

Letter 48

Forty Ahadith Supporting the Texts

Muharram 8, 1330

Consider forty such supporting ahadith:

1) Consider the statement of the Messenger of Allah, peace be upon him and his progeny, while holding 'Ali's neck, "This is the Imam of the righteous, the slayer of the debauchees; victorious is whoever supports him, forsaken (by Allah) is whoever abandons him." He (S) raised his voice while saying the last phrase. This is included by al-Hakim as narrated by Jabir on page 129, Vol. 3, of *Al-Mustadrak*,¹ where the author comments saying: "This is one hadith the authenticity of which is attested to by its own chain of narrators, though both authors (of *sahih* books) did not record it."

2) Consider his statement, peace be upon him and his progeny, "It has been revealed to me that 'Ali has three exclusive merits: that he is the chief of the Muslims, the Imam of the righteous, and the leader of those whose foreheads radiate with the mark of faith."

It is included by al-Hakim at the beginning of page 138, Vol. 3, of his *Mustadrak*² where the author comments: "This is one hadith the accuracy of which is attested to by its own chain of narrators, though both authors (of the *sahih* books) did not record it."

3) Consider his statement, peace be upon him and his progeny, "It has been revealed to me that 'Ali is the chief of the Muslims, the *wali* of the pious, and the leader of those whose foreheads radiate with the mark of faith." It is recorded by Ibn al-Najjar³ and many other authors of books of traditions.

4) Consider his statement, peace be upon him and his progeny, to 'Ali: "Welcome, chief of the Muslims, Imam of the pious!" It is included by Abu Na'im in *Hilyat al-Awliya'*.⁴

5) Consider his statement, peace be upon him and his progeny, "The first to enter through this door is the Imam of the pious, the chief of Muslims, the head of the religion, the seal of the *wasis*, and the leader of those whose foreheads radiate with the mark of faith," whereupon 'Ali entered and he, peace

be upon him and his progeny, stood up happily excited, hugged him and wiped his sweat saying: "You shall fulfill my covenant, convey my message, and after me clarify whatever seems to be ambiguous."[5](#)

6) Consider his statement, peace be upon him and his progeny, "Allah has promised me that 'Ali is the standard of guidance, the Imam of whoever accepts my *wilayat*, the light for whoever obeys me, and the word which I have mandated unto the pious."[6](#) As you see, these six ahadith contain obvious texts regarding his imamate and the obligation to obey him, peace be upon him.

7) Consider his statement, peace be upon him and his progeny, pointing to 'Ali, "This is the first to have believed in me, the first to shake hands with me on the Day of Resurrection; he is the foremost friend, and he is the *faruq* of this nation who distinguishes between right and wrong; he is the chief of the believers."[7](#)

8) Consider his statement, peace be upon him and his progeny, "O you group of the Ansars! Shall I lead you to that which, as long as you adhere to it, you shall never go astray? It is 'Ali; love him as you love me, and respect him as you respect me, for Gabriel has commanded me to say so to you on behalf of Allah, the Almighty, the Omniscient."[8](#)

9) Consider his statement, peace be upon him and his progeny, "I am the city of knowledge, and 'Ali is its gate; whoever aspires to attain knowledge, let him approach through the gate."[9](#)

10) Consider his statement, peace be upon him and his progeny, "I am the house of wisdom and 'Ali is its gate."[10](#)

11) Consider his statement, peace be upon him and his progeny, "Ali is the gateway of my knowledge, the one who is to explain to my nation after me what I have been sent with; loving him is a mark of genuine faith, and hating him is hypocrisy."[11](#)

12) Consider his statement, peace be upon him and his progeny, to 'Ali: "You shall clarify to my nation all matters wherein they differ." This is recorded by al-Hakim on page 122, Vol. 3, of his *Mustadrak*[12](#) as reported by Anas. The author then comments: "This is an authentic hadith according to the endorsement of both Shaykhs [Bukhari and Muslim], although they did not quote it themselves."

In fact, whoever scrutinizes this hadith and others similar to it will come to know that 'Ali's status with relevance to the Messenger of Allah is similar to that of the Messenger of Allah to the Almighty Himself, for Allah says to His Messenger: "We have sent you Our revelations only so that you may clarify for them all the matters in which they dispute, and as guidance and mercy unto those who believe;" while in this hadith the Messenger of Allah (S) tells 'Ali: "You shall clarify to my nation all matters wherein they differ after me."

13) Consider his statement, peace be upon him and his progeny, as recorded by Ibn al-Sammak from Abu Bakr, "Ali's status to me is similar unto that of mine to my Lord."[13](#)

14) Consider his statement, peace be upon him and his progeny, as recorded by al-Dar Qutni in *Al-Afrad* where the author quotes Ibn 'Abbas citing the Prophet saying: "Ali ibn Abu Talib is (like) the gate of salvation to the Israelites; whoever enters through it becomes a true believer [mu'min], and whoever gets out of it becomes infidel."¹⁴

15) Consider his statement, peace be upon him and his progeny, on the day of 'Arafat during Hijjatul Wada' [the farewell pilgrimage]: "Ali is of me, and I am of 'Ali, and nobody pays my debts other than I or 'Ali."¹⁵

"It is the statement of a glorious Messenger empowered by the One Who manifests the Throne, Able, Obeyed: how trustworthy He is! Nay! Your fellow is not possessed at all." (Qur'an, 81: 19-22)

"He does not speak out of his own personal inclination; it is but a revealed inspiration." (Qur'an, 53:3-4)

So, whither are you going? And what shall you say about these clear arguments and explicit texts?

If you carefully scrutinize this much, examine the wisdom behind making such an announcement during the supreme pilgrimage in front of the witnesses, truth will then appear to you most manifestly. And if you examine his words how few, and their meaning how encompassing, you will then have a great reverence for him, for he has learned a great deal and digested and researched what he has learned.

None other than 'Ali remains to be worthy of discharging any responsibility. No wonder, then, that he, and only he, executes the Prophet's own will, taking his own position of leadership as vicegerent and vizier; praise be to Allah Who has guided us to all this, for without Allah's guidance, we would not have been thus guided.

16) Consider his statement, peace be upon him and his progeny, "Whoever obeys me obeys Allah, and whoever disobeys me disobeys Him; and whoever obeys 'Ali obeys me, too; and whoever disobeys 'Ali also disobeys me." This is recorded by al-Hakim on page 121, Vol. 3, of his *Mustadrak*, and by al-Thahbi in his *Talkhis*. Both authors have relied on the authority of both Shaykhs to endorse this hadith.

17) Consider his statement, peace be upon him and his progeny, "O 'Ali! Whoever abandons me abandons Allah; and whoever abandons you abandons me, too." This is recorded by al-Hakim on page 124, Vol. 3, of his *Sahih*, where he comments saying: "This hadith is authentic through *isnad*, though the Shaykhs did not record it."

18) Consider his statement, peace be upon him and his progeny, as quoted by Umm Salamah, "Whoever denounces 'Ali denounces me, too," which is recorded by al-Hakim at the beginning of page 121, Vol. 3, of *Al-Mustadrak* as ascertained by both Shaykhs, and it is narrated by al-Thahbi in his *Talkhis* where the author testifies to its authenticity.

It is recorded by Ahmad among the *ahadith* narrated by Umm Salamah on page 323, Vol. 6, of his

Musnad, and by al-Nisa'i on page 17 of *Al-Khasa'is al-Alawiyya*, in addition to many other traditionists. So is the statement of the Messenger of Allah, peace be upon him and his progeny, as included among the ahadith narrated by 'Amr ibn Shash thus: "Whoever harms 'Ali harms me, too."[16](#)

19) Consider his statement, peace be upon him and his progeny, "Whoever loves 'Ali loves me, too; and whoever despises 'Ali despises me, too." This hadith is recorded by al-Hakim who describes it as authentic on page 130, Vol. 3, of *Al-Mustadrak*, and it is narrated by al-Thahbi in his *Talkhis* where he admits reference to its authenticity for the same reason. Such is the case of 'Ali's statement:[17](#) "I swear by the One Who has cleft the seed [so that a plant may grow therefrom] and created the breeze from nothing, the Ummi Prophet (S) has promised me that nobody loves me except a true believer (*mu'min*), and nobody hates me except a hypocrite."[18](#)

20) Consider his statement, peace be upon him and his progeny, "O 'Ali! You are a leader in this life and the life hereafter; whoever loves you loves me, too, and whoever loves me is loved by Allah; your foe is my foe, and my foe is Allah's foe; woe unto whoever despises you after me."[19](#) This is recorded by al-Hakim at the beginning of page 128, Vol. 3, of *Al-Mustadrak*, and its authenticity is ascertained by both Shaykhs.[20](#)

21) Consider his statement, peace be upon him and his progeny, "O 'Ali! Glad tidings to whoever loves and believes in you, and woe unto whoever hates you and tells lies about you." This is recorded by al-Hakim on page 135, Vol. 3, of his *Al-Mustadrak*, where he comments saying: "This hadith is authentic by way of its being consecutively reported (through *isnad*, consecutive reporting). Neither shaykh records it."

22) Consider his statement, peace be upon him and his progeny, "Whoever wishes to live the way that I have lived and die the way that I shall die and reside in the Eternal Garden, which is promised to me by my Lord, let him accept 'Ali as his/her *wali*, for surely he never gets you out of guidance, nor will he ever hurl you into misguidance."

23) Consider his statement, peace be upon him and his progeny, "I enjoin whoever believes and trusts in me to be mindful of the *wilayat* of 'Ali ibn Abu Talib, for whoever accepts him as the *wali* accepts me as such, and whoever accepts me as the *wali* has indeed accepted Allah as such; and whoever loves him loves me, and whoever loves me loves Allah; and whoever hates him hates me, too, and whoever hates me hates Allah, the Almighty, the Omniscient."

24) Consider his statement, peace be upon him and his progeny, "Whoever is pleased to live my life and die my death, and then reside in the Garden of Eden, planted for me by my Lord, then let him take 'Ali as the *wali* after me, and let him accept the authority of whoever 'Ali places in charge, and let him follow the examples of my progeny after me, for they are my offspring: they are created out of my own mould and blessed with my understanding and knowledge; therefore, woe unto those who deny their favours from among my nation, who cut their ties with them; may Allah never grant them my intercession."

25) Consider his statement, peace be upon him and his progeny, "Whoever loves to live my life and die my death and enter the Garden my Lord has promised me, the Garden of Eternity, then let him take 'Ali and his descendants after him as his *walis*, for they shall never take you out of guidance, nor shall they ever drag you into misguidance."[21](#)

26) At the beginning of page 156, Vol. 6, of *Kanz al-'Ummal*, al-Daylami quotes Ammar citing the Messenger of Allah (S) telling 'Ammar the following: "O 'Ammar! If you see 'Ali walking on one path while other people walk on another, walk with 'Ali and leave the people, for he shall never lead you to destruction, nor shall he ever take you out of right guidance."

27) Consider his statement, peace be upon him and his progeny, according to one hadith narrated by Abu Bakr, "My hand and 'Ali's are equal when it comes to justice." This is hadith 2539 recorded on page 153, Vol. 6, of *Kanz al-'Ummal*.

28) Consider his statement, peace be upon him and his progeny, "O Fatima! Are you not pleased that Allah, the Unique, the Sublime, has looked unto the inhabitants of the earth and chose from among them two men: one of them is your father and the other is your husband?"[22](#)

29) Consider his statement, peace be upon him and his progeny, "I am the Warner, and 'Ali is the Guide; through you, O 'Ali, shall guidance be attained after me." This is recorded by al-Daylami who quotes Ibn 'Abbas, and it is hadith 2631 on page 157, Vol. 6, of *Kanz al-'Ummal*.

30) Consider his statement, peace be upon him and his progeny, "O 'Ali! Nobody is permitted to remain in the state of *janaba* other than I and you."[23](#) Likewise is the hadith recorded by al-Tabrani as quoted by Ibn Hajar in his *Al-Sawa'iq al-Muhriqa* as narrated by Umm Salamah, al-Bazzar, and Sa'd; so, refer to hadith 13 of *Al-Arba'in al-Nawawiyya* which he quotes in Chapter 9. The latter quotes the Messenger of Allah, peace be upon him and his progeny, saying: "Nobody is permitted to be in the state of *janaba* in this mosque except I and 'Ali."

31) Consider his statement, peace be upon him and his progeny, "I and this (meaning 'Ali) are the Proofs unto my nation on the Day of Judgement." This is recorded by al-Khatib as narrated by Anas. How could the father of al-Hassan (as) be Proof just like the Prophet (S) was, had he not been his vicegerent and successor?

32) Consider his statement, peace be upon him and his progeny, "It is written on the gate of Paradise: 'There is no god but Allah, Muhammad is the Messenger of Allah, 'Ali is the Brother of the Messenger of Allah.'"[24](#)

33) Consider his statement, peace be upon him and his progeny, "It is written on the Throne's leg: 'There is no god but Allah, Muhammad is the Messenger of Allah, I (God) have supported him (Muhammad) through 'Ali, and I have aided him through 'Ali."

34) Consider his statement, peace be upon him and his progeny, "Whoever wishes to discern Noah's determination, Adam's knowledge, Ibrahim's clemency, Moses' discretion, Christ's asceticism, then let him look unto 'Ali." This is recorded by al-Bayhaqi in his *Sahih* and by Imam Ahmad ibn Hanbal in his *Musnad*.[25](#)

35) Consider his statement, peace be upon him and his progeny, "O 'Ali! There is a resemblance in you to Jesus (as) who was hated by the Jews to the extent that the latter even cast doubts about his mother's honour, and loved by the Christians to the extent that they attributed to him a status which is not his."

36) Consider his statement, peace be upon him and his progeny, "The foremost (among believers) are three: Joshua son of Nun [of the tribe of Ephraim – tr.] who was the foremost to believe in Moses, the believer implied in Surat Yasin [Chapter 36 of the Holy Qur'an] who was the foremost to believe in Jesus, and 'Ali ibn Abu Talib who was the foremost in believing in Muhammad (S)."[26](#)

37) Consider his statement, peace be upon him and his progeny, "The foremost in testifying (to the Prophets' truth) are three: Habib al-Najjar, the believer implied in Surat Yasin, who said: 'O my people! Follow the Messengers (of God);' Izekeiel [whose name means "Strength of God" – tr.], the believer from the family of Pharaoh, who said: 'Do you intend to kill a man just for saying that his Lord is Allah?,' and 'Ali ibn Abu Talib, who is superior to all of them."[27](#)

38) Consider his statement, peace be upon him and his progeny, to 'Ali: "The nation will turn treacherous to you; you shall live adhering to my faith and will be murdered for safeguarding it; whoever loves you loves me, too, and whoever hates you hates me, too, and this ('Ali's beard) will be drenched with blood from this ('Ali's head)."[28](#) 'Ali (as) himself has said: "One of the Prophet's predictions is that the nation will be treacherous to me after his demise."

Ibn Abbas has quoted the Messenger of Allah, peace be upon him and his progeny, telling 'Ali, "You will certainly encounter a great deal of hardship after me;"[29](#) 'Ali inquired: "Shall I be able to keep my faith intact?" and the Messenger of Allah, peace be upon him and his progeny, answered him in the affirmative.

39) Consider his statement, peace be upon him and his progeny, "Among you is one who will fight for its (Qur'an's) interpretation just as I fought for its revelation." The audience was very excited. Among them were Abu Bakr and 'Umar. Abu Bakr asked: "Am I the one?" and the Prophet's answer was negative. 'Umar inquired: "Is it I?" and the Prophet (S) answered: "No; but it is the one who is mending the shoes," meaning thereby 'Ali; therefore, we visited 'Ali to convey the good news to him, but he did not even raise his head, as if he had already heard it from the Messenger of Allah, peace be upon him and his progeny."[30](#)

Similar narrative is the hadith narrated by Abu Ayyub al-Ansari during 'Umar's caliphate. According to al-Hakim, who relies on two references which he indicates on page 139 and the page that follows it, Vol.

3, of his *Mustadrak*, 'Umar has said that the Messenger of Allah, peace be upon him and his progeny, ordered those who reneged from their faith, and who dissented, to be fought. Ibn 'Asakir, as indicated in hadith 2588 on page 155, Vol. 6 of *Kanz al-'Ummal*, states that 'Ammar ibn Yasir has said that the Messenger of Allah, peace be upon him and his progeny, has said, "O 'Ali!

The oppressive gang will fight you; but you are on the right track; whoever refrains from supporting you is not of me." Abu Tharr al-Ghifari, as al-Daylami is quoted at the close of page 155, Vol. 6, of *Kanz al-'Ummal*, has quoted the Messenger of Allah, peace be upon him and his progeny, saying: "I swear by the One in whose hands my life is placed that among you is a man who shall fight after me for the interpretation of the Qur'an just as I fought the polytheists for its revelation."

Muhammad ibn 'Ubaydullah ibn Abu Rafi', as indicated by al-Tabrani in his *Mujma' al-Kabir* and indicated on page 155, Vol. 6, of *Kanz al-'Ummal*, has quoted his father and grandfather Abu Rafi' saying that the Messenger of Allah, peace be upon him and his progeny, has addressed him thus: "O Abu Rafi'! A group of people shall fight 'Ali after me; Allah has made mandated that they should be fought. Whoever is unable to fight them with his hands, let him fight them with his tongue; if he still is unable to do so, then by his heart." Al-Akhdar al-Ansari³¹ has quoted the Messenger of Allah, peace be upon him and his progeny, saying: "I fight for the revelation of the Qur'an, while 'Ali fights for its interpretation."

40) He, peace be upon him and his progeny, has said: "O 'Ali! I am superior to you due to my being a Prophet, while you are superior to all other people due to seven merits: You are the foremost among them to believe in Allah, the most just in fulfilling Allah's Promise, the most obedient to the Commandments of Allah, the most equitable, the most fair in dealing with the public, the most far-sighted in all issues, and the one who enjoys the highest status in the sight of Allah."

Abu Sa'id al-Khudri quotes the Messenger of Allah, peace be upon him and his progeny, saying: "O 'Ali! You possess seven qualities about which nobody can dispute with you: You are the first to truly believe in Allah, the most just in fulfilling Allah's Promise, the most obedient to Allah's Commandments, the most compassionate to the public, the most informed of all issues, and the highest among them in status."³²

There is no room here to quote all such traditions which, as a whole, support one another and are all indicative of one meaning, and that is: 'Ali is second only to the Messenger of Allah, peace be upon him and his progeny, in faring with this nation, and that he is next only to the Messenger of Allah, peace be upon him and his progeny, in leading it. These traditions convey such a meaning, even if their texts are not consecutively reported, and this much should suffice as an irrefutable proof, Wassalam.

Sincerely,

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¹ This is hadith number 2527 of the ones cited in *Kanz al-'Ummal*, page 153, Vol. 6, and it is quoted by al-Tha'labi from

Abu Tharr when the author attempts to interpret the verse of wilayat in his book *Al-Tafsir al-Kabir*.

[2.](#) It is also quoted by al-Barudi, Ibn Qani', Abu Na'im, and al-Bazzar. It is hadith 2628 of the ones cited in *Kanz al-Ummal*, page 157, Vol. 6.

[3.](#) It is hadith 2630 of the ones cited in *Kanz al-Ummal*, page 157, Vol. 6.

[4.](#) It is news item number 11 of the ones Ibn Abul Hadid states on page 450, Vol. 2, of *Sharh Nahjul Balaghah*, and it is hadith number 2627 of the ones cited in *Kanz al-Ummal*, page 157, Vol. 6.

[5.](#) This is quoted by Abu Na'im in his *Hilyat al-Awliya'* from Anas and transmitted in detail by Ibn Abul Hadid on page 450, Vol. 2, of his *Sharh Nahjul Balaghah*; so, refer to news item 9 on that page.

[6.](#) This is quoted by Abu Na'im in his *Hilyat al-Awliya'* from one hadith narrated by Abu Barzah al-Aslami and Anas ibn Malik, and it is transmitted by the Mu'tazilite scholar on page 449, Vol. 2, of his *Sharh Nahjul Balaghah*; so, refer to the third news item on that page.

[7.](#) This is quoted by al-Tabrani in his *Kabir* from the ahadith narrated by Salman and Abu Tharr. It is quoted by al-Bayhaqi in his *Sunan*, and by Ibn 'Uday in his *Al-Kamil*; it also is hadith number 2608 of the ones included in *Kanz al-Ummal*, Vol. 6, page 156.

[8.](#) This is quoted by al-Tabrani in his *Kabir*, and it is hadith number 2625 of the ones included in *Kanz al-Ummal*, Vol. 6, page 157, and the tenth on page 450, Vol. 2, of *Sharh Nahjul Balaghah* by Ibn Abul Hadid; so, look and see how he has made their right guidance conditional upon upholding 'Ali; thus, those who do not do so would certainly stray. See how he has commanded them to love him just as they love the Prophet (S), and to respect him in the same way they respect the Prophet (S). This is so only because of his being his successor, the one to take charge after him. If you consider the verse "Gabriel has commanded me to tell you so," then truth becomes manifest to you.

[9.](#) This is quoted by al-Tabrani in his *Kabir* from Ibn 'Abbas as stated on page 107 of *Al-Jami' al-Saghir* by Sayyuti. It is also quoted by al-Hakim in *Manaqib 'Ali*, page 226, Vol. 3 of his authentic *Mustadrak* from two sources: one of them is Ibn 'Abbas from yet two authentic sources, and the other from Jabir ibn 'Abdullah al-Ansari. He has brought forth irrefutable proofs for its authenticity. Imam Ahmad ibn Hanbal ibn al-Siddiq al-Magharibi, of Cairo, has dedicated an entire book only to prove the authenticity of this hadith, and he has crammed it with information and titled it *Fath al-Malak al-'Ali Bisihhati Hadith Babul 'Ilm 'Ali*, printed in Egypt at the Islamic Press.

It is worthy of the attention of researchers, for it contains invaluable information. Views of the Nasibis and their likes are worthless vis-a-vis this hadith that is as commonly used as a popular proverb by both the elite and the common residents of the urban districts and the countryside. We have even considered their criticism, and we have found it to be sheer submission to sentiment, lacking in proof, full of extreme fanaticism, as declared by al-Hafiz Salahud-Din al-'Ala'i when he quoted the false allegation of al-Thahbi and others who charge that it is incorrect. He comments saying: "These have not produced any proof for their claim except its being a fabrication so that it may not indict them."

[10.](#) This is quoted by al-Tirmithi in his *Sahih*, in addition to Ibn Jarir, and from them it is quoted by several authorities such as al-Muttaqi al-Hindi on page 401, Vol. 6, of his *Kanz al-Ummal*, where he quotes Ibn Jarir saying: "This is a tradition of whose authenticity we are quite sure." It is also quoted from al-Tirmithi by Jalalud-Din al-Sayyuti while discussing the "hamza" in language in his *Jami' al-Jawami'* and *Al-Jami' al-Saghir*; so, refer to page 170, Vol. 1, of *Al-Jami' al-Saghir*.

[11.](#) This is quoted by al-Daylami from Abu Tharr's hadith as stated on page 156, Vol. 6, of *Kanz al-Ummal*

[12.](#) Ibid.

[13.](#) This is quoted by Ibn Hajar in the fifth maqsad of the maqasid of chapter 14 of the ones discussed in Chapter 11 of his *Al-Sawa'iq al-Muhriqa*; so, refer to page 106 of the same.

[14.](#) This hadith is number 2528 among the ones cited in *Kanz al-Ummal*, page 153, Vol. 6.

[15.](#) This is quoted by Ibn Majah in his chapter on the virtues of the Prophet's companions on page 92, Vol. 1, of his *Sunan*, by al-Tirmithi and al-Nisa'i in their respective sahihs, and it is hadith number 2531 among the ones cited in *Kanz al-Ummal*, page 153, Vol. 6. It is also quoted by Imam Ahmad on page 164, Vol. 4, of his *Musnad* from hadith narrated from various authentic sources by Janadah.

Suffices you the fact that it is quoted from a chain of narrators which includes: Yahya ibn Adam, Isra'il ibn Yunus and his

grandfather Abu Ishaq al-Subay'i who quotes Habashi. All of these men are authorities relied upon by both Shaykhs in their respective sahihs. Whoever studies this hadith in Ahmad's Musnad will come to know that it was said during the Farewell Pilgrimage which shortly preceded the departure of the Prophet, peace be upon him and his progeny, from this vanishing world. Prior to that, he, peace be upon him and his progeny, had sent Abu Bakr to recite ten verses of Surat Bara'a to the residents of Mecca, then he, according to Imam Ahmad on page 151, Vol. 1, of his Musnad, said to him: "Go see Abu Bakr before he discharges his mission, and as soon as you meet him, take the message from him, then carry it yourself to the people of Mecca and read it to them."

'Ali met Abu Bakr at the Juhfa and took the tablets from him. Abu Bakr went back to the Prophet, peace be upon him and his progeny, and asked him: "O Messenger of Allah! Have you received any message from Allah against me?" He answered: "No, but Gabriel has come to me and told me that nobody conveys Allah's Message except I or a man of my own family." Another narration, recorded by Ahmad on page 510, Vol. 1, of his Musnad from 'Ali (as), says that when the Prophet dispatched him with Surat Bara'a, he said to him: "Either I should carry it, or you." 'Ali said: "If it cannot be avoided at all, then I will go." He (S) said: "Then proceed, for Allah will make your tongue firm, and He will guide your heart."

[16.](#) You have come to know by now the hadith narrated by 'Amr ibn Shash with our commentary in Letter 36.

[17.](#) As quoted by Muslim in his chapter on iman, page 46, Vol. 1, of his Sahih. Ibn 'Abd al-Birr explains its gist while narrating 'Ali's biography in the Isti'ab from a group of companions. Buraydah's hadith has been quoted in Letter No. 36 above. His hadith, peace be upon him and his progeny, "O Allah! Befriend whoever befriends 'Ali, and be the enemy of whoever sets himself as the enemy of 'Ali" is consecutively reported (mutawatir), as admitted by the author of Al-Fatawa al-Hamidiyya in his treatise titled "Al-Salat al-Fakhira fil Ahadith al-Mutawatira]."

[18.](#) Narrated, through al-Azhar, by 'Abdul-Razzaq, Mu'ammara, al-Zuhri, 'Ubaydullah, and Ibn 'Abbas, each from the other, and all are reliable authorities. For this reason, al-Hakim, having labelled the hadith as "sahih" because of its endorsement by both Shaykhs, says: "Abul-Azhar, according to their consensus view, is trustworthy, and if authorities unanimously agree on the authenticity of one hadith, then it has to be held authentic," then he continues to say: "I have heard Abu 'Abdullah al-Qarashi saying that he heard Ahmad ibn Yahya al-Halwani saying: 'When Abul-Azhar came from San'a and started narrating this hadith to the people in Baghdad, Yahya ibn Ma'in rejected it. When he opened his place to the public, as usual, he inquired about the Nisaburi writer who quotes 'Abdul-Razzaq stating such ahadith, Abul-Azhar stood up and said that it was he. Yahya ibn Ma'in laughed at his statement, stood up, and brought him to sit closer to him and inquired of him about how I personally came to be the only one who heard such hadith from 'Abdul-Razzaq. I told him that I had just come from San'a, and when I bade him farewell, he told me that he owed me a unique hadith which nobody else had ever heard, and by Allah it was this hadith verbatim. Yahya ibn Ma'in then believed him and apologized to him.'"

[19.](#) We have quoted this hadith in Letter No. 10 above.

[20.](#) We have quoted this hadith, too, in Letter No. 10; so, refer to our commentary about it and about the one that precedes it.

[21.](#) Refer to our comment on this hadith and the one that precedes it in our Letter No. 10.

[22.](#) This is quoted by al-Hakim on page 129, Vol. 3, of his authentic Al-Mustadrak, and it is narrated by quite a few authors of books and traditions, all testifying to its authenticity.

[23.](#) Refer to our comment on this hadith in Letter No. 34, and also scrutinize the books of traditions to which we have referred.

[24.](#) This is quoted by al-Tabrani in his Awsat, and by al-Khatib in his Al-Muttafaq wal-Muftaraq, as stated at the beginning of page 159, Vol. 6, of Kanz al-'Ummal. We have quoted it in Letter No. 34 and commented on it in a way which hopefully benefits the researcher.

[25.](#) This is transmitted from both of them by Abul-Hadid in the fourth news item of his news to which he has referred on page 449, Vol. 2, of Sharh Nahjul Balaghah. It is also quoted by Imam al-Razi while discussing the meaning of the verse of Mubahala in his Al-Tafsir al-Kabir, p. 288, Vol. 2, taking for granted the authenticity of this hadith according to the views of those who act upon it as well as those who do not. This hadith is also quoted by Ibn Battah from Ibn 'Abbas's hadith, as stated on page 34 of Fath al-Malik al-'Ali Bisihhati Babil 'Ilm 'Ali by Imam Ahmad ibn al-Sadiq al-Hasani al-Magharibi of Cairo. Among those who have admitted that 'Ali is the one who is acquainted with the secrets of all prophets combined is

the Shaykh of all men of knowledge, namely Muhiyud-Din ibn al-'Arabi, as quoted by the learned al-Sha'rani in Section 32 of his book *Al-Yawaqit wal-Jawahir*, page 172.

[26.](#) This is quoted by al-Tabrani and Ibn Mardawayh who rely on the authority of Ibn 'Abbas. It is also quoted by al-Daylami from 'Ayesha, and it is one of the lengthy traditions.

[27.](#) This is quoted by Abu Na'im and Ibn 'Asakir from Abu Layla, and quoted also by al-Najjar from Ibn 'Abbas; so, refer to ahadith 30 and 31 of the forty ahadith cited by Ibn Hajar in Part Two, Section 9, of his *Al-Sawa'iq al-Muhriqa*, at the conclusion of page 74 and the page following it.

[28.](#) This is quoted by al-Hakim on page 122, Vol. 3, of his *Al-Mustadrak* where the author admits its authenticity. Al-Thahbi quotes it in his own *Talkhis*, admitting its authenticity.

[29.](#) This hadith and the one succeeding it, i.e. Ibn 'Abbas's hadith, are quoted by al-Hakim on page 140, Vol. 3, of his *Mustadrak*, and al-Thahbi quotes him in his *Talkhis al-Mustadrak*. Both authors admit the authenticity of this hadith due to its endorsement by both Shaykhs.

[30.](#) This is quoted by al-Hakim on page 122, Vol. 3, of *Al-Mustadrak*, saying that it is an authentic hadith according to its endorsement by both Shaykhs who have not included it in their books. Al-Thahbi has admitted its authenticity for the same reason when he quoted it in his *Talkhis al-Mustadrak*. Imam Ahmad has produced it from Abu Sa'id on pages 82 and 33, Vol. 3, of his *Musnad*, and al-Bayhaqi has quoted it in *Shu'ab al-Iman*. Imam Ahmad has included Abu Sa'id's hadith on pages 82 and 33, Vol. 3, of his *Musnad*, and al-Bayhaqi quotes it in his *Shu'ab al-Iman*, Sa'id ibn Mansur in his *Sunan*, Abu Na'im in his *Hilyat al-Awliya'*, and Abu Ya'li in his *Sunan* numbering it 2585, page 155, Vol. 6, of *Kanz al-'Ummal*.

[31.](#) His name is Ibn Abul-Akhdar. Ibn al-Sakan mentions him and quotes this hadith in his regard from al-Harith ibn Hasirah from Jabir al-Ju'fi from Imam al-Baqir from his father Zaynul-'Abidin, peace be upon them, from al-Akhdar from the Prophet (S). Ibn al-Sakan says: "He is not quite famous among the Prophet's companions, and his traditions ought to be verified." This is quoted by al-Asqalani in his biography of al-Akhdar in *Al-Isabah*. Al-Dar Qutni has produced this hadith in his *Ifrad*, saying: "This hadith is narrated only by Jabir al-Ju'fi, who is a Rafizi."

[32.](#) Abu Na'im has quoted it among the traditions reported by Ma'ath, as well as the hadith succeeding it, that is, that of Abu Sa'id, in his *Hilyat al-Awliya'*, and they are on page 156, Vol. 6, of *Kanz al-'Ummal*.

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