

Hadith Al Thaqalayn

A Study of Its Fawatur



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Chapter 1

Preface

The Messenger of Allah - may Allah bestow peace and benedictions upon him and his Progeny - said: "Verily, I am leaving behind two precious things (thaqalayn) among you: the Book of God and my kindred (`itrah), my household (Ahl alBayt), for indeed, the two will never separate until they come back to me by the Pond (of alKawthar on the Judgement's Day)."

Imam Khumayni - ridwan Allah `alayh - began his wasiyyah or will with the mention of this tradition of the Prophet (S), known as Hadith alThaqalayn. In the prologue to his wasiyyah he pointed out that whatever tragedies and disasters befell the Muslim world during the last fourteen centuries have been mainly due to its estrangement from the Thaqalayn, the twofold legacy of the Prophet (S) in the form of the Qur'an and the Ahl alBayt (A).

The extent of the estrangement of the Qur'an will be obvious to anyone who closely examines its teachings and contrasts them with the popular religion of the masses and the prevailing religious ethos, even among the scholars and the intelligentsia. There is certainly a wide gulf that lies between the message and spirit of the Glorious Qur'an and the way Islam has come to be practised in Muslim society, a gulf which has never been so wide as it became in recent centuries under the influence of the West and the tyrannical regimes that have been ruling over Muslims.

The extent of the estrangement suffered by the Prophet's Household will be obvious to anyone who studies the history of

the Imams of the Ahl alBayt (A), who were isolated from the Muslim masses by despots and left without support in their struggle against the tyrannical regimes of Banu Umayyah and Banu `Abbas.

The result was that the most authentic exponents and defenders of the Qur'an - whom the tides of time will never separate from the Qur'an until the Day of Judgement, as stated by the Noble Prophet (S) - were put under severe surveillance, exiled, imprisoned, poisoned and martyred, and the masses were deprived of their guidance and leadership.

Having removed the Ahl alBayt (A) from their way, the road was opened by the selfseeking tyrants for making the Holy Qur'an itself an instrument for the justification of their anti-Qur'anic rule. "They forced," as Imam Khumayni says, "the true exponents of the Qur'an... off the stage with various ploys and systematic plans. In this way, they in fact, eliminated the Qur'an itself, the Qur'an which was the greatest programme for organizing man's material and spiritual life, and rejected its plan of government based on Divine justice, which was and remains one of the ideals of this sacred scripture.

Thus they laid the foundations of deviation from the Din and the Book of God, bringing things ultimately to an indescribable extreme."

If today the custodians of American Islam with their petrodollars conspire against the aspirations of the Muslim masses inspired by the genuine Islam, so did once the Umayyad and `Abbasid tyrants stand in the way of Islam and seek to isolate and destroy its exponents, the Imams of the Ahl alBayt (A), and promote a counterfeit version of Islam.

But no matter how much they tried they could not extirpate the Prophet's exhortations regarding the Ahl alBayt and conceal the unbreakable link between the Book of God and the Prophet's `Itrah, in the form of Hadith alThaqalayn and scores of other traditions similar to it.

This hadith has continued to be narrated by each generation of authentic Shi`i and Sunni traditionists and scholars throughout the last fourteen centuries. Reliable and trustworthy narrators of each generation, from the days of the Prophet's committed Companions - may God be pleased with them - to the present, including many or rather most of the greatest and leading figures in the history of Islamic scholarship have narrated this hadith. It is in view of this undeniable fact that Imam Khumayni declared in his wasiyyah:

It is essential to point out that Hadith alThaqalayn is a mutawatir tradition amongst all Muslims. It has been narrated in Sunni sources - including the Six Sihah as well as other books - from the Holy Prophet (S) in different wordings, and as having been spoken by him on repeated occasions.

This tradition is a definite proof (hujjah) for all mankind, in particular for the Muslims, regardless of sect. And all Muslims are answerable (before God) concerning it. For it leaves no room for any excuse for any one. And should there be room for an excuse for the ignorant and the uninformed, there isn't any for the scholars of various schools.

The Meaning of Tawatur:

As we know, the tradition or ahadith of the Holy Prophet (S) recorded in the books of Muslim traditionists begin with chains of transmitters on whose authority the traditionist reports the Prophet's acts or statements. Experts of hadith amongst Muslims have developed certain criteria for assessing the reliability of different chains of transmission and ascertaining the authenticity of the contents of traditions. They have developed a terminology with terms denoting various classifications of hadith depending on the character, strength or weakness of narrators and other factors, such as mutawatir, ahad, sahih, hasan, qawi, da`if, etc.

By tawatur is meant the multiplicity of the sources of a certain report that leads to certitude in the listener that the report is indeed true. One's knowledge of the existence of distant

countries and towns and such historical figures as Cyrus or Napoleon may be said to be based on the tawatur of reports that one hears about them. So also is one's knowledge of the contemporary events not witnessed by him.

A mutawatir hadith is one which has been reported by so many different chains of transmission and such a number of narrators in every generation as normally could not agree to fabricate a tradition without the fact of its fabrication becoming known. Although some jurists have specified a particular minimum for the number of narrators, such as five, seven, ten or even hundred, it is generally held that no particular number can be specified and the number capable of producing certitude depends on the experience of the listener.

Islamic jurists have set forth certain conditions for a tradition to be mutawatir. AlGhazali in alMustasfa min `ilm al-usul [1] mentions the following conditions.

- (1) That the transmitters should report on the basis of knowledge (`ilm) and not conjecture (zann).
- (2) Their knowledge should have been acquired through the senses.
- (3) That the number of narrators should be sufficient to produce certitude.
- (4) That all the links in the chains of transmission of a report should fulfil the first two conditions and their number in every stage of transmission must fulfil the third condition.

AlShaykh alHasan ibn Zayn alDin, the Shi`i author of Ma`alim al-usul, mentions similar conditions for a report to be mutawatir. As can be seen, the legal condition of `adalah (justice) is not required for the narrators nor are they required to be thiqah when the conditions of tawatur are fulfilled. Rather, alGhazali states explicitly that in such cases knowledge is attained even if the narrators should be fasiq. The author of Ma`alim states two conditions in order for a mutawatir report

to produce knowledge in the listener:

(1) The listener should not have previous knowledge of the matter, for it is not possible to know something that one already knows.

(2) The listener should not be inhibited by doubt or imitation (taqlid) in his belief, for then the report will fail to make any impression upon him.

Chapter 2

Some Traditions that Appear to Conflict with Hadith al-Thaqalayn

Shah `Abd al-`Aziz, in the Tuhfah, states that even if Hadith al-Thaqalayn be accepted as such, it contradicts some traditions of the Prophet (S). One of these traditions, which he claims to be sahih, is as follows:

Adhere to my sunnah and the sunnah of the rightly-guided successors after me. Hold on to it and cling on to it stubbornly. Sayyid Hamid Husayn points out that such a contention is invalid:

* Firstly, he says, the tradition has been narrated solely by Sunnis, unlike the Hadith al-Thaqalayn which has been narrated widely both by Shi`i and non-Shi`i narrators.

* Secondly, Shah `Abd al`Aziz has here failed to observe his own self-declared principle that his arguments against Shi`i doctrines will be based on material derived from works accepted as reliable by the Shi`ah themselves.

* Thirdly, he points out, this tradition has been avoided by Muslim and al-Bukhari, whose works are widely accepted by the Ahl al-Sunnah as the most authentic works on hadith.

* Fourthly, the claim that the above-mentioned narration is sahih is not true, because the veracity of its transmitters has been considered as questionable by Sunni authorities.

The tradition has been recorded by Abu Dawud, al-Tirmidhi and Ibn Majah in their works. As to al-'Irbad ibn Sariyah, the

sole narrator from whom the tradition is narrated, he is not reliable because of the untenable statement he makes in his own praise ("I am one-fourth of Islam").

As to Hajar ibn Hajar al-Kila'i, aside from belonging to Hims, a Syrian town once notorious for its people's enmity of `Ali (A), is of unknown standing as mentioned by Ibn Hajar in Tahdhib al-Tahdhib, iii, 118.

Khalid ibn Ma`dan ibn Abi Karib al-Kitabi, aside from belonging to Hims, was the chief of police of Yazid ibn Mu`awiyah, the most infamous ruler in the history of Islam.

Thawr ibn Yazid, too, belonged to Hims as mentioned by al-Dhahabi (Mizan al-i`tidal, i, 374). As mentioned by Ibn Hajar (op. cit., ii, 34) he hated `Ali (A), who had killed his father in a battle. `Abd Allah ibn Mubarak refrained from narrating from him and considered him a heretic (fasid almadhhab).

The next transmitter, al-Walid ibn Muslim, has been accused of forgery by Abu Mushar, as mentioned by al-Dhahabi in Mizan al-i`tidal, iv, 347. These were some of Abu Dawud's authorities.

The author then goes on to show that the transmitters of the narration recorded by al-Tirmidhi and Ibn Majah, namely Abu `Asim, Hasan ibn `Ali al-Khallal, Buhayr ibn Sa`id, Baqiyyah ibn al-Walid, Yahya ibn Abi al-Muta`, `Abd Allah ibn `Ala', Mu`awiyah ibn Salih, Isma`il ibn Bishr ibn Mansur, and `Abd al-Malik ibn alSabbah, are all weak (da`if) transmitters, as mentioned by Sunni authorities on rijal in their works.

Moreover, al-Hafiz ibn alQattan has expressly rejected the authenticity of this sole narration of `Abd al-Rahman al-Salami, as mentioned by Ibn Hajar in Tahdhib al-Tahdhib, vi, 238.

The author then goes on to point out that even if this narration be presumed to be sahih, it cannot have any weight against Hadith alThaqalayn which has been narrated by a great number of Companions and leading Sunni scholars, while this

narration has not been recorded in most of their works. Moreover, should this tradition be really authentic, then the words "rightly-guided successors" should be taken to mean the Twelve Imams of the Ahl al-Bayt (A), as affirmed by another well-known tradition of the Prophet (S) that there would be twelve khulafa' or a'immah after him.

Thereafter the author goes on to deal with another doubt cast on this tradition by Shah `Abd al-`Aziz, that even if it be presumed that Hadith al-Thaqalayn does not conflict with the above-mentioned tradition, the word al-`itrah can be taken to mean all the Prophet's kinsmen (aqarib) belonging to Banu Hashim in general, or all of the descendants of Fatimah (A). Then it would be absurd to say that every individual belonging to them were an imam.

Sayyid Hamid Husayn clarifies this doubt by quoting various lexicographers, such as al-Jawhari, Ibn al-'Athir, Ibn Manzur, alFiruzabadi and others to the effect that `itrah means one's nearest relations (akhass aqaribih), children (walad) and descendants (dhurriyyah).

Moreover, he points out, Hadith al-Thaqalayn indicates the supreme knowledge as well as freedom of the `itrah mentioned in it from sin and error. Such a description applies solely to the Twelve Imams (A), who in their traditions, from `Ali (A) onwards, have introduced themselves as the `itrah of the Prophet (S) and as the supreme authorities of the Islamic faith by the side of the Qur'an.

[2]

Thereafter, the author deals with another tradition ascribed to the Prophet (S) which too Shah `Abd al-`Aziz claims to be sahih:

Take part of your religion from this Humayra' (i.e. `A'ishah).

Sayyid Hamid Husayn points out that many Sunni authorities and scholars have considered it a baseless fabrication and

forgery devoid of isnad; among them are:

- * alMizzi and alDhahabi as mentioned in alTaqrir wa al-tahbir fi sharh alTahrir, iii 99;
- * Ibn Qayyim alJawziyyah, who has considered all traditions with the words "ya Humayra" and "al-Humayrah" as fabrications;
- * Ibn Kathir as quoted in alDurar almunshahirah fi al-'ahadith almushtahirah, 79;
- * Ibn Hajar al`Asqalani as quoted in al-Taqrir wa altahbir, iii, 99;
- * as well as Ibn alMulaqqin, alSubki, Ibn Amir al-Hajj, al-Sakhawi, alSuyuti, alShaybani, alShaykh `Ali alQari, al-Zarqani, `Abd al`Ali alShawkani and others.

[3]

Another tradition mentioned by Shah `Abd al`Aziz to contend the import of Hadith alThaqalayn is the following one ascribed to the Prophet (S):

Seek guidance with the guidance of `Ammar.

Sayyid Hamid Husayn points out that such a tradition cannot be put forward to contest the import of Hadith al-Thaqalayn, for `Ammar himself was one of the staunch followers (shi`ah) of `Ali (A) and had been instructed by the Prophet (S) to obey and follow `Ali (A):

[The Prophet (S) said to `Ammar:] O `Ammar, `Ali will not divert you from guidance. O `Ammar, obedience to `Ali is obedience to me, and obedience to me is obedience to God, Almighty and Glorious. This tradition has been recorded in various non-Shi`i works, such as:

- * Farai'd al-simtayn, i, 178;
- * al-Mawaddah fi al-qurba;
- * al-Khwarazmi's Manaqib, 57, 124;
- * Yanabi` al-mawaddah, 128, 250;
- * Miftah al-naja, MS.; and

* Kanz al-`ummal, xii, 212.

Moreover, it is strange of Shah `Abd al-`Aziz to bring this tradition as an evidence against Hadith al-Thaqalayn, for `Ammar, as mentioned by al-Ya`qubi in his Ta'rikh, ii, 114 and al-Mas`udi in Muruj al-dhahab, ii, 342, was among those who abstained from giving allegiance to the first caliph. `Umar, during his reign, rejected `Ammar's guidance and spoke to him in harsh terms when the latter suggested that one should perform tayammum when water could not be found for wudu', instead of abstaining from salat, as `Umar had ruled. This episode has been recorded by:

* Ahmad in his Musnad, iv, 265 and

* Muslim in his Sahih, i, 110,

* as well as a host of other writers such as Abu Dawud, al-Nasa'i, al-Tabari, al-`Ayni, Ibn al-'Athir and al-Shaybani.

`Uthman during his reign had `Ammar beaten until he fell unconscious and nearly died when the latter handed over a letter of protest written by a group of Muslims against the former's misrule. This episode has been recorded by:

* Ibn Qutaybah in al'Imamah wa al-siyasah, i, 32;

* Ibn `Abd Rabbih in al`Iqd alfarid, ii, 192;

* al-Mas`udi in Muruj al-dhahab, ii, 338;

* Ibn `Abd al-Barr in al-'Isti`ab, iii, 136; and

* al-Ya`qubi in Ta'rikh, ii, 160.

Although the Prophet (S) was known to have made several statements in `Ammar's favour - such as "The enemy of `Ammar is the enemy of God" - `Ammar was either opposed, hated and mistreated by a number of Companions such as `Abd al-Rahman ibn `Awf, Sa`d ibn Abi Waqqas, al-Mughirah ibn Shu`bah, Abu Musa al-'Ash`ari, Abu Mas`ud al-'Ansari and others. `Ammar stood firmly by `Ali's side and fought with him against `Ali's opponents, Talhah, al-Zubayr and Mu`awiyah, in the battles of Jamal and Siffin. Ultimately he was killed by Mu`awiyah's men, thus fulfilling the Prophet's well-known prophecy that `Ammar would be killed by a rebellious party (al-

fi'at al-baghiyah).

[4]

Sayyid Hamid Husayn then goes on to deal with some other narrations ascribed to the Prophet (S) and cited by Shah `Abd al`Aziz, which are:

Hold on to the covenant of Ibn Umm `Abd (i.e. `Abd Allah ibn Mas`ud).

That which Ibn Umm `Abd approves of is approved for you by me.

Both of these are weak (da`if) and isolated (ahad) traditions, while Hadith al-Thaqalayn is a mutawatir one. That both Muslim and alBukhari did not record them in their works indicates that they considered their isnad to be weak. Moreover, even if assumed to be authentic they do not contradict Hadith alThaqalayn, for while they only show the merit of Ibn Mas`ud, Hadith al-Thaqalayn signifies the preeminence and leadership of the Ahl al-Bayt (A). Furthermore, it is inconsistent of Shah `Abd al-`Aziz to advance those traditions, for `Umar, instead of approving Ibn Mas`ud's acts, forbade him to give fatwa and narrate the Prophet's hadith and forbade him from leaving Madinah, which Ibn Mas`ud could not leave until the former's death. `Uthman went a step further and had Ibn Mas`ud beaten so mercilessly that his ribs were broken.

[5]

Another tradition advanced in this context by Shah `Abd al-`Aziz is:

Mu`adh ibn Jabal is the most knowledgeable among you regarding halal and haram. Sayyid Hamid Husayn points out that it has exclusively been narrated by the Sunnis. Muslim and al-Bukhari, although their traditions do not constitute any binding evidence for the Shi`ah, have avoided it in their compilations. Among a number of Sunni authorities who have considered it

as weak or baseless are:

- * Ibn Taymiyyah,
- * Ibn `Abd al-Hadi,
- * al-Dhahabi, and
- * al-Munawi.

Among its narrators, Muhammad ibn `Abd al-Rahman al-Baylamani, his father, Zayd al-`Ammi, Salim ibn Salim have been considered unreliable by several authorities on hadith and rijal, among them:

- * al-Bukhari,
- * al-Nasa'i,
- * al-Muqaddisi,
- * al-Darqutni,
- * Ibn Hajar,
- * al-Dhahabi,
- * Ibn al-Jawzi and others.

Moreover, there are episodes recorded in Ibn Sa`d's al-Tabaqat, iii, 585 and Ibn `Abd al-Barr's al-'Isti`ab, iii, 1404 which indicate that Mu`adh did not possess the kind of competence claimed for him in the above tradition.

[6]

Shah `Abd al-`Aziz advances another tradition ascribed to the Prophet (S) in this context for which he claims a degree of prevalence (shuhrah) nearing tawatur:

Follow those who will come after me, Abu Bakr and `Umar. Hamid Husayn points out that the claim of shuhrah is untenable and that a number of Sunni authorities have found fault with it or considered it as baseless, such as:

- * Abu Hatim al-Razi, al-Bazzaz and Ibn Hazm as mentioned in Fath al-Qadir fi sharh al-Jami` al-saghir, ii, 52;
- * al-Tirmidhi, Sahih, v, 672;
- * al-`Uqayli, al-Du`afa';

- * al-Naqqash, as mentioned in Mizan al-'i`tidal, i, 142;
- * al-Darqutni, as mentioned in Lisan al-mizan, v, 237;
- * al-`Ibri al-Farghani in Sharh alMinhaj, MS;
- * alDhahabi, Mizan al'i`tidal, i, 105;
- * Ibn Hajar al-`Asqalani, Lisan almizan, i, 188, 272, v, 237; and
- * Shaykh al-'Islam al-Harawi, alDurr alnadid, 97.

Ibrahim ibn Isma`il, Isma`il ibn Yahya, Yahya ibn Salamah ibn Kuhayl and Abu alZa`ra', who have transmitted it have been considered unreliable transmitters by Abu Zur`ah, Abu Hatim, Ibn Numayr, alDarqutni, alBukhari, alNasa'i, Ibn Mu`in, Ibn Hibban, al-Tirmidhi and others.

The narrations cited above are advanced by Shah `Abd al-`Aziz to make the point that if Hadith al-Thaqalayn be considered as signifying the imamah of the Imams of the Ahl al-Bayt (A) then these traditions must also be construed as signifying the imamah of al-Humayra', `Ammar, Ibn Mas`ud, Mu`adh ibn Jabal, Abu Bakr and `Umar. Sayyid Hamid Husayn points out that such a conclusion would follow if the traditions advanced were authentic. But as established, in the `Abaqat, all of them are weak and unreliable ahad, which have no weight in comparison with Hadith al-Thaqalayn, which is a mutawatir tradition narrated widely by the leading traditionists and scholars of the Ummah from the Shi`ah and the Ahl al-Sunnah.

[7]

Shah `Abd al-`Aziz cites another narration known as Hadith al-Nujum ascribed to the Prophet (S) in support of his argument:

Verily, my Companions are like the stars (nujum) in the sky; whichever of them you follow, you shall be guided rightly. The disagreement of my Companions is a blessing for you. Among Sunni authorities those who have considered this tradition as unreliable are:

- * Ahmad ibn Hanbal, as quoted in al-Taqrir wa al-tahbir, iii, 99;
- * al-Mizzi, as quoted in Jami` bayan al-`ilm, ii, 89-90;
- * al-Bazzaz, as quoted in Jami` bayan al-`ilm, ii, 90;
- * Ibn alQattan, in al-Kamil;

- * al-Darqutni, as quoted in Lisan al-mizan, ii, 137;
- * Ibn Hazm, as quoted in al-Bahr al-muhit, v, 528;
- * al-Bayhaqi, as quoted in al-Hafiz al-`Iraqi, Takhrij ahadith al-Minhaj, MS.;
- * Ibn `Abd al-Barr in Jami` bayan al-`ilm, ii, 90-91;
- * Ibn `Asakir as quoted in Fayd al-Qadir, iv, 76;
- * Ibn al-Jawzi, in al-`Ilal al-mutanahiyah fi al-'ahadith al-wahiyah, MS.;
- * Ibn Dahiyyah as quoted in Ta`liq Takhrij ahadith alMinhaj, MS.;
- * Abu Hayyan al-'Andlusi, in al-Durr al-laqit min al-Bahr al-muhit published with al-Bahr al-muhit, v, 527-528;
- * al-Dhahabi in Mizan al-'i`tidal, i, 413, ii, 102, ii, 605;
- * Ibn Qayyim al-Jawziyyah in I`lam al-muqi`in, ii, 223;
- * Zayn al-Din al-`Iraqi, in Takhrij ahadith al-Minhaj, MS.;
- * Ibn Hajar al-`Asqalani, in Talkhis al-Khabir, iv, 190-191;
- * Ibn al-Humam in al-Tahrir bi Sharh Ibn Amir al-Hajj, iii, 99;
- * Ibn Amir al-Hajj, al-Taqrir wa al-tahrir, iii, 99;
- * al-Sakhawi in al-Maqasid al-hasanah, 26-27;
- * Ibn Abi Sharif, as mentioned in Fayd alQadir, iv, 76;
- * al-Suyuti, Itmam al-dirayah and al-Jami` al-saghir, iv, 76;
- * alMuttaqi al-Hindi, Kanz al-`ummal, vi, 133;
- * al-Qari, al-Mirqat, v, 523;
- * al-Munawi, al-Taysir fi sharh al-Jami` al-saghir, ii, 48 and Fayd al-Qadir, iv, 76;
- * al-Khafaji, in Nasim al-riyad (sharh of al-Shifa'), iv, 323-324;
- * alSindi, Dirasat al-labib fi al'uswat alhasanat alHabib, 240;
- * al Qadi Muhibb Allah al-Bihari, in Musallim althubut bi sharh `Abd al`Ali, ii, 510;
- * Nizam al-Din al-Sahalawi, alSubh alsadiq (sharh alManar);
- * alMawlawi `Abd al-`Ali, Fawatih alrahmut (sharh Musallim althubut), ii, 510;
- * al-Shawkani, in Irshad alfuhul, 83;
- * Wali Allah ibn Habib Allah alLaknowi in Sharh Musallim althubut; and
- * Siddiq Hasan Khan alQannawji, in Husul alma'mul, 568.

The tradition is also unacceptable on the following grounds:

It not only implies that each and every Companion was

righteous himself but was a competent leader and guide of the Ummah; such an implication is false according to consensus, for all of them themselves required guidance.

1. A group of them was guilty of such major sins as adultery, homicide and false witness according to the testimony of history, and it is unreasonable that the Prophet (S) should have appointed such individuals as guides and leaders of the Ummah. 2. There are many verses in the Qur'an, especially in the surahs of al-'Anfal, al-Bara'ah, al-'Ahzab, al-Jumu`ah and al-Munafiqun, which throw a bad light on the character of a considerable number of the Companions and it is illogical to hold that the Prophet (S) would make such individuals as the leaders and guides of the Ummah.

3. There is a large number of the Prophet's traditions, narrated both in authentic Sunni and Shi`i sources, which make the Companions appear suspect as a group. The above-mentioned narration conflicts with all such authentic traditions. [211] 4. There are traditions recorded in Sunni sources which explicitly prohibit the Ummah from following the Companions. According to one recorded by al-`Asimi in Zayn al-fata fi tafsir Surat Hal Ata, MS., the Prophet (S) is reported to have said:

There will be innovations perpetrated by my Companions after me (i.e. the fitnah that occurred amongst them). God shall forgive them due to their earlier record (of good deeds), but if a people follow them after them, God shall throw them into Hell-fire.

6. Some of the Companions are on record as having made statements that imply the denial that they possessed the competence to be followed as guides and leaders. Abu Bakr and `Umar have made numerous statements about themselves which reveal their incompetence as guides who can be followed, like the Quran, without qualms. [212]

Aware of the difficulty involved in the adoption of the Hadith alNujum, Shah `Abd al-`Aziz admits that some Companions are known for certain to have erred in their ijtiḥad because it

conflicted with the express commands (nusus) of the Qur'an and the Sunnah. However, he submits, the Companions may be followed in matters when there exist no express commands in the Book and the Sunnah.

Sayyid Hamid Husayn replies by pointing out that:

1. one who is known for certain to have erred in his judgments cannot be a legitimate guide. 2. Secondly, when the Companions are known to have erred in matters where there exist express texts in the Book and the Sunnah, the possibility of error is greater in matters where there are no such express texts.

3. Thirdly, he points out, it is not permissible to follow one who may err when there exist guides the righteousness of whose guidance and whose freedom from error or sin (`ismah) has been guaranteed by God. The Verse of al-Tathir (33:33) and Hadith al-Thaqalayn, as well as a great number of other verses and ahadith, introduce the Imams of Ahl al-Bayt (A) as possessing the quality of `ismah.

4. Fourthly, the Companions disagreed amongst themselves concerning the laws of the Shari`ah, including those which did not possess express texts. In such a situation it is highly improper to consider them as stars of the firmament of guidance.

5. Fifthly, the Companions often found fault with one another, some times violating all limits of moderation in attributing falsehood, ignorance and even kufr to one another, as recorded in the books of the Ahl al-Sunnah. Obviously, no rational person will accept all of them as the righteous guides of Muslims.

6. There were individuals amongst the Companions who practised analogy (qiyas) which has been condemned by a large number of the legists of the Ummah.

7. There were individuals among them, including the first three caliphs, who turned to others to find out the rule of the Shari`ah concerning an emergent issue. It is illogical to imagine

that the Prophet (S) would designate ignorant persons as authorities for the Ummah in doctrinal and legal matters. There were some among them who did not understand the meanings of certain words of the Qur'an, such as `Umar, who, for instance, did not know the meaning of 'kalalah'. Al-Tabari in his exegesis, iv, 283-284, has recorded `Umar 's own statement in this regard.

8. Some of them were guilty of usurious transactions,[213] sale of wine,[214] or of giving fatwa without knowledge,[215] and sometimes in opposition to the Prophet's express command.[216] Some of them were guilty of instituting innovations contrary to the Prophet's Sunnah.[217]

Chapter 3

Some Sahih Versions of the Hadith

Hadith alThaqalayn is a mutawatir tradition which has been narrated - as we will presently see in our introductory study of `Abaqat al'anwar, a book written to establish the fact of its tawatur - through scores of different chains of transmission (turuq) only in the Sunni hadith corpus. If we add to these the Shi`i turuq of the tradition, the total number of its narrators becomes considerable.

Apart from being mutawatir, the hadith has been transmitted through several sahih turuq, that is, through chains in which all the transmitters are regarded as thiqah or as of confirmed trustworthiness and reliability. Following are four of these sahih narrations of the tradition as recorded by Muslim and al-Hakim alNayshaburi in their compilations:

(Muslim says:) Zuhayr ibn Harb and Shuja` ibn Makhlad narrated to me from `Ulayyah that he said: Zuhayr said: narrated to us Isma`il ibn Ibrahim, from Abu Hayyan, from Yazid ibn Hayyan, who said: "I, Husayn ibn Sabrah and `Umar ibn Muslim went to see Zayd ibn Arqam. When we sat down with him, Husayn said to him, 'O Zayd, you have been greatly fortunate.

You have seen the Messenger of Allah, upon whom be Allah's peace and benedictions, heard his speech, fought with him in battles and have prayed behind him. Indeed, O Zayd, you have been enormously fortunate. Narrate to us what you have heard from the Messenger of Allah , may Allah's peace and benedictions be upon him.'

"Zayd said: 'O brother, by God, I have become aged and old and I have forgotten some of what I used to remember from the Messenger of Allah , upon whom be Allah's peace and benedictions. So accept what I narrate to you and as to what I don't, trouble me not regarding it.' Then he said: 'One day the Messenger of Allah , upon whom be Allah's peace and benedictions, addressed us near a pond called Khumm between Makkah and Madinah. He praised God and extolled Him and preached and reminded (us).

Then he said, "Lo, O people, I am only a human being and I am about to respond to the messenger of my Lord [i.e. the call of death]. I am leaving behind two precious things (thaqalayn) among you. The first of the two is the Book of Allah. In it is guidance and light. So get hold of the Book of Allah and adhere to it." Then he urged and motivated (us) regarding the Book of Allah . Then he said, "And my Ahl alBayt (family). I urge you to remember God regarding my Ahl alBayt. I urge you to remember God regarding my Ahl alBayt. I urge you to remember God regarding my Ahl alBayt""

(Sahih Muslim, part 7, Kitab fada'il alSahabah [Maktabat wa Matba`at Muhammad `Ali Subayh wa Awladuhu: Cairo] pp. 122-123.)

(AlHakim says:) Narrated to us Abu alHusayn Muhammad ibn Ahmad ibn Tamim alHanzali in Baghdad, from Abu Qallabah `Abd alMalik ibn Muhammad alRaqqashi, from Yahya ibn Hammad; also narrated to me Abu Bakr Muhammad ibn Balawayh and Abu Bakr Ahmad ibn Ja`far alBazzaz, both of them from `Abd Allah ibn Ahmad ibn Hanbal, from his father, from Yahya ibn Hammad; and also narrated to us Abu Nasr Ahmad ibn Suhayl, the faqih of Bukhara, from Salih ibn Muhammad,

the hafiz of Baghdad, from Khalaf ibn Salim alMakhrami, from Yahya ibn Hammad; and Yahya ibn Hammad narrated from Abu `Uwwanah from Sulayman al'A`mash, from Habib ibn Abi Thabit, from Abu alTufayl, from Zayd ibn Arqam, may God be pleased with him, who said: "The Messenger of Allah , may

God's peace and blessings be upon him and his progeny, while returning from his last hajj (hijjat alwada') came down at Ghadir Khumm and ordered (us) towards the big trees, and (the ground) underneath them was swept.

"Then he said, 'I am about to answer the call (of death). Verily, I have left behind two precious things amongst you, one of which is greater than the other. The Book of Allah , the Exalted, and my `itrah (kindred). So watch out how you treat these two after me, for verily they will not separate from each other until they come back to me by the side of the Pond.' Then he said 'Verily, Allah , the Almighty and the Glorious, is my master (mawla) and I am the master of every believer (mu'min).' Then he took `Ali, may God be pleased with him, by the hand and said, 'This (`Ali) is the master of whomever I am his master. O God, love whoever loves him and be the enemy of his enemy.'"

(AlHakim adds:) "This hadith is sahih in accordance with the conditions of sihhah laid down by the Shaykhayn (alBukhari and Muslim), although they have not recorded it in its full length."

(AlHakim says:) The first tradition (mentioned above) is supported by this one narrated by Salamah ibn Kuhayl, from Abu alTufayl, which is also sahih according to the requirements of alBukhari and Muslim. Narrated to us Abu Bakr ibn Ishaq and Da`laj ibn Ahmad alSijzi, both of them from Muhammad ibn Ayyub, from al'Azraq ibn `Ali, from Hassan ibn Ibrahim alKirmani, from Muhammad ibn Salamah ibn Kuhayl, from his father, from Abu al-Tufayl, from Ibn Wathilah that he heard Zayd ibn Arqam, may God be pleased with him, say: "The Messenger of Allah , may Allah 's peace and blessings be upon him and his progeny, came down at a place between Makkah and Madinah near the trees with five big shades and the people swept the ground under the trees.

Then the Messenger of Allah , may God's peace and benediction be upon him and his progeny, began to perform the evening prayer. After the prayer he began to address the people. He praised God and extolled Him, preaching and reminding

(us), and said what God wanted him to say. Then he said, 'O people! Verily, I am leaving behind two matters (amrayn) among you if you follow them (the two) you will never go astray.

These two are: the Book of God and my ahl albayt, my `itrah.' Then he said thrice: 'Do you know that I have more right over the believers (Inni awla bi almu'minin) than they over themselves?' The people said, 'Yes.' Then the Messenger of Allah , may Allah's peace and benedictions be upon him and his progeny said, 'Of whomever I am his master (mawla) `Ali also is his master.'"

(al'Imam al-Hafiz Abu `Abd Allah alHakim alNaysaburi, al-Mustadrak `ala al-Sahihayn [Dar alMa`rifah li alTiba`ah wa al-Nashr: Beirut), vol. iii, pp. 109-110).

(AlHakim says:) Narrated to us Abu Bakr Muhammad ibn al-Husayn ibn Muslim, the faqih of Ray, from Muhammad ibn Ayyub, from Yahya ibn al-Mughirah alSa`di, from Jarir ibn `Abd al-Hamid, from alHasan ibn `Abd Allah alNakha`i, from Muslim ibn Subayh, from Zayd ibn Arqam, may God be pleased with him, who said: "The Messenger of Allah , may Allah's peace and benedictions be upon him and his progeny, said, 'Verily, I leave behind two precious things amongst you: the Book of Allah and my ahl albayt. Verily, the two will never separate until they come back to me by the side of the Pond.'"

(AlHakim says:) This hadith is sahih al'isnad according to the conditions laid down by the Shaykhayn (alBukhari and Muslim), though they did not record it. (alHakim, op. cit., vol. iii, p. 148)

These are four versions of the tradition narrated on the authority of Zayd ibn Arqam. Their sihhah (authenticity) is confirmed by two of the great Sunni Imams of hadith. In addition, as we will see in our study of `Abaqatal'anwar, the tradition has been narrated by more than thirty Companions of the Prophet (S) and a host of narrators and leading traditionists of every generation up to the contemporary era.

Chapter 4

The Various Occasions Related to Hadith al-Thaqalayn

The various narrations of Hadith al-Thaqalayn also indicate the occasion on which the Prophet (S) proclaimed it publicly. `Allamah `Abd al-`Aziz Tabataba'i, who has studied the various narrations of Hadith al-Thaqalayn as recorded by various traditionists mentions four occasions on which the Prophet (S) proclaimed it publicly. First of these is the occasion when the Prophet (S) proclaimed it during his last hajj at `Arafat. On this occasion, the Prophet (S) was accompanied by more than a hundred thousand Muslims.

The second occasion relates to his proclamation at Ghadir Khumm, during the course of his return journey to Madinah. The third occasion relates to his proclamation in the Mosque of Madinah. The fourth one relates to his pronouncement of Hadith al-Thaqalayn in his chamber during his last illness. All these occasions lie within a period of ninety days and pertain to the Prophet's last days.

There are, however, many narrations of the hadith - in fact, most of them - which do not contain any clue about the time and place of its pronouncement. In the following are given instances of the narrations of Hadith al-Thaqalayn relating to each of these occasions, accompanied by the sources which record them.[2]

1. At `Arafat

AlTirmidhi in his Sunan (v, 662, no. 3786) records the following

tradition ... Jabir ibn `Abd Allah said: "I saw the Messenger of Allah - upon whom be God's peace and benedictions - in the course of his hajj pilgrimage on the day of `Arafah. The Prophet (S) was seated on his camel, alQaswa', and was delivering a sermon. I heard him say: 'O people, I am leaving among you that which if you hold on to you shall never go astray: the Book of Allah and my kindred, my household."

AlTirmidhi states that the same tradition has been narrated by Abu Dharr, Abu Sa`id, Zayd ibn Arqam and Hudhayfah ibn Usayd. Among others who have recorded this tradition are:

1. alHafiz Ibn Abi Shaybah, as in Kanz al`ummal (1st ed.), i, 48;
2. al`Uqayli in alDu`afa' alKabir, ii, 250;
3. alHakim alTirmidhi, Nawadir al-'usul, 68, 50th asl;
4. alTabarani, alMu`jam alKabir, iii, 63, no. 2679;
5. alKhatib, alMuttafi' wa almuftariq, cf. Kanz al`ummal, i, 48 and Majma' alZawa'id, v, 195; ix, 163, x, 363, 268;
6. alBaghawi, al-Masabih, ii, 206;
7. Ibn al'Athir, Jami` al'usul, i, 277, no. 65;
8. al-Rafi`i, alTadwin, ii, 264 (in the biographical account of Ahmad ibn Mihran alQattan; this hadith has been deleted in the Indian print, but is present in the manuscripts of the book !);
9. alMizzi, Tahdhib alKamal, x, 51, and Tuhfat al'ashraf, ii, 278, no. 2615;
10. alQadi alBaydawi, Tuhfat al'ashraf;
11. alKhwarazmi, Maqatal alHusayn (A), i, 144;
12. alKhatib alTabrizi, Mishkat alMasabih, iii, 258;
13. Ibn Kathir, Tafsir (Bulaq edition, on the margin of Fath al-bayan), ix, 115;
14. al-Zarandi, Nazm alDurar alSimtayn, 232;
15. alMaqrizi, Ma`rifat ma yajib li Al alBayt alNabawi, 38.

2. At Ghadir Khumm:

AlNasa'i in his alSunan alKubra, 96, No. 79, records the following tradition in the chapter "Khasa'is `Ali": AlNasa'i narrates from Muhammad ibn alMuthanna, he from Yahya ibn Hammad, from Abu 'Uwwanah, from Sulayman, from Habib ibn Abi

Thabit, from Abu alTufayl, from Zayd ibn Arqam, who said, "When the Messenger of Allah (A) returned from the last hajj and came down at Ghadir Khumm... .

"Then he declared: 'I am about to answer the call (of death). Verily, I have left two precious things (thaqalayn) among you, one of which is greater than the other: the Book of God and my `Itrah, my Ahl alBayt. So watch out how you treat them after me. For, indeed, they will never separate until they return to me by the side of the Pond.' Then he said, 'Verily, God is my master (mawlaya) and I am the wali of every believer.'

Then he took `Ali's hand and declared, 'To whomever I am his wali, this one is also his wali. My God, befriend whoever befriends him and be hostile to whoever is hostile to him.'" Abu alTufayl says: "I said to Zayd, 'Did you hear it from the Prophet(S)?' He replied, 'There was no one in the caravan who did not see it with his eyes and hear it with his ears,'"

Khasa'is `Ali is part of alNasa'i's alSunan alkubra as shown by the 3rd volume of the MS in the king's collection in Morocco, written in 759/1358 folios 81-117. See also in this regard the introduction of alKhasa'is (Kuwait: Maktabat alMu`alla, 1406), ed. by Ahmad Mirayn Balushi. The editor states that this tradition is sahih and its transmitters are thiqah.

Among others who have recorded it in their books are:

1. Al-Bukhari, alTa'rikh alkabir, iii, 96;
2. Muslim, Sahih, bab fada'il `Ali, no. 2408;
3. Ahmad, Musnad, iii, 17, iv, 366;
4. `Abd ibn Humayd, Musnad, no. 265;
5. Ibn Sa`d, and
6. Abu Ya`la from Abu Sa`id, as mentioned in Jam` aljawami` and Kanz al`ummal;
7. Ishaq ibn Rahwayh, in his Sahih., as mentioned by Ibn Hajar in alMatalib al`aliyah, iv, 65, no. 1873, where he states that its isnad is sahih, and also by al-Busayri in Ithaf alsadah (MS in Topcopi Library, vol. 3, F.55b) who, too, considers the isnad as sahih;

8. Ibn Khuzaymah, Sahih, MS in Topcopi Library, F.240;
9. alDarimi, Sunan, ii, 310, no. 2319;
10. Abu Dawud, Sunan, as mentioned in Sibt ibn alJawzi, Tad-hkirat khawass al'ummah, 322;
11. Abu 'Uwwanah, Musnad, as mentioned in alShaykhani, al-Sirat alsawi;
12. alBazzaz, from Umm Hani, as mentioned in Wasilat alma'al;
13. Ibn Abi 'Asim, Kitab alSunnah, 629, no. 1551, 630, no. 1555, 629, no. 1551;
14. alYa`qubi, Ta'rikh, ii, 112;
15. alBaladhuri, Ansab al'ashraf, 110, no. 48, the biographical account of `Ali (A);
16. alHafiz alHasan ibn Sufyan alNasawi, the author of Musnad, from Hudhayfah ibn Usayd, as mentioned by Abu Nu`aym, alHilyah, i, 355,
17. alFasawi, alMa`rifah wa alta'rikh, i, 536;
18. Ibn Jarir alTabari, from Hudhayfah ibn Usayd, Zayd ibn Arqam (with alNasa'i's wording as well as with the wording of Muslim), Abu Sa`id alKhudri, as cited in Jam` aljawami`, ii, 357, 395, Kanz al-`ummal, 12911, xiii, 36441, 36340, 37620, 37621, 36341, Jami` al-'ahadith, vii, 14523, 15112, 15122, 15113, iv, 7773, 8072, 8073;
19. alDulabi, alDhurriyyat altahirah, no. 228;
20. alHafiz alTahawi, Mushkil al 'athar, ii, 307, iv, 368;
21. alHakim alTirmidhi, Nawadir al-'usul, from Hudhayfah ibn Usayd;
22. alTabarani, alMu`jam alkabir, iii, 2679, 2681, 2683, 3052, v, 4969, 4970, 4971, 4986, 5026, 5028;
23. alHakim, alMustadrak `ala alSahihayn, iii, 109, 110 where he expressly states, as mentioned above, that the tradition is sahih in accordance with the criteria of alBukhari and Muslim; alDhahabi has confirmed his judgement;
24. Abu Nu`aym, Hilyat al'awliya', i, 355, ix, 64;
25. alBayhaqi, alSunan alkubra, ii, 148, vii, 30, x, 114;
26. alKhatib, Ta'rikh Baghdad, viii, 442;
27. Ibn alMaghazili, Manaqib Amir alMu'minin (A), 23;
28. Ibn `Asakir, Ta'rikh Dimashq, ii, 45, no. 547, the biographical account of `Ali (A), and v, 436 of Badran's edition in the biographical account of Zayd ibn Arqam;
29. alBaghawi, Masabih alSunnah, ii, 205 and Sharh alSunnah

- (MS in Topcopi Libary, vol. 2, F. 718), bab Manaqib Ahl alBayt;
 30. Ibn al'Athir, Usd alghabah, iii, 92 in the biographical account of 'Amir ibn Layla, no. 2727;
 31. Ibn Hajar, al'Isabah in the biographical account of 'Amir;
 32. al-Mizzi, Tuhafat al'ashraf, iii, 203, no. 3688 from Muslim and alNasa'i;
 33. alDiya' alMuqaddisi, alMukhtarah, as cited by alSamhudi and alSakhawi;
 34. Ibn Taymiyyah, Minhaj alSunnah, iv, 85;
 35. al-Dhahabi, Talkhis alMustadrak, iii, 109;
 36. Ibn Kathir, alBidayah wa alnihayah, v, 209, vi, 199, from al-Nasa'i, where he quotes alNasa'i's statement that this narration is sahih;
 37. alKhazin, Tafsir under verses 42:23 and 3:103;
 38. alMulla, Wasilat almuta`abbidin, v, 199;
 39. al-Haythami, Majma` alzawa'id, ix, 163 from Zayd, 164 from Hudhayfah.

3. In the Mosque of Madinah:

Ibn `Atiyyah in the introduction of his tafsir, alMuharrar alwajiz, i, 34 records the following narration:

... It is narrated that he (i.e. the Prophet) - upon whom be peace - said in the last sermon that he delivered during his illness: "O people, I leave behind two precious things (thaqalayn) amongst you... : the Book of God - which is a rope between Him and you, whose one end is in His hand and whose other end is in your hands so act according to its muhkamat and believe in its mutashabihat; consider as lawful that which it regards as lawful and consider as forbidden that which it regards as unlawful - and my `Itrah and my Ahl alBayt, who are the second thaql. So don't outstrip them (fa la tasbiqhum), for then you shall perish."

Unfortunately in the printed versions of it fa la tasbiqhum has been altered as fa la tasbi`uhum (a meaningless expression). This tradition has also been narrated by:

1. Abu Hayyan in his tafsir, alBahr almuhit, i, 12 (with identical

wording, except that in a published version of it there is fa la tasubbum, i.e. so don't curse them, instead of fa la tasbiqum);

2. Ibn Hajar, alSawa`iq almuhriqah, 75, 136;

3. Yahya ibn alHasan, Akhbar alMadinah with his isnad from Jabir, as cited in Yanabi` almawaddah, 40.

4. In the Prophet's Chamber During His Last Illness:

Ibn Abi Shaybah, as cited by Al`Isami in Simt alnujum al'awali, ii, 502, no. 136, has narrated the following tradition:

The Messenger of Allah (S) said during his last illness: "Soon I am going to pass away and I have extended to you my plea of excuse. Lo, verily I leave behind amongst you two precious things: the Book of Allah , the Almighty and the Glorious, and my kindred (`Itrah)." Then he took `Ali's hand and raised it, saying, "This `Ali is with the Qur'an and the Qur'an is with `Ali. The two will not separate until they return to me by the Pond. Then I will ask the two as to how they were treated after me."

Among the narrators of this tradition are:

1. alBazzaz, Musnad, as mentioned in Kashf al'astar, iii, 221, no. 2612;

2. Muhammad ibn Ja`far alRazzaz, from Umm Salamah (where she is explicit that the Prophet [S] made this pronouncement in his chamber which was filled by the Companions), as cited in Wasilat alma'al;

3. Al'Azhari, Tahdhib allughah, ix, 78;

4. alKhatib alKhwarazmi, Maqtal alHusayn (A), i, 164, from Ibn `Abbas;

5. Ibn Hajar, alSawa`iq almuhriqah, 89, from Umm Salamah.

Chapter 5

The Meaning of Hadith al-Thaqalayn

In each of the parts of the `Abaqat dealing with a particular hadith, the author, Sayyid Hamid Husayn - quddisa sirruh - after dealing with its tawatur goes on to deal with the meaning and doctrinal import of the hadith. In fact, this is the method which he is forced to follow in order to refute the statements of Shah `Abd al-`Aziz in the Tuhfah regarding the tawatur of the traditions mentioned by him as well as their doctrinal import.

In the second section of the part of the `Abaqat dealing with Hadith al-Thaqalayn, Sayyid Hamid Husayn deals with Shah `Abd al-`Aziz's objections, the first of which relates to its transmission and the rest to its doctrinal impact.

The first objection dealt with is the statement of Shah `Abd al-`Aziz that only Zayd ibn Arqam from among the Prophet's Companions has narrated the tradition. This objection is met by pointing out that at least thirty-four Companions have narrated the tradition. The sources which narrate the tradition from each of them - which were mentioned earlier in this article - are pointed out by him.

Moreover, he points out, Zayd's narration of the tradition has two lengthier versions as recorded by al-Nasa'i in al-Khasa'is, alHakim in al-Mustadrak, al-Tabarani and `Ali al-Muttaqi. Moreover, he points that the wording of the tradition as quoted by Shah `Abd al-`Aziz has not been narrated or recorded by any Sunni authority on tradition.

The next statement of Shah `Abd al-`Aziz that is dealt with is

his outright denial that Hadith al-Thaqalayn implies the religious leadership of the Ahl al-Bayt (A). The author points out that since the Prophet (S) has placed the Ahl al-Bayt (A) by the side of the Qur'an, it means that the Ahl al-Bayt (A) have to be followed, like the Qur'an, as the living guides of the Ummah in matters of doctrine, ritual and law.

He cites the statements of numerous leading Sunni authorities in affirmation of this. The author points out that the words 'thaqalayn' and the command to hold on to them (al-'i`tisam, al-'akhdh or al'ittiba` in accordance with the different wordings) unambiguously imply that in the same way as it is obligatory to follow the Qur'an, so also it is equally obligatory to follow the Ahl al-Bayt (A) in the matters of Islamic teachings.

Moreover, the inseparability of the Qur'an and the Ahl al-Bayt (A), as well as the repeated emphasis on holding on to the two and the specific emphasis on adherence to the Ahl al-Bayt (A) and the observance of their rights clearly establish the obligation to follow the Ahl al-Bayt (A) as the religious leaders, authorities and guides of the Ummah. The author points out that this interpretation of the Hadith al-Thaqalayn is also confirmed by some verses of the Holy Qur'an such as:

Say: 'I do not ask of you a wage for this, except love for the kinsfolk.' (42:23)

And halt them, to be questioned. (37:24)

The author cites a number of Sunni scholars, such as al-Sakhawi in al'Istijlab, al-Suyuti in al-Durr al-manthur (vi, 7), `Abd alWahhab alBukhari in Tafsir Anwari, al-Khatib al-Shar-bini in al-Siraj al-munir (v, 538), al-Tayyibi in al-Miqat (v, 594), alMunawi in Fayd al-Qadir (iii, 14), al-Zarqani in Sharh al-Mawahib (vii, 7) and others, regarding the interpretation of the first verse.

Others, including al-Samhudi, alWahidi, alShaykhani, Mawlawi Wali Allah Lakhnowi, and Mawlawi Muhammad Mubin, have affirmed that the questioning on the Day of Judgement referred

to in the second verse refers to the attitude of the individual Muslim vis-a-vis the Prophet's Ahl al-Bayt (A).

Sayyid Hamid Husayn then goes on to point that Hadith al-Thaqalayn also affirms the freedom of the Imams of the Ahl al-Bayt (A) from sin and error (*`ismah*) because: the hadith commands adherence to them and the Qur'an together and since the Qur'an is free from every trace of falsehood and error, so is the guidance of the Ahl al-Bayt (A);

adherence to the two of them is considered as a guarantee against misguidance for the Ummah, which is only possible if the Imams of the Ahl al-Bayt (A) are free from error and sin. This conclusion is also supported by other traditions of the Holy Prophet (S) in favour of `Ali (A) and the Ahl al-Bayt (A), some of which were mentioned earlier.

Furthermore, the author points out, the Hadith al-Thaqalayn

implies the preeminence of the Ahl al-Bayt (A) within the Ummah from the viewpoint of knowledge (*a`lamiyyah*) and excellence (*afdaliyyah*). He cites statements of several non-Shi`i scholars in confirmation of this conclusion.

Moreover, the author states, there are many traditions which indicate that Hadith al-Thaqalayn and Hadith al-Ghadir were proclaimed by the Prophet (S) in the course of a single sermon at Ghadir Khumm. Some of these traditions have been recorded by al-Muttaqi in *Kanz al`ummal* (i, 167), Ibn Kathir in *Ta'rikh* (v, 209), al-Sakhawi in *al-'Istijlab* (MS), al-Samhudi in *Jawahir al`iqdayn* (MS), Ibn Hajar in *al-Sawa`iq* (25) from al-Tabarani and many others.

According to still some other versions of the narration, Hadith al-Thaqalayn, Hadith al-Ghadir and Hadith al-Manzilah were mentioned in the course of the same sermon at Ghadir Khumm as mentioned by Ibn Hajar in *al-Fatawa al-fiqhiyyat al-kubra*, ii, 122.

In some versions of the tradition, he points out, the word

'khalifatayn' (successors) is mentioned instead of 'thaqalayn', as in the narrations recorded by Ahmad ibn Hanbal in Musnad, v, 181, as well as al-Tabarani, Ibn Abi `Asim, Abu Bakr ibn Abi Shaybah, al-Zarqani and others. This word implies rather more explicitly the Imamah and Khilafah of `Ali ibn Abi Talib (A) and the Ahl al-Bayt (A).

Some versions of the tradition, such as the one narrated by al-Qunduzi in Yanabi` al-mawaddah, 20, from al-Hasan ibn `Ali (A), contain the following statement of the Prophet (S) which signifies the perpetuity of the Imamate:

O God, You don't let the earth remain devoid of Your Proof over Your creation so that Your proofs should not become invalid or that Your friends should go astray after You have guided them. They (the Proofs of God) are few in number but great in worth near God, Almighty and Glorious. Indeed, I had prayed to God, Exalted and Blessed, to place knowledge and wisdom in my descent and the descent of my descendants, and in my seed and the seed of my seed, until the Day of Resurrection, and my prayer was granted.

This closely resembles the following tradition of Nahj al-balaghah (Hikam:147) addressed by `Ali (A) to his pupil Kumayl ibn Ziyad.

... But the earth is never devoid of him who stands for God with a proof (qa'im li'llah bi hujjatin). He is either manifest and well-known or afraid and concealed, so that God's proofs and His clear signs should not become invalid. How many are they and where are they? By God, they are few in number, but great in esteem before God.

Through them God maintains His proofs and signs till they entrust them to others like themselves and plant them in the hearts of their likes. Knowledge has led them to the reality of understanding and they have attained the spirit of certitude. That which is hard upon the seekers of comforts comes easy to them.

They endear what the ignorant regard with aversion. They live in the world with their bodies, but their spirits are in a higher realm. They are the vicegerents (khulafa') of God in His earth and His callers to His Din. Oh, how much I yearn to see them! (H: 147)

This tradition of `Ali (A) has been widely reported and recorded by Shi`i and non-Shi`i traditionists and historians, including Ibn `Abd Rabbih in al-`Iqd al-farid, i, 265, 293; al-Ya`qubi in Ta`rikh, ii, 400; al-Harrani in Tuhaf al-`uqul, 169; al-Saduq in al-Khisal, i, 85 and Ikmal al-Din, 169; Abu Talib al-Makki in Qut al-qulub, i, 272; al-Khatib al-Baghdadi in Ta'rikh Baghdad, vi, 389; al-Razi in al-Tafsir al-kabir, ii, 192; Ibn `Abd al-Barr in al-Mukhtasar, 29 and Jami` bayan al-`ilm; al-Khwarazmi in al-Manaqib, 390 and al-Azhari in Tahdhib al-lughah, vi, 70.

To return to the discussion of `Abaqat about the doctrinal import of Hadith al-Thaqalayn, the author next points out that `Ali (A) referred to it in the course of his debate with the members of the six-man council (shura) appointed by `Umar, the second caliph, to select a successor to him.

`Ali's arguments (ihtijaj) before the shura are recorded in detail by Ibn al-Maghazili in his al-Manaqib, 112. Al-Qunduzi in Yanabi` al-mawaddah, 35, also refers to `Ali's reference to Hadith al-Thaqalayn in order to establish the incontestability of his claim to successorship of the Prophet (S).

This tradition was also referred to by al-Hasan ibn `Ali (A) in his speech delivered after being elected as caliph following `Ali's (A) martyrdom. Al-Qunduzi, op. cit., 21, 48 483 and Sibt ibn al-Jawzi in Tadhkirat al-khawass, 198, have recorded related traditions in their works.

Besides the large number of Companions who have narrated the tradition, reference to it also occurs in a letter of `Amr ibn al-`As addressed to Mu`awiyah and recorded in al-Khwarazmi's al-Manaqib, 128 - 130, and in a statement of al-Hasan al-Basri, a well-known Tabi`i saint, as recorded by Ibn Abi al-Hadid in Sharh Nahj al-Balaghah, iv, 95. All these references affirm the

preeminence of `Ali ibn Abi Talib (A) and the Ahl al-Bayt (A) in the Ummah and their claim to the comprehensive leadership of the Ummah after the Holy Prophet (S).

Chapter 6

`Abaqat al'Anwar

Among Sunni authors one who has written a book on the topic of the chains of transmission (turuq) of this tradition is al-Hafiz Abu alFadl Muhammad ibn Tahir alMaqdisi (448 507/1056 1113), known as Ibn al Qaysarani as mentioned by the biographers (Isma`il Pasha in Hadiyyatal`arifin (ii, 82), al-'Ansab almuttafiqah and alJam` bayn rijal alSahihayn [Hyderabad]). [3]

However, the most exhaustive study of the subject is the one undertaken by al'Imam Sayyid Hamid Husayn Lakhnowi quddisa sirruh in the twelfth part of his great work `Abaqat al'anwar fi imamat al 'A'immat al'athar. Sayyid Hamid Husayn (1246 1306/ 1830 1888) wrote this work in Persian as a refutation of the seventh chapter of Tuhfehye ithna `ashariyyah of Shah `Abd al`Aziz alDehlawi (1159 1239/1746 1823).

In twelve chapters of this work, which is said to be a plagiarism in Persian of alSawa`iq almubiqah by an obscure writer Nasr Allah alKabuli, Shah `Abd al`Aziz severely attacked Shi`i doctrines, beliefs and practices. Shah `Abd al`Aziz's book was an effort to check the expanding influence of Shi'ism, which had begun to flourish under the patronage of the Shi`i kingdom of Awadh and under the religious leadership of the great Shi`i scholar and mujtahid Sayyid Dildar `Ali ibn Muhammad Mu`in alNaqawi alNasirabadi (116 1235/1752 1819), known as Ghufan Ma'ab.

Shah `Abd al`Aziz's attack and accusations drew a massive response from Shi`i scholars. `Allamah `Abd al`Aziz Tabataba'i

mentions the following authors who wrote refutations of Tuhfehye ithna `ashariyyah: [4]

1. Sayyid Dildar `Ali alNaqawi alNasirabadi,

who wrote five books refuting various chapters of the Tuhfah: alSawarim al'ilahiyyat fi qat` shubuhah `abid al'Uzza wa alLat (1215/1800), a refutation of the fifth chapter of the Tuhfah regarding theological issues; Khatimat alSawarim, a refutation of the seventh chapter concerning the Shi`i doctrine of Imamate; Husam al'Islam wa siham almalam (Calcutta, 1215/1800), a refutation of the sixth chapter of the Tuhfah concerning prophethood; Ihya' alSunnah wa imatat albid`ah bi ta`n al'asinnah (1281/1864), a refutation of the eighth chapter of the Tuhfah; alZulfiqar, a refutation of the twelfth chapter.

2. Shaykh Jamal alDin Abu Ahmad Mirza Muhammad ibn `Abd alNabi Akbarabadi (d. 1232/1816),

who wrote Sayf Allah almaslul `ala mukharribi Din alRasul, in six big volumes, as refutation of all the chapters of the Tuhfah.

3. `Allamah Mirza Muhammad ibn 'Inayat Ahmad Khan Kashmiri Dehlawi (d. 1235/1820),

who wrote Nuzhat al'Ithna `Ashariyyah fi alradd `ala alTuhfat al'ithna `ashariyyah in twelve volumes, of which the first, third, fourth, fifth and seventh volumes were published (1255/ 1839) and others remained incomplete.

4. Mawlawi Hasan ibn Aman Allah Dehlawi `Azimabadi (d. c. 1260/ 1844),

who wrote Tajhiz aljaysh li kasr sanamay Quraysh, as a refutation of all the chapters of the Tuhfah.

5. `Allamah Sayyid Muhammad Quli ibn Sayyid Muhammad Husayn Lacknowi Kanturi (d. 1260/1844),

father of Sayyid Hamid Husayn, who wrote five books in

refutation of different chapters of the Tuhfah: alSayf alnasiri on the first chapter, Taqlid almaka'id (Calcutta, 1262/1846) on the second chapter, Burhan alsa`adah on the seventh chapter, Tashyid almata'in li kashf aldagha'in in two volumes (1283/1866) on the tenth chapter, and Masari` alafham li qal` al-'awham.

6. Mawlawi Khayr alDin Muhammad Allahabadi,

who wrote Hidayat al`Aziz (or Hadiyyat al`Aziz) as a refutation of the fourth chapter of the Tuhfah about usul alhadith and rijal.

7. `Allamah Sayyid Muhammad ibn Sayyid Dildar `Ali (d. 1284/1867) known as Sultan al`Ulama',

who wrote two books, one in Persian and the other in Arabic, in refutation of the seventh chapter of the Tuhfah concerning Imamate, of which the former was entitled alBawariq almubiqah. He also wrote Ta`n alrimah in refutation of the tenth chapter.

8. Sayyid Ja`far Abu `Ali Khan ibn Ghulam `Ali Musawi Banarasi,

who wrote Burhan alsadiqin and Mahajjat alBurhan (a condensation of the former) in refutation of the seventh chapter and Taksir alsanamayn in refutation of the tenth chapter.

9. `Allamah Sayyid Mufti Muhammad `Abbas Musawi Tustari Jaza'iri (d. 1306/1888),

who wrote alJawahir al`abqariyyah in refutation of the Tuhfah's seventh chapter.

10. AlShaykh Ahmad ibn `Ali Kirmanshahi (d. 1235/1819),

who wrote Kashf alshubhah `an hilyat almut`ah (MS dated 1227 H. in the National Museum, Karachi), in refutation of the ninth chapter.

However, the most important work that was written as a refutation of the seventh chapter of the Tuhfah concerning the Shi`i doctrine of Imamate was `Abaqat al'anwar, which was destined to take its place not only as the greatest work on Imamate ever written but also perhaps as one of the greatest masterpieces of scholarship ever compiled on a doctrinal issue anywhere in the history of religion.

In the seventh chapter of the Tuhfah, where Shah `Abd al`Aziz attacks the Shi`i doctrine of Imamate, he claims that the Shi`i claim is based on only six verses of the Qur'an and twelve traditions of the Prophet (S). Accordingly, Sayyid Hamid Husayn wrote his book in two sections, the first concerning the Qur'anic basis of Imamate and the second concerning its basis in the Prophet's hadith. The first section has not been published.

The second section consists of 12 parts, each of which deals with the sanad (chains of transmission) and the meaning (dalalah) of one of the twelve traditions of the Prophet (S) concerning `Ali ibn Abi Talib (A) or the Ahl alBayt (A) rejected by Shah `Abd al`Aziz as supporting the doctrine of Imamate.

The first part studies the isnad and dalalah of what is called Hadith alGhadir. [5] It is contained in three volumes, of which the first was published in 1293/1876, in 1251 pages and the remaining two, of 609 and 399 pages, in 1294/1877.

The second part deals with Hadith alManzilah. [6] It appeared in 1295/1878 in 977 pages.

The third part deals with Hadith alWilayah. [7] It was published in 1303/1885 in 585 pages.

The fourth part deals with Hadith alTayr. [8] It was published in 1306/1888 in two volumes of 512 and 224 pages from Matba`ahye Bustan, Lucknow.

The fifth part deals with Hadith Madinat al`ilm. [9] It consists

of two volumes, of which the first, in 745 pages, appeared in 1317/1899 and the second, in 600 pages, in 1327/1909.

The sixth part deals with Hadith alTashbih. [10] It was published in 1301/1883 in two volumes of 456 and 248 pages.

The seventh part, which deals with Hadith alMunasabah [11] and was completed by Sayyid Muhammad Sa'id ibn Sayyid Nasir Husayn ibn Sayyid Hamid Husayn, has not been published yet.

The eighth part, dealing with Hadith alNur, [12] was published in 1303/1885 in 786 pages by Matba'ahye Mashriq al'anwar, Lucknow.

The ninth part, dealing with Hadith alRayah, [13] has also remained unpublished.

The tenth part dealing with the hadith... (al-haqqu ma'a `Aliyyin wa `Aliyyun ma`al haqq) [14] also remains unpublished.

The eleventh part dealing with Hadith alMuqatalah [15] also remains unpublished.

The twelfth part deals with Hadith alThaqalayn and Hadith alSafinah. [16] It was published in two big volumes, the first of which in 664 pages appeared in 1314/1896 and the second in 891 pages in 1351/ 1932.

Sayyid Hamid Husayn and his work `Abaqat have been held in great esteem amongst leading Shi`i scholars and many of them, from Mirza Sayyid Hasan Shirazi, the great marji` and juristic authority of his days, to contemporary scholars, have extolled the author and his great work.

Sayyid `Ali Milani, in the first volume of his condensed translation of `Abaqat into Arabic, quotes the statements of various scholars. Here we will confine ourselves to the opinion expressed by the great scholar `Allamah Aqa Buzurg Tehrani, the author of alDhari`ah ila tasanif alShi`ah, about Sayyid Hamid

Husayn and his work. He says about the author:

(He is) one of the greatest of Imami theologians (mutakallimun) and one of the greatest and deeply learned of Shi`i scholars who lived in the early part of this century. He was profoundly learned, and had extensive knowledge and mastery over the Islamic traditions and heritage and attained such a station in it that none of his contemporaries or anyone of those who came after him, or even most of the celebrities of the preceding centuries, have been able to attain.

He spent his entire noble life in fathoming the mysteries of religiosity and in the defence of Islam and the realm of sincere religion. I don't know of anyone in the latter centuries who waged a jihad like him and sacrificed everything in his possession in the way of everlasting truths. The times, in all ages and periods, will never see a compeer of him in his research, his extensive knowledge, his precision, intelligence, and the immensity of his memory and retention.

Aqa Buzurg Tehrani says about the `Abaqat: "It is the greatest of books compiled on the subject (ie. Imamate) from the outset of the Islamic era to the present." And what he says about the author and his book is perfectly representative of the opinion of leading Shi`i scholars on this matter. [17]

The Author's Approach in `Abaqat:

`Abaqat al'anwar was written in Persian because Shah `Abd al`Aziz's Tuhfah, which it refuted, was also in Persian. As mentioned above, Shah `Abd al`Aziz had cited five verses of the Qur'an and twelve traditions of the Prophet (S) as constituting the basis of Shi`i argument concerning the Imamate of the Imams of the Ahl alBayt (A).

This was itself a misrepresentation of the Shi`i case, for there are hundreds of verses and traditions, many of which are scattered throughout the Sunni hadith corpus as well as works in tafsir. Even the verses and traditions that he cites are dismissed summarily by him on, as Sayyid Hamid Husayn shows,

flimsy and untenable pretexts.

The published parts of `Abaqat deal with eight of these traditions, each part dealing with the sanad and doctrinal import of one of them. Sayyid Hamid Husayn's approach in each of these parts is to show that the hadith is a mutawatir one, having been narrated by Sunni traditionists of every generation from the time of the Companions to the scholars of his own era. He devotes a section to each of the narrators, quotes the tradition as narrated by him, and cites the opinions of biographers and Sunni authorities of `ilm alrijal regarding his reliability, trustworthiness and his scholarly station.

After discussing the sanad aspect of the tradition, he goes on to deal with its meaning, dealing one by one with all the various arguments that have been advanced by Sunni scholars to refute what the Shi`ah assert to be its doctrinal implications. His treatment is so logical, meticulous, precise, thorough and exhaustive that one cannot but be struck with wonder at his prodigious, or rather miraculous, learning and his encompassing mastery over the entire Islamic heritage of thirteen centuries before him which lies in front of him like an open book.

This sketchy study of `Abaqat relates to its part concerning the Hadith alThaqalayn. At first we will give a list of its narrators belonging to every century of the Hijrah calendar. A brief reference is given under the name of each narrator concerning his standing with Sunni authorities on rijal. We have included the names of other narrators from the appendix (mulhaqat) to `Abaqat by Sayyid `Abd al`Aziz Tabataba'i, which has been included in the condensed Arabic translation by Sayyid `Ali Milani.

Reprints of most parts of `Abaqat al'anwar have appeared in Iran. The first section of the first part, dealing with the sanad aspect of Hadith alGhadir was published in 1369/1949 in 600 pages from Tehran. The twelfth part, dealing with Hadith alThaqalayn and Hadith alSafinah, was published in six parts and three volumes (vol. 1 in 1379, vol. 2 in 137879, and vol. 3 in

1381 and 1382) by Mu'assasehye Nashre Nafa'ise Makhtutat, Isfahan.

Madrasat al'Imam alMahdi, Qumm, has published offset reprints of the first Indian lithographed print on the occasion of the author's first death centenary (vol. 3 on Hadith alWilayah, 1406; vol. 4 on Hadith alTayr, 1405; vol. 5 on Hadith Madinat al`ilm, 1406; vol. 6 on Hadith alTashbih, 1406; vol. 8 on Hadith alNur, 1406). `Allamah Shaykh Ghulam Rida Burujerdi has prepared a new edition of the book giving all the necessary references. His edition is under print.

Sayyid `Ali Milani has published ten volumes of Khulasat `Abaqat al'anwar, which is a condensed translation of the book in Arabic. The first two volumes of his translation, which begins with Hadith alThaqalayn, were published in 1398. Bunyade Bi'that, Tehran, has published a new edition of the Khulasah, of which ten parts, dealing with Hadith alThaqalayn, Hadith al-Safinah, Hadith alNur and Hadith alGhadir, have appeared.

Chapter 7

Narrators From Among the Sahabah

More than thirty of the wellknown and eminent Companions of the Prophet (S) have narrated Hadith alThaqalayn from him. Their names as well as those of some authors who have narrated their traditions in their books, are given below:

1. Amir alMu'minin `Ali ibn Abi Talib (A) (23BH40H/600661).

1. Ibn Rahwayh Ishaq ibn Ibrahim alHanzali,
2. Abu Bakr Ahmad ibn `Umar alShaybani,
3. Abu Bakr Ahmad ibn `Abd alKhaliq alBazzaz
4. Abu Ja`far Muhammad ibn Jarir alTabari,
5. Abu Bishr Muhammad ibn Ahmad alDulabi,
6. Abu `Abd Allah Husayn ibn Isma`il alMuhamili,
7. Abu al`Abbas ibn `Uqdah alKufi,
8. Abu Bakr Muhammad ibn `Umar ibn alJi`abi,
9. Shams alDin alSakhawi,
10. Jalal aldin alSuyuti,
11. Nur alDin alSamhudi,
12. `Ali Muttaqi alHindi,
13. Ahmad ibn alFadl ibn Muhammad Ba Kathir alMakki,
14. Mahmud ibn Muhammad alShaykhani alQadiri,
15. Sulayman ibn Ibrahim alQunduzi.

2. Al'Imam alHasan ibn `Ali (A) (350/624670).

1. AlQunduzi.

3. Salman alFarsi (d. 36/656).

1. AlQunduzi.

4. Jundab ibn Junadah, Abu Dharr alGhifari. (d. 32/650).

1. Muhammad ibn `Isa alTirmidhi,

2. Ibn `Uqdah,

3. Abu Muhammad Ahmad ibn Muhammad al`Asimi,

4. Ibn Kathir,

5. alSakhawi,

6. alSamhudi,

7. Ahmad ibn alFadl ibn Muhammad Ba Kathir.

5. `Abd Allah ibn `Abbas (3 BH68/61987).

1. Sulayman ibn Ibrahim alQunduzi.

6. Sa`d ibn Malik, Abu Sa`id alKhudri (10 BH74/613693).

1. `Abd alMalik al'Arzami,

2. Sulayman ibn Mihran al'A`mash,

3. Muhammad ibn Ishaq alMadani,

4. `Abd alRahman alMas`udi,

5. Muhammad ibn Talhah alYami,

6. `Abd Allah ibn Numayr alHamadani,

7. `Abd al Malik al`Uqdi,

8. Ibn Sa`d alZuhri,

9. Ahmad ibn Hanbal,

10. `Abbad ibn Ya`qub alRawajini,

11. Muhammad ibn Ahmad alRiyahi,

12. `Abd Allah ibn Ahmad ibn Hanbal,

13. Abu Ya`la alTamimi,

14. Abu Ja`far alTabari,

15. Abu alQasim alBaghawi,

16. Ibn `Uqdah,

17. Abu alQasim alTabarani,

18. Abu Tahir alDhahabi,

19. Abu Ishaq alTha`labi,

20. Abu Nu`aym al'Isfahani,

21. Abu Ghalib Muhammad ibn Ahmad alNahwi,

22. Ibn `Abd alBarr,

23. Abu Muhammad alGhandajani,
24. Abu alHasan alJullabi,
25. Abu alMuzaffar alSam`ani,
26. Abu alBarakat al'Anmati,
27. Fakhr alDin alRazi,
28. Abu Muhammad ibn al'Akhdar,
29. Abu alFath al'Abiwardi,
30. Ahmad ibn `Abd Allah alTabari,
31. alNizam al'A`raj alNishaburi,
32. Ibrahim alHamawi,
33. Abu alHajjaj alMizzi,
34. Muhammad ibn Yusuf alZarandi,
35. Ibn Kathir alDimashqi,
36. alSayyid `Ali alHamdani,
37. Shams alDin alSakhawi,
38. Jalal alDin alSuyuti,
39. Shihab alDin alQastallani,
40. `Abd alWahhab alBukhari,
41. `Ali alQari alHindi,
42. Ahmad ibn alFadl ibn Ba Kathir,
43. Mahmud alQadiri alShaykhani,
44. Muhammad ibn `Abd alBaqi alZarqani,
45. alMirza Muhammad alBadakhshani alHarithi,
46. Muhammad ibn Isma`il alSan'ani,
47. Sulayman ibn Ibrahim alQunduzi, and others.

7. Jabir ibn `Abd Allah al'Ansari (16 BH78/607697).

1. Abu Bakr ibn Abi Shaybah al`Absi,
2. Nasr alWashsha' alKufi
3. alTirmidhi,
4. Muhammad ibn `Ali alHakim alTirmidhi,
5. alNasa'i,
6. Abu al`Abbas ibn `Uqdah,
7. Muhammad ibn Sulayman alBaghdadi,
8. alKhatib alBaghdadi,
9. Abu Bakr alBaghawi,
10. Ibn al'Athir alJaza'iri,
11. alKhatib alTabrizi,
12. Abu alHajjaj alMizzi,

13. alHasan ibn Muhammad alTayyibi,
14. Muhammad ibn alMuzaffar alKhalkhali,
15. Muhammad ibn Yusuf alZarandi,
16. Ibn Kathir alDimashqi,
17. Muhammad ibn Muhammad alHafizi alBukhari,
18. Shihab alDin alDawlatabadi,
19. Shams alDin alSakhawi,
20. Jalal alDin alSuyuti,
21. Nur alDin alSamhudi,
22. `Ali alQari alHindi,
23. Ahmad ibn Ba Kathir,
24. Shihab alDin alKhafaji,
25. Husam alDin alSaharanpuri,
26. alMirza Muhammad alBadakhshani,
27. Muhammad Mubin alLakhnowi,
28. alMirzi Hasan `Ali Muhaddith alLakhnowi,
29. alShaykh Sulayman alQunduzi,
30. alSiddiq Hasan Khan alQannawji.

8. Abu alHaytham Malik ibn alTayhan (d. 20/641).

1. Abu al`Abbas ibn `Uqdah,
2. Shams alDin alSakhawi,
3. Nur alDin alSamhudi,
4. Ahmad ibn alFadl ibn Muhammad Ba Kathir,
5. alShaykh Sulayman alQunduzi.

9. Ibrahim Abu Rafi`, one of the Prophet's mawali (d. after 40/661).

1. Ibn `Uqdah,
2. alSakhawi,
3. alSamhudi,
4. Ibn Ba Kathir,
5. alQunduzi.

10. Hudhayfah ibn alYaman (d. 36/656).

1. AlShaykh Sulayman ibn Ibrahim alQunduzi.

11. Hudhayfah ibn Usayd alGhifari.

1. Nasr ibn `Ali alJahdami,
2. Abu `Isa alTirmidhi,
3. alHakim alTirmidhi,
4. Abu al`Abbas ibn `Uqdah,
5. Abu alQasim alTabarani,
6. Abu Nu`aym al'Isfahani,
7. Abu alQasim ibn `Asakir,
8. Abu Musa alMadini,
9. Abu alFutuh al`Ijli,
10. `Ali ibn Muhammad ibn al'Athir,
11. alDiya' alMaqdisi,
12. Ibrahim alHamawi,
13. Ibn Kathir alDimashqi,
14. Muhammad ibn Muhammad alBukhari,
15. Shams alDin alSakhawi,
16. Nur alDin alSamhudi,
17. `Ata' Allah alShirazi,
18. Ahmad ibn alFadl ibn Ba Kathir,
19. alShaykhani alQadiri,
20. Muhammad Sadr al`Alam.

12. Khuzaymah ibn Thabit Dhu Shahadatayn (d. 37/657).

1. Abu al`Abbas Ibn `Uqdah,
2. Shams alDin alSakhawi,
3. Nur alDin alSamhudi,
4. Ahmad ibn alFadl ibn Ba Kathir,
5. alShaykh Sulayman alQunduzi.

13. Zayd ibn Thabit (11 BH45/611665).

1. AlRukayn ibn alRabi` alFazari,
2. Muhammad ibn Ishaq,
3. Sharik alQadi,
4. Abu Ahmad alZubayri,
5. Aswad ibn `Amir alShami,
6. Ahmad ibn Hanbal,
7. `Abd ibn Hamid alKashshi,

8. Ahmad ibn `Amr alShaybani,
9. `Abd Allah ibn Ahmad ibn Hanbal,
10. Abu Ja`far alTabari,
11. Abu Bakr ibn al'Anbari,
12. Abu alQasim alTabarani,
13. Abu Mansur al'Azhari,
14. Abu `Abd Allah alKanji alShafi`i,
15. Nur alDin `Ali alHaythami,
16. Shams alDin alSakhawi,
17. Jalal alDin alSuyuti,
18. `Ali alQari alHindi,
19. `Abd alRa'uf alMunawi,
20. `Ali ibn Ahmad al`Azizi,
21. alMirza Muhammad alBadakhshi,
22. Sulayman ibn Ibrahim alQunduzi,
23. Hasan alZaman alHindi.

14. Abu Hurayrah, `Abd alRahman ibn Sakhr (d. 59/679).

1. Abu Bakr alBazzaz,
2. Shams alDin alSakhawi,
3. Jalal alDin alSuyuti,
4. Ahmad ibn alFadl ibn Ba Kathir,
5. Nur alDin alSamhudi,
6. Mahmud ibn Muhammad alShaykhani alQadiri.

15. `Abd Allah ibn Hantab.

1. Abu alQasim alTabarani,
2. `Ali ibn Muhammad ibn al'Athir,
3. Jalal alDin alSuyuti.

16. Jubayr ibn Mut`im (d. 59/679).

1. Abu Nu`aym al'Isfahani,
2. alSayyid `Ali alHamadani,
3. alShaykh Sulayman alQunduzi.

17. AlBara' ibn `Azib (d. 71/690).

1. Abu Nu`aym al'Isfahani.

18. Anas ibn Malik (10 BH93/612712).

1. Abu Nu`aym al'Isfahani.

19. Talhah ibn `Ubayd Allah al'Taymi (28 BH36/596656).

1. AlShaykh Sulayman alQunduzi.

20. `Abd alRahman ibn `Awf (44 BH32/580652).

1. AlQunduzi.

21. Sa`d ibn Abi Waqqas (d. 23BH55/600675).

1. AlQunduzi.

22. `Amr ibn al`As (50 BH43/574664).

1. AlMuwaffaq ibn Ahmad alKhwarazmi.

23. Sahl ibn Sa`d al'Ansari (d. 91/710).

1. Ibn `Uqdah alKufi,
2. Shams alDin alSakhawi,
3. Nur alDin alSamhudi,
4. Ahmad ibn alFadl ibn Ba Kathir,
5. Sulayman alQunduzi.

24. `Adi ibn Hatim (d. 68/687).

1. Ibn `Uqdah,
2. alSakhawi,
3. alSamhudi,
4. Ibn Ba Kathir,
5. alQunduzi.

25. `Uqbah ibn `Amir (d. 58/678).

1. Ibn `Uqdah,
2. alSakhawi,
3. alSamhudi,
4. Ibn Ba Kathir,
5. alQunduzi.

26. Abu Ayyub al'Ansari, Khalid ibn Zayd (d. 52/672).

27. Abu Shurayh alKhuza`i, Khuwaylid ibn `Amr (d. 68/687).

28. Abu Qudamah, al'Ansari (martyred 37/657).

29. Abu Layla al'Ansari (martyred 37/657).

30. `Umayrah al'Aslami.

Hadith alThaqalayn has been narrated from all the above five (26-30) by:

1. Ibn `Uqdah,
2. alSakhawi,
3. Samhudi,
4. Ibn Ba Kathir,
5. alQunduzi.

31. `Amir ibn Layla ibn Damrah.

1. Ibn `Uqdah,
2. Abu Musa alMadini,
3. Abu alFutuh al`Ijli,
4. `Ali ibn Muhammad ibn al'Athir,
5. Ibn Hajar al`Asqalani,
6. Shams alDin alSakhawi,
7. Nur alDin alSamhudi,
8. Ahmad ibn alFadl ibn Muhammad Ba Kathir,
9. alQunduzi.

32. Zayd ibn Arqam (d.68/687).

1. AlNasa'i,

2. alHakim,
3. alTabarani,
4. `Ali alMuttaqi alHindi
5. Muhammad Sadr al`Alam,
6. Muhammad ibn Isma`il alSan`ani
7. alShaykhani alQadiri,
8. alHafiz alZarandi,
9. alSamhudi,
10. Ahmad ibn Ba Kathir, and many others.

33. `Abd Allah ibn `Umar (10 BH73/613692)

34. Fatimah alZahra' (A) (18 BH11/604632)

1. AlShaykh Sulayman alQunduzi.

35. Umm Salamah, Hind bint Suhayl (28 BH62/596681)

1. Ibn `Uqdah,
2. Abu alHasan `Ali ibn `Umar alDarqutni,
3. alSakhawi,
4. alSamhudi,
5. Ahmad ibn Ba Kathir,
6. alShaykhani alQadiri,
7. alRazzaz, as in Wasilat alma'al.

36. Umm Hani, Fakhtah bint Abi Talib (d.40/661)

1. Ibn `Uqdah,
2. alSakhawi,
3. alSamhudi,
4. Ibn Ba Kathir.

Narrators of Hadith alThaqalayn from Among the Tabi`un:

A large number of narrators from among the Tabi`un have narrated this tradition from one or more of the Sahabah mentioned above. Some of them are:

37. Abu alTufayl `Amir ibn Wathilah alLaythi (3100/625718)

38. `Atiyyah ibn Sa`d al`Awfi.
39. Hanash ibn alMu`tamar.
40. AlHarith alHamdani.
41. Habib ibn Abi Thabit.
42. `Ali ibn Rabi`ah.
43. AlQasim ibn Hassan.
44. Husayn ibn Sabrah.
45. `Amr ibn Muslim.
46. Abu alDuha Muslim ibn Sabih
47. Yahya ibn Ju`dah.
48. Al'Asbagh ibn Nubatah.
49. `Abd Allah ibn Abi Rafi`.
50. AlMuttalib ibn `Abd Allah ibn Hantab alMakhzumi.
51. `Abd alRahman ibn Abi Sa`id alKhudri.
52. `Umar ibn `Ali ibn Abi Talib.
53. Fatimah ibnat `Ali ibn Abi Talib.
54. AlHasan ibn alHasan ibn `Ali ibn Abi Talib.
55. Zayn al'Abidin `Ali ibn alHusayn (A).
56. Yazid ibn Hayyan.
57. Malik ibn Damrah.

58. Abu Salih.

Second/Eighth Century:

59. Sa`id ibn Masruq alThawri (d. 126/743).

His narration is recorded in Muslim (Sahih, ii, 238) from Muhammad ibn Bakkar, from Hassan ibn Ibrahim, from him, from Yazid ibn Hayyan, from Zayd ibn Arqam. Is considered thiqah by Ibn Hibban, Ibn alMadini, Ibn Hajar al`Asqalani, and alDhahabi. [18]

60. AlRukayn ibn alRabi` Abu alRabi` alFazari alKufi (d.131/748).

In Ahmad ibn Hanbal (Musnad, v, 181,182) from al'Aswad ibn `Amir, from Sharik, from him, from alQasim ibn Hassan, from Zayd ibn Thabit. Is considered thiqah by Ahmad, Ibn Mu`in, al-Nasa'i, Ibn Hibban and Ibn Hajar. [19]

61. Yahya ibn Sa`id ibn Hayyan, Abu Hayyan alTaymi alKufi (d.145/762).

In Muslim (Sahih, ii, 237 238) and Ahmad ibn Hanbal (Musnad, iv, 371) from Yazid ibn Hayyan from Zayd ibn Arqam. Is considered thiqah by alThawri, Ahmad ibn `Abd Allah al`Ijli, al-Dhahabi, alYafi`i, al`Asqalani, and Ibn Hibban. [20]

62. `Abd alMalik ibn Abi Sulayman Maysarah al`Arzami alKufi (d.145/762).

In Ahmad (Musnad, iii, 26) from `Atiyah from Abu Sa`id al-Khudri. Is considered thiqah by Ahmad ibn Hanbal and Yahya ibn Mu`in, and also by `Abd Allah ibn Ahmad ibn Hanbal, Sufyan alThawri, alNasa'i, al`Ijli and Ibn `Ammar alMusili. [21]

63. Al'A`mash, Sulayman ibn Mihran al'Asadi alKufi alKahili (61 147/680 764).

In alTirmidhi (Sahih, ii, 220) from `Ali ibn alMundhir, from Muhammad ibn Fudyal from him from `Atiyah from Abu Sa`id alKhudri and also from Habib ibn Abi Thabit from Zayd ibn Arqam. Is considered thiqah by alDhahabi, alYafi`i, al`Ijli, Yahya ibn Mu`in and alNasa'i. [22]

64. Muhammad ibn Ishaq ibn Yasar alThaqafi alMadani (d.151/768).

His marfu` narrations from Zayd ibn Arqam and Abu Sa`id alKhudri have been recorded by Ibn Manzur (Lisan al`Arab, iv, 530). Is considered thiqah by Ibn Hibban, Shu`bah, Sufyan, Yahya ibn Mu`in, Ibn alMadini and alSubki, and other scholars. [23]

65. Isra'il ibn Yunus alSabi`i, Abu Yusuf alKufi (d. 160/776).

In Ahmad ibn Hanbal (Musnad, iv, 371) from al'Aswad ibn `Amir, from him, from `Uthman ibn alMughirah, from `Ali ibn Rabi`ah, from Zayd ibn Arqam. Considered thiqah by al`Ijli, Abu Hatim, Ahmad ibn Hanbal, Ibn Hibban, [24] Ibn Hajar, [25] and others.

66. `Abd alRahman ibn `Abd Allah ibn `Utbah ibn Mas`ud alKufi alMas`udi (d.160/776).

AlTabarani (alMu`jam alsaghir, i, 135) records his narration from Kathir alNawa', from `Atiyah from Abu Sa`id alKhudri. He is considered thiqah by Yahya ibn Mu`in, Ahmad ibn Hanbal and Ibn alMadini. [26]

67. Muhammad ibn Talhah ibn Musarrif alYami alKufi (d. 167/783).

Ahmad ibn Hanbal in Musnad, Ibn alMaghazili in alManaqib and alHamawi in Fara'id alsimtayn have narrated Hadith alThaqalayn from him. He has been considered thiqah by the authors of the six Sihah all of whom have narrated traditions from him.

68. Abu `Awanah alWaddah ibn `Abd Allah alYashkari alWasiti alBazzaz (d. 176/792).

AlNasa'i in Khasa'is, alHakim in alMustadrak and alKhwarazmi in alManaqib have narrated Hadith alThaqalayn from him. He is considered thiqah by Abu Hatim, [27] Abu Zur`ah, Ibn `Adi, [28] alDhahabi, [29] Ibn Hajar [30] and alSuyuti. [31]

69. Sharik ibn `Abd Allah alQadi (d. 177/793).

In Musnad Ahmad (v, 181, 182) from alRukayn, from alQasim ibn Hassan, from Zayd ibn Thabit. Has been considered thiqah by Yahya ibn Mu`in and al`Ijli. [32]

70. Hassan ibn Ibrahim ibn `Abd Allah alKirmani (d. 176/792).

Muslim in his Sahih and alHakim in alMustadrak. Has been considered thiqah by Ibn Mu`in, Ibn alMadini, Ibn `Adi, Ibn Hibban, [33] and alDhahabi. [34]

71. Jarir ibn `Abd alHamid alDabbi alKufi (d. 188/803).

Muslim in his Sahih mentions his narration of Hadith alThaqalayn. He has been considered thiqah by Ibn Sa`d, Muhammad ibn Hammad, Abu Hatim, al`Ijli, [35] Yusuf ibn `Ammar alMusili, alNasa'i, Ibn Khirash, Abu alQasim alLalika'i, alKhalili and Ibn Hajar. [36] According to the latter two there is unanimity on his tawthiq.

72. Abu Bishr Isma`il ibn Ibrahim ibn Muqsim al'Asadi alBasri, known as Ibn `Ulayyah (d. 193/808).

His narration of Hadith alThaqalayn is recorded by Muslim in his Sahih and Ahmad in his Musnad. One of the leading traditionists and jurists of Basrah, he has been considered thiqah by Ahmad ibn Hanbal, Ibn Mu`in, [37] alDhahabi, [38] alNasa'i, Ibn Sa`d, [39] and alSuyuti. [40]

73. Abu `Abd alRahman Muhammad ibn alFudayl alDabbi alKufi (d. 194/809).

His narration of Hadith alThaqalayn is mentioned by Muslim and alTirmidhi in their books. He has been considered thiqah by Ibn Mu`in and saduq by Abu Zur`ah. [41]

74. `Abd Allah ibn Numayr alHamdani (d. 199/814).

Ahmad ibn Hanbal in his Musnad and Kitab almanaqib. Has been considered thiqah by Yahya ibn Mu`in, al`Ijli and Ibn Sa`d. [42]

75. Habib ibn Abi Thabit (d. 119/737).

His narration is mentioned by alNasa'i (Khasa'is, i, 133) and Ibn Kathir (alBidayah wa alnihayah, v, 209) from Ibn alTufayh from Zayd ibn Arqam. Has been considered thiqah by al`Ijli, Ibn Mu`in, alNasa'i and Abu Hatim. [43]

76. Abu Ishaq `Amr ibn `Abd Allah alSabi`i (d. 129/746).

His narration is mentioned by alDarqutni in Kitab al`Ilal (ii, 78) from Hanash ibn alMu`tamir from Abu Dharr. Has been considered thiqah by Ibn Mu`in, alNasa'i, al`Ijli and Abu Hatim. [44]

77. Muhammad ibn `Umar ibn `Ali ibn Abi Talib.

In alDulabi, alDhurriyyat altahirah, from his father, from his grandfather (A). Regarded thiqah by alDhahabi [45] and mentioned in alThiqat by Ibn Hibban.

78. Hakim ibn Jubayr al'Asadi.

In alTabarani (alMu`jam alkabir, iii, No. 2681), from him, from Abu alTufayl from Zayd ibn Arqam. One of four eminent traditionists of his time. [46]

79. Zakariyya ibn Abi Za'idah (d. 147/764).

In alMuhamili (al'Amali, iii, 38, MS. in Dar alKutub al-

Zahiriyyah, Damascus), from him, from `Atiyyah al`Awfi from Abu Sa`id alKhudri. Tawthiq by Ahmad ibn Hanbal, al`Ijli, Abu Dawud, alNasa'i [47] and Ibn Sa`d. [48]

80. Fitr ibn Khalifah alMakhzumi (d. 153 or 155/770 or 772).

In alSamhudi (Jawahir al`iqdayn, MS., F. 86) and alSakhawi (al'Istijlab, MS., F. 22), from him, from Abu alTufayl. Tawthiq by Ahmad ibn Hanbal, Yahya ibn Mu`in, al`Ijli, alNasa'i, Ibn Sa`d, Abu Nu`aym alFadl ibn Dukayn and Ibn Hibban. [49]

81. Kathir ibn Zayd (d. 158/774).

In Abu Ja`far alTahawi (Mushkil al'athar, ii, 307) and alDulabi (alDhurriyyat altahirah, 168) from him, from Muhammad ibn `Umar ibn `Ali, from `Ali (A). Tawthiq by Ibn `Ammar alMusili and Ibn Hibban. [50]

82. Ma`ruf ibn Kharrabudh alMakki.

In Abu al`Abbas alHasan ibn Sufyan alNasawi (alMusnad al-kabir), Abu Nu`aym (Hilyat al'awliya', i, 355), Samhudi (Jawahir al`iqdayn), alTabarani (alMu`jam alkabir), alHafiz al-Haythami (Majma` alzawa'id), alKhatib alBaghdadi, Ibn `Asakir, Ibn Hajar and others, from him from Abu Tufayl, from Hudhayfah ibn Asid alGhifari. Mentioned by Ibn Hibban in al-Thiqat. [51]

83. Abu alJahhaf Dawud ibn Abi `Awf alTamimi.

In Imam Ahmad's Fada'il `Ali, from him, from `Atiyyah, from Abu Sa`id alKhudri. Tawthiq by Ibn Mu`in and Sufyan. Among the rijal of alTirmidhi, Ibn Majah, and alNasa'i. Mentioned by Ibn Hibban in alThiqat. [52]

84. Salih ibn Abi al'Aswad alLaythi.

In alTabarani (alMu`jam alkabir, ii, No. 2679) from al'A`mash from `Atiyyah from Abu Sa`id alKhudri.

85. Abu alJarud Ziyad ibn alMundhir al`Abdi.

In alSamhudi (Jawahir al`iqdayn) and alSakhawi (al'Istijlab) from him, from Abu Tufayl.

86. Hatim ibn Isma`il alMadani (d. 186/802).

In al`Uqayli (Kitab aldu`afa'), from Ja`far ibn Muhammad ibn `Ali (A). Tawthiq by Ibn Sa`d, Ibn Hibban and al`Ijli. [53]

87. Kathir ibn Isma`il alNawa' alKufi.

In alTabarani (alMu`jam alsaghir, i, 131) from him, from `Atiyyah. Among the rijal of alTirmidhi. Mentioned by Ibn Hibban in alThiqat. [54]

88. Abu alHasan `Ali ibn Musahhar alQarashi (d. 189/805).

In alTabarani (al-Mu`jam al-kabir, ii, No. 2678), from Muhammad ibn `Abd Allah alHadrami, from Manjab ibn alHarith from him, from `Abd alMalik ibn Abi Sulayman, from `Atiyyah from Abu Sa`id alKhudri. Tawthiq by Ibn Mu`in, al`Ijli, Abu Zur`ah, alNasa'i, [55] Ibn Sa`d [56] and Ahmad ibn Hanbal. [57]

89. `Ali ibn Thabit alJazari.

In alBazzaz (Musnad, see 136), from him, from Sufyan ibn Sulayman, from Abu Ishaq, from alHarith, from `Ali (A). Tawthiq by Ibn Mu`in, Ibn Hanbal, Muhammad ibn `Abd Allah ibn Numayr, Ibn Sa`d, Ibn `Ammar, Abu Dawud, [58] Abu Zur'ah, al`Ijli and others. [59]

90. `Abd Allah ibn Sinan alZuhri.

In Ibn `Uqdah (alMuwalat) Abu Musa alMadini (Kitab alSahabah), Abu alFutuh al`Ijli (Kitab almu`jiz fi fada'il alKhulafa'), alSamhudi (op. cit.), and alSakhawi (op. cit.), from him, from Abu alTufayl.

91. Harun ibn Sa`d al`Ijli.

In al`Uqayli (Kitab aldu`afa', xii, MS. F.288) from Muhammad ibn Abi Hafs al`Attar, from him, from `Abd alRahman ibn Abi Sa`id alKhudri. Among the rijal of Muslim. Mentioned by Ibn Hibban in alThiqat. [60] Tasdiq by alDhahabi. [61]

92. Yunus ibn Arqam.

In alTabarani (alMu`jam alsaghir, i, 135) and alKhatib (Talkhis almutashabih fi alrasm, MS. F.29), from `Abd alHamid alSabih, from him, from Harun ibn Sa`d, from `Atiyah. Mentioned by Ibn Hibban in alThiqat. [62]

93. `Uthman ibn Abi Zur`ah alMughirah alThaqafi alKufi.

In alTahawi (Mushkil al'athar, iv, 368) and Ahmad (alMusnad, iv, 37), from Isra'il ibn Yunus alSabi`i, from him, from `Ali ibn Rabi`ah. Among the rijal of alBukhari. Tawthiq by Ibn Hajar, Abu Hatim, alNasa'i, `Abd alGhani ibn Sa`id, al`Ijli and Ibn Nu-mayr. [63]

94. Zayd ibn alHasan alQarashi al'Anmati, Abu alHusayn al-Kufi.

In alNasawi (alMusnad alkabir), Abu Nu`aym al'Isfahani (Hilyat al'awliya'), alSamhudi (Jawahir al`iqdayn), alTabarani, (alMu`jam alkabir), alHaythami (Majma` alzawa'id), alKhatib alBaghdadi (Ta'rikh Baghdad), Ibn `Asakir (Ta'rikh Dimashq), Ibn Kathir (alBidayah wa alnihayah) and others, from him, from Ja`far ibn Muhammad (A) from Jabir; and from him, from Ma`ruf ibn Kharrabudh, from Abu alTufayl, from Hudhayfah ibn Usayd. Mentioned by Ibn Hibban in alThiqat and alTirmidhi narrates a tradition from him about hajj. [64]

Chapter 8

Third/Ninth Century

95. Muhammad ibn `Abd Allah Abu Ahmad alZubayri al-Habbal alKufi (d. 203/818).

In Musnad Ahmad (v, 189) from him, from Sharik, from al-Rukayn, from alQasim ibn Hassan from Zayd ibn Thabit. Tawthiq by Ibn Mu`in and al`Ijli. [65]

96. Abu `Amir `Abd alMalik ibn `Amr ibn Qays al`Aqadi alBasri (d. 204/819).

In Ibn alMaghazili (alManaqib), from him, from Muhammad ibn Talhah, from al'A`mash, from `Atiyyah, from Abu Sa`id al-Khudri. Tawthiq by Ibn Mu`in, alNasa'i, Ibn Sa`d, `Uthman al-Darimi, Abu Hatim and Ibn Hajar. [66]

97. Ja`far ibn `Awn alMakhzumi alKufi (d. 206/821).

In `Abd ibn Hamid alKashshi (Musnad, MS. 894, F.40, Ayasofia Library), alDarimi (Sunan, x, 113), alBayhaqi (Sunan, ii, 148, vii, 30) and others, from him, from Abu Hayyan alTaymi. Tawthiq by Ibn Mu`in, Ibn Sa`d and Ibn Qani`. Mentioned by Ibn Hibban in alThiqat. [67]

98. Yazid ibn Harun alWasiti (d. 206/821).

In alMuhamili (al'Amali, MS. F.38), from him, from Zakariyya ibn Abi Za'idah. Tawthiq by Ibn alMadini, Ibn Mu`in, al`Ijli, Abu Hatim, Ya`qub ibn Shaybah and Ibn Qani`. [68]

99. Al'Aswad ibn `Amir Shadhan alWasiti (d. 205/820).

In Musnad Ahmad (iv, 371) from him, from Isra'il ibn `Uthman, from `Ali ibn Rabi`ah from Zayd ibn Arqam. Tawthiq by Ibn al-Madini, Ibn Hajar and alSuyuti. Mentioned by Ibn Hibban in al-Thiqat. [69]

100. Ya`la ibn 'Ubayd alTanafisi (d. 209/824).

In alBayhaqi (Sunan, x, 113), from him, from Abu Hayyan al-Taymi from Zayd ibn Arqam. Tawthiq and tasdiq by Ibn Mu`in and Abu Hatim. Mentioned by Ibn Hibban in alThiqat. [70]

101. `Ubayd Allah ibn Musa al`Absi alKufi (d. 213/828).

In alBazzaz, alFasawi (alMa`rifah wa alta'rikh, i, 536), Abu Bakr alJi`abi (Kitab alTalibiyyin), alSakhawi (al'Istijlab, MS. F.24), alSamhudi (Jawahir al`iqdayn, ii, F.87), from him, from his father, Isra'il ibn Yunus and Sharik ibn `Abd Allah from Abu Isra'il and Fudayl ibn Marzuq. Tawthiq by Ibn Sa`d, alDhahabi, alJazari, Ibn Mu`in, alQadi Asad, Abu Hatim, al`Ijli and Ibn `Adi. [71]

102. Talid ibn Sulayman alMuharibi alKufi.

In Ahmad ibn Hanbal's alFada'il, `Abd Allah ibn Ahmad ibn Hanbal, from Isma`il ibn Musa ibn bint alSadi, from him, from Abu alJahhaf, from `Atiyah from Abu Sa`id alKhudri.

103. Hashim ibn alQasim Abu alNasr (Nadr) alKinani alBaghdadi (d. 207/822).

In Ibn Sa`d (alTabaqat, ii,194) from him, from Muhammad ibn Talhah, from al'A`mash, from `Atiyah, from Abu Sa`id. Tawthiq by Ibn Sa`d, Ibn Mu`in and al`Ijli. [72]

104. Yahya ibn Hammad ibn Abi Ziyad alShaybani alBasri (d. 215/830).

In alNasa'i (alKhasa'is), alHakim (alMustadrak), and al-

Khwarazmi (alManaqib), from Muhammad ibn alMuthanna, from him, Abu `Awanah, from Sulayman, from Habib ibn Abi Thabit, from Abu alTufayl, from Zayd ibn Arqam. Tawthiq by Ibn Sa`d, [73] Abu Hatim, alDhahabi and Ibn Hajar. [74]

105. Abu Ghassan alNahdi Malik ibn Isma`il alKufi (d. 219/834).

In alTahtawi (Mushkil al'athar, iv, 268), from Fahd ibn Sulayman, from him, from Israz ibn Yunus alSabiS. Tawthiq by Ya'qub ibn Shaybah, Ibn Numayr, Abu Hatim and alNasa'i. Mentioned in alThiqat by Ibn Hibban.7s

106. Muhammad ibn Sa`id ibn Sulayman ibn al'Isfahani (d. 220/835).

In al`Uqayli (alDu`afa', vi, MS. F.104) from Muhammad ibn Isma`il, from him, from Hatim ibn Isma`il, from Ja`far ibn Muhammad (A), from his father (A), from Jabir. Tawthiq by alNasa'i, mentioned by Ibn Hibban in alThiqat. [76]

107. Muhammad ibn Kathir al`Abdi alBasri (d. 223/837)

In alSamhudi (Jawahir al`iqdayn, ii, MS. F.86) and alSakhawi (al'Istijlab, MS. F.22), from him, from Fitr ibn Khalifah and Abu alJarud, from Abu alTufayl. Tawthiq by Ahmad ibn Hanbal and Abu Hatim. Mentioned by Ibn Hibban in alThiqat. [77]

108. Sa`id ibn Sulayman alWasiti alBaghdadi (d. 225/839).

In alTabarani (alMu`jam alkabir, iii, No. 3052) from Ahmad ibn alQasim, from him, from Zayd ibn alHasan alAnmati, from Ma`ruf ibn Kharrabudh, from Abu alTufayl; from Hudhayfah ibn Usayd. Tawthiq by Ibn Sa`d, Abu Hatim, al`Ijli and Ibn Hibban. [78]

109. `Abd Allah ibn Bukayr alGhanawi.

In alTabarani (alMu`jam alkabir, iii, No. 2681) from Mutayyan, from Ja`far ibn Hamid, from him, from Hakim ibn Zubayr; from

Abu alTufayl from Zayd ibn Arqam. Mentioned by Ibn Hibban in al-Thiqat. Tasdiq by alSaji. [79]

110. Abu Ja`far Muhammad ibn Habib alHashimi alBaghdadi (d. 215/830).

In his book alMunammaq, p. 9. An eminent scholar and author of several books; has been considered thiqah by alSuyuti. [80]

111. Sa`id ibn Mansur alKhurasani (d. 227/841).

In his Sunan with his isnad from Zayd ibn Thabit, as cited in Kanz al`ummal, i, 47. Tawthiq by Ibn Numayr, Ibn Khirash, Abu Hatim, Ibn Qani` and alDhahabi; alKhalili considers his tawthiq unanimous. [81] A leading traditionist.

112. Dawud ibn `Amr alDabbi alBaghdadi (d. 228/842).

In Abu Bakr alBazzaz (Musnad; see 136) and al`Asqalani (Zawa'id Musnad alBazzaz, see under Ahmad ibn alMansur) from Ahmad ibn alMansur alRamadi, from him, from Salih ibn Musa ibn `Abd Allah, from `Abd al`Aziz ibn Rafi`, from Abu Salih from Abu Hurayrah. Tawthiq by Ibn Qani` and Abu alQasim alBaghawi. Mentioned by Ibn Hibban in alThiqat. [82]

113. `Ammar ibn Nasr alMaruzi alBaghdadi (d. 229/843).

In Abu Nu`aym (Hilyat al'awliya', ix, 64) from `Abd Allah ibn Ja`far, from Ahmad ibn Yunus alDabbi, from him, from Ibrahim ibn alYasa`, from Ja`far ibn Muhammad (A), from his father (A), from his grandfather (A), from `Ali (A). Tawthiq and tasdiq by Abu Hatim and Ibn Mu`in. Mentioned by Ibn Hibban in al-Thiqat. [83]

114. Abu `Abd Allah Muhammad ibn Sa`d alZuhri alBasri (d. 230/844).

In alSuyuti (alDurr almanthur, ii, 60), from him with his isnad from Abu Sa`id alKhudri. A leading historian and scholar, his tawthiq and tasdiq has been done by Ibn Khallikan, Abu Hatim

and Ibn Hajar. [84]

115. Abu Muhammad Khalaf ibn Salim alMukharrimi al-Muhallabi alSindi alBaghdadi (d. 231/845).

In alHakim (alMustadrak, iii, 109) and alKhwarazmi (al-Manaqib) from Salih ibn Muhammad alHafiz alBaghdadi, from him, from Yahya ibn Hammad, from Abu `Awanah, from al-'A`mash, from Habib ibn Abi Thabit, from Abu alTufayl, from Zayd ibn Arqam. Tawthiq and tasdiq by Ibn Hibban, Ibn Mu`in, Ya`qub ibn Shaybah, alNasa'i and Hamzah alKinani. [85]

116. Minjab ibn alHarith alTamimi alKufi (d. 231/845).

In alTabarani (alMu`jam alkabir, iii, No. 2678) from him, from `Ali ibn Musahhar (88). Among the rijal of Muslim and Ibn Majah. Mentioned by Ibn Hibban in alThiqat. [86]

117. Zuhayr ibn Harb ibn Shaddad, Abu Khaythamah alNasa'i (d. 234/848).

In Sahih Muslim (ii, 237238) from him, and Shuja` ibn Makhlad from Ibn `Ulayyah (72), from Yazid ibn Hayyan (56), from Zayd ibn Arqam. Tawthiq by alSam`ani, Ibn Mu`in, alHusayn ibn Fahm, Abu Bakr alKhatib, alNasa'i, Ibn Qani`, Ya`qub ibn Shaybah, Abu Hatim, Ibn Waddah and Ibn Hibban. [87]

118. Abu alFadl Shuja` ibn Makhlad alFallas alBaghawi al-Baghdadi (d. 235/849).

In Sahih Muslim; see 117 above. Tawthiq by alHusayn ibn Fahm, Ibn Qani`; Abu Zur`ah, Ahmad, and alDhahabi. Mentioned by Ibn Hibban in alThiqat. [88]

119. Abu Bakr `Abd Allah ibn Muhammad, known as Ibn Abi Shaybah alKufi (d. 235/849).

In Sahih Muslim from him, from Muhammad ibn Fudayl (73), from

Zayd ibn Arqam. Also in his own Musannaf from Jabir. He is one of the great scholars. Tawthiq and tasdiq by al`Ijli, Ahmad ibn Hanbal, Ibn Mu`in, Abu Zur`ah and others. [89]

120. `Abd alRahman ibn Salih al'Azdi alKufi (d. 235/849), settled in Baghdad.

In alTabarani (al-Mu`jam al-kabir, ii, no. 2679) from Mutayyan, from him, from Salih ibn Abi al'Aswad (84). Tawthiq by Ahmad ibn Hanbal, Ibn Mu`in and Musa ibn Harun. [90]

121. Bishr ibn alWalid alKindi (d. 238/852).

In alKhwarazmi (Maqatal alHusayn, i, 104) and alHamawi (Fara'id alsimtayn, alsimt althani, bab 54). The former from Muhammad ibn alMusili, from him, from Muhammad ibn Talhah (67). The latter from Abu Tahir, from alBaghawi, from him. Tawthiq by Abu Dawud and alDarqutni. [91]

122. Muhammad ibn Bakkar ibn alRayyan alHashimi alBaghdadi (d. 238/852).

In Sahih Muslim from him. See Sa`id ibn Masruq (59). Tawthiq by Ibn Mu`in, alDarqutni and al`Asqalani. [92]

123. Abu Ya`qub Ishaq ibn Ibrahim, known as Ibn Rahwayh (d. 238/852).

In alSakhawi (al'Istijlab), alSamhudi (Jawahir al`iqdayn), Ahmad ibn alFadl ibn Muhammad Ba Kathir (Wasilat alma'al), Muslim (Sahih) and (alDhurriyyat altahirah), from him, from him, from `Ali (A) and Zayd ibn Arqam. A great scholar, author of a famous Musnad, teacher of alBukhari, Muslim and alTirmidhi. One of the Imams of hadith and fiqh. It was he who inspired alBukhari into writing his Sahih. [93]

124. Abu Muhammad Wahban ibn Baqiyyah ibn `Uthman alWasiti (d. 239/853).

In Ibn alMaghazili's alManaqib. Tawthiq by Ibn Mu`in, al`Ijli,

Abu Zur`ah, Ibn Hajar and others. [94]

125. Ahmad ibn Muhammad ibn Hanbal alShaybani (d. 241/855).

He has narrated Hadith alThaqalayn through various chains of transmission, with varying wordings from Abu Sa`id alKhudri and Zayd ibn Arqam (Musnad Ahmad, iii, 14, 17, 26, 59, 371, 181, 182). He is one of the Imams of Ahl alSunnah in hadith and fiqh.

126. Ja`far ibn Hamid alQarashi alKufi (d. 240/854).

In alTabarani (al-Mu`jam al-kabir, iii, No. 2681) from Mutayyan, from him, from `Abd 'Allah ibn Bukayr alGhanawi, from Hakim ibn Jubayr, from Abu alTufayl, from Zayd ibn Arqam. Among the rijal of Muslim. Tawthiq by Ibn Hibban alBusti, alDhahabi, and Ibn Hajar. [95]

127. Isma`il ibn Musa alFazari ibn Bint al-Suddi alKufi (d. 245/859).

In Ahmad ibn Hanbal's Fada'il `Ali; see (102). Tasdiq by Abu Hatim and Abu Dawud. [96]

128. Sufyan ibn Waki` ibn alJarrah (d. 247/861).

In alHafiz Abu Ya`la (Musnad), from him, from Muhammad ibn Fudayl, from `Abd alMalik ibn Abi Sulayman, from `Atiyah, from Abu Sa`id alKhudri. Among the rijal of alTirmidhi and Ibn Majah. Tasdiq by Ibn Hibban. [97]

129. Nasr ibn `Abd alRahman ibn Bakkar alBaji alKufi alWashsha' (d. 248/862).

In alTirmidhi (Sahih), from him, from Zayd ibn alHasan, from Ja`far ibn Muhammad (A); from his father (A), from Jabir. Also in alHakim alTirmidhi (Nawadir al'usul) and alTabarani (see 166) from him.

130. Abu Muhammad `Abd ibn Hamid alKissi (or alKashshi) (d. 249/863).

In his Musnad (see 97) from Zayd ibn Thabit; also as mentioned by alSuyuti (Ihya' almayyit bi dhikr fada'il Ahl alBayt, 12), alSamhudi (Jawahir al`iqdayn), alShaykhani alQadiri (al-Sirat alsawi), and Mirza Muhammad Khan alBadakhshi (Miftah alnajah). Also from him from Zayd ibn Arqam in alSuyuti (al-Jami` alsaghir; Sharh by alMunawi, ii, 174175) and `Ali alMut-taqi (Kanz al`ummal). Author of Musnad and Tafsir, he is one of the Imams of the Ahl alSunnah. [98]

131. `Abbad ibn Ya`qub alRawajini al'Asadi (d.250/864).

In alTabarani (alMu`jam alsaghir, i, 131) from alHasan ibn Muhammad ibn Mus`ab al'Ushnani alKufi, from him, from `Abd alRahman alMas`udi, from Kathir alNawa', from `Atiyah, from Abu Sa`id.

132. Nasr ibn `Ali ibn Nasr ibn `Ali alJahdami alBasri (d. 250/864).

In alHakim al-Tirmidhi (alMu`jam alsaghir, i, 131) from him, from Zayd ibn alHassan, from Ma`ruf ibn Kharrabudh alMakki, from Abu alTufayl from Hudhayfah ibn Usayd alGhifari. A leading scholar, his tawthiq has been done by alSam`ani, Ibn Khirash, alNasa'i, alDhahabi and others. [99]

133. Muhammad ibn alMuthanna Abu Musa al`Anzi (d. 252/866).

In alNasa'i (alKhasa'is), from him, from Yahya ibn Hammad (see 104). Among the rijal of Bukhari, Muslim, Abu Dawud, Abu `Isa and alNasa'i. Tawthiq by al-Sam`ani, Muhammad ibn Yahya alNishaburi, Abu Hatim, Ibn Hibban, alKhatib, alDhahabi and Ibn Hajar. [100]

134. Muhammad ibn Yazid, Akhu Karkhwayh alWasiti (d. 246/860).

In alMuhamili (al'Amali) from Yazid ibn Harun (98). Tawthiq by alKhatib. [101]

135. Yusuf ibn Musa alQattan (d. 253/867).

In Imam Muhammad ibn Ishaq ibn Khuzaymah's Sahih (MS. 348, Maktabat Sultan Ahmad, Istanbul) from him, from Jarir ibn `Abd alHamid, from Muhammad ibn Fudayl, from Yahya ibn Sa`id alTaymi, from Yazid ibn Hayyan, from Zayd ibn Arqam. Among the rijal of alBukhari, Abu Dawud, alTirmidhi and Ibn Majah. Tawthiq by Ibn Khuzaymah and others. Mentioned by Ibn Hibban in alThiqat. [102]

136. Ahmad ibn alMansur alRamadi (d. 265/878).

In Abu Bakr alBazzaz (Musnad, MS. 578, Maktabat Murad, Istanbul), from him, from Dawud ibn `Umar, from Salih ibn Musa ibn `Abd Allah from `Abd al`Aziz ibn Rafi`, from Abu Salih from Abu Hurayra. Tawthiq by Abu Hatim and alDarqutni. [103]

137. Abu Muhammad `Abd Allah ibn `Abd alRahman alDarimi alSamarqandi (d. 255/869).

In his Musnad, as mentioned by alSakhawi in al'Istijlab. Author of alMusnad, Tafsir and alJami`. A leading scholar (imam). Tawthiq by al-Sam`ani, alDhahabi and al`Asqalani. [104]

138. `Ali ibn alMundhir alTariqi alKufi (d. 256/870).

In alTirmidhi (Sahih) and Ibn al'Athir (Usd alghabah), from him from Abu Sa`id (see 63). Tawthiq by Ibn Abi Hatim, Ibn Nu-mayr an alDhahabi. [105]

139. Muslim ibn Hajjaj alQushayri alNishaburi (d. 261/874).

In his Sahih narrates it through various chains of transmission. He is one of the imams of the Ahl alSunnah in hadith, and his Sahih has been preferred to alBukhari's by some major scholars, among them Abu `Ali alNishaburi.

140. Ahmad ibn Yunus Abu al`Abbas alDabbi (d. 268/881)

In Abu Nu`aym (Hilyat al'awliya', ix, 64) from `Abd Allah ibn Ja'far, from him, from `Ammar ibn Nasr (see 113). Tawthiq mentioned by alKhatib and Abu Nu`aym. [106]

141. Ibrahim ibn Marzuq ibn Dinar (d. 270/883).

In Abu Ja`far alTahawi (Mushkil al'athar, ii, 307) and alDulabi (al-Dhurriyyat altahirah, 186) from him, from Abu `Amir al`Aqadi (96) from Kathir ibn Zayd (81), from Muhammad ibn `Umar ibn `Ali (77), from his father, from `Ali (A). Tawthiq by alDarqutni, Ibn Yunus, Ibn Hatim, Ibn Hibban and Sa`id ibn `Uthman. [107]

142. AlHusayn ibn `Ali ibn Ja`far.

In alBazzaz (Musnad, MS. F.75), from him, from `Ali ibn Thabit, from Sufyan ibn Sulayman from Abu Ishaq from alHarith from `Ali (A). Among the rijal of Abu Dawud, alNasa'i and alBazzaz. [108]

143. Muhammad ibn `Abd alWahhab Abu Ahmad alFarra' (d. 272/885).

In alBayhaqi (Sunan, ii, 148) from alHakim, from alHasan ibn Ya`qub, from him, from Ja`far ibn `Awn, from Yahya ibn Sa`id, from Yazid ibn Hayyan from Zayd ibn Arqam. Again in alBayhaqi (op. cit., vii, 30) from Abu Zakariyya Yahya ibn Ibrahim, from Abu `Abd Allah Muhammad ibn Ya`qub, from him, from Ja`far ibn `Awn. Tawthiq by alNasa'i and Ibn Hibban. Among the rijal of Muslim, alBukhari, Ibrahim, Ibn Abi Talib and Ibn Khuzaymah. [109]

144. Abu `Abd Allah Muhammad ibn Yazid ibn Majah alQazwini (d. 273/886).

AlKanji (Kifayat altalib, 53) mentions his narration of Hadith al-Thaqalayn. He is one of the imams of hadith and his Sunan is

counted among the Six Sihah.

145. Abu Dawud Sulayman ibn Ash`ath alSijistani (d. 275/888).

AlKanji (Kifayat altalib, 53) mentions his narration of the hadith. He is also one of the imams of hadith and a leading traditionist of his era.

146. Abu Qalabah `Abd alMalik ibn Muhammad alRaqqashi al-Basri (d. 276/889).

In alHakim (alMustadrak, ii, 193), from Abu alHusayn Muhammad ibn Ahmad, from him, from Yahya ibn Hammad, from Abu `Awanah, from al'A`mash, from Habib ibn Abi Thabit from Abu alTufayl from Zayd ibn Arqam. Tawthiq and tasdiq by Ibn Hibban, alDarqutni, and Abu Dawud. [110]

147. Abu Bakr Muhammad ibn Ahmad ibn Abi al'Awwam ibn Yazid ibn Dinar alRiyahi alTamimi (d. 276/889).

In Ibn alMaghazili (alManaqib, 234236). Tasdiq by alDarqutni. [111]

148. AlHafiz Ya`qub ibn Sufyan alFasawi (d. 277/890).

In his alMa`rifah wa alta'rikh, i, 536538, narrates the hadith through 8 chains from four Sahabah: Zayd ibn Arqam, Abu Sa`id, Zayd ibn Thabit and Abu Dharr alGhifari. An eminent historian and traditionist (imam), alTirmidhi, alNasa'i, Ibn Khuzaymah, Abu `Awanah al'Asfara'ini and Ibn Abi Dawud have narrated from him. Ibn Hibban has mentioned him in al-Thiqat. [113]

149. Ibrahim ibn Ishaq, alQadi Abu Ishaq alZuhri (d. 277/890).

In alBayhaqi (Sunan, x, 113), from Abu Muhammad Janah ibn Nadhir, from Abu Ja`far Muhammad ibn `Ali ibn Dahim alShaybani, from him, from Ja`far ibn `Awn (97), from Ya`la ibn `Ubayd (100). Tawthiq by alKhatib. [113]

150. Abu `Isa Muhammad ibn `Isa ibn Sawrah alTirmidhi (d. 279/ 892).

In his Sahih (ii, 219, 220) narrates it through several chains of transmitters from Jabir, Abu Dharr, Abu Sa`id, Zayd ibn Arqam and Hudhayfah ibn Usayd. He is one of the imams of hadith and his Sahih one of the Six Sihah.

151. Abu Bakr `Abd Allah ibn Muhammad ibn `Ubayd alBaghdadi, known as Ibn Abi alDunya (d. 281/894).

In his book Fada'il alQur'an, MS. Tawthiq and tasdiq by Ibn Abi Hatim, alDhahabi and alKutubi. [114]

152. Abu `Abd Allah Muhammad ibn `Ali alHakim alTirmidhi (d. 285/898).

In his Nawadir al'usul, 68-69, through 2 asanid from Jabir and Hudhayfah ibn Usayd.

153. Abu Bakr Ahmad ibn `Amr ibn Abi `Asim alNabil, known as Ibn Abi `Asim alShaybani (d. 287/900).

In his Kitab alSunnah, as mentioned by alSuyuti in alBudur al-safirah `an umur al'akhirah, from Zayd ibn Thabit; and from `Ali (A), as mentioned in Kanz al`ummal, xv, 122.

154. Abu `Abd alRahman `Abd Allah ibn Ahmad ibn Hanbal al-Shaybani (d. 290/902).

In Ziyadat alMusnad from his father, from Zayd ibn Thabit; in alMustadrak (iii, 109) from his father, from Zayd ibn Arqam; in Yanabi` almawaddah, 32, from him, from Abu Sa`id and Zayd ibn Arqam. Son of Imam Ahmad and an eminent scholar of his era; tawthiq by alKhatib and alDhahabi. [115]

155. Muhammad ibn alFadl, Abu Ja`far alSaqati (d. 288/900).

In alTabarani (al-Mu`jam al-kabir, iii, No. 2680), from him, from Sa`id ibn Sulayman, from Zayd ibn alHasan al'Anmati

(93). Tawthiq and tasdiq by alDarqutni and alKhatib. [116]

156. Fahd ibn Sulayman alNahhas alMisri.

In alTahawi (Mushkil al'athar, iv, 368) from him, from Abu Ghassan Malik ibn Isma`il alNahdi.

157. Abu al`Abbas Ahmad ibn Yahya alShaybani alBaghdadi, known as Tha`lab (d. 291/904).

In al'Azhari (Tahdhib allughah, ix, 78). A great traditionist, grammarian and man of letters. Tawthiq by alKhatib. [117]

158. Abu Bakr Ahmad ibn `Umar ibn `Abd alKhaliq alBazzaz (d. 292/905).

In his Masnad through two chains from Abu Hurayrah and `Ali (A) see 89, 112, 136. One of the leading traditionists.

159. Abu Nasr Ahmad ibn Sahl alFaqih alQabbani (d. 292/904).

In alHakim (alMustadrak, iii, 109), from him, from Salih ibn Muhammad, from Khalaf ibn Salim alMukharrimi from Yahya Ibn Hammad, from Abu `Awanah, from al'A`mash, from Habib ibn Thabit, from Abu Tufayl, from Zayd ibn Arqam. AlHakim has narrated many traditions from him in alMustadrak and mentions him with great respect.

160. Ahmad ibn alQasim alJawhari (d. 293/905).

In alTabarani (al-Mu`jam al-kabir, iii, no. 3052), from him, from Sa`id ibn Sulayman alWasiti from Zayd ibn alHasan al'Anmati, from Ma`ruf ibn Kharrabudh, from Abu Tufayl from Hudhayfah ibn Usayd. Tawthiq by alKhatib. [118]

161. AlHafiz Salih ibn Muhammad Jazarah (d. 294/906).

In alHakim (alMustadrak, iii, 109) see 159. One of the leading traditionists of his age. Tawthiq by alKhatib. [119]

162. Ahmad ibn Yahya alHulwani (d. 296/908).

In al`Uqayli (Kitab aldu`afa', MS. 362, Dar alKutub alZahir-
iyyah, Damascus, vi, F. 104), from him from `Abd Allah ibn
Dahir, from `Abd Allah ibn `Abd alQuddus, from al'A`mash,
from `Atiyyah, from Abu Sa`id alKhudri. Tawthiq by alDhahabi.
[120]

163. AlHafiz Abu Ja`far Mutayyan, Muhammad ibn `Abd Allah
ibn Sulayman (d. 297/909).

In alTabarani (alMu`jam alkabir, Nos. 2680, 2683, 3052) from
him. One of the leading traditionists. Tawthiq by alDarqutni;
see alDhahabi, Tadhkirat alhuffaz, 662.

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Fourth/Tenth Century

164. Al-Hafiz, alHasan ibn Sufyan al-Nasawi (d. 303/915).

In Abu Nu`aym (Hilyat al'awliya', i, 355). Tawthiq by al-Dhahabi. [121]

165. Abu `Abd al-Rahman Ahmad ibn Shu`ayb ibn `Ali al-Nasa'i (d. 303/915).

In his al-Khasa'is, p.95, from Muhammad ibn al-Muthanna (see 104). A leading scholar and traditionist.

166. Al-Hafiz Abu Yahya Zakariyya ibn Yahya al-Saji (d. 306/919).

In al-Tabarani (al-Mu`jam al-kabir, iii, Nos. 2680, 3052), from him, from Nasr ibn `Abd al-Rahman al-Washsha' (see 129). The leading traditionist of Basrah during his days. [122]

167. Abu Ya`la Ahmad ibn al-Muthanna' ibn Yahya' al-Tamimi alMusali (d. 307/919).

In alSuyuti (Ihya' al-mayyit, 12), al-Sakhawi (al-'Istijlab), al-Samhudi (Jawahir al`iqdayn), Ahmad ibn al-Fadl ibn Ba Kathir (Wasilat alma`al), and al-Badakhshani (Miftah al-naja). A highly respected scholar. [123]

168. Abu Khubayb al-`Abbas ibn Ahmad al-Birti (d. 308/920).

In Ibn `Asakir (Ta'rikh, i, 45), from Abu Bakr Muhammad ibn

alHusayn al-Mazrafi, from Abu al-Husayn Muhammad ibn al-Muhtadi, from Abu al-Hasan `Ali ibn `Umar, from him, from Zayd ibn al-Hasan al-'Anmati (193). Tawthiq by al-Khatib. [124]

169. Abu Ja`far Muhammad ibn Jarir al-Tabari (d. 310/922).

In `Ali al-Muttaqi al-Hindi (Kanz al-`ummal, xv, 19, xvi, 252, 253) from him, from Zayd ibn Arqam, Abu Sa`id al-Khudri and `Ali (A). He is one of the greatest historians, exegetes and legists.

170. Abu Bishr Muhammad ibn Ahmad al-Dulabi (d. 310/922).

In his al-Dhurriyyat al-tahirah, 168 (Qumm, 1407) from Ibrahim ibn Marzuq, from Abu `Amir al-`Aqadi, from Kathir ibn Zayd, from Muhammad ibn `Umar ibn `Ali, from `Ali (A). One of the leading traditionists and historians of his era.

171. Abu Bakr Muhammad ibn Ishaq ibn Khuzaymah alNishaburi (d. 311/923).

In his Sahih, as mentioned by al-Sakhawi, op. cit. One of the imams of hadith.

172. Abu Bakr Muhammad ibn Muhammad ibn Sulayman ibn alHarith, Ibn al-Baghandi al-Wasiti (d. 312/924).

In Ibn al-Maghazili (alManaqib, 234). Tawthiq by al-Khatib. [125]

173. Abu `Awanah Ya`qub ibn Ishaq ibn Ibrahim ibn Zayd alNishaburi al-'Isfarayini (d. 316/928).

In his book al-Musnad al-sahih, as mentioned by al-Shaykhani alQadiri in al-Sirat al-sawi. A leading traditionist of his era. [126]

174. Abu Bakr ibn Abi Dawud `Abd Allah ibn Sulayman al-Sijistani (d. 316/928).

In al-Tahawi (Mushkil al-'athar, iv, 368), from him. A leading scholar of Iraq in his time. [127]

175. Al-Hasan ibn Musallim ibn al-Tabib al-San`ani.

In al-Tabarani (Mu`jam shuyukhih, i, 135) from him.

176. Abu al-Qasim `Abd Allah ibn Muhammad ibn `Abd al-`Aziz al-Baghawi (d. 317/929).

In al-Hamawi, Fara'id al-simtayn, ii, 272.

177. Al-Hafiz al-Tahawi, Abu Ja`far Ahmad ibn Muhammad ibn Salamah (d. 321/933).

In his Mushkil al-'athar, iv, 368, with two chains of transmission from Zayd ibn Arqam. A leading writer and scholar of his era. [128]

178. Abu Ja`far al-`Uqayli, Muhammad ibn `Amr ibn Hammad (d. 322/934).

In his Kitab al-du`afa' (MS. 362 in Dar al-Kutub al-Zahiriyyah, Damascus, F. 104) through three chains from Abu Sa`id and Jabir. A leading scholar of his age. [129]

179. Abu `Umar Ahmad ibn Muhammad ibn `Abd Rabbih al-Qurtubi (d. 328/939).

In his al-`Iqd al-farid. He is a well-known scholar of a high standing.

180. Abu Bakr Muhammad ibn al-Qasim ibn Muhammad ibn Bashshar, known as Ibn al-'Anbari (d. 328/939).

In his al-Masahif, from Zayd ibn Arqam and from Zayd ibn Thabit. An eminent scholar. Tawthiq and tasdiq by Ibn Khallikan and alSam`ani. [130]

181. Abu `Abd Allah Husayn ibn Isma`il ibn alDabbi al-

Muhamili (d. 330/941).

In his *Amali*, where he regards it as *sahih*, as mentioned by `Ali al-Muttaqi in *Kanz al-`ummal* (xv, 122-123). A great scholar (imam) of Baghdad. [131]

182. Abu al-`Abbas Ahmad ibn Muhammad ibn Sa`id, known as Ibn `Uqdah (d. 332/943).

In his *Kitab al-wilayah*, known as *Kitab al-muwalat*, through 8 chains, as mentioned by al-Sakhawi (op. cit.), al-Samhudi (op. cit), Ibn Ba Kathir (op. cit.) and al-Shaykhani al-Qadiri (op. cit). An eminent scholar of his era.

183. Al-Hasan ibn Ya`qub, Abu al-Fadl al-Bukhari (d. 342/953).

In al-Bayhaqi (*Sunan*, ii, 148) from al-Hakim, from him, from Muhammad ibn `Abd al-Wahhab al-Farra' al-`Abdi. Also in Ibn `Asakir in *Mu`jam shuyukhih* (MS. F. 11). *Tawthiq* by al-Dhahabi. [132]

184. Abu `Abd Allah Muhammad ibn Ya`qub ibn al-'Akhrum al-Shaybani (d. 344/955).

In al-Bayhaqi (*Sunan*, vii, 30) from him, from Abu Ahmad al-Farra'. Author of a voluminous *Musnad*. An eminent traditionist from Nishabur.

185. Abu Muhammad `Abd Allah ibn Ja`far al-'Isfahani (d. 346/957).

In Abu Nu`aym (*Hilyat al-'awliya'*, ix, 64) from him, from Ahmad ibn Yusuf al-Dabbi. Teacher of Abu Nu`aym, who reports from Abu `Umar al-Qattan that he saw `Abd Allah ibn Ja`far in a dream after his death. When asked, "How did God treat you?" he replied, "He forgave me and put me with the prophets in their station." [133]

186. Muhammad ibn Ahmad ibn Tamim al-Khayyat al-Qantari

(d. 348/959).

In al-Hakim (al-Mustadrak, iii, 90) from him. Al-Hakim considers him thiqah and considers this narration of his as sahih.

187. Abu Ja`far Muhammad ibn `Ali ibn Duhaym al-Shaybani (d.

351/962).

In al-Bayhaqi (Sunan, x, 113) from Abu Muhammad Janah ibn Nadhir, from him, from Ibrahim ibn Ishaq al-Zuhri. Also in al-Hakim (al-Mustadrak, iii, 533) from him, where he, and after him al-Dhahabi in his Talkhis, has regarded it as sahih. The qadi and traditionist of Kufah. [134]

188. Abu Muhammad Da`laj ibn Ahmad ibn Da`laj al-Sijzi al-Mu`addal (d. 315/962).

In al-Hakim (al-Mustadrak, iii, 109-110) from him, from Zayd ibn Arqam. A leading traditionist and legist of his era and author of al-Musnad al-kabir.

189. Abu Bakr Muhammad ibn `Umar ibn Muslim al-Tamimi, known as Ibn al-Ji`abi (d. 355/966).

In his book al-Talibiyyin, as mentioned by al-Sakhawi (al-'Istijlab) and al-Samhudi (Jawahir al-'iqdayn). A leading scholar.

190. Abu al-Qasim Sulayman ibn Ahmad al-Tabarani (d. 360/970).

In his works al-Mu`jam al-saghir, al-Mu`jam al-kabir and al-Mu`jam alawsat with different chains. One of the imams of hadith.

191. Abu Bakr Ahmad ibn Ja`far ibn Hamdan ibn Malik ibn Shabib al-Qati`i (d. 368/978).

In al-Hakim (al-Mustadrak, iii, 109) from him, from Zayd ibn Arqam. A famous traditionist. [135]

192. Al-Hafiz Abu al-Shaykh Ibn Hayyan al-Busti al-'Isfahani (d. 369/979).

In his compilation of traditions (MS. No. 3637, F. 60, in Dar al-Kutub al-Zahiriyyah, Damascus) from Abu Sa'id. Tawthiq by Abu Nu`aym, Ibn al-'Athir, Ibn Mardawayh, Ibn al-'Imad and alDhahabi. [136]

193. Abu Mansur Muhammad ibn Ahmad ibn Talhah al-'Azhari (d. 370/980).

In his Tahdhib al-lughah under `itrah, as mentioned in Lisan al-`Arab (iv, 538), and also under habl (Lisan al-`Arab, xi, 137). A legist and leading philologist and lexicographer (imam fi al-lughah). [137]

194. Muhammad ibn Ahmad ibn Balwayh (d. 374/984).

In al-Hakim (al-Mustadrak, iii, 109) from him, from `Abd Allah ibn Ahmad. Al-Hakim has considered his narration as sahih. Tawthiq, also, by Abu Bakr al-Barqani. [138]

195. Muhammad ibn Ahmad ibn Hamdan Abu `Amr al-Hiri (d. 376/986).

In Abu Nu`aym (Hilyat al-'awliya', i, 355) from him, from al-Hasan ibn Sufyan al-Nasawi. Also in al-Khwarazmi (Maqtal al-Husayn, i, 104) from `Abu al-`Ala', from Zahir alShahhani, from Abu Sa'id al-Ganjrudi, from him. Grammarian, legist and traditionist.

196. Abu al-Husayn Muhammad ibn al-Muzaffar ibn Musa ibn `Isa al-Baghdadi (d. 379/989).

In Ibn al-Maghazili (al-Manaqib, 236) from Abu Talib Muhammad ibn Ahmad ibn `Uthman, from him, from Zayd ibn Arqam. Tawthiq by alDhahabi, who calls him 'al-'imam al-

thiqah' and alDarqutni, alSafadi, and alSuyuti. [139]

197. `Abd Allah ibn Ahmad ibn Hammuyah alHamawi al-Sarakhsi (d. 381/991).

In Ibn `Asakir, Mu`jam shuyukhih, MS. F. 205.

198. Abu al-Hasan `Ali ibn `Umar ibn Ahmad al-Darqutni (d. 385/ 995).

In Ibn Ba Kathir al-Makki (wasilat al-ma'al, MS.) from him from Umm Salamah. A leading scholar and traditionist (imam) of his era, legist and expert on rijal. [140]

199. Al-Hafiz Abu al-Hasan `Ali ibn `Umar ibn Shadhan al-Sukkari (d. 386/996).

In Ibn `Asakir (Ta'rikh Dimashq, ii, 45). Tawthiq by al-`Atiqi and alKhatib. [141]

200. Abu Tahir Muhammad ibn `Abd al-Rahman al-Mukhallis alDhahabi (d. 393/1002).

In al-Hamawi (Fara'id al-simtayn, li, 272) from him, from Abu Sa`id al-Khudri. Tawthiq by al-Sam`ani. [142]

201. Abu Muhammad Sulayman ibn Dawud al-Baghdadi

In Manaqib Ahl al-Bayt, MS.
Fifth/Eleventh Century:

202. Abu `Ubayd Ahmad ibn Muhammad al-Harawi (d. 401/1010).

In his Kitab al-gharibayn, under "thaql". A leading scholar and philologist.

203. Abu `Abd Allah Muhammad ibn `Abd Allah al-Hakim al-Nishaburi (d. 405/1014).

In his Mustadrak (iii, 109, 174) through a sahih chain of transmission from Zayd ibn Arqam. There he also narrates it through another chain. He was the leading traditionist of his age (imam almuḥiddithin). [143]

204. Abu Sa`d al-Malik ibn Muhammad al-Wa`iz al-Nishaburi alKharkushi (d. 406/1015).

In his book Sharaf al-nubuwwah, as mentioned in Shihab al-Din alDawlatabadi (Manaqib al-sadat). One of the leading scholars. [144]

205. Yahya ibn Ibrahim Abu Zakariyya al-Muzakki al-Nishabari (d. 414/1023).

In al-Bayhaqi (Sunan, vii, 30) from him, from Zayd ibn Arqam. Ta`dil by al-Dhahabi. [145]

206. Al-Qadi `Abd al-Jabbar ibn Ahmad al-Mu`tazili (d. 414/1023).

In his al-Mughni (xx, 191, 136). An eminent scholar and Shafi`i legist.

207. Abu al-Faraj Muhammad ibn `Abd Allah ibn Ahmad ibn Shahriyar al-'Isfahani.

In al-Khatib al-Baghdadi (Talkhis al-mutashabih fi al-rasm, MS. in Dar al-Kutub al-Zahiriyyah, F. 30) from him, from al-Tabarani, from Abu Sa`id al-Khudri. One of the eminent scholars of the 5th/11th century and al-Khatib's teacher.

208. Abu Ishaq Ahmad ibn Muhammad ibn Ibrahim al-Tha`labi (d. 427/1036).

In his tafsir (al-Kashf wa al-bayan, MS.). One of the leading scholars of the Qur'an, a legist, grammarian, philologist and writer. [146]

209. Abu Nu`aym Ahmad ibn `Abd Allah al-'Isfahani (d. 430/

1038).

In his *Manqabat al-Mutahharin*, with several chains and in different wordings from Abu Sa`id, Zayd ibn Arqam, Anas ibn Malik, al-Bara' ibn `Azib and Jubayr ibn Mut`am. Also in his *Hilyat al-'awliya'*, as mentioned by al-Samhudi (*Jawahir al-`iqdayn*) from Hudhayfah ibn Usayd. One of the great traditionists. [147]

210. Abu Nasr Muhammad ibn `Abd al-Jabbar al-`Utbi.

In his *al-Ta'rikh al-Yamini*. An eminent historian and man of letters. [148]

211. Abu Sa`d Muhammad ibn `Abd al-Rahman al-Ganjrudī (d. 453/1061).

In *Akhtab Khwarazm* (*Maqtal al-Husayn `alayhi al-salam*, i, 104). *Tawthiq* by al-Sam`ani. [149]

212. Abu Bakr Ahmad ibn `Ubayd Allah ibn Khalaf.

In Ibn al-`Asakir in the *Mu`jam* of his shuyukh (F. 11), from Ibn al`Iraqi, from him, from al-Hakim al-Nishaburi. One of the eminent scholars of 5th century.

213. Abu Bakr Ahmad ibn al-Husayn ibn `Ali al-Bayhaqi (d. 458/

1066).

In *al-Khwarazmi* (*al-Manaqib*, 93) from him. A leading traditionist, legist and writer. [150]

214. Abu Ghalib Muhammad ibn Ahmad ibn Sahl al-Nahwi, known as Ibn Bushran (d. 462/1069).

In Ibn al-Maghazili (*al-Manaqib*) from him. A scholar of known

standing.

215. Abu `Umar Yusuf ibn `Abd Allah al-Namari al-Qurtubi known as Ibn `Abd al-Barr (d. 463/1071).

As mentioned by Shah Wali Allah in Izalat al-khifa. One of the leading scholars. [151]

216. Abu Bakr Ahmad ibn `Ali ibn Thabit al-Khatib al-Baghdadi (d. 463/1071).

In his al-Muttafaq wa al-muftaraq from Jabir, as mentioned by alBadakhshani. One of the great scholars; traditionist and historian. [152]

217. Ibn al-Ghariq Abu al-Husayn ibn al-Muhtadi bi Allah (d. 465/1072).

In Ibn `Asakir (Ta'rikh Dimashq, ii, 45). Tawthiq by al-Khatib and Ibn al-Jawzi. [153]

218. Abu al-Hasan `Abd al-Rahman ibn Muhammad al-Dawudi al-Bushanji (d. 467/1074).

Ibn `Asakir, Mu`jam shuyukhih. A leading scholar (imam). [154]

219. Abu Muhammad Hasan ibn Ahmad ibn Musa alGhandajani (d. 467/1074).

In Ibn al-Maghazili (al-Manaqib, 235) from him, from Abu Sa`id alKhudri. Tawthiq by al-Sam`ani. [155]

220. Abu al-Hasan `Ali ibn Muhammad al-Tayyib al-Jullabi, known as Ibn alMaghazili (d. 483/1090).

In his al-Manaqib through various chains. A leading scholar.

221. Abu `Abd Allah Muhammad ibn Futuh ibn `Abd Allah ibn Hamid al-'Azdi al-Hamidi (d. 488/1095).

In al-Jam` bayn al-Sahihayn, from Zayd ibn Arqam. Tawthiq by Ibn Khallikan, al-Dhahabi, Ibn Makula, al-Salmasi and al-Safadi. [156]

222. AlSayyid Abu al-Ma`ali Muhammad ibn Muhammad ibn Zayd alSamarqandi (d. 488/1095).

In `Uyun al-'akhbar.

223. Abu alMuzaffar Mansur ibn Muhammad alSam`ani (d. 489/1096).

In his al-Risalat alqawwamiyyah, from Abu Sa`id al-Khudri. A leading scholar of his age. [157]

Sixth/Twelfth Century:

224. Abu `Ali Isma`il ibn Ahmad ibn alHusayn alBayhaqi (d. 507/1113).

In alKhwarazmi, alManaqib. A leading scholar of his era. [158]

225. Abu al-Fadl Muhammad ibn Tahir ibn `Ali alShaybani al-Maqdisi, known as Ibn alQaysarani (d. 507/1113).

In his biographical account in al-Maqrizi's al-Ta`rikh al-muqfa, it is mentioned that he wrote a book Kitab tariq hadith: Inni tarikun fi kum al-thaqalayn. An eminent scholar. Tawthiq by al-Maqrizi in alTa'rikh almuqfa.

226. Abu Shuja` Shirwayh ibn Shahrdaq ibn Shirwayh al-Daylami al-Hamadani (d. 509/1115)

In Firdaws al-'akhbar (MS). A scholar well-known to biographers.

227. Abu Muhammad Husayn ibn Mas`ud al-Farra' al-Baghawi, known as Muhyi alSunnah (d. 516/1122).

In Masabih al-Sunnah (Sharh by al-Qadiri, v, 593, 600) from

Zayd ibn Arqam and Jabir; in Ma`alim al-tanzil, vi, 101, vii, 6; and in Sharh al-Sunnah, as mentioned by alKhalkhali in al-Ma-fatih. An eminent scholar.

228. Abu Bakr alMazrafi, Muhammad ibn alHusayn alShaybani (d. 527/1132).

In Ibn `Asakir (Ta'rikh Dimashq, ii, 45) from him. Tawthiq by alSam`ani and alDhahabi. [159]

229. `Abd al-Ghafir al-Farsi (d. 529/1134)

In his Majma` alghara'ib fi gharib alhadith.

230. Abu `Abd Allah Muhammad ibn al`Amraki alMattuthi al-Busanji.

In Ibn `Asakir Mu`jam shuyukhih (MS., F. 205). He was Ibn `Asakir's teacher.

231. Muhammad ibn Hammuyah al-Juwayni (d. 530/1135).

In al-Hamawi (Fara'id al-simtayn, al-simt al-thani, bab 55) from him. A well-known scholar of his age. [160]

232. Abu Nasr Ahmad ibn `Ali alTusi, known as Ibn al-`Iraqi.

Ibn `Asakir in Mu`jam shuyakhih (F. 11).

233. Zahir ibn Tahir ibn al-Qasim alShahhami al-Mustamli (d. 533/1138).

Al-Khwarazmi (Maqtal al-Husayn, i, 104). Tawthiq by Ibn alJaz-ari. [161]

234. Abu al-Husayn Razin ibn Mu`awiyah al-`Abdari (d. 535/1140).

In al-Jam` bayn al-Sihah al-sittah, MS. A leading traditionist.

235. Abu al-Barakat `Abd al-Wahhab ibn al-Mubarak al-`Anmati al-Baghdadi (d. 538/1143).

In Sibt ibn al-Jawzi, Tadhkirat khawass al-'ummah, 322-323. Tawthiq by alSam`ani, alSalafi and Abu Sa`d. [162]

236. Jar Allah al-Zamakhshari (d. 538/1143).

In al-Fa'iq fi gharib al-hadith, i, 170. A great scholar, philologist, grammarian, traditionist, exegete and man of letters.

237. Ibn al-`Arabi al-Maliki (d. 543/1148).

In `Aridat al-'ahwadhi, xiii, 73.

238. Al-Qadi Abu al-Fadl `lyad ibn Musa al-Yahsabi (d. 544/1149).

In al-Shifa' bi ta`rif huquq al-Mustafa (al-Qari's sharh, 485, 657-658). A leading scholar, traditionist, grammarian and historian of his era. [163]

239. Abu Muhammad Ahmad ibn Muhammad ibn `Ali al-`Asimi.

In his book Zayn alfata fi tafsir Surat Hal Ata, MS. from Abu Dharr and Zayd ibn Arqam.

240. Al-Qadi Abu Muhammad ibn `Atiyyah al-Muharibi al-Gharnati (d. 546/1151).

In his exegesis al-Muharraz al-wajiz fi tafsir Kitab Allah al-`Aziz, i, 34. Scholar, exegete, faqih, grammarian, traditionist and man of letters. [164]

241. Abu al-Fadl ibn Nasir al-Salami al-Baghdadi (d. 550/1155).

In al-Hamawi (Fara'id al-simtayn, simt 2, bab 55). Tawthiq by

Ibn alJawzi. [165]

242. Abu al-Mu'ayyad Muwaffaq ibn Ahmad al-Makki, known as Akhtab Khwarazm (538/1143).

In his al-Manaqib with his isnad from Zayd ibn Arqam.

243. Al-Hafiz Abu al-'Ala' al-Hasan ibn Ahmad al-'Attar alHamadani (d. 569/1173).

In al-Khwarazmi (Maqtal al-Husayn, i, 104) from him, from Abu alQasim Zahir ibn Tahir al-Shahhami al-Mustamli alNishaburi. Tawthiq by al-Jazari. [166]

244. `Umar ibn `Isa al-Khatibi al-Dihlaqi.

In his book Lubab al-'albab fi fada'il al-Khulafa' wa al-'Ashab, bab 4, F. 147, MS. 3912 in Maktabah Nur `Uthmaniyyah and MS. 3343 in al-Maktabah alSulaymaniyyah in Turkey.

245. Abu al-Qasim `Ali ibn al-Husayn ibn Hibat Allah alDimashqi, known as Ibn `Asakir (d. 571/1175).

In Ta'rikh Ibn Kathir (v, 208) and al-Kanji in Kifayat al-talib. One of the great traditionists and historians.

246. Muhammad ibn `Umar ibn Ahmad ibn `Umar al-'Isfahani known as Abu Musa al-Madini (d. 581/1185).

In his Tatimmat Ma`rifat al-Sahabah, appended to Abu Nu`aym's book, and as mentioned by alSakhawi; alSamhudi, Ibn al-'Athir (Usd alghabah) and Ibn Hajar (al-'Isabah). Tawthiq by alDhahabi, alSam`ani, Ibn al-Najjar, al-Tha`alibi and others. [167]

247. Abu `Abd Allah Muhammad ibn Muslim ibn Abi al-Fawaris al-Razi.

In his al-Kitab al-mubin fi fada'il al-'Imam Amir al-Mu'minin, MS.

248. Siraj al-Din Abu Muhammad `Ali ibn `Uthman ibn Muhammad al-`Ushi al-Farghani al-Hanafi (d. after 569/1174).

In his *Nisab al-'akhbar li tadhkirat al-'akhyar*, as mentioned by alDawlatabadi in *Hidayat al-su`ada'*. A leading scholar of his age. [168]

249. Abu al-Faraj `Abd al-Rahman ibn `Ali ibn Muhammad, known as Ibn al-Jawzi (d. 597/1200).

In his *al-Musalsalat*.
Seventh/Thirteenth Century:

250. Abu al-Futuh As`ad ibn Mahmud ibn Khalaf al-`Ijli al-'Isfahani (d. 600/1203).

In his *Fada'il al-Khulafa'*, as mentioned by al-Samhudi, *op. cit.*

251. Al-Mubarak ibn Muhammad ibn Muhammad ibn `Abd al-Karim, known as Ibn al-'Athir al-Jazari (d. 606/1209).

In *Jami` al-'usul*, i, 187; x, 102, 103, from Jabir and Zayd ibn Arqam and also in his *al-Nihayah*, under 'thaql' and 'itrh'. A great grammarian, philologist, exegete and legist.

252. Fakhr al-Din Muhammad ibn `Umar al-Razi (d. 606/1209).

In his exegesis *Mafatih al-ghayb*, vii, 173. A great exegete, *mutakallim* and philosopher.

253. Abu Muhammad `Abd al-`Aziz ibn al-'Akhdar al-Janabadhi alBaghdadi (d. 611/1214).

In his *Ma`alim al-`Itrat al-Nabawiyyah*, as mentioned by al-Samhudi, *op. cit.*, and Ibn Ba Kathir al-Makki (*Wasilat al-ma'al*, MS.). *Tawthiq* by al-Dhahabi. [169]

254. Al-Rafi`i (d. 623/1226).

In al-Tadwin, twice, in the biographical account of Ahmad ibn Mehran Abu Ja`far al-Qattan, from Jabir, and that of `Amr ibn Rafi` ibn alFurat al-Bajali, from Zayd ibn Arqam. A leading scholar.

255. Muwaffaq al-Din `Abd al-Latif al-Baghdadi (d. 629/1231).

In his al-Mujarrad li lughat al-hadith, I, 253.

256. Abu al-Hasan `Izz al-Din Muhammad ibn Muhammad ibn `Abd al-Karim, known Ibn al-'Athir (d. 630/1232).

In Usd al-ghabah, iii, 147, from `Abd Allah ibn Hantab. One of the leading historians.

257. Abu `Abd Allah Muhammad ibn Mahmud ibn al-Hasan ibn Hibat Allah, known as Ibn al-Najjar (d. 642/1244).

As mentioned by al-Kanji in his Kifayat al-talib. A leading scholar of his era, traditionist, historian and author of several works. [170]

258. Diya' al-Din Muhammad ibn `Abd al-Wahid al-Maqdisi al-Hanbali (d. 643/1245).

In his al-Mukhtarah, as mentioned by Ibn Ba Kathir al-Makki (Wasilat al-ma'al). A leading scholar and traditionist. [171]

259. Radi al-Din Hasan ibn Muhammad alSaghani (d. 650/1252).

In his Mashariq al-'anwar (Ibn al-Malik's sharh, iii, 157) from Zayd ibn Arqam. An eminent grammarian, traditionist and legislator. [172]

260. Abu Salim Muhammad ibn Talhah al-Qarashi al-Nasibi al-Shafi`i (d. 652/1254).

In his Matalib al-sa'ul, 8, from Sahih Muslim. A leading scholar of his era. [173]

261. Abu al-Muzaffar Shams al-Din Yusuf ibn Qizughli, Sibṭ ibn al-Jawzi (d. 654/1256).

In his *Tadhkirat khawass al-'ummah*, 322-323, where he establishes its authenticity and *sihḥah*. A leading scholar whose biography has been written by all the major biographers.

262. Abu al-'Abbas Ahmad ibn 'Umar al-Qurtubi al-'Ansari (d. 656/1258).

In his *Talkhis Sahih Muslim*, ii, F. 100. A leading scholar of his era. [174]

263. 'Izz al-Din 'Abd al-Hamid ibn Hibat Allah ibn Abi al-Hadid al-Mu'tazili (d. 656/1258).

In his *Sharh Nahj al-balaghah*, vi, 375. An eminent Mu'tazili scholar of his era and man of letters.

264. Abu 'Abd Allah Muhammad ibn Yusuf ibn Muhammad al-Kanji al-Shafi'i (d. 658/1260).

In his *Kifayat al-talib*, bab fi bayan sihḥat khutbatihī bima' yud'a Khumman 259, from al-Layṭhi, from Abu al-Waqt, from al-Dawudi. A leading scholar.

265. Abu al-Fath Muhammad ibn Muhammad ibn Abi Bakr al-'Abiwardi al-Shafi'i (d. 667/1268).

As mentioned by al-Suyuti in *Ihya' al-mayyit*, 30, and al-Badakhshi, *op. cit.*, from him, from Abu Sa'id. A leading traditionist (al-'imam al-muhaddith). [175]

266. Abu Zakariyya Muhyi al-Din Yahya ibn Sharaf al-Nawawi (d. 676/1277).

In his *Tahdhib al-'asma' wa al-lughat*, i, 347, and *al-Minhaj fi*

sharh Sahih Muslim, xv, 180, from Sahih Muslim. One of the leading scholars (al-'imam al-'allamah).

267. Abu Muhammad Sharaf al-Din `Umar ibn Muhammad ibn `Abd al-Wahid al-Musili.

In his book al-Na`im al-muqim li `Itrat al-Nabi al-`Azim, Maktabat Ayasofiya MS. 3504, F. 64, 69.

268. Al-Qadi Nasir al-Din al-Baydawi (d. 685/1286).

In Tuhfat al-'abrar, F. 236, sharh on al-Baghawi's Masabih al-Sunnah, from Jabir. A leading exegete and legist.

269. Abu al-`Abbas Muhibb al-Din Ahmad ibn `Abd Allah al-Tabari al-Makki alShafi`i (d. 694/1294).

In Zakha'ir al-`uqba fi manaqib Dhawi al-Qurba, 16, from Zayd ibn Arqam. A well-known scholar.

270. Sa`id al-Din Muhammad ibn Ahmad al-Farghani (d. 699/1299).

In his exposition, in Persian, of Ibn al-Farid's poem, Ta'iyah, under the couplet:

" wa awdih bitta'wili ma kana mushkila
`alayya bi`ilmin nalahu bil wasiyyah"

271. Nizam al-Din Hasan ibn Muhammad ibn al-Husayn al-Qummi al-Nishaburi, known as al-Nizam al-'A`raj.

In his exegesis Ghara'ib al-Qur'an, i, 349. An outstanding scholar and exegete.

Chapter 10

Eight/Fourteenth Century

272. Zahir al-Din `Abd al-Samad al-Fariqi al-Farabi (d. after 707/1307).

In his sharh of al-Baghawi's *Masabih al-Sunnah* (MS. 60 in al-Maktabat alSulaymaniyyah, Istanbul, F. 340 b.)

273. Abu al-Fadl Jamal al-Din Muhammad ibn Mukarram al-'Ansari al-'Ifriqi al-Misri (d. 711/1311).

In *Lisan al-'Arab*, xi, 137, from Ibn Ishaq al-'Azhari. A leading lexicographer and philologist.

274. Sadr al-Din Abu al-Majami` Ibrahim ibn Muhammad ibn Muhammad ibn al-Mu`ayyad al-Hamawi (d. 722/1322).

In his *Fara'id al-simtayn* (ii, 250, 268, 272, 274) from Zayd ibn Arqam, Abu Sa`id al-Khudri, and Hudhayfah ibn Usayd. An eminent scholar.

275. Abu al-`Abbas Najm al-Din Ahmad ibn Muhammad ibn Makki ibn Yasin al-Qamuli (d. 727/1327).

In *Takmilat Tafsir al-Razi*. A leading jurist of his era. [176]

276. Ibn Taymiyyah al-Harrani (d. 728/1328).

In his *Minhaj al-Sunnah*, 105, from *Sahih Muslim*, where he tries to misinterpret its meaning.

277. `Ala' al-Din `Ali ibn Muhammad ibn Ibrahim al-Baghdadi,

known as al-Khazin (d. 741/1340).

In his tafsir, *Lubab al-ta'wil*, i, 328, vi, 102, vii, 6. A leading scholar and exegete. [177]

278. Fakhr al-Din al-Hansawi.

In his *Dustur al-haqa'iq* from Zayd ibn Arqam, as mentioned by Malik al-'Ulama' al-Dawlatabadi in *Hidayat al-su'ada'*, MS. A leading scholar.

279. Abu 'Abd Allah Wali al-Din Muhammad ibn 'Abd Allah al-Khatib al-Tabrizi.

In his *Mishkat al-masabih*, iii, 255, 258, from Zayd ibn Arqam and Jabir. An eminent scholar.

280. Abu al-Hajjaj Yusuf ibn 'Abd al-Rahman ibn Yusuf al-Mizzi (d. 742/1341).

In his *Tuhfat al-'ashraf bi ma'rifat al-'atraf* from al-Tirmidhi, Muslim and al-Nasa'i. A leading scholar and writer. [178]

281. Hasan ibn Muhammad al-Tayyibi (d. 743/1342).

In his *Sharh al-Mishkat*, MS. A leading scholar of his era. [179]

282. Shams al-Din Muhammad ibn al-Muzaffar al-Shahrudi al-Khalkhali (d. 745/1344).

In his *al-Mafatih fi sharh al-Masabih*, MS. A leading scholar. [180]

283. Athir al-Din Abu Hayyan al-'Andalusi (d. 745/1344).

In his exegesis *al-Bahr al-muhit*, i, 12. A leading scholar of his era. [181]

284. Shams al-Din Abu 'Abd Allah Muhammad ibn Ahmad al-Dhahabi (d. 748/1347).

As mentioned by al-Shaykhani al-Qadiri in al-Sirat al-sawi, MS. A leading scholar, historian, biographer, traditionist and an authority on rijal.

285. `Ala' al-Din ibn al-Turkamani al-Hanafi (d. 749/1348).

In his al-Jawhar al-naqi `ala Sunan al-Bayhaqi, vii, 31 (published with Sunan al-Bayhaqi, Hyderabad, India). An eminent scholar.

286. Jamal al-Din Muhammad ibn Yusuf ibn al-Hasan al-Zarandi al-Madani al-'Ansari (d. after 750/1349).

In his Nazm Durar al-simtayn, 231-232, from Zayd ibn Arqam, Abu Sa`id and Jabir. An eminent scholar and writer.

287. Badr al-Din Abu Muhammad al-Hasan ibn Habib al-Halabi.

In al-Najm al-thaqib fi ashraf al-manasib (F. 86, MS. 5883, Dar alKutub al-Zahiriyyah, Damascus). An eminent scholar. [182]

288. Zayn al-`Arab `Ali ibn `Abd Allah ibn Ahmad al-Misri (d. after 751/1350).

In his sharh of al-Baghawi's Masabih al-Sunnah (F. 356, MS. 59, alMaktabat al-Sulaymaniyyah, Istanbul).

289. Sa`id al-Din Muhammad ibn Mas`ud ibn Muhammad al-Kazeruni (d. 758/1357).

In al-Muntaqa fi sirat al-Musttafa. An eminent scholar and traditionist.

290. Isma`il ibn Kathir ibn Daw' al-Qarashi al-Dimashqi (d. 774/1372).

In his exegesis (v, 457; vi, 199, 200) and his work on history. A leading historian, exegete and legist.

291. Muhammad ibn Qasim al-Nuwayri al-'Iskandarani (d. after 775/1373).

In Kitab al-'ilmam (Hyderabad, 1390), iii, 154.

292. Shams al-Din Muhammad ibn al-Hasan al-Wasiti (d. 776/1374).

In his Majm` al-'ahbab (MS. 2096 in al-Maktabat alSulayman-iyyah, Istanbul, F. 78) from Sahih Muslim. An exegete and legislator.

293. Al-Sayyid `Ali Shihab al-Din al-Hamadani (d. 786/1384).

In his al-Mawaddah fi al-qurba from Abu Sa`id and Jubayr ibn Mut`im. An eminent scholar.

294. AlSayyid Muhammad al-Taliqani.

In Risalah-ye Qiyafeh-nameh, as mentioned by al-Badakhshani in Jami` al-salasil, MS. in the former's biographical account.

295. Sa`d al-Din Mas`ud ibn `Umar al-Taftazani (d. 791/1389).

In Sharh al-Maqasid, ii, 221. A great scholar, grammarian, legislator, exegete and mutakallim. [183]

296. Abu `Abd Allah Husam al-Din Hamid ibn Ahmad al-Mahalli.

In his Mahasin al-'azhar fi tafsil manaqib al-`itrat al-'akhyar al-'athar as mentioned by al-`Allamah Muhammad ibn Isma`il al-'Amir in al-Rawdat al-nadiyyah. An eminent scholar and legislator. Ninth/Fifteenth Century:

297. Nur al-Din `Ali ibn Abi Bakr ibn Sulayman al-Haythami (d. 807/1404).

In his Majma` al-zawa'id wa manba` al-fawa'id, 9. An eminent

scholar. [184]

298. Majd al-Din Muhammad ibn Ya`qub al-Firuzabadi al-Shirazi (d. 817/1414).

In his *al-Qamus al-muhit*, iii, 343. One of the great lexicographers.

299. Muhammad ibn Mahmud al-Hafizi al-Bukhari alNaqshbandi, known as Khwajah Parsa (d. 822/1419).

In his *Fasl al-khitab* from al-Tirmidhi, from Jabir, Hudhayfah ibn Usayd and Zayd ibn Arqam. An eminent scholar and the most eminent of the Khulafa' of Khwajah Baha' al-Din Naqshband.

300. Abu al-`Abbas Taqi al-Din Ahmad ibn `Ali al-Maqrizi (d. 845/1441).

In his *Ma`rifat ma yajib li Al al-Bayt al-Nabawi* (Cairo: Dar al-`Itisam, 1392, ed. by Muhammad Ahmad `Ashur, p. 38) from al-Tirmidhi. A great historian and traditionist. [185]

301. `Uthman ibn Haji ibn Muhammad al-Harawi.

In his *Sharh on Masabih al-Sunnah* (F. 178, MS 288 in al-Maktabat alSulaymaniyyah).

302. Malik al-`Ulama' Shihab al-Din ibn Shams al-Din alZawali al-Dawlatabadi (d. 849/1445).

In his *Hidayat al-su`ada'* (MS.) from al-Masabih al-Mashariq, *Mishkat al'anwar*, al-`Umdah, al-Durar, *Taj al-'asami*, al-'Arba`in `an al-'arba`in, *Kitab al-Shifa'*, *Nisab al-'akhbar*, etc., and *Manaqib al-sadat*. A leading scholar of his era. [186]

303. Nur al-Din `Ali ibn Muhammad, known as Ibn al-Sabbagh alMaliki (d. 855/1451).

In *al-Fusul al-muhimmah*, 23. An eminent scholar.

304. Al-Hafiz ibn Hajar al-`Asqalani (d. 852/1448).

In al-Matalib al-`aliyah bi zawa'id al-masanid al-thamaniyah, iv, 65 from `Ali (A), where he judges its isnad to be sahih. From `Ali and Abu Hurayrah in his Zawa'id Musnad al-Bazzaz MS., F. 277. One of the leading scholars. [187]

Tenth/Sixteenth Century:

305. Abu al-Khayr Shams al-Din Muhammad ibn `Abd al-Rahman al-Sakhawi (d. 902/1496).

In his Istijlab irtiqā' alghuraf, MS. through many different asnad and sources from a number of Sahabah, such as Abu Sa`id, Zayd ibn Arqam, Jabir, Hudhayfah ibn Usayd, Khuzaymah, Sahl ibn Sa`d, Damrah al-'Aslami, `Abd al-Rahman ibn `Awf, Ibn `Abbas, Ibn `Umar, `Ali (A), Abu Rafi`, Abu Hurayrah and others. A leading scholar of his era. [188]

306. Husayn ibn `Ali al-Kashifi (d. 910/1504).

In his al-Risalah al-`aliyyah fi al-'ahadith al-Nabawiyyah, 29, 30 and his exegesis al-Mawahib al-`aliyyah, ii, 367.

307. Jalal al-Din `Abd al-Rahman ibn Abi Bakr al-Suyuti (d. 911/1505).

In his Ihya' al-mayyit bi fada'il Ahl al-Bayt, 11, 12, 19, 26, 27, 30, Nihayat al-'ifdal, MS. al-'Asas fi fada'il Bani al-`Abbas, MS. al'Inafah fi rutbat al-Khilafah, al-Budur al-safirah, his exegesis alDurr al-manthur, 11, 60, vi, 70, al-Jami` al-saghir, and al-Khasa'is al-kubra, ii, 266 through several chains from Muslim, al-Tirmidhi, al-Nasa'i, al-Hakim, `Abd ibn Hamid, Ahmad, Abu Ya`la, al-Bazzaz and al-Tabarani from Zayd ibn Arqam, Zayd ibn Thabit, Abu Sa`id al-Khudri, Abu Hurayrah, `Ali (A), Jabir and `Abd Allah ibn Hantab. One of the great scholars in the history of Islam.

308. Nur al-Din `Ali ibn `Abd Allah al-Samhudi (d. 911/1505).

In his *Jawahir al-`iqdayn fi fadl al-sharafayn sharaf al-`ilm aljali wa alnasab al-`ali*, MS., from more than twenty Sahabah from various recognized compilations of hadith. An eminent scholar of his era.

309. Al-Fadl ibn Ruzbahan al-Khunji al-Shirazi.

In his *Sharh-e `aqa'id*, in Persian, written at the behest of `Abd Allah Khan Uzbek, the ruler of Bukhara.

310. Shihab al-Din Ahmad ibn Muhammad al-Qastallani al-Shafi`i (d. 923/1517).

In his *al-Mawahib al-madaniyyah* (al-Zarqani's sharh, vii, 4-8). An eminent scholar and author of famous commentaries on *Sahih Muslim* and *Sahih al-Bukhari*.

311. Shams al-Din Muhammad al-`Alqami (d. 929/1522).

In *al-Kawkab al-munir fi sharh al-Jami` al-saghir*, MS. A leading scholar of his era.

312. `Abd al-Wahhab ibn Muhammad ibn Rafi` al-Din al-Bukhari (d. 932/1525).

In his exegesis *Tafsir Anwari* (MS) from al-Tha`labi and Ahmad ibn Hanbal from Abu Sa`id. A leading scholar of his era. [189]

313. Shams al-Din Muhammad ibn Yusuf al-Dimashqi al-Salihi (d. 942/1535).

In his *Subul al-huda wa al-rashad fi sirat khayr al-`ibad*, known as *alSirat al-Shamsiyyah*, as mentioned by al-Halabi in *Insan al-`uyun*. A scholar of eminence.

314. Al-Hafiz ibn al-Dayba` al-Shaybani (d. 943/1536).

In his *Taysir al-'usul ila Jami` al-'usul*, iii, 297. An eminent scholar and traditionist.

315. Shams al-Din Ibn Tulun al-Dimashqi (d. 953/1546).

In his al-Shadharat al-dhahabiyah, 66 (published under the title al'A'imat al-'Ithna `ashar, Beirut, 1377 H.) ed. Dr. Salah al-Din al-Munjid, from Sahih Muslim. A leading scholar of his era. [190]

316. Muhammad ibn Ahmad al-Sharbini al-Khatib (d. 968/1560).

In his exegesis al-Siraj al-munir, ii, 528, iv, 167.

317. Shihab al-Din Ahmad ibn Muhammad ibn `Ali ibn Hajar al-Haythami al-Makki (d. 973/1565).

In his al-Sawa`iq al-muhriqah, 25, 89 - 90, 132 and al-Minah al-Makkiyyah fi sharh al-qasidat al-hamziyyah under the couplet:

Muhammadun sayyidul kawnayni waththaqalayn

wa'l fariqayni min `urbin wa min `ajam

A leading scholar of his era.

318. Nur al-Din `Ali ibn Husam al-Din al-Muttaqi al-Hindi (d.975/1567).

In his Kanz al-`ummal from al-Tabarani from Zayd ibn Arqam. A leading scholar, traditionist, author and legist.

319. Muhammad Tahir al-Fitanni al-Gujrati (d. 986/1578).

In his Majma` al-bihar fi gharib al-hadith under thaql and `itrah, as well as in Takmilat Majma` al-bihar under thaql. A leading scholar of his age.

320. `Abbas ibn Mu`in al-Din, known as Mirza Makhdum al-Jurjani al-Shirazi (d. 988/1580).

In his al-Nawaqid from Sahih Muslim from Zayd ibn Arqam. An

eminent scholar.

321. Al-Shaykh Ibn `Abd Allah ibn al-Shaykh `Abd Allah al-`Aydarus al-Yamani (d. 990/1582).

In al-`Iqd al-Nabawi wa al-sirr al-Mustafawi (MS) from Ibn Abi Shaybah, from `Abd al-Rahman ibn `Awf. An eminent scholar.

322. Kamal al-Din ibn Fakhr al-Din al-Jahromi (d. after 994/1586).

In his al-Barahin al-qati`ah fi tarjumat al-Sawa`iq al-muhriqah, in Persian. An eminent scholar from Bijapur, India. [191]

323. Muhammad ibn Ahmad ibn Mustafa ibn Ibrahim al-Sufi, known as Badr al-Din al-Rumi.

In his Taj al-durrah fi sharh al-burdah under the lines:

Ala baytin nabiyyi 'inna fu'adi

laysa yusallayhi `alaykumutta'sa'u

324. `Ata' Allah ibn Fadl Allah al-Shirazi, known as Jamal alDin al-Muhaddith (d. 1000/1591).

In his al-'Arba`in fi fada'il Amir al-Mu'minin (MS) and Rawdat al'ahbab fi siyar al-Nabi wa al-'Al wa al'Ashab, from Hudhayfah ibn Usayd. An eminent scholar.

Eleventh/Seventeenth Century:

325. `Ali ibn al-Sultan Muhammad al-Harawi, known as `Ali al-Qari (d. 1013/1604).

In his Sharh al-Shifa', 485, from Muslim and al-Nasa'i, from Zayd ibn Arqam. In his al-Mirqat fi sharh al-Mishat, V, 593-594, 600-601 from Muslim, from Zayd ibn Arqam; from Imam Ahmad from Abu Sa`id al-Khudri; and from al-Tirmidhi from Jabir and Zayd ibn Arqam. An eminent scholar.

326. `Abd al-Ra'uf ibn Taj al-`Arifin al-Munawi (d. 1031/1621).

In his *Fayd al-Qadir fi sharh al-Jami` al-saghir*, ii, 174, 571; iii, 14, 15, a sharh of al-Suyuti's work that expounds it with the help of the riwayat of al-Qurtubi and al-Samhudi. An eminent scholar.

327. Nur al-Din `Ali ibn Ibrahim ibn `Ali al-Halabi al-Shafi`i (d. 1033/1623).

In his *Insan al`uyun fi sirat al-'Amir wa al-Ma'mun*, iii, 336. An eminent scholar.

328. Ahmad ibn alFadl ibn Muhammad Ba Kathir alMakki (d. 1037/1627).

In his *Wasilat al-ma'al fi `add manaqib al-'Al* (MS) from Imam Ahmad, alTabarani, Abu Ya`la, alHakim, alTirmidhi, Ibn `Uqdah, al-Diya', alZarandi, Abu al-Hasan Yahya ibn alHasan, alJi`abi, alDulabi, alBazzaz, Abu Nu`aym, Ibn Hajar and alDarqutni. An eminent scholar. [192]

329. Mahmud ibn Muhammad ibn `Ali alShaykani alQadiri al-Madani.

In *al-Sirat al-sawi fi manaqib Al al-Nabi* (MS.), from Muslim, al-Hakim, al-Bazzaz, Ibn `Uqdah, alTabarani, Ibn Sa`d and al-Zarandi, from Zayd ibn Arqam, Abu Sa`id, Zayd ibn Thabit, `Abd alRahman ibn `Awf, Abu Hurayrah, Jabir, Hudhayfah ibn Usayd and others.

330. Al-Sayyid Muhammad ibn alSayyid Jalal Mah `Alam al-Bukhari (d. 1045/1635).

In *Tadhkirat al-'abrar* (MS.). A respectable scholar. [193]

331. Al-Shaykh `Abd alHaqq al-Dehlawi (d. 1052/1642).

In his *al-Lumu`at fi sharh alMishkat* from Muslim and alTirmidhi, and also in *Madarij al-nubuwwah*, 520. A leading legist,

traditionist and scholar of his era in India. [194]

332. Shihab alDin Ahmad ibn Muhammad ibn `Umar alKhafaji al-Misri al-Hanafi (d. 1069/1658).

In his *Nasim al-riyad fi sharh Shifa' alQadi `lyad*, iii, 409, iv, 283, 324, while expounding the narrations of alQadi `lyad. A leading scholar. [195]

333. `Ali ibn Ahmad ibn Muhammad ibn Ibrahim al`Azizi al-Bulaqi al-Shafi`i (d. 1070/1659).

In his *al-Siraj al-munir fi sharh alJami` al-saghir*, i, 322; ii, 51. A leading traditionist. [196]

334. Muhammad ibn Muhammad ibn Sulayman al-Susi al-Maghribi (d. 1094/1683)

In his *Jam` al-fawa'id min Jami` al'usul wa Majma` alzawa'id*, i, 16, ii, 236 (Meerut 1346H.), from *TalTirmidhi* and *Muslim*. A leading traditionist. [197]

335. Mulla Ya`qub alBanyani al-Lahori (1098/1686).

In his *`Aqa'id*. A well-known scholar of his age. [198]
Twelfth/Eighteenth Century:

336. Salih ibn Mahdi ibn `Ali Muqbili alSan`ani (d. 1108/1696).

In *Mulhaqat al-'abhath almusaddadah* as quoted in *Khulasat `Abaqat al-'anwar*, i, 312.

337. `Abd al-Malik al'Isami alMakki (d. 1111/1699).

In his *Simt al-nujum al`awali*, ii, 502 from *Ibn Abi Shaybah*.

338. Muhammad Amin alMuhibbi (d. 1111/1699).

In his *Jana al-jannatayn fi tamyiz naw`ay al-mathnayayn*, 31.

339. Ahmad Afandi, known as Munajjim Bashi (d. 1113/1701).

As mentioned in his biographical account in *Tandid al-`uqud al-saniyyah*. An eminent scholar, as mentioned in the above account.

340. Kamal al-Din Ibn Hamzah al-Husayni (d. 1120/1708).

In his *al-Bayan wa al-ta`rif*, i, 164; ii, 136, from Ahmad, Muslim, `Abd ibn Hamid, al-Tabarani and al-Hakim. A leading scholar, traditionist and grammarian of his era. [199]

341. Muhammad ibn `Abd al-Baqi ibn Yusuf al-'Azhari al-Zarqani al-Maliki (d. 1122/1710).

In his *Sharh al-Mawahib al-laduniyyah*, vii, 4 - 8, while expounding the traditions narrated by al-Shihab al-Qastallani in *al-Mawahib al-laduniyyah*.

342. Husam al-Din ibn Muhammad Ba Yazid ibn Badi` al-Din al-Saharanpuri.

In *Marafid al-rawafid* from Muslim, al-Tirmidhi and al-Tabarani.

343. Mirza Muhammad ibn Mu`tamad Khan al-Harithi al-Badakhshi.

In *Miftah al-naja fi manaqib Al al-`Aba* (MS.), from Muslim, al-Tirmidhi, al-Tabarani, al-Hakim, `Abd ibn Hamid, Ibn al'Anbari, al-Barudi and al-Hakim al-Tirmidhi. Also in *Nazl al'abrar bima sahha min manaqib Ahl al-Bayt al-'Athar*, from Muslim, al-Hakim al-Tirmidhi and al-Tabarani. An eminent scholar of his era. [200]

344. Radi al-Din ibn Muhammad ibn `Ali ibn Haydar al-Husayni al-Shami al-Shafi`i (d. 1142/1729).

In his *Tandid al-`uqud al-saniyyah bi tamhid al-dawlat al-Husayniyyah*.

345. `Abd al-Ghani ibn Isma`il al-Nabulusi al-Hanafi (d. 1143/1730).

In his Dhakha'ir al-mawarith, i, 215. An eminent scholar of his era.

346. Muhammad Sadr al-`Alam.

In his Ma`arif al-`ula fi manaqib al-Murtada (MS.). An eminent scholar. [201]

347. Ibrahim al-Shabrawi Shaykh al-'Azhar (d. 1162/1749).

In his al-'Ithaf bi hubb al-'ishraf, 6, from Muslim and al-Tirmidhi.

348. Shah Wali Allah ibn `Abd al-Rahim al-Dehlawi (d. 1176/1762).

In his Izalat al-khafa' `an sirat al-Khulafa', from Muslim, al-Hakim and Abu `Amr and in Qurrat al-`aynayn, 119, 168, from Muslim and al-Tirmidhi. An eminent scholar.

349. Muhammad Mu`in ibn Muhammad Amin al-Sindi.

In his Dirasat al-labib fi al-'uswat al-hasanah bi al-habib. An eminent scholar of hadith, kalam and Arabic literature. [202]

350. Muhammad ibn Isma`il al-'Amir al-Yamani al-San`ani (d.1182/1768).

In his al-Rawdat al-nadiyyah fi sharh al-Tuhfat al-`Alawiyah, through several chains and from several sources.

351. Muhammad ibn `Ali al-Saban.

In Is`af al-raghibin, 110-111, from Muslim, Ahmad and al-Nasa'i, from Zayd ibn Arqam.

352. Abu al-Fayd Muhibb al-Din Muhammad Murtada al-Wasiti al-Zubaydi al-Hanafi al-Bilgiramī.

In his *Taj al-`arus min jawahir al-qamus*, vii, 345 under *thaql*. A leading philologist and a legist and traditionist. [203]

353. Ahmad ibn `Abd al-Qadir ibn Bakr al-`Ujayli al-Shafi`i (d.1182/1768).

In his *Dhakhirat al-ma`al fi sharh `iqd jawahir al-li'al fi manaqib alAl* (MS.). An eminent scholar. [204]

Thirteenth/Nineteenth Century:

354. Mir Ghani al-Husayni (d. 1207/1792).

In his *Durrat al-yatimah fi ba`d fada'il al-Sayyidat al-`Azimah* (MS. 3671 in *al-Maktabat al-Zahiriyyah*, F. 71-77). An eminent scholar of his days.

355. Muhammad Mubin ibn Muhibb Allah al-Lakhnowi (d. 1220/1805).

In his *Wasilat al-najat fi manaqib al-sadat*, from Muslim, *alTirmidhi* and *al-Hakim*. [205]

356. Muhammad Ikram al-Din ibn Muhammad Nizam al-Din al-Dehlawi.

In his *Sa`adat al-Kawnayn fi bayan fada'il al-Hasanayn*, from *al-Mashariq*, *al-Masabih* and other works. An eminent scholar. [206]

357. Rashid al-Din Khan al-Dehlawi (d. 1243/1827).

In his *al-Haqq al-mubin fi fada'il Ahl Bayt Sayyid al-Mursalin* from *alSawa`iq*, *al-Shifa'*, *Qurrat al-`aynayn*, *Nazi al-'abrar* and *Sharh alMaqasid*, and from Ahmad, Ibn Jarir, and al-Hakim. [207]

358. Mirza Hasan `Ali Muhaddith al-Lakhnowi (d. 1255/1839).

In his *Tafrih al-'ahbab fi manaqib al-'Al wa al-'Ashab* from Muslim and al-Tirmidhi. An eminent scholar. [208]

359. `Abd al-Rahim ibn `Abd al-Karim al-Safipuri (d. 1267/1850).

In his *Muntaha al-'arab*, i, 143, under *thaql*. An eminent philologist and grammarian. [209]

360. Wali Allah ibn Habib Allah al-Lakhnowi (d. 1270/1853).

In his *Mir'at al-mu'minin* (MS.). An eminent scholar. [210]

361. `Ashiq `Ali Khan al-Lakhnowi.

In his *Dhakhirat al-`uqba fi dhikr fada'il A'immat al-Huda*.

362. Al-Shaykh Hasan al-`Adawi al-Hamzawi.

In his *Mashariq al-'anwar fi fawz ahl al-'i`tibar*, 86, from Ibn Hajar, Ahmad, al-Suyuti, Muslim and al-Nasa'i.

363. Sulayman ibn Ibrahim, known as Khwajah Kalan al-Husayni al-Balkhi al-Qunduzi.

In his *Yanabi` al-mawaddah*, 27-41, from many early authorities on tradition, such as Muslim, al-Tirmidhi, al-Tha`labi, Ahmad, `Abd Allah ibn Ahmad, and later scholars such as al-Samhudi, al-Khwarazmi, al-Sayyid `Ali al-Hamadani, al-Zarandi and others, from eminent Sahabah.

364. Mawlawi Siddiq Hasan Khan al-Qannawji.

In his *al-Siraj al-wahhaj fi sharh Sahih Muslim ibn al-Hajjaj* has expounded Muslim's narrations and cited the narrations of al-Tirmidhi and others.

365. Mawlawi Hasan al-Zaman.

In his al-QawI al-mustahsan fi fakhr al-Hasan.
Fourteenth/Twentieth Century:

366. Ahmad Zayni Dahlan.

In his al-Sirat al-Nabawiyyah, ii, 300.

367. Ahmad Diya' al-Din al-Kamushkhanawi.

In his Ramuz al-'ahadith, 144.

368. Mu'min ibn Hasan al-Shablanji.

369. Behjat Buhlul Afandi.

In his Ta'rikh Al-e Muhammad, 45.

370. Al-Shaykh Mansur `Ali Nasif al-Misri.

In his al-Taj al-jami` li al'usul, iii, 308-309.

371. Yusuf ibn Isma`il al-Nabhani.

In his al-Fath al-kabir, i, 451 and al-Sharaf al-mu'abbad, 18, 24.

372. Al-`Abbas ibn Ahmad al-Yamani.

In his al-Rawd al-nadir, v, 343, 466.

373. Muhammad ibn `Abd al-Rahman al-Mubarakpuri.

In his Tuhfat al-'ahwadhi bi sharh Jami` al-Tirmidhi, x, 287-291.

374. Ahmad al-Banna al-Sa`ati.

In his al-Fath al-rabbani bi tartib Musnad Ahmad ibn Hanbal al-Shaybani, i, 186 and Bulugh al-'amani min asrar al-Fath alrab-bani, iv, 26.

375. `Abd Allah al-Shafi`i.

In his *Arjah al-matalib*, 335-341, from leading traditionists from Zayd ibn Thabit, Zayd ibn Arqam, Abu Sa`id al-Khudri, Jabir ibn `Abd Allah, Zayd ibn Aslam, `Ali (A), Abu Dharr, Abu Rafi`. Abu Hurayrah, Umm Salamah, Hudhayfah ibn Usayd.

376. Mahmud Abu Rayyah.

In his *Adwa' `ala al-Sunnat al-Muhammadiyah*, 404.

377. Tawfiq Abu `Alam.

In his *Ahl al-Bayt*, 77-80.

378. Habib al-Rahman al-'A`zami.

In his *hawashi on al-Matalib al-`aliyah bi zawa'id al-masanid al-thamaniyah*, iv, 65.

Chapter 11

Notes

[1]. AlGhazali, alMustasfa min `ilm al'usul, Dar Sadir, al-Matba`at al'Amiriyyah, Bulaq, Egypt, 1322 H.

[2]. See alSayyid `Abd al'Aziz alTabataba'i "Ahl alBayt (A) fi al-maktabat al`Arabiyyah," Turathuna, No. 15 (4th year, 2nd issue), pp. 84 - 93.

[3]. AlSayyid `Abd al`Aziz alTabataba'i "Ahl alBayt (A) fi al-maktabat al`Arabiyyah", Turathuna, no. 15 (4th year, 2nd issue), pp. 84 93.

[4]. Idem., "Mawqif alShi`ah min hajamat alkhushum wa khulasah `an Kitab `Abaqat al'anwar", Turathuna, no. 6 (2nd year, 1st issue), pp. 41 52.

[5]. This is the famous tradition, also mentioned in the narration given by alHakim in Mustadrak `ala alSahihayn (vol. iii, pp. 109110), quoted in the section "On Some Sahih Versions of the Hadith" in the present article, in which the Prophet (S) while returning from his last pilgrimage stopped the entire caravan at Ghadir Khumm and made the announcement:

Of whomever I am his master, `Ali also is his master (mawla).

This is also a mutawatir tradition about which al`Allamah al-'Amini wrote his great work alGhadir fi alKitab wa alSunnah wa al'adab. Among the many Sunni traditionists who have recorded this tradition in their works are:

* AlTirmidhi in his Sahih (Bulaq, 1292), ii, 298;

- * Sunan Ibn Majah (Matba`at alFaruqi, Delhi), in "bab Fada'il ashab Rasul Allah (S)" from alBara' ibn `Azib and Sa`d ibn Abi Waqqas;
- * AlHakim in Mustadrak (Hyderabad, 1313) from Zayd ibn Arqam (iii, 109, 533), Sa`d ibn Malik (iii, 116), from Rifa`ah ibn Ayas alDabbi from his father from his grandfather (iii, 371), and from Buraydah al'Aslami; (iii, 110; ii, 129);
- * Imam Ahmad ibn Hanbal in his Musnad, alMatba`at alMaymaniyyah, Egypt, 1313, from alBara' ibn `Azib (iv, 281), Buraydah al'Aslami (v, 347, 350, 358), Zayd ibn Arqam (iv, 372, iv, 368, v, 307), Ibn `Abbas (i, 330), Abu alTufayl (iv, 270) and `Ali ibn Abi Talib (A) (i, 84, 88, 118, 139, 152, v, 307, 366, 419);
- * Abu Nu`aym al'Isfahani; in Hilyat al'awliya' (Egypt: Matba`at alSa`adah, 1351) iv, 23, v, 26;
- * Fakhr alDin alRazi; in alTafsir alKabir (Dar Tiba`at al'Amirah) under the verse 5:67;
- * AlKhatib alBaghdadi, in Ta'rikh Baghdad (Matba`at al-Sa`adah, 1360), vii, 377, viii, 290, xii, 343, xiv, 236;
- * AlNasa'i in Khasa'is (Matba`at alTaqaddum al'lmiyyah, Egypt, 1348), pp.4, 21, 22, 23, 25, 26, 40;
- * AlMuhibb alTabari, in alRiyad alnadirah (Matba`at al'Ittihad, Egypt, 1st ed.), ii, 169, 170, 172, 203 and Dhakha'ir al`uqba (Egypt 1356), 86;
- * Ibn Hajar al`Asqalani in alSawa'iq almuhriqah (alMatba`at al-Maymaniyyah, Egypt; 1312), pp. 25, 26;
- * `Ali alMuttaqi alHindi in Kanz al`ummal (Hyderabad, 1312), i, 48, vi, 83, 153, 154, 390, 397, 398, 399, 403, 405, 406, 407;
- * Ibn Hajar al`Asqalani in al'Isabah (Calcutta, 1853 A.D.), i, part one, 57, 319; iii, part one, 29; iv, part one, 14, 16, 61, 143, 169, 182; vi, 223, vii, part one, 78, 156;
- * Ibn al'Athir in Usd alghabah (alMatba`at alWahbiyyah, Egypt, 1285), i, 308, 367, 368, ii, 307, 233, iii, 92, 93, 321, 374, iv, 28, v, 205, 276, 383;
- * Ibn Qutaybah in al'Imamah wa alsiyasah (Matba`at alFutuh al'Adabiyyah, 1331), 93;
- * AlTahawi in Mushkil al'athar (Hyderabad, 1333), ii, 307;
- * AlManawi in Fayd alQadir (Egypt, 1356), vi, 218, 358 and Kunuz alhaqa'iq (Istanbul, 1285), 92;
- * AlHaythami Majma` alzawa'id (Egypt, 1352), vii, 17, ix 103,

104, 105, 106, 107, 108, 119, 163, 164;

* `Ali ibn Sultan Muhammad alQari in Mirqat almafatih (al-Matba`at alMaymaniyyah, Egypt, 1309), v, 568.

[6]. AlBukhari in his Sahih (alMatba`at alKhayriyyah, Egypt, 1320) in "Kitab bad' alkhalq", "Bab manaqib `Ali ibn Abi Talib" and "Bab ghazwat Tabuk," in two places, records this tradition in which the Prophet (S) is reported to have said to `Ali (A):

Are you not pleased to have the position (manzilah) in relation to me as that Aaron had in relation to Moses?

Among other traditionists who have recorded this tradition in their works are:

* Muslim in his Sahih (Matba`at Bulaq, 1290), "Kitab fada'il al-Sahabah," through three chains;

* alTirmidhi, in his Sahih, ii, 301;

* Ibn Majah in his Sunan, p. 12;

* alHakim in Mustadrak, ii, 337;

* Imam Ahmad ibn Hanbal in Musnad, i, 29, 170, 173, 174, 175, 177, 179, 182, 184, 185; 230, iii, 338, vi, 369;

* alNasa'i in Khasa'is, 4, 14, 15, 16, 17, 19, 32;

* Ibn Sa`d in alTabaqat (Leiden 1322) iii, part one, 14, 15;

* Abu Nu`aym in Hilyat al'awliya', vi, 345, vii, 194, 195, 196, viii, 307;

* alKhatib in Ta'rikh Baghdad, i, 324, iii, 288, iv, 71, 204, 382, vii, 452, viii, 52, ix, 394, x, 43, xi, 432, xii, 323;

* alTabari in his Ta'rikh al'umam wa almuluk (Matba`at al-'Istiqamah, Cairo, 1357), ii, 368;

* Ibn al'Athir, Usd alghabah, v, 8;

* alMuttaqi alHindi, Kanz al`ummal, iii, 154, v, 40, vi, 154, 188, 395, 402, 404, 405, viii, 215;

* alHaythami, Majma` alzawa'id, ix, 109, 110, 111, 119;

* alMuhibb alTabari, in alRiyad alnadirah, i, 13, ii, 162, 163, 164, 175, 195, 203 and Dhakha'ir al`uqba, 120.

[7]. AlTirmidhi, in his Sahih, ii, 297, records this tradition of the Prophet (S):

Verily, `Ali and I are inseparable, and he is the master (wali) of every believer after me.

Among other traditionists who have recorded it in their books are:

- * Ahmad ibn Hanbal in his Musnad, iv, 437, v, 356;
- * Abu Dawud alTayalisi in his Musnad, iii, 111, xi, 360;
- * alHaythami, Majma` alzawa'id, ix, 109, 127, 128, 199;
- * alKhatib alBaghdadi, Ta'rikh Baghdad, iv, 339;
- * alMuhibb alTabari, alRiyad alnadirah, ii, 203, 171;
- * alMuttaqi alHindi, Kanz al`ummal, vi, 154, 155, 396, 401;
- * Ibn al'Athir in Usd alghabah, v, 94;
- * Abu Nu`aym in Hilyat al'awliya', vi, 294;
- * alNasa'i, Khasa'is, 19, 23;
- * as well as Ibn Abi Shaybah, alTabari, alTabarani, alDaylami, Ibn Mardawayh, Ibn alJawzi, alRafi`i, and Ibn Hajar.

[8]. AlTirmidhi in his Sahih reports that once when the Prophet (S) sat down to eat a fowl that had been prepared for his dinner, he prayed to God:

"My God, bring the most beloved of Your creatures, that he may eat this fowl with me." Then `Ali (A) came and the Prophet ate with him.

Among others who have recorded this tradition in their works are:

- * alHakim in Mustadrak, iii, 130, 131;
- * Abu Nu`aym in Hilyah, vi, 339;
- * alKhatib in Ta'rikh Baghdad, ii, 171;
- * alMuhibb alTabari in alRiyad alnadirah, ii, 160, 161, and Dhakha'ir al`uqba, 61;
- * alHaythami in Majma` alzawa'id, ix, 125, 126;
- * alMuttaqi in Kanz al`ummal, iv, 406;
- * Ibn al'Athir in Usd alghabah, iv, 30.

[9]. AlHakim records this tradition of the Prophet (S) in his Mustadrak, iii, 126, 127:

I am the city of knowledge and `Ali is its gate; whoever intends to enter the city should come to its gate.

Among others who have narrated or recorded it in their works are:

- * alKhatib in Ta'rikh Baghdad, ii, 348, 377; vii, 172; xi, 48, 49;
- * alMuhibb alTabari in alRiyad alnadirah, ii, 193;
- * alMuttaqi in Kanz al`ummah, vi, 152, 156, 401;
- * Ibn Hajar in alSawa'iq almuhrifah, 73;
- * alManawi in Kunuz alhaqa'iq, 43 and Fayd alQadir, iii, 46;
- * alHaythami, Majma` alzawa'id, ix, 114;
- * Ibn al'Athir in Usd alghabah, iv, 22 and Tahdhib alTahdhib (Hyderabad, 1325), vi, 152;
- * as well as al`Uqayli, Ibn `Adi and alTabarani.

[10]. The following is one of its versions:

Whoever wishes to see Adam in his knowledge, Noah in his piety, Abraham in his forbearance, Moses in his strength, and Jesus in his worship and devotion should look at `Ali ibn Abi Talib.

Among the narrators who have recorded similar traditions in their works are:

- * alMuhibb alTabari in alRiyad alnadirah, ii, 218, 208;
- * alMuttaqi in Kanz al`ummah, i, 226;
- * Ibn Abi alHadid, Sharh Nahj albalaghah (Egypt, ed. Muhammad Abu alFadl), ix, 168;
- * alQunduzi, Yanabi` almawaddah (Istanbul), p. 214, 312;
- * Ibn `Asakir, Ta'rikh Dimashq, "tarjumat al'Imam `Ali ibn Abi Talib," ii, 280;
- * Fakhr alRazi, Tafsir, ii, 700;
- * Ibn alMaghazili, Manaqib, 212;
- * Ibn alSabbagh alMaliki, alFusul almuhimmah, 107.

[11]. This is the following tradition:

Whoever contests `Ali in regard to the khilafah is an unbeliever.

Among those who have narrated it in their works are:

- * Ibn alMaghazili in his *Manaqib* (Tehran), p.45, from Abu Dharr alGhifari, and
- * `Allamah `Ayni Hyderabadadi in *Manaqib Sayyidina `Ali* (A`lam Press, Charminar), p.52, from alKhatib alKhwarazmi and Ibn alMaghazili.

[12]. AlMuhibb alTabari narrates this tradition on the authority of Salman from the Prophet (S) in *alRiyad alnadirah*, ii, 163:

Fourteen thousand years before Adam upon whom be peace was created, I and `Ali were a light in the presence of God. When God created Adam upon whom be peace He divided it into two parts. I am one of the parts and `Ali is the other part.

Among others to have narrated this tradition are:

- * Ahmad ibn Hanbal in *alFada'il*;
- * Sibt ibn alJawzi in *Tadhkirat alkhawass*, 46;
- * Abu Hatim Muhammad ibn Idris alRazi in *Zayn alfata fi tafsir Surat Hal ata*, MS.;
- * `Abd Allah ibn Ahmad ibn Hanbal in *Zawa'id manaqib Amir alMu'minin*, MS.,
- * also Ibn Mardawayh, Ibn `Abd alBarr, alKhatib alBaghdadi, Ibn alMaghazili, al`Asimi, Shiruyah alDaylami and others from `Ali (A), Salman, Abu Dharr, Anas ibn Malik, Jabir ibn `Abd Allah and other Companions. See the part of `Abaqat on this tradition, which discusses fiftyfive different riwayaths narrated by leading and eminent Sunni and Shi`i traditionists and scholars.

Among Shi`i scholars those who have narrated it are:

- * alKulayni in *alKafi*, from Abu Ja`far alThani (A) and al'Imam alSadiq (A);
- * Muhammad ibn al`Abbas ibn Mahyar in *Ma nazala min al-Qur'an fi Ahl alBayt*, cf., *Ghayat almaram*, 12;

- * Furat ibn Ibrahim alKufi in his Tafsir from Ibn `Abbas;
- * alSaduq in alKhisal and 'Ilal alShara'i` from al'Imam alRida (A), Mu'adh ibn Jabal and al'Imam alSadiq (A) and in Kamal al-Din from al'Imam `Ali ibn alHusayn (A) and al'Imam alSadiq (A);
- * alSayyid Hashim alBahrani in Ghayat almaram, bab 2, pp. 8-13;
- * alShaykh alMufid in al'Ikhtisas;
- * alShaykh alTusi in al'Amali, i, 186, 300301, 311312, 320 from al'Imam alHadi (A), al'Imam al-Sadiq (A), al'Imam alKazim and Anas ibn Malik from the Prophet (S);
- * Qutb alDin alRawandi in alKhara'ij wa aljara'ih from Sa`dan;
- * as well as al`Allamah alHilli, Hasan ibn Muhammad alDaylami, Husayn ibn Hamdan alHadini, Muhammad ibn `Ali ibn Ahmad alFasi, Sharaf alDin ibn `Ali alNajafi and al`Allamah al-Majlisi in their works.

[13]. AlBukhari mentions this tradition in his Sahih, "Kitab aljihad wa alsiyar":

Sahl ibn Sa`d said: "The Prophet (S) said on the day of (the victory of) Khaybar: 'Tomorrow I will give the standard to a man, by whose hand God shall conquer (Khaybar). He loves God and His Messenger, and God and His Messenger love him.' The people passed the night wondering as to who will receive it and everyone was hopeful of getting it. (The next day) the Prophet (S) declared: 'Where is `Ali?' He was told: 'He is suffering with an eye pain.' (When `Ali came) the Prophet applied his saliva to his eyes and prayed for him. `Ali recovered as if he had no pain before. Then the Prophet (S) gave it (the standard) to him... .

Among others to have recorded this tradition in their books are:

- * Muslim in his Sahih, "Kitab al-jihad wa alsiyar" and "Kitab fada'il alSahabah";
- * alTirmidhi in his Sahih, i, 218;
- * Ibn Majah in Sunan (Matba`at alFaruqi, Delhi) "bab fada'il ashab Rasul Allah (S)";

- * alHakim in Mustadrak, iii, 38, 437;
- * Imam Ahmad ibn Hanbal in Musnad, i, 99, 133, 185, 320, iv, 51, v, 353;
- * Abu Nu`aym in Hilyat al 'awliya', i, 26, 62;
- * alNasa'i in Khasa'is, 4, 5, 7, 8, 32;
- * alMuttaqi in Kanz al`ummal, v, 283, 285, vi, 394, 395, 405;
- * alHaythami in Majma` alzawa'id, vi, 150, 151, ix, 119, 123, 124;
- * Ibn Hajar, Tahdhib alTahdhib, vii, 337, 339;
- * alMuhibb alTabari, alRiyad al-nadirah, ii, 185, 187, 203;
- * alTabari, Ta'rikh, ii, 300;
- * Ibn Sa`d, alTabaqat, ii, part one, 80;
- * Ibn `Abd alBarr, al'Isti`ab (Hyderabad, 1336), ii, 450;
- * alBayhaqi in Sunan, vi, 362.

[14]. AlTirmidhi has recorded this tradition of the Prophet (S) in his Sahih, ii, 298:

May God's mercy be upon `Ali. My God, keep the haqq (truth, righteousness, justice) always with `Ali.

Among others who have recorded it in their works are:

- * alHakim in Mustadrak, iii, 119, 124;
- * alKhatib in Ta'rikh Baghdad, xiv, 321;
- * alHaythami in Majma` alzawa'id, vii, 134, 235; 243; and
- * alMuttaqi in Kanz al`ummal, vi, 157.

[15]. AlNasa'i in Khasa'is, 40, reports this tradition on the authority of Abu Sa`id alKhudri:

Abu Sa`id alKhudri reports: "We sat waiting for the Messenger of Allah (S) when he came out to meet us. The strap of his sandal was broken and he tossed it to `Ali. Then he (S) said, 'A man amongst you will fight the people over the ta'wil (interpretation) of the Qur'an in the same way as I have fought over its tanzil (revelation).' Thereupon Abu Bakr said, 'Is that I?' The Prophet (S) said, 'No.' Then `Umar asked him, 'Is that I?' 'No.' said the Prophet (S). 'It is the mender of the sandal (i.e. `Ali).'"

Among others who have recorded this tradition in their works are:

- * alHakim in Mustadrak, iii, 122;
- * Ahmad ibn Hanbal in his Musnad, iii, 33, 82;
- * Abu Nu`aym in Hilyat al'awliya', i, 67;
- * Ibn al'Athir in Usd alghabah, iii, 282, iv, 33;
- * Ibn Hajar, al'Isabah, i, 22, iv, 152;
- * Ibn `Abd alBarr, al'Isti`ab, ii, 423;
- * alHaythami, Majma` alzawa'id, v, 186;
- * alMuttaqi, Kanz al`ummal, vi, 155, 390, 391.

[16]. AlHakim records this tradition of the Prophet (S) in his Mustadrak, ii, 343, iii, 150:

The parable of my ahl albayt is that of the boat of Noah, whoever gets aboard it is saved and whoever stays away from it is drowned.

Among the traditionists who have narrated it are:

- * Abu Nu`aym in Hilyat al'awliya', iv, 306;
- * alKhatib in Ta'rikh Baghdad, xii, 19;
- * alSuyuti in alDurr almanthur (al-Matba`at alMaymaniyyah, Egypt, 1314), under verse 2:58;
- * alMuttaqi in Kanz al`ummal, i, 250, vi, 216;
- * alHaythami in Majma` alzawa'id, ix, 167, 168;
- * alMuhibb alTabari in Dhakha'ir al`uqba, 20; alManawi in Kunuz alhaqa'iq, 132.

Chapter 12

Notes 2

[17]. See alSayyid `Ali alMilani, "AlSayyid Hamid Husayn (r) wa Kitabuhu al`Abaqat," Turathuna, No. 4 (Rabi` 1406 H.) pp. 144156.

[18]. Tahdhib alTahdhib, iv, 82; alKashif, i, 272.

[19]. AlKashif, i, 313; Tahdhib alTahdhib, ii, 286; Taqrib al-Tahdhib, i, 252.

[20]. Tahdhib alTahdhib, M.S.; alKashif, ii, 256; al`lbar, i, 205; Mir`at al-jinan, i, 301; Taqrib alTahdhib, ii, 248; alShaykh `Abd alHaqq al-Dehlawi, Asma' rijal alMishkat.

[21]. Ibn Hibban, al-Thiqat, MS.; alMaqdisi, alKamal fi asma' alrijal, MS.; alDhahabi, Tadhkirat alhuffaz, i, 155; al`Asqalani, Tahdhib alTahdhib, vi, 396.

[22]. al'lbar, i, 209; Mir`at aljinan, i, 305; Tahdhib alTahdhib, iv, 222.

[23]. Ibn Hibban, al-Thiqat; alMizzi, Tahdhib alKamal, MS., Tabaqat alShafi`iyyah, i, 85; alDhahabi, alKashif, iii, 19; see also Mir`at aljinan, i, 313.

[24]. AlMizzi, Asma' rijal alSahihayn, i, 42; AlDhahabi, alKashif, i, 116; Tahdhib alTahdhib, i, 261.

[25]. Taqrib alTahdhib, i, 64.

[26]. AlDhahabi, Tadhkirat alhuffaz, i, 197.

- [27]. AlMizzi, Tahdhib alKamal, MS.
- [28]. AlDhahabi, Tahdhib alTahdhib, MS.
- [29]. Tadhkirat alhuffaz, i, 236, also alKashif, iii, 235.
- [30]. Taqrib alTahdhib, ii, 231.
- [31]. Tabaqat alhuffaz, 100.
- [32]. `Abd alGhani alMaqdisi, alKamal fi asma' alrijal, MS.
- [33]. Al`Asqalani, Tahdhib alTahdhib, iii, 245.
- [34]. AlKashif, i, 215, and al'lbar, i, 293.
- [35]. AlMizzi, Tahdhib alKamal, MS.
- [36]. Ibn Hajar, Tahdhib alTahdhib, ii, 75, and Taqrib alTahdhib, i, 127.
- [37]. AlMizzi, Tahdhib alKamal, MS.
- [38]. AlDhahabi, Tadhkirat alhuffaz, i, 323, alKashif, i, 118, al'lbar, i, 310.
- [39]. Al`Asqalani, Tahdhib alTahdhib, i, 275.
- [40]. Tabaqat alhuffaz, 133.
- [41]. AlDhahabi, Tahdhib alTahdhib, MS.; Tadhkirat alhuffaz, i, 315.
- [42]. Al`Asqalani, Tahdhib alTahdhib, vi, 56.
- [43]. Ibid., ii, 178.
- [44]. Ibid., viii, 63.

- [45]. AlKashif, iii, 82.
- [46]. Tahdhib alTahdhib, ii, 445.
- [47]. Ibid., iii, 329.
- [48]. AlTabaqat, vi, 355.
- [49]. Tahdhib alTahdhib, viii, 300.
- [50]. Ibid, vi, 413.
- [51]. Ibid., x, 230.
- [52]. Ibid., iii, 196.
- [53]. Ibid., ii, 128.
- [54]. Ibid, viii, 411.
- [55]. Ibid, vii, 382.
- [56]. Ibn Sa`d, alTabaqat, vi, 388.
- [57]. AlDhahabi, Tadhkirat alhuffaz, 290.
- [58]. AlKhatib alBaghdadi, Ta'rikh Baghdad, xi, 356.
- [59]. Tahdhib alTahdhib, vii, 288.
- [60]. Ibid., xi, 6.
- [61]. AlDhahabi, alKashif, ii, 214 and Mizan al'i`tidal, iv, 284.
- [62]. Ibid., vi, 331; Ibn Hajar, Ta`jil almanfa`ah, 301.
- [63]. Tahdhib alTahdhib, vii, 155.
- [64]. Ibid, iii, 406.

- [65]. AlDhahabi, Tadhhib alTahdhib, MS.
- [66]. AlMizzi, Tahdhib alKamal, Ms.; Tahdhib alTahdhib, vi, 409; Taqrib alTahdhib, i, 521.
- [67]. Tahdhib alTahdhib, ii, 101; alTabaqat, vi, 396.
- [68]. Tahdhib alTahdhib, xi, 366.
- [69]. Ibid., i, 304; Taqrib alTahdhib, i, 76; Tabaqat alhuffaz, 155.
- [70]. Tahdhib alTahdhib, i, 402.
- [71]. AlTabaqat, vi, 400; alKashif, ii, 234; Tahdhib alTahdhib, vii, 50.
- [72]. AlTabaqat, vii, 355; Ta'rikh Baghdad, xiv, 64.
- [73]. AlMizzi, Tahdhib alKamal
- [74]. Tahdhib alTahdhib; alKashif, iii, 253; Taqrib alTahdhib, ii, 346.
- [75]. Tahdhib alTahdhib, x, 3.
- [76]. Ibid., ix, 188.
- [77]. Ibid., ix, 417.
- [78]. AlTabaqat, vii, 340; Tahdhib alTahdhib, iv, 43.;
- [79]. Lisan almizan, iii, 264.
- [80]. Baghyat alwi`a', 2930.
- [81]. Tahdhib alTahdhib, iv, 89; Tadhkirat alhuffaz, 416.
- [82]. Tahdhib alTahdhib, iii, 195.

- [83]. Ta'rikh Baghdad, xii, 255; Tahdhib alTahdhib, vii, 407.
- [84]. Wafayat al'a`yan, iii, 473; al'lbar, i, 407; Tabaqat alhuffaz, 183.
- [85]. Tahdhib alTahdhib, iii, 152.
- [86]. Ibid., ii, 297.
- [87]. Ibid., 342; alSam`ani, al-'Ansab, under 'alNasa'i'
- [88]. Tahdhib alTahdhib, iv, 312; alKashif, ii, 5.
- [89]. AlDhahabi, Siyar a`lam alnubala', MS.
- [90]. Tahdhib alTahdhib, vi, 197.
- [91]. Ta'rikh Baghdad, vii, 8084.
- [92]. Tahdhib alKamal, MS; Taqrib alTahdhib, ii, 147.
- [93]. Tabaqat alShafi`iyyah, ii, 83; Tahdhib alTahdhib, i, 216; Huda alsari.
- [94]. Tahdhib alKamal, MS; Tahdhib alTahdhib, MS.; Taqrib al-Tahdhib, ii, 337.
- [95]. Tahdhib alTahdhib, ii, 87; alKashif, i, 184; alKhazraji, al-Khulasah, i, 166.
- [96]. Tahdhib alTahdhib, i, 335.
- [97]. Ibid., iv, 123.
- [98]. Ibid., vi, 455; Tadhkirat alhuffaz, ii, 534; Mir`at aljinan, ii, 155; Taqrib alTahdhib, i, 529.
- [99]. Al-Sam`ani, al'Ansab; alDhahabi, Tahdhib alTahdhib, MS; Tadhkirat alhuffaz, ii, 519; al'lbar, i, 457.

[100]. Al'Ansab, under alGhanzi, Tahdhib alKamal, MS; Tahdhib alTahdhib; Tadhkirat alhuffaz, ii, 152; alKashif, iii, 93; Taqrib alTahdhib, ii, 204.

[101]. Ta'rikh Baghdad, iii, 374.

[102]. Tahdhib alTahdhib, xi, 425.

[103]. Ibid., i, 83.

[104]. Al'Ansab; Tadhkirat alhuffaz, ii, 535; alKashif, i, 103; Taqrib alTahdhib, i, 429.

[105]. Tahdhib alKamal, MS; alKashif, ii, 296.

[106]. Akhbar Isfahan, i, 81; Ta'rikh Baghdad, v, 223.

[107]. Tahdhib alTahdhib, i, 163.

[108]. Ibid., ii, 344.

[109]. Ibid., ix, 319.

[110]. Al'Ansab, under 'alRiqashi'; `Abd alGhani alMaqdisi, al-Kamal, MS.

[111]. Al'Ansab, under alRiyahi.

[112]. Tahdhib alTahdhib, xi, 385; Tadhkirat alhuffaz, i, 582; al-'lbar, ii, 58.

[113]. Ta'rikh Baghdad, vi, 25.

[114]. Tadhkirat alhuffaz, ii, 677; Tabaqat alhuffaz, 294; Fawat alWafayat, ii, 228.

[115]. Tadhkirat alhuffaz, ii, 665; Tahdhib alTahdhib, v, 141; Tabaqat alhuffaz, 288.

[116]. Ta'rikh Baghdad, iii, 153.

- [117]. Tabaqat al-huffaz; 290.
- [118]. Ta'rikh Baghdad, iv, 349.
- [119]. Ibid, ix, 322 328.
- [120]. Al'lbar, ii, 106.
- [121]. Al-`Ibar, i, 355
- [122]. Tadhkirat al-huffaz, 709.
- [123]. Ibid, ii, 707; at al-`Ibar, ii, 124; Wafayat al-'a`yan, vii, 241; Mir'at al-jinan, ii, 243; Tabaqat al-huffaz, 306.
- [124]. Ta'rikh Baghdad, xii, 152.
- [125]. Tadhkirat al-huffaz, ii, 732.
- [126]. Wafayat al-'a`yan, v, 436.
- [127]. Ta'rikh Baghdad, ix, 464.
- [128]. Tadhkirat al-huffaz, 808.
- [129]. Ibid., 833.
- [130]. Al-'Ansab, under 'al'Anbari'; Wafayat al-'a`yan.
- [131]. Tadhkirat al-huffaz, iii, 824.
- [132]. Al-`Ibar, iii, 259.
- [133]. Akhbar Isfahan, ii, 80.
- [134]. Al-`Ibar, ii, 293.
- [135]. Al-'Ansab, under 'alQati`i'.

- [136]. Akhbar Isfahan, ii, 90; al-Lubab, i, 404; Tadhkirat al-huffaz, 945; Shadharat al-dhahab, iii, 69; al-`Ibar, ii, 351.
- [137]. Wafayat al-'a`yan; iii, 458.
- [138]. Ta'rikh Baghdad, i, 282.
- [139]. Tadhkirat alhuffaz, iii, 980; alWafi bi alWafayat, v, 34; Tabaqat al-huffaz, 389.
- [140]. Al-`Ibar, iii, 28; al'Asadi, Tabaqat alShafi`iyyah, MS; al-Qannawji, alTaj al-mukallal, 82.
- [141]. Ta'rikh Baghdad, xii, 40.
- [142]. Al-'Ansab, under 'alMakhallas'.
- [143]. Tadhkirat al-huffaz, iii, 93; Wafayat al-'a`yan, iii, 408; al-Mukhtasar, ii, 144; Mir'at al-jinan, iii, 14; al-`Ibar, iii, 91; al-Subhi, Tabaqat alShafi`iyyah, iv, 155.
- [144]. Tabaqat alShafi`iyyah, v, 222.
- [145]. Al`Ibar, iv, 118.
- [146]. Tabaqat alShafi`iyyah, i, 429; iv, 58; Wafayat al-'a`yan, i, 61; al-`Ibar, iii, 161; Mir'at al-jinan, iii, 46; alDawudi, Tabaqat almufassirin, i, 65.
- [147]. Tadhkirat alhuffaz, iii, 1091; alWafi bi alWafayat, vii, 81; alTaj almukallal, 31.
- [148]. Yatimat aldahr, iv, 397.
- [149]. Al'Ansab under 'alGanjrudi'.
- [150]. Tadhkirat alhuffaz, iii, 1132.
- [151]. Al-Dhahabi, Siyar a`lam alnubala', MS.

- [152]. Tadhkirat alhuffaz, iii, 1135.
- [153]. Ta'rikh Baghdad, iii, 108; alMuntazam, vii, 283.
- [154]. Al'Anساب under 'alDawudi'.
- [155]. Al'Anساب under 'alGhandajani'.
- [156]. Wafayat al'a`yan, ii, 410; Tadhkirat alhuffaz, iv, 1218; al-Waffi bi alWafayat, iv, 317.
- [157]. Wafayat al'a`yan, ii, 380.
- [158]. Ibn alWardi, Tatimmat alMukhtasar, ii, 31.
- [159]. Al'Anساب, under 'alMazraqi'; alDhahabi, Ma`rifat al-qurra' alkibar, i, 391.
- [160]. Al-Wafi bi al-Wafayat, iii, 28.
- [161]. Tabaqat al-qurra', i, 288.
- [162]. Tadhkirat al-huffaz, iv, 1282; Tabaqat al-huffaz, 464.
- [163]. Wafayat al'a`yan, iii, 152; Tatimmat al-Mukhtasar, ii, 72; Tabaqat al-huffaz, 468.
- [164]. Ibn Farhun, al-Dibaj almudhahhab, ii, 57.
- [165]. Al-Muntazam, x, 162; Tadhkirat al-huffaz, 1289.
- [166]. Tabaqat al-qurra', i, 204.
- [167]. Tadhkirat al-huffaz, iii, 1334; Tabaqat al-Shafi`iyyah, vi, 161; al-Tha`alibi, Maqalid al-'asanid; Wafayat al'a`yan, iii, 414.
- [168]. `Abd al-Qadir al-Qarashi, al-Jawahir al-mudi'ah, i, 367.
- [169]. Tadhkirat al-huffaz, iv, 1383.

- [170]. Al-`Ibar, v, 179; Tadhkirat al-huffaz, iv, 1405.
- [171]. Ibid., iv, 1428.
- [172]. Ibn Shakir, Fawat al-Wafayat, i, 358; al-`Ibar, v, 205; Mir'at aljinan, iv, 121.
- [173]. Al-Kanji, Kifayat altalib, 231; al-Badakhshi, Miftah al-naja, MS.
- [174]. Ibn Farhun, al-Dibaj almudhahhab, 68.
- [175]. Tadhkirat al-huffaz, iv, 1476; Tabaqat alhuffaz, 511.
- [176]. Al-'Asnawi, Tabaqat al-Shafi`iyyah, ii, 332; al-Suyuti, Husn al-muhaddarah, i, 424.
- [177]. Ibn Hajar al-`Asqalani, al-Durar al-kaminah, ii, 79.
- [178]. AlShawkani, al-Badr al-tali` li mahasin rnin ba`d al-qarn alsabi`, ii, 352.
- [179]. Al-Durar al-kaminah, ii, 68; Bughyat al-wi`at, 228; al-Badr al-tali`, i, 229.
- [180]. Al- 'Asnawi, Tabaqat al-Shafi`iyyah, i, 505.
- [181]. Al-Wafi bi al-Wafayat, v, 267-283.
- [182]. Al-Durar al-kaminah, ii, 113; Abna' al-ghumar, i, 249.
- [183]. AlShawkani, al-Badr al-tali`, ii, 303.
- [184]. Al-Sakhawi, al-Daw' al-lami`, v, 200.
- [185]. Al-Manhal al-Safi, i, 394 - 399; Abna' al-ghumar, ix, 170.
- [186]. `Abd al-Haqq al-Dehlawi, Nuzhat al-khawatir, ii, 19.
- [187]. Al-Daw' al-lami`, ii, 36-40.

[188]. Ibid., vii, 1-32.

[189]. Al-Sayyid Muhammad al-Bukhari, Tadhkirat al-'abrar, MS; Nuzhat al-khawatir, iv, 223.

[190]. Al-Ghazzi, al-Kawakib al-sa'irah, ii, 52.

[191]. Nuzhat al-khawatir, iv, 274.

[192]. Al-Muhibbi, Khulasat al-'athar, i, 271; Radi al-Din al-Shami, Tandid al`uqud alsaniyyah.

[193]. Ibid., v, 337.

[194]. Ibid., v, 201.

[195]. Khulasat al-'athar, i, 331; al-Taj al-mukallal, 289.

[196]. Khulasat al-'athar, iii, 201.

[197]. Ibid., iv, 204.

[198]. Nuzhat al-khawatir, iv, 285.

[199]. Al-Muradi, Silk al-durar, i, 22.

[200]. Nuzhat al-khawatir, vi, 259.

[201]. Ibid, vi, 113.

[202]. Ibid., vi, 351-355.

[203]. Al-Qannawji, Abjad al-`ulum.

[204]. Idem., al-Taj almukallal, 509.

[205]. Nuzhat al-khawatir, vii, 403.

[206]. Haydar `Ali Faydabadi, Izalat al-ghayn; Nuzhat al-

khawatir, vii, 69.

[207]. Ibid.

[208]. Ibid., vii, 136.

[209]. Ibid., vii, 258.

[210]. Ibid., vii, 527.

[211]. Al-Bukhari in his Sahih (Kitab al-ruqaq, hadith no. 1441) narrates the following mutawatir tradition of the Prophet (S) from Anas ibn Malik:

Al-Bukhari reports from Muslim ibn Ibrahim, from Wuhayb from `Abd al `Aziz, from Anas that the Prophet (S) said: "A group of my Companions will be brought to me on the Pond (of alKawthar) and as soon as I recognize them they shall be dragged away. I would say, ('God! Aren't they) my Companions?' (God) would say, 'You don't know what they did after you.'

According to another version of this tradition (no. 1442) the Prophet (S) would be told:

You have no knowledge of what they did after you. They went back in a retrogressive manner (i.e. apostasized).

Al-Bukhari narrates similar traditions on the authority of Hudhayfah (no 1435), `Abd Allah (no.1435), Sahl ibn Sa`d (no. 1442), Abu Sa`id alKhudri (no 1442), Ibn `Abbas (no.1442), Abu Hurayrah (no 1443), and Asma' bint Abi Bakr (no. 1449) in "Kitab al-ruqaq", as well as elsewhere in "Kitab al tafsir" and "Kitab bad' al-khalq". The same tradition with various wordings is also recorded by Muslim, Abu Dawud, al-Tirmidhi, alNasa'i, Ibn Majah, Imam Ahmad ibn Hanbal in their books (as well as Imam Malik in alMuwatta', "Kitab altaharah", hadith no.28) from several Companions. Imam Malik reports the following tradition in his alMuwatta', "Kitab aljihad", hadith no.32:

"The Prophet (S) said concerning the martyrs of Uhud, "I shall bear witness for them (i.e. their faith)." Thereupon Abu Bakr said, "O Messenger of Allah, aren't we their brethren, who embraced Islam like them and did jihad like them?" The Prophet (S) replied, "Yes, but I don't know what you will do after me ..."

See, for instance, *Adwa' `ala al-Sunnat al-Muhammadiyah*, pp.339-363, by Mahmud Abu Riyyah, a Sunni scholar, and *Nahj al-haqq wa kashf al-sidq*, pp.262-375, by al-`Allamah al-Hilli concerning the large number of Qur'anic verses and Prophetic traditions which decisively negate the very possibility of considering each and every Companion as a star of the skies of guidance.

[212]. Ibn Sa`d in his *al-Tabaqat* (Leiden, 1322), iii, part 1, p.129 reports that in a sermon that Abu Bakr delivered after taking charge of the caliphate, he declared, "I am only a man, and I am not better than any of you. So obey me when I go straight and correct me when you see me deviate. You should know that (at times) I am overwhelmed by a devil, so when you see me in a state of rage keep away from me." Similar statements by him have been reported by:

- * al-Tabari in his *Ta'rikh* (Cairo, 1357), ii, 440;
- * Ibn Qutaybah in *al-'Imamah wa al-siyasah* (Matba`at al-Futuh al-'Adabiyyah, 1331), 6;
- * al-Haythami in *Majma` al-zawa'id* (1352), v, 183;
- * alMuttaqi in *Kanz al-`ummal* (Hyderabad, 1312), ii, 136;
- * and others.

`Umar, the Second Caliph, is on record as often having made such statements as "Everyone has a better knowledge (of the Shari`ah) than `Umar" (*kullu ahadin a`lamu min `Umar*) and "All the people have better understanding (of the Shari`ah) than `Umar" (*kullu ahadin afqahu min `Umar*). See:

- * al-Bayhaqi, *Sunan* (Hyderabad, 1344), vii, 233;
- * alSuyuti, *al-Durr al-manthur* (al-Matba`at al-Maymaniyyah, 1314), under verses 4:20 and 34:13;

- * al-Zamakhshari, al-Kashshaf (Egypt, 1354) under verses 4:20 and 34:13;
- * al-Muttaqi, Kanz al-`ummal, viii, 298;
- * alHaythami in Majma` al-zawa'id, iv, 263.

[213]. Here the author of the `Abaqat has cited the tradition of `A'ishah which describes a usurious transaction between Zayd ibn Arqam and a woman. The tradition is mentioned by:

- * `Abd alRazzaq in al-Musannaf,
- * Imam Ahmad in his Musnad,
- * al-Jassas in Ahkam al-Qur'an,
- * al-Sarakhsi in al-Mabsut,
- * al-Dabusi in Ta'sis al-nazar, as well as a host of Sunni legists, traditionists and exegetes in their works.

[214]. Here the author cites traditions from the works of al-Bukhari, Muslim, alDarimi, Ibn Abi Shaybah, al-Nasa'i, Ibn al-'Athir, alGhazzali, al-Muttaqi, Ibn Khaldun and Abu Hilal al-`Askari concerning the sale of wine by certain Companions.

[215]. Here the author has cited three instances of such baseless fatawa by Abu Musa al-'Ash`ari.

[216]. Here the author has cited an episode of `Umar ibn al-Khattab who gave a fatwa contrary to the Prophet's command from alSuyuti's Miftah al-jannah.

[217]. Here the author has given several instances of violation of the Sunnah by Mu`awiyah ibn Abi Sufyan.

ISLAMICMOBILITY.COM

IN THE AGE OF INFORMATION

IGNORANCE IS A CHOICE

*"Wisdom is the lost property of the Believer,
let him claim it wherever he finds it"*

Imam Ali (as)