Al-Islam.org
Ahlul Bayt Digital Islamic Library Project
Published on *Al-Islam.org* (https://www.al-islam.org)

2) Hadith Al-Wilayah, Investigating Its Authenticity

Shaykh Ibn Taymiyyah (d. 728 H) states about *Hadith al-Wilayah*:

> و كذلك قوله هو ولي كل مؤمن بعدي كذب على رسول الله صلى الله عليه و سلم

And similarly his statement "he is the *wali* of every believer after me", **it is a lie upon the Messenger of Allah**.[1]

The implication of Shaykh's words is that the *hadith* is *mawdu'*. It does not have a single *sahih*, *hasan* or even *dha'if* chain. Rather, each of its chains contains at least one known or suspected liar or *hadith* fabricator. But, is this submission of Shaykh Ibn Taymiyyah true? Is the *hadith* really *mawdu'*?

Hadith al-Wilayah is a report from the Messenger of Allah, *sallallahu 'alaihi wa alihi*, concerning Amir al-Muminin 'Ali, *'alaihi al-salam*, in which he declares the latter to be the *wali* of every believer *after him*. What does *wali* mean in the *hadith*? What did the Prophet intend by saying "after me"? These are questions that need answers – but only if the *hadith* is first confirmed to be authentic. Since Shaykh Ibn Taymiyyah has graded it to be *mawdu'*, it is therefore necessary to confirm or refute this first before embarking upon any exegetical exercise about its *matn* (content).

Imam Abu Dawud al-Tayalisi (d. 204 H) records:

> حدثنا أبو داود قال حدثنا جعفر بن سليمان الضبعي حدثنا يزيد الرشك عن مطرف بن عبد الله بن الشخير عن عمران بن حصين: أن رسول الله صلى الله عليه و سلم بعث عليا في جيش فرأوا منه شيئا فأنكروه فاتفق نفر أربعة وتعاقدوا أن يخبروا النبي صلى الله عليه و سلم بما صنع علي قال عمران وكنا إذا قدمنا من سفر لم نأت أهلنا حتى نأتي رسول الله صلى الله عليه و سلم وننظر إليه فجاء النفر الأربعة فقام أحدهم فقال يا رسول الله ألم تر أن عليا صنع كذا وكذا فأعرض عنه ثم قام الثاني فقال مثل ذلك فأعرض عنه ثم قام الثالث فقال مثل ذلك فأعرض عنه ثم قام الرابع فقال مثل ذلك فقال رسول الله صلى الله عليه و سلم ما لهم ولعلي إن عليا مني وأنا منه وهو ولي كل

مؤمن بعدي

Abu Dawud – Ja'far b. Sulayman al-Dhab'i – Yazid al-Rishk – Mutarrif b. 'Abd Allah b. al-Shikhir – 'Imran b. Hasin who said:

The Messenger of Allah, peace be upon him, appointed 'Ali as part of an army expedition. They (his co-soldiers) saw something in him that they hated, and a small band of four people (among them) therefore agreed and vowed to inform the Prophet, peace be upon him, about what 'Ali did. It was our custom back then that whenever we returned from any journey, we would not go to our families until after visiting the Messenger of Allah, peace be upon him, and looking at him.

So, the small band of four people came (to the Prophet immediately they returned), and one of them stood up and said, "O Messenger of Allah! Have you not seen that 'Ali did so and so?" So, he (the Prophet) turned away from him. Then, the second stood up and said the same thing. So, he (the Prophet) turned away from him (too). Then the third stood up and said the same thing. So, he (the Prophet) turned away from him (as well). Then the fourth stood up and said the same thing. Therefore, the Messenger of Allah, peace be upon him, said: "What is it with them and 'Ali? **Verily, 'Ali is from me and I am from him, and he is the *wali* of every believer after me**."[2]

'Allamah al-Albani (d. 1420 H) says about this *riwayah*:

أخرجه ....الطيالسي في " مسنده " (829) .... من طريق جعفر بن سليمان الضبعي عن يزيد الرشك عن مطرف عن عمران بن حصين رضي الله عنه ....وقال الترمذي: "حديث حسن غريب، لا نعرفه إلا من حديث جعفر بن سليمان ". قلت: وهو ثقة من رجال مسلم وكذلك سائر رجاله ولذلك قال الحاكم: " صحيح على شرط مسلم "، وأقره الذهبي.

Al-Tayalisi recorded it in his *Musnad* (829).... from the route of Ja'far b. Sulayman al-Dhab'i, from Yazid al-Rishk, from Mutarrif, from 'Imran b. Hasin, may Allah be pleased with him .... And al-Tirmidhi said: "A *hadith* that is *hasan gharib* (i.e. with a *hasan* [good] chain), we do not know it except through the *hadith* of Ja'far b. Sulayman". I (al-Albani) say: **and he (Ja'far b. Sulayman) is *thiqah* (trustworthy), from the narrators of (*Sahih*) Muslim, and so are the rest of its (i.e. the *hadith's*) narrators**. This is why al-Hakim said, "*Sahih* upon the standard of (Imam) Muslim. And al-Dhahabi concurred with him.[3]

All the narrators are *thiqah* (trustworthy), and are relied upon in *Sahih Muslim*. Imam al-Tirmidhi (d. 279 H) declares the chain to be *hasan*, while both al-Hakim (d. 403 H) and al-Dhahabi (d. 748 H) grade it as *sahih*. 'Allamah al-Albani approvingly cites their consensus opinion, which shows that he too holds the same view about the chain.

Al-Tayalisi further records another chain for the *hadith*:

حدثنا يونس قال حدثنا أبو داود قال حدثنا أبو عوانة عن أبي بلج عن عمرو بن ميمون عن بن عباس ان رسول الله صلى الله عليه و سلم قال لعلي: أنت ولي كل مؤمن بعدي

Yunus – Abu Dawud – Abu ‘Awanah – Abu Balj – ‘Amr b. Maymun – Ibn ‘Abbas:

The Messenger of Allah, peace be upon him, said to ‘Ali: “**You are the *wali* of every believer after me**.”[4]

‘Allamah al-Albani says about it:

وأما قوله: "وهو ولي كل مؤمن بعدي " فقد جاء من حديث ابن عباس، فقال الطيالسي (2752) : حدثنا أبو عوانة . عن أبي بلج عن عمرو بن ميمون عنه " أن رسول الله صلى الله عليه وسلم قال لعلي: " أنت ولي كل مؤمن بعدي ". وأخرجه أحمد (1 / 330 ـ 331) ومن طريقه الحاكم (3 / 132 ـ 133) وقال: " صحيح الإسناد "، ووافقه الذهبي، وهو كما قالا.

As for his statement “and he is the *wali* of every believer after me”, it has been narrated in the *hadith* of Ibn ‘Abbas, for al-Tayalisi (2752) said: Abu ‘Awanah – Abu Balj – ‘Amr b. Maymun, from him (i.e. Ibn ‘Abbas), “that the Messenger of Allah, peace be upon him, said to ‘Ali: ‘You are the *wali* of every believer after me.’” Ahmad (1/330-331) recorded it, and from his route al-Hakim (3/132-133), **and he (al-Hakim) said, “a *sahih* chain” and al-Dhahabi concurred with him, and it is indeed as both have stated**.[5]

So, Imam al-Hakim[6], Imam al-Dhahabi[7] and al-Albani again grade this second chain of the *hadith* to be *sahih*. Imam al-Busiri also states:

وعن ابن عباس , رضى الله عنهما , أن رسول الله صَلَّى الله عَلَيه وسَلَّم قال لعلي : أنت ولي كل مؤمن بعدي. رواه أبو داود الطيالسي بسند صحيح.

Narrated Ibn ‘Abbas, may Allah be pleased with them both: The Messenger of Allah, peace be upon him, said to ‘Ali: “You are the *wali* of every believer after me.”

Abu Dawud al-Tayalisi has recorded it **with a *sahih* chain**.[8]

Closely following al-Tayalisi is Imam Ibn Abi Shaybah (235 H)[9]. Imam al-Shami (d. 942 H) says:

وروى ابن أبي شيبة وهو صحيح عن عمران ـ رضي الله تعالى عنه ـ قال: قال رسول الله ـ صلى الله عليه وسلم ـ: " علي مني وأنا منه، وعلي ولي كل مؤمن من بعدي ".

Ibn Abi Shaybah narrated, **and it is *sahih***, from ‘Imran, may Allah be pleased with him, saying: The

Messenger of Allah, peace be upon him, said: “Ali is from me and I am from him, and ‘Ali is the *wali* of every believer after me.”[10]

Imam Ahmad b. Hanbal (d. 241 H) too has documented the *hadith*:

> حدثنا عبد الله حدثني أبي ثنا عبد الرزاق وعفان المعنى وهذا حديث عبد الرزاق قالا ثنا جعفر بن سليمان قال حدثني يزيد الرشك عن مطرف بن عبد الله عن عمران بن حصين قال: بعث رسول الله صلى الله عليه و سلم سرية وأمر عليهم علي بن أبي طالب رضي الله تعالى عنه فأحدث شيئا في سفره فتعاهد قال عفان فتعاقد أربعة من أصحاب محمد صلى الله عليه و سلم ان يذكروا أمره لرسول الله صلى الله عليه و سلم قال عمران وكنا إذا قدمنا من سفر بدأنا برسول الله صلى الله عليه و سلم فسلمنا عليه قال فدخلوا عليه فقام رجل منهم فقال يا رسول الله ان عليا فعل كذا وكذا فأعرض عنه ثم قام الثاني فقال يا رسول الله ان عليا فعل كذا وكذا فأعرض عنه ثم قام الثالث فقال يا رسول الله ان عليا فعل كذا وكذا فأعرض عنه ثم قام الرابع فقال يا رسول الله ان عليا فعل كذا وكذا قال فأقبل رسول الله صلى الله عليه و سلم على الرابع وقد تغير وجهه فقال دعوا عليا دعوا عليا ان عليا مني وأنا منه وهو ولي كل مؤمن بعدي

‘Abd Allah – my father (Ahmad b. Hanbal) – ‘Abd al-Razzaq and ‘Affan al-Ma’ni – Ja’far b. Sulayman – Yazid al-Rishk – Mutarrif b. ‘Abd Allah – ‘Imran b. Hasin:

The Messenger of Allah, peace be upon him, deployed a small army and made ‘Ali b. Abi Talib, may Allah be pleased with him, their commander. He did something during his journey and they made a covenant. Four of the Sahabah of Muhammad, peace be upon him, made a covenant to report him to the Messenger of Allah, peace be upon him. We, when we returned from any journey, used to start (our return) with the Messenger of Allah, peace be upon him, to greet him.

So, they went to him, and one of them stood up and said, “O Messenger of Allah, ‘Ali did such-and-such.” So, he (the Prophet) turned away from him. Then the second stood and said, “O Messenger of Allah, ‘Ali did such-and-such.” So, he (the Prophet) turned away from him (too). Then the third rose and said, “O Messenger of Allah, ‘Ali did such-and-such.” So, he (the Prophet) turned away from him.

Then the fourth stood and said, “O Messenger of Allah, ‘Ali did such-and-such”. So, the Messenger of Allah, peace be upon him, faced him, and his face had changed, and said, “**Leave ‘Ali alone! Leave ‘Ali alone! Verily, ‘Ali is from me and I am from him, and he is the *wali* of every believer after me**.”[11]

Imam al-Tirmidhi (d. 279 H) has a similar *riwayah*:

> حدثنا قتيبة حدثنا جعفر بن سليمان الضبعي عن يزيد الرشك عن مطرف بن عبد الله عن عمران بن حصين قال: بعث رسول الله صلى الله عليه و سلم جيشا واستعمل عليهم علي بن أبي طالب فمضى في السرية فأصاب جارية فأنكروا عليه وتعاقد أربعة من أصحاب رسول الله صلى الله عليه و سلم فقالوا إذا لقينا رسول الله صلى الله عليه و سلم أخبرناه بما صنع علي وكان المسلمون إذا رجعوا من السفر بدءوا برسول الله صلى الله عليه و سلم فسلموا عليه ثم أنصرفوا إلى رحالهم فلما قدمت السرية سلموا على النبي صلى الله عليه و سلم فقام أحد الأربعة فقال يا

رسول الله ألم تر إلى علي بن أبي طالب صنع كذا وكذا فأعرض عنه رسول الله صلى الله عليه و سلم ثم قام الثاني فقال مثل مقالته فأعرض عنه ثم قام الثالث فقال مثل مقالته فأعرض عنه ثم قام الرابع فقال مثل ما قالوا فأقبل رسول الله صلى الله عليه و سلم والغضب يعرف في وجهه فقال ما تريدون من علي ؟ ما تريدون من علي إن عليا مني وأنا منه وهو ولي كل مؤمن بعدي

Qutaybah – Ja'far b. Sulayman al-Dhab'i – Yazid al-Rishk – Mutarrif b. 'Abd Allah – 'Imran b. Hasin:

The Messenger of Allah, peace be upon him, deployed an army unit under the command of 'Ali b. Abi Talib. So, he departed with the army unit and gained a female slave (from the war booty). But, they opposed him over it and four of the Sahabah of the Messenger of Allah, peace be upon him, vowed and said, "When we meet the Messenger of Allah, peace be upon him, we will inform him of what 'Ali has done". When Muslims returned from the journey, they used to start (their arrival) with the Messenger of Allah, peace be upon him, and would greet him. Then they would go to their various destinations. S

o, when the military unit arrived, they greeted the Prophet, peace be upon him, and one of the four people rose and said, "O Messenger of Allah! Have you not seen that 'Ali b. Abi Talib did so-and-so?" So, he (the Prophet), peace be upon him, turned away from him. Then the second stood up and said the same thing, and he (the Prophet) turned away from him (too). Then the third stood up and said the same thing. So, he (the Prophet) turned away from him (as well). Then the fourth stood up and said what they (i.e. the other three) said. So, the Messenger of Allah, peace be upon him, turned to him, and anger was visible on his face, and he said, "What do you want from 'Ali? What do you want from 'Ali? **Verily, 'Ali is from me and I am from 'Ali, and he is the *wali* of every believer after me**."[12]

Al-Tirmidhi says about it:

هذا حديث حسن غريب

This *hadith* is *hasan gharib* (i.e. has a *hasan* chain).[13]

Meanwhile, 'Allamah al-Albani has a simple verdict on the *hadith*:

صحيح

Sahih[14]

Ibn Hajar al-'Asqalani (d. 852 H) also states:

أخرج الترمذي بإسناد قوي عن عمران بن حصين في قصة قال فيها قال رسول الله صلى الله عليه وسلم ما تريدون من علي إن عليا مني وأنا من علي وهو ولي كل مؤمن بعدي

Al-Tirmidhi records in a narrative **with a strong (*qawi*) chain** from ‘Imran b. Hasin: “The Messenger of Allah, peace be upon him, said: ‘What do you want from ‘Ali? Verily, ‘Ali is from me and I am from ‘Ali, and he is the *wali* of every believer after me.’”[15]

Also commenting on the same *hadith*, Shaykh Nazir Hamadan says:

> إسناده قوي، وأخرجه الترمذي) ٣٧١٢ (في المناقب: باب مناقب علي بن أبي طالب رضي الله عنه، وحسنه، وهو في " المسند ٤٣٨، ٤٣٧/ ٤

Its chain is strong, and al-Tirmidhi (3712) recorded it under *al-Manaqib*: Chapter on the Merits of ‘Ali b. Abi Talib, may Allah be pleased with him, **and he declared it *hasan***. And it is recorded in *al-Musnad* 4/437, 438.[16]

The *hadith* is recorded by Imam Ibn Abi ‘Asim (d. 287 H) as well:

> ثنا عباس بن الوليد النرسي وأبو كامل قالا ثنا جعفر بن سليمان، عن يزيد الرشك، عن مطرف، عن عمران بن حصين قال: قال رسول الله صلى الله عليه وسلم: علي مني، وأنا منه، وهو ولي كل مؤمن من بعدي.

‘Abbas b. al-Walid al-Narsi and Abu Kamil – Ja’far b. Sulayman – Yazid b. al-Rishk – Mutarrif – ‘Imran b. Hasin, who said:

The Messenger of Allah, peace be upon him, said: “Ali is from me, and I am from him, and he is the *wali* of every believer after me.”[17]

‘Allamah al-Albani comments about it:

> إسناده صحيح. رجاله ثقات على شرط مسلم.

Its chain is *sahih*, its narrators are *thiqah* (trustworthy), upon the standard of (Imam) Muslim (in his *Sahih*).[18]

Dr. al-Jawabirah also says:

> إسناده صحيح. رجاله رجال مسلم.

Its chain is *sahih*. Its narrators are narrators of (*Sahih*) Muslim.[19]

Abu Ya’la al-Mawsili (d. 307 H) has equally narrated this version of al-Tirmidhi in his *Musnad*[20]. Shaykh Dr. Husayn Asad Salim grades the *hadith* with these words:

رجاله رجال الصحيح

Its narrators are narrators of the *Sahih*.21

Imam Ibn Hibban (d. 354 H) has documented the same version in his *Sahih*22. Shaykh al-Arnaut, the annotator, says about the *riwayah*:

إسناده قوي

Its chain is strong.23

Imam Ibn Jarir al-Tabari (d. 310 H) narrated this *hadith* as well. 'Allamah al-Hindi (d. 975 H) quotes al-Tabari's version and authentication in his *Kanz*:

عن عمران بن حصين قال : بعث رسول الله صلى الله عليه و سلم سرية واستعمل عليهم عليا فغنموا فصنع علي شيئا أنكروه ـ وفي لفظ : فأخذ علي من الغنيمة جارية ـ فتعاقد أربعة من الجيش إذا قدموا على رسول الله صلى الله عليه و سلم أن يعلموه وكانوا إذا قدموا من سفر بدؤا برسول الله صلى الله عليه و سلم فسلموا عليه ونظروا إليه ثم ينصرفون إلى رحالهم فلما قدمت السرية سلموا على رسول الله صلى الله عليه و سلم فقام أحد الأربعة فقال : يا رسول الله ألم تر أن عليا قد أخذ من الغنيمة جارية ؟ فأعرض عنه ثم قام الثاني فقال مثل ذلك فأعرض عنه ثم قام الثالث فقال مثل ذلك فأعرض عنه ثم قام الرابع فأقبل إليه رسول الله صلى الله عليه و سلم يعرف الغضب في وجهه فقال : ما تريدون من علي ؟ علي مني وأنا من علي وعلي ولي كل مؤمن بعدي

ش) وابن جرير وصححه)

Narrated 'Imran b. Hasin:

The Messenger of Allah, peace be upon him, deployed an army unit and appointed 'Ali as their commander. Then, they captured war booties, and 'Ali did something that they hated – and in another version: 'Ali took a slave-girl from the war booty. So, four of the soldiers vowed that when they would meet the Messenger of Allah, peace be upon him, they would inform him. It was their custom then that whenever they returned from any journey, they would first visit the Messenger of Allah, peace be upon him, and would greet him and would look at him.

Then they would go to their various destinations. When the army unit arrived, they greeted the Messenger of Allah, peace be upon him, and one of the four (soldiers) stood up and said, "O Messenger of Allah! Have you not seen that 'Ali took a slave-girl from the war booty?" So, he (the Prophet) turned away from him. Then the second stood up and said the same thing, and he (the Prophet) turned away from him. Then the third stood up and said the same thing. So, he (the Prophet) turned away from him.

Then the fourth stood up. So, the Messenger of Allah, peace be upon him, faced him and anger was visible on his face, (the Prophet) and said, “What do you want from ‘Ali? **‘Ali is from me and I am from ‘Ali, and ‘Ali is the *wali* of every believer after me**.”

(Comment) Ibn Jarir (recorded it) **and he declared it *sahih***.[24]

Al-Hindi himself concurs with al-Tabari:

علي مني وأنا من علي وعلي ولي كل مؤمن بعدي

(ش عن عمران بن حصين صحيح)

‘Ali is from me and I am from ‘Ali, and ‘Ali is the *wali* of every believer after me.

(Comment: narrated by ‘Imran b. Hasin. **It is *sahih***).[25]

A further report of the *hadith* is documented by Imam Ahmad b. Hanbal in his *Musnad*:

حدثنا عبد الله حدثني أبي ثنا بن نمير حدثني أجلح الكندي عن عبد الله بن بريدة عن أبيه بريدة قال: بعث رسول الله صلى الله عليه و سلم بعثين إلى اليمن على أحدهما علي بن أبي طالب وعلى الآخر خالد بن الوليد فقال إذا التقيتم فعلي على الناس وان افترقتما فكل واحد منكما على جنده قال فلقينا بنى زيد من أهل اليمن فاقتتلنا فظهر المسلمون على المشركين فقتلنا المقاتلة وسبينا الذرية فاصطفى علي امرأة من السبي لنفسه قال بريدة فكتب معي خالد بن الوليد إلى رسول الله صلى الله عليه و سلم يخبره بذلك فلما أتيت النبي صلى الله عليه و سلم دفعت الكتاب فقرئ عليه فرأيت الغضب في وجه رسول الله صلى الله عليه و سلم فقلت يا رسول الله هذا مكان العائذ بعثتني مع رجل وأمرتني ان أطيعه ففعلت ما أرسلت به فقال رسول الله صلى الله عليه و سلم لا تقع في علي فإنه منى وأنا منه وهو وليكم بعدي وانه منى وأنا منه وهو وليكم بعدي

‘Abd Allah (b. Ahmad b. Hanbal) – my father (Ahmad b. Hanbal) – Ibn Numayr – Ajlah al-Kindi – ‘Abd Allah b. Buraydah – his father, Buraydah:

The Messenger of Allah, peace be upon him, deployed two army units to Yemen. ‘Ali b. Abi Talib was the commander of one of them while Khalid b. al-Walid was that of the other. So, he said, “When you combine your forces, then ‘Ali shall be the overall commander. But when you disperse, then each of you shall be the commander of his own troops.”

We then battled Banu Zayd from the people of Yemen, and we fought, and the Muslims triumphed over the idolaters. We killed the combatants and captured the offspring. ‘Ali chose one of the captives, a slave-girl, for himself. So, Khalid and I wrote jointly to the Messenger of Allah, peace be upon him, to inform him of it. When I (later) came to the Prophet, peace be upon him, and I handed over the letter,

and it was read to him, I saw anger on the face of the Messenger of Allah, peace be upon him.

Then, I said, “O Messenger of Allah! This is the place for the refuge-seeker. You sent me with a man (i.e. ‘Ali) and ordered me to obey him, and I did what you sent me with.” Then, the Messenger of Allah, peace be upon him, said, “Do not attack ‘Ali, **for he is from me and I am from him, and he is your *wali* after me; and he is from me and I am from him, and he is your *wali* after me**.”[26]

‘Allamah al-Albani says:

" لا تقع في علي، فإنه مني وأنا منه وهو وليكم بعدي وإنه مني وأنا منه وهو وليكم بعدي ".

أخرجه أحمد (5 / 356) . قلت: وإسناده حسن

“Do not attack ‘Ali, for he is from me and I am from him, and he is your *wali* after me, and he is from me and I am from him, and he is your *wali* after me.”

Ahmad (5/356) recorded it. I say: **and its chain is *hasan***.[27]

Simply put, there are several *distinct* reliable chains for the *hadith* from three different Sahabah. As such, Shaykh Ibn Taymiyyah’s grading of the *hadith* as *mawdu’* is completely baseless and a clear distortion of reality. This is why ‘Allamah al-Albani is so surprised at his action. In his closing remarks about *Hadith al-Wilayah*, the ‘Allamah wonders:

(فمن العجيب حقا أن يتجرأ شيخ الإسلام ابن تيمية على إنكار هذا الحديث وتكذيبه في " منهاج السنة " (4 / 104

Of the truly unbelievable is Shaykh al-Islam Ibn Taymiyyah’s denial of this *hadith*, and his calling it a lie in *Minhaj al-Sunnah* (4/104).[28]

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. 7, p. 391
2. Abu Dawud Sulayman b. Dawud b. al-Jarud al-Farisi al-Basri al-Tayalisi, Musnad (Beirut: Dar al-Ma’rifah), p. 111, # 829
3. 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. 261, # 2223
4. Abu Dawud Sulayman b. Dawud b. al-Jarud al-Farisi al-Basri al-Tayalisi, Musnad (Beirut: Dar al-Ma’rifah), p. 360, # 2752
5. 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. 263, # 2223
6. Abu ‘Abd Allah Muhammad b. ‘Abd Allah al-Hakim al-Naysaburi, al-Mustadrak ‘ala al-Sahihayn (Beirut: Dar al-Kutub

al-'Ilmiyyah; 1st edition, 1411 H) [annotator: Mustafa 'Abd al-Qadir 'Ata], vol. 3, p. 143, # 4652

7. Ibid

8. Ahmad b. Abi Bakr b. Isma'il al-Busiri, Itihaf al-Khiyarah al-Maharah bi Zawaid al-Masanid al-'Ashara (Riyadh: Dar al-Watan; 1st edition, 1420 H), vol. 7, p. 184, # 6630

9. '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. 7, p. 504, # 58

10. Muhammad b. Yusuf al-Salihi al-Shami, Subul al-Huda al-Rashad fi Sirah Khayr al-'Ibad (Beirut: Dar al-Kutub al-'Ilmiyyah; 1st edition, 1414 H) [annotators: 'Adil Ahmad 'Abd al-Mawjud and 'Ali Muhammad Ma'ud], vol. 11, p. 296

11. Abu 'Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) [annotator: Shu'ayb al-Arnaut], vol. 4, p. 437, # 19942

12. 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. 5, p. 632, # 3712

13. Ibid

14. Ibid

15. Ahmad b. 'Ali b. Hajar al-'Asqalani, al-Isabah fi Tamyiz al-Sahabah (Beirut: Dar al-Kutub al-'Ilmiyyah; 1st edition, 1415 H) [annotators: Shaykh 'Adil Ahmad b. 'Abd al-Mawjud and Shaykh 'Ali Muhammad Ma'udh], vol. 4, p. 468

16. Shams al-Din Muhammad b. Ahmad b. 'Uthman al-Dhahabi, Siyar A'lam al-Nubala (Beirut: Muasassat al-Risalah; 1413 H) [annotators of the eighth volume: Shu'ayb al-Arnaut and Nazir Hamadan], vol. 8, p. 199, # 36

17. Abu Bakr b. Abi 'Asim, Ahmad b. 'Amr b. al-Dhahhak b. Mukhlid al-Shaybani, Kitab al-Sunnah (al-Maktab al-Islami; 1st edition, 1400 H) [annotator: Muhammad Nasir al-Din al-Albani], vol. 2, p. 564, # 1187

18. Ibid

19. Abu Bakr b. Abi 'Asim, Ahmad b. 'Amr b. al-Dhahhak b. Mukhlid al-Shaybani, Kitab al-Sunnah (Dar al-Sami'i li al-Nashr wa al-Tawzi') [annotator: Dr. Basim b. Faysal al-Jawabirah], vol. 1, p. 799, # 1221

20. Abu Ya'la Ahmad b. 'Ali b. Muthanna al-Mawsili al-Tamimi, Musnad (Damascus: Dar al-Mamun li al-Turath; 1st edition, 1404 H) [annotator: Dr. Husayn Salim Asad], vol. 1, p. 293, # 355

21. Ibid

22. 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-Arnaut], vol. 15, pp. 373-374, # 6929

23. Ibid, vo. 15, p. 374, # 6929

24. 'Ali b. Husam al-Din al-Muttaqi al-Hindi, Kanz al-'Ummal fi Sunan al-Aqwal wa Af'al (Beirut: Muasassat al-Risalah; 1989 H), vol. 13, p. 122, # 36444

25. Ibid, vol. 11, p. 907, # 32941

26. Abu 'Abd Allah Ahmad b. Hanbal al-Shaybani, Musnad (Cairo: Muasassat Qurtubah) [annotator: Shu'ayb al-Arnaut], vol. 5, p. 356, # 23062

27. 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. 262, # 2223

28. Ibid, vol. 5, p. 264, # 2223

Source URL:

https://www.al-islam.org/khilafah-ali-over-abu-bakr-toyib-olawuyi/2-hadith-al-wilayah-investigating-its-authenticity#comment-0