

‘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 al-Fadl Muhammad ibn Tahir al-Maqdisi (448 507/1056 1113), known as Ibn al-Qaysarani as mentioned by the biographers (Isma’il Pasha in *Hadiyyatal-Arifin* (ii, 82), *al-Ansab al-muttafiqah* and *al-Jam’ bayn rijal al-Sahihayn* [Hyderabad]). [1](#)

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 *Tuhfeyh-e ithna ‘ashariyyah* of Shah ‘Abd al-Aziz al-Dehlawi (1159 1239/1746 1823). In twelve chapters of this work, which is said to be a plagiarism in Persian of *al-Sawa’iq al-mubiqah* by an obscure writer Nasr Allah al-Kabuli, 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 al-Naqawi al-Nasirabadi (116 1235/1752 1819), known as Ghufran 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 *Tuhfeyh-e ithna ‘ashariyyah*: [2](#)

[1. Sayyid Dildar ‘Ali al-Naqawi al-Nasirabadi](#)

who wrote five books refuting various chapters of the *Tuhfah: al-Sawarim al-ilahiyyat fi qat’ shubuhah ‘abid al-Uzza wa al-Lat* (1215/1800), a refutation of the fifth chapter of the *Tuhfah* regarding theological issues; *Khatimat al-Sawarim*, a refutation of the seventh chapter concerning the Shi’i doctrine of Imamate; *Husam al-Islam wa siham al-malam* (Calcutta, 1215/1800), a refutation of the sixth chapter of the *Tuhfah* concerning prophet hood; *Ihya’ al-Sunnah wa imatat al-bid’ah bi ta’n al-asinnah* (1281/1864), a refutation of the eighth chapter of the *Tuhfah*; *al-Zulfiqar*, a refutation of the twelfth chapter.

2. Shaykh Jamal al-Din Abu Ahmad Mirza Muhammad ibn 'Abd al-Nabi Akbarabadi (d. 1232/1816)

who wrote *Sayf Allah al-maslul 'ala mukharribi Din al-Rasul*, 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 al-radd 'ala al-Tuhfat 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 al-jaysh 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*: *al-Sayf al-nasiri* on the first chapter, *Taqlid al-maka'id* (Calcutta, 1262/1846) on the second chapter, *Burhan al-sa'adah* on the seventh chapter, *Tashyid al-mata'in li kashf al-dagha'in* in two volumes (1283/1866) on the tenth chapter, and *Masari' al-afham li qal' al-awham*.

6. Mawlawi Khayr al-Din Muhammad Allahabadi

who wrote *Hidayat al-Aziz (or Hadiyyat al-Aziz)* as a refutation of the fourth chapter of the *Tuhfah* about *usul al-hadith* 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 *al-Bawariq al-mubiqah*. He also wrote *Ta'n al-rimah* in refutation of the tenth chapter.

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

who wrote *Burhan al-sadiqin* and *Mahajjat al-Burhan* (a condensation of the former) in refutation of the seventh chapter and *Taksir al-sanamayn* in refutation of the tenth chapter.

9. 'Allamah Sayyid Mufti Muhammad 'Abbas Musawi Tustari

Jaza'iri (d. 1306/1888)

who wrote *al-Jawahir al-Abqariyyah* in refutation of the *Tuhfah's* seventh chapter.

10. Al-Shaykh Ahmad ibn 'Ali Kirmanshahi (d. 1235/1819)

who wrote *Kashf al-shubhah 'an hilyat al-mut'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 Ahlul Bayt (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 al-Ghadir*. [3](#) 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 al-Manzilah*. [4](#) It appeared in 1295/1878 in 977 pages.

The third part deals with *Hadith al-Wilayah*. [5](#) It was published in 1303/1885 in 585 pages.

The fourth part deals with *Hadith al-Tayr*. [6](#) 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*. [7](#) 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 al-Tashbih*. [8](#) It was published in 1301/1883 in two volumes of 456 and 248 pages.

The seventh part, which deals with *Hadith al-Munasabah* [9](#) 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 al-Nur*, [10](#) was published in 1303/1885 in 786 pages by Matba'ahye Mashriq al-Anwar, Lucknow.

The ninth part, dealing with *Hadith al-Rayah*, [11](#) has also remained unpublished.

The tenth part dealing with the hadith... (*al-haqqu ma'a 'Aliyyin wa 'Aliyyun ma'al-haqq*) [12](#) also remains unpublished.

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The eleventh part dealing with *Hadith al-Muqatalah* [13](#) also remains unpublished.

The twelfth part deals with *Hadith al-Thaqalayn* and *Hadith al-Safinah*. [14](#) 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 *al-Dhari'ah ila tasanif al-Shi'ah*, about Sayyid Hamid Husayn and his work. He says about the author:

من أكابر متكلمي الامامية وأعظم علماء الشيعة المتبحرين في أوليات هذا القرن ، كان كثير التتبع ، واسع الاطلاع والإحاطة بالآثار والاحبار والتراث الإسلامي ، بلغ في ذلك مبلغا لم يبلغه أحد من معاصريه ولا المتأخرين عنه ، بل ولا كثير من أعلام القرون السابقة ، أفنى عمره الشريف في البحث عن اسرار الديانة والذب عن بيضة الإسلام وحوزة الدين الحنيف ، ولا أعهد في القرون المتأخرة من جاهد جهاده وبذل في سبيل الحقائق الراهنة طارفه وتلاده ، ولم تر عين الزمان في جميع الأمصار والاعصار مضاهيا له في تتبعه وكثرة اطلاعه ودقته وذكائه وشدة حفظه .
وضبطه.

(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 defense 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 (i.e. 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. [15](#)

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 Ahlul Bayt (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 al-rijal 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 al-Thaqalayn*. 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 al-Ghadir* was published in 1369/1949 in 600 pages from Tehran. The twelfth part, dealing with *Hadith al-Thaqalayn* and *Hadith al-Safinah*, was published in six parts and three volumes (vol. 1 in 1379, vol. 2 in 1378/79, and vol. 3 in 1381 and 1382) by Mu'assasehye Nashre Nafa'ise Makhtutat, Isfahan. Madrasat al-Imam al-Mahdi, 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 al-Wilayah*, 1406; vol. 4 on *Hadith al-Tayr*, 1405; vol. 5 on *Hadith Madinat al-'ilm*, 1406; vol. 6 on *Hadith al-Tashbih*, 1406; vol. 8 on *Hadith al-Nur*, 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 al-Thaqalayn*, were published in 1398. Bunyade Bi'that, Tehran, has published a new edition of the *Khulasah*, of which ten parts, dealing with *Hadith al-Thaqalayn*, *Hadith al-Safinah*, *Hadith al-Nur* and *Hadith al-Ghadir*, have appeared.

1. Al-Sayyid 'Abd al-Aziz al-Tabataba'i "Ahlul Bayt (A) fi al-maktabat al-Arabiyyah", Turathuna, no. 15 (4th year, 2nd issue), pp. 84-93.
2. Idem., "Mawqif al-Shi'ah min hajamat al-khusus wa khulasah 'an Kitab 'Abaqat al-Anwar", Turathuna, no. 6 (2nd year, 1st issue), pp. 41-52.
3. This is the famous tradition, also mentioned in the narration given by al-Hakim in *Mustadrak 'ala al-Sahihayn* (vol. III, pp. 109-110), 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:

من كنت مولاه فعلي مولاه.

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 *al-Ghadir fi al-Kitab wa al-Sunnah wa al-adab*. Among the many Sunni traditionists who have recorded this tradition in their works are:

Al-Tirmidhi in his *Sahih* (Bulaq, 1292), ii, 298;

Sunan Ibn Majah (Matba'at al-Faruqi, Delhi), in "bab Fada'il ashah Rasul Allah (S)" from al-Bara' ibn 'Azib and Sa'd ibn Abi Waqqas;

Al-Hakim in *Mustadrak* (Hyderabad, 1313) from Zayd ibn Arqam (iii, 109, 533), Sa'd ibn Malik (iii, 116), from Rifa'ah ibn Ayas al-Dabbi from his father from his grandfather (iii, 371), and from Buraydah al-Aslami; (iii, 110; ii, 129);

Imam Ahmad ibn Hanbal in his *Musnad*, al-Matba'at al-Maymaniyyah, Egypt, 1313, from al-Bara' 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 al-Tufayl (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 al-Sa'adah, 1351) iv, 23, v, 26;

Fakhr al-Din al-Razi; in *al-Tafsir al-kabir* (Dar Tiba'at al-Amirah) under the verse 5:67;

Al-Khatib al-Baghdadi, in *Ta'rikh Baghdad* (Matba'at al-Sa'adah, 1360), vii, 377, viii, 290, xii, 343, xiv, 236;

Al-Nasa'i in *Khasa'is* (Matba'at al-Taqaaddum al-Ilmiyyah, Egypt, 1348), pp.4, 21, 22, 23, 25, 26, 40;

Al-Muhibb al-Tabari, in *al-Riyad al-nadirah* (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 al-Sawa'iq al-muhriqah (al-Matba`at al-Maymaniyyah, Egypt; 1312), pp. 25, 26;

`Ali al-Muttaqi al-Hindi 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 al-ghabah (al-Matba`at al-Wahbiyyah, 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 al-siyasah (Matba`at al-Futuh al-Adabiyyah, 1331), 93;

Al-Tahawi in Mushkil al-athar (Hyderabad, 1333), ii, 307;

Al-Manawi in Fayd al-Qadir (Egypt, 1356), vi, 218, 358 and Kunuz al-haqaiq (Istanbul, 1285), 92;

Al-Haythami Majma` al-zawa'id (Egypt, 1352), vii, 17, ix 103, 104, 105, 106, 107, 108, 119, 163, 164;

`Ali ibn Sultan Muhammad al-Qari in Mirqat al-mafatih (al-Matba`at al-Maymaniyyah, Egypt, 1309), v, 568.

4. Al-Bukhari in his Sahih (al-Matba`at al-Khayriyyah, Egypt, 1320) in "Kitab bad' al-khalq", "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):

أما ترضى أن تكون مني بمنزلة هارون من موسى؟

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;

al-Tirmidhi, in his Sahih, ii, 301;

Ibn Majah in his Sunan, p. 12;

al-Hakim 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;

al-Nasa'i in Khasa'is, 4, 14, 15, 16, 17, 19, 32;

Ibn Sa'd in al-Tabaqat (Leiden 1322) iii, part one, 14, 15;

Abu Nu`aym in Hilyat al-awliya', vi, 345, vii, 194, 195, 196, viii, 307;

al-Khatib in Ta'rikh Baghdad, i, 324, iii, 288, iv, 71, 204, 382, vii, 452, viii, 52, ix, 394, x, 43, xi, 432, xii, 323;

al-Tabari in his Ta'rikh al-umam wa al-muluk (Matba`at al-Istiqamah, Cairo, 1357), ii, 368;

Ibn al-Athir, Usd al-ghabah, v, 8;

al-Muttaqi al-Hindi, Kanz al-ummal, iii, 154, v, 40, vi, 154, 188, 395, 402, 404, 405, viii, 215;

al-Haythami, Majma` al-zawa'id, ix, 109, 110, 111, 119;

al-Muhibb al-Tabari, in al-Riyad al-nadirah, i, 13, ii, 162, 163, 164, 175, 195, 203 and Dhakha'ir al-uqba, 120.

5. Al-Tirmidhi, in his Sahih, ii, 297, records this tradition of the Prophet (S):

إن عليا مني وأنا منه، وهو ولي كل مؤمن بعدي

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 al-Tayalisi in his Musnad, iii, 111, xi, 360;

al-Haythami, Majma` al-zawa'id, ix, 109, 127, 128, 199;

al-Khatib al-Baghdadi, Ta'rikh Baghdad, iv, 339;

al-Muhibb al-Tabari, al-Riyad al-nadirah, ii, 203, 171;

al-Muttaqi al-Hindi, Kanz al-ummal, vi, 154, 155, 396, 401;

Ibn al-Athir in Usd al-ghabah, v, 94;

Abu Nu`aym in Hilyat al-awliya', vi, 294;

al-Nasa'i, Khasa'is, 19, 23;

as well as Ibn Abi Shaybah, al-Tabari, al-Tabarani, al-Daylami, Ibn Mardawayh, Ibn alJawzi, al-Rafi'i, and Ibn Hajar.

6. Al-Tirmidhi 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:

اللهم إئتني بأحب خلقك إليك يأكل معي هذا الطير فجاء علي عليه السلام فأكل معه.

"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:

al-Hakim in Mustadrak, iii, 130, 131;

Abu Nu`aym in Hilyah, vi, 339;

al-Khatib in Ta'rikh Baghdad, ii, 171;

al-Muhibb al-Tabari in al-Riyad al-nadira, ii, 160, 161, and Dhakha'ir al-uqba, 61;

al-Haythami in Majma` al-zawa'id, ix, 125, 126;

al-Muttaqi in Kanz al-ummal, iv, 406;

Ibn al-Athir in Usd al-ghabah, iv, 30.

7. Al-Hakim records this tradition of the Prophet (S) in his Mustadrak, iii, 126, 127:

أنا مدينة العلم وعلي بابها فمن أراد المدينة فليأت الباب.

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:

al-Khatib in Ta'rikh Baghdad, ii, 348, 377; vii, 172; xi, 48, 49;

al-Muhibb al-Tabari in al-Riyad al-nadira, ii, 193;

al-Muttaqi in Kanz al-ummal, vi, 152, 156, 401;

Ibn Hajar in al-Sawa'iq al-muhriqah, 73;

Al-Manawi in Kunuz al-haqaiq, 43 and Fayd al-Qadir, iii, 46;

al-Haythami, Majma` al-zawa'id, ix, 114;

Ibn al-Athir in Usd al-ghabah, iv, 22 and Tahdhib al-Tahdhib (Hyderabad, 1325), vi, 152;

as well as al-Uqayli, Ibn `Adi and al-Tabarani.

8. The following is one of its versions:

من أراد ان ينظر إلى آدم في علمه وإلى نوح في تقواه وإلى ابراهيم في حلمه وإلى موسى في بطشه وإلى عيسى في عبادته فليتنظر إلى علي بن أبي طالب.

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:

Al-Muhibb al-Tabari in al-Riyad al-nadira, ii, 218, 208;

al-Muttaqi in Kanz al-ummal, i, 226;

Ibn Abi al-Hadid, Sharh Nahj al-balaghah (Egypt, ed. Muhammad Abu al-Fadl), ix, 168;

Al-Qunduzi, Yanabi` al-mawaddah (Istanbul), p. 214, 312;

Ibn `Asakir, Ta'rikh Dimashq, "tarjumat al-Imam `Ali ibn Abi Talib," ii, 280;

Fakhr al-Razi, Tafsir, ii, 700;

Ibn al-Maghazili, Manaqib, 212;

Ibn al-Sabbagh al-Maliki, al-Fusul al-muhimmah, 107.

9. This is the following tradition:

من ناصب عليا الخلافة فهو كافر.

Whoever contests `Ali in regard to the khilafah is an unbeliever.

Among those who have narrated it in their works are:

Ibn al-Maghazili in his Mana'ib (Tehran), p.45, from Abu Dharr al-Ghifari, and `Allamah `Ayni Hyderabad in Mana'ib Sayyidina `Ali (A`lam Press, Charminar), p.52, from al-Khatib al-Khwarazmi and Ibn al-Maghazili.

10. Al-Muhibb al-Tabari narrates this tradition on the authority of Salman from the Prophet (S) in al-Riyad al-nadira, ii, 163:

كنت أنا وعلي نورا بين يدي الله تعالى قبل ان يخلق آدم عليه السلام بأربعة عشر ألف عام فلما خلق الله آدم عليه السلام قسم ذلك النور جزئين فجاء أنا وجزء علي.

Fourteen thousand years before Adam upon whom peace was created, I and `Ali were a light in the presence of God. When God created Adam upon whom 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 al-Fada'il;

Sibt ibn al-Jawzi in Tadhkirat al-khawass, 46;

Abu Hatim Muhammad ibn Idris al-Razi in Zayn al-fata fi tafsir Surat Hal ata, MS.;

`Abd Allah ibn Ahmad ibn Hanbal in Zawa'id mana'ib Amir al-Mu'minin, MS.,

also Ibn Mardawayh, Ibn `Abd al-Barr, al-Khatib al-Baghdadi, Ibn al-Maghazili, al-Asimi, Shiruyah al-Daylami 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:

al-Kulayni in al-Kafi, from Abu Ja'far al-thani (A) and al-Imam al-Sadiq (A);

Muhammad ibn al-Abbas ibn Mahyar in Ma nazala min al-Qur'an fi Ahlul Bayt, cf., Ghayat al-maram, 12;

Furat ibn Ibrahim al-Kufi in his Tafsir from Ibn `Abbas;

Al-Saduq in al-Khisal and 'llal al-Shara'i' from al-Imam al-Rida (A), Mu'adh ibn Jabal and al-Imam al-Sadiq (A) and in Kamal al-Din from al-Imam `Ali ibn al-Husayn (A) and al-Imam al-Sadiq (A);

al-Sayyid Hashim al-Bahrani in Ghayat al-maram, bab 2, pp. 813;

al-Shaykh al-Mufid in al-Ikhtisas;

al-Shaykh al-Tusi in al-Amali, i, 186, 300301, 311312, 320 from al-Imam al-Hadi (A), al-Imam al-Sadiq (A), al-Imam al-Kazim and Anas ibn Malik from the Prophet (S);

Qutb al-Din al-Rawandi in al-Kharaj wa al-jar'ih from Sa'dan;

as well as al-Allamah al-Hilli, Hasan ibn Muhammad al-Daylami, Husayn ibn Hamdan al-Hadini, Muhammad ibn `Ali ibn Ahmad al-Fasi, Sharaf al-Din ibn `Ali al-Najafi and al-Allamah al-Majlisi in their works.

11. Al-Bukhari mentions this tradition in his Sahih, "Kitab al-jihad wa al-siyar":

عن سهل بن سعد قال: قال النبي صلى الله عليه وسلم يوم خيبر: لأعطين الراية غدا رجلا يفتح على يديه يحب الله ورسوله ويحبه الله ورسوله يفتح الله على يديه، يحب الله ورسوله ويحبه الله ورسوله، فباتت الناس ليلتهم أيهم يعطي فغدوا كلهم يرجوه فقال: أين علي؟ فقيل يشتكي عينيه فبصق في عينيه ودعا... له فبرى كأن لم يكن به وجع، فأعطاه

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 al-siyar" and "Kitab fada'il al-Sahabah";
al-Tirmidhi in his Sahih, i, 218;
Ibn Majah in Sunan (Matba`at al-Faruqi, Delhi) "bab fada'il ashah Rasul Allah (S)";
al-Hakim 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;
al-Nasa'i in Khasa'is, 4, 5, 7, 8, 32;
al-Muttaqi in Kanz al-ummal, v, 283, 285, vi, 394, 395, 405;
al-Haythami in Majma` al-zawa'id, vi, 150, 151, ix, 119, 123, 124;
Ibn Hajar, Tahdhib al-Tahdhib, vii, 337, 339;
al-Muhibb al-Tabari, al-Riyad al-nadira, ii, 185, 187, 203;
al-Tabari, Ta'rikh, ii, 300;
Ibn Sa`d, al-Tabaqat, ii, part one, 80;
Ibn `Abd al-Barr, al-Isti`ab (Hyderabad, 1336), ii, 450;
al-Bayhaqi in Sunan, vi, 362.

[12.](#) Al-Tirmidhi has recorded this tradition of the Prophet (S) in his Sahih, ii, 298:

رحم الله عليًا، اللهم ادر الحق معه حيث دار.

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:

al-Hakim in Mustadrak, iii, 119, 124;
al-Khatib in Ta'rikh Baghdad, xiv, 321;
al-Haythami in Majma` al-zawa'id, vii, 134, 235; 243; and
al-Muttaqi in Kanz al-ummal, vi, 157.

[13.](#) Al-Nasa'i in Khasa'is, 40, reports this tradition on the authority of Abu Sa`id al-Khudri:

عن أبي سعيد الخدري قال: كنا جلوسا ننتظر رسول الله صلى الله عليه وسلم فخرج إلينا قد انقطع شسع نعله فرمى به إلى علي رضي الله عنه ، فقال : إن منكم رجلا يقاتل الناس على تأويل القرآن ، كما قاتلت على تنزيله، قال أبو بكر: أنا؟ قال: لا، قال عمر: أنا؟ قال: لا، ولكن خا صف النعل.

Abu Sa`id al-Khudri 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:

al-Hakim 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 al-ghabah, iii, 282, iv, 33;
Ibn Hajar, al-Isabah, i, 22, iv, 152;
Ibn `Abd al-Barr, al-Isti`ab, ii, 423;
al-Haythami, Majma` al-zawa'id, v, 186;
al-Muttaqi, Kanz al-ummal, vi, 155, 390, 391.

[14.](#) Al-Hakim records this tradition of the Prophet (S) in his Mustadrak, ii, 343, iii, 150:

مثل أهل بيتي مثل سفينة نوح من ركبها نجا ومن تخلف عنها غرق

The parable of my Ahlul Bayt 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;
al-Khatib in Ta'rikh Baghdad, xii, 19;
al-Suyuti in al-Durr al-manthur (al-Matba`at al-Maymaniyyah, Egypt, 1314), under verse 2:58;
al-Muttaqi in Kanz al-ummal, i, 250, vi, 216;
al-Haythami in Majma` al-zawa'id, ix, 167, 168;
al-Muhibb al-Tabari in Dhakha'ir al-uqba, 20; al-Manawi in Kunuz al-haqaiq, 132.

[15.](#) See al-Sayyid `Ali al-Milani, "Al-Sayyid Hamid Husayn (r) wa Kitabuhu al-Abaqat," Turathuna, No. 4 (Rabi` 1406 H.) pp. 144156.

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