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Imam Ali as in Prophetic Traditions

Reference books of Hadith (Prophetic traditions) and sirah (life account of the Holy Prophet) are full of traditions that praise Imam Ali (‘a) for his virtues and excellencies and raise him to the climax of superiority in the Muslim community. A deep look into these traditions makes us realize the purpose the Holy Prophet (S) sought behind these sayings and aphorisms; namely, his concentration on the personality of Imam Ali (‘a) and highlighting the reasons for which the Imam was divinely selected for the next leadership of the Muslim community.

Let us now refer to some of these prophetic traditions:

[Imam Ali; The Holy Prophet’s Self](#)

Al-Walid ibn ‘Uqbah, ‘Uthman ibn ‘Affan’s maternal half-brother, informed the Holy Prophet (S) that the Banu-Wulay’ah had apostatized from Islam. Angrily, the Holy Prophet (S) said,

Let the Banu-Wulay’ah keep on doing so and I will subjugate them to a man who is like myself; that is Ali, who will kill them and capture their offspring.

While saying so, the Holy Prophet (S) stroke Imam Ali’s shoulder. [1](#)

‘Amr ibn Al-’As reported the following:

When I came back to the Holy Prophet (S) after the Dhat Al-Salasil expedition, I thought that none would be more lovable to him than would be. I therefore asked him, ‘O God’s Messenger, who is the most beloved to you?’ The Prophet (S) mentioned a number of persons. I then asked, ‘What about Ali?’ The Holy Prophet (S) answered,

This man is asking me about my own self! [2](#)

Imam Ali; The Holy Prophet's Brother

Al-Tirmidhi, through his own chain of authority, has reported Abdullah ibn 'Umar saying:

When the Holy Prophet (S) brought into fraternal association each couple of Muslims, one from the fresh emigrants and the other from the inhabitants of Al-Madinah, Ali came to him with teary eyes and said, 'O Allah's Messenger, you have fraternized your companions with one another and left me!'

Answering him, the Holy Prophet (S) said,

As for you, you are my brother in this world and the Next World.[3](#)

Asma' bint 'Umays reported the following:

I was present at the wedding night of Lady Fatimah and Imam Ali. The next morning, the Holy Prophet (S) came to the door of their chamber and said to me,

O Ummu-Ayman, call upon my brother.

I said, 'If he is your brother, how come that you have given him your daughter in marriage?'

The Holy Prophet (S) answered,

Yes, it is (i.e. He is truly my brother).[4](#)

Anas ibn Malik reported the following:

One day, the Holy Prophet (S) ascended the minbar to deliver a speech. Once he finished, he asked, 'Where is Ali ibn Abi Talib?' Ali jumped and said, 'Here I am, O Allah's Messenger.' Hence, the Holy Prophet (S) embraced, kissed him on the place between his eyes, and shouted,

O Muslims, this is my brother, cousin, and son-in-law. This is my flesh, blood, and hair. This is the father of my two grandsons al-Hasan and Al-Husayn, the two chiefs of the youths of Paradise.[5](#)

Abdullah ibn 'Umar has reported that he heard the Holy Prophet (S), who was riding his she-camel in the Farewell Pilgrimage, saying,

O Allah, please be the witness! O Allah, I have conveyed to them that this (Ali) is my brother, cousin, son-in-law, and the father of my descendants. O Allah, please throw down into Hell any one who shows enmity toward him.[6](#)

The Holy Prophet (S) is reported to have said,

When I was raised to the Seventh Sky, (Archangel) Gabriel said to me, 'Advance, Muhammad! By God, none has ever gained this gift; neither an archangel nor a missioned prophet.' Then, my Lord revealed to

me something. When I returned, a caller from behind the Divine Screen said to me, 'How excellent your father Abraham is and how excellent your brother Ali is.' I thus recommend you to treat him (i.e. Ali) nicely.[7](#)

The Holy Prophet (S) is reported to have said,

When the Resurrection Day comes, I will be called from the depth of the Throne, 'O Muhammad! Excellent is your father Abraham and excellent is your brother Ali.'[8](#)

Abu'l-tufayl 'Amir ibn Wa'ilah has reported the following:

I was standing on the doorstep on that day of the shura committee when the members disputed with one another. Among the voices that were raised, I heard Ali saying,

The people swore allegiance to Abu-Bakr while, by God I swear, I had a better right and I was worthier than he was in that matter (of the position of leadership). Nonetheless, I listened to him and obeyed lest the people would apostatize from Islam and fight against each other with swords. Then, the people swore allegiance to 'Umar while, by God I swear, I had a better right and I was more entitled to this position than he was.

Nonetheless, I listened to him and obeyed lest the people will apostatize from Islam and fight against each other with swords. Now, you want me to listen to and obey you as you are determined to swear allegiance to 'Uthman? 'Umar has included me with five persons while neither he nor they have recognized my superiority over them in righteousness, considering all of us equal. By God I swear this: If I wanted, I would enumerate my virtues that neither the Arabs, nor the non-Arabs, nor the covenanters, nor the polytheists can ever refute even one of them.

The Imam ('a) then asked,

I adjure you all! Is there any one among you who was the brother of God's Messenger save me?

They all answered, 'No, by God.'[9](#)

Imam Ali ('a) is reported to have said,

I am the true servant of Allah and the brother of His Messenger; and I am the greatest veracious one. No one will claim that he has this rank after me but a liar. I had performed prayers for seven years before other people did.[10](#)

Imam Muhammad Al-Baqir ('a) has reported that when this holy verse was revealed "give to me an aide from my family: Aaron, my brother. Strengthen my back by him" the Holy Prophet (S), who was on a mountain, prayed to His Lord, saying,

O Allah, please strengthen my back by my brother, Ali.[11](#)

Imam Ali and the Holy Prophet; the Same Tree

Jabir ibn Abdullah is reported to have heard the Holy Prophet (S) saying to Imam Ali ('a),

O Ali, people are from various trees, while you and I are from one tree.

The Holy Prophet (S) then recited this holy verse:

And in the earth there are tracts side by side and gardens of grapes and corn and palm trees having one root and (others) having distinct roots.

They are watered with one water. (13:4)[12](#)

The Holy Prophet (S) is reported to have said,

Ali and I are of one tree; while the other people are from various trees. [13](#)

Imam Ali; The Holy Prophet's Aide

Asma' bint 'Umayy has reported that she heard the Holy Prophet (S), praying to God, saying,

O Allah, I will say the same prayer that my brother Moses had said to You: O Allah, please give to me an aide from my family; Ali, my brother. Strengthen my back by him, and associate him with me in my affair; so that we should glorify You much and remember You oft. Surely, You are seeing us. [14](#)

Imam Ali; The Holy Prophet's Vicegerent

The Holy Prophet (S) is reported to have said,

This (i.e. Ali) is my brother, vicegerent, and successor amongst you; therefore, listen to and obey him. [15](#)

O Ali, you are my successor concerning my leadership of this nation. [16](#)

Ali ibn Abi Talib is the foremost in accepting Islam, the most knowledgeable, and the leader and successor after me. [17](#)

O people! Whose words are better than Allah's? Your Lord, Mighty is His Grace, has commanded me to assign Ali over you as the most outstanding leader, as my own successor and executor of my will, and that you should regard him as my brother and vizier. [18](#)

Ali is part of me and I am part of him. May Allah fight him who fights Ali. [19](#)

Ali is the leader of the creatures after me. [20](#)

Verily, Almighty Allah has revealed to me that He would choose a brother, successor, vicegerent, and heir for me from among my community. When I asked about his identity, the Lord said, 'He is the one whom I love and who loves Me. He is namely Ali ibn Abi Talib.' [21](#)

On one occasion, the Holy Prophet (S) said to Imam Ali ('a),

I should not leave before appointing you as my representative. [22](#)

Imam Ali to the Holy Prophet; Prophet Aaron to Prophet Moses

The Holy Prophet (S) is reported to have said to Imam Ali ('a),

Does it not please you that your standing to me is the same as (Prophet) Haron's standing to (Prophet) Moses except that there will not be any prophet to come after me? [23](#)

Jabir ibn Abdullah has reported that he heard the Holy Prophet (S) saying to Imam Ali ('a),

Your standing to me is as same as Prophet Haron's standing to Prophet Moses except that there shall not come any prophet after me. [24](#)

Imam Ali; the Door to the Holy Prophet's City of Knowledge

Jabir ibn Abdullah has reported that he heard the Holy Prophet (S), on the Day of Al-kudaybiyah Truce, taking Ali from the arm and saying,

This is the commander of the pious ones and the slayer of the impious ones. Victorious is he who supports him and disappointed is he who disappoints him.

Raising his voice, the Holy Prophet (S) further said,

I am the city of knowledge and Ali is its gate; so, he who aspires to attain the house must come to it from its gate. [25](#)

The Holy Prophet (S) is reported as saying,

Ali is the door to my knowledge and the explainer to my nation what I have been commissioned to convey to them. To love him is faith, to hate him is hypocrisy, and to look at him is clemency. [26](#)

Imam Ali; the Door to the Holy Prophet's Wisdom

The Holy Prophet (S) is reported to have said,

I am the house of wisdom, and Ali is its gate. [27](#)

I am the city of wisdom and Ali is its door; so, whoever inspires to attain wisdom must get it from its door. [28](#)

Wisdom has been divided into ten parts. Ali has been given nine parts and one part only has been left for people. [29](#)

Imam Ali; the Most Beloved to the Holy Prophet

When she was asked to identify the most beloved person to the Holy Prophet (S), 'A'ishah said, 'Fatimah is the most beloved to him.' 'Who is the most beloved to him from men?' she was asked.

She answered, 'Ali, Fatimah's husband, is the most beloved to him as long as I know that he observes fasting frequently and offers prayers very often.' [30](#)

Mu'awiyah ibn Tha'labah has reported that a man came to Abu-Dharr, who was in the Holy Prophet's Mosque, and asked, 'Can you tell me who the most beloved of all men to you is, since I know for sure that the most beloved to you must be the most beloved to the Holy Prophet (S)?'

Abu-Dharr answered, 'This is quite true. The most beloved of all men to me is the most beloved to the Holy Prophet (S). He is that man; i.e. Ali ibn Abi-talib.' [31](#)

Imam Ali; the Match of the Prophets

Addressing his companions, the Holy Prophet (S) said,

If you want to see Adam in his knowledge, Noah in his grief, Abraham in his morality, Moses in his confidential talk (to his Lord), Jesus in his age, and Muhammad in his uprightness and forbearance, you may look at the coming person.

Everybody looked around and saw Ali ibn Abi Talib('a) coming.

Imam Ali; the Chief of the Arabs

Abu-Sa'id Al-Khidri is reported to have heard the Holy Prophet (S) saying,

Ali ibn Abi Talib is the chief of the Arabs.

The attendants asked, 'You, Allah's Messenger, are the chief of the Arabs. Are you not?'

The Holy Prophet (S) replied,

I am the chief of all human beings, but Ali is the chief of the Arabs. If one loves Ali and betakes him loyally, Almighty Allah shall love him and guide him to the right path. But, if one bears malice toward him

and incurs his hostility, Almighty Allah shall deafen him and make blind his eyes.

Your duty towards Ali is as same as your duty towards me; and the obedience to him is as same as the obedience to me; except that there is no prophet to come after me. He who departs Ali will have departed me; and he who departs me will have departed Almighty Allah. I am the city of wisdom, which is Paradise, and Ali is the door to that city. Ali is the best of human beings; he who rejects this fact will have disbelieved. [32](#)

Imam Ali; the Most Beloved of all Humans to the Almighty

Anas ibn Malik has reported the following:

One day, I served the Holy Prophet (S) with a grilled bird and he ate one bite and prayed,

‘O Allah, please let the most beloved person to You come to me now.’

Immediately, the door was knocked. ‘Who is it?’ I asked. ‘It is Ali,’ he answered. I, trying to dismiss him, said, ‘The Messenger of Allah is now busy.’

The Prophet (S) then ate a second bite and repeated the same prayer. Again, the door was knocked. ‘Who is it?’ I asked. ‘It is Ali,’ he answered. Trying to dismiss him, I said, ‘The Messenger of Allah is now busy.’

For the third time, the Holy Prophet (S) ate a third bite and repeated the same prayer. The door was then knocked again and this time Ali raised his voice that the Holy Prophet (S) could hear him.

‘O Anas,’ ordered the Holy Prophet (S), ‘open the door.’ I therefore opened the door to Ali and let him in. The moment the Holy Prophet’s eyes fell on Ali, he smiled and said,

‘All praise be to Allah Who has brought you, for with each bite I ate, I prayed to Him to bring to me the most beloved of all creatures to Him, and it was you.’

Complaining to the Holy Prophet (S), Imam Ali (‘a) said,

‘I knocked the door three times and each time, Anas tried to dismiss me.’

‘Why did you do so?’ asked the Holy Prophet (S).

I answered, ‘In fact, I wished a man from the Ansar would come.’

Smiling, the Holy Prophet (S) said,

‘One cannot be blamed for favoring his people.’ [33](#)

Obedience to Imam Ali; Obedience to the Holy Prophet

The Holy Prophet (S) is reported to have said,

Whoever obeys me has in fact obeyed Allah, whoever disobeys me has in fact disobeyed Allah, whoever obeys Ali has in fact obeyed me, and whoever disobeys Ali has in fact disobeyed me. [34](#)

Love for Ali; Love for Allah

The Holy Prophet (S) is reported to have said,

I admonish whoever believed in me and held me truthful to accept the (divinely ordained) leadership of Ali ibn Abi Talib, for whoever accepts him as the ruler accepts me as such, and whoever loves him loves me too, and whoever loves me loves Allah. Whoever hates him hates me, and whoever hates me hates Allah the Sublime and Almighty. [35](#)

When the Holy Prophet (S) chose Ali over all others to convey Surah Bara'ah to the polytheists, he said to him,

Whoever loves you has in fact loved me, whoever loves me has in fact loved Allah, and whoever loves Allah will be allowed Paradise by Him. [36](#)

Ibn 'Abbas has reported that the Holy Prophet (S), once, came out grasping Ali's hand and saying,

Behold! Whoever hates this one has in fact hated Allah and His Messenger, and whoever loves him has in fact loved Allah and His Messenger. [37](#)

Abu-Rafi' has reported the following:

The Holy Prophet (S), once, sent Ali ('a) to Yemen accompanied by a man from the tribe of Aslam named 'Amr ibn Shas. When they returned home, 'Amr was dispraising and complaining against Imam Ali ('a).

Upon being informed of this, the Holy Prophet (S) summoned

'Amr, rebuked him, and said, 'Fie on you, 'Amr! Have you noticed from Ali any partiality in judgment or prejudice in distribution?' [38](#)

'No, I have not,' answered 'Amr.

'Why have you then said what has been reported to me against you?' asked the Holy Prophet (S).

'In fact,' said 'Amr, 'I hate him and I cannot possess myself against so.'

The Holy Prophet (S) became so furious that signs of rage were clearly seen on his face. He (S) then declared,

Whoever hates him (i.e. Ali) has in fact hated me, and whoever hates me has in fact hated Allah. Whoever loves him has in fact loved me, and whoever loves me has in fact loved Allah the All-exalted. [39](#)

Love for Ali is Faith; Hating him is Hypocrisy

Imam Ali (‘a) is reported to have said,

I swear by the One Who has cleft the seed and created the breeze from nothing, the Meccan Prophet has promised me that nobody loves me except a true believer, and nobody hates me except a hypocrite. [40](#)

Al-Musawir Al-kimyari has reported his mother as saying:

One day, I visited Ummu-Salamah and heard her quoting the Holy Prophet (S) as saying,

A hypocrite shall never love Ali and a true believer shall never hate him. [41](#)

Ibn ‘Abbas has reported that the Holy Prophet (S), once, looked at the face of Ali (‘a) and said,

No one loves you but a true believer and no one hates you but a hypocrite. He who loves you has in fact loved me and he who hates you has in fact hated me. He who loves me shall be loved by Allah and he who hates me shall be hated by Allah. Woe shall be to him who hates you after my departure. [42](#)

Abu-Sa’id Al-Khidri has reported that the Holy Prophet (S) said to Imam Ali(‘a),

Love for you is faith, and to hate you is hypocrisy. The first to enter Paradise will be those who love you, and the first to enter Hellfire will be those who hate you.

This rule was applied by the companions of the Holy Prophet (S). In this respect, Abu-Dharr used to say,

We would recognize the hypocrites through three characteristics:

- (1) they used to arouse doubts against Allah and His Messenger,
- (2) they used to fail to join the congregational prayers, and
- (3) they hated Ali ibn Abi- talib. [43](#)

As for Jabir ibn Abdullah Al-Ansari, the great companion of the Holy Prophet(S), he used to say,

The only mark through which we would recognize the hypocrites was their hatred towards Ali ibn Abi Talib.[44](#)

Love for Imam Ali; The Title of the True Believer's Record

Anas ibn Malik is reported to have said:

I swear by Allah save Whom there is no god, I heard the Messenger of Allah saying,

The title of the true believer's record is their love for Ali ibn Abi Talib.[45](#)

The Holy Prophet Foretells Imam Ali's Future

Ibn 'Abbas has quoted the Messenger of Allah (S) telling Ali ('a), You will certainly encounter a great deal of hardship after me. Imam Ali ('a) inquired, 'Shall I be able to keep my faith intact?'

The Holy Prophet (S) answered him in the affirmative.[46](#)

Kayyan Al-Asadi has reported that he heard Imam Ali ('a) saying that the Holy Prophet (S) said to him,

The nation will turn treacherous to you. You shall live adhering to my faith and 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).[47](#)

Imam Ali; the Bearer of Al-Hamd Standard

The Holy Prophet (S) is reported to have said to Imam Ali ('a):

You shall be before my hand on the Resurrection Day. When the Al-Hamd (praise) Standard is handed over to me, I will hand it over to you. Hence, you shall prevent some people from approaching my pond.[48](#)

Abdullah ibn 'Abbas is reported to have said that he, once, heard 'Umar ibn Al-Khattab saying: Stop speaking ill of Ali ibn Abi Talib. I have noticed the Messenger of Allah (S) enduing him with a number of such peculiar characteristics that if only the family of Al-Khattab could have one of them, this would have been more preferred for me than obtaining whatever is under sunlight.

One day, Abu-Bakr, Abu-'Ubaydah, and I were among a group of the Companions. We all headed for the door of Ummu-Salamah's house where Ali stood. 'We want to see the Messenger of Allah,' we asked. 'He will come out to see you,' Ali answered. When the Messenger of Allah came out, we advanced towards him. He rested on Ali ibn Abi Talib, struck his shoulder with his hand, and said to him,

You are contended and you shall be competed. You are the foremost of all believers in belief, the most

knowledgeable of all of them with the Signs of Allah, the most trustful of all of them, the fairest of all of them in distributing what everyone deserves, the most compassionate of all of them to your subjects, and you shall suffer misfortunes more than any one of them will.

You shall always be my supporter. You alone shall wash and bury my dead body. You shall precede all others in every ordeal and every tribulation. After me, you shall never abandon your faith. You shall then be before my hand, carrying the Al-kamd Standard and you shall prevent others from approaching my pond.[49](#)

Ali; the commander of the Prophet's Pond

The Holy Prophet (S) is reported to have said,

Ali ibn Abi Talib shall be in charge of my pond on the Resurrection Day. My pond shall have cups as many as the stars in the skies. It shall be as vast as the distance between Al-kabiyah[50](#) *and Sana'a.*[51](#)

Anas ibn Malik is reported to have said that the Holy Prophet (S), once, asked him to summon Abu-Barazah Al-Aslami. When he did and the man came, Anas could hear the Holy Prophet (S) saying to Abu-Barazah these words:

Listen, Abu-Barazah! The Lord of the Worlds has entrusted to me some words about Ali ibn Abi Talib. He (the Lord) said, 'Ali is the standard of true guidance, the torch of true faith, the leader of My saints, and the illumination of all those who obey Me.'

On the morrow, on the Resurrection Day, Ali ibn Abi Talib shall be with me standing on my pond. He shall carry my standard. On the morrow too, he shall be with me carrying the keys of the hoards of my Lord's Paradise.[52](#)

Abu-Hurayrah is reported to have said that Ali ibn Abi Talib once asked the Holy Prophet (S),

'Which one is more beloved to you; Fatimah or I?'

Answering him, the Holy Prophet (S) said,

Fatimah is more beloved to me than you are, and you are more endeared to me than all the members of my family. I see coming that you shall stop on my pond and prevent some people from approaching it. On my pond, there shall be flagons as many as the stars of the sky.[53](#)

Ali; the distributor of Heaven and Hell

Imam Al-Riza ('a) reported the Holy Prophet (S) to have said,

O Ali, you are the distributor of Paradise and Hellfire on the Resurrection Day; you shall say to hell, 'This

one is yours, but this one is mine.'^{[54](#)}

Without a License from Ali, No one passes the Discriminating Bridge

The Holy Prophet (S) is reported to have said,

When Almighty Allah shall gather the past and the last generations on the Resurrection Day and the Discriminating Bridge (Sirat) shall be established on Hellfire, none shall be able to cross it unless one who has had a pass that is granted on account of one's loyalty to the divinely ordained leadership of Ali ibn Abi Talib.^{[55](#)}

Anas ibn Malik reported that on deathbed, Abu-Bakr said that he heard the Messenger of Allah (S) saying,

On the Discriminating Bridge, there is an obstacle that none can cross unless one has had a pass given by Ali ibn Abi Talib.^{[56](#)}

Ali; in the company of the Holy Prophet in Paradise

The Holy Prophet (S) is reported to have said to Imam Ali ('a),

Does it not please you that you, as well as Al-Hasan and Al-Husayn, shall be with me in Paradise? Our descendants shall be behind us, our wives behind our descendants, and our partisans to our rights and lefts.^{[57](#)}

On another occasion, the Holy Prophet (S) said to Imam Ali ('a),

You are my brother, associate, and companion in Paradise.^{[58](#)}

- ^{[1](#)}. Nur Al-Din Al-Haythami, Majma' Al-Zawa'id wa Manba' Al-Fawa'id 7: 110.
- ^{[2](#)}. Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 6:400.
- ^{[3](#)}. Sahih Al-Tirmidhi 2:299; Al-Hakim Al-Nayshaburi, Al-Mustadrak 'Ala Al-Sahihayn 3: 14.
- ^{[4](#)}. Al-Hakim Al-Nayshaburi, Al-Mustadrak 'Ala Al-Sahihayn 3:210; Al-Nasa'i, Al-Khasa'is.
- ^{[5](#)}. Ahmad ibn Abdullah Al-Tabari, Dhakha'ir Al-'Uqba fi Manaqib Dhawi'l-Qurba, pp. 92.
- ^{[6](#)}. Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 3:61.
- ^{[7](#)}. Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 3: 161.
- ^{[8](#)}. Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 3: 162.
- ^{[9](#)}. Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 5:725.
- ^{[10](#)}. Ibn Majah, Al-Sunan 1: 12; Al-Hakim Al-Nayshaburi, Al-Mustadrak 'ala Al-Sahihayn 3: 111; Tarikh Al-Tabari 2:56.
- ^{[11](#)}. Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 7: 113; Al-Hakim Al-Nayshaburi, Al-Mustadrak 'ala
- ^{[12](#)}. Al-Mannawi, Kunuz Al-Haqai'iq, pp. 155.
- ^{[13](#)}. Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 6: 154.
- ^{[14](#)}. Muhibb Al-Din Al-Tabari, Al-Riyad Al-Nasirah fi Fada'il Al-'Asharah 2: 163.

- [15.](#) Tarikh Al-Tabari 2:127; Tarikh Ibn Al-Athir 2:22; Tarikh Abi'a' 1:116; Musnad Ahmad 1:331; Kanz Al-'Ummal 6:399.
- [16.](#) Abd Al-Husayn Sharaf Al-Din, Al-Muraja'at, pp. 208.
- [17.](#) Abd Al-Husayn Sharaf Al-Din, Al-Muraja'at, pp. 209.
- [18.](#) Abd Al-Husayn Sharaf Al-Din, Al-Muraja'at, pp. 209.
- [19.](#) Al-Sahihayn 3:21.
- [20.](#) Abd Al-Husayn Sharaf Al-Din, Al-Muraja'at, pp. 210.
- [21.](#) Abd Al-Husayn Sharaf Al-Din, Al-Muraja'at, pp. 210.
- [22.](#) Al-Fayruz'Abadi, Fada'il Al-Khamsah min Al-Sihah Al-Sittah 2:21.
- [23.](#) Al-Haythami, Majma' Al-Zawa'id 9:111; Ibn Al-Sabbagh, Al-Fusul Al-Muhimmah, pp. 22.
- [24.](#) Sahih Al-Tirmidhi 2:31; Al-Khatib Al-Baghdadi, Tarikh Baghdad 3:288; Ahmad ibn kanbal, Al-Musnad 3:238.
- [25.](#) Al-Khatib Al-Baghdadi, Tarikh Baghdad 2:377.
- [26.](#) Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 6:156; Ibn kajar, Al-Sawa'iq Al-Muhriqah, pp. 73.
- [27.](#) Sahih Al-Tirmidhi 2:299; Abu-Na'im, Hilyat Al-Awliya' 1:64; Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 6:401.
- [28.](#) Al-Khatib Al-Baghdadi, Tarikh Baghdad 11:204.
- [29.](#) Abu-Na'im, Hilyat Al-Awliya' 1:64; Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 6:154 (with little difference).
- [30.](#) Sahih Al-Tirmidhi 5:701, H. 3874; Sunan Al-Tirmidhi 5:360.
- [31.](#) Ibn Al-Dimashqi, Jawahir Al-Matalib 1:55.
- [32.](#) Ibn Shadhan, Mi'at Manqabah, pp. 171.
- [33.](#) Ahmad ibn Abdullah Al-Tabari, Dhakha'ir Al-'Uqba fi Mana'iq Dhawi'l-Qurba, pp. 61; (with little difference) Al-Khatib Al-Baghdadi, Tarikh Baghdad 3:171; Ibn Al-Athir, Usd Al-Ghabah fi Ma'rifat Al-Sahabah 4:30; Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 6:406; Sahih Al-Tirmidhi 2:299.
- [34.](#) Al-Hakim Al-Nayshaburi, Al-Mustadrak 'Ala Al-Sahihayn 3:124.
- [35.](#) Muhibb Al-Din Al-Tabari, Al-Riyad Al-Nasirah fi Fada'il Al-'Asharah 2:166; Nur Al-Din
- [36.](#) Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 6:391.
- [37.](#) Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 6:391.
- [38.](#) Al-Haythami, Majma' Al-Zawa'id wa Manba' Al-Fawa'id 9:108; Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 6:154.
- [39.](#) Nur Al-Din Al-Haythami, Majma' Al-Zawa'id wa Manba' Al-Fawa'id 9:129.
- [40.](#) Sahih Al-Tirmidhi 2:301; Sahih Ibn Majah, pp. 12; Al-Khatib Al-Baghdadi, Tarikh Baghdad 2:255; Abu-Na'im, Hilyat Al-Awliya' 4:185.
- [41.](#) Sahih Al-Tirmidhi 2:299.
- [42.](#) Al-Shabalnaji, Nur Al-Absar, pp. 72
- [43.](#) Al-Hakim Al-Nayshaburi, Al-Mustadrak 'Ala Al-Sahihayn 3:129.
- [44.](#) Ibn Abd Al-Barr, Al-Istiab 2:464.
- [45.](#) Al-Khatib Al-Baghdadi, Tarikh Baghdad 4:410.
- [46.](#) Al-Hakim Al-Nayshaburi, Al-Mustadrak 'Ala Al-Sahihayn 3:140.
- [47.](#) Al-Hakim Al-Nayshaburi, Al-Mustadrak 'Ala Al-Sahihayn 3:142; Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 6:157.
- [48.](#) Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 6:400.
- [49.](#) Al-Muttaqi Al-Hindi, Kanz Al-'Ummal 6:117.
- [50.](#) A village in Damascus
- [51.](#) Al-Haythami, Majma' Al-Zawa'id 1:367.
- [52.](#) Al-Khatib Al-Baghdadi, Tarikh Baghdad 14:98.
- [53.](#) Al-Haythami, Majma' Al-Zawa'id 9:173.
- [54.](#) Ibn kajar, Al-Sawa'iq Al-Muhriqah, pp. 75.
- [55.](#) Muhibb Al-Din Al-Tabari, Al-Riyad Al-Nasirah fi Fada'il Al-'Asharah 2:172.
- [56.](#) Al-Khatib Al-Baghdadi, Tarikh Baghdad 10:356.
- [57.](#) Ibn kajar, Al-Sawa'iq Al-Muhriqah, pp. 96; Muhibb Al-Din Al-Tabari, Al-Riyad Al-Nasirah fi Fada'il Al-'Asharah 2:209.

[58.](#) Al-Khatib Al-Baghdadi, Tarikh Baghdad 12:268.

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