated forty times, etc. This logic extends – per numerous traditions – to issues such as how when one sits for forty study sessions, the person's understanding becomes complete in the area (being studied), and even to the point that one cannot qualify, with certainty, a person's probity except and until after having sat with him and tested him forty times.

Mastery of a field of study from among the various sciences is not considered to have been achieved until after having studied forty related subjects associated with that particular discipline. Likewise with the mastery of spiritual perfections, and perhaps it is based upon this "rule" that the spiritual masters (al-'urafa') have stated: "The reality of an image is truly grasped and becomes thoroughly ingrained in the intellect when it is looked upon over a period of forty days. It is the same whether the object is a human image, a plant or inanimate thing, until when one is blessed with a divine insight (fayd) from Allah, he then perceives with the divine witnessing (bil-Fayd al-Ilahi)." This was alluded to by al-Muhaddith an-Nuri (d.1320/1902), in his statement, "Something that is shared jointly - from among the spiritual masters (al-'urafa) and the people of the Shari'ah (ahlush-shar') – is that the due diligence required for the establishment of a (religious) practice is to maintain it specifically for the period of forty days. We have detailed in the notation to our book entitled *Kalimah Tayyibah Arba'in Khabara* that if an individual diligently persists upon something, whether it be in goodness or wickedness, for forty days, then the effects from the quality of that behavior will be transferred into the character of such a person, be they good or bad."[4]

With this in mind, the noble traces and divine effects in preserving forty hadith have been detailed in the aforementioned ahadith as follows:

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[1] Al-Ahqaf: 15
[2] Al-Khisal, p.457, hadith #4
[3] Al-Kafi, Vol.8, p.108, hadith #84
[4] See: Al-Fayd al-Qudsi, pp.105-118

8. Imam Musa al-Kazim (ع) said: **Whoever completes hajj *forty* times, it is said to him, "Intercede for whoever you like!" and there is opened for that person a door from the doors of Paradise, from which he enters, and (then) he intercedes for him.**[1]

9. Imam Ja'far as-Sadiq (ع) said: **There does not gather a group of *forty* men who collectively supplicate to Allah (عز و جل) except that their supplication will be answered. If there are not *forty* men available, and instead four supplicate Allah (عز و جل) ten times, then their supplication will be answered. If there are not four, then if the solitary individual supplicates Allah *forty* times, Allah, the Mighty Compeller, will respond to him.**[2]

These textual examples should suffice to establish the point that the number forty has been specifically distinguished above all other numbers.

Two Further Examples

In the history of Islam, two other examples are notable, which one cannot but help draw inferences from in further substantiating the point made above.

Firstly, the prophethood of the Messenger of Allah (ص) was established when he had attained forty years in age (which was the year 609C.E., 12 years before *Hijrah*), about which it has been said:

When he had reached forty years then shined

The sunlight of prophethood from him in Ramadan[3]

The age of forty is considered to be the time in life at which a man has obtained full maturity and soundness of intellect – and this was also ingrained in the beliefs of the Arabs. Thus in the Prophet (ص) attaining forty years of age at the time of receiving prophethood, it was considered the stage of life where he was regarded as a *fully* grown man both in terms of human maturity as well as in the cultural outlook of the Arabs among whom he lived. Because of this, we do not find accusations of youthful immaturity, or the like, being made against the person of the Prophet (ص), despite all sorts of other accusations being made by his enemies.

Secondly, is the ziyarah[4], or religious visitation, made by the members of Ahlul-Bayt (ع) from Damascus to Karbala' on 20 Safr (61/681) forty days after the tragic massacre of Imam al-Husayn (ع) at Karbala' on 10 Muharram of that same year. It is well known that choosing the fortieth day for this ziyarah was not a haphazard decision or chance occurrence, but to the contrary, the fortieth day is the limit for the number of days of mourning and grieving, and it is the extent to which one should observe the commemoration for the departed. It is known from the history of Islam that the recognition of this forty day mourning period was followed among many of the groups from among the Muslims, and that the members of Ahlul-Bayt (ع) were not alone in the keeping of this particular ziyarah. Members of the Bani Hashim would regularly, on Fridays, make ziyarah to the gravesite of Imam al-Husayn (ع). Also, an example of this ziyarah being done is related concerning the venerable Sahabi, Jabir b.'Abdullah al-Ansari (رض), and how, while making his ziyarah, he discovered a group traveling from Damascus, in the area of Karbala', and sent his slave to investigate who they were, saying to him, "Rush ahead and see who that group consists of and bring me news of it, and if Zaynul-'Abidin [the sole surviving son of Imam al-Husayn (ع)] is among them,

[1] Man La Yahduruhul-Faqih, Vol.2, p.217, hadith #2211
[2] Related by Kashif al-Ghita' in his Kashif, Vol.2, p.309
[3] As-Sirat al-Halabiyah, Vol.1, p.128
[4] Ziyaratul-Arba'in, as it is known commonly in Arabic. (*trans.*)

The Number Forty

It has long since been the practice of the scholars of hadith to compile texts for study and commentary under the title ***Forty Hadith***. The reason behind this is the narration from the Prophet (ص) relating to the virtues and importance of preserving forty hadith and conveying them to the Ummah. Through this means of preservation, a portion of the heritage of Islam has been conveyed by a large group authoring such texts.[1]

There is also something of divine wisdom in the use of the number forty, and confining matters to that number without increase or decrease. There are, for example, numerous narrations where *this* particular number has been singled out and stressed in a very specific way. There are some numbers which have been used in a distinguishing way over other numbers due to their merits and implications. One example of this is the way the Arabs use the numbers seven, seventy and seven hundred in such a way to connote hyperbolic abundance without necessarily meaning those specific amounts.[2] This use is common and readily understood. However, such hyperbolic implications do not exist for the use of the number forty.

Textual Proofs for the Merits of the Number Forty

There are many textual examples where the number forty is used in the Qur'an and Sunnah, which demonstrate its specific and beneficial merits. The following are offered in demonstration of this point:

1. Allah (عز و جل) says: **And Our covenant for Musa was thirty nights, and We completed it with ten (more), and so the completion of the term of his Lord was *forty* nights.** (al-A'raf: 142)
2. Allah (عز و جل) says: **And We have instructed man to treat his parents with goodness – verily did his mother carry him with difficulty and (then) bore him with difficulty, and he was weaned thirty months – until when matures, and he reaches the age of *forty* years, he says, "O my Lord, help me in that I can be thankful for Your blessings...".** (al-Ahqaf: 15)
3. The Messenger of Allah (ص) said: **Whoever practices sincerity for Allah for *forty* days, Allah will cause to flow forth from his tongue wisdom gushing from his heart.**[3]
4. He (ص) also said: **Every *forty* homes, from in front and behind, and from the right to the left, are considered as neighbors.**[4]
5. He (ص) also said: **The extent of the neighborhood is *forty* homes to all four directions around the house.**[5]
6. He (ص) also said: **The sanctity of the masjid extends *forty* cubits (around it).**[6]
7. He (ص) also said: **There is not a slave (i.e., human), except that for him are *forty* jinns.**[7]

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[1] Adh-Dari'ah, Vol.1, p.409

[2] An-Nashr fil-Qira'at al-'Ashr, p.25; Similarly, for example, in English one may use the words *a thousand times* or *a million times* to connote hyperbolic implications that do not actually mean that something was done *literally* a thousand or a million times. *(trans.)*

[3] 'Uyun Akhbar ar-Rida (ع), Vol.1, p.74, hadith #321

[4] Al-Kafi, Vol.2, p.669, hadith #1

[5] Tadhkirat al-Fuqaha', Vol.2, p.479

[6] Tadhkirat al-Fuqaha, Vol.2, p.414

[7] 'Ilal ash-Shara'iyi', Vol.2, p.532, ch.317

Text of Narrations Concerning Preservation of 'Forty Hadith'

With chains of narration, the following ahadith[1] have been reported:

1. The Prophet (ص) said: **Whoever from my Ummah[2] preserves forty hadith from the Sunnah, I will be an intercessor for him on the Day of Judgment.**[3]
2. He (ص) also said: **Whoever preserves from me, from among my Ummah, forty hadith concerning the affairs of his din (doing so) for the pleasure of Allah (عز و جل) and the life of the Hereafter, Allah will raise him up on the Day of Judgment as a learned jurist.**[4]
3. Imam Ja'far as-Sadiq (ع) said: **Whoever preserves from me forty hadith from our ahadith concerning the halal and the haram, Allah will raise him up on the Day of Judgment as a learned jurist and He will not subject him to punishment.**[5]
4. The Prophet (ص) said: **Whoever from my Ummah preserves forty hadith, seeking by that the pleasure of Allah (عز و جل) and the life of the Hereafter, Allah will gather him on the Day of Judgment among the prophets, the truthful ones, the martyrs, and the righteous – what noble companionship are these!**[6] This particular hadith, the complete text of which will follow, is the one which the exposition is done on.
5. The Prophet (ص) said: **Whoever preserves for my Ummah forty hadith, which they (the people of the Ummah) take benefit from, Allah (تعالى) will raise him up on the Day of Judgment as a learned jurist.**[7]
6. The Prophet (ص) said: **Whoever preserves for my Ummah forty hadith from the affairs of its din, Allah will raise him on the Day of Judgment in the throng of the jurists and scholars.**[8]
7. The Prophet (ص) said: **Whoever preserves for my Ummah forty hadith from the affairs of its din, by which they (the people of the Ummah) take benefit from, Allah will raise him on the Day of Judgment as a learned jurist.**[9]

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[1] Plural for hadith, or 'narrations;' and hadith or ahadith can be used interchangeably for plural. (*trans.*)

[2] Ummah is the global community of Muslims. Further exposition of the various terms used in these ahadith is provided by the author in the relevant section concerning their meanings. (*trans.*)

[3] Al-Khisal, p.542, hadith #16

[4] Ibid, p.542, hadith #17

[5] Rawdat al-Wa'izin, p.8 It should be noted here that when Imam as-Sadiq (ع) states "from me" in this hadith, that it does not imply *from himself*, per se, but in the context of his famous statement to the effect that: **"My hadith is the hadith of my father [Imam Muhammad al-Baqir (ع)], and the hadith of my father is the hadith of my grandfather [Imam 'Ali Zaynul-'Abidin (ع)], and the hadith of my grandfather is the hadith of al-Husayn (ع), and the hadith of al-Husayn (ع) is the hadith of al-Hasan (ع), and the hadith of al-Hasan (ع) is the hadith of Amirul-Mu'minin ['Ali b. Abi Talib (ع)], and the hadith of Amirul-Mu'minin (ع) is the hadith of the Messenger of Allah (ص), and the hadith of the Messenger of Allah (ص) is the speech of Allah (عز و جل)."** Jami' al-Ahadith ash-Shi'ah, Vol.1, p.127, hadith #102 (*trans.*)

[6] Al-Khisal, p.543, hadith #19

[7] 'Uyun Akhbar ar-Rida (ع), Vol.1, p.41, hadith #99

[8] Mustadrik al-Wasa'il, Vol.17, p.287, hadith #121366

[9] Bihar al-Anwar, Vol.2, p.157, hadith #10

The Answer

بسم الله الرحمن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful

Respected Brother,

As-salāmu 'alaykum wa rahmatullāhi wa barakātuh. In seeking the permission (*al-ijāzah*) for hadīth narration, perhaps you could demonstrate for me proficiency in the subject. What is sought in this matter is to conduct a brief research and review concerning a selected hadīth. This undertaking should be five pages in length, with each page corresponding to one of the following five topics.

1) The Narrators in the Chain of Linkage (*Ruwāt as-Sanad*) for the Hadīth: This should review the isnād linkage from the author who featured the hadīth in his collection, back unto the Imām who it is attributed to from among the A'immah of Ahlul-Bayt (ع). This should detail who the narrators were, their number and characteristics, and if there has been any criticism or disparagement of any of them, offer a response to it (if possible). Additionally, supply any details concerning the personalities of these narrators or the social conditions of their times, along with any other relevant information that may be beneficial.

For purposes of research for the completion of this topic, you may employ the texts that feature the biographies of the narrators and critical reviews of their standings.

2) The Text (*Matn*) of the Hadīth: This should answer whether or not the text of the selected hadīth is a singular narration or whether it has been conveyed elsewhere, and if the text is agreed upon. What are the supports for all of this, and if you can locate them, please detail the same from early, middle and later proof-scholars? Also, explain the vocabulary and language of the text, from the position of both literal word definitions to the meaning or meanings conveyed by the text as a whole, and present some exposition on the matter.

For purposes of research for the completion of this topic, reference can be made to texts on Arabic grammar and vocabulary, dictionaries on hadīth term definitions and the like.

3) The Extraction (*Takhrīj*) of the Hadīth: This should document and detail who else, from among the muhaddithīn, have likewise featured the selected hadīth. Who are such muhaddithīn, and are their texts from the source-texts (*masādir*) of the school of the Ahlul-Bayt (ع) or the source-texts of the others? Has there come for the text of the selected hadīth in these other extractions verification in the form of the same or similar wording, or perhaps in different wordings but with confirmation of the hadīth's meaning? Have those making such extractions shown agreement with this or not, and why?

For purposes of research for the completion of this topic, you may resort to the various hadīth source texts, as-Sihāh as-Sittah and others.

4) The Proof (*Dalālah*) Established by the Hadīth: This should demonstrate what is established religiously (proof-wise) by this hadīth. Is this establishment on its own merits or is there also some collateral confirmation to be found for it in proofs from the Qur'ān and Sunnah?

For purposes of research for the completion of this topic, you may resort to Qur'anic concordances, the books of tafsīr, materials on prophetic biography (sīrah) and the texts of fiqh for the various Islāmic schools of law.

5) The Significance of the Hadīth: This should explain the significance of the hadīth for us in this present era and the importance that is attached to it for one living in today's life and times. Further, what regard should be given to the hadīth from the viewpoint of the establishment and upholding of the culture of the original Islāmic faith?

May Allah grant you success in the completion of this undertaking, and in the preservation of the heritage (*at-turāth*) of the original Islāmic faith. ***Was-salām.***

The Needy One Before Allāh,
Muhammad Husayn al-Jalālī

The Requirement

فهرس المجلد الاخير
في اجازات الفقير

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الخاتمة في الوصية	



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