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21. Hadith Al-Istislam, Investigating Its Authenticity

Shaykh Ibn Taymiyyah (d. 728 H) admits that Amir al-Muminin, *'alaihi al-salam*, was the first human being ever to accept Islam from the Messenger of Allah, *sallallahu 'alaihi wa alihi*:

> ثم فيه قول علي صليت ستة أشهر قبل الناس فهذا مما يعلم بطلانه بالضرورة فإن بين إسلامه وإسلام زيد وأبي بكر وخديحة يوما أو نحوه فكيف يصلي قبل الناس بستة أشهر

Then, in it (i.e. the report) is the statement "'Ali performed *Salat* six months before anyone else", this (statement) is one which is known to be necessarily fallacious, because **between his ('Ali's) acceptance of Islam and the acceptance of Islam by Zayd, Abu Bakr and Khadijah was only a distance of one day or a period like that**. So, how did he perform *Salat* six months before anyone else?[1]

So, 'Ali accepted Islam one whole day before Khadijah, Zayd and Abu Bakr. But then, our dear Shaykh has a surprise package for us:

> قول القائل علي أول من صلى مع النبي صلى الله عليه و سلم ممنوع بل اكثر الناس على خلاف ذلك وان أبا بكر صلى قبله

The claim that 'Ali was the first to perform *Salat* with the Messenger of Allah, peace be upon him, is impossible. **Rather, the majority** of the people hold a contrary view, and **believe that Abu Bakr perform *Salat* before him (i.e. 'Ali)**.[2]

One wonders. Since Amir al-Muminin accepted Islam before Abu Bakr, how come the latter offered *Salat* before him? Shaykh Ibn Taymiyyah attempts to solve the puzzle:

فان الناس متنازعون في أول من اسلم فقيل أبو بكر أول من اسلم فهو اسبق إسلاما من على وقيل أن عليا أسلم قبله لكن علي كان صغيرا وإسلام الصبي فيه نزاع بين العلماء ولا نزاع في أن إسلام أبي بكر أكمل وانفع

The people disagreed about who accepted Islam first. It is said that Abu Bakr was the first to accept Islam, and therefore accepted Islam before ‘Ali. **It is (also) said that ‘Ali accepted Islam before him. However, ‘Ali was a child, and the acceptance of Islam by a child, there is disagreement over it (i.e. its validity) among the *‘ulama***. Meanwhile, there is no disagreement about the fact that **the acceptance of Islam by Abu Bakr was more perfect** and more beneficial (than that of ‘Ali).[3]

He adds:

والصبي المولود بين أبوين كافرين يجري عليه حكم الكفر في الدنيا باتفاق المسلمين وإذا أسلم قبل البلوغ فهل يجري عليه حكم الإسلام قبل البلوغ على قولين للعلماء بخلاف البالغ فإنه يصير مسلما باتفاق المسلمين فكان إسلام الثلاثة مخرجا لهم من الكفر باتفاق المسلمين وأما إسلام علي فهل يكون مخرجا له من الكفر على قولين مشهورين ومذهب الشافعي أن إسلام الصبي غير مخرج له من الكفر

A child born to two pagan parents is considered a pagan in this world by the consensus of Muslims. If he accepts Islam before maturity, is he considered a Muslim before he reaches maturity? There are two opinions among the *‘ulama*, as opposed to the situation of a matured person (who accepts Islam) because he (the matured person) is considered a Muslim by the consensus of Muslims. So, the acceptance of Islam by the three (i.e. Abu Bakr, ‘Umar and ‘Uthman) took them out of paganism by the consensus of Muslims. **However, the acceptance of Islam by ‘Ali, did it take him out of paganism?** There are two well-known opinions. **The opinion of (Imam) al-Shafi’i was that the acceptance of Islam by a child does not take him out of paganism**.[4]

Our Shaykh has not explicitly endorsed either of the two opinions. Nonetheless, we will proceed with the assumption that Imam al-Shafi’i was correct.

The first question here is: was ‘Ali really a “child” when he accepted Islam? Imam Ibn ‘Abd al-Barr (d. 463 H) answers:

قال أبو عمر قيل أسلم على وهو ابن ثلاث عشرة سنة وقيل ابن اثنتي عشرة سنة وقيل ابن خمس عشرة وقيل ابن ست عشرة وقيل ابن عشر وقيل ابن ثمان ....

وذكر أبو زيد عمر بن شبة قال حدثنا سريج بن النعمان قال حدثنا الفرات بن السائب عن ميمون بن مهران عن ابن عمر رضي الله عنهما قال أسلم علي بن أبي طالب وهو ابن ثلاث عشرة سنة وتوفى وهو ابن ثلاث وستين سنة قال أبو عمر رحمه الله هذا أصح ما قيل في ذلك

Abu ‘Umar said, “It is said that ‘Ali accepted Islam when he was thirteen years old. It is said that he was twelve years old. It is said that he was fifteen years old. It is said that he was sixteen years old. It is said that he was ten years old. It is said that he was eight years old....

Abu Zayd ‘Umar b. Shaybah mentioned that – Surayj b. al-Nu’man – al-Furat b. al-Saib – Maymun b. Mahran – Ibn ‘Umar, may Allah be pleased with them both: “**Ali b. Abi Talib accepted Islam while he was THIRTEEN YEARS OLD and died when he was sixty-three years old**”. Abu ‘Umar, may Allah be merciful to him, said: “**This is the most correct opinion on the matter**”.5

Therefore, ‘Ali was thirteen years old when he accepted Islam at the hands of the Messenger of Allah. But, was he a matured person then, or was he still a child? Let us get the testimony of an eye-witness. Imam al-Haythami (d. 807 H) records:

عن أبي رافع قال : أول من أسلم من الرجال علي وأول من أسلم من النساء خديجة

Narrated Abu Rafi’:

The first to accept Islam **among the male adults** was ‘Ali and the first to accept Islam from the female adults was Khadijah.6

Al-Haythami comments:

رواه البزار ورجاله رجال الصحيح

Al-Bazzar recorded it and its narrators are narrators of the *Sahih*7

So, Amir al-Muminin ‘Ali was an “adult” when he accepted Islam. Therefore, his Islam was – in terms of quality – as “perfect” as that of Abu Bakr and the other *khalifahs*. Moreover, ‘Ali accepted Islam about twenty hours or more before Zayd, Abu Bakr and Khadijah, according to the admission of Shaykh Ibn Taymiyyah. Therefore, he enjoyed precedence in his “perfect” Islam over all others. This is further confirmed by this *hadith* documented by Imam al-Tabarani (d. 360 H):

حدثنا الحسن بن عبد الأعلى النرسي الصنعاني، حدثنا عبد الرزاق، حدثنا سفيان الثوري، عن سلمة بن كهيل، عن أبي صادق، عن عليم الكندي، عن سلمان الفارسي رضي الله عنه قال: أول هذه الأمة ورودا على نبيها، أولها إسلاما، علي بن أبي طالب

Al-Hasan b. ‘Abd al-A’la al-Narsi al-Sana’ani – ‘Abd al-Razzaq – Sufyan al-Thawri – Salamah b. Kuhayl – Abu Sadiq – ‘Alim al-Kindi – Salman al-Farisi, may Allah be pleased with him:

“The first of this Ummah to meet its Prophet (on the Day of Resurrection) will be **the first of them to accept Islam, ‘Ali b. Abi Talib**.”[8]

Shaykh al-Haji comments:

> الإسناد: قال الهيثمي: ورجاله ثقات. وقال حمدي السلفي:
>
> قلت: إن إبراهيم والحسن من الرواة عن عبد الرزاق بعد اختلاطه.

The chain: Al-Haythami said, “**Its narrators are *thiqah* (trustworthy)**”. Hamadi al-Salafi also said: “I say: ‘Ibrahim and al-Hasan are among those narrators who transmitted from ‘Abd al-Razzaq during his confusion.”[9]

In simple words, the narrators are all trustworthy indeed. However, al-Hasan narrated from ‘Abd al-Razzaq after the latter’s memory failure and during the consequent confusion. However, the report of ‘Abd al-Razzaq is corroborated by this report, recorded by Imam Ibn Abi Shaybah (d. 235 H):

> حدثنا معاوية بن هشام حدثنا قيس عن سلمة بن كهيل عن أبي صادق عن عليم عن سلمان قال: أول هذه الأمة ورودا على نبيها أولها إسلاما علي بن أبي طالب.

Mu’awiyah b. Hisham – Qays – Salamah b. Kuhayl – Abu Sadiq – ‘Alim – Salman:

“The first of this Ummah to meet its Prophet (on the Day of Resurrection will be **the first of them to accept Islam, ‘Ali b. Abi Talib**.”[10]

We already know about the trustworthiness of Salamah, Abu Sadiq and ‘Alim al-Kindi. What about Mu’awiyah and Qays? Al-Hafiz (d. 852 H) states about Mu’awiyah:

> معاوية بن هشام القصار أبو الحسن الكوفي مولى بني أسد ويقال له معاوية بن أبي العباس صدوق له أوهام

Mu’awiyah b. Hisham al-Qasar, Abu al-Hasan al-Kufi, freed slave of Banu Asad, he is also Mu’awiyah b. Abi al-‘Abbas: ***Saduq* (very truthful)**, he had hallucinations.[11]

Qays is almost like that too, according to al-Hafiz:

> قيس بن الربيع الأسدي أبو محمد الكوفي صدوق تغير لما كبروأدخل عليه ابنه ما ليس من حديثه فحدث به

Qays b. al-Rabi' al-Asadi, Abu Muhamamd al-Kufi: ***Saduq*** **(very truthful)**. His memory deteriorated when he became old, and his son told him things that were not part of his (original) *ahadith*, and he (Qays) narrated them as *ahadith*.[12]

Both were very truthful, but with varying memory problems. Nonetheless, their report is a very good *shahid* for the *riwayah* of 'Abd al-Razzaq. As a result, one can safely conclude that the *athar* of Salman al-Farisi above, narrated by 'Abd al-Razzaq, is *sahih bi shawahidih*. Therefore, Amir al-Muminin 'Ali b. Abi Talib was the first human being, and the first male *adult*, to accept Islam.

Imam al-Tirmidhi (d. 279 H) records a *hadith* that further corroborates this submission:

> حدثنا محمد بن بشار و محمد بن المثنى قالا حدثنا محمد بن جعفر حدثنا شعبة بن عمرو بن مرة عن أبي حمزة رجل من الأنصار قال سمعت زيد بن أرقم يقول أول من أسلم علي

Muhammad b. Bashar and Muhammad b. al-Muthanna – Muhammad b. Ja'far – Shu'bah b. 'Amr b. Marrah – Abu Hamza, who was a man from the Ansar – Zayd b. Arqam:

"The first to accept Islam was 'Ali."[13]

Al-Tirmidhi states:

> هذا حديث حسن صحيح

This *hadith* is *hasan sahih*[14]

'Allamah al-Albani (d. 1420 H) agrees:

> صحيح الإسناد

It has a *sahih* chain[15]

Imam al-Tabarani (d. 360 H) also documents:

> حدثنا إسحاق بن إبراهيم، عن عبد الرزاق، عن معمر، عن عثمان الجزري، عن مقسم، عن عبد الله بن عباس قال أول من أسلم علي رضي الله:

Ishaq b. Ibrahim – 'Abd al-Razzaq – Ma'mar – 'Uthman al-Jazari – Miqsam – 'Abd Allah b. 'Abbas:

"The first one to accept Islam was 'Ali, may Allah be pleased with him."[16]

Shaykh al-Haji comments:

> حديث صحيح رجاله ثقات

A *sahih hadith*. Its narrators are trustworthy.[17]

Imam Ibn ‘Abd al-Barr caps the references:

> وروى عن سلمان وأبي ذر والمقداد وخباب وجابر وأبى سعيد الخدري وزيد بن الأرقم أن علي بن أبي طالب رضي الله عنه أول من أسلم وفضله هؤلاء على غيره

Salman, Abu Dharr, al-Miqdad, Khabab, Jabir, Abu Sa’id al-Khudri and Zayd b. Arqam narrated that ‘Ali b. Abi Talib, may Allah be pleased with him, was the first to accept Islam, and these people placed him in rank above everyone else.[18]

Notably, along with Ibn ‘Abbas and Abu Rafi’, those were nine Sahabah. Imam al-Hakim (d. 403 H) records about the tenth Sahabi –Sa’d b. Abi Waqqas:

> عن قيس بن أبي حازم قال كنت بالمدينة فبينا أنا أطوف في السوق إذ بلغت أحجار الزيت فرأيت قوما مجتمعين على فارس قد ركب دابة وهو يشتم علي بن أبي طالب والناس وقوف حواليه إذ أقبل سعد بن أبي وقاص فوقف عليهم فقال : ما هذا ؟ فقالوا : رجل يشتم علي بن أبي طالب فتقدم سعد فأفرجوا له حتى وقف عليه فقال : يا هذا على ما تشتم علي بن أبي طالب ألم يكن أول من أسلم ألم يكن أول من صلى مع رسول الله صلى الله عليه وسلم

Narrated Qays b. Abi Hazim:

I was in Madinah. While I was moving around in the market, oil stones arrived. So, I saw some people crowding around a Persian man who was riding an animal and cursing ‘Ali b. Abi Talib. People stood round him when Sa’d b. Abi Waqqas turned and stood in front of them and he asked, “What is this?” They replied, “A man cursing ‘Ali b. Abi Talib.” So, Sa’d moved forward and they made way for him until he stood before him and said, “O you! On what basis do you curse ‘Ali b. Abi Talib? **Is he not the first to accept Islam? Is he not the first to perform *Salat* with the Messenger of Allah**, peace be upon him?....”[19]

Al-Hakim declares:

> هذا حديث صحيح الإسناد

This *hadith* has a *sahih* chain.[20]

Al-Dhahabi (d. 748 H) confirms:

> على شرط البخاري ومسلم

(*Sahih*) upon the standard of al-Bukhari and Muslim[21]

With the above, it can be confidently declared that the reports stating that ‘Ali was the first ever to accept Islam are *mutawatir*, and therefore *absolutely* true and undisputable. Moreover, that fact is further corroborated by another *mutawatir* tradition of the Prophet – *Hadith al-‘Ilm* – narrated by fourteen of the Sahabah!

Additional evidence that Amir al-Muminin had become an “adult” before he recited the *shahadah* of Islam lies in the fact that the Prophet performed the congregational prayers with him. He would not do that with a child! The report of Sa’d b. Abi Waqqas is already cited above. Meanwhile, there is corroboration in this *hadith* documented by Imam al-Tirmidhi:

> حدثنا محمد بن حميد حدثنا إبراهيم بن المختار عن شعبة عن أبي بلج عن عمرو بن ميمون عن ابن عباس قال: أول من صلى علي

Muhammad b. Hamid – Ibrahim b. al-Mukhtar – Shu’bah – Abu Balj – ‘Amr b. Maymun – Ibn ‘Abbas:

“The first to perform *Salat* was ‘Ali.”[22]

‘Allamah al-Albani says:

> صحيح

Sahih[23]

Imam Ahmad b. Hanbal (d. 241 H) records a *shahid* for the above report:

> حدثنا عبد الله حدثني أبي ثنا يزيد بن هارون انا شعبة عن عمرو بن مرة قال سمعت أبا حمزة يحدث عن زيد بن أرقم قال أول من صلى مع رسول الله صلى الله عليه و سلم علي رضي الله تعالى عنه

‘Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – Yazid b. Harun – Shu’bah – ‘Amr b. Marrah – Abu Hamzah – Zayd b Arqam:

“The first to perform *Salat* with the Messenger of Allah, peace be upon him, was ‘Ali, may Allah the Most High be pleased with him.”[24]

Quite surprisingly, Shaykh al-Arnau states about it:

إسناده ضعيف

Its chain is *dha'if*[25]

As usual, he has given no reason for the weird verdict. So, let us independently verify the strength of that *sanad*. Is the above report authentic? Or, is it really weak?

Al-Hafiz says about the first narrator:

عبد الله بن أحمد بن محمد بن حنبل الشيباني أبو عبد الرحمن ولد الإمام ثقة

'Abd Allah b. Ahmad b. Muhammad b. Hanbal al-Shaybani, Abu 'Abd al-Rahman: son of the Imam, ***thiqah*** **(trustworthy)**.[26]

He further states about the second narrator:

أحمد بن محمد بن حنبل بن هلال بن أسد الشيباني المروزي نزيل بغداد أبو عبد الله أحد الأئمة ثقة حافظ فقيه حجة

Ahmad b. Muhammad b. Hanbal b. Hilal b. Asad al-Shaybani al-Maruzi, a Baghdad resident, Abu 'Abd Allah: **One of the Imams, *thiqah* (trustworthy), *hafiz* (*a hadith scientist*),** jurist, ***hujjah*** **(an authority)**.[27]

Concerning the third narrator, the verdict is the same, according to al-Hafiz:

يزيد بن هارون بن زاذان السلمي مولاهم أبو خالد الواسطي ثقة متقن عابد

Yazid b. Harun b. Zazan al-Sulami, their freed slave, Abu Khalid al-Wasi i: ***Thiqah*** **(trustworthy), extremely precise**, a great worshipper of Allah.[28]

The fourth narrator, Shu'bah, needs no introduction. Al-Hafiz makes some ground-breaking pronouncements about him nonetheless:

شعبة بن الحجاج بن الورد العتكي مولاهم أبو بسطام الواسطي ثم البصري ثقة حافظ متقن كان الثوري يقول هو أمير المؤمنين في الحديث

Shu'bah b. al-Hajjaj b. al-Ward al-'Atki, their freed slave, Abu Bus□am al-Wasi□i, al-Basri: ***Thiqah*** **(trustworthy), *hafiz* (*a hadith scientist*), extremely precise**. Al-Thawri used to say: "**He was the amir al-muminin (the supreme leader) in *al-Hadith***."[29]

He has a very simple verdict about the fifth narrator as well:

> عمرو بن مرة بن عبد الله بن طارق الجملي بفتح الجيم والميم المرادي أبو عبد الله الكوفي الأعمى ثقة عابد كان لا يدلس

'Amr b. Marrah b. 'Abd Allah b. Tariq al-Jamali al-Muradi, Abu 'Abd Allah al-Kufi, the blind person: ***Thiqah*** **(trustworthy)**, a great worshipper of Allah. He did NOT do *tadlis*.[30]

The last narrator is like that too, as pronounced by al-Hafiz:

> طلحة بن يزيد الأيلي بفتح الهمزة وسكون الياء أبو حمزة مولى الأنصار نزل الكوفة وثقه النسائي

Talhah b. Yazid al-Ayli, the freed slave of the Ansar, he lived in Kufah: **Al-Nasai declared him *thiqah* (trustworthy)**.[31]

So, all the narrators are *thiqah* (trustworthy), and there is no evidence of disconnection in the chain. As such, the *isnad* is *sahih* without a doubt! 'Allamah al-Albani also states about another *hadith* with a very similar *sanad*:

> أخرجه أبو داود ... من طريق شعبة عن عمرو بن مرة قال: سمعت أبا حمزة أنه سمع زيد بن أرقم قال ....قلت: وهذا سند صحيح رجاله رجال الشيخين غير أبي حمزة واسمه طلحة بن يزيد الأنصاري فمن رجال البخاري، ووثقه ابن حبان والنسائي.

Abu Dawud recorded it ... through the route of **Shu'bah** – **'Amr b. Marrah** – **Abu Hamzah** – **Zayd b. Arqam**.... I (al-Albani) say: **This chain is *sahih***. Its narrators are narrators of the two Shaykhs apart from **Abu Hamzah, and his name is Talhah b. Yazid al-Ansari and he is from the narrators of al-Bukhari. Ibn Hibban and al-Nasai declared him *thiqah* (trustworthy)**.[32]

In conclusion, the chain of Zayd b. Arqam's report that 'Ali was the first human being to perform *Salat* with the Prophet, recorded in *Musnad Ahmad*, is impeccably *sahih*. All the narrators are trustworthy, and there is no disconnection in the chain whatsoever. As such, Shaykh al-Arnau□'s *tadh'if* of the *sanad* has no academic basis.

1. Abu al-'Abbas Ahmad b. 'Abd al-Halim b. Taymiyyah al-Harrani, Minhaj al-Sunnah al-Nabawiyyah (Muasassat Qurtubah; 1st edition, 1406 H) [annotator: Dr. Muhammad Rashad Salim], vol. 5, p. 19
2. Ibid, vol. 7, p. 273

3. Ibid, vol. 7, p. 155
4. Ibid, vol. 8, pp. 285–286
5. Abu ‘Umar Yusuf b. ‘Abd Allah b. Muhammad b. ‘Abd al–Barr b. ‘□sim al–Nimri al–Qurtubi, al–Isti’ab fi Ma’rifat al–Ashab (Beirut: Dar al–Jil; 1st edition, 1412 H) [annotator: ‘Ali Muhammad al–Bajawi], vol. 3, pp. 1093–1095, # 1855
6. Nur al–Din ‘Ali b. Abi Bakr al–Haythami, Majma’ al–Zawaid (Beirut: Dar al–Fikr; 1412 H), vol. 9, p. 353, # 15258
7. Ibid
8. Abu al–Qasim Sulayman b. Ahmad al–□abarani, Kitab al–Awail (Beirut: Muasassat al–Risalah; 3rd edition, 1408 H) [annotator: Muhammad Shakur b. Mahmud al–Haji], p. 78, # 51
9. Ibid
10. ‘Abd Allah b. Muhammad b. Abi Shaybah Ibrahim b. ‘Uthman b. Abi Bakr b. Abi Shaybah al–Kufi al–‘Ubsi, Musannaf Ibn Abi Shaybah fi al–Ahadith wa al–Athar (Dar al–Fikr; 1st edition, 1409 H) [annotator: Prof. Sa’id al–Laham], vol. 8, p. 350, # 222
11. Ahmad b. ‘Ali b. Hajar al–‘Asqalani, Taqrib al–Tahdhib (Beirut: Dar al–Maktabah al–‘Ilmiyyah; 2nd edition, 1415 H) [annotator: Mustafa ‘Abd al–Qadir ‘Ata], vol. 2, p. 197, # 6795
12. Ibid, vol. 2, p. 33, # 5590
13. Abu ‘□sa Muhammad b. ‘□sa al–Sulami al–Tirmidhi, al–Jami’ al–□ahih Sunan al–Tirmidhi (Beirut: Dar Ihya al–Turath al–‘Arabi) [annotator: Muhammad Nasir al–Din al–Albani], vol. 5, p. 642, # 3735
14. Ibid
15. Ibid
16. Abu al–Qasim Sulayman b. Ahmad al–□abarani, Kitab al–Awail (Beirut: Muasassat al–Risalah; 3rd edition, 1408 H) [annotator: Muhammad Shakur b. Mahmud al–Haji], p. 78, # 52
17. Ibid
18. Abu ‘Umar Yusuf b. ‘Abd Allah b. Muhammad b. ‘Abd al–Barr b. ‘□sim al–Nimri al–Qurtubi, al–Isti’ab fi Ma’rifat al–Ashab (Beirut: Dar al–Jil; 1st edition, 1412 H) [annotator: ‘Ali Muhammad al–Bajawi], vol. 3, pp. 1090, # 1855
19. Abu ‘Abd Allah Muhammad b. ‘Abd Allah al–Hakim al–Naysaburi, al–Mustadrak ‘ala al–□ahihayn (Beirut: Dar al–Kutub al–’Ilmiyyah; 1st edition, 1411 H) [annotator: Mustafa ‘Abd al–Qadir ‘Ata], vol. 3, p. 571, # 6121
20. Ibid
21. Ibid
22. Abu ‘□sa Muhammad b. ‘□sa al–Sulami al–Tirmidhi, al–Jami’ al–□ahih Sunan al–Tirmidhi (Beirut: Dar Ihya al–Turath al–‘Arabi) [annotator: Muhammad Nasir al–Din al–Albani], vol. 5, p. 642, # 3734
23. Ibid
24. Abu ‘Abd Allah Ahmad b. Hanbal al–Shaybani, Musnad (Cairo: Muasassat Qurtubah) [annotator: Shu’ayb al–Arnaut], vol. 4, p. 368, # 19303
25. Ibid
26. Ahmad b. ‘Ali b. Hajar al–‘Asqalani, Taqrib al–Tahdhib (Beirut: Dar al–Maktabah al–‘Ilmiyyah; 2nd edition, 1415 H) [annotator: Mustafa ‘Abd al–Qadir ‘Ata], vol. 1, p. 477, # 3216
27. Ibid, vol. 1, p. 44, # 96
28. Ibid, vol. 2, p. 333, # 7817
29. Ibid, vol. 1, p. 418, # 2798
30. Ibid, vol. 1, p. 745, # 5128
31. Ibid, vol. 1, p. 452, # 3049
32. Abu ‘Abd al–Rahman Muhammad Nasir al–Din b. al–Hajj Nuh b. Tajati b. □dam al–Ashqudri al–Albani, Silsilah al–Ahadith al–□ahihah wa Shayhun min Fiqhihah wa Fawaidihah (Riyadh: Maktabah al–Ma’arif li al–Nashr wa al–Tawzi’; 1st edition, 1415 H), vol. 1, p. 242, # 123

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