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1. The Awaited Mahdi

The Messenger of Allah, *sallallahu 'alaihi wa alihi*, predicted that a time would come when oppression, injustice and aggression would become extremely rampant all over the globe. At that period, a man from the offspring of Muhammad would rise to power over the entire earth, and he would successfully make oppression, injustice and aggression very rare on its surface. Imam Ahmad (d. 241 H) records the *hadith* in his *Musnad*:

> حدثنا عبد الله حدثني أبي قال الحسن بن موسى قال ثنا حماد بن سلمة عن أبي هارون العبدي ومطر الوراق عن أبي الصديق الناجي عن أبي سعيد الخدري قال قال رسول الله صلى الله عليه و سلم تملأ الأرض جورا وظلما فيخرج رجل من عترتي يملك سبعا أو تسعا فيملأ الأرض قسطا وعدلا

'Abd Allah (b. Ahmad) – my father (Ahmad b. Hanbal) – al-Hasan b. Musa – Hammad b. Salamah – Abu Harun al-'Abdi and Ma□ar al-Warraq – Abu al-Siddiq al-Naji – Abu Sa'id al-Khudri:

The Messenger of Allah, peace be upon him, said: "The earth will be filled with oppression and injustice. **Then, a man from my offspring will come out**. He will rule by kingdom for seven or nine years. **He will fill the earth with equity and justice**."[1]

Shaykh al-Arnau□ states:

> " حديث صحيح دون قوله " يملك سبعا أوتسعا

It is a *sahih hadith*, with the exception of his statement: "he will rule by kingdom for seven or nine years."[2]

Imam Ibn Hibban (d. 354 H) also documents a *mutaba'ah* for it:

> أخبرنا أحمد بن علي بن المثنى قال حدثنا أبو خيثمة قال حدثنا يحيى بن سعيد قال حدثنا عوف قال حدثنا أبو الصديق عن أبي سعيد الخدري عن النبي صلى الله عليه وسلم قال لا تقوم الساعة حتى تمتلئ الأرض ظلما وعدوانا

ثم يخرج رجل من أهل بيتي أو عترتي فيملؤها قسطا وعدلا كما ملئت ظلما وعدوانا

Ahmad b. ‘Ali b. al-Muthanna – Abu Khaythamah – Yahya b. Sa’id – ‘Awf – Abu al-Siddiq – Abu Sa’id al-Khudri – the Prophet, peace be upon him:

“The Hour will not occur until the earth is filled with injustice and hostility. **Then, a man from my Ahl al-Bayt, or my offspring, will come out**. So, he will fill it with equity and justice just as it had been filled with injustice and hostility.”[3]

Al-Albani (d. 1420 H) says:

صحيح

Sahih[4]

And al-Arnau□ concurs:

إسناده صحيح على شرط الشيخين

Its chain is *sahih* upon the standard of the two Shaykhs.[5]

This man will be “sent” by Allah Himself, in the same way that He sent His prophets and messengers, to purify His earth. Imam Abu Dawud (d. 275 H) in his *Sunan* – under the heading: “The Book of al-Mahdi” (*Kitab al-Mahdi*) records:

حدثنا عثمان بن أبي شيبة ثنا الفضل بن دكين ثنا فطر عن القاسم بن أبي بزة عن أبي الطفيل عن علي رضي الله تعالى عنه عن النبي صلى الله عليه و سلم قال "لو لم يبق من الدهر إلا يوم لبعث الله رجلا من أهل بيتي يملؤها عدلا كما ملئت جورا"

‘Uthman b. Abi Shaybah – al-Fadhl b. Dukayn – Fi□r – al-Qasim b. Abi Barzah – Abu al-Tufayl – ‘Ali, may Allah the Most High be pleased with him – the Prophet, peace be upon him:

“Even if there remains only one more day left before the end of Time, **Allah will surely SEND a man from my Ahl al-Bayt**. He will fill it with justice just as it had been filled with injustice.”[6]

‘Allamah al-Albani says:

صحيح

Sahih[7]

Dr. al-Bastawi, commenting upon the same *hadith*, states:

> إسناده صحيح.

Its chain is *sahih*.[8]

The *same* word has been employed to describe the appointment and mission of the prophets and messengers, *'alaihim al-salam*, as well in the Qur'an:

> كان الناس أمة واحدة فبعث الله النبيين مبشرين ومنذرين

Mankind were one community and **Allah SENT prophets** as givers of glad tidings and warners.[9]

And:

> ولقد بعثنا في كل أمة رسولا

Verily, **We have SENT** within every *Ummah* **a messenger**.[10]

Of course, this man will not be a prophet or messenger. However, he obviously will occupy a separate divine rank which will certainly be very similar in nature to both. One of the top Imams of the Ahl al-Sunnah from the senior Tabi'in, Ibn Sirrin (d. 110 H), indicated the status of this man in one of his brave pronouncements. Imam al-Maruzi (d. 288 H) records:

> حدثنا ضمرة عن ابن شوذب عن محمد بن سيرين أنه ذكر فتنة تكون فقال إذا كان ذلك فاجلسوا في بيوتكم حتى تسمعوا على الناس بخير من أبي بكر وعمر رضي الله عنهما قيل يا أبا بكر خير من أبي بكر وعمر؟ قال قد كان يفضل على بعض الأنبياء.

Dhamrah – Ibn Shawdhab:

Muhammad b. Sirrin mentioned a sedition that would occur. Then he said, "When that occurs, sit in your houses until you hear from the people about the one who is superior to Abu Bakr and 'Umar, may Allah be pleased with them both." So, it was said, "O Abu Bakr, someone superior to Abu Bakr and 'Umar?!" He replied, "**He is even superior to some prophets**."[11]

Al-Hafiz (d. 852 H) says about the first narrator:

ضمرة بن ربيعة الفلسطيني أبو عبد الله أصله دمشقي صدوق يهم قليلا

Dhamrah b. Rubay'ah al-Filis[illegible]ini, Abu 'Abd Allah, his origin was Damascus: ***Saduq*** (**very truthful**), hallucinates a little.[12]

Concerning the second narrator, he equally states:

عبد الله بن شوذب الخراساني أبو عبد الرحمن سكن البصرة ثم الشام صدوق عابد

'Abd Allah b. Shawdhab al-Khurasani, Abu 'Abd al-Rahman, he lived in Basra, then Syria: ***Saduq*** (**very truthful**), a devout worshipper of Allah.[13]

So, the *sanad* is *hasan*.

Al-Maruzi has included the report under the heading "Way of Life of the Mahdi and His Justice and Length of His Time."[14] We know from this then that Ibn Sirrin was describing "the Mahdi" – the same man mentioned in the *hadith* of Abu Dawud above – as being superior to some prophets in rank.

Meanwhile, here is another *riwayah* about this Mahdi, *'alaihi al-salam*, from the same Abu Dawud:

حدثنا سهل بن تمام بن بزيع ثنا عمران القطان عن قتادة عن أبي نضرة عن أبي سعيد الخدري قال قال رسول الله صلى الله عليه و سلم " المهدي مني أجلى الجبهة أقنى الأنف يملأ الأرض قسطا وعدلا كما ملئت جورا وظلما ويملك سبع سنين "

Sahl b. Tammam b. Buzay' – 'Imran al-Qa[illegible]an – Qatadah – Abu Nadhrah – Abu Sa'id al-Khudri:

The Messenger of Allah, peace be upon him, said: "**The Mahdi is from me**, with a broad forehead, a curved nose. **He will fill the earth with equity and justice just as it had been filled with oppression and injustice**, and he will rule by kingdom for seven years."[15]

Al-Albani says:

حسن

Hasan.[16]

Shaykh Ibn Taymiyyah (d. 728 H) also declares:

الأحاديث التي يحتج بها على خروج المهدي أحاديث صحيحة

The *ahadith* that are relied upon as *hujjah* (proof) for the coming out of the Mahdi are *sahih ahadith*.[17]

So, he will be "the Mahdi", from the blood and flesh of the Messenger, and "will rule by kingdom". He will be "sent" by Allah to reduce oppression and injustice on the earth to the barest minimum. He will rule the whole planet as a just, righteous and rightly guided royal *khalifah*, assisted by his Lord.

Interestingly, his personal name will be Muhammad, like that of our Prophet. Imam al-Tirmidhi (d. 279 H) documents:

> حدثنا عبيد بن أسباط بن محمد القرشي الكوفي قال حدثني أبي حدثنا سفيان الثوري عن عاصم بن بهدلة عن زر عن عبد الله قال قال رسول الله صلى الله عليه و سلم لا تذهب الدنيا حتى يملك العرب رجل من أهل بيتي يواطئ اسمه اسمي

'Ubayd b. Asba b. Muhammad al-Qurashi al-Kufi – my father – Sufyan al-Thawri – 'Asim b. Bahdalah[18] – Zirr – 'Abd Allah (b. Mas'ud):

The Messenger of Allah, peace be upon him, said: "This world will not end until **a man from my Ahl al-Bayt** rules the Arabs by kingdom. **His name will correspond with my name**."[19]

Al-Tirmidhi says:

> هذا حديث حسن صحيح

This *hadith* is *hasan sahih*.[20]

And al-Albani agrees:

> حسن صحيح

Hasan sahih.[21]

His government, obviously, will be that of the House of Muhammad, and he will bring the supreme glory to Islam all over the universe. He will achieve the impossible, with divine help, and will fulfill the dreams of all the prophets and messengers.

Meanwhile, there are certain quick points about the Mahdi that must not be overlooked. First, belief in his coming in an *'aqidah* of Islam, and has been so named by *'ulama* of the Ahl al-Sunnah too. For instance, al-Albani states:

وما مثل هؤلاء إلا كمثل من ينكر عقيدة نزول عيسى عليه السلام في آخر

الزمان التي تواتر ذكرها في الأحاديث الصحيحة، لأن بعض الدجاجلة ادعاها، مثل

،ميرزا غلام أحمد القادياني، وقد أنكرها بعضهم فعلا صراحة، كالشيخ شلتوت

وأكاد أقطع أن كل من أنكر عقيدة المهدي ينكرها أيضا

These people are only like those who deny **the *'aqidah* of the descent of 'Isa**, *'alaihi al-salam*, at the end of Time – whose mention has reached the level of *tawattur* in *sahih ahadith* – simply because some impostors claim it, such as Mirza Ghulam Ahmad al-Qadiyani. Some of them, like Shaykh al-Shaltut, have explicitly denied it. Also, I am fairly certain that everyone who denies **the *'AQIDAH* of the Mahdi** also denies it too.[22]

This means that whoever does not believe in the descent of Prophet 'Isa, *'alaihi al-salam*, during the End Time or in the coming of the Mahdi and his mission and activities, has a defective *iman* (faith). Shaykh Ibn Baz (d. 1420 H) puts the matter forward in an even stronger manner:

وقدصحت وتواترت هذه الأخبار عن رسول الله عليه الصلاة والسلام في نزول الممسيح ابن مريم من السمماء في آخر الزمان، ومن خروج يأجوج ومأجوج وخروج الدجال في آخر الزمان، ومن مجيء المهدي، كل هذا االأربعة ثابتة: المهدي في آخر الزمان يملأ الأرض قسطاً بعد أن ملئت جوراً، ونزول المسيح ابن مريم، وخروج الدجال في آخر الزمان، وخروج يأجوج ومأجوج، كل هذا ثابت بالأحاديث الصحيحة المتواترة عن رسول الله صلى الله عليه وسلم، فإنكارها كفر وضلال

***Sahih* and *mutawatir* reports have been reported from the Messenger of Allah**, peace be upon him, concerning the descent of the Masih Ibn Maryam from the sky during the End Time, and concerning the coming out of Yajuj and Majuj and the coming out of the Dajjal during the End Time, and **concerning the arrival of the Mahdi**. All these four are well-proved – **the Mahdi during the End Time who will fill the earth with equity after it had been filled with oppression**; the descent of the Masih Ibn Maryam; the coming out of the Dajjal during the End Time, and the coming out of Yajuj and Majuj – **each of these is well proved through *sahih*, *mutawatir ahadith* from the Messenger of Allah**, peace be upon him. **THEREFORE, denial of them is *kufr* (disbelief and apostasy) and *dhalal* (heresy)**.[23]

We also read this Q&A by the same Shaykh:

يوجد لدينا رجل ينكر المسيح الدجال والمهدي ونزول عيسى عليه السلام ويأجوج ومأجوج ولا يعتقد في شيء منها،

....ويدعي عدم صحة ما ورد في ذلك من أحاديث... وهو يصلي ويصوم ويأتي بالفرائض. فما حكمه؟

مثل هذا الرجل يكون كافراً

(Question) **There is a man with us who denies the Masih al-Dajjal, THE MAHDI, the descent of 'Isa, *'alaihi al-salam*, and Yajuj and Majuj, and does not believe any of it**, and rejects the authenticity of the *ahadith* narrated about (all) that .... And he performs *salat* and fasts, and fulfils the obligatory duties (of Islam). So, what is his status?....

(Answer) **Anyone like this man is a *kafir***.[24]

It is thus absolutely obligatory upon all Muslims to believe in the coming of Muhammad the Mahdi from the offspring and Ahl al-Bayt of the noble *Rasul* to overturn oppression and injustice in our world. Failure to uphold this belief may kick a Muslim out of Islam.

Another point is that the supplication *'alaihi al-salam* (peace be upon him) is added after the name of the Mahdi too, like in the case of prophets and angels. Al-Albani again says about 'Isa b. Maryam:

فيأتم هو بالمهدي عليهما السلام

He ('Isa) himself will be led in *salat* by the Mahdi, *'alaihima al-salam* (peace be upon them both).[25]

And:

كما فعل بعض الفرق قديما حين بادروا إلى إنكار القدر الإلهي إبطالا للجبر، وبعض العلماء في العصر الحاضر إلى إنكار عقيدة نزول عيسى وخروج المهدي عليهما السلام

It is like how some sects did in the past when they denied the existence of divine destiny in order to invalidate the doctrine of fatalism, and how some contemporary *'ulama* deny the *'aqidah* of the descent of 'Isa and the rise of al-Mahdi, *'alaihima al-salam*.[26]

Imam al-Mubarakfuri (d. 1282 H) submits too:

قال الخطابي ويكون ذلك في زمن المهدي أو عيسى عليهما الصلاة والسلام أو كليهما

Al-Kha□□abi (d. 388 H) said: "That will occur during the time of the Mahdi or 'Isa, *'alaihima al-salat wa al-salam* (peace and blessings be upon them both), or during the time of both of them."[27]

However, we have seen Sunni scholars who prefer to say *radhiyallahu ‘anhu* and other supplications instead.

Lastly, one of the titles of the Mahdi is *al-Muntazar* (the Awaited). Imam al-Kattani (d. 1345 H) gives this heading in his book:

> خروج المهدي الموعود المنتظر الفاطمي.

The coming out of the Promised Mahdi, **the Awaited (*al-Muntazar*)** al-Fa□imi (i.e. from the offspring of Fa□imah).[28]

Al-Mubarakfuri also writes:

> وقال القاضي الشوكاني في الفتح الرباني الذي أمكن الوقوف عليه من الأحاديث الواردة في المهدي المنتظر خمسون حديثا

Al-Qadhi al-Shawkani (d. 1250 H) said in *al-Fath al-Rabbani*: “What I have been able to study from the *ahadith* documented about **the Awaited Mahdi (*al-Mahdi al-Muntazar*)** are fifty *ahadith*.”[29]

The title of one of Dr. al-Bastawi’s books bears the appellation as well:

> المهدي المنتظر في ضوء الأحاديث والآثار الصحيحة وأقوال العلماء وآراء الفرق المختلفة

The Awaited Mahdi (*al-Mahdi al-Muntazar*) in the Light of *Sahih Ahadith* and *Athar* and the Statements of the Scholars and the Views of Different Sects.

In that same book, he mentions this book by Imam Ibn Hajar al-Haythami (d. 974 H):

> القول المختصر في علامات المهدي المنتظر

A Concise Statement on the Signs of **the Awaited Mahdi (*al-Mahdi al-Muntazar*)**.[30]

He further cites a book by Shaykh Mur’i b. Yusuf al-Hanbali (d. 1033 H):

> فوائد الفكر في ظهور المهدي المنتظر

The Benefits of Thinking about the Appearance of **the Awaited Mahdi (*al-Mahdi al-Muntazar*)**.[31]

He gives also the title of a treatise by Shaykh ‘Abd al–Muhsin al–‘Abbad, whom he identifies as a former Vice Chancellor of the Islamic University of al–Madinah al–Munawwarah, published in the journal of the university of Dhu al–Qa’dah 1389 H, pp. 126–164:

عقيدة أهل السنة والأثر في المهدي المنتظر

The *‘Aqidah* of the Ahl al–Sunnah wa al–Athar Concerning **the Awaited Mahdi** (***al–Mahdi al–Muntazar***).32

This again reminds that the issue of the Mahdi is a matter of *‘aqidah*.

‘Allamah al–Albani mentions this as well:

فمنهم مثلا من يتبع من ادعى أنه المهدي أو عيسى، كالقاديانيين

الذين اتبعوا ميرزا غلام أحمد القادياني الذي ادعى المهدوية أولا، ثم العيسوية

ثم النبوة، ومثل جماعة (جهيمان) السعودي الذي قام بفتنة الحرم المكي على ،

رأس سنة (1400) هجرية، وزعم أن معه المهدي المنتظر، وطلب من الحاضرين في

الحرم أن يبايعوه

Among them, for example, are those who follow someone who calls himself the Mahdi or ‘Isa, like the Qadiyanis, who follow Mirza Ghulam Ahmad al–Qadiyani who claimed first that he was the Mahdi, then he claimed that he was ‘Isa (b. Maryam), then he claimed prophethood. Another example is that of the Saudi group (Juhayman)33 that perpetrated the crisis of the *Haram* of Makkah at the beginning of 1400 *Hijri*, and claimed that **the Awaited Mahdi** (***al–Mahdi al–Muntazar***) was with it, and demanded allegiance for him from those present (in Makkah).34

1. Abu ‘Abd Allah Ahmad b. Hanbal al–Shaybani, Musnad (Cairo: Muasassat Qur□ubah) [annotator: Shu’ayb al–Arnau□], vol. 3, p. 70, # 11683
2. Ibid
3. Abu Hatim Muhammad b. Hibban b. Ahmad b. Hibban b. Mu’adh b. Ma’bad al–Tamimi al–Darimi al–Busti, Sahih Ibn Hibban bi Tartib Ibn Balban (Beirut: Muasassat al–Risalah; 2nd edition, 1414 H) [annotators: Muhammad Nasir al–Din al–Albani and Shu’ayb al–Arnau□], vol. 15, p. 236, # 6823

4. Ibid
5. Ibid
6. Abu Dawud Sulayman b. al-Ash'ath al-Sijistani al-Azdi, Sunan (Dar al-Fikr) [annotator: Muhammad Nasir al-Din al-Albani], vol. 2, p. 509, # 4283
7. Ibid
8. Dr. 'Abd al-'Alim 'Abd al-'Azim al-Bastawi, al-Mahdi al-Muntazar fi Dhaw-i al-Ahadith wa al-Athar al-Sahihah wa Aqwal al-'Ulama wa Ara al-Firaq al-Mukhtalifah (Beirut: Dar Ibn Hazm; 1st edition, 1420 H), p. 238
9. Qur'an 2:213
10. Qur'an 16:36
11. Abu 'Abd Allah Na'im b. Hammad al-Maruzi, Kitab al-Fitan (Dar al-Fikr; 1414 H) [annotator: Prof. Dr. Suhayl Zakar], part 5, p. 221
12. 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 'A□a], vol. 1, p. 445, # 2999
13. Ibid, vol. 1, p. 501, # 3398
14. Abu 'Abd Allah Na'im b. Hammad al-Maruzi, Kitab al-Fitan (Dar al-Fikr; 1414 H) [annotator: Prof. Dr. Suhayl Zakar], part 5, p. 220
15. Abu Dawud Sulayman b. al-Ash'ath al-Sijistani al-Azdi, Sunan (Dar al-Fikr) [annotator: Muhammad Nasir al-Din al-Albani], vol. 2, p. 509, # 4285
16. Ibid
17. Abu al-'Abbas Ahmad b. 'Abd al-Halim b. Taymiyyah al-Harrani, Minhaj al-Sunnah al-Nabawiyyah (Muasassat Qur□ubah; 1st edition, 1406 H) [annotator: Dr. Muhammad Rashad Salim], vol. 8, p. 254
18. There are valid objections to the reliability of this 'Asim. We will be examining them later in this book. So, this hadith has a dha'if chain due to this 'Asim. However, its matn is confirmed in sahih Sunni ahadith, as our esteemed reader can see.
19. Abu 'Isa Muhammad b. 'Isa al-Sulami al-Tirmidhi, al-Jami' al-Sahih Sunan al-Tirmidhi (Beirut: Dar Ihya al-Turath al-'Arabi) [annotator: Muhammad Nasir al-Din al-Albani], vol. 4, p. 505, # 2230
20. Ibid
21. Ibid
22. Abu 'Abd al-Rahman Muhammad Nasir al-Din b. al-Hajj Nuh b. Tajati b. Adam al-Ashqudri al-Albani, Silsilah al-Ahadith al-Sahihah wa Shayhun min Fiqhihah wa Fawaidihah (Riyadh: Maktabah al-Ma'arif li al-Nashr wa al-Tawzi'; 1st edition, 1415 H), vol. 4, p. 43, # 1529
23. 'Abd al-'Aziz b. 'Abd Allah b. Baz, Fatawa Nurun 'ala al-Darb (Dar al-Wa□an; 1st edition, 1428 H), vol. 1, p. 355
24. Ibid
25. Muhammad Nasir al-Din al-Albani, Qissat al-Masih al-Dajjal wa Nuzul 'Isa ('Amman: al-Maktabah al-Islamiyyah; 1st edition, 1421 H), p. 54, footnote # 1
26. Abu 'Abd al-Rahman Muhammad Nasir al-Din b. al-Hajj Nuh b. Tajati b. Adam al-Ashqudri al-Albani, Silsilah al-Ahadith al-Sahihah wa Shayhun min Fiqhihah wa Fawaidihah (Riyadh: Maktabah al-Ma'arif li al-Nashr wa al-Tawzi'; 1st edition, 1416 H), vol. 6, p. 368, # 2668
27. Abu al-'Ala Muhammad b. 'Abd al-Rahman b. 'Abd al-Rahim al-Mubarakfuri, Tuhfat al-Ahwazi bi Sharh Jami' al-Tirmidhi (Beirut: Dar al-Kutub al-'Ilmiyyah; 1st edition, 1410 H), vol. 6, pp. 514-515
28. Abu 'Abd Allah Muhammad b. Ja'far al-Idrisi al-Kattani, Nazam al-Mutanathir min al-Hadith al-Mutawatir (Egypt: Dar al-Kutub al-Salafiyyah; 2nd edition), p. 225, # 289
29. Abu al-'Ala Muhammad b. 'Abd al-Rahman b. 'Abd al-Rahim al-Mubarakfuri, Tuhfat al-Ahwazi bi Sharh Jami' al-Tirmidhi (Beirut: Dar al-Kutub al-'Ilmiyyah; 1st edition, 1410 H), vol. 6, p. 402
30. Dr. 'Abd al-'Alim 'Abd al-'Azim al-Bastawi, al-Mahdi al-Muntazar fi Dhaw-i al-Ahadith wa al-Athar al-Sahihah wa Aqwal al-'Ulama wa Ara al-Firaq al-Mukhtalifah (Beirut: Dar Ibn Hazm; 1st edition, 1420 H), p. 42, # 7
31. Ibid, p. 42, # 9
32. Ibid, p. 137, # 33
33. This is a reference to Juhayman b. Muhammad b. Sayf al-'Utaybi (September 16, 1936 – January 9, 1980), an ultra-

Salafist from Najd in Saudi Arabia, who militarily took control of the Ka'bah in Makkah on November 20, 1979 and held its pilgrims hostage. He was an ex-student of Shaykh Ibn Baz, and had become very dissatisfied with the Salafi credentials of the Saudi monarchy. He led a small militia of 1300-1500 to seize the Haram Mosque, and then announced his son-in-law – Muhammad b. 'Abd Allah al-Qah□ani – as the Mahdi. He was eventually defeated, after three weeks, by a combination of the Saudi army, the Pakistani army (who were called upon for help by Saudi authorities), and French commandos (similarly invited) who tactically converted to Islam in order to be able to take part in the military operations. He was publicly beheaded, along with 67 of his fighters, on January 9, 1980.

34. Abu 'Abd al-Rahman Muhammad Nasir al-Din b. al-Hajj Nuh b. Tajati b. Adam al-Ashqudri al-Albani, Silsilah al-Ahadith al-Sahihah wa Shayhun min Fiqhihah wa Fawaidihah (Riyadh: Maktabah al-Ma'arif li al-Nashr wa al-Tawzi'; 1st edition, 1415 H), vol. 5, p. 278, # 2236

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