

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE STRONG ROPE (A.S.)



وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا...

And hold fast by the rope of Allah all together and be not disunited...

Encouraging one and all to fasten unto The Strong Rope of Allah i.e. the Wilaayah of Imam Ali Ibn Abi Talib & the Imams from his pure progeny (peace be on them).

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Abaqāt al-Anwār

Fi Imamate Al-Aimmah Al-Athār (as)

Hadees-e-Saqalain

Vol. 1

by

Mir Hāmid Husain Kinturi (ra)

Translated by:

Dr. Shabeeb Rizvi

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Al-Athār (a.s.) - Hadees-e-Saqalain - Vol. 1**

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اللَّهُمَّ كُنْ لَوْلِيِّكَ الْحُجَّةِ بْنِ الْحَسَنِ
الْعَسْكَرِيِّ صَلَوَاتِكَ عَلَيْهِ وَعَلَى
أَبَائِهِ فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ
سَاعَةٍ. وَلِيًّا وَحَافِظًا وَقَائِدًا
وَنَاصِرًا وَدَلِيلًا وَعَيْنًا. حَتَّى
تُسْكِنَهُ أَرْضَكَ طَوْعًا وَتُمَتِّعَهُ
فِيهَا طَوِيلًا.

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Foreword

by

The Missionary of Islam, English Translator of Tafseer al-Meezan, Founder of the Bilal Muslim Mission of Africa, Allamah Sayed Saeed Akhtar Rizvi (r.a.)

In the Name of Allah, the Beneficent the Merciful

All Praise is for Allah and He suffices, Salutations on His servant whom He chose.

This foreword is for the book “Noor al-Anwaar” the Urdu translation of Abaqāt al-Anwār.

By writing Tuhfa-e-Isna Ashariyyah, Shah Abdul Aziz Dehlavi opened the door of polemical debate between the Shias and the Ahle Tasannun in the Indian subcontinent in such a way that it could not be closed ever again. Tuhfa was published in 1204 A.H. (1780-90 A.D. approximately) and instantly spread all over. Molvi Aslam Madaaresi (exp. 1272 A.H.) translated it into Arabic and the son of Nawab Ali Muhammad Waalaa Jaah sent this translation to Arabia. Later, a summary of this translation was published in Egypt. Sir Sayed Ahmed Khan, founder of Aligarh University, translated the tenth and eleventh chapters of Tuhfa in Urdu captioned Tuhfa-e-Hasan and published it in 1260 A.H. (1844 A.D.).

Within two years of Tuhfa, its first answer was written in 1206 A.H. (1792 A.H.) by Shaheed-e-Raabe’ (the fourth martyr) Mirza Muhammad Kaamil Kashmiri Dehlavi (r.a.) called Nuzhah Isna Ashariyyah. It was in twelve volumes i.e. each chapter was replied with one volume. The first, third, fourth, fifth, and ninth volumes

were published. The rest could not be traced.

Mirza Muhammad Kaamil was poisoned by a relative of Akbar Shah - II and hence attained martyrdom in the year 1235 A.H. (1819 A.D.)¹.

According to the author of *Kashf al-Hojob wa al-Astaar*, the reply to the first and second chapters of *Tuhfa* was written by Mirza Muhammad Akhbaari Nishapuri (martyred in 1233 A.H.) called *Saif al-Maslool*.

Of late, one can hear murmurs in the circles of the Ahle Tasannun that the Shias have not been unable to reply to *Tuhfa*. Hence, I am presenting a brief list of responses to the *Tuhfa*:

- 1) Replies to the first chapter of *Tuhfa* (The commencement of Shia religion and its sects)
 - a) *Saif al-Maslool* (Mirza Muhammad Akhbaari Nishapuri)
 - b) *Nuzhah Isna Ashariyyah* (Mirza Muhammad Kaamil), first volume, published at Lucknow.
 - c) *Saif-e-Naaseri* (Mufti Muhammad Qoli) – I am aware of two handwritten manuscripts of this book, one of them is there in my personal library *Riyaz-e-Maarif*.
- 2) Replies to the second chapter of *Tuhfa* (Shia conspiracies)
 - a) *Saif al-Maslool* (Mirza Muhammad Akhbaari Nishapuri)
 - b) *Takleeb al-Makaaed* (Mufti Muhammad Qoli), printed at Delhi.
- 3) Replies to the third chapter of *Tuhfa* (Shia scholars and their books)
 - a) *Nuzhah Isna Ashariyyah* (Mirza Muhammad Kaamil), third volume. Its handwritten manuscript is in the Delhi Persian Collection of the India Office Library. Now, India Office Library has been merged with the British Library.

¹ It is said that this relative was the Nawab of Jhajhar, a place in today's Haryana state of India. His name was Abdur Rahman and was a close confidante of Abdul Aziz Dehlavi. "Birds of the same feather flock together." – English translator.

- 4) Replies to the fourth chapter of Tuhfa (Shia traditions and their narrators)
 - a) Nuzhah Isna Ashariyyah (Mirza Muhammad Kaamil), fourth volume, printed at Ludhiana, circa 1279 A.H. (1862-63 A.D.)
- 5) Replies to the fifth chapter of Tuhfa (Divinities)
 - a) Nuzhah Isna Ashariyyah (Mirza Muhammad Kaamil), fifth volume
 - b) Al-Sawaarem al-Ilaahiyyah (Sayyed Dildar Ali Ghufraan Ma'ab) printed at Calcutta circa 1218 A.H. (1803-04 A.D.)
- 6) Replies to the sixth chapter of Tuhfa (Prophethood)
 - a) Husaam al-Islam (Sayyed Dildar Ali Ghufraan Ma'ab) printed at Calcutta circa 1218 A.H. (1803-04 A.D.)
- 7) Replies to the seventh chapter of Tuhfa (Imamate)
 - a) Resaalah-e-Ghaibat (Sayyed Dildar Ali Ghufraan Ma'ab) printed at Calcutta circa 1218 A.H. (1803-04 A.D.)
 - b) Al-Bawaareq al-Moobeqah (Sultan al-Ulama Sayed Muhammad Ibn Ghufraan Ma'ab)
 - c) Al-Jawaaher al-Abqareeyah (Mufti Sayed Muhammad Abbas Shushtari), printed at Lucknow, 1271 A.H. (1854-55 A.D.)
 - d) Burhaan al-Sa'adah (Mufti Muhammad Qoli) – Handwritten manuscript is available at Reza Library, Rampur¹.
 - e) Abaqāt al-Anwār (Mir Hamid Husain Musawi). We will talk about it later.
- 8) Replies to the eighth chapter of Tuhfa (Resurrection)
 - a) Ihyaa al-Sunnah (Sayyed Dildar Ali Ghufraan Ma'ab), printed at Lucknow and Ludhiana, 1281 A.H. (1864-65 A.D.)
- 9) Replies to the ninth chapter of Tuhfa (Jurisprudential Issues)
 - a) Nuzhah Isna Ashariyyah (Mirza Muhammad Kaamil),

¹ It has been enlivened and published in two volumes in the holy city of Qom, I.R. Iran. Alhamdulillah.- English Translator.

handwritten manuscript at Reza Library, Rampur, U.P.

- b) Mohjah al-Burhaan (Sayed Jafar Abu Ali), handwritten manuscript at Reza Library, Rampur, U.P.
- 10) Replies to the tenth chapter of Tuhfa (Criticism of the Companions)
 - a) Ta'n al-Remaah (Sultan al-Ulama Sayed Muhammad Ibn Ghufraan Ma'ab), printed at Lucknow, 1238 A.H. (1822-23 A.D.)
 - b) Tashyeed al-Mataaen (Mufti Muhammad Qoli), volume one (1910 pages), volume two (442 pages), printed at Ludhiana, 1283 A.H. (1866-67 A.D.). Of late, it has been offset published in Qom¹.
 - c) Baareqah Zaighamiyyah on the topic of Mut'ah (temporary marriage) (Sultan al-Ulama Sayed Muhammad Ibn Ghufraan Ma'ab)
 - d) Takseer al-Sanamain (Sayed Jafar Abu Ali)
- 11) Replies to the eleventh chapter of Tuhfa (Peculiarities of the Shia faith)
 - a) Masaare' al-Ifhaam (Mufti Muhammad Qoli), handwritten manuscript at Nasiriyah Library, Lucknow.
- 12) Replies to the twelfth chapter of Tuhfa (Tawalla and Tabarra)
 - a) Zulfiqar (Sayyed Dildar Ali Ghufraan Ma'ab), printed at Ludhiana, 1281 A.H. (1864-65 A.D.)
 - b) Tard al-Moanedeen (Sultan al-Ulama Sayed Muhammad Ibn Ghufraan Ma'ab)

Since Tuhfa was in Persian, hence these replies were also in Persian. Famous litterateur Mirza Muhammad Hadi Ruswa (exp. 1250 A.H; 1931-32 A.D.) replied to it in Urdu called Tuhfa al-Sunnah. It was in 15 volumes, which is available in the library of Madrasatul Waaezeen in Lucknow, as per the report of Matla-e-Anwaar.

¹ This offset publication is in sixteen volumes – English Translator.

Abaqāt al-Anwār is the reply to the seventh chapter of Tuhfa. The second son of Mufti Muhammad Qoli (exp. 1260 A.H.; 1855 A.D.), Sayed Hamid Husain Musawi (r.a.) planned the writing of Abaqaat. Thereafter, he went for Hajj and Ziarat along with his elder brother, Sayed Ejaaz Husain. There, they either purchased thousands of rare books in Hejaz (today's Saudi Arabia), Egypt, Iran, Iraq, and Syria, or copied them themselves. Today, the ten thousand handwritten manuscripts available in the Nasiriyah Library in Lucknow are provided by these two elders. After returning from this lengthy journey (which took almost two years), Mir Hamid Husain began to write Abaqāt al-Anwār.

The entire synopsis of the book was prepared by Mir Hamid Husain himself. After his death, his son Nasir al-Millat Sayed Nasir Husain continued it on the same lines and almost completed the project. After the death of Nasir al-Millat in 1361 A.H., his (Nasir's) second son, Saeed al-Millat Sayed Muhammad Saeed Sahab completed another two traditions. Mir Hamid Husain Musawi took the method of writing during his times to the highest level possible. His Arabic and Persian sentences, idioms and proverbs continue non-stop for almost two pages, replete with synonyms.

This great work has been summarised in Arabic as Nafahaat al-Azhaar Fi Talkhees-e-Abaqāt al-Anwār by Ayatullah Sayed Ali Milani (may Allah prolong his life). After comparing Nafahaat with Abaqaat, one can gauge the importance of services rendered by Ayatullah Milani as to how he has cleaned the original text from margins and extra discussions and presented it to the Arab world. May Allah reward him with the best of rewards! One can witness the brevity of this detail in the summary of Nafahaat.

The first volume of Abaqāt al-Anwār is translated in Urdu by my dear friend, Hujjatul Islam Sayed Shujaat Husain Rizvi. He has the experience of writing articles, organizing and translation from the prime of his youth. His pen treads through the stony valleys of translation with such finesse, skill, and elegance that it seems it is the

original and not the translation. The first volume of Abaqat has been translated without expecting any material benefits from it and this is the proof of the translator's sincere intention.

If someone takes the courageous step to sponsor the translation of the remaining fourteen volumes, the respected translator can complete this onerous task at the fastest pace possible.

“And our last call is that All Praise is for Allah the Lord of the worlds.”

(Allamah) Sayed Saeed Akhtar Rizvi (r.a.)

Daressalaam, Tanzania

18th Jamaadi al-Oola, 1421 A.H.

Mir Hamid Husain (may Allah have mercy on him)

Life And Achievements

His name was Sayed Mahdi, and his agnomen (*kuniyyah*) was Abu al-Zafar, but he became famous by the name Hamid Husain. The reason for this fame was that this respected father saw his grandfather, Sayed Hamid Husain, in a dream. The moment he got up from his sleep, he was informed about the birth of his son (the author of Abaqat) and hence, he became famous by the name Hamid Husain¹.

Mir Hamid Husain was born on 5th Muharram 1246 A.H. in Meerut, U.P., India. When he turned seven, his father made him utter the first words ‘In the Name of Allah...’ at the hands of Shaikh Karam Ali. Till the age of fourteen, he was schooled by his father alone. At the age of fifteen, his father migrated to Lucknow and died in this city only.

¹ Takmelah Nujum al-Samaa, vol. 2, p. 24

Thereafter, Mir Hamid Husain turned to others for his education. He learnt Maqaamaat-e-Hariri and Deewan-e-Mutanabbi from Maulvi Sayed Barkat Ali, Nahj al-Balaagha from Mufti Muhammad Abbas Tustari, intellectual sciences from Sayed Murtaza the son of Sultan al-Ulama, narrative sciences from Sultan al-Ulama Sayed Muhammad and Sayed al-Ulama Sayed Husain, (the two sons of Maulana Ghufraan Ma'ab (r.a.))¹.

After completing his basic schooling, he became busy in the correction and editing of the books of his honourable father, Allamah Mufti Muhammad Qoli (r.a.). He first completed the editing of Futuhaat-e-Haidariyyah, followed by Risaalah al-Taqiyyah. Then he became busy in editing and publishing Tashyeed al-Mataaen. He had barely completed this task when the opponents published Muntaha al-Kalaam by Haider Ali Faizabadi, who challenged all the Shia scholars from beginning till then to write a riposte to it. But Mir Hamid Husain wrote its rejoinder in a few months and captioned it Isteqsa al-Ifhaam wa Isteefaa al-Inteqaam Fi Naqze Muntaha al-Kalam. When this book was published, the author of Muntaha al-Kalam went crazy, going all over India, but could not refute Isteqsa. After this, Mir Hamid Husain became busy in writing Abaqāt al-Anwār and travelled outside India to procure opponents' sources. In the year 1284 A.H., he went for Hajj and the holy cities in Iraq and Iran and acquired rare books and manuscripts from there.

His Writings

His works are as follows:

- 1) Abaqāt al-Anwār Fi Imamah al-Aimmah al-Athaar (a.s.)
- 2) Isteqsa al-Ifhaam wa Isteefaa al-Inteqaam Fi Naqze Muntaha al-Kalam
- 3) Shawaareq al-Nusoos Fi Takzeeb-e-Fazaael al-Lusoos
- 4) Kashf al-Muzalaat fi Hull al-Mushkelaat

¹ Takmelah Nujum al-Samaa, vol. 2, p. 27

- 5) Al-Azb al-Tabaar Fi Bahs-e-Aayah al-Ghaar
- 6) Al-Najm al-Saaqib Fi Masalah al-Haajeb Fi al-Fiqh
- 7) Al-Durar al-Saniyyah Fi al-Makaateeb wa al-Manshaat al-Arabiyyah
- 8) Zain al-Wasaael Ilaa Tahqeeq al-Masaael
- 9) Al-Zaraae' Fi Sharh al-Sharaae' Fi al-Fiqh
- 10) Asfaar al-Anwaar an Waqaae' Afzal al-Asfaar

He devoted and dedicated his life to writing these books, most of which are in several volumes. It will not be an exaggeration if it is said that he annihilated himself in the compilation of these tomes. He was ambidextrous (i.e. he could write with both hands), a trait which he acquired. When he got tired writing with his right hand, he wrote with his left hand. When he was exhausted by sitting and writing, he would lie down, keep the book on his chest and read. This was his routine day and night. He would not get up from his seat except for very urgent works. He would eat and sleep to the bare minimum. In his worship, he performed only the obligatory acts. Consequently, he fell ill but till the last moments of his life he did not stop writing. Ayatullah al-Uzma Sayed Shahaabuddeen Najafi Marashi (r.a.) has narrated on the authority of Nasir al-Millat, the son of Mir Hamid Husain, that when the corpse of his father was removed for the ritual bath, they saw he had developed a deep cavity on his chest due to the constant placement of the books over there.

Abaqāt al-Anwār And The Forewords Written On It

Whoever studies Abaqāt al-Anwār closely, besides finding the proofs of Imamate of the infallible Imams (a.s.), he will also get definite

answers of the opponents' objections pertaining to Imamate. Moreover, he has also discussed other sciences like beliefs, exegesis of the Holy Quran, traditions, understanding of traditions (*deraayah al-hadees*), history, science of transmitters (*ilm al-rejaal*), literature, etc. The topics discussed in this book are as follows:

1. Fabricated Traditions: The Holy Prophet (s.a.w.a.) has said several traditions in favour of Amirul Momineen Ali Ibn Abi Talib (a.s.), which have been narrated by the companions (*sahaabah*) and those who saw the companions but not the Prophet (s.a.w.a.) (*taab'een*). The Imams and the memorizers of traditions of the Ahle Tasannun have verified these traditions and have declared their chains of narrators to be authentic and reliable. When the scholars of the Ahle Tasannun saw these traditions in favour of Amirul Momineen Ali (a.s.), they realized that these are clear proofs on his Imamate. Hence, they started manipulating these traditions and to compete with them, began fabricating and concocting traditions in favour of Abu Bakr, Umar, Usman, Muawiya, rather, all other companions. According to history, the counterfeiting of traditions began during Muawiya's reign, which increased by the day, and some Ahle Tasannun scholars, intentionally or due to ignorance, declared these traditions to be authentic. But many of these scholars were cognizant of the truth; therefore, they explained such traditions to be counterfeit and invalid. For example, Ibn Jauzi in his *al-Mauzooaat* has explained their fabrications, and Ibn Abi al-Hadeed al-Motazeli has elaborated the traditions concocted in favour of Abu Bakr to challenge the excellences of Amirul Momineen (a.s.). Some Ahle Tasannun scholars have regarded these false traditions as a contradiction to the authentic narrations about Imamate. This was the reason that the author of *Abaqaat* has criticised the chains of narrators and arguments of these false traditions in the light of the Ahle Tasannun scholars who were wary of the truth.

A few traditions fabricated to challenge the narrations about the

excellences of Amirul Momineen (a.s.) are as follows:

- I. Had I (viz. the Prophet) made somebody a friend, I would have selected Abu Bakr as a friend, but Allah has already chosen your companion (viz. the Prophet) as a friend.
- II. Close all the doors of this mosque except the door of Abu Bakr.
- III. Allah did not pour anything in my heart but that He has poured it in the heart of Abu Bakr.
- IV. If there was a Prophet after me, it would be Umar.
- V. If I was not sent among you (as a Prophet), Umar would have been sent.
- VI. The sun has not seen anything better than Umar.
- VII. Ibn Umar reports, "I heard the Messenger of Allah (s.a.w.a.) say, 'I saw in the dream that a bowl of milk was brought for me. I drank it, after which I saw sweet water flowing from my nails. I gave the leftover milk to Umar'. The people asked him (s.a.w.a.) the interpretation of this dream. He (s.a.w.a.) replied, 'Knowledge'."
- VIII. Abu Bakr and Umar are to me like Haroon (a.s.) was to Moosa (a.s.).
- IX. Follow Abu Bakr and Umar after me.
- X. Allah created me from His light. Abu Bakr was created from my light and Umar from Abu Bakr's light. My nation was created from Umar's light and Umar is the lamp for the people of the heaven.
- XI. Take half of your religion from this Humaira (i.e., Ayesha).
- XII. For you is my Sunnah and after me, the Sunnah of the Khulafa-e-Rashidoon for those who seek guidance. Fasten unto them and be loyal to them.
- XIII. Among my nation, the most caring and compassionate person for my nation is Abu Bakr. In implementing the divine commands, the strictest person is Umar. The most truthful

person in shame and modesty is Usman Ibn Affaan. The most aware person in Allah's permissible and prohibited things is Moaaz Ibn Jabal. The person who acts the most on things made obligatory by Allah is Zaid Ibn Saabit. The best reciter of Quran is Ubayy Ibn Ka'b. Every nation has a trustee, and the trustee of this nation is Abu Ubaidah Jarrah.

- XIV. I am the city of knowledge, Abu Bakr is its foundation, Umar is its wall, Usman is its roof, and Ali is its gate.
- XV. I am the city of knowledge, Ali is its gate, and Abu Bakr, Umar and Usman are its walls and foundations.
- XVI. I am the city of knowledge, Ali is its gate, and Muawiya is the chain of this door.
- XVII. I am the city of knowledge; Ali is its gate and Abu Bakr is its prayer-niche.
- XVIII. I am the city of truth and Abu Bakr is its gate. I am the city of justice and Umar is its gate. I am the city of shame and Usman is its gate. I am the city of knowledge and Ali is its gate.
- XIV. Don't speak anything about Abu Bakr, Umar, Usman, and Ali except good.
- XX. My companions are like stars. If you follow any one of them, you will be guided.

There are several such traditions that were concocted. Due to their being distant from truth, Mir Hamid Husain (r.a.) has proved in various volumes of Abaqaat in the light of intellect and through reliable books of Ahle Tasannun that these narrations were counterfeited and false.

- 2) Justice of the Companions: Among the Islamic issues, the matter closest to the hearts of the opponents is the justice of all the Prophet's (s.a.w.a.) companions. Some sects believe that after the Holy Prophet (s.a.w.a.), all the companions turned apostate, but it is famous among the Ahle Tasannun that all the companions were just and reliable. But the truth is that the

companions comprised of both categories: just as well as unjust. This view was supported by great theologians of Ahle Tasannun like Taftaazaani, Maarazi, Ibn Emaad Shaukaani, Muhammad Abdoh, etc.

After reading the biographies of famous companions from reliable books in Abaqāt al-Anwār, I don't think anybody will believe that all the companions are just.

- 3) Merit and Demerit are Intellectual: One of the important contentions in theology is of merit and demerit being intellectual as believed by the Adliyyah (Motazelah) and refuted by the Ashairah. Mir Hamid Husain has dealt with this issue exhaustively in the discussion of Hadees-e-Manzilat and presented the names of their scholars who subscribed to the view that merit and demerit are intellectual.
- 4) The Reality of the Two Reliable Books (Sahihain): The Ahle Tasannun venerate Sahih Bukhari and Sahih Muslim immensely. Their authors have mentioned some conditions for recording traditions and promised to abide by them. But how far they fulfilled their promise will be judged by the readers. Were all the conditions abided throughout their books? Or did they compromise with their rules on several occasions? Besides this, Bukhari and Muslim were humans subject to errors and omissions. In the light of the following proofs, after contemplating on the two Sahihs, one can easily conclude that all the traditions in these two books are not correct.
 - a) The contemporaries of Bukhari and Muslim, who were Imams of traditionalists themselves, have criticised them both and have not recorded their traditions. In fact, they stopped the people from going to these two authors. If you browse through the biographies of these two in Zahabi's *Seyar-o-A'laam al-Nubalaa*, you will be convinced about it.
 - b) Experts in the science of reconciliation of traditions (*jarh-o-ta'deel*) have condemned and denounced several narrators of

these two books. The book Hadyus-saari Fi Muqaddamah Fath al-Baari (Fath al-baari is the commentary on Bukhari) will suffice as a witness for it.

- c) After seeing the views of great scholars of Ahle Tasannun about them and the presence of blatantly fabricated traditions in them, to believe that all traditions in them are authentic and reliable is naught but sheer prejudice. The expressions of some scholars in this regard can be seen in Abaqāt al-Anwār in the discussion of Hadees-e-Ghadeer.
- d) Eminent researchers of Ahle Tasannun like Ismaili, Mughlatai, Ibn Hazm, Ibn Jauzi, Miyaati, Ghazaaali, Imam al-Haramain, Ibn Abd al-Barr, Nawawi, Ibn Hajar, Kirmani, Dawoodi, Humaidi, and Ibn Qayyim, have criticised the chains of narrators and argumentations of the traditions of Bukhari and Muslim. For details, refer to the discussion of Hadees-e-Ghadeer of Abaqāt al-Anwār.

Moreover, what is the evidence that the tradition not narrated by Bukhari and Muslim is not authentic, that whenever they want to refute a narration, immediately they argue that it is not available in the two Sahihs. Like Fakhre Raazi has criticised the chain of transmitters of Hadees-e-Ghadeer because it is not found in the two Sahihs. Similarly, Ibn Taimiyyah has refuted the tradition '*Soon, there will be seventy-three sects in my nation...*' merely because it is not present in the two Sahihs.

Some have become so blind with prejudice against the Ahle Bait (a.s.) that they have rejected even those traditions that have been recorded by the two Sahihs, conveniently forgetting that they believe that all the traditions of these two books are hundred percent authentic. In the discussion of Hadees-e-Manzilat, Mir Hamid has mentioned the names of such scholars like Ibn Taimiyyah and Ibn Jauzi who have rejected Hadees-e-Saqalain while it is present in Sahih Muslim.

Similarly, Aamodi and his followers have refuted Hadees-e-Manzelat although it is present in both the Sahihs. Likewise, Muhaddis Dehlavi has not accepted the fact that Hazrat Zahra (s.a) had severed relations with Abu Bakr till her last breath, although this narration is present in both the Sahihs, Bukhari as well as Muslim.

- 5) Scrutiny of the Narrators of Traditions: Abaqāt al-Anwār has brief biographies of hundreds of great companions, ta'abeen, narrators and authors of different sciences, arts, and disciplines. By this, Mir Hamid Husain's main aim was to establish someone's reliability or weakness. He has made a list of the reliable ones, the weak ones, the adulterators, and those traditionalists and narrators against whom objections have been raised, along with bringing the proofs for the one who have been called reliable (*thiqah*). For example, he has established the reliability of Abbaad Ibn Yaqoob al-Rawaajani with many proofs like he is from the teachers of Bukhari, Tirmizi, Ibn Maajah, etc. and illustrious traditionalists like Abu Haatim, Bazaar, Ibn Khuzaimah, etc. have recorded traditions from him. Abu Haatim and Ibn Khuzaimah Nishapuri have declared his reliability. Daraqutni and Haafiz Ibn Hajar have called him "very truthful" (*sadooq*). Similarly, in the chain of narrators of Hadees-e-Welaayat is Ajla' Ibn Abdillah who is labelled as a Shia by Muhaddis Dehlavi and hence, regards his narration to be unreliable. Mir Hamid Husain has given thirty (30) answers to this accusation. Likewise, Allamah has dealt exhaustively on Sibt Ibn Jauzi because while narrating the Hadees-e-Noor from Ahmad Ibn Hanbal, he has counted on him alone.
- 6) Investigation of Books: Mir Hamid Husain has investigated and researched hundreds of books and their authors in Abaqāt al-Anwār. For instance, there is a dispute about Ahmad Ibn Hanbal, whether he was cautious in recording traditions in his Musnad or not. Or has he recorded only those traditions that

he considered reliable or did not care much about it? After researching about it, Mir Hamid Husain has supported the first view. Another example is that Hafiz Abu al-Faraj Ibn Jauzi in “al-Mauzooaat” has mentioned many correct traditions due to which Ibn Salaah, Ibn Jama’ah, Kinaanah, Tayyebi, Ibn Kasir, Hafiz Ibn Hajar, Sakaawi, Suyuti and Muhammad Ibn Yusuf al-Shaami have objected against him and explained that Ibn Jauzi has considered many correct and true traditions as fabricated and concocted in his al-Mauzooaat.

There are other such issues which have been dealt with thoroughly and meticulously by Mir Hamid Husain. This book, Abaqāt al-Anwār, is an encyclopaedia. Due to its importance, great scholars, researchers and Maraaje’ have written appreciable reviews on Abaqaat. The great scholar who gave the edict on banning tobacco against the British government Agha Buzurg Shirazi (r.a.) has written three reviews on it; the seal of the traditionalists Mirza Husain Ali Noori (r.a.) who has also penned Mustadrak al-Wasaael, Ayatullah Shaikh Zain al-Aabedeen Maazandaraani (r.a.), the celebrated jurist Sayed Muhammad Husain Shahrastani, all have written lengthy reviews on Abaqāt al-Anwār. Of these, the great Agha Buzurg Shirazi said that reading this book is obligatory on all Muslims. Ayatullah Shaikh Zain al-Aabedeen Maazandaraani (r.a.) gave an edict to his followers to publish its remaining volumes as early as possible. Several other scholars and researchers have also written favourable reviews on Abaqāt al-Anwār, which were compiled in a book called “Sawaate’ al-Anwaar Fi Taqreezaat-e-Abaqāt al-Anwār” by Maulana Raahat Husain Gopalpuri (r.a.) and published in the year 1905 A.D. in Lucknow. Some of these reviews are as follows:

- A) Mirza Abul Fazl Tehrani– Author of Shefaa al-Sudoor: “Abaqāt al-Anwār is a book by the majestic Sayyed, traditionalist, complete scholar, a rare person on earth, beauty of India, honour of Lucknow, pride of the time, seal of the theologians,

Maulvi Mir Hamid Husain Hindi Lucknavi (may his grave be sanctified, and his good deeds be multiplied).

From the conceptualization of theology till the writing of this book, no other book has been written in which the quotes of the opponents and the excellences of the Imams (a.s.) have been compiled from the traditions of the opponents' references. May Allah reward him with the best of rewards for the sake of his majestic ancestors!"¹

- B) Sayed Mohsin Ameen Aameli – Author of A'yaan al-Shia: Abaqāt al-Anwār fi Imaamate al-Aimmah al-Athaar is a book written in Persian. No book, either in the past or in the present, can match this book on this topic (i.e., Imamate). It was written as a reply to the seventh chapter of the book of Shah Abdul Aziz Dehlavi "Tohfah Isna Ashariyyah". The author of Tohfah, on various pretexts, has rejected all the traditions that prove the Imamate of Amirul Momineen Ali (a.s.). But the author of Abaqāt al-Anwār has proved the consecutiveness (*tawaator*) of these traditions from the books of the Ahle Tasannun themselves. Written in several volumes, this book manifests the vast knowledge of its author. One of the volumes is about Hadees-e-Tair. All these volumes were published in India. I have studied it a little and found it to be an overflowing fountain and flooding river which shows the massive reservoir of knowledge of the author."²
- C) Shaikh Agha Buzurg Tehrani– Author of the unmatched bibliography al-Zareeah Ilaa Tasaaneef al-Shiah: "From the beginning of Islam till date, no other book written on Imamate can match Abaqāt al-Anwār in greatness."³

In another place, he writes, "This book is from the books of

¹ Shefaa al-Sudoor, pp. 99-100

² A'yaan al-Shiah, vol. 18, p. 371

³ A'laam al-Shiah, vol. 1, p. 348

theology, study of narrators, and history. It has such concepts which have never ever seen before in any other book.¹

- D) Shaikh Abbas Qummi– Author of Safeenah al-Behaar: “From the beginning of Islam till date, no book has been written like Abaqāt al-Anwār. It is impossible to write such a book without divine help and special attention of Hazrat Hujjat (may Allah hasten his reappearance).²”
- E) Shaikh Muhammad Ali Tabrizi– Author of Reyhaanah al-Adab: “Whoever refers to Abaqāt al-Anwār will conclude that in theology in general, and Imamate in particular, nobody has written such a book with this methodology till our times today. Such encompassing knowledge is not possible without divine support and attention of Hazrat Wali-e-Asr (a.t.f.s.).³”
- F) Allamah Ameenī – Author of al-Ghadeer: Mir Hamid Husain, the son of Sayed Muhammad Qoli Musawi Hindi Lucknawi, who expired at the age of 60 circa 1306 A.H., has compiled two huge volumes in 1080 pages on Hadees-e-Ghadeer comprising of its chains of narrators, consecutiveness (*tawaator*), its meanings and usages, etc. These two volumes are larger than the other volumes of Abaqaat. This noble and great Sayyed, like his revered father, was a naked sword for the enemies of truth, the flag-bearer for the success of the true religion, a great sign from the divine symbols. Through him Allah has completed the arguments and manifested the path. The fragrance of his book Abaqaat has spread throughout the world and his story engulfed the universe. Whoever reads this book will inevitably conclude that it is a shining miracle, in front of which falsehood can never dare to venture. I have

¹ Musaffa al-Maqaal Fi Musannefee Ilm al-Rejaal, p. 149

² Hadyah al-Ahbaab, p. 177 and al-Fawaaed al-Razaviyyah

³ Reyhaanah al-Adab fi al-Maroofoon bi al-Kuniyyah wa al-Laqaab, pp. 91-92

benefitted from many sciences available in this book.¹”

- G) Ayatullah Khomeini – Author of Kashf al-Asraar: “No book like Abaqāt al-Anwār of the great Sayyed Mir Hamid Husain has been written till date. I have heard that it has thirty volumes. Fifteen volumes are available in Iran. I have seen seven to eight volumes. On the request of the scholars, it is being reprinted. Before we lose this colossal treasure, it is obligatory upon everyone who is capable to be busy in its printing, publishing, and distribution because the enemy is on the lookout to destroy it.”²”

¹ Al-Ghadeer, vol. 1, p. 156

² Kashf al-Asraar, p. 142

Tuhfa-e-Isna Ashariyyah And Abaqāt al-Anwār

The lineage of Muhaddis Abdul Aziz Dehlavi son of Waliullah Dehlavi terminates at Umar Ibn al-Khataab. He was born in 1159 A.H. and died in 1239 A.H. His most famous work Tuhfa-e-Isna Ashariyyah, which was penned to stop the relentless mission of Sayed Dildar Ali Ghufraan Ma'ab (r.a.). Hence, the very first person to respond to it was the respected Ghufraan Ma'ab (r.a.) himself. Tuhfa was first published in the beginning of the thirteenth century of Hijri in the pseudonym of Ghulam Haleem, but its second edition came on the public scene in the real name of its author Abdul Aziz Muhaddis Dehlavi. In this book, Dehlavi has attacked Shia beliefs on Tauheed (monotheism), Prophethood, Imamate, and Resurrection, and his aim was nothing but to create sectarian rift among the Muslims. In the beginning of the book, Dehlavi claims that he will write only those points that are acceptable to both the sects but whoever goes through the book will conclude that his claim was hollow, and he did not stick to his assertion. His book is replete with biased ideas, contrary to the truth and reality. Especially on the topic of Imamate, he has refuted all the Quranic verses and traditions that prove the succession of Amirul Momineen Ali Ibn Abi Talib (a.s.). He has stooped to the lowest pits of levelling accusations and allegations unprecedented in the annals of history.

It is worth mentioning that the author of Tuhfa-e-Isna Ashariyyah has blatantly plagiarized in entirety the book of Nasrullah Kabuli called al-Sawaq' al-Mubeqah in Arabic. Dehlavi has just made a few additions and translated it into Persian. Tuhfa comprises of twelve chapters, the details of each one of them and the replies written on them were given in the review written by the great missionary of

Islam, pride of the Shia community, Allamah Sayed Saeed Akhtar Rizvi (r.a.).

Following the methodology of earlier Shia scholars, Mir Hamid Husain first records the exact words of Muhaddis Dehlavi or others. Thereafter, he has broken the statements of the opponents in small sentences (قوله) and then gives his own replies (اقول). He has not left any aspect of objection unanswered. In fact, he has also brought those objections which were not even raised by Dehlavi and responded to them satisfactorily. For example, Ibn Jauzi after narrating Hadees-e-Saqalain in his book al-Elal al-Mutanaahiyyah fi al-Ahaadees al-Waaheyyah says that this hadees is not correct. Mir Hamid Husain has furnished 156 proofs from various aspects to Ibn Jauzi. Similarly, for Hadees-e-Safinah, Dehlavi says that it does not prove the Imamate of Amirul Momineen Ali (a.s.). Mir Hamid Husain first cites the names of 92 people who have recorded this tradition in their books, prominent among them being Shafei, Ahmad Ibn Hanbal, Muslim, and continues, till it reaches to the scholars of his time. He has recorded their exact wordings because the discussion of chains of transmitters precedes the discussion of argumentation. He has done this because although Dehlavi has not doubted the chains of transmitters of Hadees-e-Safinah but Ibn Taimiyyah has raised objections against its chains of transmitters and claims that its chains of transmitters have not been recorded in any reliable and authentic book.

Mir Hamid Husain has unveiled several realities and while scrutinizing the claims of the opponent, he has reached to its roots. Firstly, he says that Muhaddis Dehlavi has not said anything new. Rather, these are all old and hackneyed talks recycled from his predecessors, hundreds of replies of which have already been given. He also goes on to prove that Tuhfa is an unashamed plagiarism of Nasrullah Kabuli's book al-Sawaaq' al-Mubeqah, in which he has added a few points of his father and Husam al-Deen Saharanpuri. Similarly, the book Bustaan al-Muhaddeseen of Dehlavi is a shameless copy of Taj al-Deen Dahhan's Kefaayah al-Mutatalle'.

While answering Muhaddis Dehlavi, Mir Hamid Husain (r.a.) has exposed many baseless talks. To illustrate a few:

- 1) “One group says that Ibn Jauzi has considered Hadees-e-Tair among the fabricated traditions.” This is a false accusation. He (Ibn Jauzi) has never said like that.
- 2) “It is said that Yahya Ibn Moeen believed that the tradition ‘*I am the city of knowledge...*’ has no reality.” This is an absolute lie attributed to him (Yahya).
- 3) “Tirmizi believes that Hadees-e-Madina is refutable and strange.” Tirmizi has never said like that.
- 4) “According to Shamsuddin Ibn Jauzi, Hadees-e-Madina was unacceptable.” This is a blatant lie.
- 5) Ibn Taimiyyah has argued with one tradition and attributed it to Sahih Bukhari and Sahih Muslim, but that tradition is not found in Bukhari and Muslim at all. The tradition is as follows: Once the Holy Prophet (s.a.w.a.) consulted Abu Bakr and Umar about the prisoners of war. Abu Bakr said that we should take ransom from them. Umar replied that they should be killed. On hearing both, the Holy Prophet (s.a.w.a.) likened Abu Bakr to Prophet Ibrahim (a.s.) and Prophet Eesa (a.s.), and equated Umar to Prophet Nuh (a.s.). The fact is that such a tradition does not exist in Bukhari and Muslim!!
- 6) Allamah Hilli (r.a.) has argued with Hadees-e-Ishbaah (i.e. *whoever wants to see the knowledge of Adam (a.s.), asceticism of Nuh (a.s.) ...should look at Ali Ibn Abi Talib (a.s.)*) after narrating it from Baihaqi. Some have refuted its attribution to Baihaqi. Mir Hamid Husain has replied to this refutation in detail.
- 7) Fakhr Raazi claims that Ibn Ishaq has not recorded Hadees-e-Ghadeer which establishes its weakness. This claim is hollow because not only Ibn Ishaq has not refrained from recording Hadees-e-Ghadeer, but he himself is from its narrators and one group has even narrated it on his authority.

- 8) Shaikh Ali Qari and Waliyullah Dehlavi have attributed this concocted tradition ‘*Follow two people after me viz. Abu Bakr and Umar*’ to Bukhari and Muslim, which is a brazen lie. In fact, Haakim Neshapoori in *al-Mustadrak ala al-Sahihain* after narrating this tradition, elaborates that it is found neither in Bukhari nor Muslim.

Moreover, Mir Hamid Husain in *Abaqāt al-Anwār* has elaborated in detail about the distortions and manipulations in traditions.

Due to these intricacies, the opponents – to save face – have retaliated to some of the Shia responses to *Tuhfa* but none has had the courage to reply to *Abaqaat*. In this regard, well-known Ahle Tasannun scholar Abd al-Hayy Lucknavi (exp. 1341 A.H.) in his book *Nuzhah al-Khawaatir* while writing the biography of Maulvi Amir Hasan Sahsavaani (exp. 1291 A.H.) writes as follows:

“I have heard from some learned men that Maulana Haider Ali Faizabadi invited him (Amir Hasan Sahsavaani) to Hyderabad, Deccan and had fixed a stipend of 300 Rupees¹ for him to cooperate in writing the riposte to *Abaqāt al-Anwār* because due to governmental duties, Haider Ali could not devote enough time for it. But Amir Hasan turned down the offer saying that he does not need the money. ‘Where will I keep it? Where will I spend such a huge sum?’²”

Was this for real? Were governmental duties more important for Haider Ali Faizabadi than replying to *Abaqāt al-Anwār*? Did Amir Hasan Sahsavani not know how to spend that money? Obviously, this was all a sham. The fact was that they had no answers for it. Otherwise, just like Mir Hamid Husain had left everything to dedicate himself to writing the riposte to *Tuhfa*, similarly, he could also have done the same. But they could not do so due to their helplessness and lost such a huge amount of money. Also, after returning to Faizabad,

¹ After adjusting inflation till today (i.e. December 2023), this amount would be equal to 1.8 million (18 lacs) Indian rupees.

² *Nuzhah al-Khawaatir*, vol. 7, p. 79

Haider Ali was not having those governmental duties. Why did he not reply then? Therefore, Shia scholars are unanimous that no book like Abaqāt al-Anwār has been written, neither in the past nor in the present.

Abaqāt al-Anwār And The Cooperation Of The Believers

Extremism (going overboard or falling short) is not a good thing. It spoils more work than makes them. It is not specific to a particular task. Any work in which extremism creeps in, even a good work is undone. The same applies for wealth. Some people are so crazy after accumulation of wealth that they consider it as everything and even forget Allah in their zeal to acquire it, while others hate it so much that even if someone wants to acquire it legally, they consider him as a sinner and just to justify their viewpoint, they manage to find Quranic verses and traditions. They conveniently forget that if wealth was such a bad thing, the Holy Prophet (s.a.w.a.) would not have accepted the wealth of Hazrat Khadijah (s.a.) along with her. If the ethics and morals of the Holy Prophet (s.a.w.a.) played an important role in the spread of Islam, the riches of Hazrat Khadijah (s.a.) had an equally significant part in it.

In the success of every mission, funding is vital. There are several baseless beliefs and ideologies that are ruling the world due to the ceaseless resources supporting them. If a religion whose foundations are based on intellect and logic is supported by sufficient capital, can it not rule the world?

History proves that those scholars who were supported by the rich and the powerful could perform gigantic tasks. If Allamah Hilli (r.a.) did not have the backing of the kings and the elite, his achievements

would have been lost in the backyard of history. Had the Safavi kings not encouraged Allamah Muhammad Baqir Majlisi (r.a.), we would not have seen the magnum opus called Behaar al-Anwaar.

Take Abaqāt al-Anwār as an example. Where it involved the efforts of Mir Hamid Husain (a.r.), it also needed the support of the rulers and Nawabs to see the light of the day. For, a scholar can bring his works to the fore when he is provided with the means to do so, which can only be done with wealth and riches. The fact is that if the rich would not demonstrate their generosity, we would not see Abaqaat in the way we are seeing it because out of all the references of Abaqaat, only 10% were published, the rest were all handwritten manuscripts. Many of them had merely one or two copies, that too in different cities and countries. Obviously, procuring them was not easy and required massive funding, which was taken care of by the elite of that time in an incredible manner.

The Nawab of Husainabad, Sheikhpura, Bihar, had dedicated ten percent (10%) of the revenues of his Estate (which was among the greater Estates of the Shias) to the publication and distribution of Abaqāt al-Anwār. Some had even dedicated their lands for the purchase of pen, paper, and ink. Obviously, none of them had obliged Mir Hamid Husain by these sacrifices. They had done it for their hereafter. Mir Hamid Husain did not need a penny for himself. If they had dedicated their lands for the publication and distribution of Abaqaat, Mir Hamid Husain had devoted **himself** for Abaqaat. Even today, all religious services are heavily reliant on funding and resources. If the affluent spend their wealth in this way with sincerity, they will see prosperity in this world as well as the hereafter.

Scholars of the Indian subcontinent have not left any topic untouched. They have penned powerful tomes on every topic, only that we are not aware of them. If the efforts of the new generation are coupled with the wealth of the affluent, many great tasks can be achieved.

The Family of Mir Hamid Husain (r.a.) And Their Acheivements

1) Mufti Muhammad Qoli (r.a.):

Mir Hamid Husain had opened his eyes in a religious and knowledgeable family. His father was Mufti Muhammad Qoli whose lineage terminates at Imam Moosa Kazim (a.s.) through twenty-four (24) generations. He was a theologian, researcher, debater, and scholar of logical and traditional sciences.

He was born on 5th Zilqadah 1188 A.H. in Kintur¹ and gained elementary knowledge at home. Among his great teachers one can only find the name of Maulana Ghufraan Ma'ab (r.a.), no one else. He expired on 9th Muharram, 1260 A.H. at Lucknow. Mufti Muhammad Abbas (r.a.) has calculated his date of death through the phrase *لموته هو اقبال يوم عاشورا*. He is buried in Husainiyyah Ghufraan Ma'ab, Lucknow. Some of his glorious works are as follows:

- a) Tattheer al-Momineen an Najaasat al-Mushrekeen
- b) Takmeel al-Meezaan fi Ilm al-Sarf
- c) Resaalah al-Taqiyyah
- d) Taqreeb al-Afhaam fi Tafseer Aayaat al-Ahkaam
- e) Al-Sholah al-Zafariyyah in reply to Shaukat-e-Umariyya of Rasheeduddin Dehlavi, a student of Abdul Aziz Dehlavi.
- f) Hukm Ahaadees Sahihain
- g) Futuhaat-e-Haideriyyah in response to Seraat-e-Mustaqeem of Abdul Haq Dehlavi
- h) Ahkaam al-Adaalat al-Alaviyyah

¹ Al-Fazl al-Jali

- i) Al-Hawaashi wa al-Mutaaleaat
- j) Resaalah fi al-Kabaaer
- k) Al-Ajwebah al-Faakherah fi Radd al-Ashairah
- l) Saif-e-Nasari, reply to the first chapter of Tuhfa
- m) Takleeb al-Makaaed, riposte to the second chapter of Tuhfa
- n) Burhaan-e-Sa'adat, answer to the seventh chapter of Tuhfa
- o) Tashyeed al-Mataaen, rejoinder to the tenth chapter of Tuhfa
- p) Masaare' al-Afhaam, retort to the eleventh chapter of Tuhfa

2) Sayed Ejaaz Husain (r.a.):

He was the son of Mufti Muhammad Qoli and the brother of Mir Hamid Husain. He was born on 1st Rajab, 1240 A.H. in Meerut¹. He was under the tutelage of his father and his brother. He was passionate about research and study, which he had inherited from his father. He held complete sway over Shia-Sunni contentious issues. To procure books for Abaqāt al-Anwār, he travelled to several countries along with Mir Hamid Husain. His writings are as follows:

- a) Kashf al-Hojob wa al-Astaar an Wahj al-Kotob wa al-Asfaar
- b) Shuzoor al-Aqbaan fi Taraajem al-A'yaan
- c) Al-Qaul al-Sadeed
- d) Muhammad Jaan Lahori se Munaazarah
- e) A biography of Mirza Muhammad Kamil Dehlavi, the author of Nuzhah Isna Ashariyyah.

He expired on 17th Shawaal, 1286 A.H. at Lucknow.

3) Nasir Husain:

He was the son of Mir Hamid Husain and was famous by the title Nasirul Millat. He was born on 19th Jamaadi II, 1284 A.H. in Lucknow and acquired religious training from his father and Mufti Muhammad Abbas (r.a.) among others. He was a perfect example of "If the father

¹ Nuzhah al-Khawaatir, vol. 7, p. 31

cannot, the son will complete”. Mir Hamid Husain (r.a.) wrote Hadees-e-Ghadeer, Hadees-e-Manzelat, Hadees-e-Welaayat, Hadees-e-Tashbeeh and Hadees-e-Noor of Abaqāt al-Anwār but death did not allow him to complete it. Therefore, his righteous son, Nasirul Millat, Nasir Husain (r.a.), following the same method as his father, wrote Hadees-e-Tair vis-à-vis chains of narrators and argumentations, Hadees-e-Baab (I am the city of knowledge and Ali is its gate) vis-à-vis chains of narrators and argumentations, Hadees-e-Saqalain (along with Hadees-e-Safinah) vis-à-vis chains of narrators and argumentations, and published it in his father’s name.

His other works are as follows:

- a) Nafahaat al-Azhaar fi Fazaael al-Aimmah al-Athaar (16 volumes, not published)
- b) Kitaab al-Mawaaez
- c) Divan al-Khutab
- d) Kitab al-Inshaa
- e) Divan-e-She’r
- f) Asbaagh al-Naael be Tahqeeq al-Masaael
- g) Musnad-o-Fatemah bint al-Husain (a.s.)
- h) Maa Zahar min al-Fazaael le Ameeril Momineen (a.s.) yauma Khaibar
- i) Nafahaat al-Uns
- j) Isbaat Radd al-Shams le Ameeril Momineen (a.s.)
- k) Sabaaek al-Zahabaan fi al-Rejaal wa al-A’yaan
- l) Feherest-e-Ansaab al-Sam’aani
- m) Ifhaam al-A’daa wa al-Khusoom

To write these books, he would reach his library at 10 a.m. sharp and sat there till 4 p.m. During this time, he did not meet anyone. Once, the Nizam of Hyderabad came to meet him during this very time. Since meeting anyone at that time was against his principle, he just opened the window as a mark of respect for the Nizam and then shut

it. This act of Nasirul Millat is lesson for us. If we intend to achieve something in life, we must value our time. This lamp of knowledge was extinguished forever on 1st Rajab, 1361 A.H. and as per his will, he is buried next to the grave of Shaheed-e-Saalis (Qazi Noorullah Shushtari r.a.) in Agra, U.P.

He has been extensively extolled by great scholars like Sayed Mohsin Aameli¹, Shaikh Abbas Qummi², Allamah Shaikh Tabrizi³, Shaikh Muhammad Hadi Ameen⁴, Allamah Sayyed Muhammad Mahdi Isfahani⁵, etc. in their works. All of them have called him as a mountain of knowledge, and the leader of jurisprudence, tradition, Rejaal, and literature.

4) Sayed Zakir Husain:

He was the son of Mir Hamid Husain and the brother of Nasirul Millat. He was the student of Nasirul Millat. He wrote al-Ad'eeyah al-Mathoorah, which was written with a foreword by Nasirul Millat. He had helped his brother in completing Abaqāt al-Anwār and had written margins for it. He has a compilation of Arabic and Persian poems.

5) Sayed Muhammad Naseer:

He was the elder son of Nasirul Millat and was famous as Naseerul Millat. Born in 1317 A.H., after getting his elementary education in India, he went to Najaf al-Ashraf for acquiring higher education. There he participated in the classes of the greatest scholars of their time. After returning from Najaf, he was engrossed in educational activities and later, also got involved in political pursuits. He expired in 1386 A.H. and was buried in the holy city of Karbala in the hallowed shrine in the Shirazi graveyard. He wrote books like al-

¹ A'yaan al-Shiah, vol. 49, pp. 107-108

² Hadiyah al-Ahbaab, p. 177

³ Raihaanah al-Adab, vol. 4, pp. 144-145

⁴ Mojam-o-Rejaal al-Fikr wa al-Adab, p. 390

⁵ Ahsan al-Wadeeah, p. 104

Tatheer, Majma' al-Adab and Wujub al-Surah fi al-Salaah. His collection of poems in Urdu was another highlight of his scientific feats.

6) Sayed Muhammad Saeed:

He was the youngest son of Nasirul Millat and was called Saeedul Millat. He was born on 8th Muharram, 1334 A.H. in Lucknow and gained primary education from well-known scholars of his time, most prominent among them being his father Nasirul Millat. Thereafter, he went to Najaf al-Ashraf and became the students of great Maraaje' of the time like Sayed Abul Hasan Isfahani, Ziauddeen Iraqi, etc. After returning to India, besides organizing the Naseriyyah Library, and adding to its resources, he became busy in reading and writing, the result of which were the following books:

- a) Al-Imam al-Thaani Ashar
- b) Masaaneed al-Aimmah (in several volumes)
- c) Al-Iman al-Sahih (in which true beliefs are discussed in the light of the holy Quran)
- d) Me'raj al-Balaghah – This is a compilation of the sermons of the Holy Prophet (s.a.w.a.)
- e) Madinah al-Ilm – He has examined the tradition 'I am the city of knowledge and Ali is its gate' in this book.
- f) Aayah al-Tatheer
- g) Aayah al-Welaayah
- h) A commentary on the Sermon of Hazrat Zahra (s.a.)
- i) He also wrote Abaqāt al-Anwār's Hadees-e-Munaasebat vis-à-vis its chain of narrators and argumentations, and Hadees-e-Khaibar vis-à-vis its chain of narrators. Both are them are not yet published.

He expired on 11th Jamaadi al-Saani, 1388 A.H. in Lucknow and is buried in Agra, next to his revered father Nasirul Millat.

He left behind three sons, the eldest of them being Maulana Sayed Ali

Nasir Saeed, more famous as Agha Roohi, who has divinely endowed in oratory and poetry and the youngest being Maulana Sajjad Nasir Saeed, who is busy acquiring religious knowledge in Qom and is a very close acquaintance of mine. When he came to know that I am translating Abaqāt al-Anwār, he came to my house several times and expressed his happiness. May Allah grant him the grace to preserve the dignity of his revered family. His elder sibling is Husain Nasir Saeed, who is busy presenting the religious efforts of his family to the commonality besides being a very good poet. Maulana Sajjad Nasir could go to Iran for higher education due to his efforts.

The Nasiriyyah Library

The foundation of this library was first laid by Sayed Muhammad Qoli. Thereafter, while writing Abaqāt al-Anwār, Mir Hamid Husain procured several books and manuscripts from around the world. Later, it was further expanded with the efforts of Nasirul Millat and hence, it became famous as the Nasiriyyah Library. It had 25,000 printed books 5000 precious, invaluable, and exclusive handwritten manuscripts. Researchers come to this library to give final touches to their research and studies. For compiling his magnum opus al-Ghadeer, Allamah Ameenī (r.a.) stayed in this library for six months and became so engrossed in the books that he did not even realize the summer and winter changes.

Several researchers have penned their opinions about this library but keeping brevity in mind, we will suffice with two of them:

In the biography of Mir Hamid Husain (r.a.), Shaikh Agha Buzurg Tehrani (r.a.) writes:

“Mir Hamid Husain has a precious library which is not only exclusive in Lucknow but in the whole of India. It is enumerated among the prides of the Shias world. There are thirty thousand published and handwritten precious and invaluable manuscripts, which is especially a treasure-trove of books of Ahle Tasannun, modern as well as ancient. My teacher Haj Mirza Husain (Muhaddis) Noori (r.a.) (the author of Mustadrak al-Wasaael) had narrated to me that ‘Mir Hamid Husain (r.a.) had written a letter to me from Lucknow about some book. In reply, I expressed my amazement of him not having that book in his library. Mir Hamid Husain (r.a.) responded that I have several manuscripts of that book but the time in which you will send me the book will be faster than the time it will take me to spend in searching for that book in my library.’ This shows that the greatness

and vastness of this library.¹”

Sayed Mohsin Ameen pens:

“There is a library in Lucknow which is exclusive in its nature due to the vast collection of books on various sciences and knowledge, especially non-Shia tomes. It has approximately thirty-thousand published and hand-written manuscripts. In this regard, Shaikh Muhammad Raza Shaibi has written in an article in the magazine al-Irfan, ‘In our times, among the libraries of the East, the greatest treasure-trove of books about Imamate belongs to the library of Mir Hamid Husain Lucknawi (r.a.), the author of Abaqāt al-Anwār. He focussed a lot on collecting books and spent a fortune on copying the manuscripts. There are thousands of books in this library, in which there is no shortage of ancient and handwritten manuscripts.’²”

The books available in this library, which were termed as “ancient and archaic manuscripts” (نسخة قديم و نسخة عتيقة) by Mir Hamid Husain (r.a.) in Abaqāt al-Anwār in the volumes of Hadees-e-Noor or other volumes, some of them are as follows:

- 1) Ibn Jauzi’s al-Elal al-Mutanaahiyah fi al-Ahaadees al-Waahiyah
- 2) Shaikh Ahmad Nakhli’s Bughyah al-Taalebeen – Resaalah al-Asaaneed
- 3) Abu al-Hasan Muhammad Ibn Abdillah al-Kisaai’s Qasas al-Anbiyaa
- 4) Abd al-Wahhaab Roodaavari’s Naqaawah al-Melal wa Taraawah al-Nehal
- 5) Balwi’s Alif Baa fi al-Muhaazeraat
- 6) Jalaal al-Deen Suyuti’s Zaad al-Maseer
- 7) Abu al-Hajjaaj Mizzi’s Tahzeeb al-Kamaal fi Asmaa al-Rejaal
- 8) Abu al-Hasan Ali Ibn Umar Daraqutni’s al-Elal (30th volume)

¹ A’laam al-Shiah – Nuqabaa al-Bashar, vol. 1, p. 348

² A’yaan al-Shiah, biography of Sayed Hamid Husain (r.a.)

- 9) Zahabi's Meezaan al-Etedaal fi Naqd al-Rejaal (3 manuscripts)
- 10) Ibn Hajar Makki's al-Minah al-Makkiyyah fi Sharh al-Qaseedah al-Hamziyyah (this copy is directly copied from the manuscript of the author)
- 11) Alqami's al-Kaukab al-Muneer fi Sharh al-Jaame' al-Sagheer
- 12) Shams al-Deen al-Sakhaawi's al-Dhau al-Laame' le Ahle al-Qarn al-Taase' (this manuscript was written by Abd al-Azeez Ibn Fahd al-Makki in which the author – in his own handwriting – has given permission to Ibn Fahd to write this book).
- 13) Noor al-Deen Ibn Sabbaagh al-Maaleki's al-Fusoos al-Muhimmah fi Marefah al-Aimmah (two manuscripts)
- 14) Shams al-Deen al-Sakhaawi's al-Maqaased al-Hasanah fi al-Ahaadees al-Mushtahah alaa al-Alsenah (several copies)
- 15) Abd al-Wahhaab Sharaani's Lawaaqe' al-Anwaar fi Tabaqaat al-Saadah al-Akhyaar (three copies of which one has the margins written by Mutammid Khan Badakhshaani).
- 16) Eid Roos's al-Noor al-Saafir an Akhbaar al-Qarn al-Aashir
- 17) Abu Ishaq Salabi's al-Araaes fi Qasas al-Anbiya
- 18) Ataa al-Deen Fazlullah Muhaddis Shirazi's al-Arbaeen fi Fazaael Amiril Momineen (a.s.)
- 19) Saaleh Ibn Mahdi Muqbeli San'aani's Mulahhaqaat al-Abhaath al-Musaddadah fi al-Funoon al-Muta'addedah
- 20) Muhammad Ibn Ismaeel Bukhari's al-Tarikh al-Sagheer
- 21) Ibn Jauzi's al-Mauzooaat
- 22) Burhaan al-Deen Abdullah Ibn Muhammad Abri Farghaani's Sharh-o-Minhaaj al-Baidhaawi
- 23) Kamaal al-Deen Muhammad Ibn Muhammad Ibn Imam al-Kaamiliyyah's Sharh-o-Minhaaj al-Baidhaawi (this manuscript was read in front of the author and his writing is there)
- 24) Muhammad Ibn Sa'd's al-Tabaqaat al-Kubra

- 25) Abu Hamid al-Ghazzaali's Iqtesaad al-Eteqaad
- 26) Nisaa'i's Khasaaes-o-Amir al-Momineen (a.s.) (two manuscripts)
- 27) Musnad of Ahmad Ibn Hanbal
- 28) Ibn Habib Baghdadi's al-Munmiq
- 29) Ibn Hibbaan's al-Theqaat
- 30) Hakim Tirmizi's Nawaader al-Usul
- 31) Tabarani's al-Mojam al-Saghir
- 32) Shams al-Deen Muhammad Ibn Muzaffar Khalkhali's al-Mafatih fi Sharh al-Masaabih
- 33) Saeed al-Deen Muhammad Ibn Masood Kaazarooni's al-Muntaqa fi Sirah al-Mustafa (s.a.w.a.)
- 34) Jalaal al-Deen Suyuti's Ihyaa al-Mayyit be Fazaael Ahl al-Bait (a.s.) (there are two copies of this book – one has forty traditions and the other has sixty)
- 35) Abu Nuaim Isfahani's Hilyah al-Awliyaa
- 36) Ibn Maghaazeli's Manaaqeb-o-Amir al-Momineen (a.s.)

Muhaddis-e-Dehlavi's Statements

Twelfth Tradition: Zaid Ibn Arqam has narrated on the authority of the Holy Prophet (s.a.w.a.):

إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ مَا إِنْ تَمَسَّكْتُمْ بِهِمَا لَنْ تَضِلُّوا بَعْدِي أَحَدُهُمَا أَعْظَمُ
مِنَ الْآخِرِ كِتَابُ اللَّهِ وَعِتْرَتِي

“I leave behind you two precious things. If you fasten unto them both, you will never deviate after me. One of them is greater than the other; the Book of Allah and my progeny.”

Like the previous traditions, this narration has no relation with the original claim (i.e., the immediate succession of Ali Ibn Abi Talib (a.s.)) because it is not necessary that the one who is fastened unto is the owner of the great kingdom.

Even if accept this tradition, then there is another authentic tradition contrary to this one, which states:

فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهْدِيِّينَ مِنْ بَعْدِي، تَمَسَّكُوا بِهَا،
وَعَضُّوا عَلَيْهَا بِالنَّوَاجِدِ

“It is obligatory to fasten unto my Sunnah and the Sunnah of the righteous, the guided caliphs after me. Fasten unto it (i.e. the Sunnah) and hold it tightly with your teeth.”

If we accept your argument, in Arabic literature, progeny means close relatives. If it implies Imamate, then its prerequisite is that all the relatives of the Holy Prophet (s.a.w.a.) should be the Imams who must be necessarily obeyed, especially Abdullah Ibn Abbas, Muhammad Ibn Hanafiyyah, Zaid Ibn Ali, Hasan al-Musanna, Ishaq Ibn Jafar al-Sadiq (a.s.) and other members of his household.

In another authentic tradition, we also find:

خذوا شطر دينكم عن هذا الحميراء

That is, indicating towards Ayesha, the Prophet (s.a.w.a.) said, “Take half of your religion from this Humairaa”. And,

اهتدوا بهدي عمار وتمسكوا بعهد بن ام عبد

“Be guided with Ammar’s guidance and hold firmly unto Abdullah Ibn Masood’s will.” And,

رضيت لكم ما رضي لكم ابن ام عبد

“I am happy with whatever Abdullah Ibn Masood is happy with you.”

اعلمكم بالحلل والحرام معاذ بن جبل

“The most knowledgeable of you about the permissible and prohibited things is Maaz Ibn Jabal.”

There are several such authentic and reliable traditions, especially his (s.a.w.a.) command:

اقتدوا بالدين من بعدي ابي بكر و عمر

“In religion, follow Abu Bakr and Umar after me.”

This narration has attained the status of fame and consecutiveness (tawaator), which means that all these persons must be the Imams.

Moreover, if this tradition proves Imamate for the progeny, then how can one justify the narration from Amirul Momineen Ali (a.s.) and which the Shias consider as consecutive:

انما الشورى للمهاجرين والانصار

“The right to consultation belongs to the Emigrants and the Helpers.¹”

¹ Till here, the discussion was about Hadees-e-Saqalain. Under this tradition, Muhaddis Dehlavi also discussed Hadees-e-Safinah. Hence, Mir Hamid Husain (r.a.) too has responded to it under Hadees-e-Saqalain and that volume (of Hadees-e-Safinah) was published along with Hadees-e-Saqalain. But due to

size of the book going overboard, we have translated it separately and it will be the third volume of Noor al-Anwaar. – Shujaat Husain.

Mir Hamid Husain's Reply

It is not hidden for the one who is searching for truth and reality that the best and most certain proof for the immediate succession and caliphate of Amirul Momineen Ali (a.s.) is Hadees-e-Saqalain (the tradition of the two precious things), which also establishes the Imamate of his descendants (a.s.). Shah Sahab (referring to Dehlavi) has tried his best to falsify the argumentation of this tradition on the Imamate of the Ahle Bait (a.s.). Hence, he used all the tactics in the book far from truth, honesty, and reality. But relying on Allah the High, I will prove the fallacy and hollowness of his tactics from the traditions available in his authentic and reliable books of narrations.

Regarding Hadees-e-Saqalain, the points that he did not observe and abandoned justice, are as follows:

- 1) Hadees-e-Saqalain has been recorded through various ways and reliable chains of narrators from twenty (20) companions of the Holy Prophet (s.a.w.a.) and has attained the ultimate level of consecutiveness (*tawaatur*). While the author of Tuhfa has narrated it only on the authority of Zaid Ibn Arqam so that he can bring those concocted tradition stated by a single narrator as a contradiction to Hadees-e-Saqalain, thereby saving himself from the trouble of replying to all those answers.
- 2) He has refrained from calling Hadees-e-Saqalain as consecutive (*mutawaatir*) although it is among the most famous consecutive traditions. We will relate the definiteness of its emanation soon.
- 3) Just for the sake of argument, if this tradition was not consecutive in his view, at least it has reached to the extent of

certainty (*mustafeez*), then why he did not declare it as *mustafeez*?

- 4) Whereas Shah Sahab (Dehlavi) has feigned ignorance on Hadees-e-Saqalain being consecutive or *mustafeez*, he has not even taken the trouble of stating that it has been narrated through various chains of narrators.
- 5) Shah Sahab (the author of Tuhfa) has adopted complete silence about Hadees-e-Saqalain being reliable and authentic, although in the fourth chapter of his Tuhfa, its authenticity and reliability is very clear from both sources, Shia as well as Ahle Tasannun.
- 6) Again, for the sake of argument, this tradition is neither consecutive nor *mustafeez*, nor are its chains of narrators several nor is it correct (*Sahih*), at least it is *hasan*. But Shah Sahab (Dehlavi) has refrained from writing even this.
- 7) He has dropped the part of the tradition where progeny is interpreted as Ahle Bait (a.s.) although this explanatory expression is found in the most reliable books of traditions like Sahih Tirmizi and others. Thereafter, he goes on to construe progeny as close relatives so that all the close relatives of the Holy Prophet (s.a.w.a.) are included in it and Imamate cannot be proved through it.
- 8) He has also eliminated the part of the tradition (انهما لن يفترقا حتي يرد) (علي الحوض) “*Surely, they will not separate from each other till they come to me at the Pond*” which is a clear statement of the infallibility of the Ahle Bait (a.s.) while this statement is available in Hadees-e-Saqalain as recorded by Musnad-o-Ahmad, Sahih Tirmizi, and other reliable books of traditions.
- 9) His excuse that he was not aware of the whole tradition, which describes the greatness of the Ahle Bait (a.s.), in general, and the position of Amirul Momineen Ali (a.s.) in particular, and hence did not narrate it in its entirety is not acceptable because he and his followers claim that he was ‘extremely

knowledgeable'. Of course, it is a completely different thing that this claim is nothing but hollow and void.

- 10) Shah Sahab (Dehlavi) has also failed to mention the proofs cited by the people of the truth (the Shias) to establish the Imamate of Amirul Momineen Ali (a.s.).

Chains Of Narrators Of Hadees-e-Saqalain

The narrators and transmitters of Hadees-e-Saqalain:

Several famous and well-known narrators of the Ahle Tasannun have recorded and chronicled this tradition, whose series starts from the second century of Hijri. We will present them as per their years of expiry:

Second Century:

- 1) Saeed Ibn Masrooq (exp. 126 A.H.)
- 2) Rakeen Ibn Rabee' Ibn Ameenah al-Fazaari Abu al-Rabee' al-Kufi (exp. 131 A.H.)
- 3) Abu Hayyan Yahya Ibn Saeed Ibn Hayyan Tamimi Kufi (exp. 145 A.H.)
- 4) Abd al-Malik Ibn Abi Sulaiman Maisarah Arzami (exp. 145 A.H.)
- 5) Sulaiman Ibn Mehran Asadi Kahili famous as al-A'mash (exp. 147 A.H.)
- 6) Muhammad Ibn Ishaq Ibn Yasaar Madani (exp. 151 A.H.)
- 7) Israil Ibn Yunus Sabee'ee Abu Yusuf Kufi (exp. 160 A.H.)
- 8) Abd al-Rahman Ibn Abdillah Ibn Utbah Ibn Masood Kufi Masoodi (exp. 160 A.H.)
- 9) Muhammad Ibn Talhah Ibn Musarrif Yaami Kufi (exp. 167 A.H.)
- 10) Abu Awaanah Wazzaah Ibn Abdillah Yashkari Wasiti Bazzaz (exp. 175 A.H.)
- 11) Shareek Ibn Abdillah Qazi (exp. 177 A.H.)

- 12) Hassaan Ibn Ibrahim Ibn Abdillah Kirmani (exp. 186 A.H.)
- 13) Jareer Ibn Abd al-Hamid Ibn al-Zabbi Kufi (exp. 188 A.H.)
- 14) Abu Bashar Ismail Ibn Ibrahim Ibn Muqsim Asadi Basri famous as Ibn Ulayyah (exp. 193 A.H.)
- 15) Abu Abd al-Rahman Muhammad Ibn Fuzail Ibn Ghazwan al-Zabbi Kufi (exp. 194 A.H.)
- 16) Abdullah Ibn Numair Hamdani (exp. 199 A.H.)

Third Century:

- 1) Muhammad Ibn Abdillah Abu Ahmad Zubairi Habbaal (exp. 203 A.H.)
- 2) Abu Aamir Abd al-Malik Ibn Amr Aqdi (exp. 204 A.H.)
- 3) Aswad Ibn Aamir Shazaan Shaami (exp. 208 A.H.)
- 4) Yahya Ibn Hammad Ibn Abi Ziad Shaibani (exp. 215 A.H.)
- 5) Abu Jafar Muhammad Ibn Habib Hashmi Baghdadi (exp. 225 A.H.)
- 6) Abu Abdillah Muhammad Ibn Sa'd Zuhri Basri (exp. 230 A.H.)
- 7) Abu Muhammad Khalaf Ibn Saalim Makhrami Mahlabi (exp. 231 A.H.)
- 8) Zohair Ibn Harb Ibn Shaddaad Abu Khaithamah Nasai (exp. 234 A.H.)
- 9) Abu al-Fazl Shuja Ibn Makhlad Fallaas Baghawi (exp. 235 A.H.)
- 10) Abu Bakr Abdullah Ibn Muhammad famous as Ibn Abi Shaybah (exp. 235 A.H.)
- 11) Muhammad Ibn Bakkaar Ibn Rayyaan Hashmi (exp. 238 A.H.)
- 12) Abu Yaqub Ishaq Ibn Ibrahim Ibn Makhlad Ibn Ibrahim Ibn Matar Hanzali famous as Ibn Raahwayh (exp. 238 A.H.)
- 13) Abu Muhammad Wahbaan Ibn Baqiyyah Ibn Usman Wasiti (exp. 239 A.H.)
- 14) Ahmad Ibn Muhammad Ibn Hanbal Shaibaani (exp. 241 A.H.)
- 15) Nasr Ibn Abd al-Rahman Ibn Bakkaar Naaji Kufi Washhaa

(exp. 248 A.H.)

- 16) Abu Muhammad Abd Ibn Humaid Kissi (exp. 249 A.H.)
- 17) Abbad Ibn Yaqub Rawaaajeni Asadi (exp. 250 A.H.)
- 18) Nasr Ibn Ali Ibn Nasr Ibn Ali Jahzami (exp. 250 A.H.)
- 19) Muhammad Ibn Musanna Abu Musa Anzi (exp. 252 A.H.)
- 20) Abu Muhammad Abdullah Ibn Abd al-Rahman Ibn Bahraam Darimi Samarqandi (exp. 255 A.H.)
- 21) Ali Ibn Mundhir Tariqi Kufi (exp. 256 A.H.)
- 22) Muslim Ibn Hajjaaj Qushairi Nishapuri (exp. 261 A.H.)
- 23) Abu Abdillah Muhammad Ibn Yazid Ibn Majah Qazveeni (exp. 273 A.H.)
- 24) Abu Dawood Sulaiman Ibn Ash'ath Sajistani (exp. 275 A.H.)
- 25) Abu Qulaabah Abd al-Malik Ibn Muhammad Raqaashi Basri (exp. 276 A.H.)
- 26) Abu Bakr Muhammad Ibn Ahmad Ibn Abi Awaam Ibn Yazid Ibn Dinar Riyahi Tamimi (exp. 276 A.H.)
- 27) Abu Isa Ibn Surah Tirmizi (exp. 279 A.H.)
- 28) Abu Bakr Abdullah Ibn Muhammad Ibn Ubaid Ibn Sufyan Ibn Qais Umavi Baghdadi famous as Ibn Abi Dunya (exp. 281 A.H.)
- 29) Abu Abdillah Muhammad Ibn Ali Hakim Tirmizi (exp. 285 A.H.)
- 30) Abu Bakr Ahmad Ibn Amr Ibn Abi Aasim Nabeel famous as Ibn Abi Aasim Shaibaani (exp. 287 A.H.)
- 31) Abu Abd al-Rahman Abdullah Ibn Ahmad Ibn Hanbal Shaibaani (exp. 290 A.H.)
- 32) Abu al-Abbas Ahmad Ibn Yahya Shaibaani Baghdadi famous as Tha'lab (exp. 291 A.H.)
- 33) Abu Bakr Ahmad Ibn Umar Ibn Abd al-Khaliq Bazaar (exp. 292 A.H.)
- 34) Abu Nasr Ahmad Ibn Sahl Faqeeh Qabaani (exp. 292 A.H.)

Fourth Century:

- 1) Abu Abd al-Rahman Ahmad Ibn Shoaib Ibn Ali Nasai (exp. 303 A.H.)
- 2) Abu Ya'laa Ahmad Ibn Ali Ibn Musanna Ibn Yahya Tamimi Mosuli (exp. 307 A.H.)
- 3) Abu Jafar Muhammad Ibn Jarir Tabari (exp. 310 A.H.)
- 4) Abu Bishr Muhammad Ibn Ahmad Doolaabi (exp. 310 A.H.)
- 5) Abu Bakr Muhammad Ibn Ishaq Ibn Khuzaimah Nishapuri (exp. 311 A.H.)
- 6) Abu Bakr Muhammad Ibn Muhammad Ibn Sulaiman Ibn Haarith Baaghandi Wasiti Baghdadi (exp. 312 A.H.)
- 7) Abu Awaanah Yaqoob Ibn Ishaq Ibn Ibrahim Ibn Zaid Nishapuri Isfaraaeni (exp. 316 A.H.)
- 8) Abu al-Qasim Abdullah Ibn Muhammad Ibn Abd al-Aziz Baghawi (exp. 317 A.H.)
- 9) Abu Umar Ahmad Ibn Muhammad Ibn Abd Rabbeh Qurtubbi (exp. 328 A.H.)
- 10) Abu Bakr Muhammad Ibn Qasim Ibn Muhammad Ibn Bashshaar famous as Ibn Anbaari (exp. 328 A.H.)
- 11) Abu Abdillah Husain Ibn Ismail Ibn Muhammad Zabbi Muhaameli (exp. 330 A.H.)
- 12) Abu al-Abbas Ahmad Ibn Muhammad Ibn Saeed famous as Ibn Uqdah (exp. 332 A.H.)
- 13) Abu Muhammad De'laj Ibn Ahmad Ibn Muhammad Sajzi Mu'dil (exp. 351 A.H.)
- 14) Abu Bakr Muhammad Ibn Umar Ibn Muhammad Ibn Silm Tamimi famous as Ibn Juaabi (exp. 355 A.H.)
- 15) Abu al-Qasim Sulaiman Ibn Ahmad Tabarani (exp. 360 A.H.)
- 16) Abu Bakr Ahmad Ibn Jafar Ibn Hamdaan Ibn Malik Ibn Shabeeb Qateei (exp. 368 A.H.)
- 17) Abu Mansoor Muhammad Ibn Ahmad Ibn al-Azhar Ibn Talhah

al-Azhari al-Harwi al-Laghwi al-Shaafei (exp. 370 A.H.)

- 18) Abu al-Husain Muhammad Ibn Muzaffar Ibn Musa Ibn Isa Baghdadi (exp. 379 A.H.)
- 19) Abu al-Hasan Ali Ibn Umar Ibn Ahmad Daraqutni (exp. 385 A.H.)
- 20) Abu Tahir Muhammad Ibn Abd al-Rahman Mukhlis Zahabi (exp. 393 A.H.)
- 21) Muhammad Ibn Sulaiman Ibn Dawood Baghdadi

Fifth Century:

- 1) Abu Abdillah Muhammad Ibn Abdillah Haakim Nishapuri (exp. 405 A.H.)
- 2) Abu Sa'd Abd al-Malik Ibn Muhammad Waez Nishapuri Khargooshi (exp. 407 A.H.)
- 3) Abu Ishaq Ahmad Ibn Muhammad Ibn Ibrahim Sa'labi (exp. 427 A.H.)
- 4) Abu Nasr Muhammad Ibn Jabbar al-Atbi al-Raazi (exp. 427 A.H.)
- 5) Abu Nuaim Ahmad Ibn Abdillah Isfahani (exp. 430 A.H.)
- 6) Abu Bakr Ahmad Ibn Husain Ibn Ali Baihaqi (exp. 458 A.H.)
- 7) Abu Ghalib Muhammad Ibn Ahmad Ibn Sahl Nahvi famous as Ibn Bishraan (exp. 462 A.H.)
- 8) Abu Umar Yusuf Ibn Abdillah famous as Ibn Abd al-Barr al-Nimri al-Qurtubbi (exp. 463 A.H.)
- 9) Abu Bakr Ahmad Ibn Ali Ibn Saabit Khatib Baghdadi (exp. 463 A.H.)
- 10) Abu Muhammad Hasan Ibn Ahmad Ibn Musa Ghandajaani (exp. 467 A.H.)
- 11) Abu al-Hasan Ali Ibn Muhammad Ibn Tayyeb Julabi famous as Ibn Maghaazeli (exp. 483 A.H.)
- 12) Abu Abdillah Muhammad Ibn Futuh Ibn Abdillah Ibn Hameed

Ibn Yasil Azdi Humaidi (exp. 488 A.H.)

- 13) Abu al-Muzaffar Mansoor Ibn Muhammad Sam'ani (exp. 489 A.H.)

Sixth Century:

- 1) Abu Ali Ismail Ibn Ahmad Ibn Husain Baihaqi (exp. 507 A.H.)
- 2) Abu al-Fazl Muhammad Ibn Tahir Ibn Ali Shaibani Maqdisi famous as Ibn Qaisarani (exp. 507 A.H.)
- 3) Abu Shuja Shirwayh Ibn Shahrdaar Ibn Shirwayh Ibn Fanaakhusru Dailami Hamdani (exp. 509 A.H.)
- 4) Abu Muhammad Husain Ibn Masood Faraa Baghawi famous as Muhyi al-Sunnah (exp. 516 A.H.)
- 5) Abu al-Hasan Razeen Ibn Muawiya Abdari (exp. 535 A.H.)
- 6) Abu al-Barakaat Abd al-Wahhab Ibn Mubaarak Ibn Ahmad Anmaati Baghdadi (exp. 538 A.H.)
- 7) Qazi Abu al-Fazl Ayaz Ibn Musa Sabti Yahsabi (exp. 544 A.H.)
- 8) Abu Muhammad Ahmad Ibn Muhammad Ibn Ali Aasemi
- 9) Abu al-Muayyad Muwaffaq Ibn Ahmad Makki famous as Akhtab-e-Khaarazm (exp. 568 A.H.)
- 10) Abu al-Qasim Ali Ibn Husain Ibn Hebatillah famous as Ibn Asaakir (exp. 571 A.H.)
- 11) Muhammad Ibn Umar Ibn Ahmad Ibn Umar Isfahani famous as Abu Musa Madini (exp. 581 A.H.)
- 12) Abu Abdillah Muhammad Ibn Muslim Ibn Abi al-Fawaares al-Raazi
- 13) Sirajuddin Abu Muhammad Ali Ibn Usman Ibn Muhammad Awshi Farghaani Hanafi (exp. 596 A.H.)

Seventh Century:

- 1) Abu al-Futuh As'ad Ibn Mahmood Ibn Khalaf Ijli Isfahani (exp. 600 A.H.)
- 2) Mubarak Ibn Muhammad Ibn Abd al-Karim famous as Ibn

- Atheer Jazari (exp. 606 A.H.)
- 3) Fakhr al-Deen Muhammad Ibn Umar Raazi (exp. 606 A.H.)
 - 4) Muhammad Ibn Abd al-Aziz Ibn Akhzar Janaabazi Baghdadi (exp. 611 A.H.)
 - 5) Abu al-Hasan Ali Ibn Muhammad Ibn Muhammad Ibn Abd al-Karim famous as Ibn Atheer (exp. 630 A.H.)
 - 6) Zia al-Deen Muhammad Ibn Abd al-Waahed Maqdisi Hanbali (exp. 643 A.H.)
 - 7) Abu Abdillah Muhammad Ibn Mahmood Ibn Hasan Ibn Hebatillah famous as Ibn Najjaar (exp. 642 A.H.)
 - 8) Razi al-Deen Hasan Ibn Muhammad Sin'aani (exp. 650 A.H.)
 - 9) Abu Saalem Muhammad Ibn Talhah Qarashi Nasibi Shafei (exp. 652 A.H.)
 - 10) Shams al-Deen Abu Muzaffar Yusuf Ibn Qazaghali Sibt Ibn Jauzi (exp. 654 A.H.)
 - 11) Abu Abdillah Muhammad Ibn Yusuf Ibn Muhammad Ganji Shafei (exp. 658 A.H.)
 - 12) Abu al-Fath Muhammad Ibn Abi Bakr Abiwardi Shafei (exp. 668 A.H.)
 - 13) Abu Zakariyya Yahya Ibn Sharaf Nawawi (exp. 676 A.H.)
 - 14) Muhib al-Deen Abu al-Abbas Ahmad Ibn Abdillah Tabari Makki Shafei (exp. 694 A.H.)
 - 15) Saeed al-Deen Muhammad Ibn Ahmad Farghani (exp. 699 A.H.)
 - 16) Nizam al-Deen Hasan Ibn Muhammad Ibn Husain Qommi Nishapuri famous as Nizam A'raj

Eighth Century:

- 1) Jamal al-Deen Abu al-Fazl Muhammad Ibn Mukrim (or Mukarram) Ansari Afriqi Misri (exp. 711 A.H.)
- 2) Shaikh Sadr al-Deen Abu al-Majaame' Ibrahim Ibn Muhammad

- Ibn Muayyad Hammuee (or Hamveeni) (exp. 722 A.H.)
- 3) Najm al-Deen Abu al-Abbas Ahmad Ibn Muhammad Ibn Makki Ibn Yasin Qamooli (exp. 727 A.H.)
 - 4) Alaa al-Deen Ali Ibn Muhammad Ibn Ibrahim Baghdadi famous as Khaazen (exp. 741 A.H.)
 - 5) Fakhr al-Deen Haansvi
 - 6) Wali al-Deen Abu Abdillah Muhammad Ibn Abdillah Khateeb
 - 7) Abu al-Hajjaaj Yusuf Ibn Abd al-Rahman Ibn Yusuf Mizzi (exp. 742 A.H.)
 - 8) Hasan Ibn Muhammad Tayyibi (exp. 743 A.H.)
 - 9) Shams al-Deen Muhammad Ibn Muzaffar Shahrudi Khalkhali (exp. 745 A.H.)
 - 10) Shams al-Deen Abu Abdillah Muhammad Ibn Ahmad Zahabi (exp. 748 A.H.)
 - 11) Jamal al-Deen Muhammad Ibn Yusuf Ibn Hasan Zarandi Madani Ansari (exp. 750 A.H. approximately)
 - 12) Saeed al-Deen Muhammad Ibn Masood Ibn Muhammad Ibn Masood Kaazarooni (exp. 758 A.H.)
 - 13) Ismail Ibn Kasir Ibn Zau Qarashi Dimishqi (exp. 774 A.H.)
 - 14) Sayed Ali Ibn Shahaab al-Deen Hamdani (exp. 786 A.H.)
 - 15) Sayed Muhammad Taaleqaani
 - 16) Sa'd al-Deen Masood Ibn Umar Taftaazaani (exp. 791 A.H.)
 - 17) Hisaam al-Deen Abu Abdillah Hameed Ibn Ahmad Mahalli

Ninth Century:

- 1) Nur al-Deen Ali Ibn Abi Bakr Ibn Sulaiman Haithami (exp. 807 A.H.)
- 2) Mujaddid al-Deen Muhammad Ibn Yaqoob Firozabadi Shirazi (exp. 817 A.H.)
- 3) Muhammad Ibn Muhammad Hafezi Bukhari Naqshbandi famous as Khaja Parsa (exp. 822 A.H.)

- 4) Malik al-Ulama Shahaab al-Deen Ibn Shams al-Deen Zaaweli Daulatabadi (exp. 849 A.H.)
- 5) Noor al-Deen Ali Ibn Muhammad famous as Ibn Sabbaagh Maaliki (exp. 855 A.H.)

Tenth Century:

- 1) Abu al-Khair Muhammad Ibn Abd al-Rahman Sakhaawi (exp. 902 A.H.)
- 2) Jalaal al-Deen Abd al-Rahman Ibn Abi Bakr Suyuti (exp. 911 A.H.)
- 3) Noor al-Deen Ali Ibn Abdillah Samhoodi (exp. 911 A.H.)
- 4) Fazl Ibn Roozbahaan Khanji Shirazi
- 5) Shahaab al-Deen Ahmad Ibn Muhammad Qastalaani Shafei (exp. 923 A.H.)
- 6) Shams al-Deen Muhammad Alqami (exp. 929 A.H.)
- 7) Abd al-Wahhaab Ibn Muhammad Ibn Rafee' al-Deen Bukhari (exp. 932 A.H.)
- 8) Shams al-Deen Muhammad Ibn Yusuf Dimishqi Salehi (exp. 942 A.H.)
- 9) Muhammad Ibn Ahmad Sharbeeni Khateeb (exp. 968 A.H.)
- 10) Shahaab al-Deen Ahmad Ibn Muhammad Ibn Ali Ibn Hajar Haithami Makki (exp. 973 A.H.)
- 11) Ali Ibn Hisaam al-Deen Muttaqi (exp. 975 A.H.)
- 12) Muhammad Tahir Fattani Gujrati (exp. 986 A.H.)
- 13) Abbas Ibn Mueen al-Deen famous as Mirza Makhdoom Jurjani Shirazi (exp. 988 A.H.)
- 14) Shaikh Ibn Abdillah Ibn Shaikh Ibn Abdillah Eid Roos Yemeni (exp. 990 A.H.)
- 15) Kamaal al-Deen Ibn Fakhr al-Deen Jahromi
- 16) Muhammad Ibn Ahmad Ibn Mustafa Ibn Ibrahim Sufi famous as Badr al-Deen Rumi

- 17) Ataullah Ibn Fazlullah Shirazi famous as Jamalal-Deen Muhaddis (exp. 1000 A.H.)

Eleventh Century:

- 1) Ali Ibn Sultan Muhammad Harawi famous as Qaari (exp. 1014 A.H.)
- 2) Abd al-Rauf Ibn Taj al-Aarefeen Manaawi (exp. 1031 A.H.)
- 3) Mulla Yaqoob Bunyaani Lahori
- 4) Noor al-Deen Ali Ibn Ibrahim Ibn Ahmad Ibn Ali Halabi Shafei (exp. 1033 A.H.)
- 5) Ahmad Ibn Fazl Ibn Muhammad Ba Kasir Makki (exp. 1047 A.H.)
- 6) Mahmood Ibn Muhammad Ibn Ali Shaikhani Qadri Madani
- 7) Sayed Muhammad Ibn Sayed Jalal Maah-e-Aalam Bukhari
- 8) Shaikh Abd al-Haq Dehlavi (exp. 1052 A.H.)
- 9) Shahaab al-Deen Ahmad Ibn Muhammad Ibn Umar Khafaaji Misri (exp. 1069 A.H.)
- 10) Ali Ibn Ahmad Ibn Muhammad Ibn Ibrahim Azizi Boolaaqi Shafei (exp. 1070 A.H.)

Twelfth Century:

- 1) Saleh Ibn Mahdi Ibn Ali Muqbeli San'aani (exp. 1108 A.H.)
- 2) Ahmad Afandi famous as Munajjim Baashi (exp. 1113 A.H.)
- 3) Muhammad Ibn Abd al-Baaqi Ibn Yusuf Azhari Zarqaani Maaleki (exp. 1122 A.H.)
- 4) Hisaam al-Deen Ibn Muhammad Ba Yazid Ibn Badee' al-Deen Saharanpuri
- 5) Mirza Muhammad Ibn Mutamad Khan Haresi Badakhshi
- 6) Razi al-Deen Ibn Muhammad Ibn Ali Ibn Haider Husaini Shaami Shafei (exp. 1142 A.H.)
- 7) Muhammad Sadr Aalam

- 8) Waliullah Ibn Abd al-Rahim Dehlavi (exp. 1176 A.H.)
- 9) Muhammad Mueen Ibn Muhammad Amin Sindhi
- 10) Muhammad Ibn Ismail Amir Yamaani San'aani (exp. 1182 A.H.)
- 11) Muhammad Ibn Ali Sabbaan
- 12) Abu al-Faiz Muhib al-Deen Muhammad Murtaza Wasiti Zubaidi Hanafi
- 13) Ahmad Ibn Abd al-Qadir Ibn Bakri Ajili Shafei (exp. 1186 A.H.)

Thirteenth Century:

- 1) Muhammad Mubin Ibn Muhibullah Lucknawi (exp. 1225 A.H.)
- 2) Muhammad Ikram al-Deen Ibn Muhammad Nizam al-Deen Ibn Muhib al-Haqq Dehlavi
- 3) Jamalal-Deen Abu Abdillah Muhammad Ibn Abd al-Ali famous as Mirza Hasan Ali Muhaddis Lucknawi
- 4) Abd al-Rahim Ibn Abd al-Karim Safipuri
- 5) Waliullah Ibn Habibullah Lucknawi (exp. 1270 A.H.)
- 6) Rasheed al-Deen Khan Dehlavi
- 7) Ashiq Ali Khan
- 8) Shaikh Hasan Advī Hamzaavi
- 9) Shaikh Sulaiman Ibn Ibrahim famous as Khaaja Kalaan Husaini Balkhi Qunduzi Hanafi
- 10) Maulvi Hasan Zamaan
- 11) Maulvi Siddiq Hasan Khan Qannauji

Documentary Texts (Nusus) Of Hadees-e-Saqalain

1) Narration of Saeed Ibn Masrooq Thauri

This tradition has been recorded by Muslim in his “**Sahih**”. He reports, “Muhammad Ibn Bakkaar Ibn Rayyan reported to me from Hassaan (Ibn Ibrahim) from Saeed Ibn Masrooq from Yazid Ibn Hayyan from Zaid Ibn Arqam. Masrooq says, ‘We went to Zaid Ibn Arqam and said, ‘You have been the companion of the Holy Prophet (s.a.w.a.) and prayed behind him...’ And the tradition continues like the report of Abu Hayyan with a little variation that in the end that he (s.a.w.a.) said,

الا و ابني تارك فيكم الثقلين احدهما كتاب الله هو حبل الله من اتبعه كان
علي الهدي و من تركه كان علي الضلالة

‘I leave behind among you two precious things. One of them is the Book of Allah; it is Allah’s rope. Whoever follows it will be on guidance and whoever leaves it will be in deviation’.

In the same tradition, it is reported that Zaid Ibn Arqam was asked, “Who are the Ahle Bait (a.s.) of the Holy Prophet (s.a.w.a.)? Are his wives included in them?” He (Zaid) replied,

ايم الله ان المرأة تكون مع الرجل العصر من الدهر ثم يطلقها فترجع الي ابيها

و قومها - اهل بيته اصله و عصبته الذين حرموا الصدقة بعده

“No, by Allah! For, a wife stays with her husband for years but when the husband divorces her, she returns to her father’s and relatives’ house. The Ahle Bait (a.s.) of the Holy Prophet (s.a.w.a.) are his closest relatives on whom charity-money

(sadaqah) is prohibited.¹”

Conditions and Works

- 1) Maqdisi writes, “Saeed Ibn Masrooq Ibn Adi Thauri belonged to the tribe of Thaur Ibn Abd Manaaf Ibn Adah Ibn Taabekha Tamimi Kufi and was the father of Sufyan Thauri. According to Bukhari and Muslim, he had heard the traditions from Abaayah Ibn Refa’ah and Abd al-Rahman Ibn Abi Nuaim. According to Sahih Bukhari, he has narrated from Munzir Thauri and as per Sahih Muslim, he has recorded from Abu al-Zoha, Salamah Ibn Kuhail, Sha’bi, Yazid Ibn Hayyan and Khaithamah. His sons Sufyan, Sho’bah, and Abu al-Ahwas have narrated on his authority in Sahih Bukhari and Sahih Muslim. In Sahih Bukhari, Abu Awaanah and Amr Ibn Ubaid have narrated from him, and in Sahih Muslim, Hassaan Ibn Ibrahim, Umar Ibn Saeed, Ismail Ibn Muslim and Zaedah have narrated from him. Ahmad Ibn Hanbal says that he expired in 128 A.H.²”
- 2) Zahabi states, “Saeed Ibn Masrooq Thauri has narrated from Abu Wael and Sha’bi and Saeed Ibn Masrooq’s two sons have reported from him, and Abu Awaanah has narrated traditions from him. He was reliable. He expired in 126 A.H.³”
- 3) Ibn Hajar Asqalaani writes, “Saeed Ibn Masrooq Thauri has narrated from Ibrahim Taimi, Khaithamah Ibn Abdillah, Saeed Ibn Umar, Ashwa’ (Ashra’), Salamah Ibn Kuhail, Abu Wael, Sha’bi, Abaayah Ibn Refa’ah, Abd al-Rahman Ibn Abi Nuaim, Abu al-Zoha, Munzir Thauri, Yazid Ibn Hayyan, Aun Ibn Abi Jaheem, and a group of narrators. From Thauri himself, his contemporary A’mash, his (Thauri’s) sons Sufyan and Umar

¹ Sahih Muslim, vol. 7, pp. 122-123 باب فضائل علي بن ابي طالب عليه السلام

² Asmaa-o-Rejaal al-Sahihain, vol. 1, p. 169, No. 642

³ Al-Kashif vol. 1, p. 295, No. 1976

Mubarak, Sho'bah, Abu al-Ahwas, Zaaedah, Reb'ee Ibn Ulayyah, Abu Awaanah, and a group of narrators. Ibn Mueen, Sho'bah Ibn Hajjaaj, Abu Haatim, Ijli and Nasai have considered him to be reliable (*thiqah*). As per Ibn Abi Aasim, he died in 126 A.H. while according to Ahmad Ibn Hanbal, it is 128 A.H. Ibn Qaane' wrote that he died in 127 A.H. and Ibn Hibbaan in al-Theqaat, while mentioning about his life and times, has said that he died in 128 A.H.¹ Ibn Khalfoon has reported his reliability from Ibn Madini.²

- 4) Ibn Hajar Asqalaani writes in Taqreeb al-Tahzeeb, "Sufyan's father, Saeed Ibn Masrooq Thauri, was reliable and belonged to the sixth generation (of narrators). He died in 126 A.H. and some say that he died after the aforementioned year."³

2) Narration of Rukain Ibn Rabee'

Ahmad Ibn Hanbal has recorded the narration of Rukain thus, "Aswad Ibn Aamer reports from Shareek from Rukain from Qasim Ibn Hassaan from Zaid Ibn Saabit that the Messenger of Allah (s.a.w.a.) said,

ابن تارك فيكم خليفتين كتاب الله حبل ممدود ما بين السماء و الرض (او ما بين السماء الي الأرض) و عترتي اهل بيتي و انهما لن يفترقا حتي يردا علي الحوض

*"Surely, I leave behind you two successors, the Book of Allah which is an extended rope between the sky and the earth (or between the sky till the earth) and my progeny, my Ahle Bait. And they will not separate from each other till they come to me at the Pond (of Kausar)."*⁴

¹ Ibn Hibban, al-Theqaat, vol. 3, p. 393, No. 1683

² Tahzeeb al-Tahzeeb, vol. 4, p. 82, No. 142

³ Taqreeb al-Tahzeeb, vol.1, p. 305, No. 257 (under the alphabet س)

⁴ Musnad-o-Ahmad Ibn Hanbal, vol. 6, p. 232, H. 21068

Ahmad Ibn Hanbal has also recorded this tradition from chains of transmitters other than Rukain, which we will state in the future.

Conditions and Works

- 1) Ibn Hibbaan writes, “Rukain Ibn Rabee’ Ibn Amilah Fazaari Kufi has narrated from Ibn Zubair and Ibn Umar. And Thauri and Shareek have narrated from him. He expired in 131 A.H.”¹
- 2) Maqdisi opines, “Rukain Ibn Rabee’ Ibn Amilah Abu al-Rabee’ Fazaari Kufi was the student of his father in literature. Motamir Ibn Sulaiman and Jarir Ibn Abd al-Hamid have narrated from Rukain.”²
- 3) Sam’ani pens, “Rukain Ibn Rabee’ Ibn Amilah Fazaari Kufi has narrated from Ibn Umar and Ibn Zubair. Thauri and Shareek have in turn narrated from Rukain. He expired in 131 A.H.”³
- 4) Zahabi writes, “Rukain Ibn Rabee’ Ibn Amilah Fazaari has narrated from his father and Ibn Umar, and in turn, his grandson Rabee’ Ibn Sahl (Sho’bah) and Motamir have narrated from him. Ahmad (Ibn Hanbal) has endorsed his reliability.”⁴
- 5) Ibn Hajar Asqalani writes, “Rukain Ibn Rabee’ Ibn Amilah Fazaari Abu al-Rabee’ Kufi has narrated from his father, Ibn Umar, Ibn Zubair, Abu al-Tufail, Husain Ibn Qabeezah, Qais Ibn Muslim, Adi Ibn Saabit, Yahya Ibn Motamir and others. His grandson Rabee’ Ibn Sahl Ibn Rukain, Israil, Zaeedah, Sho’bah, Thauri, Mis’ar, Jarir Ibn Abd al-Hameed, Shareek, Ubaidah Ibn Hameed, Motamir Ibn Sulaiman, and a group of narrators have narrated from him (Rukain). Ahmad Ibn Hanbal and Yahya Ibn Mueen have declared him reliable. Abu Haatim calls him as

¹ Al-Theqaat

² Asmaa-o-Rejaal al-Sahihain, vol. 1, p. 141, No. 554

³ Al-Ansaab - under al-Fazaari, vol. 9, p. 298

⁴ Al-Kashif, vol. 1, p. 243, No. 1601

“righteous” (*saaleh*). Ibn Hibbaan has mentioned him in “al-Theqaat” and said that he died in 131 A.H. Haitham and Ibn Qaane’ concur with this year of expiry. Yaqub Ibn Sufyan said that he was Kufi.”¹

- 6) Ibn Hajar Asqalaani writes in Taqreeb al-Tahzeeb, “Rukain Ibn Rabee’ Ibn Amilah Fazaari Abu al-Rabee’ Kufi was reliable and belonged to the fourth generation (of narrators). He died in the year 131 A.H.”²

3) Narration of Abu Hayyan

Abu Hayyan Yahya Ibn Saeed Taimi’s narration has been recorded by Ahmad Ibn Hanbal in his Musnad and Muslim in his Sahih through their chains of narrators, which we will mention in the future.

Conditions and Works

- 1) Ibn Hibbaan opines, “Yahya Ibn Saeed Ibn Hayyan Taimi was a resident of Kufa. He has narrated from Sha’bi. A’ mash, Thauri, and other people of Kufa have narrated from him. He died in 145 A.H.”³
- 2) Maqdisi says, “Yahya Ibn Saeed Ibn Hayyan Taimi, Taim al-Rabaab Kufi has heard narrations from Abu Zur’ah, Sha’bi and Yazid Ibn Hayyan. Ismail Ibn Ulayyah, Abu Usamah and Wuhaib Ibn Khalid have narrated traditions in Sahih Bukhari and Sahih Muslim on the authority of Abu Hayyan. Moreover, in Sahih Bukhari, Ibn Mubarak, Yahya Qattan, Muhammad Ibn (Abi) Ubaid, and in Sahih Muslim, Muhammad Ibn Bishr, Ali Ibn Musahhar, Abd al-Rahim Ibn Sulaiman, Jarir Ibn Abd al-Hamid, Ayyub Sakhtiani, Muhammad Ibn Fuzail, Abdullah Ibn Numair, Sufyan Thauri, Isa Ibn Yunus and Abdullah Ibn Idris,

¹ Tahzeeb al-Tahzeeb, vol. 3, p. 287, No. 543

² Taqreeb al-Tahzeeb, vol. 1, p. 252, No. 108 under the alphabet ,

³ Al-Theqaat

- have narrated traditions from Abu Hayyan.¹”
- 3) Zahabi writes, “Yahya Ibn Saeed Ibn Hayyan Abu Hayyan Taimi...has been praised and declared as reliable by Thauri. According to Ahmad Ibn Abdillah Ijli, Abu Hayyan was reliable, righteous, famous, and master of Sunnah. Ibn Hibbaan has mentioned his year of expiry as 145 A.H.²”
 - 4) In the biography of Muhammad Ibn Sooqah, Zahabi says, “According to Ibn Ainiyyah, there are three people in Kufa if they are told that you will die tomorrow, there will no addition to their deeds and they are Muhammad Ibn Sooqah, Abu Hayyan Taimi, and Umar Ibn Qais Mulaai.³”
 - 5) Zahabi writes in al-Kashif, “Yahya Ibn Saeed Ibn Hayyan Abu Hayyan Taimi has narrated from Abu Zur’ah and Sha’bi. Yahya Ibn Qattan and Usamah have narrated from Abu Hayyan. He is an Imam and reliable. He died in 145 A.H.⁴”
 - 6) Zahabi pens in al-Ebar, “Yahya Ibn Saeed Taimi, reliable, Imam, and master of Sunnah. Sha’bi and others have narrated from him.⁵”
 - 7) Yafei opines, “Yahya Ibn Saeed Taimi Kufi, reliable, Imam, and master of Sunnah.⁶”
 - 8) Ibn Hajar Asqalaani writes, “Yahya Ibn Saeed Ibn Hayyan Abu Hayyan Taimi Kufi belongs to the sixth generation of narrators, reliable, and was among the worshippers. He died in 145 A.H.⁷”
 - 9) Shaikh Abd al-Haq Dehlavi says in “Asmaa-o-Rejaal al-

¹ Asmaa-o-Rejaal al-Sahihain, vol. 3, p. 561, No. 2178

² Tahzeeb al-Tahzeeb (handwritten manuscript).

³ Tahzeeb al-Tahzeeb (handwritten manuscript).

⁴ Al-Kashif, vol. 3, p. 225, No. 6283

⁵ Al-Ebar, vol. 1, p. 205, Incidents of 145 A.H.

⁶ Mirat al-Jinan, vol. 1, p. 301, Incidents of 145 A.H.

⁷ Taqreeb al-Tahzeeb, vol.2, p. 348, No. 70 under the alphabet ع

Mishkaat”, “Yahya Ibn Saeed Ibn Hayyan Abu Hayyan Taimi Kufi, belongs to Taim al-Rabaab. Yahya has called him reliable. Ijli has termed him reliable, righteous, well-known, and master of Sunnah. Abu Haatim has said that he is righteous. Ibn Hibbaan has mentioned him in al-Theqaat. Muhammad Ibn Fuzail says that he has narrated traditions from me, and he is truthful. Yahya Ibn Saeed has narrated from his father, Abu Zur’ah, and Sha’bi, while Yahya Qattan, Hammad Ibn Salamah, Thauri, and others have narrated from him. He is Imam and firm and died in 145 A.H.”

4) Narration of Abd al-Malik

Ahmad Ibn Hanbal has narrated Hadees-e-Saqalain from the chain of narrators of Abd al-Malik as follows: Ibn Numair has narrated from Abd al-Malik (i.e., Ibn Abi Sulaiman) from Atiyyah from Abu Saeed al-Khudri and he from the Messenger of Allah (s.a.w.a.) who said,

اني قد تركت فيكم الثقلين احدهما اكبر من الآخر كتاب الله عز و جل جبل
ممدود من السماء الي الأرض و عترتي اهل بيتي – الا انهما لن يفترقا حتي
يردا علي الحوض

“Indeed, I leave among you two precious things. One of them is greater than the other; the Book of Allah – Mighty and Majestic be He – an extended rope from the sky to the earth, and my progeny, my Ahle Bait. Beware! Both will not separate from each other till they come to me at the Pond (of Kausar).¹”

Abd al-Malik Ibn Abi Sulaiman has also narrated this tradition in other wordings which is found in Musnad-o-Ahmad Ibn Hanbal, Manaageb of Ahmad, and Tafseer-e-Sa’labi, which we will state in the future. Insha Allah!

¹ Musnad-o-Ahmad Ibn Hanbal, vol. 3, p. 408, H. No. 10827

Conditions and Works

- 1) Ibn Hibbaan writes, “Abd al-Malik Ibn Abi Sulaiman Arzami was a slave of Fazaarah and the uncle of Muhammad Ibn Abdillah Arzami. His name was Sulaiman Maisarah, and his agnomen was Abd al-Malik Abu Abdillah. Abd al-Malik has narrated from Saeed Ibn Jubair and Ataa. Thauri, Sho’bah and the people of Iraq have narrated from Abd al-Malik. Occasionally, he would commit mistakes. Muhammad Ibn Munzir informed me that I heard Abu Zur’ah saying that Ahmad Ibn Hanbal and Yahya Ibn Mueen would say that Abd al-Malik Ibn Abi Sulaiman are reliable. Abu Haatim states that Abd al-Malik is among the good people of Kufa and memorizers of the traditions over there. Generally, the problem that afflicts the memorizers and narrators of traditions is that sometimes they make mistakes. But it is contrary to justice that one should completely abandon the traditions of the Shaikh whose credibility has been established due to his minor mistakes. Otherwise, one should also leave the traditions of Zuhri, Ibn Juraih, Thauri, Sho’bah because they have also made mistakes while they were memorizers and experts and narrated traditions from their memory. But they were not infallible that they would never make any mistakes in narrating traditions. Hence, in such situations, precaution demands that traditions recorded by the firm people should be taken and where they were certain of its fallacy, they should leave it. Abd al-Malik died in 145 A.H. Muhammad Ibn Ishaq Saqafi narrated to me from Muhammad Ibn Abd al-Aziz Ibn Abi Zur’ah from Ali Ibn Husain Shaqeeq from Abdullah Ibn Mubarak that Sufyan Thauri was asked about Abd al-Malik Ibn Abi Sulaiman, he replied that he (Abd al-Malik) is the scale.¹”
- 2) Maqdisi states, “Abd al-Malik Ibn Abi Sufyan Fazaari Arzami

¹ Al-Theqaat

Kufi, his agnomen was Abu Abdillah, Abu Sulaiman Maisarah, he was a slave of Fazaarah and the uncle of Muhammad Ibn Abdillah. It is said that Arzam was a black slave of the Nakha tribe. Abd al-Malik heard the tradition from Saeed Ibn Jubair, Ataa Ibn Abi Rebaah, Abu Zubair, Salamah Ibn Kuhail, Ubaidullah Ibn Attaar Makki, Anas Ibn Sirin, Asmaa's slave Abdullah and Muslim Ibn Niyaaq (Yanaaq). Yahya Qattan, Ibn Mubarak, Ibn Abi Zaaedah, Ibn Numair, Abd al-Razzaaq, Ishaq Ibn Yusuf, Hasheem, Khalid Ibn Abdillah, Isa Ibn Yunus, Yazid Ibn Harun, Ali Ibn Musahhar, Hafs Ibn Ghiyaas, and Abd al-Rahim Ibn Sulaiman have narrated on the authority of Abd al-Malik.¹

- 3) Sam'ani writes, "Abu Abd al-Malik Ibn Abi Sulaiman...has been declared as reliable by Ahmad Ibn Hanbal and Yahya Ibn Mueen. Abu Haatim Ibn Hibbaan states, 'Abd al-Malik was among the righteous people of Kufa and was among the memorizers of traditions.... Abd al-Malik has narrated from Anas Ibn Malik, Ataa Ibn Abi Rebaah, Saeed Ibn Jubair, Salamah Ibn Kuhail, Anas Ibn Sirin, and a group of narrators. Sufyan Thauri, Sho'bah Ibn Hajjaj, Yahya Ibn Saeed, Abdullah Ibn Mubarak, Khalid Ibn Abdillah Tahhaan, Hariz Ibn Abd al-Hameed, Ishaq Ibn Yusuf Arzaq, Abdah Ibn Sulaiman, Yazid Ibn Harun, Ya'laa Ibn Ubaid, and a group of narrators have narrated from Abd al-Malik'. Sufyan Thauri says, 'Among the people, the following are the memorizers of traditions: Ismail Ibn Khalid, Abd al-Malik Ibn Abi Sulaiman Arzami and Yahya Ibn Saeed Ansari'. Sho'bah used to admire the memory of Abd al-Malik. Abu Dawood Sajistani says, 'I asked Ahmad about Abd al-Malik Ibn Abi Sulaiman. He replied, 'He is reliable'. I asked, 'Does he commit mistakes?' He replied in the affirmative. Sho'bah used to admire his memory. He had memorized the maximum number of traditions among the

¹ Asmaa-o-Rejaal al-Sahihain, vol. 1, p. 316, No. 203

people of Kufa. But he has narrated traditions directly from Ataa without the chain of narrators.¹”

- 4) Abd al-Ghani Maqdisi chronicles, ‘Abd al-Malik has narrated from Anas Ibn Malik, Ataa Ibn Abi Rebaah, Saeed Ibn Jubair, Anas Ibn Sirin, Salamah Ibn Kuhail, Abu Zubair, Abdullah Ibn Ataa Makki, Asma Bint Abu Bakr’s slave Abdullah and Muslim Ibn Niyaaq. The following persons have narrated from Abd al-Malik: Sufyan Thauri, Sho’bah, Abdullah Ibn Mubarak, Yahya Ibn Saeed Qattan, Khalid Ibn Abdillah Tahhan, Hasheem Ibn Basheer, Jarir Ibn Abd al-Hameed, Ishaq Ibn Yusuf Azraq, Abdah Ibn Sulaiman, Yazid Ibn Harun, Ya’laa Ibn Ubaid Tanaaqasi and Abdullah Ibn Idris. According to Sufyan, he (Abd al-Malik) was reliable, expert, and knowledgeable. Yaqub Ibn Sufyan has also considered him to be reliable. Sufyan Thauri says, ‘He was among the memorizers of traditions.’ Saleh Ibn Ahmad Ibn Hanbal states that my father has enumerated among the memorizers of traditions but there is variation in his traditions and those of Ibn Juraih, who is more reliable. According to Abdullah Ibn Ahmad Ibn Hanbal that my father regarded him to be reliable.²”
- 5) Again, Maqdisi writes, “Ahmad Ibn Abdillah has called him reliable and firm and Sufyan Thauri has declared him as the scale.³”
- 6) Zahabi pens, “The great memorizer Abd al-Malik Ibn Abi Sulaiman Arzami Kufi has narrated from Anas Ibn Maalik, Saeed Ibn Jubair, Ataa Ibn Abi Rebaah, and a group of narrators. Jarir Zabbi, Ishaq Azraq, Hafs Ibn Ghiyaas, Yahya Qattan, Ibn Numair, Abd al-Razzaaq, and a group of narrators have narrated from him. He was among the memorizers of

¹ Al-Ansaab, al-Arzami, vol. 8, p. 428

² Tahzeeb al-Kamaal fi Asmaa al-Rejaal, vol. 12, p. 47, No. 4114

³ Tahzeeb al-Kamaal fi Asmaa al-Rejaal, vol. 12, p. 49, No. 4114

traditions and firm ones. Abd al-Rahman Ibn Mahdi is of the opinion that Sho'bah admired Abd al-Malik's memory. Ahmad Ibn Hanbal called him reliable, and Nasai has endorsed his authenticity. Bukhari did not argue by him, rather, he testified through him. He died in 148 A.H.¹

- 7) Zahabi writes in al-Kashif, "Abd al-Malik Ibn Abi Sulaiman Kufi has narrated from Anas, Saeed Ibn Jubair. Qattan and Yalaa Ibn Ubaid have narrated from Abd al-Malik. Ahmad states that he is reliable but used to commit mistakes occasionally. Among the Kufis, he was the greatest memorizer. He has narrated traditions directly from Ataa. He died in the year 145 A.H."²
- 8) Zahabi writes in Al-Ebar, "Hafiz Abd al-Malik Ibn Abi Sulaiman Arzami Kufi was among the great traditionalists. Sho'bah – despite his own greatness and majesty – used to admire his (Abd al-Malik's) memory. He has reported from Anas and others after him."³
- 9) Yafei states, "Abd al-Malik Ibn Abi Sulaiman Kufi was among the great traditionalists. Despite his own greatness, Sho'bah used to admire his memory."⁴
- 10) Ibn Hajar Asqalani opines, "Abd al-Malik Ibn Abi Sulaiman has narrated from Anas Ibn Maalik, Ataa Ibn Abi Rebaah, Saeed Ibn Jubair, etc. Ibn Mahdi states that Sho'bah used to admire his memory. Ibn Mubarak has related on the authority of Sufyan that among the memorizers (of traditions) are Ismail Ibn Abi Khalid, Abd al-Malik Ibn Abi Sulaiman (and a few others). Ibn Ainiyyah has reported from Thauri that he (Abd al-Malik) is the scale. The same thing has been stated by Ibn

¹ Tazkerah al-Huffaaz, vol. 1, p. 117, No. 151

² Al-Kashif, vol. 2, p. 184, No. 3502

³ Al-Ebar, vol. 1, p. 107, Incidents of 145 A.H.

⁴ Mirat al-Jinan, vol. 1, p. 300, Incidents of 145 A.H.

Mubarak. Abu Dawood is of the opinion that in his (Abd al-Malik) presence, there was no need for Ahmad. Hasan Ibn Hayyan states that in the chapter of Shaf'ah, when Yahya Ibn Mueen was asked about the tradition of Attaar narrated by Jabir, he replied that this tradition has not been reported by anyone except Abd al-Malik. The people did not like it and stopped him from it. If Abd al-Malik had narrated any other tradition like this, people would have discarded his traditions. Abdullah Ibn Ahmad Ibn Hanbal has narrated from his father that this tradition is not acceptable, but Abd al-Malik is reliable and truthful. Saleh Ibn Ahmad has reported from his father that Abd al-Malik was among the memorizers of traditions, but he opposed Ibn Juraih, who in our view is firmer. Maimooni has quoted on the authority of Ahmad that Abd al-Malik was among the elders and chiefs of Kufa. Umayyah Ibn Khalid reports, "I asked Sho'bah, 'Why don't you narrate traditions from Abd al-Malik Ibn Abi Sulaiman while he is reliable in traditions (*hasan al-hadis*)?' He replied, 'I have not narrated his correct traditions'!!" Abu Zur'ah Dimishqi states, 'I heard Ahmad and Yahya say that Abd al-Malik Ibn Abi Sulaiman is reliable'. Ishaq Ibn Mansur quotes Yahya Ibn Mueen that he (Abd al-Malik) is weak. In a tradition narrated by Ataa, he is firmer than Qais Ibn Abi Saeed. Usman Darimi says, 'I asked Ibn Mueen that who is dearer to you among the two, Abd al-Malik Ibn Sulaiman or Juraih? Ibn Moeen replied, 'Both are reliable.' Ibn Ammar Mosuli states that he (Abd al-Malik) is reliable and a proof. Ijli is of the view that he (Abd al-Malik) is reliable and firm. Yaqub Ibn Sufyan is of the opinion that Abd al-Malik belonged to the Fazaari tribe (and was not its slave) and he is reliable. Nasai has called him reliable. Haitham Ibn Adi suggests that he died in 145 A.H. and a few people have said that he died in this very year. I say that among these is Edah Ibn Sa'd who considered Abd al-Malik reliable, safe, and firm. Saaji called him truthful, and Yahya Ibn

Saeed Qattan has narrated many traditions from him. Tirmizi has called him (Abd al-Malik) reliable, safe, and firm. Besides Sho'bah, I could not find anyone who has said anything against him. Sho'bah himself has narrated from him initially and later abandoned them. The reason for this is the tradition of Shaf'ah. Ibn Hibbaan has mentioned him in al-Theqaat and stated that occasionally he used to commit mistakes. He was among the good people of Kufa.¹

Briefly, all the scholars of Ahle Tasannun are unanimous in the veracity of the narrator of Hadees-e-Saqalain, Abd al-Malik except Sho'bah's picky doubts, which are of no consequence in the eyes of the wise.

5) Narration of Sulaiman Ibn Mehran A'mash

Many great scholars have recorded the narration of Sulaiman Ibn Mehran A'mash in their books. We will suffice with the narration of Tirmizi. He says, "Ali Ibn Munzir Kufi narrated to us from Muhammad Ibn Fazl from A'mash from Atiyyah from Abu Saeed, and again A'mash narrates from Habib Ibn Abi Saabit from Zaid Ibn Arqam that the Messenger of Allah (s.a.w.a.) said,

اني تارك فيكم ما ان تمسكتم به لن تضلوا بعدي احدهما اعظم من الآخر
كتاب الله حبل ممدود من السماء الي الأرض و عترتي اهل بيتي و لن يفترقا
حتي يردا علي الحوض فانظروا كيف تخلفوني فيهما.

*'Surely, I am leaving behind you, if you fasten to it, you will never deviate after me. One of them is greater than the other; the Book of Allah, an extended rope from the sky till the earth, and my progeny my Ahle Bait. They will never separate from each other till they meet me at the Pond (of Kausar). So, be careful how you treat them after me.'*² This tradition is good

¹ Tahzeeb al-Tahzeeb, vol. 6, p. 396, No. 748

² Sahih Tirmizi, vol. 5, p. 622, H. No. 3788

(hasan) but has been narrated only vide this chain of transmitters.”

Conditions and Works

- 1) Ibn Hibbaan writes in al-Theqaat, “Sulaiman Ibn Mehran A’mash was a slave of Bani Kaahil. His agnomen was Abu Muhammad. His father was among the prisoners of “Dunyavand”. He met Anas Ibn Maalik in Wasit and Makkah and has narrated approximately fifty (50) traditions from him. But apart from a few words and sentences, he has not heard directly from him. He is counted in this category because he would understand properly and memorize the traditions, although it has not been established that he has heard the tradition of Anas vide his chain of narrators. He was born in the year Husain Ibn Ali (a.s.) was martyred (i.e., 61 A.H.). Some are of the view that he was born two years prior to the martyrdom of Imam Husain (a.s.). He was a bit humorous and cracked a lot of jokes. He expired in the year 148 A.H. Some others are of the view that he expired in 147 A.H., and yet others say it was 145 A.H.¹”
- 2) Maqdisi opines, “It is said about Sulaiman Ibn Mehran A’mash Kaahili that his native place was village Dunyavand in Tabarastan province. His father stealthily brought him to Kufa and sold him there. He was bought by a person from Bani Asad’s Bani Kaahil tribe and set free. As per Sahih Bukhari and Sahih Muslim, he has narrated from Abu Saleh Zakwaan, Abu Wael, Ibrahim Nakhaee, Mujahid, Muslim Bateen, Sha’bi, Saeed Ibn Jubair and Zaid Ibn Wahb and heard traditions from them. In Sahih Muslim, he has also narrated from Abu Sufyan Ismail Ibn Rajaa, Adi Ibn Saabit, Abdullah Ibn Murrah, Abu Zibyaan Husain, Sulaiman Ibn Musahhar, Abu Hazim, Ibrahim Taimi, etc. In Sahih Bukhari and Sahih Muslim, Sho’bah,

¹ Al-Theqaat

Thauri, Ibn Uyaynah, Abu Muaviyah Muhammad, Abu Awaanah, Jarir and Hafs Ibn Ghiyaas have narrated from him. In Sahih Muslim, Shaibaan Ibn Abd al-Rahman, Isa Ibn Yunus, Jarir, Ali Ibn Musahhar and Abdullah Ibn Numair have also narrated from him.¹

- 3) Sam'ani says, "He is called Kaahili due to his being from the tribe of Kaahil. Abu Muhammad Sulaiman Ibn Mehran A'mash was among the leaders of Kufa. His father was among the prisoners of Dunyavand. He met Anas Ibn Maalik in Wasit and Makkah and has narrated approximately fifty (50) traditions from him but has heard only a few sentences directly from him."²
- 4) Abd al-Ghani Maqdisi writes, "Muhammad Ibn Khalaf Taimi told me, 'I heard Abu Bakr Ibn Ayyash saying that we mention A'mash as "the pillar of the traditionalists" (*sanad al-muhaddiseen*). According to Ijli, he expired in 149 A.H. He is reliable and firm."³
- 5) Ibn Khallekaan says, "Abu Muhammad Sulaiman Ibn Mehran, famous as A'mash, was a Kufi Imam, reliable, scholar and learned. Sufyan Thauri, Sho'bah Ibn Hajjaj, Hafs Ibn Ghiyaas and other great scholars have narrated traditions from him. He was humorous and joked a lot. Once, he visited Abu Hanifah when he was ill and sat for a very long time. When he got up to leave, Abu Hanifah said, 'I think I was a burden upon you.' To this, Abu Muhammad Sulaiman Ibn Mehran retorted, 'By Allah! Even if you are in your house, you are a burden upon me!' Abu Muawiyah Zarir reports that Hisham Ibn Abd al-Malik sent someone to A'mash with the message that he should write Usman's excellence and merits and Ali's negative

¹ Asmaa-o-Rejaal al-Sahihain, vol. 1, p. 179, No. 677

² Al-Ansaab – Kaahili, vol. 10, p. 336

³ Tahzeeb al-Kamaal, vol. 8, p. 106, No. 2553

traits and send them to Hisham. A'mash picked up a paper and put it in the mouth of a goat. The goat started chewing the paper. He told Hisham's messenger, 'Tell Hisham, 'this is your reply'. The messenger pleaded, 'Hisham has threatened me that if I return without a reply, he will kill me'. Hearing this, friends of A'mash told him, 'O Aba Muhammad! Spare this man's life'. When the people insisted a lot, he wrote, 'In the Name of Allah, the Beneficent, the Merciful! O Chief of the faithful! If Usman had all the good characteristics, they would not benefit you and if Ali had all the evil traits, they would not harm you. You bother about yourself only. Wassalaam!' Zaaedah Ibn Qudamah reports, 'One day, I was pursuing A'mash when I saw that he entered a cemetery and lied down in a ready (dug) grave. After some time, he came out, dusting his clothes, and saying, 'How narrow is this place!'¹

- 6) Zahabi writes, "About Hafiz (memorizer), reliable, Hujjatul Islam Abu Muhammad Sulaiman Ibn Mehran Asadi Kaahili A'mash, Ibn Madini says that he has approximately 1300 traditions. Ibn Uyaynah informs that A'mash recited the Holy Quran better than others. He was the best memorizer of traditions and was more knowledgeable about the duties and obligations than others. According to Falaas, A'mash was so truthful that he was nicknamed 'Mushaf'. Yahya Qattan says that A'mash was very knowledgeable about Islam. Harbi is of the view that none worshipped Allah more than A'mash. Wakee' opines that in the seventy years of his life, A'mash never skipped the prayers in its prime time. If I narrate the biography of A'mash, the discussion will become very lengthy. His biography is available in my book of history and Tabaqaat al-Qurra. His traditions are found in Sahih Bukhari. His knowledge was beneficial, and his deeds were good."²

¹ Wafayaat al-A'yaan, vol. 1, p. 380, No. 271

² Tazkerah al-Huffaaz, vol. 1, p. 116, No. 149

- 7) Zahabi writes in al-Kashif, "Sulaiman Ibn Mehran Abu Muhammad Kaahili A'mash is among the great traditionalists. According to Ibn Madini, he has narrated thirteen hundred traditions.¹"
- 8) Again, Zahabi pens in al-Ebar, "Imam Abu Muhammad Sulaiman Ibn Mehran Asadi Kaahili died in Rabi al-Awwal. He was the best recited of Allah's Book. He was the most learned about the duties and the best memorizer of traditions.²"
- 9) Yafei opines, "Abu Muhammad Sulaiman Ibn Mehran Asadi Kaahili was the Imam of Kufa, a traditionalist, and a scholar. He was reliable and a very knowledgeable person. In the view of Sam'ani, he was considered on par with Zuhri in Hejaz.³"
- 10) Wali al-Deen Khateeb states, "The name of A'mash is Sulaiman Ibn Mehran Kaahili Asadi.... He is considered among the stalwarts of recitation and knowledge of traditions. Many Kufis depended on him. Innumerable people have narrated from him.⁴"
- 11) Ibn Hajar Asqalaani writes, "About Sulaiman Ibn Mehran Asadi Kaahili, Sho'bah is of the view that he did not get assurance about traditions from anybody more than A'mash. Ijli says that he (A'mash) was reliable and firm. He was the narrator of Kufa in his times. He has not written any book and he would always recite the Holy Quran. He was ill-mannered but thoroughly aware of the duties. He never lied. He was inclined towards Shiism. Ibn Mueen has deemed him reliable, and Nasai has called him reliable and firm.⁵"

¹ Al-Kashif, vol. 1, p. 320, No. 2153

² Al-Ebar, vol. 1, p. 110, Incidents of 148 A.H.

³ Mirat al-Jinan, vol. 1, p. 305, Incidents of 148 A.H.

⁴ Al-Ikmaal fi Asmaa al-Rejaal, p. 9, No. 42 (It was published along with Mishkaat, vol. 3)

⁵ Tahzeeb al-Tahzeeb, vol. 4, p. 222, No. 376

- 12) Jalaal al-Deen Suyuti pens, “Sulaiman Ibn Mehran A’mash Asadi Kaahili is from the great traditionalists. He has seen Anas and Abu Bakrah and has narrated from Abdullah Ibn Abi Awfi. Ibn Madini says, ‘In Kufa, Abu Ishaq Sabeai and A’mash protected knowledge in the nation of the Prophet.’ Ijli has considered him reliable and firm.¹”
- 13) Shaikh Abd al-Haqq Dehlavi writes, “Abu Muhammad Sulaiman Ibn Mehran A’mash Kaahili Asadi Kufi had seen Anas Ibn Maalik. It is said that he had also heard traditions from him. Yahya says that the tradition narrated by A’mash on the authority of Anas was direct without chain of narrators (*mursal*). According to Ibn Khalaf, he (A’mash) is the Chief of the Traditionalists (*Sayyed al-Muhaddiseen*). Nasai has called him reliable, firm and possessor of merits. May Allah have mercy on him!”

In the light of views of researchers mentioned above, the greatness and majesty of A’mash becomes evident. To deny the tradition narrated by such a great traditionalist is a tight slap on the refuters of Hadees-e-Saqalain.

6) Narration of Muhammad Ibn Ishaq

Muhammad Ibn Ishaq Ibn Yasaar Madani’s narration has been recorded by Ibn Manzoor thus: Azhari reports from Zaid Ibn Saabit that the Messenger of Allah (s.a.w.a.) said,

ابي تارك فيكم الثقلين خلفي كتاب الله و عترتي فانهما لن يفترقا حتي يردا
علي الحوض

‘I leave behind you two precious things after me. The Book of Allah and my progeny. Then surely, both will never separate from each other till they come to me at the Pond (of Kauser).’

Muhammad Ibn Ishaq says that this tradition is correct, which has

¹ Tabaqaat al-Huffaaz, p. 80, No. 144

been narrated by Zaid Ibn Arqam and Abu Saeed Khudri from the Messenger of Allah (s.a.w.a.). In some of the traditions, it has come as follows: *“Surely, I leave behind you two precious things: the Book of Allah and my progeny, my Ahle Bait”* where he has called his progeny his Ahle Bait¹.

Conditions and Works

- 1) Ibn Hibbaan writes, “Abdullah Ibn Qais Ibn Mahrama’s slave Muhammad Ibn Yasaar was a resident of Madina. His agnomen was Abu Bakr. His paternal grandfather was among the captives of Ain al-Tamr. He was the first prisoner to come from Iraq to Madina. He has narrated from Zuhri and Naafe’ while Thauri, Sho’bah and a group has narrated from him. Two people have expressed scepticism about Ibn Ishaq viz. Hisham Ibn Urwah and Maalik Ibn Anas. But Maalik changed his opinion and spoke the truth. The point is that in Hejaz, none knew the genealogy and incidents more than Muhammad Ibn Ishaq. Hence, Muhammad Ibn Ishaq was of the view that Maalik was among the slaves of Bani Asbah, while pretended that he was among the Bani Asbah themselves. This controversy became big to the extent that when Maalik wrote “Mawatta”, Ibn Ishaq told him to bring the book to him so that he could treat it (i.e. review it). When this news reached Maalik, he said that this person will not keep quiet, called him the anti-Christ (*Dajjaal*) and alleged that he narrates from the Jews. This hostility between the two continued till Muhammad Ibn Ishaq went to Iraq and patched up with Maalik. When Ibn Ishaq bade farewell, Maalik gifted him fifty dinars from the annual revenue from dates. Maalik had not objected at Ibn Ishaq due to his traditions’ (credibility) but the reason for scepticism was that Ishaq was investigating the Jews who had converted to Islam through the battles of the

¹ Lisan al-Arab, vol. 9, p. 34, under the root of عتر

Holy Prophet (s.a.w.a.) like Khaibar, Quraizah, Bani Nazeer, etc. which they (the Jews) had heard from their ancestors. In this inquiry, Ibn Ishaq only asked them questions and deliberated upon their responses but did not argue or reason through them. While Maalik believed that one should relate traditions only from those who are experts, very truthful and learned, and not from any Tom, Dick, and Harry. Muhammad Ibn Abd al-Rahman narrates from Daghlavi Ibn Fahr from Ali Ibn Husain who says that I (Ali Ibn Husain) once went to Ibn Mubarak, who was sitting alone. I said, "O Abd al-Rahman! It's been a long time since I wanted to meet you alone." He replied, "You can say whatever you want." I asked, "What is your view about Muhammad Ibn Ishaq?" He repeated thrice, "I found him to be truthful". Muhammad Ibn Ishaq Saqafi heard from Mufazzal Ibn Ghassaan Ghulaabi that he heard Yahya Ibn Mueen saying, "Muhammad Ibn Ishaq is firm in traditions". Abu Haatim states, "None was equal to Muhammad Ibn Ishaq in Madinah, and none has reached him in knowledge and compactness." Sho'bah and Sufyan are of the view that in the field of traditions, Muhammad Ibn Ishaq is "**the sign of the traditionalists**" (*aayah al-muhaddiseen*) and "**the sign of the believers**" (*aayah al-momineen*). In narrations, his method is the best and he is the best memorizer of the texts of the traditions. In some places, he has reported on the authority of weak narrators but when he says that I have heard this tradition, then he is firm in that, and his traditions can be argued with.¹"

- 2) Sibt Ibn Jauzi, after mentioning the death of Fatema Zahra (s.a.), says, "Ahmad Ibn Hanbal has accepted the views of Ibn Ishaq in matters pertaining to battles and biographies. A group of scholars have praised him. He was a great personality of the Shias. The reason why Maalik criticised him was when Maalik

¹ Al-Theqaat

wrote Mawatta, Ibn Ishaq suggested to bring the book to him so that he could treat it (i.e. review it). Hearing this, Maalik was annoyed.¹

- 3) Ibn Khallekaan writes, “Majority of scholars regard Muhammad (Ibn Ishaq) as an expert in traditions. In (knowledge of) battles and biographies, his personality is not unknown. Ibn Shabaab Zuhri says, “Whoever wants to learn about battles, it is obligatory upon him to refer to Ibn Ishaq.” Bukhari in his history has narrated from him. Saaji states that when Zuhri’s students had any doubt about his traditions, they would refer to Ibn Ishaq because they relied heavily on his memory.²”
- 4) According to (Jamalal-Deen) al-Mizzi, “Muslim, Ibrahim Ibn Sa’d, Sufyan Thauri, Sufyan Ibn Uyaynah, etc. have narrated from him. Yahya has called him (Ibn Ishaq) reliable (*thiqah*) and good in narrating traditions (*hasan al-hadith*). Ibn Madini, after stating that the traditions of the Holy Prophet (s.a.w.a.) is with six (6) people, named them. The knowledge of these six people has reached to twelve people, among them being Ibn Ishaq. Ibn Madini reports that when Sufyan was asked as to why the people of Madina don’t narrate on the authority of Ibn Ishaq, he retorted that he was in their company for seven (7) years but not one individual from Madina accused him (Ibn Ishaq) nor did he say anything about him. Ahmad (Ibn Hanbal) has labelled him “**good in traditions**” (*hasan al-hadith*). Due to his memory, Sho’bah called him “the chief of the traditionalists” (*Amir al-Muhaddiseen*). Abu Zur’ah Dimishqi say that innumerable traditionalists have taken traditions from Ibn Ishaq like both Sufyan, both Hammaad, Sho’bah, Ibn Mubarak, etc. The traditionalists tested him and found him to be truthful. Ibn Shahaab has praised him. Whatever Maalik

¹ Tazkerah Khawaas al-Ummah, p. 318

² Wafayaat al-A’yaan, vol. 2, p.362, No. 612

had said about him had nothing to do with the traditions. Ibn Madini says, “In my view, his traditions are correct.”¹”

- 5) Abd al-Wahhab Subki says, “Sho’bah says that Muhammad Ibn Ishaq was the Chief of the faithful in traditions. Ahmad Ibn Hanbal has remembered him as **good in traditions** (*hasan al-hadith*). I say that he is reliable, Shia and nobody has differed on the authenticity of his talks.”²”
- 6) Zahabi writes, “Muhammad Ibn Ishaq Ibn Yasaar had seen Anas and has narrated from Ataa and people of his generation. He was an ocean of knowledge and truthful. A group of people has considered his traditions to be correct.”³”
- 7) Yafei pens, “Imam Muhammad Ibn Ishaq Ibn Yasaar was an ocean from the oceans of knowledge. He was intelligent, memorizer (of traditions), and a historian. Most of the scholars of traditions consider him to be very knowledgeable. None can dispute his leadership in the knowledge of battles and biographies.”⁴”

7) Narration of Israil Ibn Yunus

Ahmad Ibn Hanbal has narrated Hadees-e-Saqalain through this chain of narrators, “Narrated unto us Aswad Ibn Aamir from Israil from Usman Ibn Mughirah from Ali Ibn Rabiah who asked Zaid Ibn Arqam, “Did you hear the Holy Prophet (s.a.w.a.) say, ... اني تارك فيكم الثقلين. *I leave behind you two precious things...*’ Zaid replied, ‘Yes’.”⁵” This narration has been recorded by Sibte Ibn Jauzi in his book Tazkerah al-Khawaas from the book al-Fazaael of Ahmad Ibn Hanbal, which we will present in the future.

¹ Tahzeeb al-Kamaal Fi Asmaa al-Rejaal, vol. 16, p. 74, No. 5644

² Tabqaat al-Shafeiyyah, vol. 1, p. 41

³ Al-Kashif, vol. 3, p. 18, No. 4789

⁴ Mirat al-Jinan, vol. 1, p. 313, Incidents of 151 A.H.

⁵ Musnad-o-Ahmad Ibn Hanbal, vol. 5, p. 500, H. No. 18826

Conditions and Works

- 1) Maqdisi writes, “Yahya Ibn Adam, Nazr Ibn Shumail, Ubaidullah Ibn Musa, Muhammad Ibn Yusuf Faryaabi have narrated from Israil Ibn Yunus in Sahih Bukhari and Sahih Muslim; in Sahih Bukhari, Shabaabah and in Sahih Muslim, Wakee’, Ishaq Ibn Mansoor, Mus’ab Ibn Miqdam, Yahya Ibn Zakariya Ibn Abi Zaaedah, Abu Ahmad Zubairi, Abu Nuaim Mulaae and Usman Ibn Umar have narrated from Israil Ibn Yunus.¹”
- 2) Mizzi opines, “All the authors of Sihaah-e-Sittah have narrated from him. His tradition can be accepted without any fear or danger (of falsity). Once, Ahmad has also called him as “**firmly entrenched in traditions**” (*raasikh al-hadith*). While explaining the conditions of Abu Yahya al-Qattaat, Yahya al-Qattan has narrated on his authority in the conditions of Abu Yahya Qattaat and has terminated at Israil Ibn Yunus. Yaqub Ibn Shaibah has called him **righteous in traditions** (*saaleh al-hadith*). Yahya and Ijli have called him **reliable**. Abu Haatim is of the view that he is reliable, very truthful and the most expert among the traditionalists. He has considered the traditions of Israil as more correct than Shareek.²”
- 3) Zahabi is of the view, “Israil Ibn Yunus was a memorizer of traditions. He was righteous. Due to his abundant knowledge, he was humble and modest. Those who regard him weak are totally unreliable because the two Shaikhs (Bukhari and Muslim) have argued through his traditions. Yahya Ibn Mueen has said that Israil was reliable.³”
- 4) In al-Kashif, Zahabi writes, “Israil Ibn Yunus Ibn Abi Ishaq Sabeii has narrated from his grandfather, Ziyaad Ibn Ilaaqah

¹ Asmaa-o-Rejaal al-Sahihain, vol. 1, p. 42, No. 160

² Tahzeeb al-Kamaal, vol. 2, p. 104, No. 396

³ Tazkerah al-Huffaaz, vol. 1, p. 158, No. 201

and Adam Ibn Ali. Yahya Ibn Adam, Ibn Mahdi, Muhammad Ibn Kasir, and a group has narrated from Israil Ibn Yunus. They used to say, ‘We memorize the traditions of Abu Ishaq like the chapters of the Holy Quran’. Ahmad has called him reliable and admired his memory. Abu Haatim states that among the students of Abu Ishaq, he (Israil) was the most skilful.¹”

- 5) Ibn Hajar Asqalani writes, “Ali Ibn Madini has narrated from Yahya Ibn Qattan that Israil is better than Abu Bakr Ibn Ayyaash. Harb narrates from Ahmad Ibn Hanbal that he is a teacher and reliable, and Ahmad admired his memory. Abu Talib is reported to have said that Ahmad was asked who is firmer and deeper in knowledge (*raaskeh al-hadith*) between the two, Shareek or Israil? He replied that Israil conveyed as he heard. He was firmer than Shareek. I asked, ‘In the traditions of Abu Ishaq, who is dearer Yunus or Israil?’ He replied, ‘Israil because he has a book.’ Abu Dawood reports, ‘I asked Ahmad Ibn Hanbal that if some tradition is reported solely on the authority of Israil, can it be argued with?’ He replied, ‘Israil is firmly entrenched in traditions (*sabt al-hadith*).’ According to Abu Haatim, he (Israil) is reliable, very truthful and among the most skilful students of Abu Ishaq. Ijli said that he is a Kufi and reliable. Yaqub Ibn Shaibah states, ‘He (Israil) is righteous in traditions (*saaleh al-hadith*)’. Isa Ibn Yunus opines, ‘When students like Sufyan and Shareek differed about a tradition from Abu Ishaq, they would approach my father, who would respond by saying, ‘Go to my son Israil. He narrates more traditions than me and has more expertise in traditions than me. He is the Imam of his grandfather.... Abu Isa Tirmizi states that in the traditions of Abu Ishaq, Israil is deeply entrenched. Ibn Adi has written about his conditions in detail and has mentioned those

¹ Al-Kashif, vol.1, p. 67, No. 338

traditions that are narrated solely by him and said that he (Israil) is among those whose arguments are accepted. Ibn Hibbaan has mentioned him in his al-Theqaat.¹

- 6) Ibn Hajar writes in Taqreeb al-Tahzeeb, “Israil Ibn Yunus Ibn Abi Ishaq Sabeii Hamdani Abu Yusuf Kufi is reliable. Some wrong things have been said about him without any proof.”²

8) Narration of Abd al-Rahman Kufi

We will narrate his tradition from al-Tabarani’s al-Mojam al-Saghir in the future.

Conditions and Works

- 1) Muhammad Ibn Tahir Maqdisi writes, “Abd al-Rahman Ibn Abdillah Ibn Masood Hadhali Kufi has heard traditions from Masrooq and his son Mueen has narrated from him, which is available in Saheeb Bukhari and Sahih Muslim.”³
- 2) Abd al-Ghani Maqdisi pens, “Abu Bakr Athram says that when Abu Abdillah was asked that who between Abu Umair and Masoodi is dearer to you, he replied that both are reliable. Abdullah Ibn Masoodi has narrated more traditions than others and said that Abd al-Rahman’s traditions are plenty. I inquired, ‘Are they both brothers?’ He replied in the affirmative. I asked, ‘Are they the sons of Abdullah Ibn Masood or the sons of Utbah?’ He answered, ‘They are the sons of Abdullah Ibn Masood.’ According to Yahya Ibn Mueen, ‘Masoodi is reliable when he is narrating from Aasim and Salamah Ibn Kuhail. Traditions narrated on his authority vide Qasim and Mueen Ibn Abd al-Rahman can be declared to be correct’.⁴

¹ Tahzeeb al-Tahzeeb, vol. 1, p. 261, No. 496

² Taqreeb al-Tahzeeb, vol. 1, p. 64, No. 460

³ Asmaa-o-Rejaal al-Sahihain, vol. 1, p. 285, No. 1073

⁴ Tahzeeb al-Kamaal, vol. 11, p. 259, No. 3854

- 3) Zahabi writes, “Abu Muhammad Abd al-Rahman Ibn Abdillah Ibn Utbah Ibn Masood Kufi was an Imam and a jurist. Ahmad Ibn Hanbal, Ibn Mueen and Ibn Madini have called him reliable.¹”
- 4) Yafei, while discussing the incidents of 160 A.H., pens, ‘Abd al-Rahman Ibn Abdillah (Masoodi) Ibn Utbah Ibn Masood Kufi expired in this year. According to Abu Haatim, in his era he was the most knowledgeable of the narrations of Ibn Masood.²”

9) Narration of Muhammad Ibn Talhah Yaami

In Musnad of Ahmad Ibn Hanbal, Manaageb of Ibn Maghaazeli and Faraaed al-Simtain, Hadees-e-Saqalain has been narrated on the authority of Muhammad Ibn Talhah Yaami, which we will narrate in the future.

Condition and Works

Maqdisi in al-Kamaal, al-Mizzi in Tahzeeb al-Kamaal, Zahabi in Tahzeeb al-Tahzeeb and Ibn Hajar in Taqreeb al-Tahzeeb and Tahzeeb al-Tahzeeb have praised and glorified him. For his greatness it is sufficient that the compilers of the six correct books (*Sihah al-Sittah*) have taken narrations from him.

10) Narration of Abu Awaanah Yashkuri

Nasai in Khasaaes-o-Amir al-Momineen³, Haakim in al-Mustadrak alaa al-Sahihain⁴ and Khaarazmi in al-Manaaqeb⁵ have recorded Hadees-e-Saqalain on his authority.

¹ Tazkerah al-Huffaaz, vol. 1, p. 146, No. 188

² Mirat al-Jinan, vol. 1, p. 341, Incidents of 160 A.H.

³ Khasais, Nasai, p. 85, H. 76

⁴ Al-Mustadrak ala al-Sahihain, vol. 3, p. 118, H. 4576

⁵ Manaageb of al-Khaarazmi, p. 154, H. 182

Conditions and Works

- 1) Muhammad Ibn Tahir Maqdisi writes, “In Sahih Bukhari and Sahih Muslim, Qutaibah, Haamid Ibn Umar and Yahya Ibn Hammad have narrated from him. In Sahih Bukhari, Musa Ibn Ismael, Abd al-Rahman Ibn Mubarak, Aarim and Musaddid, while in Sahih Muslim, several people have narrated from him. As per Abdullah Ibn Aswad, he died in 176 A.H.”¹
- 2) Mizzi pens, “Abu Talib states that Ahmad (Ibn Hanbal) was asked that between Abu Awaanah and Shareek, who is firmer (more knowledgeable in traditions)? He replied, ‘Till Abu Awaanah narrates the tradition from the book, he is more knowledgeable. But when he does not narrate a written tradition, there is a possibility of mistake in it.’ According to Abu Haatim, that traditions written by him are correct but if he relates from his memory, there are many mistakes in them. He is reliable and very truthful. Ahmad and Yahya used to say in amazement, ‘How similar are his traditions to those of Thauri and Sufyan?’²”
- 3) Zahabi writes, “Abu Awaanah Yashkuri Wasiti is among the most learned and great scholars. Hisham Ibn Abdillah reports, ‘I asked Ibn Mubarak that who narrates traditions better than Mughirah? He replied, ‘Awaanah.’ Abd al-Rahman Ibn Mahdi states, ‘Abu Awaanah’s letters are better than Hisham’s memory and firmer.’ Masdood says, ‘I heard Yahya Ibn Qattan say (in admiration) ‘Abu Awaanah’s traditions are so similar to those of Sufyan and Sho’bah!’ Affaan says that Abu Awaanah used to write correctly, he would put vowels and dots on it, and he was firmly entrenched in traditions. In my view, his traditions are more correct than those of Sho’bah. Ibn Mueen says that Abu Awaanah’s tradition is permissible. According

¹ Asmaa-o-Rejaal al-Sahihain, vol. 2, p. 545, No. 2125

² Tahzeeb al-Kamaal, vol. 19, p. 382, No. 7282

to Abu Zur'ah, if he (Abu Awaanah) is narrating from his notes then it is reliable and reassuring. Abu Haatim says that his (Abu Awaanah) writings are correct. He was reliable and memorized (traditions) better than Hammad Ibn Salamah.¹

- 4) Zahabi writes in Tazkerah al-Huffaaz, "Abu Awaanah Wazzaah Ibn Abdillah was a slave of Yazid Ibn Ata Yashkuri Wasiti and among the reliable ones. He had seen Hasan and Ibn Sirin and has narrated traditions from Qatadah. Affaan says, 'In our view, his traditions are more correct than those of Sho'bah.' According to Ahmad Ibn Hanbal, his written traditions are correct. Yahya Ibn Qattan would say (in admiration), 'How similar are his traditions to those of Sho'bah and Sufyan!' Affaan says that Sho'bah told us that if Abu Awaanah narrates to you the traditions of Abu Hurairah, verify them."²
- 5) Zahabi pens in al-Kashif, "Wazzaah Ibn Abdillah Hafiz Abu Awaanah Yashkuri... was reliable and expert and skilful in recording traditions."³
- 6) Ibn Hajar Asqalani writes, "Wazzaah Ibn Abdillah Yashkuri...was reliable, firmly entrenched (in traditions), and belonged to the seventh generation."⁴
- 7) Suyuti is of the view that Abu Awaanah Wazzaah Ibn Abdillah Yashkuri Wasiti has narrated traditions from A'mash, Ibn Munkadir, Abu Zubair, Sammaak Ibn Harb and a group of traditionalists. Sho'bah, Ibn Mahdi, Ibn Mubarak, and a group of narrators from him (Abu Awaanah). In Affaan's view, his writings are correct. He was firm and put dots and vowels on

¹ Tahzeeb al-Tahzeeb (manuscript)

² Tazkerah al-Huffaaz, vol. 1, p. 173, No. 223

³ Al-Kashif, vol. 3, p. 207, No. 6157

⁴ Taqreeb al-Tahzeeb, vol. 2, p. 331, No. 33 under alphabet ,

the traditions.¹”

11) Narration of Shareek Qazi

Ahmad Ibn Hanbal in his Musnad has recorded Hadees-e-Saqalain narrated on his authority².

Conditions and Works

- 1) Muhammad Ibn Tahir Maqdisi writes, “The agnomen of Shareek Ibn Abdillah Ibn Sinan Ibn Anas, who is also called Shareek Ibn Abdillah, is Abu Abdillah. He heard traditions from Ziyad Ibn Alaaqah, Ammar Dohni, Hisham Ibn Urwah, Saeed, Ya’laa Ibn Ata, Abd al-Malik Ibn Umair, Umaarah Ibn Qa’qaa, and Abdullah Ibn Shahramah while Ibn Abi Shaibah, Ali Ibn Hakim, Yunus Ibn Muhammad, Fazl Ibn Musa, Muhammad Ibn Sabaah, and Ali Ibn Hajar from him.³”
- 2) Abd al-Ghani Maqdisi pens, “Shareek Ibn Abdillah was born in Nishapuri (Khorasan). Bukhara is also thought to be his birthplace. In 75 A.H., when Qutaibah Ibn Muslim was assassinated, he had seen Umar Ibn Abd al-Aziz. He heard traditions from Abu Ishaq Sabeel, Abd al-Malik Ibn Umair, Sammaak Ibn Harb, Ismail Ibn Abi Khalid, Salamah Ibn Kuhail, A’mash, and Habib Ibn Abi Saabit. Zaid Ibn Hasan has narrated vide his chain of narrators that when Yahya Ibn Mueen was asked that among the Kufis, whether Shareek has narrated the most traditions from Sufyan. He replied that Sufyan cannot be compared with anyone. But compared to some teachers and educators like Dakeen and Abbas Ibn Zaree’, Shareek has narrated more traditions. Yazid Ibn Haitham says, ‘I heard Yahya saying that Shareek is reliable and, in my view, dearer to me than Abu al-Ahwas and Jarir.

¹ Tabaqaat al-Huffaaz, p. 116, No. 212

² Musnad-o-Ahmad Ibn Hanbal, vol. 6, p. 232, H. 21068

³ Asmaa-o-Rejaal al-Sahihain, vol. 1, p. 214, No. 799

They should not be compared with Shareek. He has narrated from those people from whom Sufyan has not narrated. Abu Ya'laa Ahmad Ibn Ali Musanna Mosuli says, 'I said to Jarir, 'Who is more beloved to you among the two, Jarir or Shareek?' He replied, 'Jarir'. Again, I asked, 'Between Shareek and Abu al-Ahwas, whom you love more?' He responded, 'Shareek and he is reliable'.¹"

- 3) Ibn Khallekaan says, "He (Abu Abdillah Shareek) was a judge in Kufa during the reign of Mahdi Abbasi but later, Musa Hadi (Abbasi) removed him from the judicial post. Shareek was learned, a scholar, intelligent and understanding. Once, there was a heated argument between Shareek and Mus'ab in front of Mahdi Abbasi. Mus'ab alleged, 'You abuse Abu Bakr and Umar'. Shareek retorted, 'By Allah! I don't abuse even your grandfather who was much lower than the two.' On one occasion, someone said that Muawiyah was forbearing and wise. Shareek snapped, 'Whoever does not recognize the truth, is ignorant towards the truth and wages a war against Ali Ibn Abi Talib (a.s.), he cannot be forbearing.' Hariri in Durrah al-Ghawwaas reports, 'Shareek had a colleague from Bani Umayyah. Once, Shareek started relating the excellences of Ali Ibn Abi Talib (a.s.). The Umayyad said, 'Ali was a nice man!' His remark was enough for Shareek to fly off the handle and he countered, 'Is it sufficient to say that Ali was a good man and not add any of his merits?' The Umayyad kept quiet till Shareek's anger subsided. After that, he said, 'O Aba Abdillah (Shareek)! Has Allah not said about Himself, **فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ** 'So We proportion it – how good are We at proportioning (things).²" He said about Prophet Ayyub (a.s.), **إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ** 'Surely, We found him patient; an excellent

¹ Tahzeeb al-Kamaal fi Asmaa al-Rejaal, vol. 8, p. 334, No. 2720

² Surah Mursalaat (77): Verse 23

servant! Surely, he was frequent in returning (to Allah).¹

He said about Prophet Sulaiman (a.s.), وَهَبْنَا لِذَاوُدَ سُلَيْمَانَ نِعْمَ الْعَبْدُ

‘And We gave to Dawood, Sulaiman, an excellent servant!’² So, whatever Allah and His Messenger have liked

for Ali Ibn Abi Talib, will you not like it for him?’ Hearing this, Shareek realized his mistake and his respect and reverence for that Umayyad increased considerably.³”

- 4) Zahabi writes, “Ishaq Ibn Azraq says that he has taken nine thousand (9000) traditions from Shareek. Ibn Mubarak states that Shareek knew the traditions of his city’s traditionalists more than Sufyan. Nasai is of the view that his traditions can be accepted without fear or risk. Isa Ibn Yunus says that he had not seen anyone more knowledgeable and pious than Shareek. I say that Shareek was good in traditions (*hasan al-hadith*), Imam, jurist, and traditionalist. Bukhari has presented his traditions as testimony. Muslim too has recorded traditions from him. Yahya Ibn Mueen has called him reliable.⁴”
- 5) Zahabi states in al-Kashif, “Ibn Mueen has considered him (Shareek) reliable. Nasai has said that his traditions can be accepted without fear or risk. He (Shareek) knew the traditions of Kufis better than Sufyan.⁵”
- 6) Zahabi writes in al-Ebar, “Qazi Shareek Ibn Abdillah Kufi is among the distinguished ones. He lived for more than eighty (80) years. He has narrated traditions from Salamah Ibn Kuhail and other seniors. Ishaq Ibn Azraq heard seven thousand (7000) traditions from him. Ibn Mubarak is of the view that he knew the traditions of Kufis better than Sufyan. Nasai states

¹ Surah Suad (38): Verse 44

² Surah Suad (38): Verse 30

³ Wafayaat al-A’yaan, vol. 1, p. 410, No. 291

⁴ Tazkerah al-Huffaaz, vol. 1, p. 170, No. 218

⁵ Al-Kashif, vol. 2, p. 10, No. 2298

that his traditions can be accepted without fear or risk. Others have called him Imam.¹”

- 7) Yafei says, “Qazi Shareek Ibn Abdillah Nakhai Kufi was among the eminent persons and senior (traditionalists). He lived for more than eighty (80) years.²”
- 8) According to Suyuti, “Shareek Ibn Nakhai Ibn Abdillah Ibn Abi Shareek Aasimi Nakhai Abu Abdillah Kufi was among the eminent persons. He has narrated traditions from Ziyad Ibn Ilaaqah, Bayaan Ibn Bishr, Habib Ibn Saabit, Abu Ishaq Sabeei, and several other traditionalists. Ibn Mueen has called him very truthful and reliable.³”

12) Narration of Hassaan Ibn Ibrahim Kirmani

Muslim in his Sahih (vol. 7, pp. 122-123) and Haakim in al-Mustadrak ala al-Sahihain (vol. 3, p. 118, H. 4577) have narrated Hadees-e-Saqalain from Hassaan Ibn Ibrahim Kirmani (which will be mentioned later).

Conditions and Works

- 1) Maqdisi writes, “Hassaan Ibn Ibrahim Anzi Kirmani has heard traditions present in Sahih Bukhari and Sahih Muslim from Yunus Ibn Yazid, and in Sahih Muslim from Saeed Ibn Masrooq. In Sahih Bukhari, Ali Ibn Madini and Muhammad Ibn Abi Yaqoob and in Sahih Muslim, Saeed Ibn Mansoor, Ali Ibn Hajar, and Muhammad Ibn Bakkaar have narrated from Hassaan Ibn Ibrahim.⁴”
- 2) Zahabi writes, “The Qazi of Kirman, Hassaan Ibn Ibrahim Kirmani Anzi is reliable.⁵” Zahabi has repeated this in al-Ebar

¹ Al-Ebar, vol. 1, p. 138, Incidents of 177 A.H.

² Mirat al-Jinan, vol. 1, p. 370, Incidents of 177 A.H.

³ Tabaqaat al-Huffaaz, p. 114, No. 207

⁴ Asmaa-o-Rejaal al-Sahihain, vol. 1, p. 94, No. 362

⁵ Al-Kashif, vol. 1, p. 156, No. 1003

as well¹.

- 3) Ibn Hajar Asqalani states, “About Hassaan Ibn Ibrahim Ibn Abdillah Kirmani, Harb Kirmani says that I heard Ahmad (Ibn Hanbal) endorsing the reliability of Hassaan Ibn Ibrahim. Ahmad was saying that his traditions are those of the people of truth. Usman Darimi and others have reported from Ibn Mueen that there is no weakness in him (Hassaan). Mufazzal Ghulami has narrated from Ibn Mueen that he (Hassaan) is reliable.”²”

13) Narration of Jarir Zabbi Kufi

Muslim in his Sahih, after recording Hadees-e-Saqalain from Ismail, states that Abu Bakr Ibn Abi Shaibah has narrated Hadees-e-Saqalain from Muhammad Ibn Fuzail, similarly Ishaq Ibn Ibrahim from Jarir vide Abu Hayyan from Ismail’s chain of narrators. Of course, in the narration of Jarir, the following words are added,

كتاب الله فيه الهدى والنور من استمسك به واخذ به كان علي الهدى ومن
اخطأه ضل

*“The Book of Allah; in it is guidance and light. Whoever fastens unto it and takes it, will be on guidance and whoever misses it will deviate.”*³”

Conditions and Works

- 1) Muhammad Ibn Tahir Maqdisi writes, “Jarir Ibn Abd al-Hameed Ibn Jarir Ibn Qart Ibn Hilal Ibn Anas Zabbi Abu Abdillah’s original native place was Kufa. Jarir heard the traditions present in Sahih Bukhari and Sahih Muslim from Sulaiman A’mash, Mughirah, Mansoor, Ismail Ibn Khalid and

¹ Al-Ebar, vol. 1, p. 148, Incidents of 186 A.H.

² Tahzeeb al-Tahzeeb, vol. 2, p. 245, No. 447

³ Sahih Muslim, vol. 7, pp. 122-123 The Chapter concerning the Excellences of Ali Ibn Abi Talib (a.s.)

Abu Ishaq. Jarir heard traditions in Sahih Muslim from the following: Umarah Ibn Qa'qaa, Suhail, Hisham Ibn Urwah, Hasan Ibn Abdillah, Mukhtar Ibn Filfil, Abd al-Malik Ibn Umair, Hisham Ibn Hassaan, Sulaiman Taimi, Musa Ibn (Abi) Ayesha, Muhammad Ibn Shaibah, Husain, Ibrahim Ibn Muhammad Ibn Muntashir, Abd al-Aziz Ibn Rafi, Yahya Ibn Saeed, Bayaan Ibn Bishr, Fuzail Ibn Ghazwan, Mutarrif, Abu Farwah Hamdani, Aasim Ahwal, Abu Hayyan Taimi, Raki Ibn Rabi, Taliq Ibn Muawiyah, and Alaa Ibn Musayyab. In Sahih Muslim, Abu Khaithamah, Ishaq Ali ibn Hajar, Abu Bakr Ibn Abi Shaibah, and Abu Ghassaan Muhammad Ibn Amr have narrated traditions from Jarir. In Sahih Bukhari, Ali Ibn Madini and Muhammad Ibn Salam have narrated traditions from him. In Sahih Bukhari and Sahih Muslim both, Qutaibah Ibn Sa'd, Yahya Ibn Yahya, and Usman Ibn Abi Shaibah have narrated traditions from Jarir.¹

- 2) Mizzi says, "All the authors of Sihah-e-Sittah have narrated from him. Ibn Sa'd has called him reliable and most knowledgeable. Traditionalists used to come from far and wide to learn from him. Muhammad Ibn Hammad has called him 'proof' and his books and writings 'correct'. Abu Khaisamah was asked, 'Does Jarir forge traditions?' He replied in the negative. Abu Hatim called him reliable and worth arguing for. He was born in 107 A.H. (some say 110 A.H.). Ijli has called him reliable and said that he was a resident of Rayy (present day Tehran).²
- 3) Zahabi writes, "Due to his (Jarir's) unmatched reliability, memory (of traditions) and vast knowledge, the traditionalists approached him for taking traditions. His traditions had the lofty chains of narrators (*aali al-sanad*).³

¹ Asmaa-o-Rejaal al-Sahihain, vol. 1, pp. 74-75, No. 284

² Tahzeeb al-Kamaal, vol. 3, p. 359, No. 901

³ Tazkerah al-Huffaaz, vol. 1, p. 199, No. 257

- 4) Zahabi says, “He was an author of books (*saaheb-e-tasneef*) and expired in 188 A.H¹. Zahabi has mentioned the same point in al-Ebar as well². Yafei in Mirat al-Jinan has also recorded the same³.”
- 5) Ibn Hajar Asqalani writes, “According to Yusuf Ibn Ammar Mosuli, he (Jarir) is a proof, and all his books are correct. Ali Ibn Madini has called him as the one who was awake the whole night. Abu Khaisamah has refuted that he interpolated the traditions. As per Ijli, he was reliable and a resident of Rayy city. Ibn Abi Haatim says that I asked my father about Abu al-Ahwas and Jarir’s narration of Husain’s tradition, he replied that Jarir was more intelligent than Abu al-Ahwas and is more beloved in my eyes. I asked, ‘Can I argue on the basis of his traditions?’ He replied ‘Yes. Jarir is reliable and in the traditions of Hisham Ibn Urwa, he is better than Yunus Ibn Bukair.’ Nasai has called him reliable while according to Ibn Kharaash, he is very truthful. Abu al-Qasim (Hibatullah Ibn Husain) al-Lalkaai has claimed consensus and unanimity about his reliability. Ibn Hibbaan in al-Theqaat has praised his worship. Khalili in al-Irshad has called him reliable. Qutaibah states that Jarir was a memorizer of traditions and used to relate traditions unto us. But he was openly slandering Muawiyah.⁴ Ibn Hajar Asqalani has mentioned the same things in Taqreeb al-Tahzeeb and has called him reliable.⁵”

14) Narration of Ibn Ulayyah Basri

While narrating the tradition of Ahmad Ibn Hanbal and Muslim, we will present the Hadees-e-Saqalain narrated from him (Ulayyah).

¹ Al-Kashif, vol. 1, p. 127, No. 780

² Al-Ebar, vol. 1, p. 191, Incidents of 188 A.H.

³ Mirat al-Jinan, vol. 1 p. 420, Incidents of 188 A.H.

⁴ Tahzeeb al-Tahzeeb, vol. 2, p. 75, No. 116

⁵ Taqreeb al-Tahzeeb, vol. 1, p. 127, No. 56 under the alphabet ج

Conditions and Works

- 1) Muhammad Ibn Tahir Maqdisi writes, “Ismail Ibn Ibrahim Ibn Sahm Ibn Muqsim Asadi Basri was a slave of Bani Asad Ibn Khuzaimah. His agnomen (*kuniyyah*) was Abu Bishr, and his mother was a slave-maid of Bani Asad. In Sahih Bukhari and Sahih Muslim, traditions he heard from Ayub, Abd al-Aziz and Ruh Ibn Qasim have been recorded. In Sahih Muslim, besides the above-mentioned persons, traditions he heard from Yahya Ibn Saeed Taimi, Ibn Abi Arubah, Khalid Hazzaa, Mansoor Ibn Abd al-Rahman, Yunus Ibn Ubaid, Dawood Ibn Abi Hind have also been recorded. From him, Ali Ibn Madini, Sadaqah, and Qutaibah have narrated in Sahih Bukhari, and Ibn Abi Shaibah, Zohair, Ali Ibn Hajar, and others have narrated in Sahih Muslim. He was born in 110 A.H. and expired in 193 or 194 A.H. in Baghdad.¹”
- 2) Mizzi pens, “All the authors of Sihah Sittah have narrated from him. Sho’bah has nicknamed him ‘Fragrance of the Scholars’ (*reyhaanah al-fuqaha*). Ahmad says that the firmness and recording of traditions in Basra finished with him. Ibn Mahdi says he was firmer than Hushaim and according to Qattan, he was firmer than Wuhaib and that except Ibn Ulayyah and Bishr Ibn Mufazzal, there is not a single traditionalist who has not committed any mistake. Dawood Ibn Salamah likened Ibn Ulayyah to Suwair Ibn Ubaid. Ghundar says that I grew up among the traditionalists and I can say that that none was better than Ibn Ulayyah in traditions. Umar Ibn Zurarah reports that I was with Ibn Ulayyah for fourteen years and never saw him laughing and in seven years of him being his confidante, I never saw him smiling. Ibn Mueen has called him reliable, safe, very truthful, and pious.²”

¹ Asmaa-o-Rejaal al-Sahihain, vol.1, p. 23, No. 86

² Tahzeeb al-Kamaal, vol. 2, p. 133, No. 411

- 3) Zahabi writes, “Yunus Ibn Bukair states, ‘I heard Sho’bah saying that Ibn Ulayyah is the chief of the traditionalists (*sayyed al-muhaddiseen*). Hammad Ibn Salamah likened Ibn Ulayyah’s traits to those of Yunus Ibn Ubaid. Yazid Ibn Harun says, ‘I went to Basrah and did not find there anyone superior in traditions than Ibn Ulayyah.’¹ The same opinion has been shared by Zahabi in *al-Kashif*² and *al-Ebar*³, and Yafei in *Mirat al-Jinan*⁴.”
- 4) Suyuti records, “According to Sho’bah, Ibn Ulayyah is the chief of the traditionalists and the fragrance of scholars. Ahmad states that in Basrah, firmness in traditions ended with Ibn Ulayyah. In Ghundar’s view, none was better than him in traditions. Ibn Mueen says that Ibn Ulayyah was reliable, safe, very truthful, and pious. According to Qutaibah, the memorizers of traditions are four: Ibn Ulayyah, Abd al-Waris, Yazid Ibn Zaree’, and Wahb. Abu Dawood states that except Ibn Ulayyah and Bishr Ibn Mufazzal, no traditionalist was safe from errors. He was born in 115 A.H. and expired in 193 A.H.”⁵

Ibn Hibbaan in *al-Theqaat* and Ibn Hajar Asqalani in *Tahzeeb al-Tahzeeb* (vol. 1, p. 275) have recorded the praises and admirations of others concerning him (Ulayyah).

15) Narration of Muhammad Ibn Fuzail Zabbi

Muhammad Ibn Fuzail Zabbi Kufi’s narration has been recorded by Muslim in his *Sahih* (vol. 7, p. 123) and Tirmizi in his *Sunan* (vol. 5, p. 622). Hadees-e-Saqalain narrated on his authority in *Usud al-Ghaabah* will be presented in the future.

¹ Tazkerah al-Huffaaz, vol. 1, p. 235, No. 303

² *Al-Kashif*, vol. 1, p. 69, No. 352

³ *Al-Ebar*, vol. 1, p. 156, Incidents of 193 A.H.

⁴ *Mirat al-Jinan*, vol. 1, p. 443, Incidents of 193 A.H.

⁵ *Tabaqaat al-Huffaaz*, p. 150, No. 289

Conditions and Works

- 1) Muhammad Ibn Tahir Maqdisi writes, “Muhammad Ibn Fuzail Ibn Ghazwan Abu Abd al-Rahman has heard traditions from Ismail Ibn Khalid, A’mash, his own father (Fuzail), and others in Sahih Bukhari and Sahih Muslim. In Sahih Bukhari, he heard from Muhammad Ibn Numair, Ishaq Hanzali, Ibn Abi Shaibah, Muhammad Ibn Salaam, Qutaibah, Imran Ibn Maisarah, and Amr Ibn Ali. In Sahih Muslim, Abdullah Ibn Aamir, Abu Kuraib, Muhammad Ibn Turaif, Waasil Ibn Abd al-A’laa, Zohair, Abu Saeed Ashja’, Muhammad Ibn Musanna, Muhammad Ibn Yazid, Abu Hisham Rifai, Ahmad, Wakeei, and Abd al-Aziz Ibn Umar Abaan have narrated from Muhammad Ibn Fuzail. According to Abu Isa, he died in 194 A.H. Ibn Numair also concurs with this.¹”
- 2) Mizzi says, “He (Muhammad Ibn Fuzail) is reliable. Abu Zur’ah has called him very truthful and learned. Abu Haatim has called him a teacher of traditions (*shaikh al-hadis*). Ibn Hibbaan has included his name in his book *al-Theqaat*.²”
- 3) Zahabi pens, “Ahmad has called him a Shia and good in traditions (*hasan al-hadith*). Usman Darimi says that according to Ibn Mueen, he (Ibn Fuzail) is reliable. Abu Zur’ah has called him very truthful and learned. Nasai says that there was no weakness in him.³”
- 4) Zahabi writes in Tazkerah al-Huffaaz, “Yahya Ibn Mueen has endorsed his (Ibn Fuzail’s) reliability. Ahmad has called him a Shia and good in traditions (*hasan al-hadith*), but I say he was only a friend of the Ahle Bait (a.s.) (and not a Shia). He recited Quran in front of Hamza and went to Mansoor to hear (i.e.

¹ Asmaa-o-Rejaal al-Sahihain, vol. 2, p. 447, No. 1706

² Tahzeeb al-Kamaal, vol. 17, p. 158, No. 6137

³ Tahzeeb al-Tahzeeb (manuscript)

learn) traditions but found him to be ill.¹” Zahabi has recorded the same view in al-Kashif.²”

- 5) Ibn Hajar Asaqalani says, “He was very truthful, mystic (*arif*) and accused of being a Shia.³”
- 6) Suyuti writes, “According to Ahmad (Ibn Hanbal), Muhammad Ibn Abu Ghazwan Zabbi was a Shia and good in traditions (*hasan al-hadith*).⁴”

16) Narration of Abdullah Ibn Numair

Hadees-e-Saqalain narrated on his authority has been recorded by Ahmad Ibn Hanbal in his Musnad (vol. 3, p. 26). The tradition narrated on this authority in Ahmad’s Musnad and Manaaqeb will be related in the future.

Conditions and Works

- 1) Muhammad Ibn Tahir Maqdisi writes, “Abdullah Ibn Numair Abu Hisham Khaarefi has heard narrations from Ismail Ibn Abi Khalid, Hisham Ibn Urwah, Abdullah Ibn Umar, and other narrators present in Sahih Bukhari and Sahih Muslim. In Sahih Bukhari and Sahih Muslim, Abdullah Ibn Numair’s son Muhammad has narrated from him. In Sahih Bukhari, Abu Qudamah, Sarakhsi, Zakariyya Balkhi, Ali Ibn Muslim, and Ishaq and in Sahih Muslim, Ahmad Ibn Hanbal, Abu Kuraib, Zohair, and other traditionalists have narrated from Abdullah Ibn Numair.⁵”
- 2) Zahabi pens, “The great Hafiz Muhammad’s father, Abdullah Ibn Numair Hafiz Imam Abu Hisham Hamdani Khaarefi Kufi has narrated traditions from Hisham Ibn Urwah, A’mash,

¹ Tazkerah al-Huffaaz, vol. 1, p. 230, No. 294

² Al-Kashif, vol. 3, p. 79, No. 5198

³ Taqreeb al-Tahzeeb, vol. 2, p. 201, No. 628 under the alphabet ٢

⁴ Tabaqaat al-Huffaaz, p. 146, No. 281

⁵ Asmaa-o-Rejaal al-Sahihain, vol. 1, p. 265, No. 954

Ash'ath Ibn Sawaar, Ismail Ibn Abi Khalid, Yazid Ibn Abi Ziyaad, Abdullah Ibn Umar and other several traditionalists. From Abdullah Ibn Numair, Ahmad (Ibn Hanbal), Ibn Mueen, Ibn Madini, Ishaq Kausaj, Ahmad Ibn Furat, Hasan Ibn Ali Ibn Affaan, and other scholars. Ibn Mueen and other narrators of traditions have called him reliable. He was among the truly great traditionalists. He expired in 199 A.H. at the age of 84¹. Zahabi has written the same in al-Kashif² and al-Ebar³.

- 3) Ibn Hajar Asqalani says, "Abu Nuaim is of the view that Sufyan was asked about Abu Khalid Ahmar. He replied, 'Abdullah Ibn Numair was a good person.' Usman Darimi inquired from Yahya Ibn Mueen, 'Whose tradition is better, A'mash or Abdullah Ibn Numair?' He replied, 'Both are reliable.' I say that Ibn Hibbaan mentioned him in *al-Theqaat*. Ijli has called him reliable, righteous in traditions (*saaleh al-hadith*), and the master of Sunnah. Ibn Sa'd states that he (Ibn Numair) is reliable, excessive in traditions (*kasir al-hadith*), and very truthful.⁴" Ibn Hajar Asqalani also writes in Taqreeb al-Tahzeeb, "He (Ibn Numair) is reliable, a traditionalist from the Ahle Sunnah, and among the greats of the ninth generation.⁵"
- 4) Suyuti writes, "Abdullah Ibn Numair Hamdani Khaarefi Abu Hisham Kufi has narrated from A'mash, Hisham Ibn Urwah, Yahya Ansari, and other traditionalists. From Abdullah Ibn Numair, his son Muhammad, Ahmad Ibn Hanbal, Ibn Mueen, Ibn Madini, Abu Kuraib, and several other scholars have recorded traditions.⁶"

¹ Tazkerah al-Huffaaz, vol. 1, p. 239, No. 311

² Al-Kashif, vol. 2, p. 122, No. 3062

³ Al-Ebar, vol. 1, p. 165, Incidents of 199 A.H.

⁴ Tahzeeb al-Tahzeeb, vol. 6, p. 57, No. 109

⁵ Taqreeb al-Tahzeeb, vol. 1, p. 457, No. 698 under the alphabet ع

⁶ Tabaqaat al-Huffaaz, p. 154, No. 299

17) Narration of Abu Ahmad Zubairi

Ahmad Ibn Hanbal has narrated Hadees-e-Saqalain from Abu Ahmad Zubairi Habbaal as follows: Narrated unto me Ahmad Zubairi from Shareek from Rukain from Qasim Ibn Hassaan from Zaid Ibn Saabit that the Messenger of Allah (s.a.w.a.) said,

إني تارك فيكم خليفتين كتاب الله وعترتي اهل بيتي وانهما لن يفترقا حتى يردا
على الحوض جميعا

“I leave behind among you two successors: Allah’s Book and my progeny, my Ahle Bait. They will not separate from each other till they come to me at the Pond, together.”¹

Conditions and Works

- 1) Muhammad Ibn Tahir Maqdisi writes, “In Sahih Bukhari and Sahih Muslim, traditions of Thauri and Israil are narrated from him (Zubairi). In traditions present in Sahih Bukhari, he heard from Mis’ar, Amr Ibn Saeed, and Isa Ibn Tahman. Similarly, in Sahih Muslim, he heard traditions from Shaiban Ibn Abd al-Rahman, Qais Ibn Sulaim, Hamzah Ibn Zayyaat, Saeed Ibn Hassaan, Ammar Ibn Razin, Maalik Ibn Moghul, Muhammad Ibn Abd al-Aziz, and Walid Ibn Jamee’. In Sahih Bukhari and Sahih Muslim, Abu Bakr Ibn Abi Shaibah and Nasr Ibn Ali have narrated from him (Zubairi). In Sahih Bukhari, Abu Abdillah Masnadi, Mahmood Ghilaan, Muhammad Ibn Abd al-Rahim, Abu Musa, and Yusuf Qattan, and in Sahih Muslim, Muhammad Ibn Raafe’, Hajjaaj Ibn Shaaer, Zuhair, Amr Naaqid, Abdullah Qawaariri, and Muhammad Ibn Amr Ibn Jibillah have narrated traditions from Zubairi.”²
- 2) Mizzi says, “All the authors of Sihah Sittah have narrated from him. Ibn Numair believes that he (Zubairi) is truthful, among

¹ Musnad of Ahmad Ibn Hanbal, vol. 6, p. 244, H. 21145

² Asmaa-o-Rejaal al-Sahihain, vol. 2, p. 441, No. 1688

the third generation of narrators, and the companions of Thauri. One could only see good qualities in him. He was known for acquiring traditions, reliable and wrote correctly (*saheeh al-kitab*). According to Nasr Ibn Ali, I heard Zubairi saying that I don't fear Sufyan's book being stolen because I have stored all of them in my memory. Yahya has called him reliable. As per Ijli, he is reliable and inclined towards Shiism. Abu Hatim states that he was a memorizer of traditions, worshipper, and jurist. Abu Zur'ah and Ibn Kharaash have called him very truthful.¹

- 3) Zahabi pens, "Abu Ahmad Zubairi Muhammad Ibn Abdullah Ibn Zubair was a memorizer (of traditions) and firm. Bandaar says that he has not seen anyone who has memorized more traditions than him (Zubairi). As per Ijli, he is reliable and Shia. Abu Hatim states that he was a memorizer, worshipper, and jurist. It is also said that he fasted perennially."²
- 4) Zahabi writes in Tahzeeb al-Tahzeeb, "Abu Ahmad Zubairi said that he does not fear Sufyan's book being lost because he has stored it entirely in his memory. Ahmad Ibn Khaisamah has narrated on the authority of Ibn Mueen that he is reliable. In Bandaar's view, there has never a greater memorizer of traditions than Abu Ahmad Zubairi. Abu Hatim states that he was a memorizer of traditions, wise and jurist. Nasai and other scholars suggest that his (Zubairi's) traditions can be accepted without fear or risk. Ahmad Ibn Hanbal says that he (Zubairi) died in Ahwaz in 203 A.H.³ These very things are stated by Zahabi in al-Kashif⁴ and al-Ebar⁵ and by Yafei in Mir'aat al-

¹ Tahzeeb al-Kamaal, vol. 16, p. 419, No. 5932

² Tazkerah al-Huffaaz, vol. 1, p. 261, No. 347

³ Tahzeeb al-Tahzeeb (manuscript)

⁴ Al-Kashif, vol. 3, p. 53, No. 5027

⁵ Al-Ebar, vol. 1, p. 171, Incidents of 203 A.H.

Jinan¹.

- 5) Ibn Hajar Asqalani says that he (Zubairi) is reliable and firm. Sometimes, he was prone to errors in traditions of Thauri².
- 6) Suyuti has also said the same things³.

18) Narration of Abu Aamir Aqdi

Ibn Maghaazeli⁴ has narrated Hadees-e-Saqalain from Abu Aamir Aqdi which we will present in the future.

Conditions and Works

- 1) Muhammad Ibn Tahir Maqdisi writes, “Abd al-Malik Ibn Amr Ibn Qais Abu Aamir Aqdi Qaisi Basri, attributed to Aqd, was a freed slave of Harith Ibn Abbaad, who belonged to the Bani Qais Ibn Thalabah tribe. He has heard traditions from Sahih Bukhari and Sahih Muslim from the following narrators: Sulaiman Ibn Bilal, Qurrah Ibn Khalid, Sho’bah and other traditionalists. Abu Qudamah Ubaidullah Ibn Saeed and Muhammad Ibn Musanna have narrated traditions from him. In Sahih Bukhari, Abdullah Masnadi, Ishaq Hanzali and Bandaar have narrated from him, while in Sahih Muslim, Abd Ibn Hamid, Abu Ayyub Sulaiman Ghilani, Utbah Ibn Mukrim, Ahmad Ibn Kharaash, Muhammad Ibn Amr Ibn Jibillah, Hasan Halwai, Abu Bakr Ibn Naafe’ and Abu Mueen have narrated from him. According to Muhammad Ibn Sa’d, he expired in 204 A.H.⁵”
- 2) Zahabi pens, “Abu Aamir Abd al-Malik Ibn Amr Ibn Qaisi Aqdi was a memorizer, Imam and reliable. Nasai has called him reliable and safe. Other scholars have enumerated him among

¹ Mirat al-Jinan, vol. 2, p. 8, Incidents of 203 A.H.

² Taqreeb al-Tahzeeb, vol. 2, p. 176, No. 377 under the alphabet ٺ

³ Tabaqaat al-Huffaaz, p. 170, No. 333

⁴ Manaaqeb of Ibn Maghaazeli, p. 329, H. 419

⁵ Asmaa-o-Rejaal al-Sahihain, vol. 1, p. 314, No. 1194

the memorizers (of traditions) of Basra.¹”

- 3) Ibn Hajar Asqalaani says, “Sulaiman Ibn Dawood Qazzaaz said to Ahmad, ‘I am going to Basrah. From whom should I take traditions when I am there?’ Ahmad replied, ‘Take from Abu Aamir Aqdi, Wuhaib Ibn Jarir, and Usman Darimi.’ Abu Hatim and Ibn Mueen have called him reliable. Nasai has termed him reliable and safe. According to Ibn Mahdi, Ibn Hibbaan has included him in his book al-Theqaat. Ibn Sa’d has called him reliable.²”

Ibn Hajar, in his Taqreeb al-Tahzeeb, has called him reliable and of the ninth generation³. Suyuti also shares the same view⁴.

19) Narration of Aswad Ibn Aamir Shaami

Ahmad Ibn Hanbal in his Musnad (vol. 3, p. 388, H. 10720) has narrated Hadees-e-Saqalain from Aswad Ibn Aamir Shaami.

Conditions and Works

- 1) Ibn Hibbaan writes, “Aswad Ibn Aamir Abu Abd al-Rahman, his title was Shazaan. He was a native of Syria (Shaam) but was a resident of Baghdad. He has narrated traditions from Hammad Ibn Yazid and Shareek. Ibn Abi Shaibah and the people of Iraq have narrated traditions from Aswad. He expired in 208 A.H⁵. Muhammad Ibn Tahir Maqdisi has also recorded the same thing⁶.
- 2) Mizzi is of the view, “All the authors of Sihah-e-Sittah have narrated from him. Ahmad and Ibn Madini have called him reliable, and Yahya says that there is no weakness in him. Ibn

¹ Tazkerah al-Huffaaz, vol. 1, p. 254, No. 333

² Tahzeeb al-Tahzeeb, vol. 6, p. 409, No. 761

³ Taqreeb al-Tahzeeb, vol. 1, p. 521, No. 1330 under the alphabet ع

⁴ Tabaqaat al-Huffaaz, p. 162, No. 316

⁵ Al-Theqaat (handwritten)

⁶ Asmaa-o-Rejaal al-Sahihain, vol. 1, p. 38, No. 141

Abi Hatim, citing his father, says that he was very truthful and righteous. Ibn Sa'd has called him as 'righteous in traditions' (*saaleh al-hadith*). He expired in 208 A.H.¹

- 3) Zahabi says, "Hafiz Shazaan is among those firmly entrenched in traditions (*raasikh al-hadith*) narrators. He has narrated from Hisham Ibn Hassaan, Talhah Ibn Umar, Sho'bah, Thauri, Jarir Ibn Hazim, and other people of his generation. Ahmad, Ali, Abu Thaur, Ahmad Ibn Khalil Barjalani, Harith Ibn Abi Usama, Abu Muhammad Darimi, and other traditionalists have narrated from him. Ali and other critics of traditions have endorsed his reliability and Baqiyyah Ibn Walid, despite his precedence over him, has narrated from him.²" Zahabi has said the same thing in *al-Kashif*³ and *al-Ebar*⁴.
- 4) Ibn Hajar Asqalani writes, "Although Baqiyyah was elder to Aswad Ibn Aamir, yet he has narrated traditions from him. Ibn Mueen has called him reliable, Abu Hatim termed him very truthful, and Ibn Sa'd has accepted him "righteous in traditions" (*saaleh al-hadith*). He expired in 208 A.H. I say that Ibn Hibbaan has mentioned him in *al-Theqaat*⁵. Ibn Hajar has called him reliable in *Taqreeb al-Tahzeeb* and among the ninth generation of narrators⁶. Suyuti has called him reliable, righteous, and very truthful.⁷"

20) Narration of Yahya Ibn Hammad Shaibani

The Hadees-e-Saqalain narrated on the authority of Yahya Ibn Hammad has been recorded by Nasai in *al-Khasais* (p. 85, H. 76),

¹ Tahzeeb al-Kamaal, vol. 2, p. 247, No. 496

² Tazkerah al-Huffaaz, vol. 1, p. 270, No. 363

³ Al-Kashif, vol. 1, p. 80, No. 425

⁴ Al-Ebar, vol. 1, p. 177 Incidents of 208 A.H.

⁵ Tahzeeb al-Tahzeeb, vol. 1, p. 340, No. 619, Incidents of 208 A.H.

⁶ Taqreeb al-Tahzeeb, vol. 1, p. 76, No. 573 under the alphabet ۱

⁷ Tabaqaat al-Huffaaz, p. 174, No. 338

Haakim in al-Mustadrak ala al-Sahihain (vol. 3, p. 118, H. 4576) and Khaarazmi in al-Manaaqeb, which we will relate in the future.

Conditions and Works

- 1) Muhammad Ibn Tahir Maqdisi writes, “Yahya Ibn Hammad Shaibani’s agnomen was Abu Bakr. He heard traditions in Sahih Bukhari and Sahih Muslim from Abu Awaanah, and in Sahih Muslim from Sho’bah and Abd al-Aziz Ibn Mukhtar. Bukhari has narrated from him in Zikr al-Khawaas and other places. Bukhari has narrated from Hasan Ibn Mudrik that he (Yahya) expired in 215 A.H.¹”
- 2) Mizzi pens, “Bukhari, Muslim, Tirmizi, Nasai and Ibn Majah...have narrated from him. Abu Hatim has called him reliable; Muhammad Ibn Sa’d has also termed him reliable and a narrator of many traditions. Ibn Hibbaan has enlisted him in his al-Theqaat. Muhammad Ibn Noman Ibn Abd al-Salaam says that I have not seen a greater worshipper than Yahya Ibn Hammad. Perhaps, he never laughed.²” Zahabi has said the same thing in Tahzeeb al-Tahzeeb and has mentioned his year of expiry as 215 A.H.³ Zahabi in al-Kashif⁴ and al-Ebar⁵, Yafei in Mirat al-Jinan⁶ have called him reliable and God-fearing. Ibn Hajar has called him reliable, worshipper, and a young narrator of the ninth generation.⁷”

21) Narration of Muhammad Ibn Habib Baghdadi

Abu Jafar Muhammad Ibn Habib Hashemi has recorded Hadees-e-

¹ Asmaa-o-Rejaal al-Sahihain, vol. 2, p. 559, No. 2174

² Tahzeeb al-Kamaal, vol. 20, p. 62, No. 7409

³ Tahzeeb al-Tahzeeb (handwritten)

⁴ Al-Kashif, vol. 3, p. 223, No. 6268

⁵ Al-Ebar, vol. 1, p. 368, Incidents of 215 A.H.

⁶ Mirat al-Jinan, vol. 2, p. 63, Incidents of 215 A.H.

⁷ Taqreeb al-Tahzeeb, vol. 2, p. 346, No. 48 under the alphabet ٤

Saqalain in his book ‘**al-Munammiq**’. He writes that the Messenger of Allah (s.a.w.a.) said,

تركت فيكم كتاب الله و عترتي لن تضلوا ما تمسكتم بهما

“I left among you the Book of Allah and my progeny. You will never deviate if you fasten unto them both.”¹

Conditions and Works

Suyuti writes, “Yaqoot says about Muhammad Ibn Habib Abu Jafar as follows: He was Baghdad’s scholar, knowledgeable about literature, poetry, traditions, genealogy, and was reliable. Sa’lab reports, ‘I attended his class and did not find him tired. He was a memorizer (of traditions) and very truthful. Yaqub was more learned, and he (Baghdadi) was a memorizer in genealogy and traditions. His books were as follows: Al-Nasab, Al-Ansaab alaa Af’al, Akhbaar-o-Quraish famous as al-Munammiq, Gharib al-Hadith, Al-Anwaar, Al-Mushajjar, Al-Muwashsha, Al-Mukhtalaf wa al-Mutalaf fi Asmaa al-Qabaael, Tabaqaat al-Shuaraa, Naqaaez al-Jarir wa al-Farazdaq, Tarikh al-Khulafa, Kunaa al-Shuaraa, Maqaatil al-Furasaan, Ansaab al-Shuaraa, Al-Kheyal, Al-Banaat, Man Ustojeeba Dawatahu, Alqaab al-Qabaael Kulleha, Shero-o-Lubaid, Sher-o-Ibn Summah, Sher-o-al-Uqaisir, etc. He expired in 215 A.H. in Samaraa². Renowned scholars of Ahle Tasannun like Khaarazmi³ and Suyuti⁴ have relied upon him.

22) Narration of Muhammad Ibn Sa’d Zuhri

Suyuti has narrated Hadees-e-Saqalain on the authority of Muhammad Ibn Sa’d. Ibn Sa’d, Ahmad and Tabarani have narrated from Abu Saeed Khudri that the Messenger of Allah (s.a.w.a.) said,

¹ Al-Munammiq, p. 25, Preface of the author regarding the lineage of the Quraish and their ancestors

² Bughyah al-Wuaat, p. 86, No. 126

³ Al-Manaaqeb, p. 45, Section 2, Concerning the Attributes

⁴ Masaalek al-Hunafaa fi Waalid al-Mustafa (s.a.w.a.), p. 60, al-Amr al-Saani, al-Ayah al-Raabeah

أيها الناس اني تارك فيكم ما ان اخذتم به لن تضلوا بعدي امرين احدهما
 اكبر من الآخر كتاب الله حبل ممدود ما بين السماء و الأرض و عترتي اهل
 بيتي و انهما لن يفترقا حتي يردا علي الحوض.

“O people! I leave among you two affairs, if you hold them, you will not deviate after me. One of them is bigger than the other, Allah’s Book, the rope of Allah extended between the sky and the earth; and my progeny, my Ahle Bait. They two will not separate till they meet me at the Pond.”¹

Conditions and Works

- 1) Abd al-Karim al-Sam’ani writes, “He was a man of knowledge and excellence. He has written a detailed book in the most beautiful manner on the generations of the companions, taab’een, and the righteous people till his time. Haarith Ibn Abi Usama, Husain Ibn Fahm, Abu Bakr Ibn Abi al-Dunya have narrated from him. Yahya Ibn Mueen is quoted as saying that he (Ibn Sa’d) was accused of lying but this accusation is false and baseless and sheer figment of imagination of the accuser because he was just, and his traditions are correct. For, he had investigated several traditions. Ibrahim Harbi states that every Friday, Ahmad Ibn Hanbal used to send Hanbal Ibn Ishaq to Ibn Sa’d so that he brings two parts of Hadees-e-Waaqedi and Ahmad used to study them till the next Friday and then returned them. Thereafter, he used to bring the next two parts. He expired at the age of 62 in the year 230 A.H.²”
- 2) Ibn Khallekaan pens, “Abu Abdillah Muhammad Ibn Sa’d Ibn Manee’ Zuhri, the writer of Waaqedi, was a very great and learned scholar. He wrote Waaqedi’s books for some time. He

¹ Al-Durr al-Manthoor, vol. 2, p. 285; al-Tabaqaat al-Kubra of Ibn Sa’d, vol. 2, p. 194

² Al-Ansaab - al-Kaatib, vol. 10, p. 307

was reliable and very truthful. It is said that all books of Waaqedi were collected by four people only, one of them was his writer, Muhammad Ibn Sa'd. He used to narrate correct and excessive number of traditions. Hence, he has written many books on traditions, jurisprudence, etc. Hafiz Abu Bakr Khateeb, the author of Tarikh-o-Baghdad that Muhammad Ibn Sa'd is among the just from us. His traditions prove his veracity.¹

- 3) Zahabi writes, "Ibn Abi al-Dunya, Ahmad al-Balaadhuri, Haarith Ibn Abi Usama, Husain Ibn Fahm, and other scholars have narrated from Ibn Sa'd. Ibn Fahm says that he used to narrate traditions excessively and has written many books on traditions, jurisprudence, and strange traditions."²
- 4) Zahabi states in Al-Ebar, "The author of Tabaqaat and history, Imam al-Hebr, Abu Abdillah Muhammad Ibn Sa'd, the writer of Waaqedi, died at the age of 72 in the year 230 A.H. He has narrated from Sufyan Ibn Uyaynah, Hushaim, and several other traditionalists. Abu Hatim has called him very truthful."³ Zahabi has said the same thing in al-Kashif as well⁴. Ibn Hajar has called him very truthful, learned, scholar and among the tenth generation.⁵
- 5) Suyuti says, "According to Khateeb, he (Ibn Sa'd) was among the learned scholars. He has written a very elaborate and detailed book on the conditions of the companions, tab'e'en, tab'-e-tabe'een⁶. Kanauji has also written the same thing."⁷

¹ Wafayaat al-A'yaan, vol. 2, p. 396, No. 645

² Tazkerah al-Huffaaz, vol. 2, p. 11, No. 431

³ Al-Ebar, vol. 1, p. 202, Incidents of 230 A.H.

⁴ Al-Kashif, vol. 3, p. 41, No. 4943

⁵ Taqreeb al-Tahzeeb, vol. 2, p. 163, No. 244 under the alphabet ٢

⁶ Tabaqaat al-Huffaaz, p. 205, No. 411

⁷ Al-Taj al-Mukallal, p. 117, No. 106

23) Narration of Khalaf Ibn Saalim Muhallabi

Haakim in al-Mustadrak alaa al-Sahihain and Khaarazmi in al-Manaaqeb have narrated from Khalaf Ibn Saalim Muhallabi, which we will present in the future (nos. 72 and 93).

Conditions and Works

- 1) Ibn Hibbaan writes, “Khalaf Ibn Saalim (Makhrami)’s agnomen was Abu Muhammad. He has narrated from Yahya Ibn Saeed Qattan and Abd al-Rahman Ibn Mahdi among others. Ahmad Ibn Hasan Ibn Abd al-Jabbar Zabei Sufi among others has narrated from Khalaf Ibn Saalim. He died at the end of the month of Ramazan in the year 231 A.H. He was an expert in and memorizer of traditions¹. The same thing has been stated by Sam’ani as well².
- 2) Zahabi chronicles in Tazkerah al-Huffaaz, “Khalaf Ibn Saalim Hafiz Abu Muhammad Sindi was a slave of Muhallab and among the great memorizers of Baghdad. He has narrated from Hushaim, Abu Bakr Ibn Ayyash, Abd al-Razzaq and other narrators of his generation. Ahmad Ibn Khaisamah, Hasan Ibn Ali Mamari, Abu al-Qasim Baghawi, and other scholars have narrated from him. He expired in 231 A.H. He was in pursuit of strange traditions. Marwazi states that I asked Abu Abdillah about him. He replied that I have not seen him (Khalaf) lying. His quest for (strange) traditions became the cause that some people have objected against him. Yahya Ibn Mueen has called him very truthful, Yaqub Ibn Shaibah has termed him reliable, firm, rightful, and firmer than Himyari.” Zahabi has said the same things in al-Kashif.³
- 3) Ibn Hajar Asqalani says, “Ali Ibn Sahl Ibn Mughirah has

¹ Al-Theqaat

² Al-Ansaab – al-Makhrami, vol. 11, p. 180

³ Al-Kashif vol. 1, p. 215, No. 1411

narrated from Ahmad that there is no doubt about his (Khalaf) truthfulness. According to Abd al-Khaliq Ibn Mansoor, Yahya Ibn Mansoor has called him very truthful; Yaqub Ibn Shaibah has labelled him as reliable and firm; Nasai has called him reliable; Ibn Hibbaan has enlisted him in his al-Theqaat, and Hamzah Kinaai has remembered him with the titles reliable, safe and a great traditionalist.¹ Suyuti has said the same things in Tabaqaat al-Huffaaz.²

24) Narration of Zuhair Ibn Harb

Muslim, in Sahih, has recorded Hadees-e-Saqalain from Zohair Ibn Karb (Abu Khaisamah) in the following wordings: “Zohair Ibn Harb and Shuja Ibn Makhlad had narrated to me from Ibn Ulayyah; Zohair says that Ismail Ibn Ibrahim narrated to us from Abu Hayyan from Yazid Ibn Hayyan, ‘I (Yazid), Husain Ibn Saburah, and Amr (Umar) Ibn Aslam went to Zaid Ibn Arqam. Husain told him, ‘O Zaid! You got the privilege of being the companion of the Holy Prophet (s.a.w.a.), heard traditions from him, fought battles alongside him, and prayed behind him. O Zaid! You indeed did a lot of good actions. So, O Zaid, tell us what all you have heard from the Holy Prophet (s.a.w.a.)’. Zaid replied, ‘O my nephew! By Allah, I have become old, and far from covenant. I have forgotten some things which I heard from the Holy Prophet (s.a.w.a.). So, whatever I say to you, believe it, and whatever I don’t, don’t pressurize me for it. Thereafter, Zaid said, ‘One day, between Makka and Madina, the Messenger of Allah (s.a.w.a.) stood up to deliver a sermon near a pond called Khumm. After praising and glorifying Allah, and advising and reminding us, he (s.a.w.a.) said, لا أيها الناس! فإنما انا بشر يوشك ان يأتي رسول ربي فأجيب وانا تارك فيكم الثقلين أولهما كتاب الله فيه الهدى والنور *O people! I am only a mortal. It is near that Allah’s emissary (angel of death) comes to invite me, and I must accept his call. I am leaving among you two precious things. One is Allah’s*

¹ Tahzeeb al-Tahzeeb, vol. 3, p. 152, No. 291

² Tabaqaat al-Huffaaz, p. 231, No. 467

Book in which is light and guidance. Catch hold of it and be attached to it.’ He (s.a.w.a.) emphasized a lot on fastening to the Book of Allah, and after exhorting and encouraging towards it, said, *و اهل بيتي اذكركم الله في* *’The second is my Ahle Bait.* (Then, he repeated three times), *’I remind you of Allah for my Ahle Bait!’* Husain inquired, ‘Who are his Ahle Bait? Are his wives from the Ahle Bait? Zaid answered, ‘His wives are from the Ahle Bait, but the Ahle Bait are those on whom charity money (*sadaqah*) is prohibited.’ He asked, ‘And who are they?’ Zaid replied, ‘They are the progeny of Ali, the progeny of Aqil, the progeny of Jafar, and the progeny of Abbas.’ Husain asked, ‘Is charity money prohibited for all of them?’ Zaid replied in the affirmative.¹

Conditions and Works

- 1) Muhammad Ibn Tahir Maqdisi writes, “Zohair Ibn Harb (Ibn Shaddaad Shaami) Nasai’s agnomen was Abu Khaisamah. He resided in Baghdad. In Sahih Bukhari and Sahih Muslim, he has narrated from Jarir Ibn Abd al-Hameed, Yaqub Ibn Ibrahim Ibn Sa’d, Muhammad Ibn Fuzail, and Wahb Ibn Jarir. In Sahih Muslim, besides the aforementioned narrators, he has also narrated from Wakee’, Ibn Uyaynah, Ibn Ulayyah, Yazid Ibn Harun, Amr Ibn Yunus, Yahya Ibn Saeed Qattan, Abd al-Samad Ibn Hashim Ibn Qasim, Abu al-Walid Tayaalesi, Affaan (Ibn Azraq), Ishaq Ibn Azraq, Hujain Ibn Muthanna, Abdullah Ibn Munir, Rauh Ibn Ubaadah (al-Qaisi al-Basri), Abu Muawiya, Maaz Ibn Hisham (al-Dastwaai), Abu Aamir Aqdi, Ubaidullah (Abdullah) Ibn Muqri, Ibn Mahdi, Abu Aasim, Shabaabah, Marwan, Abu Ahmad Zubairi, Husain Ibn Muhammad, Abdullah Ibn Idris, Muhammad Ibn Ubaid, Ali Ibn Hafs, Hajjaj Ibn Muhammad, Abdat Ibn Sulaiman (al-Kilaabi), Hasan Ibn Musa, Walid Ibn Muslim, Usman Ibn Umar, Hushaim, Ishaq Ibn Isa, Ismail Ibn Owais, Muhammad Ibn

¹ Sahih Muslim, vol. 7, pp. 122-123, Baab-o-Fazaael-e-Ali Ibn Abi Talib (a.s.)

Humaid Mamari, Mueen Ibn Isa, Zaid Ibn Hubaab, Hameed Ibn Abd al-Rahman Rawaasi, Hubaab Ibn Hilaal, Amr Ibn Aasim, Yunus Ibn Muhammad, Ahmad Ibn Ishaq Hazrami, Abu Nuaim Fazl, Bishr Ibn Sari, and Mualla Ibn Mansoor Ibn Maalik. Abu Haisamah expired in Rabi II, 234 A.H. at the age of 74. He was skilful and a memorizer. Bukhari and Muslim have narrated traditions from him¹.

- 2) Sam'ani pens, "He (Zohair) was reliable, firm, memorizer, skilful, and narrated traditions extensively. I asked Muhammad Ibn Abdillah Ibn Numair, 'Who is dearer to you between the two, Abu Khaisamah or Abu Bakr Ibn Abi Shaibah?' He replied, 'Abu Khaisamah.' Then, he started extolling the virtues of Abu Khaisamah and talking about the defects of Abu Bakr."²
- 3) Mizzi says, "Bukhari, Muslim, Abu Dawud, Nasai, Ibn Majah, etc. have narrated from him. Abu Hatim has called him very truthful, Yahya labelled him reliable, Nasai has called him reliable and safe, Husain Ibn Fahm has considered him reliable and firm, and Abu Bakr Khateeb called him reliable, memorizer and skilful."³
- 4) Zahabi writes, "Ibn Mueen and other critics of traditions have endorsed his reliability. Yaqub Ibn Shaibah has called him firmer than Abu Bakr Ibn Abi Shaibah, and Nasai has termed him reliable and safe."⁴ Zahabi has expressed the same opinion in al-Kashif⁵ and al-Ebar⁶.
- 5) Ibn Hajar Asqalani writes, "Abu al-Qasim Baghawi has taken

¹ Asmaa-o-Rejaal al-Sahihain, vol. 1, pp.154, No. 600

² Al-Ansaab – Nasai, vol. 12, p. 79

³ Tahzeeb al-Kamaal, vol. 6, p. 336, No. 1993

⁴ Tazkerah al-Huffaaz, vol. 2, p. 19, No. 443

⁵ Al-Kashif, vol. 1 p. 255, No. 1676

⁶ Al-Ebar, vol. 1, p. 206, Incidents of 243 A.H.

traditions from Abu Khaisamah. Ibn Qaane' has called him reliable and firm. According to the author of al-Zohrah (Abu Bakr Muhammad Ibn Dawood al-Faqih al-Zahiri exp. 297 A.H.), Muslim has narrated 1281 traditions from him (Abu Khaisamah). Ibn Abi Hatim records in al-Jarh wa al-Ta'deel, 'I asked my father about him (Abu Khaisamah). He replied that he was reliable and very truthful. Ibn Wazzaah says, 'He was reliable and narrated only from the reliable ones. I saw him in Baghdad'. Ibn Hibbaan has mentioned him in his al-Theqaat and describes him as skilful, memorizer and on par with Yahya Ibn Mueen.¹ Ibn Hajar has used the same terms in Taqreeb al-Tahzeeb². Suyuti has also copied the expressions of Ibn Hajar³.

25) Shuja Ibn Makhlad al-Falaas Abu al-Fazl al-Baghawi

Muslim in his Sahih has recorded Hadees-e-Saqalain from Abu Khaisamah as well as from Shuja Ibn Makhlad⁴. Hence, Shuja Ibn Makhlad is also among the narrators of Hadees-e-Saqalain.

Conditions and Works

- 1) Muhammad Ibn Tahir Maqdisi says, "The agnomen of Shuja Ibn Makhlad was Abu al-Fazl and he was a resident of Baghdad. He narrated traditions from Yahya Ibn Zakariyya, Ismail Ibn Ulayyah, and Husain Jo'fi. He expired in 235 A.H. Muslim has narrated traditions from him."⁵
- 2) Abd al-Ghani Ibn Abd al-Wahid al-Maqdisi writes, "Abdullah Ibn Ahmad Ibn Hanbal says that I asked Yahya Ibn Mueen

¹ Tahzeeb al-Tahzeeb, vol. 3, p. 342, No. 637

² Taqreeb al-Tahzeeb, vol. 1, p. 264, No. 73 under the alphabet ;

³ Tabaqaat al-Huffaaz, p. 213, No. 422

⁴ Sahih Muslim, vol.7 pp. 122-123, Chapter concerning the Excellences of Ali Ibn Abi Talib (a.s.)

⁵ Asmaa-o-Rejaal al-Sahihain, vol. 1, p. 213, No. 797

about him (Shuja). He replied, ‘I know him. He is a nice person and reliable’. Saleh Ibn Muhammad labelled him very truthful, and Husain Ibn Fahm considered him reliable. He expired on 10th Safar, 235 A.H. in Baghdad. Many people participated in his funeral procession. He was buried in the Bab al-Teen cemetery.¹”

- 3) After repeating the above statements, Mizzi says that Ibn Hibbaan has mentioned him in al-Theqaat².
- 4) Zahabi has remembered him as a proof and a nice man, and that he expired in 235 A.H.³
- 5) Ibn Hajar Asqalani says, “Ibn Hibbaan has mentioned him in al-Theqaat. Husain Ibn Fahm has called him reliable and firm. He expired in Baghdad in the month of Safar, 235 A.H. Ibn Qaane’ and I are of the opinion that he was reliable and firm. Ahmad has also called him reliable. Laalekaani has mentioned about his Sahih and Khatib about his exegesis.⁴”

26) Narration of Ibn Abi Shaibah

Mirza Muhammad Badakhshaani writes, “Abu Bakr Abdullah Ibn Muhammad famous as Ibn Abi Shaibah and Khateeb in “**al-Muttafiq wa al-Mutafarriq**” have narrated Hadees-e-Saqalain from Jaabir as follows:

إني تركت فيكم ما لن تضلوا بعدي ان اعتصمتم به كتاب الله وعترتي اهل بيتي

“Surely, I am leaving among you if you fasten unto it, you will never deviate after me, the Book of Allah and my progeny, my

¹ Tahzeeb al-Kamaal, vol. 8, p. 283, No. 2683

² Tahzeeb al-Kamaal, vol. 8, p. 284, No. 2683

³ Al-Kashif, vol. 2, p. 5, No. 2265

⁴ Tahzeeb al-Tahzeeb, vol. 4, p. 312, No. 534

*Ahle Bait.*¹

Ibn Abi Shaibah has also recorded Hadees-e-Saqalain from Zaid Ibn Arqam which Muslim has brought in his Sahih (vol. 7, p. 122).

Conditions and Works

- 1) Maqdisi writes, “Abdullah Ibn Abi Shaibah’s name was Abu Shaibah Ibrahim Ibn Usman Absi Kufi. He was the brother of Usman and Qasim. According to Sahih Bukhari and Sahih Muslim, he heard traditions from Abu Usama, Sufyan Ibn Uyaynah, Jafar Ibn Awn, and a group of traditionalists. Bukhari and Muslim have narrated from him. Bukhari says that he expired on Thursday, Muharram, 235 A.H.”²
- 2) Zahabi pens, “The leader of the memorizers (*sayyed al-huffaaz*) Abu Bakr Ibn Abi Shaibah was a memorizer of the science of traditions. He has authored Musnad and other books on science of traditions (*ilm al-Hadis*), religious laws, and Quranic exegesis. He was the brother of Hafiz Usman Ibn Abi Shaibah and Qasim Ibn Abi Shaibah, the father of Hafiz Ibrahim, and the uncle of Hafiz Abu Jafar Muhammad Ibn Usman. He was an important person of his scholarly family. From the aspects of age, birth, and memory, he was a peer of Ahmad Ibn Hanbal, Ishaq Ibn Raahwayh, and Ali Ibn Madini and on par with them. Yahya Ibn Mueen was a few years elder to him. He was an ocean of knowledge and was unmatched and irreplaceable in the science of traditions. Bukhari, Muslim, Abu Dawood, and Ibn Majah have narrated traditions from him

¹ Miftah al-Najaat, p. 8, Chapter 1, Section 2, Ibn Abi Shaibah in al-Musannaf, vol. 7, p. 418, Book of Excellences, Chapter 1, Whatever Allah gave to Muhammad (s.a.w.a.), H. 41 has narrated from Zaid Ibn Saabit that the Messenger of Allah (s.a.w.a.) stated, *اني تارك فيكم الخليفين من بعدي كتاب الله و عترتي اهل بيتي و انهما لن يفترقا حتى يردا علي الحوض* ‘I am leaving among you two successors after me: the Book of Allah and my progeny my Ahle Bait. They both will not separate from each other till they come to me at the Pond. (Translator)

² Asmaa-o-Rejaal al-Sahihain, vol. 1, p. 259, No. 948

while Nasai has narrated from his students. Besides them, Muhammad Ibn Sa'd Katib, Muhammad Ibn Yahya, Ahmad Ibn Hanbal, Abu Zur'ah, Abu Bakr Ibn Aasim, Baqiyy Ibn Makhlad, Hasan Ibn Sufyan, Abu Ya'la Mosuli, and other traditionalists have narrated from him (Ibn Abi Shaibah).

Ahmad Ibn Hanbal says that he was (Ibn Abi Shaibah) very truthful and religious. I considered him better than his brother Usman. Ijli says that he was reliable and memorizer of traditions. Falaas is of the view that he has not seen anybody better and more proficient memorizer of the science of traditions than him. Abu Ubaid suggests that the science of traditions terminates at four scholars, among these, Abu Bakr Ibn Abi Shaibah was the one who investigated the traditions the most. Ahmad Ibn Hanbal was the greatest jurist among them, Ibn Mueen had accumulated the maximum number of traditions, and Ibn Madini was the most learned. Bukhari and Mutayyan (Abu Jafar al-Hazrami) say that he expired in Muharram, 235 A.H. The last person to narrate from him was Abu Umar Yusuf Ibn Yaqoob Nishapuri.¹

27) Narration of Muhammad Ibn Bakkaar

Muslim in his Sahih² has narrated Hadees-e-Saqalain from Muhammad Ibn Bakkaar Ibn Rayyan Hashmi as has been stated in the narration of Saeed Ibn Masruq.

Conditions and Works

- 1) Maqdisi writes, "Muhammad Ibn Bakkaar Ibn Rayyan Baghdadi's agnomen was Abu Abdillah. He heard traditions from Muhammad Ibn Talhah Ibn Musarrif, Ismail Ibn Abi Zakariyya, Hasan Ibn Ibrahim, and Abu Aasim Nabeel. Muslim has narrated traditions from him. He was born in 145 A.H. and died on 13 Rabi al-Saani, 238 A.H. at the age of 93. I heard this

¹ Seyar-o-A'laam al-Nubala, vol. 11, p. 122, No. 44

² Sahih Muslim, vol. 7, p. 123, Chapter concerning Excellences of Ali Ibn Abi Talib (a.s.)

from his son.¹”

- 2) Mizzi pens, “Muslim, Abu Dawud, etc. have narrated from him. Yahya has called him a teacher of traditions (*shaikh al-hadith*), Daraqutni considers him reliable, Saleh Ibn Muhammad Baghdadi regards him as very truthful. Ibn Hibbaan has mentioned him in al-Theqaat.²”
- 3) Zahabi has validated his reliability in al-Kashif³ and al-Ebar⁴ and mentioned his year of expiry as 238 A.H.
- 4) Ibn Hajar Asqalani has called him reliable and enumerated him among the tenth generation of narrators⁵.

28) Narration of Ibn Raahwayh

Abu Yaqub Ishaq Ibn Ibrahim Ibn Makhlad famous as Ibn Raahwayh as recorded Hadees-e-Saqalain in his Musnad from Amirul Momineen Ali (a.s.). Regarding the chain of narrators of this tradition, Allamah Sakhaawi says, “The narration of Ali (a.s.) has been chronicled by Ishaq Ibn Raahwayh in his Musnad vide Kasir Ibn Zaid from Muhammad Ibn Umar Ibn Ali Ibn Abi Talib from his father from his grandfather Ali Ibn Abi Talib (r.a.) from the Messenger of Allah (s.a.w.a.) who said,

ترکت فیکم ما ان اخذتم به لن تضلوا کتاب اللہ سببه بیده و سببه بأیدیکم
واهل بیتي

“I leave among you if you take from it, you will never deviate. Allah’s Book, its one end is in His hand and another end is in your hand, and my Ahle Bait.”

Doolaabi in al-Zareeah al-Taherah has narrated this tradition exactly

¹ Asmaa-o-Rejaal al-Sahihain, vol. 2, p. 469, No. 1806

² Tahzeeb al-Kamaal, vol. 16, p. 141, No. 5676

³ Al-Kashif, vol. 3, p. 22, No. 4816

⁴ Al-Ebar, vol.1 p. 212, Incidents of 238 A.H.

⁵ Taqreeb al-Tahzeeb, vol. 2, p. 147, No. 75 under the alphabet م

in this manner¹. Samhoodi (exp. 911 A.H.) in Jawaaher al-Eqdain² and Ahmad Ibn Fuzail Ibn Muhammad Ba Kasir in Wasilah al-Ma'al (handwritten) has narrated the tradition exactly in this manner and Samhoodi has lauded the chain of narrators.

Ibn Raahwayh has recorded this tradition on the authority of Zaid Ibn Arqam as well as is evident from the expressions of Muslim.

Conditions and Works

- 1) Ibn Hibbaan writes, "Abu Yaqub Ishaq Ibn Ibrahim Ibn Makhlad Ibn Ibrahim Hanzali Marwazi, who is called as Raahwayh, has narrated traditions from Ibn Uyaynah. He died on 14th Ramazan, 238 A.H. at the age of seventy-seven. People visit his shrine for blessing. He was a renowned jurist and a great memorizer of traditions. He derived the offshoots from the traditions and rejected whatever was against them (i.e. the traditions).³"
- 2) Maqdisi opines, "He heard traditions present in Sahih Bukhari and Sahih Muslim from Ibn Uyaynah, Wakee', Nazr, Jarir Ibn Abd al-Hameed, Walid Ibn Muslim, and a few other traditionalists. Bukhari and Muslim have narrated from him.⁴"
- 3) Ibn Khallekaan says, "He was a combination of jurisprudence, traditions, and piety and among the leaders of Islam. Daraqutni has enlisted him among those who have narrated traditions from Shafei. Baihaqi has called him a student of Shafei. Ahmad Ibn Hanbal says that according to us, Ishaq is an Imam from the Imams of the Muslims. Ishaq himself claimed that he had memorized seventy thousand traditions and I discuss a hundred thousand (100,000) traditions. I

¹ Istejlaab-o-Irteqaa al-Ghuraf by Allamah Shamsuddin Sakhaawi, vol. 1, p. 357, H. 83

² Jawaaher al-Eqdain Fi Fazl al-Sharifain, vol. 1, p. 85, Part 2

³ Al-Theqaat

⁴ Asmaa-o-Rejaal al-Sahihain, vol. 1, p. 28, No. 2107

memorized whatever I heard and whatever I heard I did not forget. His Musnad is famous. Bukhari, Muslim and Tirmizi have heard traditions from him.¹”

- 4) Zahabi writes, “Ishaq Ibn Ibrahim was an Imam in traditions and a great memorizer. He was a resident of Nishapur and was called a great scholar over there; in fact, he was labelled as the teacher of the East (*shaikh al-mashreq*). When the news of his death reached to Muhammad Ibn Aslam Tusi, he declared that there was nobody more knowledgeable than Ishaq who feared Allah to this extent ‘Only the learned fear Allah’². He was the most learned. Had Hammad and Thauri been alive, they would also need him in the science of traditions. Ahmad Ibn Hanbal stated that there was none like Ishaq in the whole of Iraq. Nasai has regarded him as reliable, safe, and Imam. Abu Zur’ah says that a greater memorizer of traditions than Ishaq has not been seen. Abu Abdillah Ibn Ahmad Ibn Shanawayh recalls that he heard Ahmad Ibn Hanbal saying, ‘I have not seen a human being like Ishaq’³. Zahabi has said the same thing in *al-Kashif*⁴. He has also called him with the titles Imam, scholar of the East (*aalim-e-mashreq*), memorizer (*hafiz*), and author of several books (*saaheb al-tasaaneef*).⁵”
- 5) Yafei opines, “Imam, scholar of the East (*aalim al-mashreq*), memorizer (*hafiz*), Ishaq Ibn Raahwayh was a traditionalist, jurist, pious, and devout. To collect traditions, he travelled to Hejaz, Iraq, Yemen, and Syria. He heard traditions from Sufyan Ibn Uyaynah and the narrators of his generation. Bukhari and Muslim have heard traditions from him.⁶”

¹ Wafayaat al-A’yaan, vol. 1, p. 108, No. 85

² Surah Faatir (35): Verse 28

³ Tazkerah al-Huffaaz, vol. 2, p. 17, No. 440

⁴ Al-Kashif, vol. 1, p. 59, No. 275

⁵ Al-Ebar, vol. 1, p. 211, Incidents of 238 A.H.

⁶ Mirat al-Jinan, vol. 2, p. 121, Incidents of 238 A.H.

- 6) Subki chronicles, “He was an Imam from the Imams of religion, a renowned scholar of the Muslims, and a guide from the guides of the believers. He was a combination of jurisprudence, traditions, piety, and devoutness. Darimi says that due to his truthfulness, Ishaq had won the hearts of the East and the West. Khalili in al-Irshad has termed him the emperor of traditions.¹”

29) Narration of Abu Muhammad Wahban Ibn Baqiyyah

Ibn Maghaazeli in his al-Manaaqeb (p. 328, H. 417) has narrated Hadees-e-Saqalain from Abu Muhammad Wahban Ibn Baqiyyah Usman Wasiti, which we will relate later.

Conditions and Works

- 1) Maqdisi writes, “Wahb Ibn Baqiyyah Wasiti’s title was Wahban and his agnomen Abu Muhammad. He heard traditions from Khalid Ibn Abdillah. Muslim has narrated from him. Sarraaj says that he died in 239 A.H.²”
- 2) Mizzi says, “Abu Dawud, Nasai, and others have narrated from him. Yahya has considered him reliable and so did Khatib Baghdadi. Ijli has called him a Taabei and reliable, and Ibn Hibbaan has mentioned him al-Theqaat.³”
- 3) Ibn Hajar opines, “He is reliable and belongs to the tenth generation of traditionalists⁴. Zahabi has said the same thing in al-Kashif⁵ and al-Ebar⁶.

¹ Tabaqaat al-Shafeiyyah al-Kubra, vol. 2, p. 232

² Asmaa-o-Rejaal al-Sahihain, vol. 2, p. 542, No. 2110

³ Tahzeeb al-Kamaal, vol. 19, p. 474, No. 7344

⁴ Taqreeb al-Tahzeeb, vol. 2, p. 337, No. 106 under the alphabet ,

⁵ Al-Kashif, vol. 3, p. 214, No. 6210

⁶ Al-Ebar, vol. 1, p. 213 Incidents of 239 A.H.

30) Narration of Ahmad Ibn Hanbal

- 1) Ahmad Ibn Muhammad Ibn Hanbal Shaibani has narrated Hadees-e-Saqalain in his Musnad through various chains of narrators. Aswad Ibn Aamir narrated to me from Abu Israil (Ismail Ibn Ishaq Mulai) from Atiyyah from Abu Saeed that the Messenger of Allah (s.a.w.a.) said,

إني تارك فيكم الثقلين أحدهما أكبر من الآخر كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي وانهما لن يفترقا حتى يردا علي الحوض¹

“Verily, I am leaving among you two precious things; one of them is greater than the other. The Book of Allah, an extended rope from the sky to the earth, and my progeny, my Ahle Bait, and they both will not separate from each other till they meet me at the Pond.”

- 3) Ahmad reports, “Narrated unto me Abu al-Nazr from Muhammad (i.e., Ibn Talhah) from A’mash from Atiyyah Awfi from Abu Saeed Khudri from the Messenger of Allah (s.a.w.a.) who said,

إني أوْشكُ أَنْ أُدْعَى فَأُجِيبُ وَإِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ عَزَّوَجَلَّ وَعِترتي كتاب الله حبلٌ ممدودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَعِترتي أَهْلَ بَيْتِي وَإِنَّ اللَّطِيفَ الْخَبِيرَ أَحْبَبَنِي أَنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَأَنْظُرُونِي بِمَا دَا تَخْلُقُونِي فِيهِمَا

“Soon, I will be called (by the angel of death) and I will respond to the call (of death). Verily, I leave behind you two precious things: The Book of Allah – Mighty and Majestic be He – and my progeny. The Book of Allah is an extended rope from the sky to the earth and my progeny my Ahle Bait. Surely, the

¹ Musnad-o-Ahmad Ibn Hanbal, vol. 3, p. 388, H. 10720

Knower of subtleties and the Aware informed me that these two will not separate from each other till they meet me at the Pond. So, you see how you treat them both (after me).¹

- 4) Ahmad reports, “Narrated to me Ibn Numair from Abd al-Malik Ibn Abi Sulaiman from Atiyyah Awfi from Abu Saeed Khudri that the Messenger of Allah (s.a.w.a.) said,

إني قد تركت فيكم ما ان اخذتم به لن تضلوا بعدي الثقلين أحدهما أكبر من الآخر كتاب الله حبل ممدود من السماء الي الأرض وعترتي اهل بيتي الا وانهما لن يفترقا حتى يردا على الحوض فانظروا كيف تخلفوني فيهما

“Indeed, I am leaving among you if you fasten unto it, you will never deviate after me, two precious things; one of them is bigger than the other. Book of Allah, an extended rope from the sky to the earth and my progeny, my Ahle Bait. Know that they will not separate from each other till they meet me at the Pond. You think that how you should treat these two.²”

- 4) Ahmad Ibn Hanbal chronicles, “Narrated to me Ismail Ibn Ibrahim from Abu Hayyan Taimi from Yazid Ibn Hayyan Taimi who says, ‘I (Yazid), Husain Ibn Saburah, and Amr Ibn Muslim, went to Zaid Ibn Arqam. Husain told him, ‘O Zaid! You have done a lot of good deeds. You saw the Messenger of Allah (s.a.w.a.), heard traditions from him, waged the holy war along with him, and prayed behind him. Hence, relate to us what you heard from the Messenger of Allah (s.a.w.a.). Zaid replied, ‘O my nephew! By Allah, I have become old and have become quite distant from those days. Hence, accept whatever I say and don’t insist on what I don’t say.’ Thereafter, he (Zaid) said,

فَأَمَّ ووعظه ص فِينَا حَطِيبًا بِمَاءٍ يُدْعَى حُمًّا بَيْنَ مَكَّةَ وَ الْمَدِينَةَ فَحَمِدَ اللَّهُ وَ

¹ Musnad-o-Ahmad Ibn Hanbal, vol. 3, p. 394, H. 10747

² Musnad-o-Ahmad Ibn Hanbal, vol. 3, p. 508, H. 10827

أَتْنَى عَلَيْهِ وَ وَعَظَ وَ ذَكَرَ ثُمَّ قَالَ أَمَّا بَعْدُ الْا يَا أَيُّهَا النَّاسُ أَنَا بَشَرٌ يُوشِكُ
 أَنْ يَأْتِيَ رَسُولُ رَبِّي عَزَّ وَ جَلَّ فَأُجِيبُ وَ إِلَيَّ تَارِكٌ فِيكُمْ التَّقْلِينَ أَوْهُمَا كِتَابُ
 اللَّهِ فِيهِ الْهُدَى وَ النُّورُ فَخُذُوا بِكِتَابِ اللَّهِ تَعَالَى وَ اسْتَمْسِكُوا بِهِ فَحَثَّ عَلَى
 كِتَابِ اللَّهِ وَ رَعَبَ فِيهِ ثُمَّ قَالَ وَ أَهْلُ بَيْتِي أُذَكِّرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي أُذَكِّرْكُمْ
 اللَّهُ فِي أَهْلِ بَيْتِي أُذَكِّرْكُمْ اللَّهُ فِي أَهْلِ بَيْتِي

The Messenger of Allah (s.a.w.a.) stood among us delivering a sermon at a pond called Khumm between Makkah and Madina. He praised Allah and glorified Him, admonished, and reminded. Then he (s.a.w.a.) said, ‘O people! I am only a mortal. Soon, a messenger from my Lord (i.e. angel of death) will come to me and I will respond to him. Verily, I am leaving among you two precious things. The Book of Allah, in it is light and guidance. Take the Book of Allah and fasten unto it.’ He exhorted about the Book of Allah the High and encouraged about it. Thereafter, he (s.a.w.a.) said, ‘And my Ahle Bait. I remind you of Allah concerning my Ahle Bait. I remind you of Allah concerning my Ahle Bait. I remind you of Allah concerning my Ahle Bait.’” Husain says, ‘O Zaid! Who are the Ahle Bait of the Holy Prophet (s.a.w.a.)? Are his wives included in his Ahle Bait?’ He replied, ‘His wives are included among the Ahle Bait. But (here) Ahle Bait implies those on whom charity (*sadaqah*) is prohibited.’ Husain asked, ‘Who are they?’ He retorted, ‘They are the progeny of Ali, the progeny of Aqeel, the progeny of Jafar, and the progeny of Abbas.’ Husain asked, ‘Is charity prohibited on all of them?’ He replied in the affirmative.’”

Ahmad Ibn Hanbal has related this tradition from Zaid Ibn Arqam (Musnad, vol. 5, p. 550, H. 18826) and from Zaid Ibn Sabit with a little change in the wordings (Musnad, vol. 6, p. 232, H. 21068).

Ahmad Ibn Hanbal in his book Manaaqeb-o-Amir al-Momineen (a.s.) has also narrated Hadees-e-Saqalain through various chains of narrators.

Sibt Ibn Jauzi chronicles, “Ahmad has reported in his book al-Fazaal that narrated to us Aswad Ibn Aamir from Israil from Usman Ibn

Mughirah from Rabiyyah who says, ‘I met Zaid Ibn Arqam and asked him, ‘Have you heard the Messenger of Allah (s.a.w.a.) say, تركت فيكم الثقليين و احدهما اكبر من الآخر *‘I leave among you two precious things: one of them is greater than the other?’* Zaid replied, ‘Yes. I heard the Messenger of Allah (s.a.w.a.) say,

تركت فيكم الثقليين كتاب الله حبل ممدود بين السماء و الرض و عترتي اهل
بيتي الا انهما لن يفترقا حتي يردا علي الحوض الا فانظروا كيف تخلفوني
فيهما

‘I leave among you two precious things. The Book of Allah (which is) the extended rope between the sky and the earth, and my progeny, my Ahle Bait. Beware! They will not separate from each other till they meet me at the Pond. Beware! Be careful of how you treat both.’¹

Ahmad Ibn Hanbal has also narrated the Hadees-e-Saqalain from the chain of narrators of Abu al-Tufail as reported by Haakim Nishapuri in al-Mustadrak ala al-Sahihain (vol. 3, p. 118, H. 4576).

31) Narration of Nasr Ibn Abd al-Rahman Kufi Washshaa

Tirmizi in his Sahih, vol. 5 p. 621, H. No. 3786 has recorded the narration of Nasr Ibn Abd al-Rahman Ibn Bakkaar Naaji Kufi Washshaa as follows:

Narrated to me Nasr Ibn Abd al-Rahman Kufi from Zaid Ibn Hasan Inmaati from Jafar Ibn Muhammad from his father from Jabir Ibn Abdillah that he saw the Messenger of Allah (s.a.w.a.) delivering a sermon on his she-camel Qaswaa on the Day of Arafah, in which he (s.a.w.a.) said,

أيها الناس إني تركت فيكم ما ان اخذتم به لن تضلوا كتاب الله وعترتي اهل
بيتي

¹ Tazkerah Khawaas al-Ummah, p. 322, Chapter 12

“O people! I am leaving among you that if you fasten unto it, you will never deviate, Book of Allah and my progeny my Ahle Bait.”

(Tirmizi says) In this very chapter, this tradition has also been narrated from Abuzar, Zaid Ibn Arqam, and Huzaifah Ibn Usaid. Saeed Ibn Sulaiman and other traditionalists have narrated from Zaid Ibn Hasan. Muhammad Ibn Ali Hakim Tirmizi has also narrated Hadees-e-Saqalain in Nawaader al-Usul (vol. 1, p. 258, Asl 50), which we will relate in the future.

32) Narration of Abu Muhammad Abd Ibn Humaid Kissi

Abu Muhammad Abd Ibn Humaid Kissi has recorded Hadees-e-Saqalain in his Musnad, as Jalaal al-Deen Suyuti writes in Ihya al-Mayyit fi Fazaael Ahl al-Bait (a.s.) that Abu Muhammad Abd Ibn Humaid Kissi narrates from Zaid Ibn Sabit that the Messenger of Allah (s.a.w.a.) said,

إني تارك فيكم ما ان تمسكنم به لن تضلوا كتاب الله وعترتي اهل بيتي فانهما
لن يفترقا حتى يردا على الحوض

“Surely, I am leaving (for you) if you fasten unto them, you will not deviate; the Book of Allah and my progeny, my Ahle Bait. For, they will not separate from each other till they meet me at the Pond.”¹

Noor al-Deen Samhoodi writes, “It is narrated by Zaid Ibn Saabit that the Messenger of Allah (s.a.w.a.) said,

إني تارك فيكم خليفتين كتاب الله عز وجل حبل ممدود ما بين السماء
والأرض (او ما بين السماء الي الأرض) وعترتي اهل بيتي وانهما لن يفترقا
حتى يردا على الحوض

¹ Ihya al-Mayyit be Zikr Fazaael-e-Ahle Bait (a.s.), p. 29.

“Surely, I leave among you two caliphs: the Book of Allah – Mighty and Majestic be He – an extended rope between the sky and the earth (or from the sky to the earth), and my progeny, my Ahle Bait. And they will not separate from each other till they come to me at the Pond.” Ahmad has mentioned this tradition in his Musnad and Abd Ibn Humaid has narrated it in the following manner with a lofty chain of narrators:

إني تارك فيكم ما ان تمسكتم به لن تضلوا كتاب الله عز وجل وعترتي اهل بيتي

“Surely, I am leaving (for you) if you fasten unto them, you will not deviate; the Book of Allah and my progeny, my Ahle Bait. For, they will not separate from each other till they meet me at the Pond.¹”

Ahmad Ibn Fazl Ba Kasir in Wasila al-Ma’al, Mahmud Ibn Muhammad al-Shaikhani al-Qadri in al-Sirat al-Savi (fi Manaageb Aal al-Nabi s.a.²) and Mirza Muhammad Khan Badakhshaani in Miftah al-Naja have narrated this. Abd Ibn Humaid has also narrated this from Zaid Ibn Arqam as reported by Hafiz Suyuti as follows:

اما بعد الا أيها الناس فإنما انا بشر يوشك ان يأتي رسول ربي فأجيب وانا تارك فيكم ثقلين أولهما كتاب الله فيه الهدى والنور من استمسك به واخذ به كان علي الهدى ومن اخطاه ضل فخذوا بكتاب الله تعالي واستمسكوا به واهل بيتي اذكركم الله في اهل بيتي اذكركم الله في اهل بيتي

“O people! I am only a mortal. Soon, a messenger from my Lord (i.e., angel of death) will come to me and I will respond to his call. I am leaving among you two precious things: One is the Book of Allah in which is light and guidance. Whoever holds tightly to the Book of Allah and remains connected to it will

¹ Jawaaher al-Eqdain Fi Fazl al-Sharifain, vol. 1, p. 82, Part 2

² He was an eleventh century scholar of the Ahle Tasannun

receive guidance and whoever leaves it will be misguided. Hence, hold the Book of Allah tightly and remain connected to it. Two are my Ahle Bait (a.s.). I remind you of Allah for my Ahle Bait (a.s.). I remind you of Allah for my Ahle Bait (a.s.).¹

Mulla Muttaqi Hindi in Kanz al-Ummaal has also narrated Hadees-e-Saqalain from Abd Ibn Humaid.

Conditions and Works

- 1) Maqdisi writes, “Abd Ibn Humaid Ibn Nasr Abu Humaid Kissi’s actual name was Abd al-Humaid. In Sahih Bukhari, he has narrated from Usman Ibn Umar and in Sahih Muslim, he has narrated from Abu Aasim, Abd al-Razzaq, Yaqub Ibn Ibrahim, Abu Aamir Aqdi, Jafar Ibn Aun, Yunus Muaddab, Abu Nuaim, Saeed Ibn Aamir, Ahmad Ibn Ishaq, Umar Ibn Yunus, and Hasan Ibn Musa. Muslim has narrated extensively from him.²”
- 2) Zahabi pens, “Abd Ibn Humaid Ibn Nasr, Imam, Hafiz, Abu Muhammad Kissi, is the author of Musnad-e-Kabeer, Tafseer and other books. His name is Abd al-Humaid. He is from the Imams of the reliable ones. He expired in 249 A.H.³” Zahabi has repeated the same in al-Kashif⁴ and al-Ebar⁵.
- 3) Ibn Hajar opines, “He (Abd al-Humaid) is reliable, memorizer, and belongs to the eleventh generation.⁶”
- 4) While writing his biography, Jalal al-Deen Suyuti has remembered him as al-Hafiz (the memorizer of traditions)⁷.

¹ Al-Jaame’ al-Sagheer along with Sharh of Manaavi, vol. 1, p. 244, H. 1608

² Asmaa-o-Rejaal al-Sahihain, vol. 1, pp. 337-338, No. 277

³ Tazkerah al-Huffaaz, vol. 2, p. 89, No. 551

⁴ Al-Kashif, vol. 2, p. 195, No. 3572

⁵ Al-Ebar, vol. 1, p. 224, Incidents of 249 A.H.

⁶ Taqreeb al-Tahzeeb, vol. 1, p. 529, No. 411 under the alphabet عين

⁷ Tabaqaat al-Huffaaz, p. 258, No. 530

33) Narration of Abbaad Ibn Yaqub Rawaajeni Asadi

Hafiz Tabarani has recorded Hadees-e-Saqalain in his al-Mojam al-Sagheer as follows: Narrated to me Hasan Ibn Muhammad Ibn Mus'ab Aashnaai Kufi from Abbaad Ibn Yaqub Asadi from Abd al-Rahman Masoodi from Kasir al-Nawwaa from Atiyyah Awfi from Abu Saeed Khudri that the Messenger of Allah (s.a.w.a.) said,

إني تارك فيكم الثقلين أحدهما أكبر من الآخر كتاب الله عز وجل جبل
ممدود من السماء الي الأرض وعترتي اهل بيتي وانهما لن يفترقا حتى يردا
على الحوض

“Surely, I leave among you two precious things; one of them is greater than the other. The Book of Allah – Mighty and Majestic be He – an extended rope from the sky to the earth and my progeny, my Ahle Bait. They two will not separate from each other till they meet me at the Pond.” Barring Kasir al-Nawwaa, nobody has narrated this tradition from Masoodi¹.

34) Narration of Nasr Ibn Ali Ibn Nasr Ibn Ali Jahzami

Hakim Tirmizi writes, “Narrated to me Nasr Ibn Ali from Zaid Ibn Hasan from Maroof Ibn Kharrabooz Makki from Abu al-Tufail Aamir Ibn Waaselah from Huzaiifah Ibn Usaid Ghaffari who says that when the Messenger of Allah (s.a.w.a.) was returning from the Farewell Pilgrimage (Hajjatul Wida), he delivered a sermon as follows:

أيها الناس قد نبأني اللطيف الخبير انه لن يعمر نبي الا مثل نصف عمر
الذي يليه من قبل وإني اظن ان يوشك ان ادعي فأجيب وإني فرطكم على
الحوض وإني سائلكم حين تردون علي عن الثقلين فانظروا كيف تخلفوني
فيهما الثقل الأكبر كتاب الله سبب طرفه بيد الله وطرفه بأيديكم

¹ Al-Mojam al-Sagheer, vol.1, p. 131, Chapter of the alphabet ح

فاستمسكوا ولا تضلوا ولا تبدلوا وعترتي اهل بيتي فاني قد نبأني اللطيف
الخبير انهما لن يفترقا حتى يردا على الحوض

“O people! Indeed, the All-Knower (of subtleties) and All-Aware has informed me that never will a Prophet live except half of the age of the previous Prophet. I think that soon I will be called, and I will respond. I will precede you at the Pond and will question you when you come to me about the two precious things. So, see you treat them. The greater precious thing is the Book of Allah. Its one end is in Allah’s Hand and another end is in your hands. So, hold it tightly and don’t deviate and don’t change. And my progeny, my Ahle Bait. Sure, the All-Knower All-Aware (Allah) has informed me that these two will not separate from each other till they come to me at the Pond.”¹

Conditions and Works

- 1) Maqdisi writes, “Nasr Ibn Ali Ibn Nasr Ibn Ali Jahzami Azdi Basri’s agnomen was Abu Umar. His father’s name was Ali. In Sahih Bukhari and Sahih Muslim, the traditions of his father, Abd al-A’laa, Abu Ahmad Zubairi, and other traditionalists are narrated through him. Bukhari and Muslim have narrated from him. Abu al-Abbas Sarraaj says that he died (in Basra) in the year 250 A.H.”²
- 2) According to Sam’ani, “He was the judge of Basra, reliable, firm, proof, and among the expert scholars.”³
- 3) Zahabi pens, “He was among the memorizers of Basra and the Imams of traditions. As per Abdullah Ibn Ahmad Ibn Hanbal, ‘I asked my father about him whether he considered him reliable? He replied in the affirmative.’ Abu Hatim says that ‘in my view, he is better, more reliable and having a better

¹ Nawaader al-Usul, vol. 1, p. 258, Asl 50.

² Asmaa-o-Rejaal al-Sahihain, vol. 1, p. 531, No. 2067

³ Al-Ansaab – Jahzami, vol. 3, p. 391

memory than Falaas.’ Ibn Kharaash has called him reliable and other scholars have termed him as ‘noblest of men’.¹” Zahabi has mentioned these very things in Tazkerah al-Huffaaz² and al-Ebar³. In it, he has also talked about Nasai calling him reliable. The same thing is said by Yafei⁴. Suyuti says that he has narrated from his father, Ibn Uyaynah, Yazid Ibn Rabee’ and other narrators. The six Imams, Abu Hatim, and other scholars have narrated several traditions from him. He died in 250 A.H.⁵”

35) Narration of Muhammad Ibn Muthanna Anzi

Hadees-e-Saqalain narrated by Muhammad Ibn Muthanna Anzi has been recorded by Nasai in Khasaaes (p. 84, H. 76), which we will relate in the future, Inshallah.

Conditions and Works

- 1) Maqdisi writes, “Muhammad Ibn Muthanna Ibn Abd Qais Abu Musa Anzi, famous as Zaman, was a resident of Basra. According to Sahih Bukhari and Sahih Muslim, he has heard traditions from Ibn Uyaynah, Ghundar, and a group of traditionalists. Bukhari and Muslim have narrated several traditions from him.⁶”
- 2) Sam’ani pens, “He has heard traditions from Ghundar while Bukhari, Muslim, Abu Dawood, Abu Isa (Tirmizi) and Nasai have narrated from him. He is among the reliable ones.⁷”
- 3) Zahabi says, “He (Anzi) was a proof as per Yahya Ibn

¹ Tahzeeb al-Tahzeeb (handwritten)

² Tazkerah al-Huffaaz, vol. 2, p. 78, No. 536

³ Al-Ebar, vol. 1, p. 226, Incidents of 250 A.H.

⁴ Mirat al-Jinan, vol. 2 p. 156, Incidents of 250 A.H.

⁵ Tabaqaat al-Huffaaz, p. 251, No. 514

⁶ Asmaa-o-Rejaal al-Sahihain, vol. 1, p. 451, No. 1721

⁷ Al-Ansaab - Al-Anzi, vol. 9, p. 76

Muhammad Zohli. As per Abu Hatim, he was very truthful, and Ibn Kharaash has counted him among the firm ones. Khateeb has called him very truthful, pious, learned, and reliable.¹”

- 4) Zahabi has said the same things in Tazkerah al-Huffaaz², al-Ebar³ and al-Kashif⁴.
- 5) Ibn Hajar Asqalani writes, “He was reliable, firm, and belonged to the tenth generation of traditionalists.⁵”
- 6) Jalal al-Deen Suyuti has also repeated the same thing⁶.

36) Narration of Darimi

Sakhaawi, in Istejlaab-o-Irteqaa al-Ghuraf, after narrating the Hadees from Sahih Muslim, writes, “It has come in the narration that Zaid was asked that who are the Ahle Bait of the Messenger of Allah? Are his wives including in them? Zaid replied, ‘By Allah, no. For, a wife stays with her husband for a while but when he divorces her, she returns to her maiden home. His (s.a.w.a.) Ahle Bait are his closest relatives on whom charity (*sadaqah*) is prohibited.’ This narration has been recorded by Muslim and Nasai in its original wordings, Ahmad and Darimi in their Masaaneed, Ibn Khuzaimah in his Sahih, and other traditionalists have narrated the tradition of Abu Hayyan Taimi, Yahya Ibn Saeed Ibn Hayyan from Yazid Ibn Hayyan.

Conditions and Works

- 1) Maqdisi writes, “Abdullah Ibn Abd al-Rahman Darimi Samarqandi’s agnomen was Abu Muhammad. He heard traditions from Abu al-Yamaan Hakim Ibn Naafe’, Yahya Ibn

¹ Tahzeeb al-Tahzeeb (handwritten)

² Tazkerah al-Huffaaz, vol. 1, p. 73, No. 527

³ Al-Ebar, vol. 2, p. 226, Incidents of 252 A.H.

⁴ Al-Kashif, vol. 3, p. 234, No. 6355

⁵ Taqreeb al-Tahzeeb, vol. 2, p. 204, No. 666 under the alphabet ٢

⁶ Tabaqaat al-Huffaaz, p. 246, No. 505

Hassaan, Muhammad Ibn Abdillah Raqqaashi, Marwan, Muhammad Abu al-Mughirah, Abdullah Ibn Jafar Raqqi, Hajjaj Ibn Minhaal, Faryaabi, Abu Nuaim, Affaan, Abu Ali Abdullah Hanafi, Abu Muammar, Abdullah Ibn Umar Muqri, Abu al-Walid Tayaalisi, Muhammad Ibn Mubarak, Muslim Ibn Ibrahim, Muhammad Ibn Kasir, Hibbaan Ibn Hilal, and Musa Ibn Khalid, Faryaabi's son-in-law. Muslim has narrated traditions from him.¹”

- 2) Sam'ani says, “Darimi travelled a lot for obtaining traditions. He was known for his memory, skill, reliability, truthfulness, abstinence and piety. On the insistence of the King, he became a Judge but resigned from this post after some time. He had reached the pinnacle of intellect, wisdom, knowledge, and learning. He was a role model for religiosity, forbearance, strength, servitude, worship, moderation, and disinterest in the world. He wrote books like al-Musnad, al-Tafseer, al-Jaame', etc.²”
- 3) Zahabi writes, “Darimi was Imam, memorizer (of traditions), and the Shaikh al-Islam of Samarqand. His Musnad is on par with that of Abd Ibn Humaid Muntakhab.³” Zahabi has called him (Darimi) as the Imam of his time in al-Kashif⁴ and al-Ebar⁵.
- 4) Yafei in Mirat al-Jinan⁶, Wali al-Deen Khateeb in Asmaa-o-Rejaal al-Mishkaat, and Asqalani in Tahzeeb al-Tahzeeb⁷ have said the same thing. In Taqreeb al-Tahzeeb, Asqalani has

¹ Asmaa-o-Rejaal al-Sahihain, vol. 1, p. 270, No. 989

² Al-Ansaab (al-Darimi), vol. 5, p. 249

³ Tazkerah al-Huffaaz, vol. 2, p. 90, No. 552

⁴ Al-Kashif, vol. 2, p. 93, No. 2854

⁵ Al-Ebar, vol. 1, p. 229, Incidents of 255 A.H.

⁶ Mirat al-Jinan, vol. 2, p. 161, Incidents of 255 A.H.

⁷ Tahzeeb al-Tahzeeb, vol. 5, p. 294, No. 502

called him Hafiz, the author of Musnad, reliable, learned, skilful, and belonging to the eleventh generation¹. Suyuti in Tabaaqat al-Huffaaz, Dawoodi in Tabaaqat al-Mufasssereen (vol. 1, p. 242, No. 226) and Mulla Ali Qari in Mirqaat (vol.1, p. 75) have stated the same thing.

37) Narration of Ali Ibn Munzir al-Tareeqi

Hadees-e-Saqalain as narrated by Ali Ibn Munzir has been recorded by Tirmizi in his Sahih (vol. 5, p. 622, H. 3788).

Conditions and Works

- 1) Mizzi says, "Tirmizi, Nasai, Ibn Majah, etc. have narrated from him. Ibn Abi Hatim states, 'I heard traditions from him (al-Tareeqi) along with my father and my father also informed me that Ali Ibn Munzir performed Hajj 55 times'. He had attained the status of truthfulness and loyalty. Ibn Hibbaan has mentioned him in al-Theqaat. Ibn Numair has called him reliable and very truthful."²
- 2) Zahabi writes, "He was a pure Shia and belonged to the tenth generation (of traditionalists)."³
- 3) Ibn Hajar says, "He was very truthful, Shia and belonged to the tenth generation."⁴
- 4) Shaikh Abd al-Haq Dehlavi has stated the same thing in Asmaa-o-Rejaal al-Mishkaat. Also refer to al-Ansaab by Sam'ani under al-Tareeqi.

38) Narration of Muslim Ibn Hajjaj Qushairi Nishapuri

- 1) Muslim has recorded Hadees-e-Saqalain vide different chains

¹ Taqreeb al-Tahzeeb, vol. 1, p. 429, No. 432 under the alphabet ع

² Tahzeeb al-Kamaal, vol. 12, p. 408, No. 4724

³ Al-Kashif, vol. 2, p. 257, No. 4032

⁴ Taqreeb al-Tahzeeb, vol. 2, p. 44, No. 416 under the alphabet ع

of narrators. He says, "Narrated to me Zohair Ibn Harb and Shuja Ibn Makhlad from Ibn Ulayyah; Zuhair says that Ismail Ibn Ibrahim narrated to him from Abu Hayyan from Yazid Ibn Hayyan that 'I (Yazid), Husain Ibn Saburah and Amr Ibn Muslim went to Zaid Ibn Arqam. Husain said, 'O Zaid! You have done a lot of good things. You saw the Messenger of Allah (s.a.w.a.), heard traditions from him, waged the holy war along with him, and prayed behind him. Hence, relate to us whatever you heard from him.' Zaid Ibn Arqam replied, 'O my nephew! By Allah, I have become old and have become distant from that time. I have forgotten some of the things that the Messenger of Allah (s.a.w.a.) said. Yet, whatever I say accept it, and whatever I don't, don't insist on it. (Zaid continued), 'One day, the Messenger of Allah (s.a.w.a.) stood up to deliver a sermon between Makkah and Madinah near Ghadeer-e-Khumm. After praising and glorifying Allah, and reminders and admonishments, he said,

اما بعد أَلَا أَيُّهَا النَّاسُ فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأُجِيبُ وَإِنَّا
تَارِكٌ فِيكُمْ ثَقَلَيْنِ أَوْهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى وَالنُّورُ فَخُذُوا بِكِتَابِ اللَّهِ
وَاسْتَمْسِكُوا فَحَثَّ عَلَى كِتَابِ اللَّهِ وَرَعَبَ فِيهِ ثُمَّ قَالَ وَأَهْلُ بَيْتِي أَذَكِّرُكُمْ اللَّهُ
فِي أَهْلِ بَيْتِي أَذَكِّرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي أَذَكِّرُكُمْ اللَّهُ فِي أَهْلِ بَيْتِي

'Beware, O people, I am only a mortal. Soon, a messenger from my Lord will come to me (i.e. angel of death) and I will respond to him. Verily, I am leaving among you two precious things. First of them is the Book of Allah, in it is guidance and light. So, take the Book of Allah and hold it tightly.' He exhorted about the Book of Allah and encouraged for it. Then he (s.a.w.a.) said, *'And my Ahle Bait. I remind you of Allah about my Ahle Bait. I remind you of Allah about my Ahle Bait. I remind you of Allah about my Ahle Bait...'* Husain asked Zaid, *'Who are his Ahle Bait? Are his wives also included among the Ahle Bait?'* Zaid answered, *'His wives are included in the Ahle*

Bait but (here) Ahle Bait implies those on whom charity is prohibited after him (s.a.w.a.).' Again, Husain inquired, 'Who are they?' Zaid replied, 'The progeny of Ali, the progeny of Jafar, the progeny of Aqeel, and the progeny of Abbas.' Husain asked, 'Is charity prohibited on all of them?' Zaid replied in the affirmative.¹

- 2) Narrated to me Abu Bakr Ibn Abi Shaibah from Muhammad Ibn Fuzail and Ishaq Ibn Ibrahim from Jarir and both from Abu Hayyan like the tradition of Ismail with his chain of narrators. Of course, in the tradition of Jarir, this sentence is additional,

كتاب الله فيه الهدى والنور من استمسك به واخذ به كان علي الهدى ومن
اخطاه ضل

"...the Book of Allah, in it is guidance and light. Whoever fastens unto it and takes it will be on guidance and whoever does not fasten to it will deviate."

- 3) Narrated to us Muhammad Ibn Bakkaar Ibn Rayyan from Hassaan (i.e., Hassaan Ibn Ibrahim) from Saeed (i.e., Saeed Ibn Masruq) from Yazid Ibn Hayyan from Zaid Ibn Arqam: Yazid reports, "We came to Zaid Ibn Arqam and told him, 'You have done a lot of good deeds. You were the companion of the Messenger of Allah (s.a.w.a.), prayed behind him...' (and the tradition continues like that Abu Hayyan) but with a slight variation that:

الا واني تارك فيكم الثقلين أحدهما كتاب الله هو حبل الله من اتبعه كان
علي الهدى ومن تركه كان على الضلالة

'Beware! I leave among you two precious things: One of them is the Book of Allah; it is the rope of Allah, whoever follows it is on guidance and whoever leaves it is on deviation.'

¹ Sahih Muslim, vol. 7, pp. 122-123, Chapter concerning the Excellences of Ali Ibn Abi Talib (a.s.)

We asked him (Zaid), ‘Who is the Ahle Bait of the Messenger of Allah (s.a.w.a.)? Are his wives included in this?’ He replied, ‘No, by Allah, because a woman stays with her husband for a while but when he divorces her, she returns to her maiden home. His Ahle Bait are his nearest relatives on whom charity (*sadaqah*) is prohibited after him.’¹”

Conditions and Works

- 1) Ibn Khallekaan writes, “The author of Sahih, Abu al-Hasan Muslim Ibn Hajjaj Ibn Muslim Qushairi Nishapuri is from the Imams of the memorizers and among the great traditionalists. To obtain traditions, he travelled to Hejaz, Iraq, Syria, and Egypt and heard traditions from Yahya Ibn Yahya Nishapuri, Ahmad Ibn Hanbal, Ishaq Ibn Raahwayh, Abdullah Ibn Muslim Qa’nabi, and other traditionalists. He visited Baghdad several times, whose residents have narrated traditions from him. The last time he visited Baghdad was in the year 259 A.H. Tirmizi narrated traditions from him. He is from the reliable ones. Muhammad al-Maasir al-Khassi says, “I heard Muslim Ibn Hajjaj saying ‘I have compiled this Sahih after hearing three hundred thousand traditions’.” Hafiz Abu Ali Nishapuri says, ‘There is no book more correct beneath the sky than the book of Muslim.’ Khatib Baghdadi opines that Muslim used to defend Bukhari due to which there was a conflict and separation between Muslim and Muhammad Ibn Yahya al-Zehli.’²”
- 2) Zahabi says, “Abu Amr Hamedaan reports that I asked Ibn Uqdah that who had memorized more traditions, Bukhari, or Muslim? He replied, ‘Both were scholars, Muhammad (Bukhari) as well as Muslim. When I repeated my question several times, he retorted, ‘Muhammad (Bukhari) used to commit mistakes about the people of Syria because he had

¹ Sahih Muslim, vol. 7, pp. 122-123

² Wafayaat al-A’yaan, vol. 3, p. 98, No. 717

taken the books from them and merely saw them (and did not hear the traditions from them). Sometimes, he mentioned a person with his agnomen and occasionally, remembered him by his name. But Muslim has rarely committed such mistakes because he recorded only those traditions that had chains of narrators (Masaaneed) and did not touch the traditions without the chains of narrators (i.e., maqtoo' and mursal traditions).¹ Zahabi has repeated the same thing in al-Kashif² and al-Ebar³.

- 3) Yafei pens, "Among the recent Imams of traditions there were differences as to who is the superior among the two, Bukhari or Muslim. Most believe that Sahih Bukhari is better than Sahih Muslim while some are of the view that Muslim is preferred to Bukhari. Abu Ali Nishapuri is of the view that there is no book more authentic than Sahih Muslim on this planet. I feel that Sahih Bukhari has more knowledge while Sahih Muslim is better vis-à-vis the context of traditions."⁴
- 4) Ibn Wardi in Tatemmah al-Mukhtasar fi Akhbaar al-Bashar⁵ and Mulla Ali Qari in al-Mirqaat⁶ has said the same thing.
- 5) Shaikh Abd al-Haq Dehlavi writes in Asmaa-o-Rejaal al-Mishkaat, "Muslim Ibn Hajjaj Ibn Muslim Qushairi is among the known and famous Imams of memorizers, and a teacher of the scholars of traditions and their leader. He travelled to the nooks and corners of the world to acquire traditions."

39) Narration of Ibn Majah

After narrating Hadees-e-Saqalain through his chain of narrators,

¹ Tazkerah al-Huffaaz, vol. 2, p. 125, No. 613

² Al-Kashif, vol. 3, p. 123, No. 5509

³ Al-Ebar, vol. 1, p. 235, Incidents of 261 A.H.

⁴ Mirat al-Jinan, vol. 2, p. 174, Incidents of 261 A.H.

⁵ Tatemmah al-Mukhtasar, vol. 1, p. 229, Incidents of 261 A.H.

⁶ Al-Mirqaat, vol. 1, p. 62 Preface of the book Sharh-o-Haal al-Bukhari

Ganji says, “Like I have narrated this tradition, similarly, Muslim in his Sahih, and Abu Dawood and Ibn Majah Qazvini have narrated it in their books.¹”

Conditions and Works

Ibn Majah’s personality needs no introduction. His detailed biography is mentioned in Wafayaat al-A’yaan, vol. 2, p. 363, No. 614, Tahzeeb al-Kamaal, vol. 17, p. 355, No. 6300, Asmaa-o-Rejaal al-Mishkaat, p. 130, No. 1031, Tazkerah al-Huffaaz, vol. 2, p. 155, No. 659, Seyar-e-A’laam al-Nubalaa, vol. 13, p. 277, No. 133, al-Ebar fi Khabar-e-man ghabar, vol. 1, p. 246, Incidents of 273 A.H., al-Kashif, vol. 3, p. 97, No. 5317, Mirat al-Jinan, vol. 3, p. 188, Incidents of 273 A.H., al-Mukhtasar fi Akhbaar al-Bashar, vol. 1, p. 375, Incidents of 272 A.H., Tatemmah al-Mukhtasar, vol. 1, p. 232, Incidents of 272 A.H., Tahzeeb al-Tahzeeb, vol. 9, p. 530, No. 870, Taqreeb al-Tahzeeb, vol. 2, p. 220, No. 835 under the alphabet ر, Tabaqaat al-Huffaaz, p. 300, No. 635 and other books of Rejaal and biographies. For the sake of brevity, we will suffice with the description of Ibn Khallekaan: “Abu Abdillah Muhammad Ibn Yazid Ibn Majah Rib’ee Qazvini is a famous memorizer (of traditions) and author of al-Sunan, a book of traditions. He was the Imam of traditions and a scholar of science of traditions. For the sake of writing traditions, he travelled to Iraq, Basra, Kufa, Baghdad, Makkah, Egypt, and the city of Rayy (present day Tehran). He has penned excellent books on Quranic exegesis and history. His Sunan is from the Sihaah-e-Sittah (six reliable books of traditions viz. Sahih Bukhari, Sahih Muslim, Sunan Tirmizi, Sunan Ibn Majah, Sunan Nasai, and Sunan Abi Dawood).²”

40) Narration of Abu Dawood Sajistani

From Hafiz Ganji’s quote mentioned above, it is derived that Abu Dawood has recorded Hadees-e-Saqalain in his Sunan. Sibt Ibn Jauzi

¹ Kefaayah al-Talib, p. 53, Chapter 1

² Wafayaat al-A’yaan, vol. 2, p. 363, No. 614

has also stated this fact. He writes, “This tradition (Saqalain) has been recorded by Abu Dawood in his Sunan, and Tirmizi and several other traditionalists in their books. Razeen in “al-Jam’ bain al-Sihaah” has cited this.¹”

Conditions and Works

- 1) Sam’ani writes, “He was among the Imams of jurisprudence, knowledge, memorization (of traditions), piety, and expertise in the whole world. He was among the compilers of traditions, defended the Sunnah, defeated its opponents, and destroyed the fabricators of traditions. He died in Basra in Shawwal in 275 A.H.²”
- 2) Ibn Khallekaan says, “According to Ibrahim Harbi, traditions had become soft for Abu Dawood like iron had become pliable for Prophet Dawood. Abu Dawood says that I had written down five hundred thousand (500,000) traditions of the Holy Prophet (s.a.w.a.), of which I selected four thousand eight hundred and compiled this Sunan.³”
- 3) Zahabi pens, “Abu Dawood was an Imam, firm, and chief of the memorizers⁴”. Again, Zahabi writes in al-Kashif, “He was an Imam, firm, and an Imam of the scholars who practised what they preached. He expired in Shawwal 275 A.H.⁵” Zahabi also writes in al-Ebar, “He was the chief of jurisprudence and traditions, and in majesty and piety, he was likened to his teacher Ahmad Ibn Hanbal.⁶”
- 4) Qari records, “The commentator of this book Khitaabi says that such a book has not been written on religion. It is the best

¹ Tazkerah Khawaas al-Ummah, p. 322, Chapter 12

² Al-Ansaab (Sajistani), vol. 7, p. 46

³ Wafayaat al-A’yaan, vol. 1, p.382, No. 272

⁴ Tazkerah al-Huffaaz, vol. 2, p. 127, No. 615

⁵ Al-Kashif, vol. 1, p. 311, No. 2089

⁶ Al-Ebar, vol. 2, p. 247, Incidents of 275 A.H.

vis-à-vis arrangement and has more religious issues as compared to the two Sahihs (Bukhari and Muslim). According to Abu Dawood, he has not included the abandoned (*matrook*) traditions. Ibn Arabi states that whoever has the Quran and Abu Dawood's Sunan with him, he is needless of all things. Naaji says that the Book of Allah is the root and Abu Dawood's Sunan is the branch. Hence, Hujjatul Islam Ghazzali said it can suffice for a jurist (*mujtahid*) and Shafei Imams have followed him.¹

41) Narration of Abd al-Malik Ibn Muhammad Ibn Abdillah Raqaashi Basri

Haakim Nishapuri has recorded Hadees-e-Saqalain in al-Mustadrak alaa al-Sahihain (vol. 3, p. 118, H. 4576) from Abd al-Malik Raqaashi, which we will relate in the future.

Conditions and Works

- 1) Sam'ani writes, "Abd al-Malik Ibn Muhammad Ibn Abdillah Raqaashi's first agnomen was Abu Muhammad. Later, he had another agnomen, Abu Qilabah. He heard traditions from his father, Yazid Ibn Harun, Abdullah Ibn Bakr Sahmi, Abu Dawood Tayaalesi, Abd al-Samad Ibn Abd al-Waris, Rauh Ibn Ubadah, Bishr Ibn Umar Zahraani, Abu Aamir Aqdi, Ash'hal Ibn Hatim, Hajjaj Ibn Minhal, al-Qa'n'bali, and Mualla Ibn Asad. On the other hand, Muhammad Ibn Ishaq San'ani, Yahya Ibn Muhammad Ibn Saaed, Qazi Muhaameli, Muhammad Ibn Makhlad, Abu Ahmad Bakr Ibn Muhammad Ibn Hamdaan Sairafi Marwazi, Abu Amr Ibn Sammaak, Abu Bakr Ahmad Ibn Salman Najaad, Abu Sahl Ibn Ziyaad Qattan, and a group of traditionalists have narrated from him, the last of them being Abu Bakr Muhammad Ibn Abdillah Shafei."²

¹ Al-Mirqaat fi Sharh al-Mishkaat, vol. 1, p. 73, Sharh-o-Haal-e-Abi Dawood

² Al-Ansaab (al-Raqaashi), vol. 6, p. 148

- 2) Abd al-Ghani Maqdisi pens, "Ibn Hibbaan has mentioned him in his al-Theqaat and said that he used to memorize most of the traditions. Hence, it is said that he has narrated sixty thousand traditions from his memory. Abu Dawood has called him very truthful, trustworthy, and safe.¹" The same thing has been stated by Mizzi in Tahzeeb al-Kamaal, Zahabi in Tazkerah al-Huffaaz², al-Ebar³, and Duval al-Islam⁴, Yafei in Mir'at al-Jinan⁵, and Suyuti in Tabaqaat al-Huffaaz⁶.

42) Narration of Ibn Abi al-Awaam al-Tamimi

Ibn Maghaazeli in his al-Manaqeb (pp. 234- 236) has narrated from Ibn Abi al-Awaam al-Tamimi.

Conditions and Works

- 1) Sam'ani writes, "Abu Bakr Muhammad Ibn Ahmad Ibn Abi al-Awaam Ibn Yazid Riyaahi Tamimi was a resident of Baghdad. He has narrated from Yazid Ibn Harun, Abd al-Wahab Ibn Ata, Quraish Ibn Anas, Abu Aamir Aqdi, Abd al-Aziz Ibn Abaan Qarashi, and other traditionalists. From him (Ibn Abi al-Awaam), Qazi Abu Abdillah Muhaameli, Abu al-Abbas Ibn Uqdah Kufi, Ismail Ibn Muhammad Saffar, Muhammad Ibn Amr, Razzaz, and Abu Amr Ibn Hushaim have narrated traditions.⁷"

43) Narration of Muhammad Ibn Isa Tirmizi

Tirmizi has recorded Hadees-e-Saqalain as follows: Narrated unto us

¹ Tahzeeb al-Kamaal, vol. 12, p. 90, No. 4138

² Tazkerah al-Huffaaz, vol. 2, p. 120, No. 604

³ Al-Ebar, vol. 1, p.248 Incidents of 276 A.H.

⁴ Duval al-Islam, vol. 1, p. 248 Incidents of 276 A.H.

⁵ Mirat al-Jinan, vol. 2, p. 190 Incidents of 276 A.H.

⁶ Tabaqaat al-Huffaaz, p. 281, No. 583

⁷ Al-Ansaab (Riyaahi), vol. 6, p. 200

Nasr Ibn Abd al-Rahman Kufi from Zaid Ibn Hasan from Jafar Ibn Muhammad from his father from Jabir Ibn Abdillah al-Ansari who reports, ‘I saw the Messenger of Allah (s.a.w.a.) delivering a sermon atop his she-camel Qaswaa during the journey of Hajj on the day of Arafah. He (s.a.w.a.) said,

يا أيها الناس إني تركت فيكم ما ان اخذتم به لن تضلوا كتاب الله وعترتي
اهل بيتي

“O people! I have left among you if you fasten unto it, you will never deviate. The Book of Allah and my progeny, my Ahle Bait.”

This tradition has also been reported from Abuzar, Abu Saeed, Zaid Ibn Arqam and Huzaifah Ibn Usaid and this tradition is good (hasan) but it has been narrated only from the chains of transmitters mentioned above. And from Zaid Ibn Hasan, Saeed Ibn Sulaiman and other traditionalists have also narrated it.¹

Tirmizi has also narrated Hadees-e-Saqalain from another chain of narrators. He says: “Narrated unto us Ali Ibn Munzir from Muhammad Ibn Fuzail from A’mash from Atiyyah from Abu Saeed al-Khudri, and similarly, A’mash from Habib Ibn Abi Saabit from Zaid Ibn Arqam that the Messenger of Allah (s.a.w.a.) said,

إني تارك فيكم ما ان تمسكتم به لن تضلوا بعدي أحدهما أعظم من الآخر
كتاب الله حبل ممدود من السماء الي الأرض وعترتي اهل بيتي ولن يفترقا
حتى يردا على الحوض فانظروا كيف تخلفوني فيهما

“O people! Surely, I leave among you that if you fasten to it, you will never deviate after me. One of them is greater than the other: the Book of Allah, an extended rope from the sky to the earth and my progeny my Ahle Bait. And they will never separate from each other till they come to me at the Pond. So,

¹ Sahih Tirmizi, vol. 5, p. 621, H. 3786, Kitab al-Manaaqeb, Bab-o-Manaaqeb-e-Ahle Bait al-Nabi (s.a.w.a.)

you be careful how you treat these two after me.¹

Conditions and Works

In all the biographies and books, Tirmizi's conditions are mentioned in detail and elaboration. He is one of the authors of the six authentic books of the Ahle Tasannun. His greatness and reverence among them is not hidden for anyone. He is relied upon in traditions.

44) Narration of Ibn Abi al-Dunya

Ibn Abi al-Dunya in Fazaael al-Quran has narrated the Hadees-e-Saqalain through his chain of narrators. He says that the Messenger of Allah (s.a.w.a.) said,

إني تارك فيكم الثقلين كتاب الله وعترتي أهل بيتي وقرابتي

“Surely, I leave among you two precious things: the Book of Allah and my progeny, my Ahle Bait and my close relatives.²”

Conditions and Works

- 1) Zahabi writes, “Ibn Abi al-Dunya was a traditionalist, scholar and very truthful.... Ibn Abi Hatim says that ‘Me and my father wrote traditions from him (viz. Ibn Abi al-Dunya). He was very truthful’. According to Khatib, ‘He has taught literature to many children of the caliphs.’ As per Ibn Kaamil, he was the trainer and teacher of Motamid, the Abbasi king.³”
- 2) Zahabi pens in al-Ebar, “He was very truthful, litterateur, historian and very learned. He has narrated from Khalid Ibn Khaddaash, Saeed Ibn Sulaiman Sa’dvayh and their contemporaries.⁴”
- 3) Suyuti records, “Ibn Abi Hatim and others have considered

¹ Sahih Tirmizi, vol. 5, p. 622, H. 3788, Chapter 32, Kitab al-Manaaqeb

² Fazaael al-Quran (handwritten)

³ Tazkerah al-Huffaaz, vol. 2, p. 181, No. 699

⁴ Al-Ebar, vol. 1, p. 252, Incidents of 281 A.H.

him reliable.¹”

- 4) Salaah al-Deen Muhammad Ibn Shakir al-Kitbi (exp. 764 A.H.) chronicles, “He trained and taught al-Muktafi bi Allah. He was reliable, a historian and biographer. He has more than hundred books.²”

45) Narration of Muhammad Ibn Ali Hakim Tirmizi

Hakim Tirmizi has narrated Hadees-e-Saqalain through the chain of Jabir Ibn Abdillah Ansari. He says, ‘Narrated unto us Nasr Ibn Abd al-Rahman Washsha from Zaid Ibn Hasan Anmaati from Jafar Ibn Muhammad from his father from Jabir Ibn Abdillah Ansari, who says, ‘In the Hajj journey, on the Day of Arafah, the Messenger of Allah (s.a.w.a.) was delivering a sermon on his she-camel Qaswaa, and I heard him saying:

أيها الناس قد تركت فيكم ما ان اخذتم به لن تضلوا كتاب الله وعترتي اهل بيتي

“O people! Indeed, I have left among you if you hold on to it, you will never deviate; the Book of Allah and my progeny, my Ahle Bait.³”

Hakim Tirmizi has also recorded this tradition from Huzaifah, who says, “Narrated to us Nasr Ibn Ali from Zaid Ibn Hasan from Maroof Ibn Kharrabooz Makki from Abu al-Tufail Aamir Ibn Waasilah from Huzaifah Ibn Usaid al-Ghaffari that the Holy Prophet (s.a.w.a.) delivered a sermon while returning from the Farewell Pilgrimage,

أيها الناس! انه قد نبأني اللطيف الخبير انه لن يعمر نبي الا مثل نصف عمر

¹ Tabaqaat al-Huffaaz, p. 316, No. 674

² Wafaat al-Wafayaat, vol. 2, p. 228, No. 235

³ Nawaader al-Usul, vol. 1, p. 258, 50th Asl Concerning Fastening to the Book and the Progeny and its explanation.

الذي يليه من قبل وإني اظن ان يوشك ان ادعي فأجيب وأني فرطكم على
الحوض وإني سائلكم حين تردون علي عن الثقلين فانظروا كيف تخلفوني
فيهما الثقل الأكبر كتاب الله سبب طرفه بيد الله وطرفه بأيديكم
فاستمسكوا ولا تضلوا ولا تبدلوا وعترتي اهل بيتي فاني قد نبأني اللطيف
الخبير انهما لن يفترقا حتى يردا على الحوض‘

O people! Allah the All-Knowing the All-Aware has informed me that every Prophet's age was half of the age of the previous Prophet. I think soon I will be called, and I will respond to that call. I will precede you to the Pond. When you come to me at the Pond, I will ask you about the two precious things. Be careful how treat them after me. The Book of Allah is the greater precious thing, which is like a rope, one end of which is in Allah's hand and the other end is in your hand. So, fasten to it and don't deviate and don't make any changes in it. The second is my progeny who are from my family. Allah the All-Knowing the All-Aware has informed me about them that these two will never separate from each other till they meet me at the Pond.¹

The Hadees-e-Saqalain narrated by Hakim Tirmizi is also available in Faraaed al-Simtain of Allamah Hamvini and Miftah al-Nija of Mirza Muhammad Ibn Mutamid Khan Badakhshi.

Conditions and Works

Hakim Tirmizi's conditions are available in al-Tarraf le Mazhab Ahl al-Tasawwuf of Abu Bakr Muhammad al-Kalabaazi, al-Tabaqaat al-Sufiyyah of Muhammad Ibn Husain al-Sulami, p. 217, Hilyah al-Auliya of Abu Nuaim, vol. 1, p. 233, Kashf al-Mahjoob le Arbaab al-Qulub by Ghaznavi, p. 128, Tazkerah al-Awliya of Attar, vol. 2, p. 75, Nafahaat al-Uns of Jaami, Ahkam al-Dalaalah alaa Tahreer al-Resalah

¹ Nawaader al-Usul, vol. 1, p. 258, 50th Asl concerning fastening with the Book and the Progeny and its explanation.

of Shaikh al-Islam, Lawaaqe' al-Anwaar of Sha'rani, vol. 1, p. 106, Faiz al-Qadeer of al-Manaavi, and books of other scholars.

46) Narration of Ibn Abi Aasim Shaibani

According to the book of Suyuti, 'al-Budur al-Saaferah an al-Umoor al-Aakherah', Shaibani in his book **al-Sunnah** has narrated from Zaid Ibn Saabit that the Messenger of Allah (s.a.w.a.) said,

إني تارك فيكم الثقلين الخليفتين من بعدي كتاب الله وعترتي فانهما لن يفترقا
حتى يردا على الحوض

"I leave among you two precious things, two successors after me: the Book of Allah and my progeny. They will never separate from each other till they come to me at the Pond."

Shaibani has also narrated this tradition on the authority of Amirul Momineen Ali Ibn Abi Talib (a.s.) as has been chronicled by Mulla Ali Muttaqi in Kanz al-Ummaal: "It is narrated by Ali (a.s.) that the Messenger of Allah (s.a.w.a.) stood by a tree at Khumm and catching the hand of Ali (a.s) said,

يا أيها الناس! ا لستم تشهدون ان الله ربكم؟ قالوا بلي - ا لستم تشهدون
ان الله ورسوله اولي بكم من أنفسكم وان الله ورسوله مولاكم؟ قالوا بلي -
قال: فمن كان الله ورسوله مولاه فان هذا مولاه - وقد تركت فيكم ما ان
اخذتم به لن تضلوا بعده كتاب الله سبب بيده وسببه بأيديكم واهل بيتي

'O people! Will you not testify that Allah is your Lord?' Everybody replied in the affirmative. He (s.a.w.a.) asked again, 'Don't you bear witness that Allah and His Messenger have more authority upon you than yourselves?' Again, everyone answered positively. Then, he (s.a.w.a.) said, 'Of whosoever Allah and His Messenger are his masters, this Ali is his master as well. I am leaving behind you a thing that if you hold on to it, you will never deviate. The Book of Allah, which is like a rope, whose one end is with Him (Allah) and the other with

you; and my Ahle Bait.”

Ibn Jarir and Ibn Abi Aasim have narrated this tradition and Muhaameli has narrated this in his Amaali and regarded it to be correct.¹

Conditions and Works

- 1) Zahabi writes, “Ibn Abi Aasim was a great memorizer (*al-haafiz al-kabir*), Imam, and very truthful. For fifteen years, he was a judge. But when there was a dispute between him and Ali Ibn Mattawayh, he was deposed. It is said that in the rebellion of Zanj (*saurah al-zanj*) in Basra, his books were destroyed, and he rewrote fifty thousand traditions from memory.²” Zahabi has also written in al-Ebar that he was an Imam, jurist, followed the Zaaheri ideology, righteous, pious, and possessed several excellences and perfections.³ This same thing has been recorded by Yafei in Mirat al-Jinan⁴ and Suyuti in Tabaqaat al-Huffaaz⁵. He expired in 287 A.H.

47) Narration of Abdullah Ibn Ahmad Ibn Hanbal

Haakim has recorded Hadees-e-Saqalain in al-Mustadrak ala al-Sahihain through the following chain of narrators: Narrated to us Abu al-Husain Muhammad Ibn Ahmad Ibn Tamim Hanzali in Baghdad, from Abu Qulaabah Abd al-Malik Ibn Muhammad Raqaashi from Yahya Ibn Hammad from Abu Bakr Muhammad Ibn Ahmad Ibn Baabwayh and Abu Bakr Ahmad Ibn Jafar Bazaar, both of whom say that narrated to us Abdullah Ibn Ahmad Ibn Hanbal from his father (Ahmad Ibn Hanbal) from Yahya Ibn Hammad from Abu Nasr Ahmad Ibn Sahl Faqih in Bukhara from Saleh Ibn Muhammad Hafiz Baghdadi

¹ Kanz al-Ummaal, vol. 13, p. 140, H. 36441

² Tazkerah al-Huffaaz, vol. 2, p. 158, No. 663

³ Al-Ebar, vol. 1, p. 257, Incidents of 287 A.H.

⁴ Mirat al-Jinan, vol. 2, p. 215, Incidents of 287 A.H.

⁵ Tabaqaat al-Huffaaz, p. 302, No. 639

from Khalaf Ibn Saalim Makhrami from Yahya Ibn Hammad from Abu Awaanah from Sulaiman al-A'mash from Habib Ibn Saabit from Abu al-Tufail from Zaid Ibn Arqam who says, "While returning from the Farewell Pilgrimage, when the Messenger of Allah (s.a.w.a.) reached to a place called Ghadeer Khumm, he ordered that the ground should be cleaned of thorns and everyone should gather there. Thereafter, he (s.a.w.a.) said,

كأني قد دعيت فأجبت إني قد تركت فيكم الثقلين أحدهما أكبر من الآخر
 كتاب الله تعالي وعترتي فانظروا كيف تخلفوني فيهما فانهما لن يفترقا حتى
 يردا على الحوض ثم قال: ان الله عز وجل مولاي وانا ولي كل مومن ثم اخذ
 بيد على رضي الله عنه فقال: من كنت وليه فهذا وليه اللهم وال من والاه
 وعاد من عاداه....'

I am about to respond to the divine call. I am leaving behind you two precious things. One of them is bigger than the other. The Book of Allah and my progeny. Be careful how you treat them after me. They will not separate from each other till they come to me at the Pond.' Then, he (s.a.w.a.) said, 'Allah is my Master, and I am the Master of every believer.' Then, he (s.a.w.a.) held the hand of Ali (a.s.) and declared, 'Of whosoever I am his master, this Ali is his master too. O Allah! Befriend the one who befriends Ali and be the enemy of the one who bears enmity against Ali. (He continued to relate the complete tradition).

This tradition also qualifies the conditions of the Shaikhain (Bukhari and Muslim). He has not narrated it in its entirety. The witness of this is the narration of Salamah Ibn Kuhail from Abu al-Tufail, which is also correct as per Shaikhain's stipulations.¹

Balkhi reports that Abdullah Ibn Ahmad Ibn Hanbal has written in "Ziyaadaat Musnad" that my father told me that he heard from Aswad

¹ Al-Mustadrak ala al-Sahihain, vol. 3, p. 118, H. 4576

Ibn Aamir from Israil from Usman Ibn Mughirah from Rabiah who says, “I asked Zaid Ibn Arqam, ‘Did you hear the Messenger of Allah (s.a.w.a.) declare, *اني تارك فيكم الثقلين* ‘I leave behind you two precious things?’ He replied, ‘Yes. I did hear him say that’.”

Again, Balkhi says, “Abdullah Ibn Ahmad Ibn Hanbal pens in “Ziyaadaat Musnad”: My father informed me from Aswad Ibn Aamir from Shareek from Rakeen from Qasim Ibn Hassaan from Zaid Ibn Saabit that the Messenger of Allah (s.a.w.a.) said,

إني تارك فيكم الثقلين كتاب الله حبل ممدود ما بين السماء والأرض وعترتي
اهل بيتي وانهما لن يفترقا حتى يردا على الحوض

“Verily, I leave among you two precious things: The Book of Allah, an extended rope between the sky and the earth, and my progeny, my Ahle Bait. And they will not separate from each other till they come to me at the Pond.”

Abdullah Ibn Ahmad Ibn Hanbal has narrated this tradition from Abu Saeed Khudri and Zaid Ibn Arqam¹.

Conditions and Works

Abdullah Ibn Ahmad Ibn Hanbal needs no introduction. His conditions are mentioned in al-Kamaal (handwritten), Tahzeeb al-Kamaal (vol. 10, p. 11, No. 3140), Tahzeeb al-Tahzeeb (handwritten), Tazkerah al-Huffaaz (vol. 2, p.173, No.685), al-Ebar (vol. 1, p. 260 Incidents of 290 A.H.), al-Kashif (vol. 2, p. 63, No. 2651), Mirat al-Jinan, vol. 2, p. 218, Incidents of 290 A.H. and several other books. Here, we will suffice to quote Tazkerah al-Huffaaz:

“The son of Abu Abdillah Ahmad Ibn Hanbal Shaibani, the chief of the scholars (Imam al-Ulama), leader, memorizer, proof, traditionalist of Iraq, Abu Abd al-Rahman Abdullah Ibn Ahmad Ibn Muhammad Ibn Hanbal was born in 213 A.H. and heard many traditions from his father. He also heard traditions from Yahya Ibn Abd Rabbah, Haitham

¹ Yanaabee’ al-Mawaddah, p. 35, Chapter 4

Ibn Kharijah, Muhammad Ibn Abi Bakr Muqaddami, Shaiban Ibn Farrokh, and the traditionalists of his generation. Nasai, Ibn Sa'd, Abu Bakr Najaad, Da'laj, Ishaq Kaazi, Abu Ali Ibn Sawwaaf, Abu Bakr Shafei, Ahmad Ibn Muhammad Banani, Abu Bakr Qateei, and several other traditionalists have narrated traditions from him. Khatib (al-Baghdadi) has called him reliable, firm and understanding. In Ahmad Ibn Manavi's view, nobody in the world has narrated more traditions from his father (Ahmad Ibn Hanbal) than Abdullah because he heard thirty thousand traditions present in Musnad from his father (and the remaining traditions, he saw in his father's books). Similarly, he heard history, the abrogating and the abrogated, Hadees-e-Sho'bah, the Prior and the Posterior from the Book of Allah (*al-muqaddam wa al-muakkhar min Kitab Allah*), al-Manaasik al-Kabir, etc. We always heard the greatest of teachers saying that Abdullah knows the science of the chain of narrators (*rijaal*), defects of traditions (*elal al-hadees*), and the names of the narrators of traditions. He is always busy in acquiring traditions so much that some have exaggerated and considered him better than his father in the knowledge of the number of traditions and their recognition. Ismail Ibn Muhammad Ibn Hajib states that I heard Suhaib Ibn Sulaim saying, 'I heard Abdullah Ibn Ahmad Ibn Hanbal as to how many traditions he learnt from his father? He replied that he had heard one hundred and ten thousand traditions from him.' Abu Zur'ah reports, 'Ahmad Ibn Hanbal told me that his son had complete command over the science of traditions'. Abu Ali Ibn Sawwaaf has reported on the authority of Abdullah Ibn Ahmad Ibn Hanbal that if I say that my father has said then he has said it twice or thrice or at least once'. I say that Abdullah Ibn Ahmad Ibn Hanbal died during the lifetime of his father in the year 290 A.H. and large number of people participated in his funeral.¹

48) Narration of Abu al-Abbas Sa'lab Shaibani

After narrating the Hadees-e-Saqalain from Sa'lab, Azhari has

¹ Tazkarah al-Huffaaz, vol.2, p. 173, No. 685

explained its meaning. He says, “Sa’lab says that both of them are called as two precious things because to take them and to act on them is difficult. It is said that anything which is precious and whose preservation is a challenging task, the Arabs called it precious (*saqal*). Due to their importance, the Messenger of Allah (s.a.w.a.) has called both (Quran and Ahle Bait) precious.¹”

Conditions and Works

In most of the books of *rijal* and *tazekrah*, Abu al-Abbas Ahmad Ibn Yahya Shaibani Baghdadi famous as Sa’lab’s conditions are available. Here, we will suffice with Suyuti’s report. “Abu al-Abbas Ahmad Ibn Yahya Ibn Yazid Shaibani, was an Imam, a traditionalist, and a teacher of literature and Arabic sciences. He was born in 200 A.H. and started learning traditions in 216 A.H. He has said that he heard a hundred thousand traditions from Abdullah Ibn Umar Qawariri. Khatib (Baghdadi) states that he is reliable, firm, proof, righteous, and famous in memorizing and recording traditions. He died in Jamadi Saani, 291 A.H.²”

49) Narration of Abu Bakr Ahmad Bazaar

According to Suyuti, Abu Bakr Ahmad Bazaar has recorded Hadees-e-Saqalain vide two chains of narrators. Suyuti says, “Twenty-Second Tradition: Bazaar narrates from Abu Hurairah that the Messenger of Allah (s.a.w.a.) said,

إني قد خلفت فيكم اثنين لن تضلوا بعدي هما كتاب الله ونسبي ولن يفترقا
حتى يردا على الحوض

“Surely, I am leaving among you two things, you will never deviate after me. They are the Book of Allah and my progeny. They two will never separate from each other till they come to meet me at the Pond.”

¹ Tahzeeb al-Lughah, vol. 9, p. 78; Lisan al-Arab, p. 114

² Tabaqaat al-Huffaaz, p. 311, No. 663

Twenty-Third Tradition: Bazaar narrates from Ali (a.s.) that the Messenger of Allah (s.a.w.a.) said,

إني مقبوض وإني قد تركت فيكم الثقلين كتاب الله تعالى واهل بيتي وإنكم
لن تضلوا بعدهما

“Verily, I will die, and I am leaving among two precious things: the Book of Allah the High and my Ahle Bait. And you will never deviate after it.”¹

The Hadees-e-Saqalain narrated from both these chains of narrators has been recorded by Allamah Sakhaawi in Istejlaab-o-Irteqaa al-Ghurar, Noor al-Deen Samhoodi in Jawaaher al-Eqdain, Ahmad Ibn Fazl Ibn Muhammad Ba Kasir in Wasilah al-Ma’al and Mahmud Ibn Muhammad Shaikhani Qadri in al-Sirat al-Sawi.

Conditions and Works

Hafiz Bazaar’s lofty praises have been related in detail in the volume of Hadees-e-Tair (the tradition of the Bird) of Abaqāt al-Anwār. Please refer there.

50) Abu Nasr Ahmad Ibn Sahl Qabbaani

Hafiz in al-Mustadrak ala al-Sahihain has narrated Hadees-e-Saqalain from Abu Nasr. He says, “Narrated to us the jurist of Bukhara, Ahmad Ibn Sahl, from Hafiz Saleh Ibn Muhammad from Khalaf Ibn Saalim al-Mukharrimi from Yahya Ibn Hammad from Abu Awaanah from Sulaiman al-A’mash from Habib Ibn Saabit from Abu al-Tufail from Zaid Ibn Arqam who says, “While returning from the Farewell Pilgrimage, when the Messenger of Allah (s.a.w.a.) reached to a place called Ghadeer Khumm, he ordered the ground to be cleaned and people to gather over there. Thereafter, he delivered a sermon in which he said,

¹ Ihyaa al-Mayyit, p. 40; Musnad-o-Bazaar, vol. 3, p. 221, H. 2612, p. 223, H. 2617

كإني قد دعيت فأجبت إني قد تركت فيكم الثقلين أحدهما أكبر من الآخر
 كتاب الله تعالي وعترتي فنظروا كيف تخلفوني فيهما فانهما لن يفترقا حتى يردا
 على الحوض ثم قال: ان الله عز وجل مولاي وانا ولي كل مومن ثم اخذ بيد
 على رضي الله عنه فقال من كنت وليه فذا وليه الله وال من والاه وعاد من
 عاداه

'I am about to respond to the divine call. I am leaving behind you two precious things, one of them is bigger than the other: the Book of Allah and my progeny. Be careful of how you treat them after me. They will not separate from each other till they come to me at the Pond.' Then, he said, 'Allah is my Master, and I am the Master of the believers.' After this, he took the hand of Ali (a.s.) and declared, 'Of whosoever I am his master, this Ali is his master too. O Allah! Befriend him who befriends Ali, take him as an enemy who bears enmity to Ali.' This tradition is correct as per the requirements of the two Shaikhs (Bukhari and Muslim) for the correctness of a tradition.¹

Conditions and Works

It is sufficient for the reliability of Abu Nasr Qabbani that Haakim has relied upon him. Haakim in al-Mustadrak ala al-Sahihain has narrated several traditions from him and remembered him with immense reverence and respect. For Hadees-o-Madinah al-Ilm, Haakim has called him the "Imam of his time in Bukhara" (امام عصره ببخارا).

51) Narration of Abu Abd al-Rahman Nasai

- 1) In his book Khasaaes, Nasai has narrated Hadees-e-Saqalain thus, "Narrated to us Muhammad Ibn Musanna from Yahya Ibn Hammad from Abu Awaanah from Sulaiman from Habib Ibn Abi Saabit from Abu al-Tufail from Zaid Ibn Arqam who reports, "When the Messenger of Allah (s.a.w.a.) returned from

¹ Al-Mustadrak ala al-Sahihain, vol. 3, p. 118, H. 4576

the Farewell Pilgrimage (Hajjatul Wada) and reached Ghadeer Khumm, he ordered everybody to gather under shades of the trees and clear shady trees of cactuses and thorns. Thereafter, he stood up and said,

كأني دعيت فأجبت إني قد تركت فيكم الثقلين أحدهما أكبر من الآخر
 كتاب الله وعترتي اهل بيتي فانظروا كيف تخلفوني فيهما فانهما لن يفترقا حتى
 يردا على الحوض - ثم قال ان الله مولاي وانا ولي كل مومن ثم اخذ بيد علي
 رضي الله عنه فقال: من كنت وليه فهذا وليه اللهم وال من والاه وعاد من
 عاداه

I am about to respond to the divine call. I am leaving among you two precious things, of which one is bigger than the other: the Book of Allah and my progeny, who are my Ahle Bait. Be careful of how you treat them after me. They two will never separate from each other till they come to me at the Pond (of Kausar).’ He (s.a.w.a) continued, ‘Allah is my Master, and I am the master of the believers.’ Then, he (s.a.w.a.) caught hold of the hand of Ali (a.s.) and declared, ‘Of whosoever I am his master, he (Ali) is his master as well. O Allah! Befriend him who befriends him (Ali) and be an enemy of the one who takes him (Ali) as an enemy.’ I asked Zaid (Ibn Arqam), ‘Did you hear this tradition from the Messenger of Allah (s.a.w.a.) himself? Zaid replied in the affirmative and said that there was nobody over there who had not seen this with his eyes and heard From the writings of Hafiz Mizzi and Allamah Sakhaawi, it is known that Nasai has also narrated Hadees-e-Saqalain from Zaid (Ibn Arqam) in wordings that are similar to the first tradition of Sahih Muslim. Mizzi in Tuhfa al-Ashraaf, the Musnad of Zaid Ibn Arqam, chronicles, “The paternal uncle of Abu Hayyan Taimi, Yazid Ibn Hayyan Taimi Kufi, reports, ‘I, Husain Ibn Saburah and Amr Ibn Muslim went to Zaid Ibn Arqam. Husain told him, ‘O Zaid! You have seen a lot of good

things...till the discussion reached to Hadees-e-Saqalain.¹

- 2) Sakhaawi writes in Istejlaab-o-Irteqaa al-Ghuraf, "I am amazed how Ibn Jauzi has mentioned this tradition in al-Elal al-Mutanaahiyyah; in fact, even more surprising is his statement that this tradition is not correct, while soon I will state some of its chains of narrators that are present in Sahih Muslim²...This tradition has been recorded by Muslim, and so has Nasai in wordings that resemble those of Muslim, and Ahmad and Darimi have also chronicled it in their Masaaneed³.

Conditions and Works

The greatness and reverence of Nasai has been extensively reported in Hadees-e-Tair volume of Abaqāt al-Anwār. Some of those books who have endorsed his reliability and authenticity are as follows: Wafayaat al-A'yaan, vol. 1, p. 46, No. 29, Tatemmah al-Mukhtasar, vol. 1, p.245, incidents of 303 A.H., Mirat al-Jinan, vol. 2, p. 240, Incidents of 303 A.H., al-Ebar, vol. 1, p. 276, Incidents of 303 A.H., al-Tabaqaat of Subki, vol. 2, p. 83, al-Tabaqaat al-Shafeiyyah of al-Isnawi, p. 408, No. 1163 and Tahzeeb al-Tahzeeb, vol. 1, p. 36, No. 66

52) Narration of Abu Ya'laa Mosuli

- 1) Suyuti has recorded Hadees-e-Saqalain as follows:

Eighth Tradition: Ahmad and Abu Y'ala Mosuli have narrated from Abu Saeed Khudri that the Messenger of Allah (s.a.w.a.) said,

إني أوشك ان ادعي فأجيب وإني تارك فيكم الثقلين كتاب الله وعترتي اهل بيتي وان اللطيف الخبير أخبرني انهما لن يفترقا حتى يردا على الحوض فانظروا كيف تخلفوني فيهما

"Soon, I will respond to the call of my Lord. I am leaving among

¹ Tuhfa al-Ashraaf be Marefah al-Atraaf, vol. 3, p. 141, H. 3688

² Istejlaab-o-Irteqaa al-Ghuraf, vol. 1, p. 338 under tradition no. 62

³ Istejlaab-o-Irteqaa al-Ghuraf, vol. 1, p. 340 under tradition no. 64

you two precious things. One is the Book and the second is my progeny, my Ahle Bait. Allah – the All-Knowing All-Aware – has informed me that they will not separate from each other till they meet me at the Pond. So, be careful as to how you treat them.¹”

- 2) Relating the chains of narrators of Hadees-e-Saqalain, Sakhaawi writes, “Ahmad in his Musnad has narrated the tradition of Abu Saeed (al-Khudri) from A’mash and from Abu Israil Mulai, Ismail Ibn Khalifah, and Abd al-Malik Ibn Abi Sulaiman, Tabarani in “al-Mojam al-Awsat” from Kasir al-Nawaa, and all the four have narrated from Atiyyah, and this has been recorded by Abu Ya’laa and other scholars.²”
- 3) Samhoodi, after recording Hadees-e-Saqalain from Tirmizi and Ahmad says that this tradition has also been chronicled by Tabarani in “al-Mojam al-Awsat” and Abu Ya’laa and others, and there is no debility in its chains of narrators.³”
- 4) After narrating Hadees-e-Saqalain from Abu Saeed al-Khudri, Ahmad Ibn Fuzail Ibn Baa Kasir says, “Ahmad Ibn Hanbal in his Musnad, Tabarani in al-Mojam al-Awsat, and Abu Ya’laa and others have recorded it, and there is no weakness in its chains of narrators.⁴”
- 5) Badakhshani writes in “Miftah al-Nijah”, “Abu Ya’laa and Tabarani in ‘al-Mojam al-Kabir’ have narrated from Abu Saeed al-Khudri that the Messenger of Allah (s.a.w.a.),

أيها الناس! إني تارك فيكم ما اخذتم به لن تضلوا بعدي امرين أحدهما أكبر
من الآخر كتاب الله حبل ممدود ما بين السماء والأرض وعترتي أهل بيتي

¹ Ihyaa al-Mayyit, p. 29, Musnad-o-Abi Ya’laa, vol. 1, p. 440, H. 1017

² Istejlaab-o-Irteqaa al-Ghuraf, vol. 1, p. 337, H. 61

³ Jawaaher al-Eqdain, vol. 1, p. 73, Part 2; Musnad-o-Abi Ya’laa, vol. 1, p. 443, H. 1023

⁴ Musnad-o-Abi Ya’laa, vol. 1, p. 433, H. 1023; Wasilah al-Ma’al (handwritten)

فانهما لن يفترقا حتى يردا على الحوض

“O people! I am leaving among you two precious things. If you hold on to both, you will never deviate. One of them is bigger than the other. One is the Book of Allah, which is the extended rope of Allah, and the second is my progeny, my Ahle Bait. These two will never separate from each other till they meet me at the Pond of Kausar.”¹

Conditions and Works

The great scholars of Ahle Tasannun have mentioned Abu Ya’laa Mosuli with immense respect and reverence, a fact which can be supported by the following references: al-Theqaat, Tazkerah al-Huffaaz (vol. 2, p. 199, No. 726), al-Ebar (vol. 1, p. 280, Incidents of 307 A.H.), al-Wafi bi al-Wafayaat (vol. 7, p. 241, No. 3199).

53) Narration of (Muhammad) Ibn Jarir Tabari

- 1) Mulla Muttaqi, after narrating Hadees-e-Saqalain from Ibn Jarir, writes, “Abu al-Tufail Aamir Ibn Waasilah has narrated from Zaid Ibn Arqam that after the Messenger of Allah (s.a.w.a.) reached Ghadir Khumm while returning from the Farewell Pilgrimage (*Hajj al-Wida*), he ordered the people to go beneath trees in a vast and expansive ground and remove thorns and cactuses from it. Then, he (s.a.w.a.) stood up and said,

قد دعيت وأجبت إني قد تركت فيكم الثقلين أحدهما أكبر من الآخر كتاب الله حبل ممدود من السماء إلى الأرض وعترتي أهل بيتي فانظروا كيف تخلفوني فيهما فانهما لن يفترقا حتى يردا على الحوض ثم قال: الله مولاي وأنا ولي كل مومن ثم اخذ بيد علي فقال: من كنت وليه فعلي وليه اللهم وال

¹ Miftah al-Nijah, p. 9, Chapter 1, Section 2; Musnad-o-Abi Ya’laa, vol. 1, p. 481, H. 1135

من والاه وعاد من عاداه

'I am about to respond to the divine call. I am leaving behind you two precious things. One of them is bigger than the other: the Book of Allah, which is the extended rope between the sky and the earth, and my progeny, my Ahle Bait. Be careful how you treat them after me. They will never separate from each other till they come to me at the Pond (of Kausar).' Then, he said, *'Allah is my Master, and I am the master of every believer.'* After that, he (s.a.w.a.) held the hand of Ali (a.s.) and declared, *'Of whosoever I am his master, this Ali is his master too. O Allah! Befriend him who befriends Ali, be an enemy of the one who bears enmity against Ali.'*

I asked Zaid (Ibn Arqam), 'Have you heard this tradition from the Messenger of Allah (s.a.w.a.)?' He replied, 'There was nobody on that ground who had not seen the Prophet (s.a.w.a.) with his eyes and not heard what he said. (That is, everybody had seen the Prophet and heard this tradition from him). This tradition has been narrated by Ibn Jarir, who says that Atiyyah Awfi has narrated this tradition from Abu Saeed al-Khudri.¹'

- 2) In another place in Kanz al-Ummaal, Mulla Muttaqi chronicles, "It is narrated from Zaid Ibn Arqam that the Messenger of Allah (s.a.w.a.) said twice, انشدكم الله في اهل بيتي *'I remind you of Allah concerning my Ahle Bait.'* This tradition has been narrated by Ibn Jarir. Also, Yazid Ibn Hayyan narrates from Zaid Ibn Arqam that the Messenger of Allah (s.a.w.a.) stood by a pond called Khumm between Makka and Madina to deliver a sermon. After praising and glorifying Allah, and advising and admonishing the people, he said,

أيها الناس! إني انتظر ان يأتييني رسول ربي فأجيب وانا تارك فيكم الثقلين
أحدهما كتاب الله فيه الهدى والصدق فاستمسكوا بكتاب الله وخذوا به

¹ Kanz al-Ummaal, vol. 13, p. 104, H. 36340

‘O people! Soon a messenger from my Lord (implying the angel of death) will come to me and I will respond to his call. I am leaving among you two precious things. One, the Book of Allah, in which is guidance and truth; hence, hold the Book of Allah firmly and take from it.’ He (s.a.w.a.) emphasized on fastening to the Book of Allah and after encouraging and motivating the people towards it, said,

واهل بيتي اذكركم الله في اهل بيتي ثلاث مرات

‘Two, my Ahle Bait. I remind you of Allah for my Ahle Bait, I remind you of Allah for my Ahle Bait. He repeated this thrice.’

Zaid was asked, ‘Who are his Ahle Bait? Are his wives not among the Ahle Bait?’ Zaid replied, ‘His wives are among his Ahle Bait but here Ahle Bait implies those persons on whom charity (*sadaqah*) is prohibited.’ Again, Zaid was asked, ‘Who are these persons?’ He answered, ‘The progeny of Abbas, the progeny of Ali, the progeny of Jafar and the progeny of Aqeel.’ He was asked, ‘Is charity prohibited on all of them?’ He replied in the affirmative. This tradition has been narrated by Ibn Jarir. Also, Yazid Ibn Hayyan has narrated Hadees-e-Saqalain from Zaid Ibn Arqam which has been narrated by Ibn Jarir.¹”

Besides Zaid Ibn Arqam and Abu Saeed al-Khudri, Ibn Jarir has also narrated this tradition from Hazrat Ali (a.s.) as has been stated in Kanz al-Ummaal in the narration of Ibn Abi Aasim (No. 46).

Conditions and Works

Great memorizers and leading traditionalists have penned his conditions. All of them have praised and eulogized him. In the volume of Hadees-e-Welaayat of Abaqāt al-Anwār, I have recorded the view of some scholars. Here, I would suffice only the names of some books in which he has been lauded and acclaimed. Tarikh Baghdad, vol. 2, p. 162, al-Wafi bi al-Wafayaat, vol. 2, p. 284, No. 720, Tazkerah al-Huffaaz, vol. 2, p. 201, No. 728, Tahzeeb al-Asma wa al-Lughaat, vol. 1,

¹ Kanz al-Ummaal, vol. 13, p. 641, H. 37620

p. 78, No. 8, Mirat al-Jinan, vol. 2, p.261, Incidents of 310 A.H., Tatimmah al-Mukhtasar, vol. 1, p. 248, Incidents of 310 A.H., al-Elaam bi A'laam al-Balad al-Haraam, al-Nujum al-Zaahirah, vol. 3, p. 205, Incidents of 310 A.H.

54) Narration of Abu Bishr Dulabi

- 1) Sakhaawi has narrated Hadees-e-Saqalain from Dulabi. He says, "As far as the narration of Ali (a.s.) is concerned, it has been narrated by Ishaq Ibn Raahwayh in his Musnad from Kasir Ibn Zaid from Muhammad Ibn Umar Ibn Ali Ibn Abi Talib from his father from his grandfather Ali Ibn Abi Talib that the Holy Prophet (s.a.w.a.) said,

ترکت فیکم ما ان اخذتم به لن تضلوا کتاب اللہ سببہ بیدہ و سببہ بأیدیکم
واهل بیتی

'I am leaving behind you such things that if you fasten unto them, you will never be deviate. One, the Book of Allah, which is like a rope, whose end is in the hands of Allah and the other end is in your hands. Two, my Ahle Bait.' This tradition has also been recorded by Dulabi in 'al-Zurriyah al-Taherah'.¹

- 2) Samhoodi in Jawaaher al-Eqdain has narrated this tradition through the chain of narrators of Kasir Ibn Zaid and praised the chain and said that this has also been chronicled by Dulabi in 'al-Zurriyah al-Taherah'.²
- 3) Ahmad Ibn Fazl Ibn Kasir in Wasilah al-Ma'al³ has also mentioned Dulabi's Hadees-e-Saqalain.
- 4) Shaikhani Qadri, after narrating Hadees-e-Saqalain in al-Sirat

¹ Istejlaab-o-Irteqa al-Ghuraf, vol. 1, p. 358, H. 83; al-Zurriyah al-Taherah, p. 166, H. 228, Fazaael-o-Ahl al-Bait (a.s.). Mustafa Ibn Abdillah al-Qustuntuni in Kashf al-Zunun has mentioned it in the Chapters of Zaal and Kaaf and indicated towards Hadees-e-Saqalain in them.

² Jawaaher al-Eqdain, vol. 2, Part 2, p. 86

³ Wasilah al-Ma'al fi Adde Manaaqeb al-Aal, p. 14, First Chapter

al-Sawi, says that Dulabi has recorded it in al-Zurriyah al-Taheerah¹.

Conditions and Works

- 1) Sam'ani writes, "He (Dulabi) heard traditions from Muhammad Ibn Bashshaar Bandaar Basri, Ahmad Ibn Abi Shurayh Raazi, Abu Usama Abdullah Ibn Muhammad Ibn Abi Usama Halabi, Ahmad Ibn Abdillah Ibn Yazid Muqri, Muhammad Ibn Humaid Raazi, Abu Bakr Ahmad Ibn Abdillah Ibn Abd al-Rahim Barqi, Ibrahim Ibn Saeed Jauhari, Ibrahim Ibn Yaqub Juzajaani, Usman Ibn Abdillah Ibn Kharzaad, Abu Jafar Ahmad Ibn Yahya Awadi, Abu Jafar Muhammad Ibn Awaz Ibn Sufyan Tai, and Ibrahim Ibn Yaqub Basri a resident of Basra. Besides these, he (Dulabi) also heard traditions from several traditionalists of Iraq, Hejaz, Syria, and Egypt. From Abu Bishr Dulabi, the following traditionalists heard traditions: Abu Bakr Muhammad Ibn Ibrahim Muqri, Abu al-Qasim Sulaiman Ibn Ahmad Ibn Ayub Tabarani, Abu Muhammad Hasan Ibn Rashiqa Askari, Abu Hatim Muhammad Ibn Hibban Tamimi Basti, Abu Ahmad Abdullah Ibn Adi Jorjani, and other scholars of traditions."²
- 2) Ibn Khallekaan pens, "He (Dulabi) was a scholar of traditions, narrations, and history. He took traditions from the scholars of Syria and Iraq. He has fruitful books about history and dates of birth/death of scholars. Experts in these fields have relied upon him and quoted him in their famous books. Briefly, he was a known figure in his fields of specialization."³

55) Narration of Ibn Khuzaimah Nishapuri

He has recorded Hadees-e-Saqalain in his Sahih as has been written

¹ al-Zurriyah al-Taheerah, p. 166, H. 228, Fazaael-o-Ahl al-Bait (a.s.)

² Al-Ansaab (Dulabi), vol. 5, p. 372

³ Wafayaat al-A'yaan, vol. 2, p. 397, No. 647

by Sakhaawi, “This tradition (Hadees-e-Saqalain) has been chronicled by Muslim and Nasai in their Sahih, Ahmad and Darimi in their Masaaneed, Ibn Khuzaimah in his Sahih, and other scholars have narrated it from Abu Hayyan Tamimi from Yahya Ibn Saeed Ibn Hayyan from Yazid Ibn Hayyan.¹”

Conditions and Works

- 1) Zahabi writes, “The great memorizer (of traditions), Imam of the Imams, Shaikh al-Islam, Abu Bakr Muhammad Ibn Ishaq Ibn Khuzaimah Ibn Mughirah Ibn Saleh Ibn Bakr Sulami Nishapuri. Among those who heard traditions from him were: The two Shaikhs (Bukhari and Muslim) besides their Sahih, in other books as well, their teacher Muhammad Ibn Abdillah Ibn Abd al-Hakim, Ahmad Ibn Mubarak Mustamli, Ibrahim Ibn Abi Talib, Abu Ali Nishapuri, Ishaq Ibn Saeed Nisvi, Abu Amr Ibn Hamdan, Abu Muhamid Ahmad Ibn Muhammad Ibn Baalwayh, Abu Bakr Ahmad Ibn Mehran Muqri, Muhammad Ibn Ahmad Ibn Baseer, his grandson Muhammad Ibn Fazl Ibn Muhammad and several other scholars have narrated traditions from him. Abu Ali Nishapuri says that I have not seen anyone like Ibn Khuzaimah. He had memorized jurisprudential traditions like a Quranic reciter memorizes the chapters. I say that he is an Imam and a unique person of his time.

Narrated to me Hasan Ibn Ali from Ibn al-Lati from Abu al-Waqt from Abu Ismail Ansari from Abd al-Rahman Ibn Muhammad Ibn Saleh from my father from Abu Hatim Ibn Hibban Tamimi that (Abu Hatim says), ‘I have not seen anyone one on the earth more knowledgeable about traditions than Muhammad Ibn Ishaq Ibn Khuzaimah. He had memorized the correct traditions and its additions as if they were in front of him.’ Daraqutni has called him Imam, firmly entrenched in

¹ Istejlaab-o-Isteqraa al-Ghuraf, p. 340, Part 2, H. 64

traditions (*raasikh al-hadith*), unmatched and unequalled.¹ The same thing has been repeated by Zahabi in *al-Ebar fi Khabar man Ghabar* (vol. 1 p. 287, Incidents of 312 A.H.) and Yafei in *Mirat al-Jinan* (vol. 2, p. 264, Incidents of 311 A.H.).

- 2) Subki pens, “Imam of the Imams, Muhammad Ibn Ishaq Ibn Khuzaimah Nishapuri, an absolute jurist, a flowing river, unmatched in intellect, understanding, debate, and reasoning. He had accumulated different sciences and was a resident of Nishapur. Those eager for knowledge and cognition came to him to quench their thirst from various nooks and corners of the world. Why it would not be so? He was the Imam of the Imams.²”
- 3) Isnawi chronicles, “The teacher of Ibn Khuzaimah, Rabee’ says that I learnt more from him than he from me. He was a very contented person. He had only set of clothes. Whenever he purchased a new set, he would give the older one to somebody.³”
- 4) Suyuti writes, “A great memorizer, firmly entrenched in traditions, Imam of the Imams, Shaikh al-Islam, Abu Bakr Muhammad Ibn Ishaq Ibn Khuzaimah; the two Shaikhs (Bukhari and Muslim) have narrated from him in their Sahihs besides their other writings.⁴” He was born in the month of Safar, 223 A.H. and expired in Zilqadah, 311 A.H.

56) Narration of al-Baaghandi al-Wasiti

Ibn Maghaazeli has narrated tradition from him in his *al-Manaaqeb*. He writes, “Abu Talib Muhammad Ibn Ahmad Ibn Usman Azhari, famous as Ibn Sairafi Baghdadadi informed me in the year 440 A.H. in the city of Wasit from Abu al-Husain Ubaidullah Ibn Ahmad Ibn

¹ Tazkerah al-Huffaaz, vol. 2, p. 207, No. 734

² Tabaqaat al-Shafeiyyah, vol. 2, p. 130

³ Tabaqaat al-Shafeiyyah, p. 149, No. 416

⁴ Tabaqaat al-Huffaaz, p. 330, No. 710

Yaqub Ibn Bawwaab from Muhammad Ibn Muhammad Ibn Sulaiman Baaghandi from Wahbaan, the son of Baqiyyah Wasiti, from Khalid Ibn Abdillah from Hasan Ibn Abdillah from Abu al-Zoha from Zaid Ibn Arqam that the Messenger of Allah (s.a.w.a.) said,

إني تارك فيكم الثقلين كتاب الله وعترتي اهل بيتي وانهما لن يفترقا حتى يردا
على الحوض

“I am leaving among you two precious things: the Book of Allah and my Ahle Bait; certainly, they will not separate from each other till they come to me at the Pond (of Kausar).¹”

Conditions and Works

- 1) Sam’ani writes, “He (Baaghandi) was a memorizer of traditions and travelled extensively to acquire traditions and took traditions from the memorizers and Imams over there. He expired in Zilhajj 312 A.H.²”
- 2) Zahabi pens, “Qazi Abu Bakr Ab’horri says about the unique memorizer and the traditionalist of Iraq Baaghandi that I heard him (Baaghandi) say, ‘I have answered to three hundred thousand (300,000) issues from the traditions of the Holy Prophet (s.a.w.a.).’ Khatib states, ‘All our teachers argue with the view of Baaghandi and narrate his traditions in their Sahih books.’ Muhammad Ibn Ahmad Ibn Zuhair has called him reliable.³” Zahabi has said the same thing in al-Ebar⁴.

57) Narration of Abu Awaanah Isfaraaeni

According to Shaikh Mahmud Shaikhani Qadri in “al-Sirat al-Savi”, Abu Awaanah Isfaraaeni in his book “al-Musnad al-Saheeh” has recorded Hadees-e-Saqalain. Qadri writes, “Narrated Abu Awaanah

¹ Manaaqeb of Ibn al-Maghaazeli, p. 328, H. 417

² Al-Ansab (Baaghandi), vol. 2, p. 45

³ Tazkerah al-Huffaaz, vol. 2, p. 216, No. 737

⁴ Al-Ebar, vol. 1, p. 288, Incidents of 312 A.H.

from Abu al-Tufail from Zaid Ibn Arqam, ‘While returning from the Farewell Pilgrimage (Hajjah al-Wida), when the Holy Prophet (s.a.w.a.) reached Ghadeer Khumm, he ordered that the place beneath the tree should be cleaned, and tents should be fixed. His order was duly complied with. Thereafter, he delivered a sermon,

كأني قد دعيت فأجبت إني قد تركت فيكم الثقلين كتاب الله وعترتي اهل بيتي فانظروا كيف تخلفوني فيهما فاتحما لن يفترقا حتى يردا على الحوض ثم قال: ان الله مولاي وانا ولي كل مومن ثم اخذ بيد علي رضي الله عنه فقال: من كنت مولاه فهذا وليه اللهم وال من والاه وعاد من عاداه

‘Soon, I will depart from among you. I am leaving among you two precious things. One, the Book of Allah, and two, my progeny, my Ahle Bait. Be careful how you treat them after me. These two will not separate from each other till they come to me at the Pond of Kausar.’ Then, he (s.a.w.a.) said, ‘Allah is my Master, and I am the master of all believers.’ Saying this, he raised Ali’s hand and declared, ‘Of whosoever I am his master, he (Ali) is his master too. O Allah! Befriend him who befriends him (Ali) and be the enemy of the one who bears enmity against him (Ali).’

I (Abu al-Tufail) says, ‘I asked Zaid (Ibn Arqam), ‘Did you hear this tradition from the Messenger of Allah (s.a.w.a.)?’ Zaid replied, ‘There was nobody under that shade who had not heard him with his ears and seen him with his eyes.’ Hafiz Zahabi says that this tradition is correct.¹”

Conditions and Works

- 1) Sam’ani writes, “Hafiz Abu Awaanah Yaqub Ibn Ishaq Ibn Ibrahim Ibn Yazid Isfaraaeni was a traditionalist of great stature. He travelled to acquire traditions and collected them. He travelled several times to cities of Iraq, Syria, Hejaz, Egypt,

¹ Al-Sirat al-Sawi (handwritten)

Iran, and Yemen. He wrote his ‘*al-Musnad al-Sahih*’ on the method of Sahih Muslim and did it in a far better way. He was an ascetic, righteous, devout, and contented man.¹”

- 2) Ibn Khallekaan pens, “Hafiz Abu Awaanah had a phenomenal memory. He has narrated several traditions. Abu Abdillah Haakim says that he was a scholar of traditions and among the firm ones. To obtain traditions, he journeyed widely to different nooks and corners of the world.²” This view has also been stated by Zahabi in Tazkerah al-Huffaaz³ and al-Ebar⁴ and Yafei in Mirat al-Jinan⁵.
- 3) Subki chronicles, “He (Isfaraaeni) had laid the foundation of the Shafei sect in his native Isfaraaen and had taken this religion from Muzani and Rabee. He had heard traditions from Muhammad Ibn Yahya, Muslim Ibn Hajjaj (the author of Sahih), Yunus Ibn Abd al-A’laa, Umar Ibn Shabbah, Ali Ibn Harb, Ali Ibn Ishkaaf, Sa’dan Ibn Nasr, and other traditionalists.⁶”
- 4) Isnawi writes, “He was an Imam of repute, a scholar and memorizer of traditions. He travelled the nooks and corners of the world (to obtain traditions).⁷”

58) Narration of Abdullah Ibn Muhammad Ibn Abd al-Aziz Baghawi

Hammui narrates Hadees-e-Saqalain from him as follows: “The righteous lady, teacher of traditions, Zainab bint Qazi Imad al-Deen

¹ Al-Ansab (Isfaraaeni), vol. 1, p. 235

² Wafayaat al-A’yaan, vol. 3, p. 396, No. 826

³ Tazkerah al-Huffaaz, vol. 3, p. 3, No. 772

⁴ Al-Ebar, vol. 1, p. 293, Incidents of 316 A.H.

⁵ Mirat al-Jinan, vol. 2, p. 269, Incidents of 316 A.H.

⁶ Tabaqaat al-Shafeiyyah, vol. 2, p. 321

⁷ Tabaqaat al-Shafeiyyah, p. 290, No. 817

Abi Saleh Nasr Ibn Abd al-Razzaq Ibn (Qutb al-Zaman) Shaikh Abd al-Qadir in Baghdad, on Friday, 28th Safar, 672 A.H. informed me verbally that she was asked, ‘Did Shaikh Abu al-Hasan Ali Ibn Muhammad Ibn Ali Ibn Saqa tell you that it was recited before him and you were listening on 5th Rajab, 617 A.H. in the Qadriyyah Madrassa?’ She replied, ‘Yes. He informed that Abu al-Qasim Saeed Ibn Ahmad Ibn Banna and Abu Muhammad Mubarak Ibn Ahmad Ibn Barakah Kindi in Jamaadi al-Awwal, 542 A.H. narrated to me from Abu Nasr Muhammad Ibn Muhammad Raisi (Zainabi) from Abu Tahir Muhammad Ibn Abd al-Rahman Ibn Abbas Mukhlis from Abu al-Qasim Abdullah Ibn Muhammad Ibn Abd al-Aziz Baghawi from Bishr Ibn Walid Kindi from Muhammad Ibn Talha from A’mash from Atiyyah from Abu Saeed al-Khudri that the Holy Prophet (s.a.w.a.) said,

إني أوشك ان ادعي فأجيب إني تارك فيكم الثقلين كتاب الله عز وجل جبل
ممدود من السماء الي الأرض وعترتي اهل بيتي وان اللطيف الخبير أخبرني
انهما لن يفترقا حتى يردا على الحوض فانظروا ما تخلفوني فيهما

‘Soon I will be called, and I must depart. I am leaving among you two precious things. One is the Book of Allah the High, which is an extended rope between the sky and the earth, and two, my progeny my Ahle Bait. Allah the All-Aware the All-Knowing has informed me that these two will never separate from each other till they come to me at the Pond (of Kausar). Be careful as to how you treat them after me.’¹

Conditions and Works

Great scholars and memorizers of Ahle Tasannun have chronicled the conditions of Abu al-Qasim Baghawi. In the volume of Hadees-e-Tair of Abaqāt al-Anwār, I have written his brief biography with the help of Tazkerah al-Huffaaz, vol. 2, p. 217, No. 738, al-Ebar, vol. 1, p. 295,

¹ Faraaed al-Simtain, vol. 2, p. 272, Chapter 54, H. 538

Incidents 317 A.H., and Tabaqaat al-Huffaaz, p. 332, No. 7130.

59) Narration of Ibn Abd Rabbah Qurtubi

In al-Eqd al-Farid (vol. 2, pp. 110-111), he has narrated Hadees-e-Saqalain during the Messenger of Allah's (s.a.w.a.) sermon, which we will relate in the future.

Conditions and Works

In the famous books about transmitters of traditions and history, Ibn Abd Rabbah's conditions are available. I have written his brief biography in the Hadees-e-Tair volume of Abaqāt al-Anwār with the help of Wafayaat al-A'yaan, vol. 1, p. 62, No. 46, al-Mukhtasar, vol. 1, p. 491, Incidents of 328 A.H., Tatemmah al-Mukhtasar, vol. 1, p. 329, Incidents of 328 A.H., Mirat al-Jinan, vol. 2, p. 295, Incidents of 328 A.H., and Bughyah al-Wuaat, p. 308, No. 727.

60) Narration of Ibn Anbari

- 1) He has recorded Hadees-e-Saqalain in "al-Masaahif", as Suyuti has written in al-Durr al-Manthoor, "Tirmizi has narrated it and called it as good (*hasan*). Ibn Anbari has chronicled it in "al-Masaahif" from Zaid Ibn Arqam that the Messenger of Allah (s.a.w.a.) said,

إني تارك فيكم ما ان تمسكتم به لن تضلوا بعدي أحدهما أعظم من الآخر
 كتاب الله حبل ممدود من السماء الى الأرض وعترتي اهل بيتي ولن يفترقا
 حتى يردا على الحوض فانظروا كيف تخلفوني فيهما

"I am leaving among you things that if you fasten unto them, you will never deviate. One of them is bigger than the other. One of them is Allah's Book, which is Allah's extended rope from the sky to the earth, and two is my progeny my Ahle Bait. These two will never separate from each other till they meet me at the Pond (of Kausar). Be careful how you treat them after

me.¹”

- 2) As per Badakhshani, Ibn Anbari has also narrated Hadees-e-Saqalain from Zaid Ibn Saabit. Talking about the chains of narrators of this tradition, Badakhshani writes, “Hadees-e-Saqalain as narrated by Hafiz Abu Muhammad Abdullah Ibn Hamid Kashi and Hafiz Abu Bakr Muhammad Ibn Qasim famous as al-Anbari on the authority of Zaid Ibn Saabit is as follows:

إني تارك فيكم ما ان تمسكنم به لن تضلوا كتاب الله وعترتي اهل بيتي وانهما
لن يفترقا حتى يردا على الحوض

“Surely, I am leaving among you (things) that if you fasten unto them, you will never deviate: the Book of Allah and my progeny, my Ahle Bait. And they will never separate from each other till they come to me at the Pond (of Kausar).²”

Conditions and Works

- 1) Sam’ani writes, “He was very truthful, learned, devout and among the Sunni good doers. He has written several books on Quranic sciences, strange traditions, etc. He started writing books from the lifetime of his father. He would sit in one corner of the mosque and in another corner, his father had memorized three hundred thousand (300,000) verses about the testimonies of Quran. He would dictate the traditions from memory.³”
- 2) Ibn Khallekaan says, “He was a truthful, reliable, devout, and righteous among the Ahle Sunnah. This is stated by Khatib in Tarikh-o-Baghdad, who has praised him. It is said that he had memorized one hundred and twenty exegeses along with the

¹ Al-Durr al-Manthoor, vol. 7, p. 349 under the Verse of Mawaddah (Surah Shura (42): Verse 23

² Miftah al-Naja, p. 9, Chapter 1, Section 2

³ Al-Ansab (Anbari), vol. 1, p. 355

chains of narrators.¹”

Yafei in Mir’at al-Jinan² has repeated this very thing. Ibn Aseer in ‘al-Nehaayah’, Zahabi in ‘Tazkerah al-Huffaaz’ and ‘al-Ebar’, Safadi in ‘al-Wafi bi al-Wafayaat’, Ibn Wardi in ‘Tatemmah al-Mukhtasar’ vol. 1, p. 263, Incidents of 328 A.H., Jazari in Tabaqaat al-Qurraa, Suyuti in Bughyah al-Wuaat, Tabaqaat al-Huffaaz, and al-Itqan, have also mentioned him.

61) Narration of Abu Abdillah Zabbi Muhamili

He has narrated Hadees-e-Saqalain in his “Amaali” and explicated on its correctness, as Mulla Muttaqi Hindi writes in Kanz al-Ummaal, “It is narrated from Ali (a.s.) that the Messenger of Allah (s.a.w.a.) came near a tree at (Ghadeer) Khumm, held the hand of Ali (a.s.) and announced,

أيها الناس! ا لستم تشهدون ان الله ورسوله اولي بكم من أنفسكم
وان الله ورسوله موليككم؟ قالوا بلي! قال: فمن كان الله ورسوله مولاه فان
هذا مولاه وقد تركت فيكم ما ان اخذتم به لن تضلوا بعدي كتاب الله سببه
بيده وسببه بأيديكم واهل بيتي

“Will you not testify that Allah and His Messenger have more authority upon you than you yourselves?” They all said, ‘Yes’. He (s.a.w.a.) declared, “Of whosoever Allah and His Messenger are his masters, then this (Ali) is his master too. Indeed, I have left among you that if you take it, you will never deviate after me; the Book of Allah, whose one end is in His hand and the other end is in your hands; and my Ahle Bait.” This tradition has been narrated by Ibn Jarir, Ibn Abi Aasim, and Muhamili in his Amaali and have acknowledged its correctness.³”

¹ Wafayaat al-A’yaan, vol. 2, p. 391, No. 642

² Mirat al-Jinan, vol. 2, p. 294, Incidents of 328 A.H.

³ Kanz al-Ummaal, vol. 13, p. 104, H. 36441

Conditions and Works

Zahabi writes, “Abu Abdillah Husain Ibn Ismail Ibn Muhammad Zabbi Muhamili Baghdadi was a judge, Imam, very learned (Allamah), memorizer (of traditions), and a teacher and traditionalist of Baghdad. Khatib says about him, ‘He was learned, devout, and truthful. From the age of twenty-three (23), he would go to the judges for consultation and advice and was a judge in Kufa for sixty years. Ibn Jamee’ Ghassaani states that Muhamili had seven students of Sufyan Ibn Uyaynah. According to Abu Bakr Dawoodi, a thousand people participated in Muhamili’s lectures. He resigned from the post of judge before 320 A.H. His services are worth applauding.¹”

For further information, refer Sam’ani’s al-Ansab (Muhamili), Tarikh al-Kaamil, vol. 7, p. 168 Incidents of the year 330 A.H, Zahabi’s al-Ebar, vol. 1, p. 316, Incidents of the year 330 A.H., Yafei in Mirat al-Jinan, vol. 2, p. 297 Incidents of the year 330 A.H., Suyuti’s Tabaqaat al-Huffaaz, p. 360, No. 779

62) Narration of Ahmad Ibn Muhammad Ibn Saeed (Ibn Uqdah)

He has recorded Hadees-e-Saqalain through eight chains of narrators in his “Kitab al-Wilayah” which is also famous “Kitab al-Muwaalaat”, which has also been narrated by Sakhaawi in Istejlaab-o-Irteqaa al-Ghuraf (vol. 1, pp. 336-367, H. 60 - 93), Samhoodi in Jawaaher al-Eqdain, (vol.2, Part 2, p. 82) and Ibn Kasir in Wasilah al-Ma’al (handwritten). But Shaikhani Qadri in al-Sirat al-Sawi has narrated only two traditions out of these.

Conditions and Works

In the books of transmitters of narrations (rijaal) and biographies, his conditions are elucidated with immense respect and reverence. In the Hadees-e-Ghadeer volume of Abaqāt al-Anwār, I have written his conditions elaborately.

¹ Tazkerah al-Huffaaz, vol. 3, p. 31, No. 808

63) Narration of Da'laj Sijzi

After narrating Hadees-e-Saqalain from Zaid Ibn Arqam in “al-Mustadrak ala al-Sahihain”, Haakim Nishapuri writes, “The witness for this tradition is the narration of Salamah Ibn Kuhail which he has narrated from Abu al-Tufail and which is authentic as per the stipulations of the two Shaikhs (Bukhari and Muslim): Narrated to us Abu Bakr Ibn Ishaq and Da'laj Ibn Ahmad Sijzi from Muhammad Ibn Abwaab from Azraq Ibn Ali from Hassaan Ibn Ibrahim Kirmani from Zaid Ibn Arqam who says, “The Holy Prophet (s.a.w.a.) stopped between Makka and Madina near some big trees. People cleaned the ground beneath the trees. After resting for a while, the Messenger of Allah (s.a.w.a.) performed the prayers. Thereafter, he (s.a.w.a.) delivered a sermon in which he praised and eulogized Allah, and after admonishing and advising the people, he (s.a.w.a.) said,

أيها الناس! إني تارك فيكم امرين لن تضلوا ان اتبعتموهما وهما كتاب الله
 واهل بيتي عترتي – ثم قال: ا تعلمون أني اولى بالمؤمنين من أنفسهم؟ ثلاث
 مرات قالوا نعم! فقال رسول الله صلي الله عليه وآله وسلم: من كنت مولاه
 فعلي مولاه

“O people! Surely, I am leaving among you two affairs, you will never deviate if you follow both. They are the Book of Allah and my Ahle Bait, my progeny.” Then, he asked them thrice, “Do you know that I have more authority upon the believers than they themselves?” They said, ‘Yes’. So, the Messenger of Allah (s.a.w.a.) declared, ‘Of whosoever I am his master, Ali is his master as well’.¹”

Conditions and Works

Zahabi writes, “Abu Ishaq Da'laj Ibn Ahmad Ibn Da'laj Sijzi, was an Imam, jurist, and traditionalist from Baghdad. Daraqutni, Ibn

¹ Al-Mustadrak ala al-Sahihain, vol. 3, p. 118, H. 4576-4577

Zarqawaih, Abu Ishaq Isfaraaeni, Abu al-Qasim Bin Bishran and several other traditionalists have narrated from him. He would issue edicts as per his sect and he was a teacher of Ahle Hadees. Haakim says, "I heard from Daraqutni that Da'laj has compiled 'al-Musnad al-Kabir'. Among the teachers, there was none who could narrate the traditions more correctly than him. I heard Umar Basri that I did not find anyone in Baghdad whose books were more authentic than those of Da'laj and that he was better in hearing than Da'laj.¹" Almost the same things have been said by Zahabi in al-Ebar², Yafei in Mirat al-Jinan³, Subki in Tabaqaat al-Shafeiyyah⁴, and Suyuti in Tabaqaat al-Huffaaz⁵. He expired in Jamaadi al-Saani, 351 A.H.

64) Narration of Ibn Jeaabi

- 1) Allamah Sakhaawi has narrated Hadees-e-Saqalain from Ibn Jeaabi as follows: Narrated by Jeaabi from Abdullah Ibn Musa from his father from Abdullah Ibn Hasan from his father from his grandfather from Ali (a.s.) that the Messenger of Allah (s.a.w.a.) said,

إني مخلف فيكم ما ان تمسكتم به لن تضلوا كتاب الله عز وجل طرفه بيده
وطرفه بأيديكم وعترتي اهل بيتي ولن يفترقا حتى يردا على الحوض

*"I am leaving among you things that if you fasten unto them, you will not deviate. One is the Book of Allah, whose end is in Allah's hand and the other end in your hand, and two, is my progeny, my Ahle Bait. These two will never separate from each other till they come to me at the Pond (of Kausar)."*⁶

- 2) Samhudi says, "Hadees-e-Saqalain has been narrated by Jeaabi

¹ Tazkerah al-Huffaaz, vol. 3, p. 65, No. 850

² Al-Ebar, vol. 1, p. 345, Incidents of 351 A.H.

³ Mirat al-Jinan, vol. 2, p. 347, Incidents of 351 A.H.

⁴ Tabaqaat al-Shafeiyyah, vol. 2, p. 222

⁵ Tabaqaat al-Huffaaz, p. 377, No. 820

⁶ Istejlaab-o-Irteqaa al-Ghuraf, vol. 1, p. 358, H. 84

in ‘al-Taalebeen’ from Abdullah Ibn Musa.¹”

Conditions and Works

Great historians and biographers have chronicled his conditions. I have written his conditions in detail in Hadees-e-Madinah al-Ilm of Abaqat al-Ilm. Here, there is no need to repeat it.

65) Narration of Sulaiman Ibn Ahmad Tabarani

Ibn Ahmad Tabarani has recorded Hadees-e-Tabarani in all three of his Maajim (lexicons) (al-Mojam al-Kabir, al-Mojam al-Awsat, and al-Mojam al-Saghir) vide various chains of narrators and in different wordings.

- 1) In al-Mojam al-Saghir, he has narrated from Abu Saeed al-Khudri in the following wordings: Narrated to us Hasan Ibn Muhammad Ibn Mus’ab Ishani Kufi from Abbad Ibn Yaqub Asadi from Abd al-Rahman Masudi from Kasir al-Nawwaa from Atiyyah Awfi from Abu Saeed Khudri that the Messenger of Allah (s.a.w.a.) said,

إني تارك فيكم الثقلين أحدهما أكبر من الآخر كتاب الله جل وعز حبل
ممدود من السماء الي الأرض وعترتي اهل بيتي وانهما لن يفترقا حتى يردا
على الحوض

‘I am leaving among you two precious things, of which one is greater than the other: the Book of Allah, which is an extended rope from the sky to the earth, and the other is my progeny, who are my Ahle Bait. These two will never separate from each other till they come to me at the Pond (of Kausar).’ Except Masudi, none has narrated this from Kasir al-Nawwaa.” In Mojam al-Saghir itself, Tabarani has chronicled the narration of Abu Saeed Khudri vide another chain of narrators.²”

¹ Jawaahir al-Eqdain, vol. 2, p. 86, Part 2

² Al-Mojam al-Saghir, vol. 1, p. 131, The Chapter of ح

- 2) Suyuti in al-Durr al-Manthoor (vol. 2 p. 60) and Ihyaa al-Mayyit, pp. 55 and 56, Mulla Ali Muttaqi Hindi in Kanz al-Ummaal, Ibn Hajar Makki in al-Sawaaeq al-Muhriqah, Noor al-Deen Halabi in Seerah al-Halabiyyah, Ahmad Ibn Muhammad Ibn Fazl Ba Kasir in Wasilah al-Ma'al, Shaikhani Qadri in al-Sirat al-Sawi, Badakhshaani in Miftah al-Nija and Nozol al-Abrar, Muhammad Sadr Aalam in Ma'arej al-Ulaa, Ahmad Ibn Abd al-Qadir Ijli in Zakhira al-Ma'al, and Molvi Valiullah Lucknawi in Mirat al-Momineen, have narrated Hadees-e-Saqalain from Tabarani in different wordings and modes¹.

Conditions and Works

All biographies have talked about his conditions. Ibn Khallekaan in Wafayaat al-A'yaan (vol. 1, p. 384, No. 274), Sam'ani in al-Ansab (under Tabarani), Zahabi in Tazkerah al-Huffaaz (vol. 3, p. 85, No. 875) and al-Ebar (vol. 1, p. 355, Incidents of 330 A.H.), Yafei in Mirat al-Jinan (vol. 2, p. 372, Incidents of 330 A.H), and Ibn Jazari in Tabaqaat al-Qurraa have praised and eulogized him. Taking brevity in consideration, I am writing his conditions only from Tabaqaat al-Huffaaz of Suyuti. He writes, "Abu al-Qasim Sulaiman Ibn Ahmad Ibn Ayyub Ibn Matir Lakhmi Shaami Tabarani, Imam, Allamah, Hujjah, and remnant of the memorizers. He was born in the city of Akka in the month of Safar, 260 A.H. From 273 A.H., he started traveling to acquire traditions. He went to the cities of Syria, Hejaz, Egypt, and to Baghdad, Kufa, Basrah, Isfahan, Jazeera, and other cities to hear traditions and learnt them from more than a thousand scholars and teachers. He compiled '**al-Mojam al-Kabir**' which is a Musnad. He arranged '**al-Mojam al-Awsat**' as per the names of his teachers and it is a book like al-Afraad of Daraqutni. Tabarani would call this Mojam his soul. Abu al-Abbas Shirazi says, 'I learnt three hundred

¹ Al-Mojam al-Kabir, vol. 5, p. 166, H. 4969 -4971, p. 170, H. 4980-4982, p. 171, H. 4986; al-Mojam al-Saghira, vol. 1, p. 135, The Chapter of ح

thousand (300,000) traditions from Tabarani; he is reliable’.¹”

66) Narration of Abu Bakr Qateei

Haakim has recorded Hadees-e-Saqalain as follows: Narrated to us Abu al-Husain Muhammad Ibn Ahmad Ibn Tamim Hanzali at Baghdad from Abu Qulaabah Abd al-Malik Ibn Muhammad Raqaashi from Yahya Ibn Hammad from Abu Bakr Muhammad Ibn Ahmad Baalwayh and Abu Bakr Ahmad Ibn Jafar Bazzaz and they both from Abdullah Ibn Ahmad Ibn Hanbal from his father from Yahya Ibn Hammad from the jurist of Bukhara Abu Nasr Ahmad Ibn Sahl from Saleh Ibn Muhammad Hafiz Baghdadi from Khalaf Ibn Saalim Makhrami Mahlabi from Yahya Ibn Hammad from Abu Awaanah from Sulaiman A’mash from Habib Ibn Abi Saabit from Abu al-Tufail from Zaid Ibn Arqam who says, “While returning from the Farewell Pilgrimage (Hajj al-Wida), when the Messenger of Allah (s.a.w.a.) reached to Ghadeer Khumm, he ordered that the ground there should be cleaned and tents should be fixed. Thereafter, he (s.a.w.a.) delivered a sermon,

كأني قد دعيت فأجبت إني تارك فيكم الثقلين أحدهما أكبر من الآخر
كتاب الله تعالي وعترتي فانظروا كيف تخلفوني فيهما فانهما لن يتفرقا حتى
يردا على الحوض

‘As if I will be called and I will respond. Surely, I am leaving among you two precious things: one of them is bigger than the other: the Book of Allah the High and my progeny. Then be careful how you treat them after me because they two will not separate from each other till they come to me at the Pond (of Kausar).’

Then, he (s.a.w.a.) said,

الله عز وجل مولاي وانا ولي كل مومن

¹ Tabaqaat al-Huffaaz, p. 388, No. 845

'Allah is my Master, and I am the Master of every believer.'

Then, he (s.a.w.a.) held the hand of Ali (a.s.),

من كنت وليه فهذا وليه اللهم وال من والاه وعاد من عاداه

*'Of whosoever I am his master, then this (Ali) is his master too. O Allah! You befriend him who befriends him (Ali) and bear enmity against the one who bears enmity against him (Ali).'*¹

Conditions and Works

Sam'ani writes, "Renowned traditionalist Abu Bakr Ahmad Ibn Jafar Ibn Hamdan Ibn Malik Ibn Shabeeb Qateei has narrated traditions from Ishaq Harbi, Ibrahim Harbi, Karimi, and Abu Muslim Kashi. Narrating from Abdullah Ibn Ahmad Ibn Hanbal, he would narrate profusely from Musnad-o-Ahmad Ibn Hanbal. He used to relate traditions extensively. Abu Abdillah Hafiz Ibn Rabee', Hafiz Abu Nuaim Isfahani, and many groups, whose last person was Abu Muhammad Hasan Ibn Ali Jauhari, have narrated traditions from him. He expired in Zilhajj, 368 A.H."²

Zahabi has called him a teacher and righteous in traditions (*saleh al-hadith*).³

67) Narration of Azhari Lughavi

According to Allamah Ibn Manzoor, Azhari has recorded Hadees-e-Saqalain in Tahzeeb al-Lughah in the following places:

Azhari says that it is narrated from Zaid Ibn Sabit that the Messenger of Allah (s.a.w.a.) said, *اني تارك فيكم الثقلين خلفي كتاب الله و عترتي فانهما لن يفترقا حتي يردا علي الحوض* "I am leaving among you two precious things after me: the Book of Allah and my progeny. Certainly, they two will not separate from each other till they come to me at the Pond (of Kausar)." I (Ibn Manzoor) say that Muhammad Ishaq has considered this tradition as

¹ Al-Mustadrak ala al-Sahihain, vol. 3, p. 118, H. 4576

² Al-Ansab (Qateei), vol. 10, p. 203

³ Al-Ebar, vol. 1, p. 368, Incidents of 368 A.H.

correct. He has narrated a similar tradition of the Messenger of Allah (s.a.w.a.) from Zaid Ibn Arqam and Abu Saeed Khudri without the chains of narrators (*marfooan*). The wordings of some of the traditions are as follows: *“I am leaving among you two precious things: the Book of Allah and my progeny, my Ahle Bait”* in which, the Ahle Bait are called as the progeny.¹

Azhari has also recorded this tradition in the root of *نقل* as is narrated in *Tahzeeb al-Lughah* from the Holy Prophet (s.a.w.a.), who said during his last days, *“Surely, I am leaving among you two precious things: the Book of Allah and my progeny.”* In this narration, Allah’s Book and progeny are called as two precious things. I have discussed the word ‘progeny’ earlier. Sa’lab says that this is called “precious” because taking them and acting upon them is difficult. The Arabs call all those things as precious which is important and is protected.²

- 1) Azhari has also chronicled Hadees-e-Saqalain under the root *حبل* which means rope, as has been narrated by Ibn Manzoor that the Holy Prophet (s.a.w.a.) said,

اوصيكم بكتاب الله وعترتي أحدهما أعظم من الآخر كتاب الله حبل ممدود
من السماء الى الارض

“I will you for the Book of Allah and my progeny. One of them is greater than the other: the Book of Allah, an extended rope from the sky to the earth...”

Abu Mansoor is of the opinion that in this tradition, we are ordered to fasten to Allah’s Book and ‘*an extended rope*’ means the light of guidance. The Arabs liken light to rope and thread. Allah says in the Holy Quran: *“...until the whiteness*

¹ Lisan al-Arab, vol. 9, p. 34 under the root *عترت*

² Lisan al-Arab, vol. 2, p. 114 under the root *نقل*

of the day becomes distinct from the blackness of the night...¹

In this verse, white thread implies the light of the morning and black thread means the lack of light because the darkness of the night has overpowered it. Hence, one is called as white and the other black. From the aspect of meaning, thread and rope are close.²

Conditions and Works

- 1) Ibn Khallekaan writes, “Abu Mansoor Muhammad Ibn Ahmad Ibn Azhar Ibn Talha Ibn Talha Ibn Nuh Ibn Azhar Azhari, a jurist of Shafei sect and an Imam of literature. There is a consensus on his understanding (of the traditions), piety, knowledge, and reliability. He compiled scattered dictionaries. He was aware of the secrets and mysteries of lexicons. He compiled an important lexicon called ‘al-Tahzeeb’ in more than 10 volumes. Another book is ‘Gharib Alfaaz’ in one volume. He has also one book difficult words in jurisprudence by which the jurists solve their problems and has also penned an exegesis.³”
- 2) Zahabi pens, “He has narrated traditions from Baghawi and Niftawayh, went to Ibn Sarraj, and due to his piety stopped taking traditions from Ibn Duraid because he had seen the latter in a state of intoxication. For a considerable period, he was in the captivity of the Qarametah.⁴”

This same thing has been stated by Yafei in *Mirat al-Jinan* (vol. 2, p. 395, Incidents of 370 A.H.), Ibn Wardi in *Tatemmah al-Mukhtasar* (vol. 1, p. 423), Subki in *Tabaqaat al-Shafeiyyah*, vol. 2, p.106), Qazi Ibn Shohbah Asadi in *Tabaqaat al-Shafeiyyah* (vol. 1, p. 144, No. 102, 6th generation) and Suyuti in *Bughyat al-Wu’aat* (p. 46, No. 29).

¹ Surah Baqarah (2): Verse 187

² *Lisan al-Arab*, vol. 3, p. 30 under the root حبل

³ *Wafayaat al-A’yaan*, vol. 2, p. 388, No. 639

⁴ *Al-Ebar*, vol. 1, p. 372, Incidents of 370 A.H.

68) Narration of Muhammad Ibn Muzaffar Baghdadi

Ibn Maghaazeli has narrated Hadees-e-Saqalain in the following words: “Informed us Abu Talib Muhammad Ibn Ahmad Ibn Usman from Abu al-Husain from Muhammad Ibn Muzaffar Ibn Musa Ibn Isa Hafiz from Muhammad Ibn Muhammad Ibn Sulaiman Baaghandi from Suwaid from Ali Ibn Musahhar from Abu Hayyan Taimi who reports, ‘I heard Zaid Ibn Arqam say that the Messenger of Allah (s.a.w.a.) stood up among us to deliver a sermon and said,

أيها الناس! إنما أنا بشر يوشك أن ادعي فأجيب وإني تارك فيكم الثقلين
وهما كتاب الله فيه الهدى والنور فخذوا بكتاب الله واستمسكوا به

‘O people! I am merely a mortal. Soon, I will be called, and I will have to go. I am leaving among you two precious things: One, the Book of Allah, in which is light and guidance. Hence, hold the Book of Allah tightly and remain attached to it.’ He emphasized on Allah’s Book and encouraged towards it.

واهل بيتي اذكركم الله في اهل بيتي قالها ثلاث مرات

‘Two, my Ahle Bait. I remind you of Allah concerning my Ahle Bait.’ He repeated this statement thrice¹.

Conditions and Works

- 1) Zahabi writes, “Abu al-Hasan Muhammad Ibn Muzaffar Ibn Musa Ibn Isa Baghdadi was a Hafiz, Imam, reliable, and traditionalist of Iraq. According to Khatib, Ibn Muzaffar was intelligent, understanding, memorizer (of traditions) and truthful. As per Barqani, Daraqutni had chronicled thousands of traditions from Ibn Muzaffar. Sulami reports, ‘I asked Daraqutni about Ibn Muzaffar. He replied that he is reliable, and his traditions are safe from errors. I inquired if he (Ibn Muzaffar) was inclined towards Shiism? He answered that he

¹ Manaaqeb Ibn Maghaazeli, p. 329, H. 420

was inclined a little (towards Shiism).¹” Zahabi has stated the same thing in al-Ebar².

- 2) Safadi says, “He travelled to different cities to acquire traditions. He attained a high status in the science of traditions and knowledge of narrators. He expired in Jamadi al-Awwal, 379 A.H. He heard traditions from Tabari and other traditionalists. Daraqutni and other scholars have narrated traditions from him. There is a consensus on his knowledge, nobility, truthfulness, and reliability.³”
- 3) Suyuti writes, “According to Khatib, he was a memorizer of traditions and truthful. Daraqutni respected and revered him a lot. He would not recline in front of him due to his veneration. He has called him reliable and safe (from committing errors in traditions). He died in Jamadi al-Awwal, 379 A.H.⁴”

69) Narration of Abu al-Hasan Daraqutni

After narrating Hadees-e-Saqalain through Umm Salmah’s chain of narrators, Ibn Ba Kasir says that Daraqutni has recorded this tradition from Umm Salmah through chain of narrators. He writes, “Muhammad Ibn Jafar narrates from Umm Salmah that she says, ‘I heard the Messenger of Allah (s.a.w.a.) saying during the illness in which he expired, and his room was brimming with companions,

أيها الناس! يوشك ان اقبض قبضا فينطلق بي وقدمت القول معذرة اليكم
 – الا إني مخلف فيكم كتاب الله عز وجل وعترتي اهل بيتي ثم اخذ بيد علي
 فقال: هذا علي مع القرآن والقرآن مع علي لا يفترقان حتى يردا علي
 الحوض فاسئلهما عما خلفت فيهما

¹ Tazkerah al-Huffaaz, vol. 3, p. 125, No. 916

² Al-Ebar, vol. 1, p.383, Incidents of 379 A.H.

³ Al-Wafi bi al-Wafayaat, vol. 5, p. 34, No. 2006

⁴ Tabaqaat al-Huffaaz, p. 407, No. 886

‘O people! Soon, I will be called, and I will have to go. I have told you earlier too and repeat it now that I am leaving among you two precious things: the Book of Allah and my progeny, my Ahle Bait.’ Then, he (s.a.w.a.) held the hand of Ali (a.s.) and declared, ‘Ali is with the Quran and Quran is with Ali. These two will never separate from each other till they come to me at the Pond (of Kausar). I will ask them both as to how they were treated (by my nation) after me.’

Daraqutni has narrated this tradition through the chain of narrators from Umm Salamah.¹

Conditions and Works

Books of biographies and memoirs are full of praises and eulogies for him. Here, we will suffice with only a few:

- 1) Zahabi writes, “Abu al-Hasan Ali Ibn Umar Daraqutni was an Imam and Shaikh al-Islam. After his youth, he travelled to Egypt and Syria and penned several books. He died when he was eighty years old. Baghawi has narrated from him and belonged to his generation. Haakim opines that in the science of traditions, understanding, and piety, Daraqutni was unmatched in his era. He was an Imam in the recitation of Quran and Arabic syntax. According to Khatib, he was unmatched in his era and was the Imam of his time. The science of traditions, recognition and knowledge of narrators terminated at him. He was truthful, reliable, and perfect in the correctness of beliefs. He wrote several books on the science of traditions and jurisprudence. Abuzar Harawi says, ‘I asked Haakim whether he saw anybody like Daraqutni. Haakim replied, ‘Daraqutni himself did not see anyone like him then how could I see anyone like him’. Qazi Abu al-Tayyib al-Tabari says that Daraqutni was the Chief of the Believers

¹ Wasilah al-Ma’al, p. 105, Fourth Chapter

(Amir al-Momineen) of traditions.¹”

- 2) Qannauji says, “He (Daraqutni) was a scholar, memorizer of traditions, and a jurist of the Shafei sect. He was the lone Imam of the science of traditions in his time and was aware of the differences of opinions among the jurists.²”

For further information, refer Wafayaat al-A’yaan (vol. 2, p. 149, No. 434), Tazkerah al-Huffaaz (vol. 3, p. 132, No. 925), Tabaqaat al-Qurraa (vol. 1, p. 558), Subki’s Tabaqaat, vol. 3, p.310, Tarikh al-Kaamil, vol. 8, p. 475, Incidents of 385 A.H., Tabaqaat al-Huffaaz, p.410, No. 895, al-Ansab (Daraqutni), Isnawi’s Tabaqaat al-Shafeiyyah, Qazi Ibn Shohbah Asadi’s Tabaqaat al-Shafeiyyah, vol. 1, p. 161, No. 121, Generation 7, Qari’s Mirqaat, vol. 1, p. 75, Fakhr al-Deen Raazi’s Manaqaeb al-Shafeei, Ibn Minhaj’s Minhaj al-Sunnah, etc.

70) Narration of Muhammad Ibn Abd al-Rahman Mukhallas Zahabi

Hammui in Faraaed al-Simtain has recorded Hadees-e-Saqalain narrated on his (Zahabi’s) authority as follows: “The righteous lady, teacher of traditions, Zainab the daughter of Qazi Imad al-Deen Abi Saleh Nasr Ibn Abd al-Razzaq Ibn Abd al-Qadir (Jilani, the renowned Sufi of all time) from Shaikh Abu al-Hasan Ali Ibn Muhammad Ibn Ali Ibn Saqa from Abu al-Qasim Saeed Ibn Ahmad Ibn Banna and Abu Muhammad Mubarak Ibn Ahmad Ibn Barkandi and they both from Abu Muhammad Ibn Reesi from Abu Tahir Muhammad Ibn Abd al-Rahman Ibn Abbas Mukhallas from Abu al-Qasim Abdullah Ibn Muhammad Ibn Abd al-Aziz Baghawi from Bishr Ibn Walid Kindi from Muhammad Ibn Talha from A’mash from Atiyyah from Abu Saeed Khudri that the Messenger of Allah (s.a.w.a.) said,

إني أوشك ان ادعي فأجيب وإني تارك فيكم الثقلين كتاب الله عز وجل

¹ Al-Ebar, vol. 1, p. 390, Incidents of 385 A.H.

² Al-Taj al-Mukallal, p. 72, No. 59

حبل ممدود من السماء الي الأرض وعترتي اهل بيتي وان اللطيف الخبير
أخبرني انهما لن يفترقا حتى يردا على الحوض فانظر ما تخلفوني فيهما

“Soon, I will be summoned, and I will have to depart. I am leaving among you two precious things: One, the Book of Allah the High, which is an extended rope from the sky to the earth and two, my progeny, my Ahle Bait. The All-Knowing, All-Aware has informed me that these two shall never separate from each other till they come to me at the Pond (of Kausar). Be careful as to how you treat them after me.”¹

Conditions and Works

Sam’ani says, “He is reliable, very truthful, righteous, and narrated traditions extensively.”²

71) Narration of Muhammad Ibn Sulaiman Ibn Dawood Baghdadi

He has narrated Hadees-e-Saqalain in his book “**Manaaqeb-o-Ahl al-Bait (a.s.)**” from the same chain of narrators from Jabir Ibn Abdillah Ansari that the Messenger of Allah (s.a.w.a.) said,

قد تركت ما ان تمسكتم به لن تضلوا كتاب الله عز وجل وعترتي اهل بيتي

“Indeed, I am leaving that if you fasten unto it, you will never deviate: the Book of Allah – Mighty and Majestic be He – and my progeny, my Ahle Bait.”

72) Narration of Haakim Nishapuri

Haakim Nishapuri in the chapter on the “Manaaqeb of Amir al-Momineen (a.s.)” of his book ‘al-Mustadrak ala al-Sahihain’ has chronicled Hadees-e-Saqalain as follows:

¹ Faraaed al-Simtain, vol. 2, p. 272, Chapter 54, H. 538

² Al-Ansab (al-Mukhallas), vol. 11, p.189

“Narrated unto us Abu al-Husain Muhammad Ibn Ahmad Ibn Tamim Hanzali in Baghdad from Abu Qulaabah Abd al-Malik Ibn Muhammad Raqaashi from Yahya Ibn Hammad and Abu Bakr Muhammad Ibn Ahmad Ibn Baalawayh and Abu Bakr Ahmad Ibn Jafar Bazzaz from Abdullah Ibn Ahmad Ibn Hanbal from his father (Ahmad) from Yahya Ibn Hammad from Abu Nasr Ahmad Ibn Sahl Faqih in Bukhara from Saleh Ibn Muhammad Hafiz Baghdadi from Khalaf Ibn Saalim Mukharrimi from Yahya Ibn Hammad from Abu Awaanah from Sulaiman A’mash from Habib Ibn Abi Sabit from Abu al-Tufayl from Zaid Ibn Arqam who said, “While returning from the Farewell Pilgrimage (Haj al-Wida), when the Messenger of Allah (s.a.w.a.) reached Ghadeer Khumm, he ordered to clean the ground beneath the trees and to fix the tents over there. Thereafter, he (s.a.w.a.) said,

كأني قد دعيت فأجبت إني تركت فيكم الثقلين أحدهما أكبر من الآخر
 كتاب الله تعالي وعترتي فانظروا كيف تخلفوني فيهما فانهما لن يفترقا حتى
 يردا على الحوض ثم قال: الله عز وجل مولاي وانا ولي كل مومن يم اخذ بيد
 على رضي الله عنه فقال: من كنت وليه فهذا وليه اللهم وال من والاه وعاد
 من عاداه

“As if I will be called, and I will have to go. I am leaving among you two precious things, one of them is bigger than the other: the Book of Allah and my progeny. Be careful how you treat them after me. They two will never separate from each other till they come to me at the Pond (of Kausar).” Then, he said, “Allah is my Master, and I am the master of all believers.” After this, he held the hand of Ali (a.s.) and declared, “Of whosoever I am his master, this Ali is his master too. O Allah! You befriend him who befriends him (Ali) and be enemy of the one who bears enmity against him (Ali).”

The stipulations laid by the two Shaikhs (Bukhari and Muslim) for recording a tradition is available in this tradition and hence, it is an authentic tradition, although neither of them has recorded it in their

Sahih. The tradition of Salamah Ibn Kuhail is a testimony to it.¹

Haakim has also recorded Hadees-e-Saqalain vide other chains of narrators².

Conditions and Works

- 1) Zahabi writes, “Abu Abdillah Muhammad Ibn Abdillah Ibn Muhammad Ibn Hamdavayh Ibn Nuaim Zabbi Tahmani Nishapuri famous as Ibn Bai’ was a great Hafiz and Imam of the traditionalists. He was born in Rabi al-Awwal 321 A.H. He started learning traditions in his childhood under the guidance of father and maternal uncle. He travelled to Iraq at the age of twenty and from there, he went for Haj to the Holy Kaaba. Thereafter, he travelled to Khorasan’s suburbs and Transoxiana³ and heard traditions from more than two thousand teachers and educators.⁴”
- 2) Qannauji says, “He was the Imam of traditions in his era. He has written such books on traditions the like of which were not seen before him. He was a scholar, a mystic and possessed vast knowledge. First, he became a jurist and then developed the desire to seek traditions and became famous for it. He had approximately two thousand teachers and educators. Due to the excessiveness of his teachers, anybody who became a scholar of traditions after Haakim, has taken traditions from him. He has written 1500 books on various sciences. He would debate with memorizers of traditions and teachers and write them down. He also discussed with Daraqutni due to which he became the latter’s beloved. In 359 A.H., during the reign of

¹ Al-Mustadrak ala al-Sahihain, vol. 3, p. 118, H. 4576

² Al-Mustadrak ala al-Sahihain, vol. 3, p. 118, H. 4577

³ It refers to Eastern Uzbekistan, Western Tajikistan, parts of South Kazakhstan, parts of Turkmenistan and southern Kyrgyzstan. – English Translator

⁴ Tazkerah al-Huffaaz, vol. 3, p. 162, No. 962

the Samanis, he became the judge of Nishapur.¹”

- 3) Badakhshi pens, “Haakim was the title of some traditionalists. Some adorned themselves with this title due to worldly powers and privileges like Haakim Shaheed Abu al-Fazl Muhammad Ibn Muhammad Shaheed and some got this title due to their being the master of traditions and these are two people: Haakim Abu Ahmad Muhammad Ibn Muhammad Ibn Ahmad Ibn Ishaq Nishapuri and Abu Abdillah Muhammad Ibn Abdillah Nishapuri the author of ‘al-Mustadrak ala al-Sahihain’.²”

For further information, refer to the following books: Wafayaat al-A’yaan, vol. 2, p. 364, No. 616, al-Mukhtasar, vol. 1, p. 492, Incidents of 405 A.H., Tatemmah al-Mukhtasar, vol.1, p. 316, Incidents of 405 A.H., Mirat al-Jinan, vol. 3, p. 14, Incidents of 405 A.H., Isnawi’s Tabaqaat, p. 131, No. 365, Subki’s Tabaqaat, vol. 3, p. 64 and al-Ebar, vol. 1, p. 416, Incidents of 405 A.H.

73) Narration of Abd al-Malik Khargooshi

He has narrated Hadees-e-Saqalain in his book “Sharaf al-Nubuwwah” (Sharaf al-Nabi) as has been recorded in “Manaaqeb Saadaat” of Daulatabadi: The third tradition has come in ‘al-Mashaareq’, ‘al-Masaabeeh’, ‘al-Durar’, and ‘Taj al-Asaami’ as follows:

إني تارك فيكم الثقلين كتاب الله وعترتي فان تمسكتم بهما لن تضلوا من
بعدي

“Surely, I am leaving among you two precious things: the Book of Allah and my progeny. If you fasten unto these two, you will never deviate after me.”³

¹ Al-Taj al-Mukallal, p. 106, No. 91

² Taraajim al-Huffaaz (handwritten)

³ Sharaf al-Nabi (Persian translation) Concerning the Excellence of the Ahle Bait (a.s.), p. 248, Chapter 27

Conditions and Works

Subki writes, “He was a jurist, ascetic, from the Imams of religion, and among the symbols of believers. Haakim says that he was a preacher and an abstemious the son of an abstemious. He acquired the knowledge of jurisprudence in his childhood. Austerity became his calling and would always be in the company of the austere, abstemious, and pious people to the extent that God made him the successor of the pious, abstemious, and strugglers (in the way of God).¹”

For further information, refer Tazkerah al-Huffaaz, vol. 3, p. 253, al-Ebar, vol. 1, p. 418, Incidents of 407 A.H., Isnawi’s Tabaqaat, p. 153, No. 428, Tarikh-o-Kaamil, vol. 8, p. 154, Incidents of 416 A.H.

74) Narration of Abu Ishaq Sa’labi

In his exegesis al-Kashf wa al-Bayan, he has narrated Hadees-e-Saqalain under the verse

واعتصموا بحبل الله جميعاً ولا تفرقوا

“And fasten unto the rope of Allah, all of you, and be not disunited.”²

He says, “Informed us Hasan Ibn Muhammad Ibn Habib (the exegete), ‘I read in the book of my grandfather in his own handwriting, ‘Narrated to me Ahmad Ibn Ahjam Qazi Mazandi from Fazl Ibn Musa Shaibani from Abd al-Malik Ibn Abi Sulaiman from Atiyyah Awfi from Abu Saeed Khudri who says, ‘I heard the Messenger of Allah (s.a.w.a.) saying,

يا ايها الناس! إني قد تركت فيكم خليفتين ان اخذتم بهما لن تضلوا بعدي
أحدهما أكبر من الآخر كتاب الله حبل ممدود من السماء الي الأرض
وعترتي اهل بيتي – الا واهما لن يفترقا حتى يرجا على الحوض

¹ Tabaqaat al-Shafeiyyah, vol. 3, p. 282

² Surah Aal Imran (3): Verse 103

‘I am leaving among you two of my successors. If you fasten unto both, you will never deviate after me. One of them is bigger than the other: the Book of Allah which is an extended rope from the sky to the earth and second my progeny, my Ahle Bait. Beware! These two will not separate from each other till they meet me at the Pond (of Kausar).’¹

He (Sa’labi) has also narrated this tradition under the verse:

سَنفِرُ لَكُمْ أَيُّهُ الثَّقَلَانِ

“Soon will We apply Ourselves to you, O you two armies.”²

Conditions and Works

- 1) Subki writes, “He was the unmatched in Quranic sciences in his era. The book ‘al-Araaes’ pertaining to the stories of the Prophets (a.s.) is penned by him³.”
- 2) Isnawi says, “Ibn Salah and Nawawi have enumerated him among the Shafei jurists. He was an Imam in literature and syntax.⁴”
- 3) Dawoodi pens, “He was unparalleled in his era in Quranic sciences. He was a memorizer of lexicons, a known figure in Arabic literature, a preacher and reliable.⁵”

For further information, refer Wafayaat al-A’yaan, vol. 1, p. 48, No. 31, al-Wafi bi al-Wafayaat, vol. 7, p. 307, No. 3299, al-Ebar, vol. 1, p. 443, Incidents of 427 A.H., Mirat al-Jinan, vol. 3, p. 46, Incidents of 427 A.H., Tatemmah al-Mukhtasar, vol. 1, p. 332, Incidents of 427 A.H., al-Mukhtasar, vol. 2, p. 513, Incidents of 427 A.H., Bughyah al-Wuaat, p.

¹ Al-Kashf wa al-Bayan, vol. 2, p. 117

² Surah Rahman (55): Verse 31

³ Tabaqaat al-Shafeiyyah, vol. 3, p. 23

⁴ Tabaqaat al-Shafeiyyah, p. 108, No. 298

⁵ Tabaqaat al-Mufasssireen, vol. 1, p. 66, No. 59

396, No. 686

75) Narration of Abu Nuaim Isfahani

- 1) Abu Nuaim Isfahani in “Manqebah al-Mutahharen” has narrated Hadees-e-Saqalain through various chains of narrators and in different wordings from Abu Saeed Khudri, Zaid Ibn Arqam, Anas Ibn Maalik, Baraa Ibn Aazib, and Jubair Ibn Mut'im.
- 2) In Hilyah al-Awliya, Abu Nuaim Isfahani has narrated Hadees-e-Saqalain as Allamah Sakhaawi in “Istejlaab-o-Irteqaa al-Ghuraf” and Allamah Samhudi in Jawaaher al-Eqdain write: It is narrated from Huzaifah Ibn Usaid Ghafari or Zaid Ibn Arqam, ‘While returning from the Farewell Pilgrimage (Hajj al-Wida), the Holy Prophet (s.a.w.a.) halted at a place, ordered that ground to be cleaned, and prayed there. Thereafter, he (s.a.w.a.) said,

يا أيها الناس إني قد نبأني اللطيف الخبير انه لن يعمر نبيا الا نصف عمر الذي يليه من قبله وإني لأظن ان أوشك ان ادعي فأجيب وإني مسؤول وإنكم مسؤولون فما أنتم قائلون؟ قالوا نشهد إنك قد بلغت وجهدت ونصحت فجزاك الله خيرا — فقال: اليس تشهدون ان لا إله الا الله وان محمدا عبده ورسوله وان جنته حق وناره حق وان الموت حق وان البعث حق بعد الموت وان الساعة آتية لا ريب فيها وان الله يبعث من في القبور؟ قالوا: بلي نشهد بذلك قال: اللهم اشهد ثم قال: يا أيها الناس! ان الله مولاي وانا ولي المؤمنين وانا اولي بهم من أنفسهم فمن كنت مولاه فهذا مولاه يعني عليا اللهم وال من والاه وعاد من عاداه ثم قال: يا أيها الناس! إني فرطكم وإنكم واردون على الحوض حوض اعرض مما بين بصري الي صنعاء فيه عدد النجوم قدحان من فضة وإني سائلكم حين تردون علي عن الثقلين فانظروا كيف تخلفوني فيهما الثقل الأكبر كتاب الله عز وجل سبب طرفه بيد الله

وطرفه بأيديكم فاستمسكوا به لا تضلوا وعترتي اهل بيتي فانه قد نبأني
اللطيف الخبير انهما لن ينقضيا حتى يرد على الحوض

“O people! Allah the All-Knowing the All-Aware has informed me that every Prophet’s lifespan is half of that of his predecessor. I think soon I will die. I will be questioned and so will you. What do you say?”

All of them replied in unison, “We testify that you conveyed the divine message and strove for that. May Allah reward you for this!”

Then, he (s.a.w.a.) said, “Don’t you testify that there is no god but Allah, Muhammad is His Messenger, paradise is truth, hell is truth, death is truth, resurrection after death is truth, the Day of Judgment will come and there is no doubt in it, and that Allah will raise those in the grave?”

All answered, “We all verify.”

On hearing this, the Messenger of Allah (s.a.w.a.) declared, “O Allah! Be a Witness”. He continued, “O people! Allah is my Master and I am the master of all believers. I have more authority on them than they themselves. So, of whosoever I am his master, this Ali is his master too. O Allah! Befriend him who befriends him (Ali) and be the enemy of the one who bears enmity against him (Ali). I will depart from this world before you and you will come to me at the Pond of Kausar, a pond whose width is equidistant to the distance between San’aa and Basraa. There will be goblets in it like there are stars in the sky. When you come to me, I will ask you about the Saqalain. Be careful how you treat them after me. The greater precious thing is the Book of Allah, which is like an extended rope, whose one end is in the hand of Allah and the other end is in your hand. Fasten unto it tightly and you will never deviate. Don’t change or alter it. The other is my progeny, my Ahle Bait. The All-Knowing All-Aware Allah has informed me that these two will

not separate from each other till they meet me at the Pond (of Kausar).”

This narration has been recorded by Tabarani in “**al-Mojam al-Kabir**” and Zia in “**al-Mukhtar**” from Salamah Ibn Kuhail’s chain of narrators from Abu al-Tufayl, and there is absolutely no doubt about these two’s companionship. This has been narrated by Abu Nuaim in “**Hilyah al-Awliya**”.¹”

Conditions and Works

- 1) Zahabi writes, “Ibn Murduwayh says about the great Hafiz, the traditionalist of his era, ‘Abu Nuaim, during his era, was among those to whom the scholars referred to. There was nobody who was on par with him in the nooks and corners of the Islamic cities in knowing the correctness of the chains of narrators of traditions and in memorizing the traditions. All the memorizers of the world were attracted towards him. Every day, he would attend to one of them and till noon, he would narrate for them whatever they desired. Hamza Ibn Abbas Alvi states that according to great traditionalists, Abu Nuaim was unparalleled for fourteen years throughout the world. There was nobody who knew more correct chains of narrators and there was no greater memorizer of traditions than him.”²”
- 2) Safadi pens, “He was the chief of the traditionalists and among the greats of religion. He had attained a great status in the narration of traditions, comprehension, memorization and understanding of traditions. People came to learn from him. He had written several books on various aspects of science of traditions and sent them to different cities so that people could benefit from them.”³”

¹ Jawaaher al-Eqdain, vol. 2, p. 78, Part 2

² Tazkerah al-Huffaaz, vol. 3, p. 195, No. 993

³ Al-Wafi bi al-Wafayaat, vol. 7, p. 81, No. 3024

For further information, refer al-Ebar, vol. 1, p. 447, Incidents of 430 A.H., Wafayaat al-A'yaan, vol. 1, p. 54, No. 33, Subki's al-Tabaqaat, vol. 3, p. 7, Mirat al-Jinan, vol. 3, p. 52, Incidents of 430 A.H., Isnawi's al-Tabaqaat, p. 406, No. 1159, Tabaqaat al-Huffaaz, p. 440, No. 960, al-Tabaqaat of Ibn Qazi Shohbah Asadi, vol ,1 p. 202, No. 163, 9th Generation, al-Mukhtasar, vol. 1, p. 515, Incidents of 430 A.H., Tatemmah al-Mukhtasar, vol.1, p. 334, Incidents of 430 A.H., al-Bedaayah wa al-Nehaayah, vol. 12, p. 45, Incidents of 429 A.H., al-Nujum al-Zaaherah, vol. 5, p. 30, Incidents of 430 A.H., Shazaraat al-Zahab, vol. 3, p. 245, Incidents of 430 A.H.

76) Affirmation of Abu Nasr Utbi

In the beginning of his book al-Tarikh al-Yamini, he has indicated at Hadees-e-Saqalain. He writes, "Allah called him (s.a.w.a.) towards Himself and he left the two precious things in his nation as his memory: the Book of Allah and his progeny, which will prevent the people from faltering, protect the minds from deviation, and the hearts from becoming ill and becoming victims of doubt and skepticism. Whoever adopts the path of these two will be safe from errors and will be at an advantage. Whoever turns away from these two, will be at a loss and these are the ones who have sold guidance in exchange of deviation, in which there is no profit but harm."

Conditions and Works

Sa'alabi in his book "Yateemah al-Dahr fi Shuaraa Ahl al-Asr" vol. 4, p. 397, has praised and eulogized Abu Nasr Utbi and called him a litterateur. Among his writings are Lataaef al-Kitab.

77) Narration of Abu Bakr Baihaqi

Khaarazmi in his "Manaaqeb" has narrated Hadees-e-Saqalain from Baihaqi. He writes, "Through the same chain of narrators, the same Ahmad Ibn Husain has narrated (he means Abu Bakr Baihaqi because prior to this, he says 'Informed us the abstemious Shaikh Abu Hasan Ali Ibn Ahmad Aasemi Khaarazmi from Shaikh al-Quzaat Ismail Ibn

Ahmad Ibn Waez from Abu Bakr Ahmad Ibn Husain) from Abu Abdillah from the jurist of Bukhara Abu Nasr Ahmad Ibn Sahl from Saleh Ibn Muhammad Hafiz from Khalaf Ibn Saalim from Yahya Ibn Hammad from Abu Awaanah from A'mash from Habib Ibn Abi Sabit from Abu al-Tufayl from Zaid Ibn Arqam who says, 'When the Messenger of Allah (s.a.w.a.) was returning from the Farewell Pilgrimage (Hajj al-Wida), he ordered that the ground there should be cleaned. Thereafter, he (s.a.w.a.) delivered a sermon in which he said,

كأني قد دعيت فأجبت إني قد تركت فيكم الثقلين أحدهما أكبر من الآخر
 كتاب الله وعترتي اهل بيتي فأنظروني كيف تخلفوني فيهما فانهما لن يفترقا
 حتى يرد على الحوض ثم قال: ان الله عز وجل مولاي وانا مولاي كل مومن
 ثم اخذ بيد علي فقال: من كنت وليه فهذا وليه اللهم وال من والاه وعاد
 من عاداه

'Soon, I will depart from this world. I am leaving behind you two precious things. One of them is bigger than the other: the Book of Allah and my progeny, my Ahle Bait. So, beware as to how you treat them after me. These two will never separate from each other till they meet me at the Pond of Kausar on the Day of Judgement.' Then, he said, *'Allah is my Master and I am the master of the believers.'* After this, he held the hand of Ali and declared, *'Of whosoever I am his master, this Ali is his master too. O Allah! Befriend him who befriends him (Ali) and be the enemy of the one who takes him (Ali) as his enemy.'*

I (Abu al-Tufayl) asked Zaid Ibn Arqam, 'Have you heard this tradition from the Messenger of Allah (s.a.w.a.) himself?' He retorted, 'There was nobody under the tree who had not seen the scene with his eyes and heard those words with his ears'.¹

Baihaqi has also narrated the Hadees-e-Saqalain from Zaid Ibn Arqam

¹ Manaaqeb of Khaarazmi, p. 154, H. 182, Sunan-o-Baihaqi, vol. 2, p. 148, Chapter of Explanation of Ahle Bait (a.s.) those are his family.

in other wordings that has been chronicled by Hammui.¹

Conditions and Works

Yafei writes, “The great Imam, the memorizer of writings, Ahmad Ibn Husain Baihaqi, the Shafei jurist, expired that year (i.e. 458 A.H.). He was an unmatched scholar of his era and unique among his contemporaries. He had written approximately a thousand books spread through the world. His knowledge, learning, majestic, expertise and devoutness was famous among the Arabs as well as the non-Arabs. He travelled to Iraq, Jebal (Lebanon), and Hejaz to acquire traditions. In Khorasan, he heard traditions from the scholars of his time. Similarly, wherever he went, he would be contented with a little like the scholars of that area. He had attained perfection in piety and abstention. He fasted for thirty years consecutively. Imam al-Haramain says that Imam Shafei has obliged the Shafeis (i.e. his followers) but Baihaqi has obliged Imam Shafei. He helped the Shafei sect immensely.²”

For further information, refer Al-Ansab (Baihaqi), Mojam al-Buldaan, vol. 2, p. 346, Wafayaat al-A’yaan, vol. 1, p.46, No. 28, Tarikh al-Kaamil, vol. 8, p. 458, Incidents of 458 A.H., Tazkerah al-Huffaaz, vol. 3, p. 219, No. 1014, Subki’s al-Tabaqaat, vol. 3, p. 3, Isnawi’s al-Tabaqaat, p.66, No. 172, Ibn Qazi Shaibah al-Asadi’s al-Tabaqaat, vol. 1, p. 220, No. 182, 10th Generation, al-Mukhtasar, vol. 1, p. 543, Incidents of 458 A.H., Tatemmah al-Mukhtasar, vol. 1, p. 360, Incidents of 458 A.H., Tabaqaat al-Huffaaz, p. 452, No. 981, al-Taj al-Mukhallal, p. 18, No. 2.

78) Narration of Abu Ghalib Nahvi

Ibn Maghaazeli in his Manaaqeb has narrated Hadees-e-Saqalain from

¹ Faraaed al-Simtain, vol. 2, p. 233, Chapter 46, H. 513, Sunan Baihaqi, vol. 7, p. 30, Explanation that Muhammad (s.a.w.a.)’s Ahle Bait are those on whom the obligatory Sadaqah is prohibited.

² Mirat al-Jinan, vol. 3, p. 81, Incidents of 458 A.H.

him (Nahvi) through the following chain of narrators: “Informed us Abu Ghalib Muhammad Ibn Ahmad Ibn Sahl Nahvi from Abu Abdillah Muhammad Ibn Ali Saqati from Abu Muhammad Abdullah Ibn Shauzab from Muhammad Ibn Abi al-Awaam al-Riyaahi from Abu Aamir Aqadi Abd al-Malik Ibn Umar from Muhammad Ibn Talha from A’mash from Atiyyah Ibn Saeed from Abu Saeed Khudri that the Messenger of Allah (s.a.w.a.) said,

إني أوشك ان ادعي فأجيب وأني قد تركت فيكم الثقلين كتاب الله حبل
مدود من السماء الي الأرض وعترتي اهل بيتي وان اللطيف الخبير أخبرني
انهما لن يفترقا حتى يردا على الحوض فانظروا ما ذا تخلفوني فيهما

*‘Soon, I will be summoned, and I will have to depart. I am leaving among you two precious things. One is the Book of Allah the Mighty the High and two, my progeny. The Book of Allah is an extended rope from the sky to the earth and my progeny are my Ahle Bait. Allah the All-Knowing the All-Aware has informed me that these two will never separate from each other till they come at the Pond of Kauser. Beware as to how you treat them after me’.*¹”

Conditions and Works

His profile is available in many reliable books. In the Hadees-e-Tair volume of Abaqāt al-Anwār, I have written his conditions from the following books: al-Ebar, vol. 1, p. 476, Incidents of 458 A.H., al-Jawaaher al-Muziyyah, vol. 2, pp. 11-12, Mirat al-Jinan, vol. 3, p. 86. Incidents of 462 A.H.

79) Narration of Ibn Abd al-Barr al-Qurtubi

Shah Waliyullah Dehlavi in Izaalah al-Khifa, after narrating the Ghadeer sermon comprising of the excellences and merits of Amirul Momineen Ali (a.s.) says, “Haakim, Abu Umar (Ibn Abd al-Barr) and

¹ Manaaqeb Ibn Maghazeli, p. 329, H. 419

others have narrated from Zaid Ibn Arqam that (as per the narration of Haakim), when the Messenger of Allah (s.a.w.a.) returned reached Ghadeer Khumm while returning from the Farewell Pilgrimage (Hajj al-Wida), he ordered that the ground beneath the tress should be cleaned and then said,

كأني قد دعيت فأجبت إني قد تركت فيكم الثقلين أحدهما الأكبر من
الآخر كتاب الله تعالي وعترتي فانظروا كيف تخلفوني فيهما وانهما لن يفترقا
حتى يردا على الحوض ثم قال: ان الله عز وجل مولاي وانا ولي كل مومن ثم
اخذ بيد على رضي الله عنه فقال: من كنت وليه فهذا وليه اللهم وال من
والاه وعاد من عاداه

'Soon, I will depart from you, but I am leaving two precious things among you: the Book of Allah and my progeny. Beware as to how you treat them. These two will never separate from each other till they come to me at the Pond of Kausar.' Then, he said, *'Allah is my Master, and I am the master of every believer.'* Thereafter, he held the hand of Ali and declared, *'Of whosoever I am his master, this Ali is his master too. O Allah! Befriend him who befriends him (Ali) and bear enmity against the one who bears enmity against the one who bears enmity against him (Ali).'*"

Conditions and Works

Zahabi writes, "Abu Umar Yusuf Ibn Abdillah Ibn Muhammad Ibn Abd al-Barr Aandlusi Qurtubi¹ was a Maaliki Imam, Allamah, Shaikh al-Islam, jurist, and a devout worshipper of nights. Humaidi says, 'Abu Umar was a jurist, memorizer of traditions, narrator of numerous traditions, a scholar of recitation, differences of opinions, and sciences of narrations and narrators, and a listener of traditions. In jurisprudence, he was inclined towards the Shafei jurisprudence.

¹ Cordoba in Spain

According to Abu Ali Ghassani, ‘In our city, there was nobody like Qasim Ibn Muhammad and Ahmad Ibn Khalid in the field of traditions. But Ibn Abd al-Barr is not lesser than either. I say that he was an Imam, devout, reliable, expert, very learned, erudite, and acted on the Sunnah. Initially, he followed the Zahirite path (i.e., the one who acted on the apparent meanings of the Quranic verses and traditions) but later became a Maaliki. He was inclined towards Shafei jurisprudence but there is no harm in it because he had attained the status of the Imams of the jurists. Whoever will study his books will gauge the vastness of his knowledge. As per Ibn Bashkuwaal, Ibn Abd al-Barr was the Imam of his time and a unique figure of his era. His agnomen was Abu Umar. In the opinion of Abu Ali Ibn Sukrah, nobody in Spain was ever born who could match the knowledge of traditions of Abu Umar Ibn Abd al-Barr.’¹

For further information, refer Al-Ansab (Qurtubi), vol. 10, p. 98, Wafayaat al-A’yaan, vol. 3, p. 445, No. 837, Tazkerah al-Huffaaz, vol. 3, p. 217, No. 1103, al-Ebar, vol. 1, p. 482, Incidents of 463 A.H., al-Mukhtasar, vol. 2, p. 187, Tatemmah al-Mukhtasar, vol. 1, p. 521, Tabaqaat al-Huffaaz, p. 450, No. 980, and al-Taj al-Mukallal, p. 149, No. 135.

80) Narration of Khatib Baghdadi

Badakhshani has narrated Hadees-e-Saqalain from Khatib Baghdadi. He writes, “Ibn Abi Shaibah and Khatib in ‘al-Muttafiq wa al-Mutafarriq’ have recorded Hadees-e-Saqalain on the authority of Jabir as follows:

إني تركت فيكم ما لن تضلوا بعدي ان اعتصمتم به كتاب الله وعترتي اهل بيتي

“Surely, I am leaving among you that you will never deviate if you fasten unto them after me: the Book of Allah and my

¹ Seyyar A’laam al-Nubalaa, vol. 18, p. 156, No. 85

progeny, my Ahle Bait.¹”

Conditions and Works

Zahabi writes, “Abu Bakr Ahmad Ibn Ali Ibn Sabit Ibn Ahmad Ibn Mahdi Khatib Baghdadi, was a great memorizer, Imam, traditionalist of Syria and Iraq, and among the renowned persons of the Shafei sect. He learned the science of jurisprudence from Abu al-Hasan Ibn Muhamili and Qazi Abu al-Tayyib. According to Ibn Maakoolaa that he was the seal of the great scholars vis-à-vis expertise, memorization of Quran and traditions. After Daraqutni, there was none among Baghdadi scholars who could match Khatib in knowledge and erudition. Abu Saeed Sam’ani says that Khatib was a dignified person, reliable, researcher, articulate, and the seal of memorizers (of traditions). As per Abu al-Hasan Hamdani, the science of tradition died with the death of Khatib. He was the chief of the chiefs. Renowned speakers and orators did not relate traditions till they got them approved from Abu Bakr Khatib. Some Jews wrote a book claiming the abrogation of the jizyah by the Prophet (s.a.w.a.) for the Khaybarites and in it was the testimony of the companions. The minister presented it to Abu Bakr. He said this is fabricated. He was asked, ‘How did you come to know this?’ He said, ‘In it is the testimony of Muawiya who accepted Islam in the year of the Victory of Makkah and the testimony of Sa’d Ibn Maaz who expired two years before the battle of Khaybar.’ Shebaa Zohli says, ‘Khatib was an Imam, writer and memorizer, whose equal and match could never be found.²”

For further information, refer al-Ansab (Khatib), Tarikh al-Kaamil, vol.8, p. 390, Incidents of 463 A.H., Wafayaat al-A’yaan, p. 54, No. 34, Incidents of 463 A.H., al-Ebar, vol. 1, p. 398, Incidents of 463 A.H., Duval al-Islam, vol. 1, p. 211, al-Mukhtasar, vol. 2, p. 362, Incidents of 463 A.H., Tatemmah al-Mukhtasar, vol. 1, p. 362, Incidents of 463

¹ Miftah al-Najaa, p. 8, Chapter 1, Section 2

² Tazkerah al-Huffaa, vol. 3, p. 221, No. 1015

A.H., Mirat al-Jinan, vol. 3, p. 87, Incidents of 463 A.H., Subki's al-Tabaqaat, vol.3, p. 12, Isnawi's al-Tabaqaat, p. 67, No. 174, Suyuti's Tabaqaat al-Huffaaz, p. 453, and al-Taj al-Mukallal, p. 21, No. 5 and several other historical and biographical sources.

81) Narration of Abu Muhammad Hasan Ghandajaani

Ibn Maghaazeli in his Manaaqeb has narrated Hadees-e-Saqalain from him through the following chain of narrators, "Narrated to us Hasan Ibn Ahmad Ibn Musa Ghandajaani from Ahmad Ibn Muhammad from Ali Ibn Muhammad Misri from Muhammad Ibn Usman from Musarrif Ibn Umar from Abd al-Rahman Ibn Muhammad Ibn Talha from his father from A'mash from Atiyyah from Abu Saeed Khudri that the Messenger of Allah (s.a.w.a.) said,

أوشك ان ادعي فأجيب وإني تارك فيكم الثقلين كتاب الله عز وجل وعترتي
اهل بيتي فانظروا ما ذا تخلفوني فيهما

"Soon, I will respond to the call of Allah. I am leaving among you two precious things: Book of Allah and my progeny, my Ahle Bait. Beware as to how you treat them (after me).¹"

Conditions and Works

Sam'ani writes, "Abu Muhammad Hasan Ibn Musa Ghandajaani was reliable and very truthful. In the last days of his life, he was residing in the city of Wasit. In Baghdad, he and his cousin heard traditions from Abu Tahir Mukhlis, Abu Hafs Kinani, Abu Muhammad Farzi, and Abu Abdillah Ibn Dost Allaaf. The reliable Abu Abdillah Muhammad Ibn Ali Ibn Jullaabi narrated his tradition to me. He (Ghandajaani) was born in Shawwal, 373 A.H. and expired in 467 A.H.²"

¹ Manaaqeb of Ibn Maghaazeli, p. 328, H. 418

² Al-Ansab (Ghandajaani), vol. 9, p. 180

82) Narration of Ali Ibn Muhammad Tayyib Ibn Maghaazeli

He has narrated Hadees-e-Saqalain through various chains of narrators. Here, we will mention only one. Of course, we have already narrated Hadees-e-Saqalain (numbers 68 and 81) from this very book through other chains of narrators.

“Narrated to us Abu Talib Muhammad Ibn Ahmad Ibn Usman famous as Ibn Sairafi Baghdadi from Abu al-Husain Ubaidullah Ibn Ahmad Ibn Yaqub Ibn Bawwaab from Muhammad Ibn Sulaiman Baaghandi from Wahbaan (the son of Baqiyyah Wasiti) from Khalid Ibn Abdillah from Hasan Ibn Abdillah from Abu al-Zuha from Zaid Ibn Arqam that the Messenger of Allah (s.a.w.a.) said,

إني تارك فيكم الثقلين كتاب الله وعترتي اهل بيتي وانهما لن يفترقا حتى يردا
على الحوض

“I am leaving among you two precious things: One is the Book of Allah and two, my progeny, my Ahle Bait. These two will never separate from each other till they come to me at the Pond (of Kausar).¹”

Conditions and Works

Ibn Maghaazeli is a highly revered and respected scholar of the Ahle Tasannun. We have already confirmed his veracity and reliability in the Hadees-e-Noor volume and other volumes of Abaqāt al-Anwār from reliable tomes.

83) Narration of Muhammad Ibn Futuh Humaidi

He has narrated Hadees-e-Saqalain through the following chain of narrators: “Yazid Ibn Hayyan reports, ‘I, Husain Ibn Saburah, and Amr Ibn Muslim went to Zaid Ibn Arqam. Husain told him, ‘O Zaid! You have done a lot of good deeds. You narrate to us whatever you have

¹ Manaaqeb of Ibn Maghaazeli, p. 328, H. 417

heard from the Messenger of Allah (s.a.w.a.)'. Zaid replied, 'O nephew! By Allah, I have become old and distant from that era. Hence, I have forgotten some of the things that I have heard from the Messenger of Allah (s.a.w.a.). So, whatever I say, you accept it and whatever I don't say, don't insist on it. Zaid continued, 'Between Makka and Madina, the Messenger of Allah (s.a.w.a.) stood at a pond called Khumm to deliver a sermon. After praising and eulogizing Allah, and advising and admonishing the people, he (s.a.w.a.) said,

أيها الناس! فإنما انا بشر يوشك ان يأتيني رسول ربي فأجيب وانا تارك فيكم
الثقلين أولهما كتاب الله فيه الهدى والنور فخذوه بكتاب الله واستمسكوا به
فحث على كتاب الله ورغب فيه ثم قال: واهل بيتي اذكركم الله في اهل بيتي
'O people! I am only a mortal. Soon, the messenger of my Lord will come to me and I will respond. I am leaving among you two precious things: One is the Book of Allah, in which is light and guidance. Hence, hold the Book of Allah firmly and remain connected to it.' He (s.a.w.a.) emphasized on remaining connected to the Book of Allah and encouraged and pushed for it. Thereafter, he said, 'Two, are my Ahle Bait. I remind you of Allah concerning my Ahle Bait.'

Husain asked, 'Who are his Ahle Bait? Are his wives included in the Ahle Bait?'

Zaid replied, 'His wives are included in the Ahle Bait but here Ahle Bait refers to those individuals on whom charity (*sadaqah*) is prohibited'."

Humaidi says that in the narration of Jarir, the following addition is made:

كتاب الله فيه الهدى والنور من استمسك به واخذ به كان علي الهدى ومن
اخطاه ضل

"The Book of Allah in which is guidance and light, whoever holds it firmly and remains connected to it will be on guidance,

and whoever leaves it, will deviate.”

The narration of Saeed Ibn Masruq from Yazid Ibn Hayyan has been narrated like this but the following statement is added in it:

الا وإني تارك فيكم ثقلين أحدهما كتاب الله وهو حبل الله من اتبعه كان
علي الهدي ومن تركه كان على الضلالة

“Beware! I am leaving among you two precious things. One is the Book of Allah, which is the rope of Allah; whoever follows it is on guidance and whoever abandons is misguided.”

In the same narration, it is found that the narrator asked, ‘Who are his Ahle Bait? Are his wives included in the Ahle Bait?’

Zaid replied, ‘No, by Allah. For, a woman stays with her husband for a specific period but when her husband divorces her, she returns to her father’s home and to her tribe. His Ahle Bait are his closest relatives on whom charity (*sadaqah*) is prohibited after him’.¹”

Conditions and Works

- 1) Sam’ani writes, “He (Humaidi) was among the memorizers of traditions of his era. He has written several books, compiled compendia, and attributed them to his revered grandfather.²” Under the root of Miraqi, about him Sam’ani writes, “He was a highly eminent and great memorizer of traditions. He heard traditions extensively. He died in Safar, 491 A.H. in Baghdad.
- 2) Ibn Khallekaan says, “He was a renowned memorizer (of traditions) and was attributed with intelligence, cognition, expertise, devoutness, and piety. He would recite traditions in a beautiful tone.³”
- 3) Zahabi pens, “Humaidi was a memorizer, firm, and an Imam of the traditions. He has narrated many traditions from Ibn

¹ Al-Jam’ bain al-Sahihain, vol. 1, p. 515, H. 841

² Al-Ansab (Humaidi), vol. 4, p. 233

³ Wafayaat al-A’yaan, vol. 2, p. 364, No. 616

Hazm. He has narrated traditions from Abu Abdillah Quzaai, Abu Umar Ibn Abd al-Barr, Abu Zakariyya Abd al-Rahim Bukhari, Abu al-Qasim Jiyani Dimishqi, Abd al-Samad Ibn Mamoon, Abu Bakr Khatib, Abu Jafar Ibn Muslimah, Abu Ghalib Ibn Bishran Lughavi. He would always listen to traditions and strove to increase their numbers to the extent that he took traditions from the students of Jauhari and Ibn Mazhab. Ibn Maakula says, ‘In purity, piety and acquiring of traditions, I have not seen anyone like my friend Humaidi. He was Godfearing, reliable and Imam of traditions.’¹”

- 4) Safadi writes, “He was among highly revered memorizers of traditions vis-à-vis reliability, religiosity, insight of traditions, and expertise in the different sciences of traditions. He belonged to the Zahirite sect.”²”

Also refer to Mirat al-Jinan, vol. 3, p. 149, Incidents of 488 A.H., Tatemmah al-Mukhtasar, vol. 2, p. 9, Incidents of 488 A.H., Tabaqaat al-Huffaaz, p.486, No. 1008

84) Narration of Abu al-Muzaffar Sam’ani

He has narrated Hadees-e-Saqalain in “al-Resaalah al-Qaumiyyah” also known as “Fazaael al-Sahaabah” through the following chain of narrators, “Narrated to us Talha Ibn Musarrif from Atiyyah from Abu Saeed Khudri that the Messenger of Allah (s.a.w.a.) said,

إني أوشك ان ادعي فأجيب وإني تارك فيكم الثقلين كتاب الله حبل ممدود
من السماء الي الأرض وعترتي اهل بيتي وان اللطيف الخبير أخبرني انهما لن
يفترقا حتى يردا على الحوض

“Soon, I will be summoned, and I will go. I am leaving among you two precious things. One is the Book of Allah which is an extended rope from the sky to the earth and two, my progeny,

¹ Tazkerah al-Huffaaz, vol. 4, p. 13, No. 1041

² Al-Wafi bi al-Wafayaat, vol. 4, p. 317, No. 1863

who are my Ahle Bait. Allah the All-Knowing All-Aware has informed me that these two will never separate from each other till they come to me at the Pond (of Kausar). “

Conditions and Works

The views of famous scholars of Ahle Tasannun in their books of history and biographies have been recorded in the Hadees-e-Tair volume of Abaqāt al-Anwār. Here, we will suffice with the opinion of Ibn Khallekaan, who says:

“His ancestor, unarguably, was the Imam of the time, a fact acknowledged by friends as well as foes. He was a Hanafi and revered by the Hanafi leaders. When he went for Haj in the year 462 A.H., he became a Shafei from Hanafi for some reasons. On returning to his native Marv (Khorasan, Iran), he had to face the wrath of some (Hanafi) fundamentalists on account of this conversion. But he was patient on these hardships, became the Imam of the Shafeis and started teaching and issuing edicts. He has written several books on the Shafei sect and various scientific topics.¹”

For further information, refer Tabaqaat al-Mufasssireen, vol. 2, p. 339, No. 651, al-Ansab (Sam’ani), al-Ebar, vol. 2, p. 48, Incidents of 510 A.H., Mirat al-Jinan, vol. 3, p. 151, Incidents of 489 A.H., Subki’s al-Tabaqaat, vol. 4, p. 21, Isnawi’s al-Tabaqaat, p. 251, No. 603, and Duval al-Islam, vol. 1, p. 424, Incidents of 489 A.H.

85) Narration of Ismail Ibn Ahmad Baihaqi

Hadees-e-Saqalain narrated by him has been recorded by Khaarazmi in his Manaaqeb on p. 154, H. 182 and Sunan-e-Baihaqi, vol. 2, p. 148 (which we have already mentioned in Narration 77).

Conditions and Works

- 1) Subki writes, “Chief of the Judges, Ismail Ibn Ahmad Ibn Husain was the son of the great Imam, the grand memorizer

¹ Wafayaat al-A’yaan, vol. 2, p. 101, No. 395

(of traditions), Abu Bakr Baihaqi. He learnt jurisprudence from his father and narrated traditions on his authority. He travelled extensively to obtain traditions and went to Khaarazm, where he taught Shafei teachings and became the judge of the Jaihoon region. Then, he migrated to Balkh and returned to Baihaq after thirty years of occultation.¹

- 2) While mentioning the conditions of Abu Bakr Baihaqi, Isnawi pens, “One of his sons was a jurist and traditionalist who was called as Abu Ali Ismail and carried the title of Chief of the Judges.”²
- 3) Ibn al-Wardi writes, “The son of the Imam of Baihaq was Imam Ismail Ibn Ahmad Ibn Husain Baihaqi who was born in 428 A.H.”³

86) Narration of Muhammad Ibn Tahir Maqdisi

He has written an independent book on the chains of narrators of Hadees-e-Saqalain. Maqrizi in his book “al-Muqaffa” while citing the list of Maqdisi’s books, has mentioned one book called, “The Book of the Chains of Narrators of the Tradition ‘I am leaving among you two precious things’”.

Conditions and Works

- 1) Ibn Khallekaan writes, “Hafiz Abu al-Fazl Muhammad Ibn Tahir Ibn Ali Ibn Ahmad Maqdisi famous as Ibn Qaisarani travelled extensively to acquire traditions. He heard traditions in Hejaz, Egypt, Syria, Sughur, Jazeera, Iraq, Jibal, Faras, Khuzestan, and Khorasan. He stayed in Hamdan and became famous in memorizing traditions and the knowledge of the science of traditions. He wrote books on this subject that

¹ Tabaqaat al-Shafeiyyah, vol. 4, p. 203

² Tabaqaat al-Shafeiyyah, p. 67, No. 173

³ Tatemmah al-Mukhtasar, vol. 2, p. 21, Incidents of 507 A.H.

indicate the vastness of his knowledge of the subject.¹”

- 2) Maqrizi in his book of history ‘al-Muqaffa’ chronicles, “He was reliable, very truthful, memorizer of traditions, cognizant of the correct from the weak traditions, expert in the knowledge of the narrators and texts of traditions and had penned several books.”

For further information, refer to Tazkerah al-Huffaaz, vol. 4, p. 27, No. 1053, al-Ebar, vol. 2, p. 44, Incidents of 607 A.H., Mirat al-Jinan, vol. 3, p. 195 Incidents of 607 A.H. and Tabaqaat al-Huffaaz, p. 473, No. 1020.

87) Narration of Shirwayh Dailami

He has recorded Hadees-e-Saqalain in the following words: “It is narrated from Zaid Ibn Arqam that the Messenger of Allah (s.a.w.a.) said:

إني تارك فيكم الثقلين كتاب الله فيكم منه حبل من اتبعه كان علي الهدي
ومن ترك كان على الضلالة واهل بيتي اذكركم الله في اهل بيتي ولن يفترقا
حتى يردا على الحوض يعني الاخذ بهما ثقيل

‘I am leaving among you two precious things, one is the Book of Allah, which is like a rope from His end to your end, and two, my Ahle Bait. I remind you of Allah concerning my Ahle Bait. These two will never separate from each other till they come to me at the Pond of Kausar. They are called as Saqalain because fastening unto them is difficult.’²

Conditions and Works

Zahabi writes, “About Shirwayh Dailami, the author of Tarikh-e-Hamdan and Firdaus al-Akhbaar, Yahya Ibn Mandah says that he was a handsome and well-behaved youth, possessor of understanding and intelligence, replete with the traditions of the Holy Prophet (s.a.w.a.)

¹ Wafayaat al-A’yaan, vol. 2, p. 366, No. 619

² Firdaus al-Akhbaar, vol. 1, p. 54, Hadis No. 197

and spoke little. I say that this speaking less was due to his abundance of cognition.¹”

For further information, refer Mirat al-Jinan, vol. 3, p. 198, Incidents of 509 A.H., Subki’s al-Tabaqaat, vol. 4, p. 230, Isnawi’s al-Tabaqaat, p.248, No. 699, and Suyuti’s Tabaqaat al-Huffaaz, p. 479, No. 1030.

88) Narration of Baghawi (Reviver of Sunnah)

- 1) While mentioning the correct traditions, Baghawi in ‘Masaabeeh al-Sunnah’, has recorded Hadees-e-Saqalain from Zaid Ibn Arqam as follows: “The Holy Prophet (s.a.w.a.) stood to deliver a sermon at Ghadeer Khumm, a place between Makka and Madinah. After praising and eulogizing Allah, and admonishing and reminding people, he said:

أيها الناس! انما انا بشر يوشك ان يأتيني رسول ربي فأجيب وانا تارك فيكم
الثقلين أولهما كتاب الله فيه الهدى والنور فخذوا بكتاب الله واستمسكوا به
واهل بيتي اذكركم الله في اهل بيتي اهل بيتي اذكركم الله في اهل بيتي اهل بيتي
اذكركم الله في اهل بيتي

*“O people! I am only a mortal. That time is not far when the messenger of my Lord comes to me, and I respond to his call. I am leaving among you two precious things. One is the Book of Allah in which is guidance and light. Hence, hold firmly to the Book of Allah. Two, my Ahle Bait. I remind you of Allah about my Ahle Bait. I remind you of Allah about my Ahle Bait. I remind you of Allah about my Ahle Bait.”*² In one tradition, it is like this:

كتاب الله وهو حبل الله من اتبعه كان علي الهدى ومن تركه كان على
الضلالة

¹ Tazkerah al-Huffaaz, vol. 4, p. 38, No. 1063

² Masaabeeh al-Sunnah with the commentary of Qari, vol. 11, p. 294, H. 6140

“The Book of Allah and it is the rope of Allah. Whoever follows it, will be on guidance and whoever leaves it will be on misguidance.”

- 2) In the same ‘Masaabeeh al-Sunnah’, while discussing the good (*hasan*) traditions, he has recorded Hadees-e-Saqalain from Jabir (Ibn Abdillah)¹.
- 3) Baghawi in his exegesis has recorded Hadees-e-Saqalain under the Verse of Mawaddah².
- 4) Baghawi in his exegesis has also recorded Hadees-e-Saqalain under the verse “Soon will We apply Ourselves to you, O you two armies^{3,4}”.
- 5) Baghawi has also narrated Hadees-e-Saqalain in “Sharh al-Sunnah” which we will state in the future (in the Mafaateeh of Khalkhali).

Conditions and Works

Baghawi’s biography is found in all reliable memoirs, some of which are as follows: Jaame’ al-Usul, Mishkaat al-Masaabeeh, vol. 1, p. 19, Preface of the Book, Tazkerah al-Huffaaz, vol. 4, p. 37, No. 1062, al-Ebar, p. 54, Incidents of 516 A.H., Duval al-Islam, vol. 2, p. 22, Incidents of 516 A.H., Mirat al-Jinan, vol. 3, p. 213, Incidents of 516 A.H., al-Mirqaat, vol. 1, p. 53, Sermon of the Book, Asheah al-Lum’aat, Subki’s Tabaqaat al-Shafeeiyah, vol. 4, p. 214, Dawudi’s Tabaqaat al-Mufasssireen, vol. 1, p. 161, No. 154, and Taj al-Mukallal, p. 30, No. 15

89) Narration of Razin Abdari

He has recorded Hadees-e-Saqalain as follows: “It is narrated from Zaid Ibn Arqam that the Messenger of Allah (s.a.w.a.) said,

¹ Masaabeeh al-Sunnah with the commentary of Qari, vol. 11, p. 306, H. 6152

² Ma’alim al-Tanzeel, vol. 4, p. 125

³ Surah Rahman (55): Verse 31

⁴ Ma’alim al-Tanzeel, vol. 4, p. 271

إني تارك فيكم ما ان تمسكتم به لن تضلوا بعدي أحدهما أعظم من الآخر
وهو كتاب الله جبل ممدود من السماء الي الأرض وعترتي اهل بيتي لن يفترقا
حتى يردا على الحوض فانظروا كيف تخلفوني في عترتي

“I am leaving among you such things that if you fasten unto them, you will never be misguided after me. One of them is bigger than the other. One of them is the Book of Allah, which is an extended rope from the sky to the earth. Two is my progeny. These two will never separate from each other till they come to me at the Pond (of Kausar). So, you see how you treat me concerning my progeny.”¹

He has also narrated this tradition in other words, which has been recorded by Sibṭ Ibn Jauzi in Tazkerah al-Khawaas² and its wordings are like the 83rd Narration.

Conditions and Works

Many great scholars and writers have glorified and eulogized him in their memoirs. Refer al-Ebar, vol. 2, p. 80, Incidents of 535 A.H., Tazkerah al-Huffaaz, vol. 4, p. 52, No. 1075, Duval al-Islam, vol. 2, p. 38, Incidents of 535 A.H., Mirat al-Jinan, vol. 3, p. 263, Incidents of 535 A.H., Jaame’ al-Usul, vol. 1, pp. 19-20 and p. 123, Mishkaat al-Masaabeeh, vol. 1, p. 19, Preface of the Book, Al-Ikmaal fi Asmaa-e-Rejaal al-Mishkaat, p. 131, No. 1032, Mirqaat, vol. 1, p. 76

90) Narration of Abd al-Wahhab Anmaati

Ibn Jauzi and Sibṭ Ibn Jauzi³ have recorded Hadees-e-Saqalain from him in their books.

¹ Al-Jam’ bain al-Sihaah al-Sittah (handwritten)

² Tazkerah-o-Khawaas al-Ummah, pp. 322-323, Chapter 12

³ Tazkerah Khawaas al-Ummah, pp. 322-323, Chapter 12

Conditions and Works

Zahabi writes, “Sam’ani says that he (Anmaati) was a memorizer (of traditions), reliable, and skilful. While remembering Allah, tears would flow from his eyes. He had compiled the teachings and recorded the narrated traditions. There would hardly be traditions which he has not narrated and had not obtained their manuscripts. He had copied great and voluminous books like “Tabaqaat of Ibn Sa’d” and “Tarikh Baghdad”. He would dedicate his entire time for traditions, reading them or writing them. Salafi says that my friend Abd al-Wahhab was a memorizer (of traditions) and reliable. Ibn Nasir states that he was the exclusive heir of great teachers and instructors. He heard a lot of traditions and died anonymously and a celibate. He was reliable.¹”

For further information, refer al-Ebar fi Khabar man Ghabar, vol.2, p. 83, Incidents of 538 A.H., Mirat al-Jinan, vol. 3, p. 268, Incidents of 538 A.H., Tabaqaat al-Huffaaz, p. 487, No. 1043

91) Narration of Qazi Ayaz

- 1) He has recorded Hadees-e-Saqalain in his book “al-Shifa bi Tareef Huquq al-Mustafa (s.a.w.a.)” and says,

إني تارك فيكم ما ان اخذتم به لن تضلوا كتاب الله وعترتي اهل بيتي فانظروا
كيف تخلفوني فيهما

“He (s.a.w.a.) said, ‘I am leaving among you things that if you fasten unto them, you will never deviate. One is the Book of Allah, and two, my progeny, my Ahle Bait. Beware how you treat them (after me).’²”

- 2) Qazi Ayaz writes in his book,

وهذا نبينا صلي الله عليه و(واله) وسلم المغفور له ما تقدم من ذنبه وما تأخر

¹ Tazkerah al-Huffaaz, vol. 4, p. 53, No. 1076

² Al-Shifa ba Sharh-e-Qaari, vol. 2, p. 40, Part 2, Chapter 3, Section concerning his (s.a.w.a.) reverence and his progeny.

قد طلب التنصل في مرضه ممن كان له عليه مال او حق في بدن واقاد من نفسه وماله وأمكن من القصاص منه على ما ورد في حديث الفضل وحديث الوفاة واوصي بالثقلين بعده كتاب الله عز وجل وعترته وبالأنصار عيبته

“This, our Prophet (s.a.w.a.) (whom Allah has forgiven his past as well as his future), during his illness, asked them permission on whose necks he enjoyed rights (as can be deciphered from the narration of Fazl and the tradition of death) and willed about the two precious things after him – the Book of Allah (Mighty and Majestic be He) and his progeny and to the Ansar his trust.”¹

Works and Conditions

Ibn Khallekaan writes, “He (Ayaz) was the Imam of his time in traditions, syntax, literature, Arabic speech, history, and genealogy. He has left behind very useful books.”²

For further information, refer Tazkerah al-Huffaaz, vol. 4, p. 67, No. 1083, al-Ebar, vol. 2, p. 91, Incidents of 544 A.H., Mirat al-Jinan, vol. 3, p. 282, Incidents of 544 A.H., Tatemmah al-Mukhtasar, vol. 2, p.49, Incidents of 544 A.H., Tabaqaat al-Huffaaz, p. 492, No. 1050, Tabaqaat al-Mufasssireen, vol. 2, p. 21, No. 398 and al-Taj al-Mukallal, p. 86, No. 69

92) Narration of Abu Muhammad Aasimi

He has recorded Hadees-e-Saqalain in his “Zain al-Fataa fi Tafsir Surah Hal Ataa” (handwritten). While mentioning the chains of narrators of Hadees-e-Safinah, he writes, “Informed me my teacher the Imam from Shaikh Abu Ishaq Ibrahim Ibn Jafar Shurmini from Abu al-Hasan Ali Ibn Yunus Ibn Hayyaaj Ansari from Husain Ibn

¹ Al-Shifa ba Sharh-e-Qaari, vol. 2, p. 182, Part 3, Chapter 2

² Wafayaat al-A’yaan, vol. 2, p. 230, No. 511

Abdillah, Imran Ibn Abdillah, Isa Ibn Ali, and Abd al-Rahman Nasai, all of them saying that narrated unto us Abd al-Rahman Ibn Saleh from Ali Ibn Abis from Abu Ishaq from Hanash who reports, “I (Hanash) saw Abuzar holding the door of the Ka’bah, saying that the Messenger of Allah (s.a.w.a.) said,

من يعرفني فيعرفني ومن لم يعرفني فانا أبو ذر قال رسول الله صلى الله عليه و
 (آله) وسلم: أي تارك فيكم الثقلين كتاب الله وعترتي اهل بيتي فانهما لن
 يفترقا حتى يردا على الحوض الا وان اهل بيتي فيكم مثل باب بني إسرائيل
 ومثل سفينة نوح

Whoever knows me, then he knows me. And whoever does not know me, then I am Abuzar. The Messenger of Allah (s.a.w.a.) said, ‘I am leaving among you two precious things. One is the Book of Allah and two, my progeny, my Ahle Bait. These two will never separate from each other till they come to me at the Pond (of Kausar). Beware, o people, the example of my Ahle Bait among you is like that of the Door of Hittah among the Bani Israil’ and the Ark of Noah.”

In this very book, while narrating the chains of narrators of Hadees-e-Ghadeer, he has narrated Hadees-e-Saqalain on the authority of Zaid Ibn Arqam (like Narration 38).

93) Narration of Muwaffaq Ibn Ahmad Akhtab Khaarazm

He has recorded Hadees-e-Saqalain in his Manaaqeb through the following chain of narrators. He says:

“Narrated to me the abstentious Shaikh Abu al-Qasim Aasimi Khaarazmi from the Shaikh of Judges Ismail Ibn Ahmad Waez from Abu Bakr Ahmad Ibn Husain Baihaqi..From the same chain of narrators, it is narrated from Ahmad Ibn Husain from Abu Abdillah from the jurist of Bukhara Abu Nasr Ahmad Ibn Sahl from Hafiz Saleh Ibn Muhammad from Khalaf Ibn Saalim from Yahya Ibn Hammad

from Abu Awaanah from Sulaiman A'mash from Habib Ibn Abi Sabit from Abu al-Tufail from Zaid Ibn Arqam who reports that while returning from the Farewell Pilgrimage (Haj al-Wida), when the Messenger of Allah (s.a.w.a.) reached Ghadeer Khumm, he ordered that the ground beneath the trees should be cleaned. Thereafter, he said:

كأني قد دعيت فأجبت وإني قد تركت فيكم الثقلين أحدهما أكبر من الآخر كتاب الله وعترتي اهل بيتي فانظروني كيف تخلفوني فيهما فانهما لن يفترقا حتى يرد على الحوض ثم قال: ان الله عز وجل مولاي وانا مولا كل مومن

“As if I am called, then I will respond. And I am leaving among you two precious things: One of them is greater than the other, the Book of Allah and my progeny, my Ahle Bait. So be careful about your behaviour with them. For, they will not separate from each other till they meet me at the Pond.” Then, he (s.a.w.a.) said, “Surely, Allah -Mighty and Majestic be He – is my Master and I am the master of all believers.”

Thereafter, he (s.a.w.a.) held the hand of Ali (a.s.) and declared,

من منت وليه فهذا وليه اللهم وال من والاه وعاد من عاداه

“Of whosoever I am his master, then this Ali is master too. O Allah! You take him as a slave who takes him (Ali) as his master and be enemy of the one who bears enmity against (Ali).”

I asked Zaid, ‘Have you heard this yourself from the Messenger of Allah (s.a.w.a.)?’ He replied, ‘Yes. There was none beneath those trees who did not see him with his eyes or did not hear him with his ears’.¹

¹ Manaaqeb Khaarazmi, p. 154, H. 182

Conditions and Works

His praises and tributes can be found in the following books: In the book of al-Yaqeen under the topic History of Baghdad, p. 166, Jawaaher al-Muziyyah fi Tabaqaat al-Hanafiyyah, vol. 3, p. 523, Bughyah al-Wuaat fi Tabaqaat al-Lughawiyyeen wa al-Nuhaat, p. 729 (Entry no. 2946), al-Eqd al-Sameen fi Tarikh al-Balad al-Amin, vol. 6, p. 142 (Entry no. 2560), etc. I have written about him in the Hadees-e-Tashbeeh volume of Abaqāt al-Anwār with the help of these books.

94) Narration of Ibn Asaakir Dimishqi

After narrating the chain of narrators of Hadees-e-Ghadeer, Ibn Kasir in his Tarikh has recorded Hadees-e-Saqalain. After narrating the Hadees-e-Saqalain on the authority of Maroof Ibn Kharrabooz Makki, he says that Ibn Asaakir has narrated it completely¹.

Conditions and Works

The reverence and respect which Ibn Asaakir enjoys among the scholars of the Ahle Tasannun cannot be stated enough. They have remembered him with the loftiest of attributes.

Zahabi writes, “Abu al-Qasim Ali Ibn Hasan Ibn Hibatillah Ibn Abdillah Ibn Husain Ibn Asaakir Dimishqi Shafei was an Imam, a great memorizer of traditions, the traditionalist of Syria, Pride of the Imams, reliable in religion, and author of several books. He had a hundred male and eighty female teachers. Sam’ani says that Abu al-Qasim was a memorizer (of traditions), reliable, expert, devout, philanthropic, bore many good traits, and was a master of several sciences and arts. He travelled extensively to acquire traditions and bore a lot of troubles and pains in this regard. He even accumulated what others did not and beat his competition. According to Ibn Najjar, Abu al-Qasim was the Imam of the traditionalists of his era, at whom terminated the rulership of memorization (of traditions), expertise,

¹ Tarikh Ibn Kasir, vol. 5, p. 208; Tarikh Dimishq, vol. 29, Chapter 57, p. 71, H. 6740

narration and general cognition and this glory ended with him.¹

For further information, refer “Mujam al-Buldaan” (vol. 2, p. 47), “Wafayaat al-A’yaan”, (vol. 2, p. 147, No 441), “al-Ebar” (vol. 2, p. 130, Incidents of 571 A.H.), “Duval al-Islam” (vol. 2, p. 78, Incidents of 571 A.H.), “Mir’at al-Jinan”, (vol. 3, p. 393, Incidents of 571 A.H.), “Subki’s Tabaqaat”, (vol. 4, p. 273), “Isnawi’s Tabaqaat”, (p. 296, No. 837), “al-Mukhtasar”, (vol. 2, p. 139, Incidents of 571 A.H.), “Tatemmah al-Mukhtasar”, (vol. 2, p. 85, Incidents of 571 A.H.), “Tabaqaat al-Huffaaz”, (p. 498, No. 1061), “Tarikh al-Khamees”, (vol. 2, p. 366) – the reign of caliphate of al-Mustansi bi Allah, “al-Taj al-Mukallah”, (p. 75, No. 61).

95) Narration of Abu Musa Madini

- 1) Abu Musa Madini in his supplementary to the book of Abu Nuaim Isfahani “Tatemmah Marefah al-Sahabah” has recorded Hadees-e-Saqalain from Aamir Ibn Laila Ibn Zamrah and Huzaifah Ibn Aseed Ghifari. This has been narrated by Allamah Sakhaawi in “Istejlaab Irteqaa al-Ghuraf” (the text of the 75th narration).
- 2) Samhoodi has narrated Hadeese-e-Saqalain in “Jawaaher al-Eqdain” from Madini (in the wordings of the 75th narration). Samhoodi says, “Abu Musa Madini in “al-Sahabah” has recorded Hadees-e-Saqalain vide the chain of Ibn Uqdah.²”
- 3) Ibn Aseer in “Usud al-Ghaabah” (vol. 3, p. 33, No. 2727) has narrated it from Abu Musa while stating the condition of Aamir Ibn Laila.
- 4) Ibn Hajar Asqalani also in “al-Esaabah” has narrated it from Abu Musa while stating the condition of Aamir Ibn Laila.

¹ Tazkerah al-Huffaaz, vol. 4, p. 82 (Entry no. 1094).

² Jawaaher al-Eqdain, vol. 2, Part 2, p. 84

Conditions and Works

Zahabi writes, “The great memorizer (of traditions), Shaikh al-Islam Abu Musa Muhammad Ibn Abi Bakr Ibn Umar Ibn Abi Isa Ahmad Ibn Umar Isfahani was born in 501 A.H. and first and foremost, heard the traditions from his father. According to Zainabi, Abu Musa lived so long that he became the Shaikh of his time and unparalleled in his era in the chains of narrators and memorization of traditions. Sam’ani says, ‘I heard traditions from him, and he took traditions from me. He was reliable and very truthful.’¹”

For further verification and endorsement, refer Subki’s “Tabaqaat” (vol. 4, p. 90), Suyuti’s “Tabaqaat al-Huffaaz” (p. 500, No. 1062), Sa’labi’s “Maqaaleed al-Asaaneed”, Qannauji’s “al-Taj al-Mukallal” (p. 110, No. 94), “Wafayaat al-A’yaan” (vol. 2, p. 366, No. 618), “al-Ebar” (p. 144, Incidents of 581 A.H.), “Mir’at al-Jinan” (vol. 3, p. 423, Incidents of 581 A.H.), “Tatemmah al-Mukhtasar” (vol. 2, p. 93, Incidents of 581 A.H.), Isnawi’s “Tabaqaat” (p. 391, No. 1119).

96) Narration of Muhammad Ibn Muslim Ibn Abi al-Fawaaris

He has recorded Hadees-e-Saqalain in “al-Arbaeen Fi Fazaael al-Imam Amir al-Momineen”. He writes, “The Messenger of Allah (s.a.w.a.) said:

إني تارك فيكم كتاب الله وعترتي اهل بيتي فهما خليقتان بعدي أحدهما أكبر من الاخر سبب موصول من السماء الي الأرض فان استمسكتم بهما لن تضلوا فانهما لن يفترقا حتى يردا على الحوض يوم القيامة فلا تسبقوا اهل بيتي بالقول فتهلكوا ولا تقصروا عنهم فتذهبوا فان مثلهم فيكم كمثل سفينة نوح من ركبها نجي ومن تخلف عنها هلك ومثلهم فيكم كمثل باب حطة في بني إسرائيل من دخله غفر له – الا! وان اهل بيتي امان امتي فاذا ذهب

¹ Tazkerah al-Huffaaz, vol. 4, p. 86, No. 1095

اهل بيتي جاء امتي ما يوعدون – الا! وان الله عصمهم من الضلالة وطهرهم
من الفواحش واصطفاهم على العالمين – الا! وان الله اوجب محبتهم وامر
بمودتهم

“Surely, I am leaving among you the Book of Allah and my progeny my Ahle Bait. Both are successors after me. One of them is greater than the other, a connected rope from the sky till the earth. If you fasten unto both, you will never deviate because both will not separate till they come to me at the Pond on the Day of Judgment. So, don’t surpass my Ahle Bait in word lest you be destroyed and don’t lack behind from them lest you be ruined. For, their likeness among you is like that of the Ark of Noah; whoever boards it will be saved and whoever stays behind will be destroyed. Their likeness among you is like the Door of Hittah in the Bani Israil; whoever enters it will be forgiven. Beware! My Ahle Bait are safety for my nation. If my Ahle Bait are gone, then whatever is threatened to my nation will come to it. Beware! Surely, Allah has protected them from deviation and purified them from indecencies and chose them over the worlds. Beware! Surely, Allah has made their love obligatory and ordered for their adoration.”

97) Narration of Siraj al-Deen Farghani Hanafi

The king of scholars, Daulatabadi, in “Hidaayah al-Su’adaa” has narrated Hadees-e-Saqalain from Farghani Hanafi’s book “Nisaab al-Akhyaar le Tazkerah al-Akhyaar”.

Conditions and Works

Abd al-Qadir Qarashi has written his conditions in “al-Jawaaher al-Muzeeah fi Tabaqaat al-Hanafiyyah”. He writes, “Imam, Allamah, the researcher Ali Ibn Usman Awsi Siraj al-Deen’s poem comprising of 66 couplets is a famous poem on the Principles of Religion...”¹

¹ Al-Jawaaher al-Muzeeah, vol. 1, p. 367

94) Narration of Abu al-Futuh Ijli

Samhoodi in “Jawaaher al-Eqdain¹” has recorded Hadees-e-Saqalain from “Fazaael al-Khulafa” of Ijli. Ibn Ba Kasir also in “Wasilah al-Ma’al²” (of the 75th narration), after narrating Hadees-e-Saqalain writes, “This tradition has been narrated by Hafiz Abu al-Futuh Ijli in Fazaael al-Sahabah.”

Conditions and Works

Some of Ijli’s excellences and merits have been written in the Hadees-e-Ghadeer volume of Abaqāt al-Anwār from Zahabi’s al-Ebar, Yafei’s Mir’at al-Jinan, and Ibn Qazi Shahbah Asadi’s Tabaqaat (vol. 2, p. 25, No. 325, 17th Tabaqah). Here, we will suffice with the opinions of Ibn Khallekaan and Isnawi.

- 1) Ibn Khallekaan writes, “Abu al-Futuh As’ad Ibn Abi al-Fazaael Mahmud Ibn Khalaf Ibn Ahmad Ibn Muhammad Ijli Isfahani Shafei was a jurist and a preacher. He was among those great jurists attributed with knowledge and abstinence and was famous for his self-restraint and worship. He was contented with whatever he earned through labour and toil.³”
- 2) Isnawi pens, “He was a jurist, narrator of several traditions, practised abstinence and piety.⁴”

99) Narration of Ibn Aseer Jazari

Mubarak Ibn Muhammad Ibn Muhammad Ibn Abd al-Karim, famous as Ibn Aseer, has narrated Hadees-e-Saqalain on the authority of Jabir Ibn Abdillah Ansari. He writes, “Jabir Ibn Abdillah narrates, ‘I saw the Messenger of Allah (s.a.w.a.) deliver a sermon sitting atop his she-camel named Qaswaa on the Day of Arafah, in which he said:

¹ Jawaaher al-Eqdain, vol. 2, Part 2, p. 85

² Wasilah al-Ma’al, p. 104, Fourth Chapter

³ Wafayaat al-A’yaan, vol. 1 p. 113, No. 90

⁴ Tabaqaat al-Shafeiyyah, p. 288, No. 812

إني تركت فيكم ما ان اخذتم به لن تضلوا كتاب الله وعترتي اهل بيتي —
أخرجه الترمذي

“Surely, I have left among you that if you hold on to them, you will never deviate: the Book of Allah and my progeny my Ahle Bait.” – Tirmizi has recorded it¹.

Ibn Aseer has also recorded the Hadees-e-Saqalain present in Sahih Muslim on the authority of Zaid Ibn Arqam². He has also narrated Hadees-e-Saqalain in his lexicon “al-Nehaayah” under the roots “saqala” and “etrah”. Under the root of “saqala”, he writes, “The Messenger of Allah (s.a.w.a.) said,

إني تارك فيكم الثقلين كتاب الله وعترتي سماهما ثقلين لان الاخذ بهما والعمل
بهما ثقيل ويقال لكل خطير نفيس ثقل فسماهما ثقلين اعظاما لقدرها
وتفخيما لشاهما

I am leaving among you two precious things: Book of Allah and my progeny. He named them precious them because holding on to them and acting on them is difficult and every important and precious thing is called saqal. Hence, he named them Saqalain (two precious things) revering their value and respecting their position.”

Conditions and Works

His biography is available in famous books on biographies and history. Everyone has endorsed his knowledge and reliability, and his superiority in jurisprudence, syntax, traditions, grammar, literature, and exegesis. For gaining further information, you can refer to the following books: “Tarikh Kaamil” (vol. 12, p. 120), “al-Mukhtasar” (vol. 2, p. 205, Incidents of 606 A.H.), Qazi Ibn Shahbah Asadi’s “Tabaqaat”

¹ Jaame’ al-Usul, vol. 1, p. 187, al-Kitab al-Saani fi al-Etesaam bi al-Kitab wa al-Sunnah, Chapter One.

² Jaame’ al-Usul, vol. 10, pp. 102-103, H. 6695

(vol. 2, p. 60, No. 361, 18th Tabaqah), Duval al-Islam (vol. 2, p. 113, Incidents of 606 A.H.), “Mir’at al-Jinan” (vol. 4, p. 11, Incidents of 606 A.H.), “Tatemmah al-Mukhtasar” (vol. 2, p. 125, Incidents of 606 A.H.), Subki’s “Tabaqaat” (vol. 5, p. 153), Isnawi’s “Tabaqaat” (vol. 6, p. 46, No. 118), “Bughyah al-Wuaat” (p. 703, No. 1965), “al-Taj al-Mukallal” (p.92, No. 74).

100) Narration of Fakhr al-Deen Raazi

Under the verse “**And fasten to Allah’s rope, all of you**” (Surah Aale Imran (3): Verse 103), Imam Raazi narrates Hadees-e-Saqalain as follows: “It is narrated on the authority of Abu Saeed Khudri that the Holy Prophet (s.a.w.a.) said,

إني تارك فيكم الثقلين كتاب الله حبل ممدود من السماء الى الأرض وعترتي
اهل بيتي

I am leaving among you two precious things: the Book of Allah, an extended rope from the sky to the earth, and my progeny my Ahle Bait.¹

Conditions and Works

Ibn Khallekaan writes, “He was a unique person of his time. He excelled his contemporaries in theology, intellectual sciences, and early history. His books are on various sciences and arts. Scholars and intellectuals from various nooks and corners of the world would seek an audience with him.²”

Dawoodi has elaborately stated his greatness and majesty in his book³.

¹ Mafaatih al-Ghaib (famous as Tafsir Kabir Raazi), vol. 8, p. 163

² Wafayaat al-A’yaan, vol. 2, p. 349, No. 600

³ Tabaqaat al-Mufasssireen, vol. 2, p. 215, No. 550

101) Narration of Ibn Akhzar Junaabazi

Samhoodi in “Jawaaher al-Eqdain¹” and Ibn Ba Kasir Makki in “Wasilah al-Ma’al²” have narrated Hadees-e-Saqalain from the book of Junaabazi “Maalem al-Etrat al-Nabawiyah”.

Conditions and Works

Zahabi writes, “He was reliable, righteous, immaculate and devout.”³

For further verification and endorsement, refer Zahabi’s “al-Ebar” (vol. 2, p. 189, Incidents of 611 A.H.), Yafei’s “Mir’at al-Jinan” (vol. 4, p. 21, Incidents of 611 A.H.), Suyuti’s Tabaqaat al-Huffaaz (p. 513, No. 1082), Ibn Vardi’s “Tatemmah al-Mukhtasar” (vol. 2, p. 130, Incidents of 611 A.H.).

102) Narration of Izzuddeen Ibn Aseer

In “Usud al-Ghaabah”, Ibn Aseer while presenting the biography of Abdullah Ibn Hantab, has narrated Hadees-e-Saqalain from him. He writes, “His son has also narrated from that the Messenger of Allah (s.a.w.a.) delivered a sermon in Johfa, in which he said:

الست اولي بكم من أنفسكم؟ قالوا: بلي يا رسول الله! قال: إني سائلكم
عن اثنين عن القرآن وعن عترتي

*Don't I have more authority over you than you yourselves?
They all said: Yes, O Messenger of Allah! He (s.a.w.a.) declared,
'I am asking you about two things: about the Quran and about
my progeny'.⁴*

Ibn Aseer, while stating the biography of Imam Hasan Mujtaba (a.s.), recorded Hadees-e-Saqalain from Tirmizi on the authority of Zaid Ibn

¹ Jawaaher al-Eqdain, vol. 1, p. 73, Part 2

² Wasilah al-Ma’al fi Addi Manaateeb al-Aal, p. 10, First Chapter

³ Tazkerah al-Huffaaz, vol. 4, p. 118, No. 1115

⁴ Usud al-Ghaabah, vol. 3, p. 113, No. 2905

Arqam¹.

Conditions and Works

Subki writes, “Ali Ibn Muhammad Ibn Abd al-Karim was a memorizer (of traditions), historian and the brother of the author of Tarikh Kaamil, al-Nehaayah and Jaame’ al-Usul. Ibn Khallekaan is of the view that his house in Mosul was the gathering place of the scholars and the learned. When we met in Halab, I found him an embodiment of ethics.”²

For further information, refer: Zahabi’s “Tazkerah al-Huffaaz” (vol. 4, p. 129, No. 1124) and “Duval al-Islam” (vol. 2, p. 142, Incidents of 630 A.H.), Ibn Khallekaan’s “Wafayaat al-A’yaan” (vol. 2, p. 165, No. 460), Yafei’s Mir’at “al-Jinan” (vol. 4, p. 70, Incidents of 630 A.H.), Isnawi’s “Tabaqaat al-Shafeiyyah” (p. 46, No. 119), Suyuti’s “Tabaqaat al-Huffaaz” (p. 519, No. 1092), Qannauji’s “al-Taj al-Mukallal” (p. 83, No. 65).

103) Narration of Ziauddin Maqdisi

According to Ibn Ba Kasir Makki in “Wasilah al-Ma’al”, Ziauddin Maqdisi has recorded Hadees-e-Saqalain in “al-Mukhtarah”. After narrating Hadees-e-Saqalain from Huzaifa, Ibn Ba Kasir Makki says, “This very tradition has been recorded by Tabarani in “al-Mojam al-Kabir” and Ziauddin in “al-Mukhtarah” from Salamah Ibn Kuhail and he from Abu al-Tufail, and both are reliable.”³

Conditions and Works

Zahabi writes, “Ziauddin Abu Abdillah Muhammad Ibn Abd al-Wahid Maqdisi was an Imam of traditions and jurisprudence, a memorizer of traditions, Allah’s proof, traditionalist of Syria, and Shaikh of Sunnah. He has penned several useful books, reconciled traditions, was the

¹ Usud al-Ghaabah, vol. 1, p. 559, No. 1165

² Tabaqaat al-Shafeiyyah, vol. 5, p. 127

³ Wasilah al-Ma’al fi Addi Manaaqeb al-Aal, p. 105, Fourth Chapter

reference for scholars in his era, was very cautious in narrating traditions, extremely devout in worship, remembered Allah excessively, and was humble and unassuming in nature. According to Ibn Najjar, Zia Maqdisi was a memorizer of traditions, firmly entrenched in jurisprudence, well-informed of the science of narrators, and was pious and abstentious.¹

For further information, refer to Kutbi's "Fawaat al-Wafayaat" (vol. 3, p. 426, No. 477), Zahabi's "al-Ebar" (p. 192, incidents of 613 A.H.), and Sa'labi's "Maqaaleed al-Asaaneed".

104) Narration of Ibn Najjar

Hafiz Ganji has narrated Hadees-e-Saqalain from Ibn Najjar in the first chapter of "Kefaayah al-Taalib"².

Conditions and Works

Zahabi writes, "A memorizer (of traditions), Imam with excellences, historian of his era, Abu Abdillah Muhammad Ibn Mahmud Ibn Hasan Ibn Hibatillah Ibn Mahasin Ibn Najjar Baghdad has penned the following books:

- 1) Al-Qamar al-Munir fi al-Musnad al-Kabir
- 2) Kanz al-Imam fi al-Sunan wa al-Ahkam
- 3) Al-Mutalif wa al-Mukhtalif
- 4) Al-Mojam
- 5) Ansab al-Muhaddiseen Ila al-Aabaa wa al-Buldaan
- 6) Al-Awaali
- 7) Al-Muttafiq wa al-Mutafarriq
- 8) Hujjah al-Naazireen fi Marefah al-Taab'een
- 9) Al-Eqd al-Faaeq
- 10) Al-Kamaal fi al-Rejaal

¹ Tazkerah al-Huffaaz, vol. 4, p. 130, No. 1126

² Kefaayah al-Taalib, p. 53

- 11) A book on history in 16 volumes – I had read this book in front of him.
- 12) Al-Durr al-Saminah fi Akhbaar al-Madinah
- 13) Rauzah al-Auliya fi Aelia
- 14) Nuzhah al-Wara fi Zikr Umm al-Qura
- 15) Al-Azhaar fi Anwaa' al-Ash'ar
- 16) Oyun al-Fawaaed
- 17) Manaaqeb al-Shafei¹

Ibn Shakir in “Fawaat al-Wafayaat” (vol. 4, p. 36, No. 494) and Safadi in “al-Wafi bi al-Wafayaat” (vol. 5, p. 9, No. 1963) have written about him.

105) Narration of Razi al-Deen Saghaani

He has recorded Hadees-e-Saqalain from Zaid Ibn Arqam as follows that the Messenger of Allah (s.a.w.a.) said:

الا أيها الناس! فإنما انا بشر يوشك ان يأتيني رسول ربي فأجيب وانا تارك
فيكم ثقلين أولها كتاب الله فيه النور والهدي فخذوا بكتاب واستمسكوا به
واهل بيتي اذكركم الله في اهل بيتي اذكركم الله في اهل بيتي
وفي رواية

كتاب الله فيه الهدى والنور من استمسك به واخذ به كان علي الهدى ومن
اخطاه ضل
وفي رواية

هو حبل الله من اتبعه كان علي الهدى ومن تركه كان على الضلالة

“Beware, O people! I am only a mortal. It is near that a messenger of my Lord will come to me and I will respond (to his call). I am leaving among you two precious things: the first of

¹ Tazkerah al-Huffaaz, vol. 4, p. 147, No. 1140

them is the Book of Allah; in it is light and guidance. So, take the Book and fasten unto it. And (the second is) my Ahle Bait. I remind you of Allah concerning my Ahle Bait. I remind you of Allah concerning my Ahle Bait.

In another narration: ...the Book of Allah, in it is guidance and light. Whoever fastens to it and takes it will be on guidance. Whoever misses it will deviate.

In yet another narration: ...It (Quran) is Allah's rope. Whoever follows it, will be on guidance and whoever leaves it, will be on deviation.¹

Conditions and Works

Zahabi writes, "Allamah Razi al-deen Abu al-Fazaael Hasan Ibn Muhammad Ibn Hasan Ibn Haider Advi Umari Hindi Lughavi, a resident of Baghdad, the cognition of literature terminated at him. In this field, he has great books. Along with devoutness and trustworthiness, he was a man of insight on jurisprudence and traditions. He died in the month of Shaban. His corpse was taken to Makkah and was buried there."²

For further verification and endorsement, refer Ibn Shakir's "Fawaat al-Wafayaat" (vol. 1, p. 358, No. 129), Ibn Shahna's "Rauzah al-Manaazir" on the margins of "Tarikh-e-Kaamil", Yafei's "Mir'at al-Jinan" (vol. 4, p. 121, Incidents of 650 A.H.), and Suyuti's "Bughyah al-Wuaat" (p. 421, No. 1076).

106) Narration of Ibn Talha Shafei

He has recorded Hadees-e-Saqalain in "Mataaleb al-So'l fi Manaqeb Aal al-Rasool". He writes, "Muslim in his Sahih vide his chain of narrators from Yazid Ibn Hayyan who says, 'I, Husain Ibn Saburah and Amr Ibn Muslim went to Zaid Ibn Arqam. Husain said, 'O Zaid! You have seen a lot of good things. You were the Prophet's

¹ Mashaareq al-Anwaar with the commentary of Ibn Maalik, vol. 3, p. 157

² Al-Ebar, vol. 2, p. 261, Incidents of 650 A.H.

companion and heard traditions from him. You fought wars along with him and prayed behind him. Hence, O Zaid, narrate to me that you have heard from the Messenger of Allah (s.a.w.a.).’ Zaid replied, ‘O my nephew! I have become old, and a lot of time has passed. Consequently, I have forgotten many things that I have heard from the Messenger of Allah (s.a.w.a.). Hence, whatever I relate to you, accept it, and whatever I don’t, do not put me in trouble by insisting on it.’ Thereafter, Zaid continued, ‘The Holy Prophet (s.a.w.a.) halted to deliver a sermon at a pond called Ghadeer Khumm between Makka and Madinah. After praising and eulogizing Allah, and advising the people and admonishing them, he (s.a.w.a.) said:

أيها الناس انما انا بشر يوشك ان يأتيني رسول ربي فأجيب وانا تارك فيكم
ثقلين أولهما كتاب الله ورغب فيه ثم قال: واهل بيتي اذكركم الله في اهل بيتي
اذركم الله في اهل بيتي اذكركم الله في اهل بيتي

O people! I am only a mortal. Soon, the messenger of my Lord will come to me and I will respond to his call. I am leaving among you two precious things: First of them is the Book of Allah (and he encouraged for it) and then said, ‘and second is my Ahle Bait. I remind you of Allah concerning my Ahle Bait, I remind you of Allah concerning my Ahle Bait, I remind you of Allah concerning my Ahle Bait.’

Husain inquired, ‘Who are his Ahle Bait? Are his wives included in the Ahle Bait?’ He replied, ‘No. His Ahle Bait are those on whom charity (*sadaqah*) is prohibited.¹’

He has been praised and eulogized in the following books: “Mir’at al-Jinan” (vol. 4, p. 128, Incidents of 652 A.H.), “al-Ebar” (p. 264, Incidents of 652 A.H.), Isnawi’s Tabaqaat (p. 418, No. 1200), Subki’s Tabaqaat (vol. 5, p. 26), Ibn Qazi Shahba’s “Tabaqaat” (vol. 2, p. 121, No. 421, 20th Tabaqah), etc. Hafiz Ganji Shafei in “Kefaayah al-Taalib” has remembered him “Shaikhona”, “Hujjat al-Islam” and “Shafei of the

¹ Mataaleb al-So’l, p. 96, Section 6

time”. Badakhshi in “Miftaah al-Najaa” has called him “the teacher of the world” and the title with which Muhammad Mehboob Aalam in Tafseer Shahi (on which Muhaddis Dehlavi – the author of Tuhfa – and his student have relied upon and trusted him in narrating the views) has remembered him, I have stated in the Hadees-e-Tashbeeh volume of Abaqāt al-Anwār.

107) Narration of Sibt Ibn Jauzi

After recording Hadees-e-Saqalain, Sibt Ibn Jauzi has discussed it exhaustively and proved the correctness of its chain of narrators. He writes, “Ahmad has penned in “al-Fazaael” that narrated unto us Aswad Ibn Aamir from Israil from Usman Ibn Mughirah from Ali Ibn Rabiah who says, ‘I met Zaid Ibn Arqam and asked him, ‘Did you hear the Holy Prophet (s.a.w.a.) say that I am leaving among you two precious things, of which one is greater than the other?’ Zaid replied, ‘Yes. I heard the Messenger of Allah (s.a.w.a.) say:

تركت فيكم الثقلين كتاب الله جبل ممدود بين السماء والأرض وعترتي اهل
بيتي الا انهما لن يفترقا حتى يردا على الحوض الا فانظروا كيف تخلفوني
فيهما

“I am leaving among you two precious things: the Book of Allah, an extended rope between the sky and the earth, and my progeny, my Ahle Bait. Beware! They two will never separate from each other till they come to me at the Pond. Beware! See how you treat them after me.¹”

Thereafter, Sibt Ibn Jauzi has given replies with proofs for the objections raised against this tradition. He was told that your maternal grandfather (Ibn Jauzi) considered this tradition to be weak. So, why did you narrate it? He responded that the chain of narrators which he regarded as weak, I have not narrated the tradition from that chain. The chain of narrators that I have used, none of the

¹ Tazkerah Khawaas al-Ummah, pp. 322-323, Chapter 12

narrators from them have been considered weak by my grandfather.

Conditions and Works

Shams al-Deen Abu al-Muzaffar Yusuf Ibn Qaz Ali, famous as Sibṭ Ibn Jauzi, is a very famous and reliable author. Traditionalists have relied upon him. The following biographers and historians have praised and lauded him: Hafiz Ganji in “Kefaayah al-Taalib”, Ibn Khallekaan in “Wafayaat al-A’yaan” (vol. 2, p. 69, No. 370), Qutub Balabaki’s margins on “Mir’at al-Jinan”, Abu al-Fida’s “al-Mukhtasar” (vol. 2, p. 306, Incidents of 656 A.H.), Safadi’s “al-Wafi bi al-Wafayaat” (vol. 29, p. 276, No. 139), Yafei’s “Mir’at al-Jinan” (vol. 4, p. 136, Incidents of 656 A.H.), Asadi’s “Tabaqaat al-Shafeiyyah”, Samhudi’s “Jawaaher al-Eqdain”, Dawoodi’s “Tabaqaat al-Mufasssireen” (vol. 2, p. 283, No. 700), Halabi’s “Seerah al-Halabiyyah”, Ibn Hajar in “Lesaan al-Mizan” (vol. 6, p. 238), Ibn Kasir’s “al-Bedaayah wa al-Nehaayah” (vol. 13, p. 194, Incidents of 656 A.H.), Zahabi’s “Mizan al-Etedaal” (vol. 4, p. 471, No. 9880), Ibn Taghri Bardi’s “al-Nujum al-Zaahirah” (vol. 7, p. 39, Incidents of 656 A.H.), Ibn al-Emaad’s “Shazaraat al-Zahab” (vol. 5, p. 266, Incidents of 656 A.H.).

108) Narration of Ganji Shafei

In the first chapter of his book “Kefaayah al-Taalib”, he has recorded Hadees-e-Saqalain from the Sehaah and Masaaneed of Muslim, Abu Dawood, Ibn Majah, Darimi, and Ibn Najjar as follows:

الا يا أيها الناس فإنما انا بشر يوشك ان يأتي رسول ربي فأجيب وانا تارك
فيكم الثقلين أولهما كتاب الله فيه الهدى والنور فخذوا بكتاب الله
واستمسكوا به فحث على كتاب الله ورغب فيه — ثم قال: واهل بيتي
اذكرم الله في اهل بيتي اذكرم الله في اهل بيتي ...

“Beware, O people! I am only a mortal. Soon, a messenger from my Lord will come to me and I will respond. I am leaving among you two precious things: First of them is the Book of Allah, in it is guidance and light. So, take the Book of Allah

and fasten unto it.” He (s.a.w.a.) exhorted for the Book of Allah and encouraged about it. Then, he (s.a.w.a.) said, “And (second is) my Ahle Bait. I remind you of Allah about my Ahle Bait. I remind you of Allah about my Ahle Bait.”

In this chapter, Ganji has discussed the authenticity of the Sermon of Ghadeer and termed it reliable after stating its chain of narrators¹.

109) Narration of Abu al-Fath Abiyordi (Ba Wardi)

According to Allamah Jalal al-Deen Suyuti, Abu al-Fath Abiyordi has narrated Hadees-e-Saqalain. He writes, “**Fifty-Fifth Narration:** Ba Wardi has narrated from Abu Saeed Khudri that the Messenger of Allah (s.a.w.a.) said:

إني تارك فيكم الثقلين ما ان تمسكنم به لن تضلوا كتاب الله سبب طرفه بيد الله وطرفه بأيديكم وعترتي اهل بيتي وانهما لن يفترقا حتى يردا على الحوض

*“Surely, I am leaving among you two precious things. If you fasten unto it, you will never deviate. The Book of Allah, a rope, its one end is in Allah’s hand and the other end is in your hand. And my progeny, my Ahl Bait. And they both will never separate till they come to me at the Pond.”*²

Badakhshi has also narrated Hadees-e-Saqalain in “Miftaah al-Naja” from Abu al-Fath in these wordings.

Conditions and Works

- 1) Zahabi has mentioned him with titles like Muhaddis (traditionalist), Hafiz (memorizer of traditions) and Mufeed (teacher)³.
- 2) Zahabi writes in al-Ebar, conditions of 667 A.H., “Hafiz Zain

¹ Kefaayah al-Taalib, p. 53, Chapter 1

² Ehyaa al-Mayyit, p. 56

³ Tazkerah al-Huffaaz, vol. 4, p. 177, No. 1164

al-Deen Abu al-Fath Muhammad Ibn Abi Bakr Abiyordi Sufi Shafei heard traditions at the age of forty from Karimah and Ibn Qumairah. After these two, he took traditions from those who came later, including the students of Muhammad Ibn Abbad. He started writing a Mojām and worked very hard to author it. He died suddenly in the Khanqah of Saeed al-Suada. He was devout, abstinent, and pious.¹

- 3) Suyuti in “Tabaqaat al-Huffaaz” (p. 540, No. 1132) and Hasan in “al-Muhazirah” (vol. 1, p. 274, from the Memorizers of Traditions, No. 76) have showered praised him effusively.

110) Narration of Abu Zakariya Nawawi

He has recorded Hadees-e-Saqalain while biographing Amirul Momineen Ali (a.s.) and discussing his merits. He writes, “In Sahih Muslim, in a lengthy tradition from Zaid Ibn Arqam, it is found that the Messenger of Allah (s.a.w.a.) stood up at a place called Ghadeer Khumm between Makka and Madina to deliver sermon. After praising and eulogizing Allah, the High and admonishing and advising the people, he (s.a.w.a.) said:

يا أيها الناس! فإنما انا بشر يوشك ان يأتي رسول ربي فأجيب وانا تارك
فيكم ثقلين أولهما كتاب الله فيه الهدى والنور فخذوا بكتاب الله واستمسكوا
به فحث على كتاب الله ورغب فيه قال واهل بيتي اذكركم الله في اهل بيتي
اذكركم الله في اهل بيتي اذكركم الله في اهل بيتي

“O People! I am only a mortal. Soon, a messenger from my Lord will come and I will respond to his call. I am leaving among you two precious things: First of them is the Book of Allah; in it are guidance and light. So, take the Book of Allah and hold it firmly.” He exhorted for the Book of Allah and encouraged for it. Then, he said, ‘My Ahle Bait. I remind you of Allah concerning my Ahle Bait. I remind you of Allah

¹ Al-Ebar, vol. 2, p. 295, Incidents of 667 A.H.

concerning my Ahle Bait I remind you of Allah concerning my Ahle Bait.”

Zaid was asked, ‘Who are his Ahle Bait? Are his wives not included among the Ahle Bait?’ He replied, ‘Yes. His wives are from his Ahle Bait but here Ahle Bait implies those on whom charity (*sadaqah*) is prohibited (after him).’

Zaid was questioned, ‘Who are they?’ He answered, ‘The progeny of Ali, the progeny of Aqeel, the progeny of Jafar and the progeny of Abbas’.¹”

For further information, refer: “Mir’at al-Jinan” (vol. 4, p. 182, Incidents of 666 A.H.), Tatemmah al-Mukhtasar (vol. 2, p. 219, Incidents of 672 A.H.), “al-Nujum al-Zaahirah” (vol. 7, p. 278, Incidents of 676 A.H.), Isnawi’s Tabaqaat (p. 407, No. 1162), Subki’s Tabaqaat (vol. 5, p. 165), Suyuti’s Tabaqaat al-Huffaaz (p. 539, No. 1130), etc.

111) Narration of Muhib al-Deen Tabari

He has recorded Hadees-e-Saqalain. In the fifth chapter of Zakhaer al-Uqbaa, discussing the excellences of the Ahle Bait, fastening unto them and the Holy Quran, and that they are the successors of the Messenger of Allah (s.a.w.a.), he writes: It is narrated from Zaid Ibn Arqam that the Messenger of Allah (s.a.w.a.) said:

إني تارك فيكم الثقلين ما ان تمسكتم بهما لن تضلوا بعدي أحدهما أعظم من الآخر كتاب الله حبل ممدود من السماء الى الأرض وعترتي اهل بيتي ولن يفترقا حتى يردا على الحوض فانظروا كيف تخلفوني فيهما

“Surely, I am leaving among you two precious things. If you fasten to both, you will never be misguided after me. One of them is greater than the other: the Book of Allah, an extended rope from the sky to the earth. And my progeny, my Ahle Bait. They two will never separate from each other till they come to

¹ Tahzeeb al-Asmaa wa al-Lughaat, vol. 1, p. 347, No. 429 in the biography of Ali Ibn Abi Talib (a.s.).

me at the Pond. So, be careful how you treat these two after me.” This tradition has been recorded by Tirmizi.

Another tradition is also cited on the authority of Zaid Ibn Arqam that the Messenger of Allah (s.a.w.a.) stood up to deliver a sermon. After praising and glorifying Allah, he said:

يا أيها الناس! إنما أنا بشر يوشك ان يأتيني رسول ربي فأجيبه وإني تارك
فيكم الثقلين أولهما كتاب الله فيه الهدى والنور فتمسكوا بكتاب الله عز
وجل وخذوا به – وحث عليه ورغب فيه ثم قال: واهل بيتي اذكركم الله عز
وجل في اهل بيتي ثلاث مرات

“O people! I am only a mortal. Soon, a messenger from my Lord will come to me and I will respond to him. I am leaving among you two precious things. First of them is the Book of Allah; in it are guidance and light. So, fasten unto the Book of Allah – Mighty and Majestic be He – and take it.” He exhorted and encouraged for it. Then, he (s.a.w.a.) said, “And my Ahle Bait. I remind you of Allah – Mighty and Majestic be He – concerning my Ahle Bait.” (He repeated this) thrice.

Zaid was asked, ‘Who are his Ahle Bait? Are his wives not included among his Ahle Bait?’ He replied, ‘Yes, they are among his Ahle Bait. But here Ahle Bait implies those on whom charity (*sadaqah*) is prohibited.’

Again, Zaid was questioned, ‘Who are they?’ He replied, ‘They are the progeny of Ali, the progeny of Aqeel, the progeny of Jafar and the progeny of Abbas.’

Yet again, he was asked, ‘Is charity (*sadaqah*) prohibited on all of them?’ He answered, ‘Yes’. This tradition has also been recorded by Muslim.”

Ahmad (Ibn Hanbal) has also recorded a similar tradition from Abu Saeed Khudri whose wordings are as follows:

إني أوشك ان ادعي فأجيب وإني تارك فيكم الثقلين كتاب الله حبل ممدود

من السماء الى الأرض وعترتي اهل بيتي — أن اللطيف الخبير أخبرني انهما
 لن يفترقا حتى يردا على الحوض فانظروا بما تخلفوني فيهما

“Surely, soon I will be called, and I will respond. I am leaving among you two precious things: the Book of Allah, an extended rope from the sky to the earth. And my progeny my Ahle Bait. Verily, the All-Knowing, All-Aware (Allah) has informed me that they two will not separate from each other till they come to me at the Pond. So, be careful how you treat them after me.”¹

Conditions and Works

Muhib al-Deen Tabari’s conditions are available in several reliable sources and references. Here, we will suffice with Yafei’s citation:

“Muhib al-Deen has written several books on traditions. He has also penned many long and short articles on jurisprudence. Among his elaborate books is Kitab al-Ahkam in numerous volumes in which he has compiled many *sahih* and *hasan* traditions and has written many important, beneficial, soul-refreshing discussions. He was a very great jurist, devout, traditionalist, and memorizer (of traditions). He would teach and issue edicts. He heard traditions and narrated them as well. He was an unparalleled traditionalist in Hejaz and was a prominent leader of the Shafei sect. He was highly revered by Malik al-Muzaffar, the King of Yemen. He was also engrossed in beneficial sciences. Many great traditionalists and renowned jurists learnt traditions from him. He had the privilege of being in the company of the cognizant of Allah, possessor of merits and miracles, Abu al-Abbas Ahmad Maghribi and some very strange incidents and stories of both are famous.²”

For further verifications and endorsements, refer: “Tazkerah al-Huffaaz (vol. 4, p. 176, No. 1163), “al-Ebar” (vol. 2, p. 337, Incidents of

¹ Zakhaaer al-Uqbaa fi Manaqaeb al-Qurba, p. 16, Chapter Concerning the Merits of the Ahle Bait (a.s.)

² Mirat al-Jinan, vol. 4, p. 224, Incidents of 694 A.H.

694 A.H.), “al-Nujum al-Zaaherah” (vol. 8, p. 74, Incidents of 694 A.H.), “al-Bedaayah wa al-Nehaayah” (vol. 13, p. 340, Incidents of 694 A.H.), Subki’s “Tabaqaat” (vol. 5, p. 8), Isnawi’s “Tabaqaat” (p. 281, No. 796), “al-Wafi bi al-Wafayaat” (vol. 7, p. 135, No. 3064), “Tabaqaat al-Huffaaz” (p. 539, No. 1131), “Tatemmah al-Mukhtasar” (vol. 2, p. 223, Incidents of 694 A.H.), “Duval al-Islam” (vol. 2, p. 221, Incidents of 694 A.H.), “Tauzeeh al-Dalaael”, “Wasilah al-Ma’al”, etc.

112) Narration of Nizam al-Araj

He has narrated Hadees-e-Saqalain in his exegesis under the verse “**And fasten unto the rope of Allah all of you and be not disunited.**”¹ He writes:

“Abu Saeed Khudri has narrated from the Messenger of Allah (s.a.w.a.) who said:

إني تارك فيكم الثقلين كتاب الله حبل ممتين ممدود من السماء إلى الأرض
وعترتي أهل بيتي

“Surely, I am leaving among you two precious things: the Book of Allah, a strong rope, extended from the sky to the earth, and my progeny, my Ahle Bait.”²

Conditions and Works

Renowned scholars have written about his conditions. I have written in detail about him in the Hadees-e-Ghadeer volume of Abaqāt al-Anwār as to how much the learned of Ahle Tasannun rely on him.

113) Sabt Saeed al-Deen Muhammad Ibn Ahmad Farghani

In his commentary on the eulogy of Taaeyyah (قصيدة تائية - that ends with alphabet ت) of Ibn Faariz, he has recorded Hadees-e-Saqalain, Hadees-e-Manzilat and Hadees-e-Ghadeer. He narrates Hadees-e-

¹ Surah Aale Imran (3): Verse 103

² Gharaaeb al-Quran wa Raghaaeb al-Furqan, vol. 1, p. 225

Saqalain in the following words that the Messenger of Allah (s.a.w.a.) said:

إني تارك فيكم الثقلين كتاب الله وعترتي اهل بيتي اذكرم الله في اهل بيتي

“Surely, I am leaving among you two precious things: the Book of Allah and my progeny my Ahle Bait. I remind you of Allah concerning my Ahle Bait.”

Conditions and Works

Celebrated scholars have praised and eulogized Farghani. In the Hadees-e-Bab (*I am the city of knowledge and Ali is its door*) volume of Abaqāt al-Anwār, I have written about him extensively. For further details, refer: Zahabi’s “al-Ebar fi Khabar man Ghabar” (vol. 2, p. 348, Incidents of 699 A.H.), Jaami’s “Nafahaat al-Uns” (p. 559), Kufwi’s “Kitab A’laam al-Akhyaar min Fuqaha Mazhab al-Noman al-Mukhtar”.

114) Narration of Muhammad Ibn Mukarram Ansari Ifriqi

He has recorded Hadees-e-Saqalain in his highly celebrated lexicon “Lisan al-Arab”¹.

Conditions and Works

Safadi writes, “Qazi Jamal al-Deen Abu al-Fazl Muhammad Ibn Mukarram Ibn Ali Ibn Ahmad Ansari Ruwayfi Ifriqi Misri was a descendant of Ruwayfi Ibn Sabit Sahabi. He was born in 630 A.H. and heard traditions from Yusuf Ibn Khaili, Abd al-Rahman Ibn Tufail, Murtaza Ibn Hatim, Ibn al-Muqair, and a group of scholars. He became a pioneer in his field of specialization. He was highly learned and a scholar of repute and lived a long life. He died in Shabaan, 711 A.H.”²

¹ Lisan al-Arab, vol. 9, p. 34, under the root ‘Etrat’ and vol. 3, p. 30, under the root ‘Habl’.

² Al-Wafi bi al-Wafayaat, vol. 5, p. 54, No. 2044

For further information, refer: Ibn Shakir Kutbi's "Fawaat al-Wafayaat" (vol. 4 p. 39, No. 496), Ibn Hajar Asqalani's "al-Durar al-Kaamenah" (vol. 5, p. 31, No. 4588), and Suyuti's "Bughyat al-Wuaat" (p. 215, No. 45).

115) Narration of Hammui

He has narrated Hadees-e-Saqalain vide his chain of narrators from Zaid Ibn Arqam who reports, "One day, the Messenger of Allah (s.a.w.a.) delivered a sermon in front of us. After praising Allah the High and thanking Him, he said:

يا أيها الناس! إنما أنا بشر يوشك أن يأتيني رسول ربي فأجيبه وإني تارك
فيكم الثقلين أولهما كتاب الله فيه الهدى والنور فاستمسكوا بكتاب الله
وخذوا به - وحث على كتاب الله عز وجل ورغب فيه ثم قال: واهل بيتي
اذكرهم الله عز وجل في اهل بيتي ثلاث مرات

"O people! I am only a mortal. Surely, a messenger from my Lord will come to me and I will respond to him. I am leaving among you two precious things. First of them is the Book of Allah. In it are guidance and light. So, fasten unto the Book of Allah and hold it." He encouraged and exhorted towards the Book of Allah - Mighty and Majestic be He. Thereafter, he (s.a.w.a.) said, "And my Ahle Bait. I remind you of Allah - Mighty and Majestic be He - concerning my Ahle Bait." He repeated this thrice.

Husain asked Zaid, 'Who are his Ahle Bait? Are his wives included in the Ahle Bait?' He replied, 'His wives are included in the Ahle Bait. But here, Ahle Bait implies those on whom charity (*sadaqah*) is prohibited.'

Husain inquired, 'Who are these people?' He answered, 'The progeny of Ali, the progeny of Jafar, the progeny of Aqeel and the progeny of Abbas.'

Husain asked again, 'Is charity (*sadaqah*) prohibited for all of them?'

He replied in the affirmative.¹

Again, Zaid Ibn Arqam narrates that the Messenger of Allah (s.a.w.a.) stood up to deliver a sermon. After praising and glorifying Allah, he (s.a.w.a.) said:

إني تارك فيكم الثقلين: أحدهما كتاب الله عز وجل من تبعه كان علي الهدى
ومن تركه كان على ضلالة – ثم اهل بيتي اذكركم الله في اهل بيتي – قالها
ثلاث مرات

“Surely, I am leaving among you two precious things: One of them is the Book of Allah – Mighty and Majestic be He. Whoever follows it will be on guidance and whoever abandons it will be on misguidance. Then, my Ahle Bait. I remind you of Allah concerning my Ahle Bait.” – He repeated this sentence thrice.

We asked Zaid Ibn Arqam, ‘Who are his Ahle Bait? Are his wives included among them?’ Zaid replied, ‘No. His Ahle Bait are his nearest relatives. They are the ones on whom charity (*sadaqah*) is prohibited and they are the progeny of Ali, the progeny of Abbas, the progeny of Jafar, and the progeny of Aqeel.²’

Hammui has also narrated vide his chain of narrators as follows:

Abu Saeed Khudri has narrated that the Messenger of Allah (s.a.w.a.) said:

أوشك ان ادعي فأجيب وإني تارك فيكم الثقلين كتاب الله عز وجل جبل
ممدود من السماء الي الأرض وعترتي اهل بيتي وان اللطيف الخبير أخبرني
انهما لن يفترقا حتى يردا على الحوض فانظروا ما تخلفوني فيهما

“Soon, I will be called, and I will respond. Verily, I am leaving among you two precious things: the Book of Allah – Mighty and Majestic be He – an extended rope from the sky to the earth

¹ Faraaed al-Simtain, vol. 2, p. 268, Chapter 53, H. 535 and 536

² Faraaed al-Simtain, vol. 2, p. 250, Chapter 48, H. 535 and 520

and my progeny my Ahle Bait. Surely, the All-Knowing, All-Aware informed me that these two will not separate from each other till they come to me at the Pond. So, be careful how you treat them after me.¹

Hammui, in another chain which also has Hakim Tirmizi in it, has narrated from Asid Ghafari who says, “After returning from the Farewell Pilgrimage, the Messenger of Allah (s.a.w.a.) delivered a sermon, in which he said:

أيها أناس! انه قد نبأني اللطيف الخبير انه لم يعمرني الا مثل نصف عمر الذي يليه من قبل وإني اظن إني يوشك ان يدعي فأجيب وأني فرطكم على الحوض وأني سائلكم حين تردون علي عن الثقلين فانظروا كيف تخلفوني فيهما – الثقل الكبير كتاب الله طرف بيد الله وطرف بأيديكم فاستمسكوا ولا تضلوا ولا تبدلوا وعترتي اهل بيتي – فاني قد نبأني اللطيف الخبير انهما لن يفترقا حتى يردا على الحوض

“O people! Surely, the All-Knowing, All-Aware (Allah) informed me that He will not make me live except half of the lifespan (of the Prophet) preceding me. I think that soon I will be called, and I will respond. I will precede you to the Pond and I will ask you when you come to me about the two precious things. So, be careful how you treat them after me. The greater precious thing is the Book of Allah – Mighty and Majestic be He – whose one end is in Allah’s hand and another end is in your hands. So, fasten unto it, don’t be misguided and don’t change (it). And my progeny, my Ahle Bait. Surely, the All-Knowing All-Aware (Allah) informed me that they too will not separate from each other till they come to me at the Pond.²”

¹ Faraaed al-Simtain, vol. 2, p. 272, Chapter 54, H. 538

² Faraaed al-Simtain, vol. 2, p. 274, Chapter 55, H. 539

Conditions and Works

Sadrudin Hammui does not need any introduction. For his verification and endorsement, simply refer to the following resources: “Al-Ebar fi Khabar man Ghabar” (vol. 2, p. 339, Incidents of 695 A.H.), Jamal al-Deen Isnawi’s “Tabaqaat al-Shafeiyyah” (p. 147, No. 412), Zarandi’s “Nazm-o-Durar al-Simtain” (p. 122), Noor al-Deen Samhoodi’s “Jawaaher al-Eqdain”.

116) Narration of Najm al-Deen Qamuli

In his exegesis “Takmelah Tafsir Raazi”, he has brought Hadees-e-Saqalain under the verse, “Soon will We apply Ourselves to you, O you two armies!¹”. He writes, “Saqaal means a very great thing. He (s.a.w.a.) said, *اني تارك فيكم الثقلين*, “I am leaving among you two precious things.”

Conditions and Works

Taqi al-Deen Asadi writes in “Tabaqaat al-Shafeiyyah”, “Shaikh Allamah Najm al-Deen Abu al-Abbas Qamuli Misri commenced education and attained incredible heights in it. He would teach, issue edicts, and write books.” Subki writes in “al-Tabaqaat al-Kubra”, “Qamuli was among the great jurists and God-fearing righteous people. I heard that Shaikh Sadrudin Ibn al-Vakil used to say that there was no greater jurist in Egypt than Qamuli. Kamaal Jafar Adfavi reports, “Qamuli told me that I have been issuing edicts since the last forty years and I have not committed a single mistake in any of them. There are no faults in my writings. Along with this greatness in jurisprudence, he also had mastery on syntax and exegesis.”

For further verification and endorsement, refer: Isnawi’s “Tabaqaat al-Shafeiyyah” (p. 345, No. 966), Ibn Hajar Asqalani’s “al-Durar al-Kaamenah” (vol. 1, p. 342, No. 769), Jalaal al-Deen Suyuti’s “Bughyah al-Wuaat” (p. 317, No. 744), “Hasan al-Muhaazerah” (vol. 1, p. 326, No. 146), Dawoodi’s “Tabaqaat al-Mufasssireen” (vol. 1, p. 88, No. 81).

¹ Surah Rahman (55): Verse 31

117) Narration of Alaa al-Deen Khazin

He has recorded Hadees-e-Saqalain in his exegesis under the verse,

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

“And hold fast by the covenant of Allah all together and be not disunited.”¹

He writes, “وَاعْتَصِمُوا” means hold the rope of Allah firmly. In Arabic, the word ‘حبل’ implies the ways by which a person reaches to his goal. Hence, ‘safety’ is also called a rope because it is the means to eliminate fear. It is also said that ‘the rope of Allah’ is the medium by which man reaches to Allah. Hence, there are disagreements in the interpretations of the verse. Ibn Abbas says that it implies to fasten to Allah’s religion because you can reach to Allah only through his religion. It is also said that Allah’s rope suggests the Holy Quran because it is also one of the ways to reach Allah. And Muslim in his Sahih has recorded this tradition from Zaid Ibn Arqam that the Messenger of Allah (s.a.w.a.) said: *الا و ابى تارك فيكم ثقلين احدهما كتاب الله هو حبل الله من اتبعه كان على الهدى و من تركه كان على الضلالة.* “Beware! I am leaving among you two precious things. One of them is the Book of Allah. It is the rope of Allah. Whoever follows it will be on guidance and whoever abandons it will be on misguidance.”²

Under the Verse of Mawaddah³, he writes: The Messenger of Allah (s.a.w.a.) said,

ابى تارك فيكم ثقلين أولهما كتاب الله فيه الهدى و النور فنخذوا بكتاب الله تعالى و استمسكوا به — فحث علي كتاب الله و رغب فيه ثم قال: و اهل بيتى اذكركم الله في اهل بيتى اذكركم الله في اهل بيتى.

“Surely, I am leaving among you two precious things. First of them is Allah’s Book. In it is guidance and light. So, take the

¹ Surah Aale Imran (3): Verse 103

² Lubaab al-Taveel fi Ma’ani al-Tanzeel, vol. 1, p. 328

³ Surah Shoorā (42): Verse 23

Book of Allah the High and fasten unto it.” Then, he exhorted and encouraged for the Book of Allah. Thereafter, he (s.a.w.a.) said, “And my Ahle Bait. I remind you of Allah concerning my Ahle Bait. I remind you of Allah concerning my Ahle Bait.”

Husain asked Zaid, ‘Who are his Ahle Bait? Are his wives included in his Ahle Bait?’ Zaid replied, *نساءه من اهل بيته و لكن اهل بيته من حرمت عليه الصدقة بعده*, ‘His wives are from his Ahle Bait, but his Ahle Bait are those on whom charity (sadaqah) is prohibited after him’.

Husain asked, ‘On whom is charity prohibited?’ He answered, ‘The progeny of Ali, the progeny of Aqeel, the progeny of Jafar and the progeny of Abbas’.¹”

In the exegesis of the verse *سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ* “**Soon will We apply Ourselves to you, O you two armies!**”², Khazin writes,

وأراد بالثقلين الانس والجن سميا ثقلين لانهما ثقلا على الأرض احياء وامواتا
 – وقيل: كل شيء له قدر ووزن ينافس فيه فهو ثقل – ومنه قول النبي
 (ص) أني تارك فيكم الثقلين كتاب الله وعترتي فجعلهما ثقلين اعظاما
 لقدرهما

“By two armies, He (Allah) meant humans and jinn. He named them two armies because they are heavy on the earth, living and dead. And it is said, ‘Everything which has value and weight, for which people compete, is called as precious’. And from it is the saying of the Prophet (s.a.w.a.), ‘*I am leaving among you two precious things: the Book of Allah and my progeny.*’ He called them precious in reverence of their value.”³

Conditions and Works

Ibn Hajar writes, “Teaching and learning was his special vocation. He

¹ Lubaab al-Taveel fi Ma’ani al-Tanzeel, vol. 6, p. 102

² Surah Rahman (55): Verse 31

³ Lubaab al-Taveel fi Ma’ani al-Tanzeel, vol. 7, p. 6

has written a great exegesis called ‘Lubaab al-Tavil fi Ma’ani al-Tanzil’, commented on the book ‘Umdah’, in his book ‘Maqbool al-Manqool’ has collected traditions from Musnad-e-Shafei, Musnad-e-Ahmad, Sehaah Sittah, Mawatta (of Maalik) and Daraqutni, and compiled them in ten volumes in various chapters. He has also written a detailed biography of the Holy Prophet (s.a.w.a.).¹

Ahmad Ibn Abd al-Qadir Ajili in his book “Zakhira al-Ma’al” has relied on his exegesis and referred to him as “Imam”. Similarly, Shablanji in “Noor al-Absaar” has made a reference to Khazin’s exegesis in several places. Katib Chalabi Qustuntini in “Kashf al-Zunun” (vol. 2, p. 1540) has mentioned his exegesis.

It is worth mentioning that Khazin is one of the seven great “mashaaekh” of Shah Valiyullah Dehlavi, the father of Shah Sahab (Muhaddis Dehlavi).

118) Narration of Fakhruddin Haanswi

He has recorded Hadees-e-Saqalain in his book “Dastur al-Haqaeeq”. Hence, the king of scholars Daulatabadi writes, “Imam Fakhruddin Haanswi in “Dastur al-Haqaeeq” has narrated on the authority of Zaid Ibn Arqam that after finishing his Farewell Pilgrimage (Haj al-Wida), when the Messenger of Allah (s.a.w.a.) on his return reached to a place between Makka and Madina called as Ghadeer Khumm, he (s.a.w.a.) ordered that a pulpit be made out of the saddles of the camels and climbed atop it and said:

إني تارك فيكم الثقلين كتاب الله وعترتي ان تمسكنم بهما لن تضلوا من
بعدي

“Surely, I leave among you two precious things: the Book of Allah and my progeny. If you fasten unto them, you will not deviate after me.”²

¹ Al-Durar al-Kaaminah, vol. 3, p. 171, No. 2851

² Hidaayah al-Suadaa (handwritten)

Historians and biographers have written about his life which has been dealt with in detail in Hadees-e-Tair volume of Abaqāt al-Anwār.

119) Narration of Khatib Tabrizi

He has recorded Hadees-e-Saqalain. He writes, “It is narrated on the authority of Zaid Ibn Arqam that the Messenger of Allah (s.a.w.a.) stood at pond called Ghadeer-e-Khumm between Makka and Madina to deliver a sermon. After praising and glorifying Allah, and advising and admonishing the people, he (s.a.w.a.) said:

الا أيها الناس! انما انا بشر يوشك ان يأتيني رسول ربي فأجيب وانا تارك
فيكم الثقلين أولهما كتاب الله عز وجل فيه الهدي والنور فخذوا بكتاب الله
واستمسكوا به فحث على كتاب الله ورغب فيه ثم قال: واهل بيتي اذكركم
الله في اهل بيتي اذكركم الله في اهل بيتي
وفي رواية: كتاب الله هو حبل الله من اتبعه كان علي الهدي ومن تركه كان
على الضلالة — رواه مسلم

“Beware, O people! I am only a mortal. Soon, a messenger of my Lord will come to me and I will respond. I am leaving among two precious things. The first of them is the Book of Allah – Mighty and Majestic be He. In it is guidance and light. So, take the Book of Allah and fasten unto it.” Then, he exhorted and encouraged for the Book of Allah. Thereafter, he (s.a.w.a.) said, “And my Ahle Bait. I remind you of Allah concerning my Ahle Bait. I remind you of Allah concerning my Ahle Bait.”

In another narration: The Book of Allah, it is the rope of Allah. Whoever follows it will be on guidance and whoever abandons it will be on misguidance.” – Muslim has narrated it¹.

In the same book, he writes, “Jabir reports that I saw the Messenger of Allah (s.a.w.a.) delivering a sermon in the Farewell Pilgrimage (Haj al-

¹ Mishkaat al-Masaabeeh, vol. 3, p. 436, H. 6140

Wida) atop his camel Qaswaa on the Day of Arafah, in which I heard him saying,

يا أيها الناس! إني تركت فيكم ما ان اخذتم به لن تضلوا كتاب الله وعترتي
اهل بيتي — رواه الترمذي

“O people! Surely, I am leaving among you that if you take them, you will never deviate; the Book of Allah and my progeny my Ahle Bait.” – Tirmizi has narrated it.

Then, again from the same Tirmizi, there is another tradition on the authority of Zaid Ibn Arqam, in which the following wordings are there in addition to the above wordings:

أحدهما أعظم من الآخر كتاب الله جبل ممدود من السماء الي الأرض
وعترتي اهل بيتي ولن يفترقا حتى يردا على الحوض فانظروا كيف تخلفوني
فيهما — رواه الترمذي

“One of them is greater than the other: the Book of Allah, an extended rope from the sky to the earth, and my progeny my Ahle Bait. These two will never separate from each other till they come to me at the Pond. So, beware as to how you treat them both.” – Tirmizi has narrated it¹.

Conditions and Works

Renowned scholars of transmitters and Imams of traditions have written the conditions of Khatib Tabrizi. They have praised and eulogized his book “Mishkaat”. I have narrated the views of some of them in the Hadees-e-Tair volume of Abaqāt al-Anwār.

120) Abu al-Hajjaj Yusuf Ibn Zaki al-Mizzi

He has narrated Hadees-e-Saqalain in his book “Tuhfa al-Ashraaf bi Marefah al-Atraaf” from Tirmizi (Sahih, vol. 5, p. 621, H. 3786), Muslim (Sahih, vol. 7, pp. 122-123, The Merits of Ali Ibn Abi Talib

¹ Mishkaat al-Masaabih, vol. 3, p. 438, H. 6152, 6153

(a.s.)), and Nasaai (Khasaais, p. 85, H. 76) through numerous chains of narrators and different wordings¹.

Conditions and Works

Shaukani writes, “Abu al-Hajjaj Jamal al-Deen Yusuf Ibn Zaki Abd al-Rahman Ibn Yusuf Ibn Abd al-Malik Ibn Yusuf Ibn Ali Ibn Abi al-Zahra, native of Halab, Mizzi, was a great Imam, memorizer (of traditions), and the author of several books. He was born in Rabi al-Saani, 654 A.H., and took great pains in acquiring (learning) traditions. He took the traditions from Ahmad Ibn Abi al-Khair, Muslim Ibn Allaan, Fakhr Ibn Bukhari, and students of Ibn Tabar zad and Kindi. He heard lengthy and short traditions. He had approximately a thousand mashaekh. Nawawi is also among his mashaekh. People heard traditions from him in Syria, Haramain, Egypt, Aleppo, Alexandria, etc. and he also took traditions from them. He had total mastery over literature and syntax and held sway over the sciences of traditions. He taught in different schools, Madrassa Dar al-Hadis Ashrafiyyah being one of them. When the foundation of that Madrassa was laid, nobody fulfilled the stipulations of the endower (*waqif*) except Mizzi. Zahabi says that I have not seen a memorizer (of traditions) greater than him. Among his writings is the very popular “Tahzeeb al-Kamal”. “Al-Atraaf” is also among his books comprising of useful incidents. Zahabi says that he (Mizzi) was the seal of the memorizers, a critic and analyser of the wordings and chains of transmitters of traditions, solved the problems pertaining to traditions, and was a point of reference for us in difficulties vis-à-vis traditions and transmitters. It is said that he was a role model in modesty, greatness, dignity, forbearance, contentment, and shirking embellishments and frills. He died in 744 A.H.”²

For further verifications and endorsements, refer: Zahabi’s “Tazkerah al-Huffaaz” (vol. 4, p. 193, No. 1176), Ibn al-Wardi’s “Tatemmah al-

¹ Tuhfa al-Ashraaf, vol. 3, p. 133, H. 3659; p. 141, H. 3688; p. 291, H. 4209

² Al-Badr al-Taale’, vol. 2, p. 196, No. 590.

Mukhtasar” (vol. 2, p. 474), Taj al-Deen Subki’s “Tabaqaat al-Shafeiyyah” (vol. 6, p. 251), Jamalal-Deen Isnawi’s “Tabaqaat al-Shafeiyyah” (p. 402, No. 1148), Qazi Ibn Shahba Taqi al-Deen Asadi’s “Tabaqaat al-Shafeiyyah” (vol. 3, p. 74, No. 631), Ibn Taghri Bardi’s “al-Nujum al-Zaahirah” (vol. 10, p. 76, Incidents of 742 A.H.), Ibn Hajar Asqalani’s “al-Durar al-Kaaminah fi A’yaan al-Meah al-Saaminah” (vol. 5, p. 233, No. 5122), Ibn Shahna’s “Rauzah al-Manaazir fi Tarikh al-Awwal wa al-Aakhir” (Incidents of 742 A.H.), and Jalal al-Deen Suyuti’s “Tabaqaat al-Huffaaz” (p. 546, No. 1145).

121) Narration of Sharaf al-Deen Tibi

After narrating Hadees-e-Saqalain in Sharh-o-Mishkaat, he has explained and elaborated each word in it. He writes, “Saqaal is that luggage which is loaded on four-legged animals. Jinn and humans are called saqaal because they reside on the earth, as if they are carried on the earth. Quran and progeny are called as saqaal because religion survives due to them just as the world subsists due to the jinn and the humans. It is also said that since taking them (Quran and progeny) and acting on them is difficult, they are called as saqalain.”

It is said in the exegesis of the verse **إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا** “**Surely We will make to light upon you a weighty Word**”¹, which implies Allah’s commands and prohibitions because these cannot be complied with except with difficulties due to their heaviness. An important point is also referred to as a “weighty word”. Jinn and humans are called as two heavy things because they are superior to other creatures due to their strength and distinction. Anything that is weighty and important, and people are inclined towards it, is called as Saqaal.”

The Holy Prophet (s.a.w.a.) said about his Ahle Bait (a.s.) that “I remind you of Allah about my Ahle Bait”, means that don’t trouble them, observe their rights, and the word “progeny” used in the tradition implies his closest relations. Hence, “progeny” has been

¹ Surah Muzzammil (73) : Verse 5

explained in different ways.

The ما in the phrase ما ان تمسكتم به is a connecting pronoun and the conditional statement is its connecting phrase. “امساک” means connection, bonding, and its protection. As Allah says in the Holy Quran, وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ **...and He withholds the heaven from falling on the earth...**¹. For such occasions, it is said استمسك الشيء ‘Fasten unto the thing’. Hence, after the order of ‘fastening’, the thing which is told to be fastened unto is mentioned, which is ‘**the rope**’ in this case. The statement of the Holy Prophet (s.a.w.a.), ‘*the Book of Allah is an extended rope from the sky to the earth*’ is an indication towards the verse **وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ **And if We had pleased, We would certainly have exalted him thereby; but he clung to the earth and followed his low desire...****²,

Clinging to the progeny means to love them, to seek guidance from them and to follow them.

‘*I am leaving among you*’ is an indication that these two are interconnected and both are memories of the Holy Prophet (s.a.w.a.), who advised to behave properly with them just as a compassionate father request others to deal with his children with kindness. This is further endorsed by his statement, ‘*I remind you of Allah concerning my Ahle Bait*’ just as a concerned father would say, ‘Please take care of my children, for the sake of Allah’. The phrase, ‘*One is greater than the other*’ implies that the Quran is the benchmark for the Ahle Bait’s actions, and they are having more authority in acting upon the Quran’s teachings than others. The reason for keeping them the Quran with the Ahle Bait may be because the love of the Ahle Bait has been made obligatory by the Quran as Allah says: **قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا **Say: I do not ask of you any reward for it but love for my near relatives...****³ as if Allah has confined the gratitude of

¹ Surah Hajj (22) : Verse 65

² Surah Hajj (7): Verse 176

³ Surah Shura (42): Verse 23

His bounties to their love. Hence, whoever acts upon His will has implemented the divine instructions and becomes deserving of Allah’s reward and incentive, and whoever is ungrateful for the bounties will be eligible for divine wrath. Therefore, he (s.a.w.a.) said, ‘*Be careful as to how you treat them*’ i.e. pay utmost attention whether you are dealing with them properly or otherwise.

Conditions and Works

Ibn Hajar Asqalani writes, “Hasan Ibn Muhammad Ibn Abdillah Tibi is a famous Imam and the commentator of Mishkaat and other books. According to the scholars, he was very rich due to the wealth he received in inheritance and trading and always spent these riches in good works. Hence, at the end of his life, he had become a destitute. He was humble and had a good belief, opposing the philosophers and innovators with all his might when they were ruling the Islamic countries. He was modesty personified. He would solve the difficulties of the students without any expectations. For the sake of spreading knowledge, he would lend his books to the seekers of knowledge. He would derive subtle and finer points from the Quran and traditions. He had also written a commentary on the exegesis of Kashshaaf and Tibyaan. With the help of his students, he summarized Masaabih and labelled it “Mishkaat” and then elaborated it. After that he started collecting the exegeses (of the Quran).¹”

For further praises and tributes, verifications, and endorsements, refer: Suyuti’s “Bughyah al-Wuaat” (p. 423, No. 108), Dawoodi’s “Tabaqaat al-Mufasssireen” (vol. 1, p. 146, No. 141), Shaukani’s “al-Badr al-Taale” (vol. 1, p. 156, No. 152), Qannauji’s “al-Taj al-Mukallal” (p. 377, No. 396)

122) Narration of Shams al-Deen Khalkaali

In his book “al-Mafatih fi Sharh al-Masaabih”, he has explained and elaborated every sentence of Hadees-e-Saqalain. He writes, “The

¹ Al-Durar al-Kaaminah, vol. 2, p. 156, No. 1613

pond near which he (s.a.w.a.) had delivered the sermon is called as Khumm. His saying that *“That time is not far when a messenger from my Lord will come to me, and I will respond to his call”* was in fact a way of informing the people about his impending death. About “saqalain”, it is there in Sharh al-Sunnah that they are called so because taking them and acting upon them is difficult. Similarly, when my Ahle Bait will become my caliphs, it will be difficult to observe their rights, respect them, and follow them....”

In the same book, he has written, “The she-camel on which the Holy Prophet (s.a.w.a.) delivered the sermon was given different names as per the observations of the people like “Jad’aa”, “Azbaa”, and “Qaswaa”. In the terms *“the Book of Allah and my progeny”* and *“as long as you take them”*, the term ‘you take them’ is either the explanation of the term ‘as long as’ or its clarification. The term ‘my Ahle Bait’ is the explanation of the term ‘my progeny’. Ahle Bait implies his (s.a.w.a.) closest relatives. ‘Sky’ indicates the position of divinity while ‘earth’ means creatures. *‘They will never separate from each other’* means that the Book of Allah and my progeny will never separate from each other.

Conditions and Works

Isnawi writes, “He was an Imam in intellectual as well as narrative sciences and penned several books. Some of his famous works are as follows: Sharh al-Masaabih, Mukhtasar Ibn Hajib, al-Miftah, al-Talkhis fi al-Bayan, etc.¹”

For more praises and tributes, refer: Taqi al-Deen Asadi’s “Tabaqaat al-Shafeiyyah” (vol. 3, p. 66, No. 652), Jalal al-Deen Suyuti’s “Bughyah al-Wuaat” (p. 214, No. 454), Ibn Hajar Asqalani’s “al-Durar al-Kaaminah” (vol. 5, p. 29, No. 4581).

123) Narration of Shams al-Deen Zahabi

Hafiz Zahabi has termed Hadees-e-Saqalain as correct. Hence,

¹ Tabaqaat al-Shafeiyyah, p. 164, No. 463

Shaikhani Qadri in “al-Sirat al-Sawi” writes, “Abu Awaanah narrates from Abu al-Tufayl from Zaid Ibn Arqam who reports, ‘After finishing the Final Pilgrimage (Hajj al-Wida), when the Messenger of Allah (s.a.w.a.) reached Ghadeer-e-Khumm, he (s.a.w.a.) ordered that the places beneath the trees be cleaned. Thereafter, he delivered a sermon:

كأني قد دعيت فأجبت وإني قد تركت فيكم الثقلين كتاب الله وعترتي اهل
بيتي فانظروا كيف تخلفوني فيهما فانهما لن يفترقا حتى يردا على الحوض -
ثم قال: ان الله مولاي وانا ولي كل مومن - ثم اخذ بيد علي رضي الله عنه
فقال: من كنت مولاه فهذا وليه اللهم وال من والاه وعاد من عاداه

‘As if I will be called and I will respond. Verily, I have left among you two precious things: the Book of Allah and my progeny, my Ahle Bait. So, be careful how you treat them. For, they will never separate from each other till they come to me at the Pond.’ Then, he (s.a.w.a.) said, ‘Allah is my Master, and I am the master of every believer.’ Thereafter, he (s.a.w.a.) held the hand of Ali (may Allah be satisfied with him) and declared, ‘Of whosoever I am his master, this (Ali) is his master as well. O Allah! Take him as a friend who takes him as a friend and be enemy of the one who bears enmity against him (Ali)’.

I asked Zaid, ‘Did you hear this sermon yourself?’ Zaid answered, ‘There was no person beneath those trees who did not witness this scene with his eyes and heard this voice with his ears. Hafiz Zahabi says that this tradition is correct.’

Conditions and Works

His contemporary Muhammad Ibn Shakir Ibn Ahmad (exp. 764 A.H.) writes in his book Fawaat al-Wafayaat, “He was an unparalleled memorizer of traditions and an unmatched scholar. He had complete mastery on the science of traditions and science of transmitters. He would contemplate the causes and reasons of the traditions and was aware of the conditions of the narrators. He has explained and

expounded on the historical ambiguities. He gathered many sciences which benefited a large number of people. He has written several books, some of which are summaries of the voluminous texts.¹

For further verifications and endorsements, refer: Taj al-Deen Subki's "Tabaqaat al-Shafeiyyah" (vol. 5, p. 216), Jamalal-Deen Isnawi's "Tabaqaat al-Shafeiyyah" (p. 184, No. 514), Qazi Ibn Shahba Taqi al-Deen Asadi's "Tabaqaat al-Shafeiyyah" (vol. 3, p. 55, No. 615), Ibn Hajar Asqalani' "al-Durar al-Kaaminah fi A'yaan al-Meah al-Saaminah" (vol. 3, p. 426, No. 3413), Jalal al-Deen Suyuti's "Tabaqaat al-Huffaaz" (p. 547, No. 1146), Ghiyaas al-Deen's "Habib al-Siyar", Shah Abd al-Aziz Dehlavi's "Bustan al-Muhaddiseen" and "Tuhfa Isna Ashariyyah", Qannauji's "al-Taj al-Mukallal" (p. 420, No. 460).

124) Narration of Jamalal-Deen Zarandi

Zarandi says, "This chapter is about the Holy Prophet's (s.a.w.a.) will concerning the Ahle Bait (a.s.) in which he has explained the virtue of affection towards his Ahle Bait, in addition to the fact that their (Ahle Bait) love is the sign of faith in Allah and His Messenger (s.a.w.a.).

It is narrated by Ibn Abbas that the Messenger of Allah (s.a.w.a.) said, "Love Allah for the bounties that he grants to you every day. For the sake of Allah's love, love me and for the sake of my love, love my Ahle Bait."

Abd al-Rahman Ibn Auf (may Allah be pleased with him) narrates that the Messenger of Allah (s.a.w.a.) said, "*I will you to be good to my Ahle Bait. Your meeting place is the Pond of Kausar.*"

It is narrated from Zaid Ibn Arqam (may Allah be pleased with him) that the Messenger of Allah (s.a.w.a.) said,

إني تارك ما ان تمسكتم به لن تضلوا بعدي أحدهما أعظم من الآخر كتاب
الله جبل ممدود من السماء الي الأرض وعترتي اهل بيتي ولن يفترقا حتى يردا
على الحوض فانظروا كيف تخلفوني فيهما

¹ Fawaat al-Wafayaat, vol. 3, p. 315, No. 436

‘Surely, I am leaving that if you fasten unto it, you will never deviate after me. One of them is greater than the other. The Book of Allah, an extended rope from the sky to the earth. And my progeny my Ahle Bait. They will never separate from each other till they come to me at the Pond. So, see how you treat them after me.’

Abdullah Ibn Zaid has reported from his father that the Messenger of Allah (s.a.w.a.) said, “Whoever desires to die a belated death so that he may enjoy Allah’s bounties conferred on him, he should treat my Ahle Bait with kindness. Whoever does not do so, he will perish and will come to me on the Day of Judgment with a black face.’

Zaid Ibn Arqam reports, “The Messenger of Allah (s.a.w.a.) stood to deliver a sermon at a place called “Ghadeer-e-Khumm” between Makka and Madina. After praising and eulogizing Allah, and advising and admonishing the people, he (s.a.w.a.) said, ‘*O people! I am only a mortal. Soon, I will respond to the call of the messenger of my Lord. I am leaving behind you two precious things. One is the Book of Allah in which is guidance and light. Hence, hold the Book of Allah firmly. And my Ahle Bait! I remind you of Allah concerning my Ahle Bait. I remind you of Allah concerning my Ahle Bait. I remind you of Allah concerning my Ahle Bait.*’ In one narration, it is said, ‘*The Book of Allah is the rope of Allah. Whoever follows it will be on guidance and whoever abandons it will be on misguidance.*’

He (s.a.w.a.) called them as ‘*two precious things*’ because taking them and acting upon them and preserving them is extremely difficult. Both of them are called ‘*saqalain*’ because every precious and valuable thing is called ‘*saqal*’. Hence, the jinn and humans are called ‘*saqalain*’ because they are superior to other existents due to their intellect and understanding. According to Zaid Ibn Arqam, his Ahle Bait are his closest relations on whom charity (*sadaqah*) is prohibited after the Holy Prophet (s.a.w.a.) and they are the progenies of Ali, Aqeel, Jafar and Abbas.

Abu Saeed Khudri says, “I heard the Messenger of Allah (s.a.w.a.) say,

‘O people! I am leaving among you two things that if you fasten unto them, you will never deviate. One of them is greater than the other. The Book of Allah, which is a strong rope from the sky to the earth. And my progeny my Ahle Bait. Beware! These two will not separate from each other till they don’t reach me to the Pond.’”

Jabir Ibn Abdillah Ansari (r.a.) reports, “In Hajj, on the day of Arafah, I saw the Holy Prophet (s.a.w.a.) delivering a sermon atop his she-camel Qaswaa. I heard him saying, *‘O people! I am leaving among you such things that if you hold on to them firmly, you will never deviate: the Book of Allah and my progeny, my Ahle Bait.’*”

Zarandi has also chronicled Hadees-e-Saqalain from Zaid Ibn Arqam in other wordings.¹

While discussing the chains of narrators of Hadees-e-Saqalain, Noor al-Deen Samhudi says in Jawaaher al-Eqdain:

“Hafiz Jamal al-Deen Muhammad Ibn Yusuf Zarandi in his book “Nazm Durar al-Simtain” has chronicled the narration of Zaid (Ibn Arqam) without the chain of transmitters, the wordings of which are as follows: Zaid Ibn Arqam reports that the Messenger of Allah (s.a.w.a.) addressed the people in the Farewell Pilgrimage (Hajj al-Wida) as follows: *‘I will precede you to the Pond of Kausar and you will follow me. When you reach to the Pond, I will ask you about the two precious things as to how you treated them.’* One person from the migrants stood up and asked, ‘What are these two precious things?’ He (s.a.w.a.) replied, *‘The greater of the two is the Book of Allah, which is a strong rope. Its one end is in the hands of Allah and the other end is in your hands. Hence, hold it firmly. The smaller precious thing is my Ahle Bait. Thus, whoever accepts my message must treat these two kindly.’* Or he (s.a.w.a.) said, *‘Don’t kill them, don’t pressurize them, and don’t be negligent towards them. I requested Allah and He accepted my plea that both should reach to me at the Pond like these*

¹ Nazm-o-Durar al-Simtain, pp. 231-232, The Discussion about the Prophet’s (s.a.w.a.) Successors

two fingers (and he indicated with both his index fingers). Their helper is my helper and the one who abandons them has abandoned me. Their friend is my friend, and their enemy is my enemy.'

Zarandi says, "Abdullah Ibn Zaid has narrated from his father that the Messenger of Allah (s.a.w.a.) said, 'Whoever desires to have a belated death so that he can enjoy Allah's bounties should treat my Ahle Bait with compassion. Whoever does not do this will be destroyed and will come to me on the Day of Judgment with a black face'.¹"

Conditions and Works

Many learned scholars have glorified and praised him and have chronicled his life and times. For his verification and endorsement, refer: Hafiz Shams al-Deen's "al-Kaukab al-Daraari fi Sharh Sahih Bukhari" (vol. 1, p. 8, Preface of the Book), Ibn Hajar Asqalani's "al-Durar al-Kaaminah fi A'yaan al-Meah al-Saaminah" (vol. 3, p. 216, No. 2944), Shahab al-Deen Ahmad's "Tauzeeh al-Dalaael", Ibn Sabbagh al-Maliki's "al-Fusul al-Muhimmah" (p. 21, Preface of the Book), Noor al-Deen Samhoodi's "Jawaaher al-Eqdain" (vol. 2, p. 75, Part 2), Muhammad Ibn Yusuf Shaami's "Sobol al-Huda wa al-Rashaad fi Sirah Khair al-Ebaad", Ahmad Ibn Muhammad Ibn Fazl Ba Kasir Makki's "Wasilah al-Ma'al", Mirza Muhammad Khan Badakhshani's "Miftah al-Naja", Ahmad Ajili's "Zakheera al-Ma'al", Mufti Sadr al-Deen Khan Dehlavi's "Muntaha al-Maqaal", Maulvi Salaamatullah Badaayuni's "Mareka al-Aara", Maulvi Haider Ali Faizabadi's "Muntaha al-Kalam".

125) Narration of Saeed al-Deen Kaazarooni

In his book "al-Muntaqa fi Sirah al-Mustafa (s.a.w.a.)", he has recorded Hadees-e-Saqalain. He writes, "To respect and revere his progeny, his children and the mother of believers is tantamount to respecting the Holy Prophet (s.a.w.a.). The Messenger of Allah (s.a.w.a.) said, 'I remind you of Allah concerning my Ahle Bait' and he repeated this thrice. The narrator says, 'I asked Zaid, 'Who are his Ahle Bait?' He

¹ Jawaaher al-Eqdain, vol. 2, p. 75, Part 2

answered, ‘The progenies of Ali, Jafar, Aqeel and Abbas’. He (s.a.w.a.) said,

إني تارك فيكم ما ان اخذتم به لن تضلوا كتاب الله وعترتي اهل بيتي فانظروا
كيف تحلفوني فيهما

‘Surely, I am leaving among you that if you take them, you will never deviate: the Book of Allah and my progeny my Ahle Bait. So, be careful you treat them both after me.’

In the same book, Kaazarooni writes:

“If anyone criticizes the children of Fatima (s.a.) and says that Hajjaj Ibn Yusuf has eliminated her progeny and there is no survivor whose lineage reaches to Hazrat Fatima (s.a.), he has committed an oppression and spoken a lie. If he does this deliberately and resides in a city of religious scholars, it will not be surprising if he is declared an apostate because he has opposed the saying of the Holy Prophet (s.a.w.a.). For, there is a tradition in Sahih Tirmizi on the authority of Zaid Ibn Arqam that the Messenger of Allah (s.a.w.a.) said, ‘*I am leaving among you such things that if you hold them firmly, you will never deviate after me. One of them is greater than the other. The Book of Allah, an extended rope from the sky to the earth. And two, my progeny my Ahle Bait. These two will never separate from each other till they reach me at the Pond. Be careful how you treat them after me.*’

And in Hadees-e-Mubaahalalah, it was mentioned that the Holy Prophet (s.a.w.a.) said, ‘*O Allah! These are my Ahle Bait*’.

The author of “**al-Muntaqaa fi Sirah al-Mustafa (s.a.w.a.)**” Saeed Ibn Masood Kaazarooni is of the view that the apparent of the tradition proves that as long as the Quran exists, the progeny of Fatima (s.a.) will continue to exist.

Conditions and Works

Ibn Hajar Asqalani writes, “Muhammad Ibn Masood Ibn Muhammad Khwaja Imam Masood Ibn Muhammad Ibn Ali Ibn Ahmad Ibn Umar Ibn Ismail Ibn Shaikh Abi Ali Daqqaq Balyaani Kaazarooni is

enumerated by Ibn Jazari among mashaekh of Junaid Balyaani. He says that Saeed al-Deen was a learned traditionalist and heard a lot of traditions. Mizzi – the author of Tahzeeb al-Kamaal – and other traditionalists had granted him permission to narrate traditions. He wrote the books ‘Musalsal’ and ‘Mawlid al-Nabi’. He died at the end of Jamaadi al-Saani, 758 A.H.¹”

Muhyiddeen Muhammad Ibn Khatib Qasim in the margins of “Rauz al-Akhbaar al-Muntakhab min Rabee’ al-Abraar” has called him a Shaikh and the traditionalist of the era. Muhammad Ibn Ahmad Ibn Muhammad Samarqandi in the preface of the Persian translation of al-Muntaqaa has written a detailed biography about him.

126) Narration of Ibn Kasir Dimashqi

In the exegesis of the verse **إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمُ تَطْهِيرًا** “Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purification²”, he has recorded Hadees-e-Saqalain from Sahih Muslim on the authority of Zaid Ibn Arqam³.

In the exegesis of the verse of Mawaddah, after narrating the tradition from Ahmad Ibn Hanbal on the authority of Zaid Ibn Arqam, he (Ibn Kasir) says that Muslim has also narrated this tradition (Hadees-e-Saqalain) in “al-Fazaael” and so has Nasai from Yazid Ibn Hibbaan. He has also narrated from Tirmizi, who after narrating this tradition says that it has also been reported from AbuZar, Abu Saeed, Zaid Ibn Arqam and Huzaifah Ibn Asid (may Allah be pleased with them).⁴”

He proceeds to state that the correctness of the tradition proves that the Messenger of Allah (s.a.w.a.) said in his sermon in Ghadeer-e-Khumm:

¹ Al-Durar al-Kaaminah, vol. 5, p. 24, No. 4569

² Surah Ahzaab (33): Verse 33

³ Tafseer Ibn Kasir, vol. 3, p. 494

⁴ Tafseer Ibn Kasir, vol. 4, p. 122

إني تارك فيكم الثقلين كتاب الله وعترتي وانهما لن يفترقا حتى يردا على
الحوض

*'Surely, I am leaving among you two precious things: the Book of Allah and my progeny. They two will never separate from each other till they come to me at the Pond.'*¹

Ibn Kasir, in his history, has also narrated Hadees-e-Saqalain in the context of the chains of transmitters of Hadees-e-Ghadeer².

Conditions and Works

Dawoodi Maaliki writes, "Hafiz Emad al-Deen Ismail Ibn Umar Ibn Kasir was the Imam of scholars and memorizers (of traditions) and the reliance of the litterateurs. He studied jurisprudence from Shaikh Burhan al-Deen Fazaari and Shaikh Kamaal al-Deen. Then, he became the son-in-law of Hafiz Abu al-Hajjaj Mizzi and learnt from him. He took many traditions from Ibn Taimiyyah, studied principles from Isfahani and heard many traditions. Thereafter, he started memorizing the Holy Quran, after which he educated himself in the chains of transmitters of traditions, the defects in the traditions, science of transmitters and history to the extent that he attained perfection in these sciences while he was still in the prime of his youth. In a young age, he wrote the book "al-Ahkam" in line with the chapters of "al-Tanbih". On history, he wrote "al-Bidayah wa al-Nihayah", compiled the exegesis and the ten Masaanid in one book, summarized "Tahzeeb al-Kamaal", made additions to "al-Mizan" and named it "al-Takmeel". He also penned "Tabaqaat al-Shafeiyyah" and "Manaaqeb al-Shafei", he explained the chains of narrators of the traditions recorded by Ibn Hajib in "al-Mukhtasar", wrote the explanation on some chapters of Bukhari, and elaborated most of the parts of "al-Tanbih". After the death of Zahabi, he accepted the responsibility of Masheekhah Umm al-Saleh (masheekhah = teacher of narrating traditions). After Subki's

¹ Tafseer Ibn Kasir, vol. 6, p. 122

² Tafseer Ibn Kasir, vol. 5, p. 209

demise, he became the in-charge of Masheekha Dar al-Hadis Ashrafiyyah, which was later taken away.¹

For further verifications and endorsements, refer: Zahabi's "al-Mojam al-Mukhtass", Ibn Hajar Asqalani's "al-Durar al-Kaaminah fi A'yaan al-Meah al-Saaminah" (vol. 1, p. 399, No. 944), Qazi Ibn Shahba Taqi al-Deen Asadi's "Tabaqaat al-Shafeiyyah" (vol. 3, p. 85, No. 638), Jalal al-Deen Suyuti's "Tabaqaat al-Huffaaz" (p. 559, No. 1163), Azniqi's "Madinah al-Uloom", Maulvi Siddiq Hasan Qannauji's "Abjad al-Uloom" (p. 622, Part 3, Scholars of Histories).

127) Narration of Sayed Ali Hamdani

He has recorded Hadees-e-Saqalain in his book "Mawaddah al-Qurba". He writes, "Abu Saeed Khudri (r.a.) has narrated on the authority of the Messenger of Allah (s.a.w.a.), who said:

إني تارك فيكم الثقلين كتاب الله حبل ممدود من السماء إلى الأرض واهل بيتي - ويروي: عترتي لن يفترقا حتى يردا على الحوض

'Surely, I am leaving among you two precious things: the Book of Allah, an extended rope from the sky to the earth, and my Ahle Bait – and it is narrated in some traditions – my progeny. They will never separate from each other till they come to me at the Pond.'

In the same book "Mawaddah al-Qurba", it is mentioned from Jubair Ibn Mut'im (may Allah be pleased with him) that the Messenger of Allah (s.a.w.a.) said, "Am I not your master?" All answered in one voice, 'Yes, definitely. You are (our master).' After taking acknowledgement of his mastership, he declared, 'Soon, I will respond to the call of my Lord. I am leaving among you two precious things: the Book of my Lord (Quran) and my progeny, my Ahle Bait. Be careful as to how you treat them (after me).'

¹ Tabaqaat al-Mufasssireen, vol. 1, p. 111, No. 103

Conditions and Works

Muhammad Ibn Sulaiman Kufwi writes in his book “Kataaeb al-A’laam min Fuqaha Mazhab Numan al-Mukhtar”:

“The tongue of his era, the chief of his times, the one acquainted with the divine as well as material secrets, the godly mystic, the celestial scholar, Sayed Ali Hamdani was a carrier of esoteric and exoteric sciences.”

For further verifications and endorsements, refer: Noor al-Deen Badakhshani’s “Khulaasah al-Manaaqeb”, Abd al-Rahman Jami’s “Nafahaat al-Uns” (p. 447), Mujaddid al-Deen Badakhshani’s “Jaame’ al-Salaasil”, Shahaab al-Deen Ahmad’s “Tauzeeh al-Dalaael”, Hasan Maibadi’s “al-Fawaateh”, Qashashi’s “al-Samat al-Majid”, Shah Valiullah Dehlavi’s (the father of Shah Abd al-Aziz – the author of Tuhfa) “al-Intebaah” (in which Dehlavi has extolled him expansively and called him with titles like ‘the complete researcher’ and ‘the second Ali’), Fazil Rashid Dehlavi’s (the student of Shah Abd al-Aziz – the author of Tuhfa) “Eezaah Lataafah al-Maqaal”.

128) Narration of Sayed Muhammad Taleqani

According to Mujaddid al-Deen Badakhshani, he (Taleqani) has narrated Hadees-e-Saqalain in his treatise “Qiyaafah Naamah”. Badakhshani in “Jaame’ al-Salaasil”, while discussing the biography of Sayed Ali Hamdani, explains Taleqani’s interpretation of “**rope of Allah**” as follows:

“Some say that the rope of Allah is the Messenger of Allah’s (s.a.w.a.) progeny as he (s.a.w.a.) himself said:

إني تارك فيكم الثقلان كلام الله وعتري الا فتمسكوا بهما! فانهما حبلان لا
ينقطعان الي يوم القيامة

‘Surely, I am leaving among you two precious things: the Word of Allah and my progeny. Beware, fasten unto them. For, they are two (intertwined) ropes that will not be cut till the Day of Judgment.’

Conditions and Works

Mujaddid al-Deen Badakshani in his book ‘al-Salaasil’ has biographed Taleqani and praised him effusively. He has used such titles for him which he has rarely used for others.

129) Narration of Sa’d al-Deen Taftazani

Taftazani writes, “If someone says that Allah the Almighty has said,

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً

“Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purification¹,”

and the Messenger of Allah (s.a.w.a.) said,

إِنِّي تَرَكْتُ فِيكُمْ مَا إِنْ أَخَذْتُمْ بِهِ لَنْ تَضَلُّوا كِتَابَ اللَّهِ تَعَالَى وَعِزَّتِي أَهْلَ بَيْتِي

“Surely, I am leaving among you that if you take them, you will never deviate: the Book of Allah the High and my progeny my Ahle Bait.”

He (s.a.w.a.) also said, “I am leaving among you two precious things: One is the Book of Allah in which is guidance and light. Hence, hold the Book of Allah firmly and remain connected to it. And two, my Ahle Bait! I remind you of Allah concerning my Ahle Bait. I remind you of Allah concerning my Ahle Bait” or other similar traditions that indicate the superiority of the Ahle Bait (a.s.) over everyone else, I will say that they attained this superiority due to their knowledge, piety and noble lineage because the Holy Prophet (s.a.w.a.) has said that fastening unto them is the path to salvation like the Holy Quran. Just as clinging to the Quran leads to acquiring knowledge and guidance, the same holds true for the Ahle Bait too. Hence, he (s.a.w.a.) declared, ‘One whose actions lead him to degradation, his lineage cannot take him to ascendancy.’²”

¹ Surah Ahzaab (33): Verse 33

² Sharh al-Maqaasid, vol. 2, p. 303, Fourth Section, Sixth Discussion

Conditions and Works

Shaukani writes in al-Badr al-Taale’:

“Masood Ibn Umar Taftazani was a great Imam, the author of notable books, and famously known as Sa’d al-Deen. He was born in Safar, 722 A.H. and had the privilege of being the student of Qazi Azud, a great scholar of his era. He excelled in Arabic grammar, syntax, logic, rhetoric, principles of jurisprudence, exegesis, theology, and several other sciences. His knowledge became the talk of the town. Students from different nooks and corners of the world came to seek knowledge from him. He wrote “al-Zanjaaniyyah” when he was merely sixteen. Among his other writings are: Sharh al-Talkhis al-Kabir, Sharh al-Tauzeeh, Sharh al-Aqaaed, Margins on Azudi, Resaalah al-Irshad, Sharh al-Maqaasid, Tahzeeb al-Ahkam, Sharh al-Miftah, Fataawaa-e-Hanafiyyah, Miftah al-Fiqh, Talkhis al-Miftah, and margins on al-Kashshaaf.¹”

In short, he was unique, unmatched, and incomparable in several sciences and arts in the eighth century of Hijri.

130) Narration of Husaam al-Deen Humaid Mahalli

Allamah Muhammad Ismail Amir writes in “al-Rauzah al-Nadiyyah” that Mahalli in his book “Mahasin al-Azhaar fi Tafsil Manaaqeb al-Etrah al-Akhyaar al-Athaar” has narrated Hadees-e-Saqalain in the context of the chains of transmitters of Hadees-e-Ghadeer. Allamah Muhammad Ismail Amir says, “The entire sermon is mentioned by the learned Allamah Humaid Mahalli in “Mahasin al-Azhaar” in the explanation of this couplet of Imam Mansoor Billah:

ايهما نص بهما أجملًا له على المكّي واليثرني

He has narrated vide his chain of narrators from Zaid Ibn Arqam, “When the Messenger of Allah (s.a.w.a.), while returning from the Farewell Pilgrimage (Hajj al-Wida), reached a place between Makka

¹ Al-Badr al-Taale’, vol. 2, p. 164, No. 548

and Madina called Ghadeer-e-Khumm, he ordered the people (pilgrims) to clean the places beneath the trees. Thereafter, he called the people to perform prayers and we went to him. That day, it was so scorching hot that some of us had put our cloaks on our heads while others had wrapped them around their feet. We prayed behind him (s.a.w.a.). Then, he addressed us saying, *‘All praise and glorification is for Allah alone. We are grateful to Him, seek help from Him, have brought faith on Him, and rely on Him. We seek refuge in Allah from the evils and misdeeds of our relatives. Whosoever Allah guides none can misguide him, and whosoever He abandons none can guide him. I testify that there is no god but Allah and Muhammad is His servant and messenger.’*

O Allah! Every Prophet’s age is half of the age of the previous Prophet. Isa (a.s.) spent forty years among his nation and my twentieth year has started. Soon, I will depart from you. I will be questioned, and you will also be asked whether I conveyed the message to you or not. What will you reply?’

Everyone started saying, ‘We will say that you (O Prophet) are Allah’s servant and messenger, and you have conveyed the message, fought in His path, obeyed His commands, and did servitude to Him till death came to you. May Allah grant you the best reward!’

He (s.a.w.a.) asked again, ‘Will you not testify that Allah is One, Muhammad is His servant and messenger, Paradise is real, Hell is real, and you have believed in the entire Book (viz. the Quran).’

All of them replied in consonance, ‘Without doubt, this is the truth.’

Then, he (s.a.w.a.) declared, ‘I testify that I spoke the truth to you and so have you. Beware! I will precede you to the Pond of Kausar and you will follow me. When you come to me there, I will ask you about the two precious things as to how you treated them both.’

Zaid says, ‘We did not know what these two precious things are, when a person from the immigrants stood up and inquired, ‘O Messenger of Allah! May my parents be sacrificed for you! What are these two precious things?’ He (s.a.w.a.) replied, *‘The greater among*

the two is the Book of Allah, which is an extended rope from the sky to the earth, whose one end is in Allah's hand and the other end is in your hands. Hence, hold it firmly so that you may neither slip nor deviate. The smaller among the two is my progeny who turned to me and accepted my call. Don't kill them, don't sever relations with them, and don't be negligent of their rights. I asked them from Allah and He granted them to me. Whoever helps these two has helped me, whoever abandons these two has abandoned me, whoever takes them as friends has taken me as a friend and whoever bears enmity against them has borne enmity against me. The nations preceding you were not destroyed till they took their carnal desires as their religion, opposed their Prophet, and killed those who acted upon justice and equity."

Then, he (s.a.w.a.) took the hand of Ali (a.s.), raised it, and said, 'Of whosoever I am his master, he (Ali) is his master too. Of whosoever I am his leader, he (Ali) is his leader too. O Allah! Befriend him who befriends him (Ali) and take him as an enemy who takes him (Ali) as an enemy.'

Conditions and Works

Husaam al-Deen Humaid Mahalli is among the famous scholars of the Ahle Tasannun. Allama Amir's reliance on Mahalli's book "Mahasin al-Azhaar" is a proof of the latter's greatness. Allama Amir in his book "al-Rauzah al-Nadiyyah" has quoted Mahalli extensively and used epithets like 'scholar', 'jurist' for him. In some places, he has written, "**the very learned scholar Humaid the martyr – may Allah have mercy on him**". Another point is that Qazi Shaukani has quoted him as if Mahalli is from his *mashaaekh*. In one place, Shaukani writes, "I narrate from the book of Humaid the martyr."¹

131) Narration of Noor al-Deen Haisami

In his book "**Majma' al-Zawaad wa Manba' al-Fawaad**", Haisami has recorded Hadees-e-Saqalain. This is the book in which Haisami

¹ Athaaf al-Akaabir bi Isnaad al-Dafaatir, p. 78

has compiled the six books: Musnad-o-Ahmad, Musnad-o-Bazzar, Musnad-o-Abi Ya'laa and the three Mojam of Tabarani. Thus, Abd al-Rauf Manavi in his book Faiz al-Qadeer fi Sharh Jaame' al-Saghir while explaining the Hadees-e-Saqalain (ابي تارك فيكم خليفتين) writes:

“According to Haisami, all the transmitters of this narration are dependable and reliable. Abu Ya'laa has also narrated this tradition vide the chain of transmitters in which there is no weakness whatsoever. Hafiz Abd al-Aziz Akhzar, after narrating it, has added the following sentence, ‘He (s.a.w.a.) has related this tradition during the Farewell Pilgrimage (Hajj al-Wida).’ If people like Ibn Jauzi feel that this tradition is weak, then it is their misunderstanding. Samhoodi says that more than twenty companions have narrated this tradition.¹”

Conditions and Works

Sakhaavi writes, “Hafiz Noor al-Deen Abu al-Hasan Ali Ibn Abi Bakr Ibn Umar Ibn Saleh famous as Haisami was born in Rajab, 735 A.H. and when he was barely a few years old, he started reciting the Quran. On entering his youth, he came under the tutelage of Zain al-Iraqi and till the latter's death, he was always with him, at home and during journeys. He heard several traditions from many teachers. Zain al-Iraqi did not rely on anyone in his works except Haisami, whom he later made his son-in-law. Many of the Shaikh's books were written by Haisami and read most of them in front of him. In traditions, he relied on Zain al-Iraqi alone. Even in the writing of Majma' al-Zawaaed, Iraqhi had guided him. Haisami's piety, religiosity, abstention, knowledge, worship, service to Shaikh and love for traditions was amazing. He related many traditions along with Zain al-Iraqi. In fact, rarely it can be seen that Zain al-Iraqi narrates a tradition devoid of Haisami or vice-versa. Ibn Khatib al-Nasiriyah in

¹ Faiz al-Qadeer (Sharh-o-Jaame' al-Sagheer), vol. 3, p. 15, Hadis 2631. Also refer Majma' al-Zawaaed, vol. 9, pp. 182-185, H. 14967 – 14966, The Chapter of the Excellences of the Ahle Bait (may Allah be pleased with them).

the history of Aleppo (Halab), Taqi Fasi in “Zail al-Taqyeed”, our Shaikh in his “Mojam”, “Anba” and “Masheekha al-Burhan Halabi”, Gharas Khalil Aqfahsi in “Mojam Ibn Zahirah”, Taqi Ibn Fahd in “Mojam” and under the word “Huffaaz”, Miqrizi in “Uqood” have written about his (Haisami’s) conditions.¹

Jalal al-Deen Suyuti² and Shaukani³ have praised and lauded him immensely.

132) Narration of Majd Firozabadi

He has narrated Hadees-e-Saqalain under the root of ثقل as follows:

“ثقل (read as sa-qa-la) is a traveler’s provisions and luggage and anything that is precious. The Holy Prophet’s (s.a.w.a.) tradition is in this very meaning: إني تارك فيكم الثقلين كتاب الله وعترتي *“I am leaving among you two precious things: the Book of Allah and my progeny.”*⁴

Conditions and Works

The greatness of Firozabadi can be gauged from the way they have described him in the following books: Qazi Ibn Shahba Taqi al-Deen Asadi’s “Tabaqaat al-Shafeiyyah” (vol. 4, p. 63, No. 752, 28th generation), Taqi al-Deen Fasi’s “al-Eqd al-Sameen fi Tarikh al-Balad al-Amin” (vol. 2, p. 425, No. 488), Sakhaawi’s “al-Zau al-Laame’ le Ahl al-Qarn al-Taase” (vol. 10, p. 79, No. 274), Jalal al-Deen Suyuti’s “Bughyah al-Wuaat fi Tabaqaat al-Lughaviyyeen wa al-Nuhaat” (p. 233, No. 505), Shaukani’s “al-Badr al-Taale’ bi Mahasin-e-min ba’d al-Qarn al-Saabe” (vol. 2, p. 149, No. 531) and Qannauji’s “al-Taj al-Mukallal” (p. 470, No. 495).

¹ Al-Zau al-Laame’, vol. 5, p. 200, No. 676

² Tabaqaat al-Huffaaz, p. 572, No. 1180

³ Al-Badr al-Taale’, vol. 1, p. 302, No. 305

⁴ Al-Qamoos al-Muheet, vol. 3, p. 343

133) Narration of Hafiz Bukhari famous as Khaja Parsa

He has narrated Hadees-e-Saqalain in his book “Fasl al-Khitab”. He says: “The Shaikh, the Imam, the cognizant, the master, Abu Abdillah Muhammad Ibn Hakim Tirmizi writes in the 50th principle of his book “Nawaader al-Usul fi Marefah Akhbaar al-Rasool (s.a.w.a.)¹”, “Narrated to us Nasr Ibn Abd al-Rahman Washsha from Zaid Ibn Hasan Anmati from Jafar Ibn Muhammad from his father from Jabir Ibn Abdillah who reports, ‘I saw the Messenger of Allah (s.a.w.a.) deliver a sermon on the Day of Arafah sitting atop his she-camel Qaswaa. He (s.a.w.a.) was saying,

يا أيها الناس! قد تركت فيكم ما ان اخذتم به لن تضلوا كتاب الله وعترتي
اهل بيتي

‘O people! Indeed, I have left among you that if you take it, you will never deviate after me: the Book of Allah and my progeny my Ahle Bait.’

He (Tirmizi) writes wide another chain of narrators: Narrated unto us Nasr from Zaid Ibn Hasan from Maroof Ibn Kharrabooz Makki from Abu al-Tufayl Aamir Ibn Waasilah from Huzaifah Ibn Asid Ghafari that while returning from Hajj, the Messenger of Allah (s.a.w.a.) said in a sermon, *‘O people! The All-Knowing All-Aware Allah has informed me that every Prophet has a lifespan half of his predecessor. Soon I will respond to the call of my Lord. I will precede you to the Pond of Kausar and when you come to me at the Pond, I will seek answers from you about the two precious things. So, be careful how you treat them. The greater precious thing is the Book of Allah, which is the strong rope, whose one end is in the hand of Allah and the other is in your hands. Thus, hold it firmly, don’t deviate and don’t alter it. And the other is my progeny my Ahle Bait. These two will not separate from each other till they reach to the Pond of Kausar.’*”

¹ Nawaader al-Usul, vol. 1, p. 258, 50th principle

In the same book “Fasl al-Khitab” it is narrated from “Jaame’ al-Usul¹” on the authority of Zaid Ibn Arqam:

“One day, the Messenger of Allah (s.a.w.a.) stood up at Ghadder Khumm, a place between Makka and Madina, to deliver a sermon. After praising and glorifying Allah, and advising and admonishing the people, he said, ‘O people! I am only a mortal. Soon, I will respond to the call of my Lord. I am leaving among you two precious things. One of them is the Book of Allah, in which is guidance and light. Hence, hold the Book of Allah firmly.’”

After exhorting and encouraging the people for the Book of Allah, he said, “And my Ahle Bait. I remind you of Allah concerning my Ahle Bait. I remind you of Allah concerning my Ahle Bait.” This narration has been recorded by Muslim. According to Zaid, his Ahle Bait are those on whom charity (*sadaqah*) is prohibited after him and they are the progenies of Ali, Aqeel, Jafar, and Abbas. Zaid was asked, ‘Are his wives not among his Ahle Bait?’ He replied, ‘His wives are among his Ahle Bait but here Ahle Bait means those relatives on whom charity is prohibited after him’. Muslim has narrated this tradition in his Sahih² in this very manner.”

Conditions and Works

Kufwi writes in “Kataaeb-o-A’laam al-Akhbaar”:

“Muhammad Ibn Muhammad Ibn Mahmood Bukhari famous as Khaja Muhammad Parsa was among the revered successors of the great teacher Khaja Bahauddin Naqshbandi. He was born in 756 A.H. and learnt the prevalent sciences from the scholars of his time. He beat the scholars of his era hands down. In his youth, he achieved excellence in narrative and intellectual sciences. He acquired the knowledge of jurisprudence from Shaikh Imam Shaikh Arif Wali Abu Tahir Muhammad Ibn Hasan Ibn Ali Ibn Tahir and at the end of the month

¹ Jaame’ al-Usul, vol. 10, pp. 102-103, H. 6695

² Sahih Muslim, vol. 7, pp. 122-123, Chapter concerning the Excellences of Ali Ibn Abi Talib (r.a.)

of Shaban, 776 A.H. took the permission from him at Bukhara. Khaja Muhammad Parsa says, “The remnant of the signs of guidance, Abu Tahir granted me permission to narrate traditions that I heard from him and whatever I read in front of him in the principles as well as the branches and I teach whatever I have learnt from in the narrative as well as intellectual sciences.”

For further verifications and endorsements, refer: Ghiyas al-Din’s “Habib al-Siyar fi Akhbaar Afraad al-Bashar”, Mujaddid al-Din Badakhshani’s “Jaami’ al-Salaasil” and Abd al-Rahman Jami’s “Nafahaat al-Uns” (p. 392).

134) Narration of Shahabuddin Daulatabadi

The king of scholars Shahabuddin Daulatabadi in his book “**Hidaayah al-Suaadaa**” in the fourth chapter of guidance, has recorded Hadees-e-Saqalain from reliable books of traditions and several chains of transmitters. He writes:

“First Manifestation – Regarding fastening unto them (Ahle Bait)”

“In Fakhr al-Deen Haansawi’s “Dastur al-Haqaaeq”, it is narrated from Zaid Ibn Arqam, ‘When the Messenger of Allah (s.a.w.a.) finished the Farewell Pilgrimage (Hajj al-Wida) and reached to a pond called Khumm between Makka and Madina, he got the people to make a pulpit from the camels’ saddles and went on top of it and said:

إني تارك فيكم الثقلين كتاب الله وعترتي ان تمسكنم بهما لن تضلوا من
بعدي وفيه أيضا: من أراد ان يتمسك بالحبل المتين فليحب عليا ودريته

‘Surely, I am leaving among you two precious things: the Book of Allah and my progeny. If you fasten to both, you will never deviate after me.’ In it is also: “If anyone desires to fasten to the strong rope, he must love Ali and his progeny.”

In “al-Mashaareq”, in the chapter of “Imma” and “al-Masaabeeh”, it is narrated from Zaid Ibn Arqam, “The Messenger of Allah (s.a.w.a.) stood up to deliver a sermon at a pond called Khumm between Makka

and Madina. After praising and glorifying Allah, and advising and admonishing the people, he (s.a.w.a.) said, *‘O people! I am only a mortal. Soon, I will depart from this world. I am leaving among you two precious things: One is the Book of Allah, in which is light and guidance. Hence, hold it firmly and remain attached to it. Two, my Ahle Bait. I remind you of Allah concerning my Ahle Bait. I remind you of Allah concerning my Ahle Bait.’*

In “al-Umdah”, “al-Durar” and “Taj al-Islami”, it has come: “I am leaving among you two precious things: the Book of Allah and my progeny. If you remain attached to both, you will never deviate.” In “Kitab al-Arbaeen an al-Arbaeen min al-Arbaeen”, “Kitab al-Shifa”, “Nisaab al-Akhbaar”, “al-Masabih”, “Mishkaat al-Anwaar” and “al-Nasaiyyah” from Muhammad Ibn Musanna from Yahya Ibn Hammad from Abu Awaanah from Sulaiman from Habib Ibn Sabit from Abu al-Tufail from Zaid Ibn Arqam who reports, “After finishing the Farewell Pilgrimage (Hajj al-Wida), when the Messenger of Allah (s.a.w.a.) reached to Ghadeer-e-Khumm, he got the ground cleaned beneath the trees and said: ‘Soon, I will depart from this world. I am leaving among you two precious things. One of them is greater than the other: the Book of Allah, which is a strong rope from the sky to the earth. Two, my progeny, my Ahle Bait. They will not separate from each other till they come to me at the Pond of Kausar. Be careful as to how you treat them (after me).’

In “al-Masaabeeh”, from the reliable (*hasan*) traditions, it is narrated from Jabir Ibn Abdillah Ansari, “I saw the Messenger of Allah (s.a.w.a.) atop his she-camel Qaswaa delivering a sermon, in which he said: *O people! I am leaving among you some things that if you remain attached to them, you will never deviate: the Book of Allah and my progeny.*”

After this, Daulatabadi has discussed this and other traditions in detail and explained every word of this narration. He has narrated this tradition in the first, second, fifth and sixth chapters (*jalwa*) of this book. He has also brought this tradition in another book written by

him called “Manaaqeb-e-Saadaat”.

Conditions and Works

For further verifications and endorsements about the king of scholars Shahabuddin Daulatabadi, refer: Shah Abd al-Haq Dehlavi’s “Akhbaar al-Akhyaar”, Muhammad Mehboob Aalam’s “Tafsir-e-Shahi”, Shah Valiyullah Dehlavi’s (the father of Shah Abd al-Aziz Dehlavi – the author of Tuhfa) “al-Muqaddamah al-Saniyyah”, Katib Chalabi’s “Kashf al-Zunoon”, Ghulam Ali Azad Bilgrami’s “Subha al-Marjaan fi Ulama Hindustan” (p. 39), Rashid al-Deen Khan Dehlavi’s “Izaah Lataafah al-Maqaal” and “Ghurrah al-Rashideen”. He died in 848 A.H. and was buried in the city of Jaunpur. (But the fact is that he expired in 849 A.H. as written by Azad Bilgrami).

135) Narration of Ibn Sabbaagh Maliki

He has recorded Hadees-e-Saqalain. He says:

Tirmizi has also recorded from Zaid Ibn Arqam who reports that the Messenger of Allah (s.a.w.a.) said, “*Of whosoever I am his master, Ali is his master too.*” Tirmizi has only recorded this sentence, but Zuhri also states the day, place, and time, he (s.a.w.a.) made this statement. He says: ‘After finishing his mandatory Hajj, when the Messenger of Allah (s.a.w.a.) left for Madina, on the 18th Zil hajj, he reached to a pond called Khumm between Makka and Madina. He stood up to deliver a sermon and said: ‘*I will be questioned and so will you. Have I conveyed the message of Prophethood and advised?*’ Answers came from all sides, ‘We testify that you have conveyed the message, strove assiduously, and advised us.’

He (s.a.w.a.) inquired, ‘*I testify like you all testified.*’ Thereafter, he said:

أيها الناس! قد خلفت فيكم ما ان تمسكتم به لن تضلوا بعدي كتاب الله
واهل بيتي – الا! وان الطيف الخبير أخبرني انهما لن يفترقا حتى يردا على
الحوض وسعة حوضي ما بين بصري وصنعاء – عدد آنيته عدد النجوم –

ان الله سائلكم كيف خلفتموني في كتابه وفي اهل بيتي - ثم قال: أيها الناس! من اولي الناس بالمؤمنين؟ قالوا: الله ورسوله اولي بالمؤمنين - يقول ذلك ثلاث مرارة ثم قال في الرابعة واخذ بيد علي رضي الله عنه: من كنت مولاه فعلي مولاه اللهم وال من والاه وعاد من عاداه -

'O people! Indeed, I am leaving among you that if you fasten to it, you will never deviate after me: the Book of Allah and my Ahle Bait. Beware! The All-Knowing All-Aware (Allah) informed me that they two will never separate from each other till they come to me at the Pond. The vastness of this Pond is equal to the distance between Busra (in Iraq or Syria) and San'aa (in Yemen). Its goblets are equal to the number of stars. Surely, Allah will ask you how you treated me concerning His Book and my Ahle Bait.'

Then he asked, *'O people! Who is having more authority on the believers?'*

They said, 'Allah and His Messenger are having more authority on the believers'. He repeated this thrice.

Then, he declared in the fourth time while holding the hand of Ali (may Allah be pleased with him), 'Of whosoever I am his master, Ali is his master too. O Allah! Befriend him who befriend him (Ali) and take him as an enemy who takes him (Ali) as an enemy.' He repeated this thrice and finally said, 'Let those who are present inform those who are absent'.¹

Conditions and Works

Ibn Sabbaagh Maliki is considered among the reputed scholars of the Ahle Tasannun. The learned have relied upon his book and have narrated from him in their books. To verify and check about him, refer: Najm al-Deen Umar Ibn Fahd Makki's "At'haaf al-Waraa bi

¹ Al-Fusul al-Muhimmah, p. 40, Section concerning the Brotherhood of the Messenger of Allah (s.a.w.a.)

Akhbaar Umm al-Quraa”, Shams al-Deen Sakhaawi’s “al-Zau al-Laame’ le Ahle al-Qarn al-Taase” (vol. 5, p. 283, No. 958), Noor al-Deen Samhoodi’s “Jawaaher al-Eqdain”, Noor al-Deen Halabi’s “al-Sirah al-Halabiyyah”, Shaikhani Qadri’s “al-Sirat al-Savi”, Abd al-Rahman Safoori’s “Nuzhah al-Majaalis”, Muhammad Mehboob Aalam’s “Tafsir-e-Shahi”, Ikram al-Deen Dehlavi’s “Sa’adah al-Kaunain”, Muhammad Subbaan’s “As’aaf al-Raaghebeen”, Ijli’s “Zakhira al-Ma’al”, Advi Hamzavi’s “Mashaareq al-Anwaar”, and Shablanji’s “Noor al-Absaar”.

136) Narration of Shams al-Deen Sakhaawi

Sakhaawi has chronicled Hadees-e-Saqalin in his book “Istejlaab-o-Irteqaa al-Ghuraf” through several chains of transmitters and narrators. In the explanation and exegesis of the Verse of Mawaddah, he writes:

“His (s.a.w.a.) clear and explicit will about the Ahle Bait (a.s.) is there in this tradition as well as other traditions. Sulaiman Ibn Mehran al-A’mash has narrated from Abu Saeed Khudri and Atiyyah Ibn Sa’d Aufi along with Habib Ibn Abi Sabit have narrated from Zaid Ibn Arqam that the Messenger of Allah (s.a.w.a.) said:

إني تارك فيكم ما ان تمسكتم به لن تضلوا بعدي أحدهما أعظم من الآخر
 كتاب الله جبل ممدود من السماء الي الأرض وعترتي اهل بيتي ولن يتفرقا
 حتى يردا على الحوض فانظروا كيف تخلفوني فيهما- اخرجه الترمذي في
 جامعه

‘Surely, I am leaving among you that if you fasten unto it, you will never deviate after me. One of them is greater than the other. The Book of Allah, an extended rope from the sky to the earth and my progeny my Ahle Bait. And they two will never separate from each other till they come to me at the Pond. So, be careful how you treat them (after me).’ Tirmizi has recorded it in his Jaam’e (compendium of traditions).

In Musnad, this tradition is narrated from al-A'mash from Abu Saeed and Abu Israil Mulai from Ismail Ibn Khalifa and Abd al-Malik Ibn Sulaiman; Tabarani in "al-Mojam al-Awsat" from Kasir al-Nawwaa, and all four of them have narrated from Atiyyah, and Abu Ya'laa and others have also narrated it. Hence, for Ibn Jauzi to enlist Hadees-e-Saqalain in "al-Elal al-Mutanaahiyah" is truly shocking and even worse is his claim is that this tradition is not correct. For, some of the chains of transmitters of this tradition are available in "Sahih Muslim" and therefore, Muslim in his Sahih, has recorded this tradition of Zaid Ibn Arqam from Saeed Ibn Masrooq and Abu Hayyan Yahya Ibn Saeed Ibn Hayyan. He says that Abu Hayyan has narrated from Yazid Ibn Hayyan and he from Zaid Ibn Arqam who states: "The Messenger of Allah (s.a.w.a.) stood up to deliver a place between Makka and Madina at a place called Ghadeer Khumm. After praising and eulogizing Allah, and admonishing and advising the people, he (s.a.w.a.) said: 'O people! I am only a mortal. Soon, I will respond to the call of death from my Lord. I am leaving among you two precious things. One of them is the Book of Allah, in which is light and guidance. Hence, hold the book of Allah firmly.' Thereafter, he encouraged and exhorted the people towards the Book of Allah, and said, 'Two, my Ahle Bait. I remind you of Allah concerning my Ahle Bait' (and repeated this statement thrice).

Zaid was asked, 'Who are his Ahle Bait? Are his wives included among his Ahle Bait?' He replied, 'His wives are included in his Ahle Bait but here, Ahle Bait implies those on who charity (*sadaqah*) is prohibited after him.'

Again, Zaid was inquired from, 'Who are these people?' He answered, 'The progenies of Ali, Aqeel, Jafar and Abbas.' They asked, 'Is charity prohibited for all of them?' Zaid replied in the affirmative."

This tradition has been chronicled (in Sahih Muslim, vol. 7, pp. 122-123) as follows: Zaid Ibn Arqam was asked, 'Who are his Ahle Bait? Are his wives included in his Ahle Bait?' Zaid Ibn Arqam replied:

لا ايم الله! ان المرأة تكون مع الرجل العصر من الدهر ثم يطلقها فترجع الي

أمها - وفي رواية غيره: الي ابيها وأمها- اهل بيته أصله وعصبته الذين
 حرموا الصدقة بعده

'No, by Allah! A woman is with a man for some time. Then, he divorces her, and she returns to her mother.' In another tradition, *'...to her father and mother.'* *'His Ahle Bait are his origin and his family, those on whom charity is prohibited after him.'*

This narration has also been chronicled by Muslim (vol. 7, pp. 122-123) and Nasai. Similarly, Ahmad and Darimi in their Masaaneed, Ibn Khuzaimah in his Sahih, as well as others from Abu Hayyan Taimi Yahya Ibn Saeed Ibn Hayyan's tradition from Yazid Ibn Hayyan.

Haakim in "**al-Mustadrak ala al-Sahihain**" has narrated from A'mash from Habib Ibn Abi Sabit from Abu al-Tufail Aamir Ibn Waasilah from Zaid Ibn Arqam, and the tradition of Salamah Ibn Kuhail from his father from Abu al-Tufail, and the tradition of Abu al-Zuha Muslim Ibn Sabih from Zaid Ibn Arqam. For all the three chains of transmitters, Haakim claims that they fulfil the stipulations laid down by the two Shaikhs (Bukhari and Muslim) but they both have not recorded it. Likewise, he has narrated from Yahya Ibn Jodah from Zaid Ibn Arqam and this chronicling is agreed by Tabarani in his "al-Mojam al-Kabir". Tabarani has also recorded this tradition from Hakim Ibn Jubair from Abu al-Tufail from Zaid...

Hadees-e-Saqalain has been narrated by Jabir, Huzaifah Ibn Asid, Khuzaimah Ibn Sabit, Sahl Ibn Sa'd, Zamirah, Aamir Ibn Abi Laila, Abd al-Rahman Ibn Auf, Abdullah Ibn Abbas, Abdullah Ibn Umar, Adi Ibn Haatim, Uqbah Ibn Aamir, Ali Ibn Abi Talib, Abuzar, Abu Raafe', Abu Shurayh Khuzai, Abu Qudamah Ansari, Abu Hurairah, Abu al-Haisam Ibn Tahiyyan, people from Quraish, Umm Salmah, and the daughter of Abu Talib Umm Hani, who was a companion of the Holy Prophet (s.a.w.a.).

Jabir's narration has been recorded by Tirmizi in his Jaame' (al-Jaame' al-Sahih, vol. 5, p. 261, H. 3786), and by Ibn Uqdah in "al-Welaayah".

The narration of Huzaiyah Ibn Asid has been chronicled by Tabarani in “al-Mojam al-Kabir”, Ziya in “al-Mukhtarah” and Abu Nuaim (Isfahani) in “Hilyah al-Auliya”.

The narration of Khuzaimah has been narrated by Ibn Uqdah from Muhammad Ibn Kasir from Fitr and Abu al-Jarud, and they both from Abu al-Tufail that once Ali (k.w.) stood up to deliver a sermon. After praising and glorifying Allah, he took an oath from the people and said, ‘*All those who were present in Ghadeer-e-Khumm should stand up. Those who have heard it from others should not stand up. Only those whose ears heard it and whose hearts retained it should stand up.*’

Hearing this, seventeen companions stood up among them being Khuzaimah Ibn Sabit, Sahl Ibn Sa’d, Adi Ibn Hatim, Uqbah Ibn Aamir, Abu Ayyub Ansari, Abu Saeed Khudri, Abu Shurayh Khuzai, Abu Qudamah Ansari, Abu Laila, Abu al-Haisam Ibn Tahayyan, and some people from Quraish. After this, Ali said: Now, you say what you have seen and heard. They said, ‘We testify that we were returning along with the Messenger of Allah (s.a.w.a.) when noon approached. He ordered us to clean the space beneath the trees and that the people should gather for prayers. We prayed behind him. Thereafter, he (s.a.w.a.) stood up to deliver a sermon and after praising and glorifying Allah, he said:

أيها الناس! ما أنتم قائلون؟ قالوا: قد بلغت - قال: اللهم اشهد ثلاث
مرات - قال: أي أوشك ان ادعي فأجيب وإني مسؤول وأنتم مسئولون -
ثم قال: الا ان اموالكم ودمائكم حرام كحرمة يومكم هذا وحرمة شهركم هذا
- اوصيكم بالنساء اوصيكم بالجار اوصيكم بالمماليك اوصيكم بالعدل
والاحسان - ثم قال: أيها الناس! أي تارك فيكم الثقلين كتاب الله وعترتي
اهل بيته فاتهما لن يتفرقا حتى يردا على الحوض نبأني بذلك اللطيف
الخبير - وذكر الحديث في قوله صلي الله عليه وسلم: من كنت مولاه فعلي

مولاه — فقال على رضي الله عنه: صدقتم وانا على ذلك من الشاهدين

‘O people! What do you say?’ They said: Indeed, you have conveyed. He (s.a.w.a.) invoked, ‘O Allah! Be a Witness!’ thrice. Then he said: Soon I will be called, and I will respond. I will be questioned and so will you.’ Then, he said: Beware! Verily, your wealth and your blood are prohibited like the prohibition of this day of yours and the prohibition of this month of yours. I will you about the womenfolk, I will you about the neighbour, I will you about the slaves, I will you for justice and goodness.’ Then, he said: O people! I am leaving among you two precious things: the Book of Allah and my progeny my Ahle Bait. Both will not separate from each other till they come to me at the Pond. Thus, informed me the All-Knowing All-Aware Allah.” And they also mentioned in the tradition that he (s.a.w.a.) said: Of whosoever I am his master, Ali is his master too.’ On hearing this, Ali (may Allah be pleased with him) said, ‘You have spoken the truth. And I am from the witnesses upon it.’

The narration has been recorded by Ahmad in his Musnad.

The narration of Sahl has been narrated by Khuzaimah.

The narration of Zamirah Aslami has been chronicled by Ibn Uqdah in “al-Muwaalaat” and from Ibn Uqdah, Abu Musa Madini after narrating this tradition says, ‘I like this tradition immensely’.

The narration of Abd al-Rahman has been recorded by Ibn Abi Shaibah, Abu Ya’laa and Bazaar in their Masaaneed.

The narration of Ibn Abbas has been indicated by Dailami in his Musnad.

The narration of Ibn Umar has been mentioned by Tabarani in “al-Mojam al-al-Awsat” and said that the Holy Prophet’s (s.a.w.a.) last words were: *‘Your behaviour towards my Ahle Bait should be like your behaviour towards me’*.

The narration of Adi Ibn Hatim and Uqbah Ibn Aamir has been mentioned by Khuzaimah Nishapuri.

The narration of Ali has been chronicled by Ishaq Ibn Raahwayh in his Musnad, Dulabi in “al-Zurriyah al-Tahirah” and it has also been narrated by Bazaar.

The narration of Abuzar has been recorded by Tirmizi in his “Jaame” and Ibn Uqdah in “al-Muwaalaat”.

The narration of Abu Raafe’ has been recorded by Ibn Uqdah in “al-Muwaalaat”.

The narrations of Abu Shurayh and Abu Qudamah has been mentioned by Khuzaimah Nishapuri.

The narration of Abu Hurairah has been chronicled by Bazaar in his “Musnad”.

The narration of Umm Salma has been recorded by Ibn Uqdah.

The narration of Umm Hani has been mentioned by Ibn Uqdah.¹

Conditions and Works

In the Hadees-e-Madina (“*I am the city of knowledge and Ali is its gate*”) volume of Abaqāt al-Anwār, I have written his conditions in detail. Here, I will bring his biography in brief:

He was born in Rabi al-Awwal 831 A.H. For elementary education, his father enrolled him in a nearby school where he learnt from Isa Ibn Ahmad Maqsi Nasikh and the righteous jurist Badr Husain (Ibn Ahmad al-Azhari). He learnt bigger books from Burhan Ibn Khizr, Shahab Abu al-Abbas Hanavi, Shahab Abadi Maghrebi, Jamal Ibn Hisham Hanbali, Shams Vaqaai, Sharaf al-Manavi, Zain al-Butanji, Amin Aqsarai, Sa’d Ibn Dairi, Zain Sanadbisi, Zain Iraqi, Muhib Ibn Shahna, etc. He heard traditions from the Imam of the Imams Shahab Ibn Hajar. In fact, he heard the most traditions in his era from the people of his generation like Salah Ibn Abi Umair, Ibn Amilah, Ibn Najm, Ibn Hubal, Shams Ibn Muhib, Fakhr Ibn Yasarah, Ibn Khauji, Banji, Zaitawi, Bayani, Sooqi, Qazi Izz Ibn Jamah, Taj al-Deen Subki and his brother Bahauddin Subki, Jamal Isnaai, Shahab Azrai, Kirmani,

¹ Istejlaab-o-Irteqaa al-Ghuraf, vol. 1, pp. 336-367, H. 60-93

Salah Safadi, Qeerati, Harawi, Hasan Tikriti, Amyouti, Baji, Abu al-Baqa, Subki, Nashawari, Ibn Zahabi, Ibn Alaaee, Aamodi, Najm Ibn Kashk al-Qazi, Abu al-Yemen, Ibn Kuyak, Ibn Akhshaab, Ibn Hatim, Mulji, Ibn Razeen, Badr Ibn Saheb, Siraj Hindi, Akmal al-Deen Balqini, Ibn Mulqin, Iraqi, Abnasi, and Burhan Ibn Farhun.

Similarly, he also heard traditions from Abu Tahir, Izz Ibn Jama'ah, Ibn Khair, Iraqi, Favi, and the students of Ibn Jauzi. Briefly, he travelled to more than eighty cities and villages and took traditions from twelve hundred (1200) people. Hence, he started writing books and narrating traditions after the age of fifty. His writings are as follows: Fath al-Mughees – an explanation of Alifyah al-Hadees (of al-Iraqi), al-Ghaayah – an explanation of Sharh Manzoomah of Ibn Jazari, al-Izaah – an explanation of Iraqi's poems on al-Iqteraah, al-Nukat ala al-Alifyah and its explanation, an explanation of Navavi's al-Taqreeb, Boloogh al-Amal – a summary of Daraqutni's al-Elal, Takmelah Talkhees al-Muttafiq wa al-Mutafarriq, a completion of Iraqi's explanation of Tirmizi, Aqrab al-Wasaael, al-Qaul al-Mufeed – an explanation of Sharh al-Umdah, al-Zau al-Laame' le Ahle Qarn al-Taase', margins on Zahabi's Duval al-Islam, al-Qaul al-Mabni – an explanation of Ibn Arabi and Istejlaab Irteqa al-Ghuraf be Hubb Aqriba al-Rasool Zavi al-Sharaf.

Great personalities of all sects have written forewords for his books. They are as follows:

Shafei scholars: Qalaqshandi, Jalal Mahalli, Alam Balqini, Shahab Hijazi, Ibn Saleh and Hantah.

Hanafi scholars: Aini, Ibn Dairi, Shamni, Iqserai, Kaafiyaaaji, Zain Qasim, and Abu al-Waqt Murshidi Makki.

Maliki scholars: Judge of Egypt Badr Ibn Naisabi, Judge of Alexandria Ibn Makhlah, another Judge of Egypt Husam Ibn Jarir,

Hanbali scholar: Izz al-Deen Kittani

There are other scholars as well whose forewords have been compiled in one volume.

Hafiz – the traditionalist of Hijaz – Taqi Ibn Fahd Hashmi in “Zain al-Huffaaz wa Umdah al-Aimmah al-Iqaaz” has praised him.

Izz Hanbali has given him the titles of “Imam, Allamah, Hafiz, Ustad, the expert divine proof (*al-Hujjat al-Mutqin*), the researcher (*al-Muhaqqiq*), the teacher of Sunnah (*Shaikh al-Sunnah*), the memorizer of traditions in the Ummah (*Hafiz al-Ummah*), the Imam of the time (*Imam al-Asr*), a unique personality of his time (*Auhad al-Dahr*), Issuer of Edicts of the Muslims (*Mufti Muslimeen*), Enlivener of the Sunnah (*Muhyi al-Sunnah*), and the chief of the foremost ones (*Sayyed al-Awwaleen*).¹”

137) Narration of Husain Kashifi Waez

Kashifi in his book “Risaalah al-Ulyah fi al-Ahaadis al-Nabaviyyah” has narrated Hadees-e-Saqalain as follows:

“The Messenger of Allah (s.a.w.a.) said about the excellence of the noble Ahle Bait, who are the Imams of religion and leaders of knowledge and certainty: *I am leaving among you two precious things, one is the Book of Allah in which there is the path of guidance for the believers and light for the cognizant ones. Hence, hold it firmly and remain attached to it because it is the strong rope (of Allah), and two, my Ahle Bait. I remind you of Allah concerning my Ahle Bait.*’ He repeated this phrase thrice. The above statement is clear proof for the reverence of the Ahle Bait, to love them and to follow them. The Ahle Bait of the Prophet comprising of Ali, Fatema, Hasan and Husain (may Allah be pleased with them all) is in harmony with the tradition recorded in both the Sahihs (Bukhari and Muslim) that when the Verse of Malediction (Ayat-e-Mubaahelah) was revealed, *تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ* **“Come! Let’s call our sons and you your sons, our womenfolk, and your womenfolk, ourselves, and yourselves”**, the Messenger of Allah (s.a.w.a.) gathered Ali, Fatema, Hasan and Husain (may Allah be pleased with them all) and

¹ Al-Zau al-Laame’, vol. 7, pp. 31-32

said, ‘O Allah! These are my Ahle Bait.’¹

Kashifi in Tafsir-e-Husaini, in the exegesis of the verse, سَنَفِرُ لَكُمْ أَيُّهُ الثَّقَلَيْنِ, “Soon will We apply Ourselves to you, O you two armies”², has also chronicled Hadees-e-Saqalain.

Conditions and Works

Waaez Kashifi’s conditions can be found in the following books: Shaikh Ahmad Hanafi Salehi famous as Mulla Jivan’s (whose conditions are available in Sabhah al-Marjaan) “Tafsir-e-Ahmadi”, Maulvi Turab Ali’s “Al-Tadqeeqaat al-Raasikhaat fi Sharh al-Tahqeeqaat al-Shaamikhaat”, Muhammad Mehboob Aalam’s “Tafsir-e-Shahi”, Shah Abd al-Aziz’s “Tuhfa Isna Ashariyyah” (Chapter 11), and Katib Chalabi’s “Kashf al-Zunun” (vol. 1, p. 878).

138) Narration of Jalal al-Deen Suyuti

Suyuti has recorded Hadees-e-Saqalain in many of his books vide several chains of transmitters in different wordings and methods. He writes in “Ihya al-Mayyit”:

Fifth Hadees: Muslim, Tirmizi, and Nasai have recorded on the authority of Zaid Ibn Arqam that the Messenger of Allah (s.a.w.a.) said: ادكرکم الله في اهل بيتي ‘I remind you of Allah concerning my Ahle Bait’.

Sixth Hadees: Tirmizi and Haakim have narrated from Zaid Ibn Arqam (Tirmizi has even deemed this narration to be reliable (*hasan*)) that the Messenger of Allah (s.a.w.a.) said:

إني تارك فيكم ما ان تمسكنم به لن تضلوا بعدي كتاب الله وعترتي اهل بيتي
ولن يتفرقا حتى يردا على الحوض فانظروا كيف تخلفوني فيهما -

“Surely, I am leaving among you that if you fasten unto them, you will never deviate after me: the Book of Allah and my

¹ Risaalah al-Ulyah fi al-Ahaadis al-Nabaviyyah, pp. 29-30, the Explanation of the Excellences of the Ahle Bait (a.s.)

² Surah Rahman (55): Verse 31

progeny my Ahle Bait. And they two will never separate from each other till they come to me at the Pond. So, be careful as to how you treat them after me.”

Seventh Hadees: Abd Ibn Humaid in his Musnad has narrated from Zaid Ibn Sabit that the Messenger of Allah (s.a.w.a.) said:

إني تارك فيكم ما ان تمسكنم به بعدي لن تضلوا: كتاب الله وعترتي اهل بيتي وانهما لن يتفرقا حتى يردا على الحوض

“Surely, I am leaving among you that if you fasten unto it after me, you will never deviate: the Book of Allah and my progeny my Ahle Bait. They two will not separate from each other till they come to me at the Pond.”

Eighth Hadees: Ahmad and Abu Ya’laa have narrated from Abu Saeed Khudri that the Messenger of Allah (s.a.w.a.) said:

إني أوشك ان ادعي فأجيب وإني تارك فيكم الثقلين كتاب الله وعترتي اهل بيتي وان اللطيف الخبير أخبرني انهما لن يتفرقا حتى يردا على الحوض فانظروا كيف تخلفوني فيهما

“Soon I will be called, and I will respond. Verily, I am leaving among you two precious things: the Book of Allah and my progeny my Ahle Bait. The All-Knowing All-Aware (Allah) has informed me that these two will not separate from each other till they come to me at the Pond. So, be careful as to how you treat them after me.”¹

Twenty-Second Hadees: Bazaar has narrated from Abu Hurairah that the Messenger of Allah (s.a.w.a.) said:

إني قد خلفت فيكم اثنين لن تضلوا بعدهما كتاب الله ونسبي ولن يفترقا حتى يردا على الحوض

“Surely, I am leaving among you two things, you will never

¹ Ihyaa al-Mayyit bi Fazaal Ahl al-Bait (a.s.), pp. 27-29

deviate after both: the Book of Allah and my offspring. And they two will never separate till they come to me at the Pond.¹”

The same tradition has been recorded by Suyuti from Bazzaar who narrates from Amirul Momineen Ali (a.s.) and this is the twenty-third tradition of Ihyaa al-Mayyit. Its text is as follows: The Messenger of Allah (s.a.w.a.) said:

إني مقبوض وإني قد تركت فيكم الثقلين كتاب الله واهل بيتي وإنكم لن
تضلوا بعدهما

“Surely, I am about to die. I am leaving among you two precious things: the Book of Allah and my Ahle Bait. You will certainly not deviate after them.²”

The fortieth Hadees of this book is from Tirmizi who cites on the authority of Jabir (Ibn Abdillah) that the Messenger of Allah (s.a.w.a.) said:

يا أيها الناس! إني تارك فيكم ما ان اخذتم به لن تضلوا: كتاب الله وعترتي
اهل بيتي

“O people! Surely, I am leaving among you that if you take it, you will never deviate: the Book of Allah and my progeny my Ahle Bait.³”

The fifty-fifth Hadees of this book is from Ba Vardi who narrates from Abu Saeed that the Messenger of Allah (s.a.w.a.) said:

إني تارك فيكم ما ان تمسكنم به لن تضلوا: كتاب الله طرفه بيد الله وطرفه
بأيديكم وعترتي اهل بيتي وانهما لن يتفرقا حتى يردا على الحوض

“Surely, I am leaving among that if you fasten unto it, you will never deviate: the Book of Allah, who one end is in Allah’s

¹ Ihyaa al-Mayyit bi Fazaael Ahl al-Bait (a.s.), p. 40

² Ihyaa al-Mayyit bi Fazaael Ahl al-Bait (a.s.), p. 39

³ Ihyaa al-Mayyit bi Fazaael Ahl al-Bait (a.s.), p. 48

hand and the other end is in your hands. And my progeny my Ahle Bait. They two will never separate from each other till they come to me at the Pond.¹

The fifty-sixth Hadees of this book is quoted from Ahmad (Ibn Hanbal) and Tabarani who cite on the authority of Zaid Ibn Sabit that the Messenger of Allah (s.a.w.a.) said:

إني تارك فيكم خليفتين: كتاب الله جبل ممدود ما بين السماء والأرض
وعترتي اهل بيتي وانهما لن يتفرقا حتى يردا على الحوض

“Surely, I am leaving among you two successors: the Book of Allah, an extended rope between the sky and the earth, and my progeny my Ahle Bait. They two will not separate from each other till they come to at the Pond.²”

In the forty-third Hadees, he has recorded the Hadees-e-Saqalain from Tabarani in which the Messenger of Allah (s.a.w.a.) said:

الست اولي بكم من أنفسكم؟ قالوا بلي يا رسول الله قال: فاني سائلكم عن
اثنين: عن القرآن وعن عترتي

“Don’t I have more authority upon you than you yourselves?”

They said: “Yes, O Messenger of Allah!”

He (s.a.w.a.) said, “So, I will ask you about two things: about the Quran and about my progeny.³”

Similarly, Suyuti in the ninth tradition of “Nehaayah al-Ifzaal”, he has recorded Hadees-e-Saqalain on the authority of Zaid Ibn Arqam from Tirmizi, who has called this tradition as reliable (*hasan*).

In “al-Asaas”, Suyuti has brought Hadees-e-Saqalain from Muslim and Nasai (in his own wordings) from Zaid Ibn Arqam and after citing it, he says that Tirmizi has regarded this tradition as reliable (*hasan*).

¹ Ihyaa al-Mayyit bi Fazaael Ahl al-Bait (a.s.), p. 55

² Ihyaa al-Mayyit bi Fazaael Ahl al-Bait (a.s.), p. 56

³ Ihyaa al-Mayyit bi Fazaael Ahl al-Bait (a.s.), p. 50

Haakim after recording it in al-Mustadrak has said that this tradition (Hadees-e-Saqalain) fulfils the stipulations of Bukhari and Muslim. Thereafter, he brings this tradition from Tirmizi on the authority of Jabir and says that Tirmizi has regarded it as reliable (*hasan*)¹.

Moreover, in the preface of “al-Asaas” Suyuti writes:

الحمد لله الذي وعد هذه الامة المحمدية بالعصمة من الضلالة ما ان
تمسكت بكتابه وعترته نبيه وخص آل بيت النبوي من المناقب الشريفة ما
قامت عليه الأحاديث الصحيحة لساطع البرهان وجلية... .

"All Praise is for Allah Who promised this nation of Muhammad with protection from deviation as long as they fasten unto His Book and the progeny of His Prophet and specified the Prophetic household with noble excellences proved by clear traditions and evident proofs..."

Suyuti in “al-Inaafah²” from Tabarani and in “al-Budoor al-Saafirah” vide Ibn Abi Aasim has narrated Hadees-e-Saqalain on the authority of Zaid Ibn Sabit that the Messenger of Allah (s.a.w.a.) said:

إني تارك فيكم خليفتين من بعدي: كتاب الله وعترتي وانهما لن يتفرقا حتى
يردا على الحوض

"I am leaving among you two successors after me: the Book of Allah and my progeny. They two will never separate till they come to me at the Pond."³

In his exegesis of the Holy Quran, al-Durr al-Manthoor, under the verse **“And fasten to the rope of Allah altogether and be not disunited⁴”**, Suyuti has recorded Hadees-e-Saqalain on the authority of Zaid Ibn Sabit vide Ahmad (Ibn Hanbal),

¹ Al-Asaas fi Fazaael-e-Bani al-Abbas

² Al-Inaafah fi Rutbah al-Khilaafah

³ Al-Budur al-Saafirah an Umoor al-Aakherah, p. 248, H. 625

⁴ Surah Aale Imran (3): Verse 103

Zaid Ibn Arqam vide Tabarani, and Abu Saeed Khudri vide Ibn Sa'd, Ahmad and Tabarani¹.

In the same exegesis, under the verse *قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ* “**Say: I don’t ask you any reward for it (my Prophethood) except the love of my closest relatives**”², he has recorded Hadees-e-Saqalain on the authority of Zaid Ibn Arqam vide Tirmizi (which Suyuti has called as reliable (*hasan*)) and Ibn Anbari³.

Suyuti in “al-Jaame’ al-Saghir” has chronicled the saying of the Messenger of Allah (s.a.w.a.) as follows:

الا أيها الناس! فإنما انا بشر يوشك ان يأتي رسول ربي فأجيب وانا تارك فيكم ثقلين أولهما كتاب الله فيه الهدى والنور من استمسك به واخذ به كان علي الهدى ومن اخطاه ضل - فخذوا بكتاب الله تعالي واستمسكوا به واهل بيتي اذكركم الله في اهل بيتي اذكركم الله في اهل بيتي اذكركم الله في اهل بيتي

*“Beware O people! I am only a mortal. Soon a messenger from my Lord will come and I will respond. I am leaving among you two precious things. First of them is the Book of Allah. In it is guidance and light. Whoever fastens to it and takes it will be on guidance and whoever misses it will be deviated. So, take the Book of Allah the High and fasten unto it. And the second is my Ahle Bait. I remind you of Allah concerning my Ahle Bait. I remind you of Allah concerning my Ahle Bait. I remind you of Allah concerning my Ahle Bait.”*⁴

In the same book, he has recorded the following tradition on the authority of Zaid Ibn Sabit vide Ahmad (Ibn Hanbal) and Tabarani, in which the Messenger of Allah (s.a.w.a.) says:

¹ Al-Durr al-Manthoor fi Tafsir bi al-Mathoor, vol. 2, p. 285

² Surah Shura (42): Verse 23

³ Al-Durr al-Manthoor fi Tafsir bi al-Mathoor, vol. 7, p. 349

⁴ Al-Jaame’ al-Saghir min Ahaadis al-Bashir al-Nazir, vol. 1, p. 244, H. 1608

إني تارك فيكم خليفتين كتاب الله جبل ممدود ما بين السماء والأرض وعترتي
اهل بيتي وانهما لن يتفرقا حتى يردا على الحوض

“Surely, I am leaving among you two successors: the Book of Allah, an extended rope between the sky and the earth, and my progeny my Ahle Bait. They will not separate from each other till they come to me at the Pond.¹”

In “al-Khasaaes al-Kubra”, Suyuti writes:

“Tirmizi has recorded this tradition (Hadees-e-Saqalain) and called it reliable (*hasan*). Haakim has also called it correct (*sahih*) and cited it on the authority of Zaid Ibn Arqam that the Messenger of Allah (s.a.w.a.) said:

إني تارك فيكم الثقلين كتاب الله واهل بيتي

“Surely, I am leaving among you two precious things: the Book of Allah and my Ahle Bait.²”

Suyuti in “al-Durar al-Natheer Mukhtasar Nehaayah Ibn Kasir” under the root of “sa-qa-la” writes, “The Messenger of Allah (s.a.w.a.) said:

إني تارك فيكم الثقلين كتاب الله وعترتي وسماها ثقلين لعظم قدرها- ويقال
لكل نفيس خطير ثقل او لان الاخذ بهما والعمل ثقيل

“Surely, I am leaving among you two precious things: the Book of Allah and my progeny. He named them ‘two precious things’ because of the greatness of their value. Every precious and important thing is called so or because taking them and acting upon them is difficult.”

Conditions and Works

Suyuti was one of the greatest scholars of the Ahle Tasannun. His position and status among their scholars are so high that it cannot be

¹ Al-Jaame’ al-Saghir min Ahaadis al-Bashir al-Nazir, vol. 1, p. 402, H. 2631

² Al-Khasaaes al-Kubra, vol. 2, p. 266

stated. His perfections in knowledge and his merits have been mentioned in several books. You can refer: Sha'rani's "Lawaaqe' al-Anwaar", Sa'labi's "Maqaaleed al-Asaaneed", Muqri's "Fath al-Mut'aal", Manavi's preface of "Faiz al-Qadeer", Shanawaani's "al-Durar al-Saniyyah", Waliyullah Dehlavi's "al-Irshad Ila Ummahaat al-Asnaad" and "al-Intebaah fi Salaasil Awliya Allah", Shaukani's "al-Badr al-Taale'" (vol. 1, p. 229, No. 228), Hasan Zaman's "al-Qaul al-Mustahsin", Qannauji's "al-Taj al-Mukallal" (p. 356, No. 371), Shah Abd al-Aziz Dehlavi's "Bustan al-Muhaddiseen" and "Risaalah fi Usul al-Hadees", and finally, Suyuti himself has penned his detailed autobiography in "Husn al-Muhaazarah", the gist of which is as follows:

He was born on 1st Rajab 849 A.H. He memorized the Quran in less than eight years of age. Thereafter, he learnt by heart al-Umdah, Minhaj al-Fiqh wa al-Usul, and Alfiah of Ibn Maalik. From 864 A.H., he studied jurisprudence and syntax from great teachers and in 866 A.H., he got permission to teach Arabic. In that same year, he wrote his first book "Sharh al-Isteaazah wa al-Basmalah" and while writing his autobiography "Husn al-Muhaazarah", his writings had reached 300 volumes. He had 150 teachers. Some of his works can be classified as follows:

Quranic Sciences and Exegesis: "al-Itqan fi Ulum al-Quran", "al-Durr al-Manthoor fi Tafsir al-Mathoor", "Tarjuman al-Quran fi al-Tafsir", "al-Musnad", "Asrar al-Tanzil" which is famous as "Qatf al-Azhaar fi Kashf al-Asrar", and "Lubaab al-Noqool fi Asbaab al-Nuzul".

Science of Narrations and Transmitters: "Kashf al-Mughatta fi Sharh al-Mawatta", "Is'aaf al-Mubatta bi Rijaal al-Mawatta", "al-Tausheeh ala al-Jaame' al-Saheeh", "al-Dibaaj ala Sahih Muslim Ibn Hajjaj", "Mirqaat al-Suood ala Sunan Abi Dawood", "Qoot al-Mughtazi ala Jaame' al-Tirmizi", "Zahr al-Riba ala al-Mujtaba", "Misbah al-Zujaajah Sharh Ibn Majah", "Tadrib al-Raavi fi Sharh Taqrib al-Navavi"...¹

¹ Husn al-Muhaazarah, vol. 1, p. 258, Zikr Man Kaana bi Misr min al-Aimmah al-Mujtahideen, No. 77

Arabic Grammar: “Al-Bahjah al-Marziyyah fi Sharh al-Alfiyyah”, “al-Faridah fi al-Nahv wa al-Sarf wa al-Khatt”, “al-Nukat ala al-Alfiyyah”, “al-Kaafiyyah”, “al-Shaafiyyah”, “al-Shuzooz”, “al-Nuzhah”, “al-Fath al-Qareeb ala al-Mughni al-Labeeb”, “Sharh Shawaaheed al-Mughni”, “Jam’ al-Jawaame”

History and Literature: “Tarikh al-Sahabah”, “Tabaqaat al-Huffaaz”, “Tabaqaat al-Nuhaat al-Kubra”, “Tabqaat al-Nuhaat al-Wusta”, “Tabaqaat al-Nuhaat al-Sughra”, “Tabaqaat al-Mufasssireen”, “Tabaqaat al-Usuliyeen”, “Tabaqaat al-Kitab”, “Hilyah al-Auliya”, “Tabaqaat al-Shuaraa al-Arab”, “Tarikh al-Khulafa”

Principles and Mysticism: “Sharh Luma’ah fi al-Ishteqaaq”, “al-Kaukab al-Saate’ fi Najm Jaame’ al-Jaame’”, “Uqud al-Jumaan fi al-Ma’ani wa al-Bayan”, “Haashiyah bar Mutawwal Muqiri”, “al-Khabar al-Daall ala Wujud al-Qutb wa al-Autaad wa al-Abdaal”, “Mukhtasar al-Ihya’”, “al-Ma’ani al-Daqeeqah fi Idrak al-Haqiqah” ...

139) Narration of Noor al-Deen Samhoodi

Samhoodi in “Jawaaher al-Eqdain fi Fazl al-Sharafain Sharaf al-Ilm al-Jali wa Sharaf al-Hasab al-Ali” has narrated Hadees-e-Saqalain. He writes:

“The Fourth Point is related to the fact that the Messenger of Allah (s.a.w.a.) called his nation to fasten to the Quran and his progeny. He ordered them to behavior properly with them after him. On the Day of Judgment, the Messenger of Allah (s.a.w.a.) will ask all those who come to the Pond of Kausar as to how they behaved with them both. Allah the High ask the nation of Muhammad as to how they treated them after the Prophet. He willed them to follow his Ahle Bait after him. He (s.a.w.a.) said, ‘Be kind to my Ahle Bait after me because I will dispute with you about them on the Day of Judgment. And with whosoever I dispute, I will be his enemy and with whosoever I dispute, he will go to hell. The Holy Prophet (s.a.w.a.) ordered to observe the rights of the Ahle Bait and ignore their difficulties.’¹”

¹ Jawaaher al-Eqdain, vol. 2, Part 2, p. 72

Thereafter, Samhoodi proceeds to record Hadees-e-Saqalain vide Tirmizi from Zaid Ibn Arqam and from Abu Saeed vide Ahmad (Ibn Hanbal). Then, after indicating towards the tradition of Tabarani, Abu Ya'laa and other traditionalists, says that their chains of transmitters are extremely reliable and authentic that can be believed without any hesitation.

After narrating Hadees-e-Safinah and Hadees-e-Baab-e-Hittah from the book “**Ma'alim al-Etrat al-Nabaviyyah**” of Hafiz Abu Muhammad Abd al-Aziz Ibn Akhzar, he writes: “It is shocking that Ibn Jauzi has included this tradition in “al-Elal al-Mutanaahiyah”. Beware and don't be cheated. It seems that he has seen only weak chains and not the other chains of transmitters. Although it is chronicled in Sahih Muslim and other books on the authority of Zaid Ibn Arqam that the Holy Prophet (s.a.w.a.) stopped between Makka and Madina at a place called Ghadeer Khumm. After praising and glorifying Allah, and advising and admonishing the people, he said:

الا أيها الناس! انما انا بشر يوشك ان يأتي رسول ربي فأجيب وإني تارك
فيكم ثقلين أولهما كتاب الله فيه الهدى والنور - فخذوا بكتاب الله
واستمسكوا به - فحث على كتاب الله ورغب فيه ثم قال: واهل بيتي
اذكركم الله في اهل بيتي اذركم الله في اهل بيتي اذركم الله في اهل بيتي

'Beware, O people! I am only a mortal. Soon, the messenger of my Lord will come to me, and I will respond. I am leaving among you two precious things. The first of them is the Book of Allah, in it is guidance and light. So, take the Book of Allah and fasten to it.' He encouraged and motivated for the Book of Allah. Then, he said, 'And my Ahle Bait. I remind you of Allah concerning my Ahle Bait. I remind you of Allah concerning my Ahle Bait. I remind you of Allah concerning my Ahle Bait.'

Zaid was asked, 'Who are the Ahle Bait of the Prophet? Are his wives not included among his Ahle Bait?' He replied, 'His wives are

included among his Ahle Bait but here, Ahle Bait implies those people on whose charity (*sadaqah*) is prohibited.

He was asked, ‘Who are they?’ He replied, ‘The progenies of Ali, Aqeel, Jafar and Abbas.’

Again, they inquired, ‘Is charity prohibited on all of them?’ Zaid replied in the affirmative.¹”

This tradition has been narrated by Muslim in his Sahih through various chains of transmitters, the wordings of one is as follows:

قلنا أي لزید(رض): من اهل بيته؟ نسائه؟ فقال: لا ايم الله! ان المرأة تكون مع الرجل العصر من الدهر ثم يطلقها فترجع الي ابيها وقومها- اهل بيته امله وعصبته الذين حرموا الصدقة بعده

*“We said to Zaid (r.a.): Who are his Ahle Bait? His wives? He replied: No, by Allah! A woman is with her husband for some time. But when he divorces her, she returns to her father and her people. His Ahle Bait are his family and his relatives, those on whom charity (sadaqah) is prohibited after him.”*²”

This Hadees-e-Saqalain has been recorded by Haakim in his al-Mustadrak (ala al-Sahihain) vide three chains of transmitters and for each one of them, he claims that it is as per the stipulations of the two Shaikhs (Bukhari and Muslim), but both have not recorded it³.

Hafiz Jamaal al-Deen Muhammad Ibn Yusuf Zarandi Madani has recorded Hadees of Zaid without any chain of narrators in his book “Nazm-o-Durar al-Simtain”⁴.

After narrating many supporting points about Hadees-e-Saqalain, Samhoodi in “Jawaaher al-Eqdain” says that this Hadees-e-Saqalain has been stated on the authority of more than twenty companions and

¹ Jawaaher al-Eqdain, vol. 2, Part 2, p. 73

² Jawaaher al-Eqdain, vol. 2, Part 2, p. 74

³ Jawaaher al-Eqdain, vol. 2, Part 2, p. 74

⁴ Jawaaher al-Eqdain, vol. 2, Part 2, p. 75

then proceeds to narrate the tradition of each one of them. (As we have already stated in the narration of Sakhaawi, No. 136).

Conditions and Works

We will present here the summary of what Sakhaawi has written about him in “al-Zau al-Laame”, vol. 5, p. 245, No. 838:

He was born in 844 A.H. in Samhood and memorized the Quran and the Minhaj. He studied the Sharh al-Bahjah, Jam’ al-Jawaame’, Alifyyah of Ibn Maalik, Sahih Bukhari, the summary of Muslim by Munziri, and other books from his father. He accompanied his father to Cairo alone several times. First and foremost, he participated in Shams Jauhari’s classes on jurisprudence, its principles and Arabic. He spent a lot of his time with Manavi. He recited traditions in front of Najm Ibn Qazi Ajloul, Zain Zakariyya, Najm Ibn Qazi Ajloon, Zain Zakariyya and Shams Shirvani. He also participated in the classes of Bilqisi and Kamaal Imam Kaameliyyah. He recited Umdah al-Ahkam in front of Sa’d Ibn Dairi, who along with Baami and Jujari gave him the permission to teach. Shahab Saar Samaaji allowed him to teach and issue edicts after taking his examination. Zakariyya, Mahalli and Manavi had also given him the permission. After Sakhaawi wrote “al-Ibtehaaj”, he took permission from him to read this as well as other books. In 873 A.H., he went to Madina after Hajj and resided there.”

Briefly, Sakhaawi has called him as a scholar, learned, one who enjoyed total command on jurisprudence and principles, one who paid attention to worship, discussions, debates, and as an author of several books.

Sakhaawi’s student, Jaar Allah, writes under “al-Zau al-Laame”:

“He lived for ten years after Sakhaawi and whatever he said or wrote, everyone accepted. I (Jaar Allah) went to him along with my father in 909 A.H. and heard “Wafaa al-wafaa” and other books from him. He had made me happy by giving me the permission to narrate traditions. He expired on Monday, 17th Zilqadah in 911 A.H. and did not leave anyone like him in Madina.”

For further verifications and endorsements, refer: Ahmad Ibn Fazl Ibn Muhammad Ba Kasir's "Wasilah al-Ma'al", Shaikhani Qadri's "al-Sirat al-Savi", Abd al-Haq Dehlavi's "Jazb al-Qulub", Razi al-Deen Shaami's "Tanzeed al-Uqud al-Saniyyah", Bazanji's "al-Nawaaqez" and "al-Isha'ah", Badakhshani's "Miftah al-Naja", Shaukani's "al-Badr al-Taale'" (vol. 1, p. 322, No. 317), and Ajili's "Zakhira al-Ma'al".

140) Narration of Fazl Ibn Roobahaan

He has narrated Hadees-e-Saqalain in his book "Sharh Resaalah al-Etaqaadiyyah" (which he had written in Persian for the governor of Bukhara) as follows:

He says: Believe that the progeny of the Prophet (s.a.w.a.) must be necessarily revered and compulsorily followed.

I say: In the light of reliable traditions, my (Ibn Roobahaan's) belief is that it is obligatory to revere the progeny of the Messenger of Allah (s.a.w.a.). Among these authentic traditions is the one that the Holy Prophet (s.a.w.a.) stated in his sermon in the Farewell Pilgrimage (Hajj al-Wida).

أيها الناس! إني تارك فيكم الثقلين كتاب الله وعترتي أهل بيتي ما إن تمسكنم
بهما لن تضلوا بعدي

'O people! I am leaving among you two precious things: the Book of Allah and my progeny my Ahle Bait. If you fasten unto both, you will never deviate after me.'

In another tradition, he (s.a.w.a.) said,

أذكركم الله في أهل بيتي

"I remind you of Allah concerning my Ahle Bait." He repeated this statement thrice.

These traditions clearly prove that the love and respect of Ahle Bait is obligatory and observing their rights is compulsory because he (s.a.w.a.) said that if you hold on to the Ahle Bait, you will never deviate. Thereafter, he ordered to follow them. Ahle Bait implies those

people on whom charity (*sadaqah*) is prohibited.

Conditions and Works

I have written in detail about Fazl Ibn Roozbahaan in the Hadees-e-Tair volume of Abaqāt al-Anwār. Among those who have written about him or have relied upon him, some are as follows: Rasheed Dehlavi in “Ghurrah al-Raashideen”, Haider Ali in “Muntaha al-Kalaam” and Sakhaawi in “al-Zau al-Laame’ (vol. 6, p. 171, No. 58).

141) Narration of Shahabuddin Qastalani

He has narrated Hadees-e-Saqalain while researching about the Ahle Bait in his book “**al-Mawaaheb al-Ladunniyyah**”. He writes:

“Zaid Ibn Arqam reports that the Messenger of Allah (s.a.w.a.) stood up to deliver a sermon. After praising and eulogizing Allah, he said:

أيها الناس! إنما أنا بشر مثلكم يوشك أن يأتيني رسول ربي فأجيبه وإني تارك فيكم الثقلين أولهما كتاب الله عز وجل فيه الهدى والنور فتمسكوا بكتاب الله عز وجل وخذوا به — وحث ورغب فيه ثم قال: وأهل بيتي اذكركم الله عز وجل في أهل بيتي ثلاث مرات

‘O people! I am only a mortal like you. Soon, a messenger of my Lord will come to me, and I will respond to his call. I am leaving among you two precious things: the first of them is the Book of Allah – Mighty and Wise be He. In it is guidance and light. So, fasten to the Book of Allah – Mighty and Majestic be He – and take it.’ He encouraged and motivated about it. Then, he said, ‘And second is my Ahle Bait. I remind you of Allah – Mighty and Majestic be He – about my Ahle Bait.’ He said this thrice.

Zaid was asked, ‘Who are his Ahle Bait? Are his wives not among his Ahle Bait?’ He replied, ‘Yes, his wives are included among his Ahle Bait. But here, Ahle Bait implies those on whom charity (*sadaqah*) is prohibited after him.’

Zaid was asked again, ‘Who are these people?’ He answered, ‘The progenies of Ali, Aqeel, Jafar and Abbas.’

Someone inquired, ‘Is charity prohibited for all of them?’ He replied in the affirmative.

This narration has been chronicled by Muslim. As per the dictionary, the word sa-qa-la is used for everything that is precious, which is protected. (The author of the lexicon says) this tradition should be accepted in this very meaning that “*I am leaving behind you two precious things: the Book of Allah and my Ahle Bait.*”¹

Again, in “**al-Mawaaheb al-Ladunniyyah**” he writes, “Ahmad (Ibn Hanbal) narrates from Abu Saeed from Zaid Ibn Arqam that the Holy Prophet (s.a.w.a.) said:

إني أوشك ان ادعي واجيب - وإني تارك فيكم الثقلين كتاب الله وعترتي
اهل بيتي - وان اللطيف الخبير أخبرني انهما لن يفترقا حتى يردا على الحوض

‘Surely, soon I will be called, and I will respond. I am leaving among you two precious things: the Book of Allah and my progeny my Ahle Bait. Verily, the All-Knowing All-Aware (Allah) informed me that they two will not separate from each other till they come to me at the Pond. So, be careful, how you treat them after me.’

According to Jauhari, “The progeny of a person are his family, his lineage, and his nearest family, i.e. his closest relatives.”²

Conditions and Works

Whatever Shaukani has written in “**al-Badr al-Taale**” about him (Qastalani) its summary is as follows: “He was born on 12th Zilqadah 851 A.H. in Egypt. He memorized the Quran, Shaatebatin, al-Tayyebah al-Jazariyyah and al-Wardiyyah. Among the seven recitations, he recited in front of Siraj Umar Ibn Qasim Ansari

¹ Al-Mawaaheb al-Ladunniyyah, vol. 2, p. 529, Purpose 7, Section 3

² Al-Mawaaheb al-Ladunniyyah, vol. 2, p. 530, Purpose 7, Section 3

Shanavi. He learned jurisprudence from Fakhr Maqsami and Shabaab Ibadi and heard traditions from Maltooni, Razi Awjaati and Sakhaavi. He recited the entire Sahih Bukhari in front of Shaavi in five sessions. He also read the books of other sciences and arts in front of other teachers. Among his famous books is “Irshad al-Sari fi Sharh Sahih Bukhari”, “Sharh Sahih Muslim” (incomplete), and “al-Mawaaheeb al-Ladunniyyah bi al-Minah al-Muhammadiyyah.”¹

For further verifications and endorsements, refer: Sakhaavi’s “al-Zau al-Laame’ (vol. 2, p.103, No. 313), Jaar Allah Makki’s “Zail al-Zau al-Laame’”, Sha’raani’s “al-Minan al-Kubra” and “Lawaaqe’ al-Anwaar”, Eid al-Roos’ “al-Noor al-Saafir” (p. 106, Incidents of 923 A.H.), Sa’labi’s “Maqaaleed al-Asaaneed”, Qannauji’s “Athaaf al-Nubala”, Shah Abd al-Aziz Dehlavi’s “Bustan al-Muhaddiseen”.

142) Narration of Shams al-Deen Alqami

After narrating Hadees-e-Saqalain from Zaid Ibn Arqam in “**Al-Kaukab al-Munir Sharh Jaame’ al-Saghir**”, Alqami writes:

“Khum is a pond at three miles from Johfa, where he (s.a.w.a.) stated the Hadees-e-Saqalain. About Saqalain, Navavi has quoted the scholars that they are called so due to their greatness and majesty and because it is difficult to act on these two (Quran and Ahle Bait), hence they are called as Saqalain. Also, Navavi has interpreted charity (*sadaqah*) as poor-rate (*zakat*), explaining that it is prohibited on Bani Hashim and Bani Abd al-Muttalib. Malik restricts the prohibition to Bani Hashim. Some say that this prohibition includes the entire Bani Qusay while others say it is for all Quraish. Navavi in his commentary on Muslim (vol. 7 p 123) says that this tradition rejects the view of those who believe that the entire Quraish are his Ahle Bait because only some of his wives belonged to the Quraish like Ayesha, Hafsa, Umm Salma, Sauda, Umm Habibah, etc.”

¹ Al-Badr al-Taale’, vol. 1, p. 70, No. 60

Conditions and Works

Shahabuddin Khafaji says:

“Among the knowledge clans of Cairo was the family of the Alqamis. One of the individuals of this knowledgeable clan is my teacher Allamah Ibrahim Alqami and his brother Shams al-Millah wa al-Deen. Shams al-Deen, the author “al-Kaukab al-Munir fi Sharh Jaame’ al-Saghir”, is a master of traditions (*shaikh al-hadis*) of the past as well as the present. He adorned himself with knowledge and actions in the august presence of Jalal al-Deen Suyuti and attained its pinnacle.¹”

Shaikh Ahmad Muqri has mentioned him with the epithets of Shaikh, Imam, and Hafiz². Hafiz Chalabi Qustuntuni has mentioned his book “al-Kaukab al-Munir”³.

143) Narration of Abd al-Wahhab Bukhari

He has recorded Hadees-e-Saqalain in his exegesis “al-Anwari” under the Verse of Mawaddah.

It is narrated on the authority of Abu Saeed Khudri that the Messenger of Allah (s.a.w.a.) stated in a sermon:

إني تركت فيكم الثقلين خليفتين ان اخذتم بهما لن تضلوا بعدي أحدهما أكبر من الآخر كتاب الله جبل ممدود من السماء الي الأرض وعترتي وهم اهل بيتي لن يفترقا حتى يردا على الحوض – أورده الثعلبي وذكر الامام احمد بن حنبل في مسنده بمعناه

I am leaving among you two precious things, two successors. If you take them both, you will never deviate after me. One of them is greater than the other: the Book of Allah, an extended rope from the sky to the earth and my progeny and they are my Ahle Bait. They will not separate from each other till they come

¹ Rehaanah al-Alibbaa, vol. 2, p. 77

² Fath al-Mutaal fi Midh al-Ne’al

³ Kashf al-Zunun, vol. 1, p. 56

to me at the Pond.’ – Sa’labi has chronicled it and Imam Ahmad Ibn Hanbal has mentioned it in his Musnad with its meaning.

Conditions and Works

Sayed Muhammad Bukhari has remembered him (Sayed Abd al-Wahhab Bukhari) in his book “Tazkerah al-Abrar” with the following titles:

تاج الاولياء العارفين سيد الاتقياء والواصلين وارث علوم الأنبياء والمرسلين
نظام أمور المؤمنين بحر العلوم والحقائق مستخرج الحكم بالدقائق جامع
جوامع الكلمات محيي مراسم الخيرات معدن انوار التوفيق مخزن اسرار
التحقيق المخصوص بعون الله الباري قطب الأقطاب حاجي عبد الوهاب
البخاري

“Crown of the divine friends, they mystics; the chief of the pious and those connected to Allah; heir of the knowledge of the Prophets and Messengers; system of the affairs of the believers; ocean of sciences and realities; extractor of wisdom with subtlety; collector of comprehensive words; enlivener of rituals of welfare; mine of lights of divine support; treasure-chest of secrets of reality; the one specified for the help of Allah the Creator; the pivot of pivots Haji Abd al-Wahhab al-Bukhari...”

Shaikh Abd al-Haq Dehlavi in “Akhbaar al-Akhyaar” and Abd al-Hayy in “Nuzha al-Khawaatir” (vol. 4, p. 381, No. 357) have written about his conditions.

144) Narration of Shams al-Deen Shaami Salehi

Halabi in “Insan al-Uyoon” (famous as Sirah al-Halabiyyah) has narrated Hadees-e-Saqalain from the book “Subul al-Huda wa al-Rishad fi Sirah Khair al-Ibad” of Shams al-Deen Shaami Dimishqi

Salehi¹.

Conditions and Works

For his praises, eulogies, verifications, and endorsements, refer: Sha'raani's "Lawaaq' al-Anwaar", Ibn Hajar Makki's "al-Khairaat al-Hisan", Khafaji's "Rehaanah al-Alibbaa" (vol. 1, p. 27, No. 2), Muqri in "Fath al-Muta'al", Ahmad Zaini Dahlan's "al-Sirah al-Nabaviyyah", Katib Chalabi's "Kashf al-Zunun" (vol. 2, p. 978), Shah Abd al-Aziz Dehlavi's treatise "Usul al-Deen", Hasan Zaman's "al-Qaul al-Mustahsin", Muhibbi's "Khulaasah al-Asar" (vol. 4, p. 239).

145) Narration of Sherbini

He has recorded Hadees-e-Saqalain in his exegesis under the verse of Mawaddah as follows:

"Zaid Ibn Arqam has narrated from the Messenger of Allah (s.a.w.a.) who said:

إني تارك فيكم كتاب الله واهلي بيتي اذكركم الله في اهل بيتي

'I am leaving among you the Book of Allah and my Ahle Bait. I remind you of Allah concerning my Ahle Bait.'

Zaid was asked, 'Who are his Ahle Bait?'

He replied, "The progenies of Ali, Aqeel, Jafar and Abbas."²

In the same exegesis, under the verse سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَيْنِ "Soon will We apply Ourselves to you, O you two armies"³, he writes, "Saqaal means a great thing as the Holy Prophet (s.a.w.a.) said,

إني تارك فيكم الثقلين كتاب الله عز وجل وعترتي

'I am leaving among you two precious things: the Book of Allah

¹ Subul al-Huda wa al-Rishad, vol. 11, p. 6, Chapter 2, p. 232, Chapter 3; vol. 12, p. 396, Section on whatever has been narrated about the reverence of the companions.

² Al-Siraj al-Munir, vol. 3, p. 639

³ Surah Rahman (55): Verse 31

– *Mighty and Majestic be He – and my progeny*.¹”

146) Narration of Shahabuddin Ibn Hajar Haisami Makki

Ibn Hajar Makki in “al-Sawaaeq al-Muhriqah” has recorded Hadees-e-Saqalain” from Tabarani and other books with authentic chains of transmitters².

He has also chronicled Hadees-e-Saqalain in the section in which he has recorded the verses revealed in the glory of the Ahle Bait (a.s.). After discussing about the Verse of Purification (Surah Ahzab (33): Verse 33), he writes, “Hence, it is narrated from the Holy Prophet (s.a.w.a.) through authentic chain of narrators that he said:

إني تارك ما ان تمسكتم به لن تضلوا كتاب الله وعترتي

*‘Verily, I am leaving that if hold on them, you will never deviate after me: the Book of Allah and my progeny’.*³”

In the same section, under the verse, **“And stop them, for they shall be questioned”**⁴, after narrating Hadees-e-Saqalain from Muslim (in his Sahih) on the authority of Zaid Ibn Arqam and from Tirmizi and Ahmad Ibn Hanbal in different wordings, he writes: “Ibn Jauzi has committed a blunder in enlisting this tradition in “al-Elal al-Mutanaahiyyah” or he was negligent about the other chains of transmitters. For, Muslim has narrated from Zaid Ibn Arqam vide other authentic chains of narrators that the Messenger of Allah (s.a.w.a.) said, ‘*I am leaving among you two things that if you follow them, you will never deviate after me: the Book of Allah and my progeny.*’ Thereafter, Ibn Hajar writes, “Hadees-e-Saqalain has been narrated through various chains of transmitters by approximately twenty companions. These chains of narrators have been discussed in

¹ Al-Siraj al-Munir, vol. 4, p. 169

² Al-Sawaaeq al-Muhriqah, p. 43

³ Al-Sawaaeq al-Muhriqah, p. 145

⁴ Surah Saaffaat (37): Verse 24

doubt eleven. In some of these chains, it is mentioned that it was during the Farewell Pilgrimage, on the Day of Arafah, he (s.a.w.a.) stated this tradition. In others, it is said that he (s.a.w.a.) made this statement in Madina during the illness in which he passed away while his room was brimming with his companions. He (s.a.w.a.) also said this in Ghadeer-e-Khumm as well as on his return from the city of Taif. The reality is that the Messenger of Allah (s.a.w.a.) repeated this tradition on all these occasions and even some more instances so that the greatness of the Quran and the Ahle Bait becomes evident for the people. Tabarani quotes Ibn Umar vide his chain of narrators that at the time of death, the last sentence of the Holy Prophet (s.a.w.a.) was to treat his Ahle Bait with compassion. Tabarani and Abu al-Shaikh have said that Allah the Almighty says, *‘Three things are sacrosanct; whoever protects them, Allah will take care of his world as well as the hereafter. Conversely, whoever does not protect them, Allah will neither shield his world nor his hereafter’*. The narrator asked the Holy Prophet (s.a.w.a.) as to what are these three things? He (s.a.w.a.) replied: *Islam’s sanctity, my sanctity, and the sanctity of my Ahle Bait.*¹

Ibn Hajar, while summarizing Sakhaawi’s “al-Manaaqeb”, writes in “Tatemmah al-Sawaaeq”:

“The Holy Prophet (s.a.w.a.) has willed about both in several traditions. One of them states, ‘I am leaving among you things that if you hold on to them, you will never deviate. These are the two precious things. One of them is greater than the other: the Book of Allah, which is an extended rope from the sky to the earth and my progeny my Ahle Bait. They will never separate from each other till they come to me at the Pond. So, be careful how you treat them after me.’ Tirmizi says that this tradition is authentic (hasan). It is not narrated only from this chain of narrators. It is also chronicled through other chains of transmitters. Hence, Ibn Jauzi’s enlistment of this tradition in “al-Elal al-Mutanaahiyah” is very distant from

¹ Al-Sawaaeq al-Muhriqah, pp. 149-150

reality. How can this tradition be weak when Muslim in his Sahih and others have recorded Hadees-e-Saqalain in their Sahih compilations? This tradition has been chronicled through several chains of transmitters on the authority of no less **than twenty companions....**¹

Ibn Hajar Makki in his book “**al-Minah al-Makkiyyah fi Sharh al-Hamziyyah**” while explaining the below couplet writes:

آل بيت النبي ان فوادي ليس يسليه عليكم التاساء

“O offspring of the Prophet! Surely my heart

Is not content by paying condolence to you.”

وفي الحديث أيضا: إني تارك فيكم ما ان تمسكتم به لن تضلوا بعدي كتاب الله وعترتي فليتأمل كونه قرهم بالقرآن في ان التمسك بهما يمنع الضلال ويوجب الكمال

‘And in a tradition also: Verily, I am leaving among you (two things) that if you fasten unto them, you will never deviate after me: the Book of Allah and my progeny. So, one should deliberate over this tradition that he (s.a.w.a.) has mentioned the progeny along with the Quran and being attached to them not only guarantees a person’s safety from misguidance but also leads them to perfection.’²

Conditions and Works

His contemporary, Sha’rani, writes in “**Lawaqeh al-Anwaar**”:

“Among the great scholars and noble jurists is the Imam, the highly learned, researcher, righteous, pious, abstentious, and humble, Shaikh Shahabuddin Ibn Hajar, the resident of Makka. He acquired knowledge from the scholars of Egypt, who gave the permission to

¹ Al-Sawaaeq al-Muhriqah, p. 228

² Al-Minah al-Makkiyyah fi Sharh al-Qasidah al-Hamziyyah, vol. 3, p. 1154, Explanation of the poem no. 339

issue edicts and teach. He issued edicts in the al-Azhar University as well as in Makka and a lot of people benefitted from him..I did not see anything in him which runs contrary to religion and did not find him busy in anything except knowledge and worship. He has penned several useful books on jurisprudence, principles, and intellectual sciences. His exposition on Muqri’s ‘**Kitab al-Rauz**’ is simply fantastic and has so many benefits that cannot be found in the books of Shaikh al-Islam Zakariyya and others. People of Egypt, Hejaz, Yemen, etc. gained immensely from him and even today, he is the Mufti of Hejaz. During the nights, he does so many good deeds which none knows except those who are with him..”

For his further praises, commendations, verifications, and endorsements, refer: Khafaji’s “Rehaanah al-Alibba” (vol. 1, p. 435, No. 70), Eid Roos’ “al-Noor al-Saafir” (p. 258, Incidents of 974 A.H.), Sharqawi’s “al-Tohfa al-Bahiyyah”, Jahromi’s “al-Baraaheen al-Qaateah”, Sayed Ali Hamdani’s successor Balkhi’s “Sharh al-Masaael”, Qari’s “al-Mirqaat Sharh al-Mishkaat” (vol. 1, p. 77, Preface of the Book), Ajili’s “Zakhira al-Ma’al”, Saalim Ibn Abdillah Basri’s “Al-Imdad bi Marefah Uluw al-Asnaad” (p. 17), Shah Abd al-Aziz Dehlavi’s in his treatise “Usul-e-Deen”, all of them have either written about his conditions or after extoling him, have narrated traditions from him.

147) Narration of Noor al-Deen Ali Muttaqi

He has recorded Hadees-e-Saqalain in “Kanz al-Ummaal”. He writes:

“The Holy Prophet (s.a.w.a.) said:

الا أيها الناس! فإنما انا بشر يوشك ان يأتي رسول ربي فأجيب وانا تارك
فيكم الثقلين أولهما كتاب الله تعالي استمسكوا به واهل بيتي — اذكركم الله
في اهل بيتي اذكركم الله في اهل بيتي

O people! I am only a mortal. Soon, the messenger of my Lord will come to me. I leave among you two most precious things: First of them is the Book of Allah the High. Fasten unto it. And

(second) my Ahle Bait. I remind you of Allah concerning my Ahle Bait. I remind you of Allah concerning my Ahle Bait.”

Besides this, we have cited several traditions (having the text of Hadees-e-Saqalain) from him¹.

Conditions and Works

Qannauji writes in “Athaaf al-Nubala” and “Abjad al-Uloom”:

“Shaikh Ali Muttaqi Ibn Husam al-Deen Abd al-Malik Ibn Qazi Khan Qadri Shazli Madani Chishti’s actual native place was Jaunpur (India) and was born in Deccan’s Burhanpur (in 888 A.H.). He got the privilege of being under the tutelage of Shaikh Husam al-Deen Multani. In 953 A.H., he went to Haramain Sharifain (i.e. Hejaz) where he had the honour of being the student of Shaikh Abu al-Hasan Bakri. Bakri says, ‘The world is indebted to Suyuti and Suyuti is indebted to Muttaqi. Muttaqi became busy in teaching and writing and arranged Suyuti’s **Jam’ al-Jawaame’** as per chapters of jurisprudence. He penned more than hundred books. First, Shaikh Ibn Hajar Makki – the author of al-Sawaaeq al-Muhriqah – was his teacher but later he became Muttaqi’s teacher. Muttaqi died in 975 A.H.”²

For further verifications and endorsements, refer: Abd al-Qadir Ibn Faakehi’s “al-Qaul al-Naqi fi Manaaqeb al-Muttaqi”, Abd al-Wahhab Muttaqi Qadri’s “Athaaf al-Taqi fi Fazl al-Shaikh Ali al-Muttaqi”, Abd al-Haq Dehlavi’s “Zaad al-Muttaqeen fi Sulook-e-Tareeq al-Yaqeen” and “Akhbaar al-Akhyaar”, Eid Roos’ “al-Noor al-Saafir” (p. 283, Incidents of 975 A.H.), Ghulam Ali Azad Bilgrami’s “Sabha al-Marjan” (p. 43), Katib Chalabi Qustuntini’s “Kashf al-Zunun”, Abd al-Hayy’s “Nuzha al-Khawaatir” (vol. 4, pp. 234-244).

¹ Kanz al-Ummaal, vol. 1, p. 178, H. 898, Chapter 2, Concerning Fastening to the Book and the Sunnah. In this chapter, traditions 870-873, 898, 943-953, 957 and 958 are related to Hadees-e-Saqalain.

² Abjad al-Uloom, p. 696, Third Part, Scholars of India.

148) Narration of Muhammad Tahir Fattani Gujrati

He has chronicled Hadees-e-Saqalain in “**Majma al-Behaar**” under the root of **ثقل**. He writes: “It is there in the traditions:

إني تارك فيكم الثقلين كتاب الله وعترتي سميا به لان الاخذ بهما والعمل بهما
ثقيل – يقال لكل خطير نفيس ثقل – فسماهما به اعظاما لقدرهما وتفخيما
لشاهما

‘I am leaving among you two precious things: the Book of Allah and my progeny. They are called so because taking them and acting upon them is difficult. Every important and precious thing is called saqal. Hence, the Prophet (s.a.w.a.) named them so as a reverence for their value and respect for their status.’

Explaining the term ‘**progeny**’, Gujrati writes in “**Majma al-Behaar**”:

“In the phrase “*the Book of Allah and my progeny*”, progeny implies his special relatives, and they are the offspring of Abd al-Muttalib. It is said that his Ahle Bait are his closest relations i.e., his offspring, Ali, and Ali’s offspring. Another meaning is that progeny implies his close and distant relatives.”

In “**Takmelah Majma al-Behaar**”, under the root of **ثقل**, he writes that in the traditions, it is said **تارك فيكم الثقلين** – *leaving among you two precious things*. That is, both are assets.

Conditions and Works

Qannauji writes in “Abjad al-Uloom”:

“Shaikh Muhammad Tahir Fattani, the author of “**Majma al-Behaar fi Gharib al-Hadis**” was born in the city of Fattan in the state of Gujarat, studied under the scholars there and mastered the sciences of traditions. He travelled to Haramain Sharifain (in Hejaz) and met many scholars and teachers there, Muttaqi (Hindi) being one of them. He has made a special mention of Muttaqi in the beginning of his

book Majma al-Behaar, showering him with effusive praises and tributes. I (Qannauji) have written an independent article on him, which has been appended in the beginning of Majma al-Behaar.¹

For further information, refer to Eid Roos' "al-Noor al-Saafir" (p. 333, Incidents of 986 A.H.), Abd al-Haq Dehlavi's "Akhbaar al-Akhyaar", Ghulam Ali Azad Bilgrami's "Sabha al-Marjan" (p. 43), Rafi al-Deen Khan Moradabadi's "Haalaat al-Haramain", Rashid al-Deen Khan Dehlavi's "Eezaah-o-Lataafah al-Maqaal", Haider Ali Faizabadi's "Izaalah al-Ghain" and Abd al-Hayy's "Nuzhah al-Khawaatir" (vol. 4, p. 298). He (Fattani) expired in 986 A.H.

149) Narration of Mirza Makhdoom Jorjani

He has recorded Hadees-e-Saqalain in "al-Nawaaqez". He writes:

"The second part of the first section is about the Merits and Excellences of the Ahle Bait: It is narrated on the authority of Zaid Ibn Arqam that between Makka and Madina in Ghadeer Khumm, the Messenger of Allah (s.a.w.a.) stood up to deliver a sermon. After praising and eulogizing Allah, and advising and admonishing the people, he (s.a.w.a.) said, '*I am only a mortal. Soon, I will be called, and I will respond. I am leaving among you two precious things. First of them is the Book of Allah, in which is guidance and light. Hence, hold the Book of Allah firmly. The second is my Ahle Bait. I remind you of Allah concerning my Ahle Bait. I remind you of Allah concerning my Ahle Bait.*' In some traditions, it has come that '*the Book of Allah is His rope. Whoever follows it will find guidance and whoever abandons it will be misguided.*' This tradition has been chronicled by Muslim².

Thereafter, Jorjani has narrated the tradition of Zaid Ibn Arqam from Tirmizi.

¹ Abjad al-Uloom, p. 696, Third Part, Scholars of India.

² In the beginning of the book, as per his own statement, in the second part of the first section, he has only brought authentic and reliable traditions.

Conditions and Works

To know his greatness and majesty, refer Barzanji's "al-Nawaaqez", Saharanpuri's "al-Maraafez", Faazil Rashid al-Deen Khan's "Eezaah-o-Lataafah al-Maqaal", Haider Ali Faizabadi's "Izaalah al-Ghain", Katib Chalabi's "Kashf al-Zunun".

150) Narration of Eid Roos Yemeni

He has recorded Hadees-e-Saqalain in "al-Eqd al-Nabavi al-Sirr al-Mustafavi". He writes:

"Ibn Abi Shaibah has stated on the authority of Abd al-Rahman Ibn Awf that when the Messenger of Allah (s.a.w.a.) intended to move towards Taif after conquering Makka, he laid a siege over it for seventeen or nineteen days. Thereafter, he stood up to deliver a sermon. After praising and glorifying Allah, he said,

اوصيكم بعترتي خيرا! وان موعدكم الحوض - والذي نفسي بيده لتقيمين
الصلاة ولتوتن الزكاة او لا بعثن رجلا مني او كنفسي يضرب اعناقكم - ثم
اخذ بيد علي رضي الله عنه ثم قال: هو هذا

"I will you to be good to my progeny! Surely, your meeting place is the Pond. I swear by the One in whose hand is my life! You establish the prayers and pay the poor-rate, otherwise, I will send a person from me or like myself who will chop off your necks." Then, he held the hand of Ali (r.a.) and said, 'He is that person.'

In another tradition, it is found that the Messenger of Allah (s.a.w.a.) during his illness in which he died said:

أيها الناس! يوشك ان اقبض قبضا سريعا فينطلق بي وقد قدمت اليكم
القول معذرة اليكم - الا إني مخلف فيكم كتاب ربي عز وجل وعترتي اهل
بيتي - ثم اخذ بيد علي رفعها فقال: هذا علي مع القرآن والقرآن مع علي
لا يفترقان حتى يردا على الحوض فسائلهما ما خلفت فيهما

‘O people! Soon, my soul will be captured quickly and taken away. So that you don’t have any excuse, hence I am leaving behind you the Book of my Lord – Mighty and Majestic be He – and my progeny my Ahle Bait.’ Then, he took the hand of Ali, raised it, and said, ‘This Ali is with the Quran and Quran is with Ali. They two will not separate from each other till they come to me at the Pond. Then I will ask you as to how you treated both.’

Conditions and Works

His son, Abd al-Qadir Eid Roos in his book “al-Noor al-Saafir¹”, Shaikhani Qadri in “al-Sirat al-Savi”, Muhammad Mahboob Alam in “Tafsir Shahi” have written about his conditions and have narrated his views relying on him.

151) Assent of Kamaal al-Deen Jahromi

He translated “al-Sawaaeq al-Muhriqah” in Persian and named it “al-Baraaheen al-Qaateah”, in which he has also translated Hadees-e-Saqalain.

Abd al-Hayy in “Nuzha al-Khawaatir” (vol. 4, p. 274) has mentioned him with titles like the great learned person.

152) Narration of Badr al-Deen Rumi

In his book “Taj al-Durrah fi Sharh al-Burdah”, he has narrated Hadees-e-Saqalain, while explaining the couplet of Busairi:

محمد سيد الكونين والثقلين والفريقين من عرب وعجم

“Muhammad is the chief of both the worlds, of humans and jinn, of both the groups Arabs as well as the non-Arabs.”

دعا الي الله فالمستمسكون به مستمسكون بجبل غير منفصم

“He called towards Allah. Thus, those who fasten to him have

¹ Al-Noor al-Saafir, Incidents of 900 A.H.

fastened to a rope which will not unravel."

153) Narration of Jamaal al-Deen Muhaddis Shirazi

He has recorded Hadees-e-Saqalain on the authority of Huzaifa Ibn Asid al-Ghafari in his books "al-Arbaeen fi Fazaael-e-Amir al-Momineen" and "Rauzah al-Ahbaab fi Seyar al-Nabi wa al-Aal wa al-Ashaab".

Conditions and Works

For his verification and endorsements, refer: Ghiyath al-Deen's "Habib al-Siyar fi Akhbaar Afraad al-Bashar", Abd al-Haqq Dehlavi's "Asmaa-o-Rejaal al-Mishkat", Ali Qari's "al-Mirqaat fi Sharh al-Mishkat" (vol. 1, p. 85, Preface of the Book), Shanawaani's "al-Durar al-Saniyyah", Abu Ali Muhammad famous as Irtiza al-Umari's "Madaarij al-Asnaad", Qannauji's "al-Hittah fi Zikr al-Sihah al-Sittah" (p. 66) and Dehlavi's article "Usul al-Deen".

154) Narration of Ali Qari

He has narrated Hadees-e-Saqalain on the authority of Zaid Ibn Arqam vide Muslim and Nasai, and from Zaid Ibn Arqam and Jabir Ibn Abdillah vide Tirmizi¹. He has also chronicled Zaid Ibn Arqam's narration vide Muslim, Abu Khudri's vide Ahmad (Ibn Hanbal), Jabir's and Zaid Ibn Arqam's narration of Hadees-e-Saqalain vide Tirmizi².

Wherever the authors of al-Shifa and al-Mishkat have quoted Hadees-e-Saqalain, he has written commentaries about them. He has even added to the narration of the author of Mishkat that this has also been quoted by Ahmad (Ibn Hanbal) and Tabarani on the authority Zaid Ibn Sabit, whose wordings are as follows:

¹ Sharh al-Shifa, vol. 2, pp. 81-82

² Al-Mirqaat fi Sharh al-Mishkat, vol. 11, pp. 294-295, H. 6140, Chapter of Manaaqeb Ahle Bait al-Nabi (a.s.), Section 1; pp. 306-307, H. 6152 and 6153, Chapter of Manaaqeb Ahle Bait al-Nabi (a.s.), Section 2

إني تارك فيكم خليفتين كتاب الله جبل ممدود ما بين السماء والأرض وعترتي
اهل بيتي وانهما لن يفترقا حتى يردا على الحوض

“I am leaving among you two successors: the Book of Allah, an extended rope between the sky and the earth, and my progeny my Ahle Bait. And they both will never separate from each other till they come to me at the Pond.”

Conditions and Works

For his verification and endorsement, refer: Muhammad Ibn Abi Bakr Ba Alavi’s “Eqd al-Jawaaher wa al-Durar” (p. 111, Incidents of 1014 A.H.), Muhibbi’s “Khulaasah al-Asar” (vol. 3, p. 185), Shaukani’s “al-Badr al-Taale” (vol. 1, p. 305, No. 308), Muhammad Abid Sindhi’s “Hasr al-Shaarid”, Qannauji’s “Athaaf-o-Nubalaa al-Muttaqeen” and Abd al-Aziz Dehlavi’s article “Usul al-Hadees”.

155) Narration of Abd al-Rauf Manavi

While commenting on “al-Jaame’ al-Saghir” of Suyuti, he has explained the finer aspects and meanings of Hadees-e-Saqalain present in the book with the help of Qurtubi and Samhoodi, and also endorsed the narrators of this Hadees with the assistance of the views of scholars¹. He has also refuted the misconception of Ibn Jauzi that Hadees-e-Saqalain is weak².

Conditions and Works

Muhibbi has praised his worship and abstinence in “Khulaasah al-Asar” (vol. 2, p. 412). He writes, “Allamah Manavi was a great Imam, a learned Imam, abstinent, pious, seeking excessive profit and nearness to Allah through good actions.”

For further verification and endorsement, refer: Sa’labi’s “Maqaaleed al-Asaanid”, Taj al-Deen’s “Kefaayah al-Mutatalle”, Saalim Ibn

¹ Faiz al-Qadeer fi Sharh Jaame’ al-Saghir, vol. 2, pp. 174-175, H. 1608

² Faiz al-Qadeer fi Sharh Jaame’ al-Saghir, vol. 3, pp. 14-15, H. 2631

Abdillah Basri's "al-Imdad bi Marefah Uluww al-Asnaad" (p. 14), Rashid al-Deen Khan's "Ghurrah al-Rashideen", Haider Ali Faizabadi's "Izaalah al-Ghain", and Shah Abd al-Aziz Dehlavi's article "Usul al-Hadees".

156) Assent of Mulla Yaqub Bunyani Lahori

He has mentioned Hadees-e-Saqalain in his article "Aqaaed". He says: "Love for the Messenger of Allah (s.a.w.a.) demands that one should love his offspring and his companions because in position and status, his Ahle Bait and his close relatives were nearer to him than anyone else to the extent that for sending salutations on him, his Ahle Bait are also mentioned. As Allah the High says: *قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ بَيْنِي* **Say: I do not ask of you any reward for it but love for my near relatives**¹". He (s.a.w.a.) also said:

انا تارك فيكم الثقلين كتاب الله واهل بيتي اذكركم الله في اهل بيتي

'I am leaving among you two precious things: the Book of Allah and my Ahle Bait. I remind you of Allah concerning my Ahle Bait.' Ayesha was asked, 'Who is the most beloved of the Holy Prophet (s.a.w.a.)?' She replied, 'Fatema (s.a.)'. Again, they inquired, 'Among the men?' She retorted, 'Her husband (Ali).'

Conditions and Works

To know about him, refer: Maulvi Rizquallah aka Hafiz Aalim Khan's "al-Ufuq al-Mubin fi Ahwaal al-Muqarrabeen", the historian Muhammad Saleh's "al-Amal al-Saleh", Shahnawaz Khan's "Mirat Aftab Numa", Abd al-Hayy's "Nuzha al-Khawaatir" (vol. 5, p. 665, No. 754), Shah Abd al-Aziz Dehlavi himself in the margins of "Tuhfa" has relied on him and used his book in the response to Hadees-e-Saqalain.

157) Narration of Noor al-Deen Halabi

He has recorded Hadees-e-Saqalain in "Insaan al-Oyoon". He writes:

¹ Surah Shura (42): Verse 23

“The Messenger of Allah (s.a.w.a.) gathered the people at a place called ‘Raabigh’ near Ghadeer-e-Khumm between Makka and Madina. Thereafter, he delivered a sermon in which he extolled the excellences and merits of Ali (k. w.) as well as those who had accompanied Ali to Yemen and accused him of oppression, tyranny, and miserliness because he had executed the tasks with justice and equity. In his sermon, he (s.a.w.a.) said: ‘*O people! The All-Knowing All-Aware Allah has informed me that every Prophet’s lifespan is half of his predecessor. Soon, I will be called to depart, and I will respond to that call. I will be questioned and so will you. What will you answer?*’

They said, ‘We will say that you conveyed the message and advised us. May Allah reward you.’

He (s.a.w.a.) asked, ‘*Don’t you bear witness that Allah is One, Muhammad is His servant and His Messenger, Paradise is truth, Hell is truth, Resurrection after death is truth, the Day of Judgment will occur for sure?*’

Everyone replied in one voice, ‘We testify that all these are truths.’

He (s.a.w.a.) said, ‘*O Allah! Be a Witness.*’ Then, after advising the people to fasten to the Book of Allah and encouraging and motivating them towards it, he willed them about his Ahle Bait, saying:

إني تارك فيكم الثقلين كتاب الله وعترتي اهل بيتي ولن يفترقا حتى يردا على
الحوض

I am leaving among you two precious things: the Book of Allah and my progeny my Ahle Bait. They two will not separate from each other till they come to me at the Pond.’

Thereafter, he asked thrice: الست اولي بكم من انفسكم ‘*Don’t I have more authority upon you than you yourselves?*’ They all replied, ‘Surely, you do have’. Then, he held the hand of Ali and declared:

من كنت مولاه فعلي مولاه اللهم وال من والاه وعاد من عاداه وأحب من
احبه وأبغض من ابغضه وانصر من نصره واخذل من خذله وأدر الحق حيث

دار

*'Of whosoever I am his master, then Ali is his master too. O Allah! Befriend him who befriends Ali, be enemy of the one who takes Ali as his enemy, love the one who loves Ali, bear malice against the one who bears malice against Ali, help him who helps Ali, abandon him who abandons Ali, and turn the truth in the direction in which Ali turns.'*¹

Conditions and Works

For Noor al-Deen Ali Halabi's endorsement and verification, refer: Shaikh Abdullah Sharqaawi's "al-Tuhfa al-Bahiyyah fi Tabaaqat al-Shafiyyah", Fazlullah Muhibbi's "Khulaasah al-Asar fi A'yaan al-Qarn al-Haadi al-Ashar" (vol. 3, p. 122).

158) Narration of Ahmad Ibn Fazl Ibn Muhammad Ba Kasir Makki

Ba Kasir Makki has narrated Hadees-e-Saqalain in "Wasilah al-Ma'al fi Addi Manaaqeb al-Aal". He writes, "It is narrated on the authority Abu Saeed Khudri that the Messenger of Allah (s.a.w.a.) said:

إني أوشك ان ادعي فأجيب وإني تارك فيكم الثقلين كتاب الله حبل ممدود
من السماء الي الأرض وعترتي اهلي بيتي ان اللطيف الخبير أخبرني انهما لن
يفترقا حتى يردا على الحوض فانظروا بما تخلفوني فيهما

"Surely, soon I will be called, and I will respond. I am leaving among you two precious things: the Book of Allah, an extended rope from the sky to the earth, and my progeny my Ahle Bait. Verily, the All-Knowing All-Aware (Allah) has informed me that both will not separate till they come to me at the Pond. So, you see how treat them after me."

Ahmad in Musnad, Tabarani in al-Mojam al-Awsat, Abu Ya'laa and

¹ Insaan fi Sirah al-Amin wa al-Mamoon (famous as Sirah al-Halabiyyah), vol. 3, p. 274

other traditionalists have recorded this tradition and there is no weakness in its chain of transmitters. Hafiz Abu Muhammad Abd al-Aziz Akhzar, after chronicling this tradition in “Ma’alim al-Etrat al-Nabaviyyah”, says that the Messenger of Allah (s.a.w.a.) had said this tradition during the Farewell Pilgrimage (Hajj al-Wida). Haakim, after narrating Hadees-e-Saqalain vide three different chains of narrators, says that each of these chains comply with the stipulations laid down by Bukhari and Muslim but they (both) have not recorded it.

Thereafter, Ba Kasir goes on to record this Hadees from Tirmizi, Ibn Uqdah, Zia, Zarandi, Abu al-Hasan Yahya Ibn Hasan, Jeabi, Dulabi, Bazaar, Abu Nuaim, Ibn Hajar, and Daraqutni, vide several chains of transmitters and in different wordings from several companions.¹

Conditions and Works

For his verification and endorsement of reliability, refer: Muhibbi’s “Khulaasah al-Asar” (vol.1, p. 271) and Razi al-Deen Shaami’s “Tanzeed al-Uqood al-Saniyyah bi Tamheed al-Daulah al-Husainiyyah” (vol. 1, p. 154).

159) Narration of Shaikhani Qadri Madani

In his book “al-Sirat al-Savi fi Manaaqeb Aal al-Nabi”, he has narrated Hadees-e-Saqalain from several narrators and then writes: “This tradition from the Messenger of Allah (s.a.w.a.) is also reliable wherein he says, *‘As if I have been called by my Lord and I have responded to the call. I am leaving among you two precious things: the Book of Allah and my progeny my Ahle Bait. Be careful as to how you treat them. These two will not separate from each other till they meet me at the Pond.’*

Then he said, ‘Allah is my Master and I am the master of all believers.’ Holding the hand of Ali (a.s.), he declared, ‘Of whosoever I am his master, this Ali is his master as well. O Allah! Take him as a friend who takes Ali as a friend and be an enemy of the one who takes Ali as

¹ Wasilah al-Ma’al fi Addi Manaaqeb al-Aal, pp. 10-15, First Chapter

his enemy.’

And this is also true that he (s.a.w.a.) said, ‘*Don’t I have more authority over the believers than they themselves?*’ All of them said in one voice, ‘Yes. It is certainly so.’ Then, he announced, ‘*Of whosoever I am his master, this (Ali) is his master, this Ali is his master as well. O Allah! Take him as a friend who takes Ali as his friend and take him as an enemy who takes Ali as his enemy.*’ On seeing Ali, Umar said, ‘Congratulations! You have become the master of every believing man and believing woman’.

After narrating from Zaid Ibn Arqam and Abu Saeed Khudri, Qadri writes, “Ibn Jauzi’s calling this tradition weak is a blunder on his part. He was unaware that Muslim in his Sahih has recorded it on the authority of Zaid Ibn Arqam and Haakim in al-Mustadrak alaa al-Sahihain has called it authentic as per the stipulations of Bukhari and Muslim.”

Qadri goes on to record Hadees-e-Saqalain on the authority of great companions like Zaid Ibn Sabit, Abd al-Rahman Ibn Awf, Abu al-Tufail, Abu Hurairah, Jabir, Huzairah Ibn Asid, etc. from the books of distinguished scholars like Bazaar, Ibn Uqdah, Tabarani, Ibn Sa’d, Mulla and Zarandi.

160) Narration of Sayed Muhammad Maah Aalam Bukhari

In the sermon of the first article of his book, “Tazkerah al-Abrar”, he says:

“All Praise is for Allah Who granted veneration to the Sayeds by addressing them with the verse *إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُم تَطْهِيراً* “Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you, a (thorough) purifying¹” and revealed in their deference and reverence, *قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى* “Say: I

¹ Surah Ahzab (33): Verse 33

do not ask of you any reward for it but love for my near relatives¹” Greetings and Salutations be on the Meccan Prophet (s.a.w.a.) who declared his progeny to be on par with the Holy Quran by saying, ابي تارك فيكم الثقلين كتاب الله و عترتي فان تمسكتم بهما لن تضلوا بعدي ‘I am leaving among you two precious things: the Book of Allah and my progeny. If you fasten to both, you will never deviate after me.’

Conditions and Works

To know about him, refer to Abd al-Hayy Dehlavi’s “Nuzha al-Khawaatir”, vol. 5, p. 237.

161) Narration of Abd al-Haq Dehlavi

He has explained Hadees-e-Saqalain present in “**al-Mishkat**” from Sahih Muslim and Tirmizi on the authority of Jabir in his “**al-Lum’aat fi Sharh al-Mishkat**”. He (Abd al-Haq Dehlavi) has also chronicled Hadees-e-Saqalain in “**Madaarij al-Nobovvat**” (p. 520).

Conditions and Works

For his verification and endorsement (of reliability), refer: Sayed Muhammad Maah Aalam Bukhari in “Tazkerah al-Abrar”, Ghulam Ali Azad Bilgrami in “Sabha al-Marjan” (p. 52), Shahnawaz Khan’s “Mirat Aftab Numa”, Taj al-Deen Dahhaan’s “Kefaayah al-Mutatalle”, Waliyullah Dehlavi’s (father of Abd al-Aziz Dehlavi) “Muqaddamah Saniyyah”, Qannauji’s “Athaaf al-Nubalaa”, Abd al-Hayy Dehlavi’s “Nuzha al-Khawaatir” (vol. 5, p. 553, No. 320), Faazil Rasheed’s “Izaah”, Abu Ali aka Irtiza al-Umari’s “Madaarij al-Asnaad”, Haider Ali Faizabadi’s “Muntaha al-Kalam” and “Izaalah al-Ghain”.

162) Narration of Shahabuddin Khafaji

Khafaji in his book “Nasim al-Riyaz” has narrated Hadees-e-Saqalain from “al-Shifa” of Qazi Ayaz and explained it, and then after explaining Hadees-e-Saqalain from Zaid Ibn Arqam, he writes,

¹ Surah Ahzab (42): Verse 23

“According to Muslim, on his return from the Farewell Pilgrimage (Hajj al-Wida), he (s.a.w.a.) delivered a sermon about the excellences of the Ahle Bait in which he said,

أيها الناس! انما انا بشر مثلكم يوشك ان يأتي رسول ربي فأجيبه وإني تارك
فيكم الثقلين كتاب الله فيه الهدى والنور فتمسكوا به واهل بيتي

‘O people! I am only mortal like you. Soon, a messenger from my Lord will come to me and I will respond to him. I am leaving among you two precious things: the Book of Allah, in it is guidance and light, so fasten unto it; and my Ahle Bait.’¹

After narrating the tradition from Muslim in the following words, Khafaji declares it to be authentic:

إني تارك فيكم الثقلين كتاب الله واهل بيتي لن يفترقا حتى يردا على الحوض

‘I am leaving among you two precious things: the Book of Allah and my Ahle Bait. They will not separate from each other till they come to me at the Pond.’²

Khafaji has also narrated Hadees-e-Saqalain while explaining the statement of Qazi Ayaz that the Messenger of Allah (s.a.w.a.) has willed about the Book of Allah and his Ahle Bait after his death. He writes, “Muslim has narrated the tradition of Will in which he (s.a.w.a.) addressed the people as follows:

أيها الناس! انما انا بشر مثلكم يوشك ان يأتي رسول ربي فأجيبه وإني تارك
فيكم الثقلين كتاب الله فيه الهدى والنور فتمسكوا به وحث على ذلك ثم
قال: واهل بيتي اذكركم الله في اهل بيتي ثلاثا

‘O people! I am only mortal like you. Soon, a messenger from my Lord will come to me and I will respond to him. I am

¹ Nasim al-Riyaz fi Sharh al-Shifa al-Qazi Ayaz, vol. 4, p. 499, Part 2, Chapter 3, Section ‘From his respect...’

² Nasim al-Riyaz fi Sharh al-Shifa al-Qazi Ayaz, vol. 6, p.75, Part 3, Chapter 2, Section ‘What transpired during the illness leading to his death’.

leaving among you two precious things: the Book of Allah, in it is guidance and light so fasten unto it.’ Then, he encouraged about it. After this, he said: ‘and my Ahle Bait. I remind you of Allah concerning my Ahle Bait’. He repeated this thrice¹.

Conditions and Works

For his verification and endorsement (of authenticity), refer: Muhibbi’s “Khulaasah al-Asar” (vol. 1, p. 331), Qannauji’s “al-Taj al-Mukallal” (p. 293, No. 392), Saalim Ibn Abdillah’s “al-Imdad le Marifah Uluww al-Asnaad” (p. 41), Shaikh Ahmad Nakhli’s article “Asaanid-e-Nakhli” (p. 42), Waliyullah Dehlavi’s article “al-Irshad Ila Ummahaat al-Asnaad” and another article “Usul al-Hadis”. For his greatness it is enough that he is considered to be among the seven mashaaekh of Shah Waliyullah Dehlavi (the father of Tuhfa’s author).

163) Narration of Azizi Bulaaqi Shafei

In his exposition of Hafiz Jalal al-Deen Suyuti’s book “**al-Jaame’ al-Saghir min Ahaadis al-Bashir al-Nazir**” called “**al-Siraj al-Munir fi Sharh al-Jaame’ al-Saghir**”, he (Bulaaqi) has explained Hadees-e-Saqalain².

After studying Muhibbi’s “Khulaasah al-Asar fi A’yaan al-Qarn al-Haadi Ashar” (vol. 3, p. 201), one can understand that Allamah Azizi was among the great traditionalists of the Ahle Tasannun.

164) Narration of Saleh Maqbeli San’ani

In his book “**Mulhaqaat al-Abhaas al-Musaddedah**”, he has expressed amazement at the edict of prohibition of rebelling against the oppressors and despotic tyrants and proceeds to cite the uprising of Imam Husain (a.s.) and other historical examples, he calls such consensus as invalid and criticises it vehemently. Expressing his

¹ Nasim al-Riyaz fi Sharh al-Shifa al-Qazi Ayaz, vol. 6, p. 133, Part 3, Chapter 2, Section concerning ‘Explanation of the Rationale for which some of the Prophets were tested with illnesses.’

² Al-Siraj al-Munir fi Sharh al-Jaame’ al-Saghir, vol. 1, p. 323 and vol. 2, p. 51

dismay at those who issue such edicts, he writes: “The Messenger of Allah (s.a.w.a.) had said, ‘I am leaving among you two precious things. If you fasten unto them, you will never be misguided. The All-Knowing All-Aware (Allah) has informed me that these two will never separate from each other till they come to me at the Pond. So, be careful as to how you treat them.’” There are several other traditions bearing this meaning which are consecutive (*mutawaatir*). But practically, the people responded to this request of the Prophet (s.a.w.a.) that ‘we will not treat them (Ahle Bait) well’. Hence, those who could use their swords attacked them with swords, and those who could not do this, used their hearts and tongues against the Ahle Bait, which is continuing till date...”

Conditions and Works

To know more about him (Maqbeli), refer: Muhammad Ibn Ismail Amir Yamaani’s “al-Rauzah al-Nadiyyah” and “Zail al-Abhaas al-Musaddedah”, Shaukani’s “al-Badr al-Taale” (vol. 1, p. 200, No. 204) and “al-Athaaf al-Akaabir bi Asnaad al-Dafaatir” (p. 112), Abd al-Haq Ibn Fazlullah Hindi Makki “al-Nukah al-Latifah” and Qannauji’s “al-Taj al-Mukallal” (p. 381, No. 403).

165) Assent of Ahmad Affandi famous as Najm Bashi

Razi al-Deen Husain in “Tanzeed al-Uqud al-Saniyyah”, while explaining his conditions, writes:

“I saw his addendum on the saying of the Messenger of Allah (s.a.w.a.), ‘I am leaving among you two successors. One, the Book of Allah, which is an extended rope from the sky to the earth, and two, my progeny my Ahle Bait. Till you are attached to both, you will not deviate. They will never separate from each other till they come to me at the Pond.’ In some traditions, this addition can be found, ‘So, be careful how you treat them after me.’ Affandi says, ‘My master, my leader, i.e. my father (may Allah continue his grace upon me) has recorded this tradition and I am narrating it from his own very

handwriting. Everyone should know that this tradition bears such points and concepts whose awareness is obligatory upon every person with insight....¹

Conditions and Works

Razi al-Deen writes in “Tanzeed al-Uqud al-Saniyyah” about his (Affandi) conditions: “In the year 1113 A.H., the chief of the researchers, the king of investigators, the highly learned scholar and intellectual, Ahmad Affandi famous as Najm Bashi, expired. According to the author of Lisan al-Zaman, ‘He (Affandi) was a unique pearl and a rare jewel of his era. He was among the Romans who sustained extreme difficulties in acquiring knowledge. He recited traditions in front of great scholars like Yahya Minqaari Zadeh. He possessed complete mastery over intellectual sciences, philosophy, and medicine. He was unparalleled in the fields of astronomy and space sciences and enjoyed exceptional proficiency in Arabic grammar, syntax, composition, etc. His possessed unique competence in literature, knowledge of Arabic poetry, and history.’²”

166) Narration of Zarqani Azhari Maaliki

Wherever Qastalani has narrated Hadees-e-Saqalain in “al-Mawaaheeb al-Ladunniyyah”, he (Zarqani) has added the traditions of Muslim and Tirmizi in his exposition of the above book³.

167) Narration of Husam al-Din Saharanpuri

He has chronicled Hadees-e-Saqalain in various places in his book “Maraafez al-Rawaafez”. In the excellences of the Ahle Bait (a.s.), he has narrated the tradition of Zaid Ibn Arqam from Muslim and Tirmizi, and the tradition of Jabir from Tirmizi. Thereafter, while

¹ Tanzeed al-Uqud al-Saniyyah be Tamhid al-Daulah al-Husainiyyah, vol.1, p. 316.

² Tanzeed al-Uqud al-Saniyyah be Tamhid al-Daulah al-Husainiyyah, vol.1, p. 314.

³ Sharh al-Mawaaheeb al-Ladunniyyah, vol. 7, pp. 4-8

responding to Hadees-e-Ghadeer, he has narrated this tradition (Saqalain) from Tabarani and others vide authentic chain of transmitters.

168) Narration of Muhammad Ibn Mutamad Khan Badakhsani

He has narrated Hadees-e-Saqalain from Muslim, Tirmizi, Tabarani, Haakim, Abd Ibn Humaid, Ibn Anbaari, Ba Wardi and Hakim Tirmizi¹.

Moreover, in his book “Nozol al-Abrar”, he has narrated Zaid Ibn Arqam’s Hadees-e-Saqalain from Muslim, and Huzaifah Ibn Asid’s narration from Hakim Tirmizi, Tabarani and Abu al-Tufail².

In the Hadees-e-Ghadeer volume of Abaqāt al-Anwār, I have written about his conditions in detail.

169) Narration of Razi al-Deen Shaami Shafei

He has narrated Hadees-e-Saqalain in his book “Tanzeed al-Uqood al-Saniyyah be Tamheed al-Daulah al-Husainiyyah³”.

170) Narration of Muhammad Sadr Aalam

He has narrated Hadees-e-Saqalain on the authority of Zaid Ibn Arqam from Tabarani and Haakim, and while discussing Hadees-e-Ghadeer, he has narrated Hadees-e-Saqalain from Hakim Tirmizi and Tabarani vide authentic chains of transmitters.

Conditions and Works

I have written about his conditions in some volumes of Abaqāt al-Anwār. Shah Waliyullah Dehlavi (father of Abd al-Aziz Dehlavi) in “al-Tafheemaat al-Abhiyyah” and Abd al-Hayy Dehlavi in “Nuzha al-

¹ Miftah al-Naja fi Manaqqeb Aal al-Ebaa, p. 3, Preface of the Book, and pp. 7-9, Chapter 1, Section 2

² Nozol al-Abrar bi Maa Sahha min Manaqqeb Ahl al-Bait al-Athaar, p. 32, Preface

³ Tanzeed al-Uqood al-Saniyyah be Tamhid al-Daulah al-Husainiyyah, vol.1, p. 316.

Khawaatir” (vol. 6, p. 33, No. 226) have written about him.

171) Narration of Waliyullah Dehlavi

The father of Shah Sahab (Abd al-Aziz), Shah Waliyullah Dehlavi has narrated Hadees-e-Saqalain from Muslim, Haakim, and Abu Umar¹.

In Qurrah al-Ainain, he has recorded Hadees-e-Saqalain from Muslim and Tirmizi².

Conditions and Works

For his verification and endorsements (of reliability), refer: Shah Waliyullah’s “al-Juz al-Lateef”, “al-Tafheemaat al-Ilaahiyyah”, “al-Fauz al-Kabir”, Muhammad Mueen Ibn Muhammad Amin Sindhi’s “Deraasaat al-Labeeb fi al-Uswah al-Hasanah bi al-Habib”, Irtiza Ali Khan al-Umari’s “Madaarij al-Asnaad an Ahqar al-Ibaad”, Rashid al-Deen Khan’s “Izzah al-Raashideen” and “Eezaah Lataafah al-Maqaal”, Qannauji’s “Abjad al-Uloom” (p. 707) and “Athaaf al-Nubalaa”, and Abd al-Hayy’s “Nuzha al-Khawaatir” (vol. 6, p. 858, No. 755).

172) Narration of Muhammad Mueen Ibn Muhammad Amin Sindhi

In his book “Deraasaat al-Labeeb fi al-Uswah al-Hasanah bi al-Habib”, he has recorded Hadees-e-Saqalain.

For knowing about his conditions, refer: Abd al-Hayy’s “Nuzha al-Khawaatir” (vol. 6, p. 838, No. 665)

173) Narration of Muhammad Ibn Ismail Amir

In “al-Rauzah al-Nadiyyah fi Sharh al-Tuhfa al-Alawaiyyah”, while explaining the following poems, he has brought Hadees-e-Saqalain:

فغدت عترتها من اجلها عترت المختار نسا نبويا
وغدا السبطان والآل إذا نسبوهم نبويا علويا

¹ Izaalah al-Khifa an Khilaaafah al-Khulafaa

² Qurrah al-Ainain, pp. 119 and 168

*Her lineage has become due to her,
The progeny of the Prophet due the Prophetic text
And tomorrow the two grandsons and the progeny
When they are attributed to the Prophet and Ali*

He has brought the tradition of Zaid Ibn Arqam from Ahmad (Ibn Hanbal) and Tirmizi, through Abu Amr Zafari the tradition of Umm Salamah, the tradition of Amir al-Momineen Ali (a.s.) through Ahmad and then says: “The Imams of the Masaaneed (books of traditions with chains of transmitters) have recorded Hadees-e-Saqalain from more than twenty companions of the Holy Prophet (s.a.w.a.). Similarly, Humaid Mahalli in “Mahaasin al-Azhaar”, after mentioning Hadees-e-Ghadeer, has recorded Hadees-e-Saqalain.

Conditions and Works

For his verification and endorsement, refer: Shaukanis’ “al-Badr al-Taale’ be Mahasin min ba’d al-Qarn al-Saabe” (vol. 2, p. 152, No. 417) and Qannauji’s “al-Taj al-Mukallal” (p. 423, No. 464).

174) Narration of Muhammad Ali Sabban

In his book “Is’aaf al-Raaghebeen”, he has narrated from Zaid Ibn Arqam as follows: “The Messenger of Allah (s.a.w.a.) stood up to deliver a sermon. After praising and glorifying Allah, he said, ‘O people! I am only a mortal like you. Soon, I will respond to the call of my Lord. I am leaving among you two precious things: the Book of Allah in which is guidance and light. Hence, hold the Book of Allah firmly. And my Ahle Bait. I remind you of Allah concerning my Ahle Bait. I remind you of Allah concerning my Ahle Bait. I remind you of Allah concerning my Ahle Bait.’ This tradition has been recorded by Muslim.”

After this, he has also recorded the narration of Zaid Ibn Arqam vide Ahmad as well as Muslim and Nasai¹.

¹ Is’aaf al-Raaghebeen fi Sirah al-Mustafa wa Fazaael Ahle Bait al-Tahireen, p.

175) Assent of Muhammad Murtaza Zubaidi Hanafi

Abu al-Faiz Muhib al-Deen Muhammad Murtaza Wasiti Zubaidi Hanafi Bilgrami, a resident of Egypt, in Taj al-Urus, after explaining the meaning of Saqal, has recorded the Hadees-e-Saqalain and says that due to their respect and reverence, the Messenger of Allah (s.a.w.a.) called them as ‘Saqalain’ (two precious things). He quotes Sa’lab that they are called Saqalain because fastening unto them and acting upon their teachings is difficult¹.

His conditions have been brought by Qannauji in “Abjad al-Uloom” (570).

176) Narration of Ahmad Ibn Abd al-Qari al-Ajili

In “Zakhira al-Ma’al”, he has narrated Hadees-e-Saqalain while explaining a line from the poem:

والزم بحبل الله ثم اعتصم

“And hold the rope of Allah, then fasten unto it.”

He says, “Allah the High has ordered, *واعتصموا بحبل الله جميعا و لا تفرقوا*, **All of you fasten to the rope of Allah and be not disunited.**² And the Holy Prophet (s.a.w.a.) said, *‘I am leaving among you two precious things. If you fasten unto them, you will never be misguided. One of them is greater than the other. The Book of Allah, a strong rope from the sky to the earth, and my progeny my Ahle Bait. Allah the All-Aware All-Knowing has informed me that they will not separate from each other till they come to me at the Pond. Be careful as to how you treat them.’*”

Then, he cites the Hadees-e-Saqalain of Zaid Ibn Arqam and after quoting it from Tabarani, he proceeds to explain, elaborate, and

89, Chapter 2

¹ Taj al-Urus min Jawaahir al-Qaamoos, vol. 7, p. 345

² Surah Aale Imran (3): Verse 103

investigate it.

Conditions and Works

For his verification and endorsement, refer: Ahmad Ibn Muhammad Shirvani's "al-Manaaqeb al-Haidariyyah", Abd al-Rahman Ibn Sulaiman Ibn Yahya Ibn Umar's "al-Nafs al-Yamani wa al-Rooh al-Rayhani", Qannauji's "al-Taj al-Mukallal" (p. 515, No. 535).

177) Narration of Muhammad Mubin Lucknawi

In his book "Wasilah al-Najat fi Manaqaab al-Saadaat", he has narrated Hadees-e-Saqalain from Zaid Ibn Arqam vide Muslim, Jabir Ibn Abdillah's narration from Tirmizi vide Mishkat, and Zaid Ibn Arqam's narration vide Tirmizi as well as Haakim. Muhammad Mubin Lucknawi has written in the preface of his book that I have only narrated authentic traditions from reliable books and have refrained from quoting fabricated narrations.

For his verification and endorsement, refer: Abd al-Hayy Dehlavi's "Nuzha al-Khawaatir" (vol. 7, p. 403).

178) Narration of Muhammad Ikram al-Deen Dehlavi

In his book "Sa'adat al-Kaunain fi Bayan-e-Fazaal al-Hasnain", he has translated in Persian the Hadees-e-Saqalain present in books like al-Mashaareq, al-Masaabeeh, etc.

For his verification and endorsement, refer: Haider Ali Faizabadi's "Izaalah al-Ghain", Abd al-Hayy Dehlavi's "Nuzha al-Khawaatir" (vol. 7, p. 921, No. 115).

179) Narration of Mirza Hasan Ali Muhaddis Dehlavi

In his book "Tafreeh al-Ahbaab fi Manaqeb al-Aal wa al-Ashaab", he has narrated Hadees-e-Saqalain. He writes, "It is narrated from Zaid Ibn Arqam, 'One day, between Makka and Madina, at a place called Ghadeer Khumm, the Messenger of Allah (s.a.w.a.) stood up to deliver

a sermon. After praising and glorifying Allah, and advising and admonishing the people, he (s.a.w.a.) said, ‘*O People! I am only a mortal. Soon, I will respond to my Lord’s call. I am leaving among you two precious things: First, the Book of Allah in which is guidance and light. So, hold it firmly.*’ He (s.a.w.a.) encouraged and motivated towards the Book of Allah. Then, he said, ‘*Second, my Ahle Bait! I remind you of Allah concerning my Ahle Bait.*’ In another tradition, it is found, ‘*The Book of Allah is Allah’s rope. Whoever follows it, he will be guided and whoever abandons it, will be deviated.*’ This tradition is recorded by Muslim.”

He has also brought the narration of Jabir and Zaid Ibn Arqam vide Tirmizi.

For his verification and endorsement, refer: Abd al-Hayy Dehlavi’s “Nuzha al-Khawaatir” (vol. 7, p. 136).

180) Assent of Abd al-Rahim Safipuri

He has narrated Hadees-e-Saqalain under the explanation of the root **sa-qa-la**.¹

For his praise and acclaim, refer: Abd al-Hayy Dehlavi’s “Nuzha al-Khawaatir” (vol. 7, p. 1009, No. 464)

181) Narration of Waliyullah Lucknawi

He has recorded Hadees-e-Saqalain in “Mir’aat al-Momineen” the narration of Zaid Ibn Arqam from Muslim as well as from al-Sawaaeq al-Muhriqah and Tabarani through authentic chains of transmitters.

He has explained in this book that he has recorded only consecutive, famous and good traditions from reliable books of Sihah and history and has refrained from recording those traditions considered by scholars as weak and abandoned.

For his verification and endorsement, refer: Abd al-Hayy Dehlavi’s “Nuzha al-Khawaatir” (vol. 7, p. 1135, No. 1008).

¹ Muntaha al-Arab, vol. 1, p. 143

182) Narration of Rasheed al-Deen Khan Dehlavi

In his book “**al-Haqq al-Mubin fi Fazaael-e-Ahle Bait-e-Sayed al-Mursaleen**”, he has recorded Hadees-e-Saqalain from “al-Sawaaeq al-Muhriqah”, “al-Shifa”, “Qurrah al-Ainain”, “Nozol al-Abraar”, and Ahmad, Ibn Jarir, Haakim, and Sharh al-Maqaasid, which we have stated earlier. Similarly, he has also chronicled Hadees-e-Saqalain in “Eezaah-o-Lataafah al-Maqaal”.

For his verification and endorsement, refer: Abd al-Hayy Dehlavi’s “Nuzha al-Khawaatir” (vol. 7, p. 199).

183) Assent of Ashiq Ali Khan Lucknawi

In his book “**Zakhira al-Uqba fi Zikr-e-Fazaael-e-Aimmah al-Huda**”, he has recorded Hadees-e-Saqalain.

184) Narration of Hasan Adwi Hamzavi

In his book “**Mashaareq al-Anwaar fi Fauz-e-Ahl al-Etebaar**”, he has recorded Hadees-e-Saqalain from Ibn Hajar, Musnad-o-Ahmad, Suyuti, Muslim, and Nasai¹.

In the Egyptian edition of Mashaareq al-Anwaar, there are reviews at the end of the book by which one can gauge its importance.

185) Narration of Sulaiman Balkhi Qunduzi

In his book “Yanabee’ al-Mawaddah”, he has dedicated a special chapter for Hadees-e-Saqalain and Hadees-e-Ghadeer, in which he has recorded Hadees-e-Saqalain on the authority of great companions from reliable books like Muslim, Tirmizi, Sa’labi, Ahmad (Ibn Hanbal), Abdullah Ibn Ahmad, Samhoodi, Khwaarazmi, Sayed Ali Hamdani, and Zarandi².

¹ Mashaareq al-Anwaar fi Fauz-e-Ahl al-Etebaar, p. 190, Chapter 3, Section 4, Explanation of what has come about the Ahle Bait (a.s.).

² Yanabee’ al-Mawaddah, pp. 32-36, Chapter 4

186) Narration of Hasan Zaman

He has narrated Hadees-e-Saqalain in “**al-Qaul al-Mustahsan fi Fakhṛ al-Hasan**”. He writes, “Manavi has written in the Sharh of Jaame’ Saghir that it has come in one tradition:

إني تارك فيكم خليفتين كتاب الله حبل ممدود ما بين السماء والأرض وعترتي
اهل بيتي وانهما لن يفترقا حتى يردا على الحوض

I am leaving among you two successors: the Book of Allah, an extended rope between the sky and the earth, and my progeny my Ahle Bait. They will never separate from each other till they come to me at the Pond.’

This tradition has been recorded by Ahmad, Tabarani and Zia in “al-Mukhtarah” from Zaid Ibn Sabit.

According to Haisami, all the transmitters of this tradition are reliable. Hafiz Abd al-Aziz Ibn Akhzar has narrated it to a chain of transmitters in which there is no unknown (*majhool*) narrator, and he adds, ‘He (s.a.w.a.) delivered a sermon during the Farewell Pilgrimage (Hajj al-Wida), and the suspicion of Ibn Jauzi that it is a concocted narration is nothing but a blunder on his part because Samhoodi is of the view that more than twenty companions have narrated this tradition. Sharif (Samhoodi) says: This tradition guides us that till the Day of Judgment, there must be one individual from the Ahle Bait whom we can fasten to so that fastening can be implemented. The same applies for the Book of Allah as well. Hence, both these precious things are a cause of protection for the residents of the earth because if they are not there, the people of the earth will perish.’”

187) Narration of Siddiq Hasan Khan Qannauji

In his book “al-Siraj al-Wahhaaj fi Sharh Sahih Muslim Ibn Hajjaj”, after narrating Hadees-e-Saqalain from Sahih Muslim, he proceeds to explain it. He has also added the narration of Tirmizi and others.

Conditions and Works

Various biographers have mentioned his conditions. He has written about his own self in the following books: “**Al-Hittah fi Zikr-e-Sihah Sittah**” (pp. 260-270, Conclusion of the Book), “**Athaaf al-Nubalaa al-Muttaqeen be Ahibbaa Maaser al-Fuqaha wa al-Muhaddiseen**”, “**Abjad al-Uloom**”, “**al-Taj al-Mukallal min Jawaaher Maaser al-Taraaz al-Aakhir wa al-Awwal**” (p. 546, No. 543).