

Some Fundamental Reasons I am Shia

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Note: All content was originally written by me and refined with the help of ChatGPT.

1. Quran 5:55
2. Hadith al-Ghadir
3. Hadith Al-Thaqalayn
4. Hadith al-Kisa & Ayat al-Tathir
5. Hadith Al-manzila
6. 12 Caliphs
7. The Argument from Fitrah
8. Imam Ali in Quran

Essential Vocab (Simplified for Unfamiliar Readers)

Term	Simple Definition
Imam	A spiritual leader chosen by God in Shia Islam.
Ahl al-Bayt	The Prophet's purified family
Caliph (Khalifa)	A successor to the Prophet, often used for political leaders.
Mutawātir	A report passed down by so many people it's considered unquestionably authentic.
Rukū'	The bowing position during Muslim prayer.
Zakat	Obligatory charity given by Muslims to those in need.
Bay'ah	A public pledge of loyalty to a leader.
Fitrah	The natural instinct or inner truth planted by God in all humans.

1. Qur'an 5:55

We begin by examining a misleading translation of this verse by Dr. Mustafa Khattab, which reads:

"Your only guardians are Allah, His Messenger, and fellow believers—who establish prayer and pay alms-tax with humility."

However, the Arabic verse more accurately states:

إِنَّمَا وَلِيْكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا أَذْنِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِفُونَ

Transliteration: *Innamā waliyyukumullāhu wa-rasūluhu wa-alladhīna āmanū alladhīna yuqīmūna al-ṣalāta wa-yu'tūna al-zakāta wa-hum rāki'ūn*

Literal breakdown:

- **Innamā** – Only / Exclusively
- **Waliyyukum** – Your guardian / protector / authority
- **Allāh** – Allah
- **Wa-Rasūluhu** – And His Messenger
- **Wa-alladhīna āmanū** – And those who believe
- **Alladhīna yuqīmūna al-ṣalāta** – Who establish the prayer
- **Wa-yu'tūna al-zakāta** – And give the zakat
- **Wa-hum rāki'ūn** – While they are bowing (in ruku')

Meaning and Analysis:

The verse identifies **three** categories of "Wali" (guardian/authority) over the believers:

1. **Allah**
2. **His Messenger**
3. **Those who believe — specifically those who establish prayer and give zakat while bowing down (in ruku')**

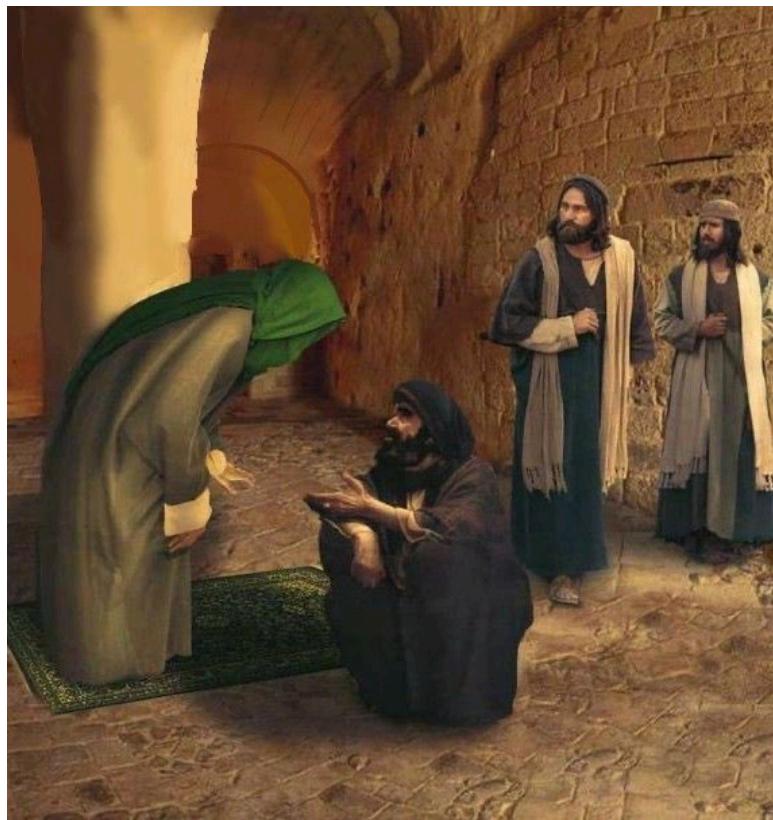
The description here is not generic — it is specifying someone who performs an act of charity *during ruku'*, a rare and historically recorded incident.

Who gave zakat while in ruku'?

Common Response: Many people gave zakat while in ruku',
So you're telling me that this verse is speaking about authorities—specifically Allah (SWT), the Messenger of Allah ﷺ—and then just some random person?

That doesn't make sense.

If someone is being listed alongside Allah and His Messenger, they must be someone extremely significant, not just any believer. This verse is clearly highlighting a specific individual with a special status.



Narration:

Abu Sa'id al-Ashja' narrated to us, from al-Fadl ibn Dukayn (Abu Nu'aym al-Ahwal), from Musa ibn Qays al-Hadrami, from Salamah ibn Kuhayl:

"Ali gave his ring in charity while he was in ruku' (bowing), so the verse was revealed: 'Your guardian is only Allah, His Messenger, and those who believe—those who establish prayer and give zakat while bowing down.'"

(Qur'an 5:55)

Footnote:

[283] The chain of narration is **ḥasan (good)**, and it is further supported by a report from **al-Suddi** recorded by **Ibn Jarir al-Tabari**. Therefore, it is classified as **ṣahīh li-ghayrihi** (authentic due to supporting evidence).

١٥٢

تفسير سورة العنكبوت (٥٥)

* قوله ﴿إِنَّمَا يُمْسِكُونَ الْأَكْوَافَ وَيُنْقُضُونَ الْأَكْوَافَ﴾ ٢٨٢ - حدثنا علي بن الحسين، حدثنا عبد الرحمن بن إبراهيم - حميد - حدثنا الوليد، حدثنا عبد الرحمن بن نمر؛ قال: قال الزهرى: [إقامتها]: أن تصلي الصلوات الخمس لوقتها.

* قوله ﴿وَيُنْقُضُونَ الْأَكْوَافَ وَمُمْكِنَةٌ زَكْرُونَ﴾ ٢٨٣ - حدثنا أبو سعيد الأشجع، حدثنا الفضل بن دكين - أبو نعيم الأحوال -، حدثنا موسى بن قيس الحضرمي، عن سلمة بن كهيل، قال: تصدق على بخاته وهو راكع، فنزلت: ﴿إِنَّمَا يُنْقُضُونَ الْأَكْوَافَ وَمُمْكِنَةٌ زَكْرُونَ﴾.

الوجه الثاني:

٢٨٤ - حدثنا أبو سعيد الأشجع، حدثنا عبد الله بن إدريس، عن أبيه،

[٢٨٤] يأتي بسنده ولفظه في الآخر (٧٨٥) من تفسير سورة التوبة، المجلد الثامن، وفيه: [حدثنا أبي]، بدل: علي بن الحسين.

[٢٨٥] إسناده حسن، ويشهد له ما أخرجته ابن جرير عن النبي - كما سأله في تخرجه: [فهو صحيح البخاري]

آخرجه ابن جرير بنحوه بإسناد حسن عن النبي برق: (١٢٢١٠)، ويإسناد آخر عن مجاهد، وفيه: غالب بن عبد الله العقيلي: متوفى، برقم: (١٢٢١٤)، (٤٢٥/١٠)، (٤٢٦). وذكره البغوي والمخازن ٥٥/٢ بنحوه، ونسبه إلى النبي، ونقله ابن كثير ٧١/٢ عن المصنف بسنده ولفظه. وأخرجه أبو الشيخ وابن عساكر؛ كما في الدر ٢٩٤/٢، ومساهمة بالفظه.

[٢٨٦] إسناده صحيح إلى عطية العوفي، تقدم في الآخر (٢٥١).

آخرجه ابن جرير من طريق أبي كريب، عن ابن إدريس، به، حيث أشار إليه برق: (١٢٢٠٨)، (٤٢٥/١٠). وذكره البغوي والمخازن، ونسبه إلى ابن عباس ٥٥/٢، وانظر: ابن كثير ٦٨/٢ و٧١، وذكره البغوي، بلحظة، وكذلك ذكره الشوكاني ٥٣.

فأنا: قال الحافظ ابن كثير - رسمه الله تعالى -: قد تورم بعض الناس أن هذه الجملة - وهو راكعون - في موضع الحال من: ﴿وَيُنْقُضُونَ الْأَكْوَافَ﴾؛ أي: في حال ركوعهم، =

الرسول صلى الله عليه وسلم والصحابتين والتابعين

لأبي عبد الرحمن السعدي

إذْ هُدِيَّ عَبْدُ الرَّحْمَنِ الْمُسْلِمِ

رَحْمَةُ الْمُكَفَّلِ

الموافق سنة ٢٤٧

دراسة وتحقيق وتقدير

د. عيادة بن أثيوب الكيني

المجلد الخامس

تفسير سورة العنكبوت

دار ابن الجوزي

2nd Sunni Source: Tafsir al-Tabari, Volume 8, Pages 530–531

Narration:

Muhammad ibn al-Husayn narrated to us, he said:

Aḥmad ibn al-Mufaddal narrated to us, he said:

Asbat narrated to us, on the authority of **al-Suddī**, who said:

“A beggar passed by ‘Alī ibn Abī Ṭālib while he was bowing in the mosque, so he gave him his ring.”

This narration is brought in connection with the verse:

“Your guardian is only Allah, His Messenger, and those who believe—those who establish prayer and give zakat while bowing down.”

(Qur'an 5:55)

Analysis of the Chain (Isnād):

1. Muhammad ibn al-Husayn ibn al-Faraj

Reliable narrator

[محمد بن الحسين بن الفرج](https://hadith.islam-db.com/narrators/42003)

2. Aḥmad ibn al-Mufaddal

Considered *thiqah* (trustworthy), with minor errors

[أحمد بن المفضل](https://hadith.islam-db.com/narrators/422)

3. Asbat ibn Naṣr

Narrator in both Ṣahīḥ al-Bukhārī and Ṣahīḥ Muslim

<https://sunnah.com/muslim:2329>

4. Al-Suddī (Ismā'īl ibn 'Abd al-Rahmān al-Suddī)

Highly praised. Al-Bukhārī said: "I have not seen anyone mention him except with goodness."

Appears in Ṣahīḥ Muslim:

<https://sunnah.com/muslim:708b>

<https://sunnah.com/muslim:1705b>

Al-Suyūtī writes that the multiple chains and paths (*shawāhid*) strengthen one another and render the report reliable.

Narration 1 – Al-Ṭabarānī in *al-Mu'jam al-Awsat*

Al-Ṭabarānī narrated with a chain containing some unknown narrators, from ‘Ammār ibn Yāsir:

*“A beggar came to ‘Alī ibn Abī Ṭālib while he was bowing in voluntary prayer. He removed his ring and gave it to the beggar.

Then the verse was revealed:

‘Indeed, your Wali is only Allah and His Messenger...’ (Surah al-Mā'idah 5:55)

Supporting Narration (Shāhid) [Footnote 361]

‘Abd al-Razzāq reported:

‘Abd al-Wahhāb ibn Mujāhid narrated from his father, from Ibn ‘Abbās regarding the verse:

“Indeed, your Wali is only Allah and His Messenger...” (5:55)

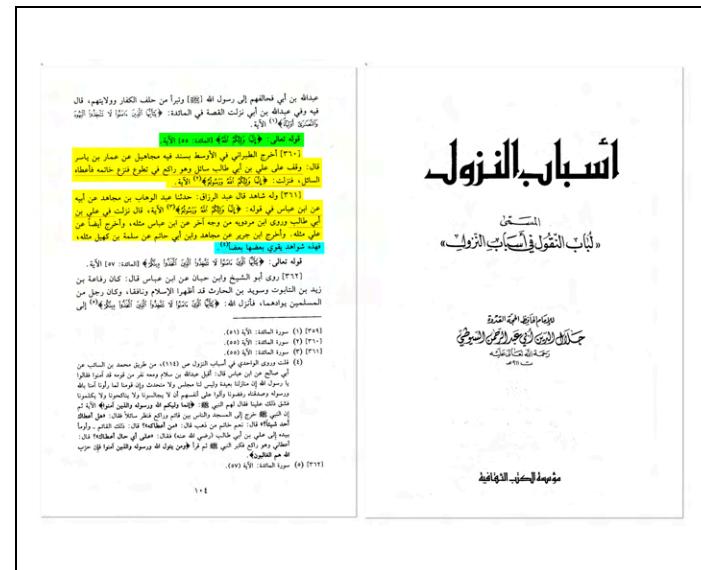
He said: “It was revealed about ‘Alī ibn Abī Ṭālib.”

Additional supporting versions were reported:

- By Ibn Mardawayh from Ibn ‘Abbās and from ‘Alī himself
- By Ibn Jarīr from Mujāhid
- By Ibn Abī Ḥātim from Salamah ibn Kuhayl

Conclusion:

These are multiple supporting narrations (*shawāhid*) that strengthen one another, making the report reliable.



2. Hadith al-Ghadir



Hadith al-Ghadir is one of the most powerful and direct declarations ever made by the Prophet Muhammad ﷺ regarding the leadership of 'Alī ibn Abī Tālib عليه السلام. It was spoken publicly in front of over seventy thousand Muslims on the return from the Farewell Pilgrimage, at a place called Ghadir Khumm — a desert crossroads between Mecca and Medina where caravans would begin to part ways. In the blistering heat, the Prophet ﷺ ordered the caravan to stop, called back those who had passed, and waited until the stragglers arrived. A pulpit was made from camel saddles, and he ascended it to address the massive crowd.

The Prophet ﷺ then delivered a sermon that included the famous line:

"Whomsoever I am his master (mawlā), then this 'Alī is his master. O Allah! Be the friend of whoever is his friend, be the enemy of whoever is his enemy, support whoever supports him, and abandon whoever abandons him."

This declaration came after the revelation of a critical verse from the Qur'an:

"O Messenger, convey what has been revealed to you from your Lord; and if you do not, then you have not conveyed His message. And Allah will protect you from the people." (Surah al-Ma'idah, 5:67)

This verse made it clear that what the Prophet was about to announce was not optional, nor was it simply personal advice—it was the completion of the divine message. The Prophet ﷺ was

under divine command to proclaim this, and divine protection was promised if he feared backlash.

After the Prophet ﷺ finished the sermon and the people gave their bay'ah to 'Alī السَّلَامُ عَلَيْهِ، the following verse was revealed:

"This day I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion." (Surah al-Ma'idah, 5:3)

This verse, revealed immediately after the declaration, indicates that the announcement at Ghadir was not an ordinary statement — it was the **completion of the religion**.

This hadith is considered **mutawātir**, meaning it was narrated by so many different people across so many chains of transmission that it is impossible for it to have been fabricated or forgotten. While the exact listing and citations of these narrations can be explored separately, the very fact that hundreds of companions and later generations reported it in both Sunni and Shia tradition makes its authenticity undeniable.

The phrase "mawlā" in the hadith has been debated by some, but in the context of the sermon and the supplication that follows, it clearly indicates authority, not just friendship.

Sub-Chapters:

1. Meaning of Mawla
2. Logic of mawlā meaning 'Friend'
3. Sahaba understanding it as authority
4. Umar congratulating Ali
5. Ahmad ibn Hanbal asked about ghadir
6. Why would Sahaba Betray Ali
7. Expedition to Yemen
8. Proof of claims

Meaning of *Mawlā* in Hadith al-Ghadir

To understand the true meaning of the word **mawlā** in Hadith al-Ghadir, we must examine both the **text of the hadith** and its **context**.

It was narrated that ‘Abdur-Rahmān ibn Abī Laylā said:

“I saw ‘Alī (عليه السلام) in ar-Rahbah, adjuring the people: ‘I adjure you by Allah — whoever heard the Messenger of Allah ﷺ say on the day of Ghadīr Khumm, *If I am a person’s mawla, then ‘Alī is also his mawla*, stand up and testify.’”

‘Abdur-Rahmān said: *Twelve men who had fought at Badr stood up. It’s as if I can see one of them now.* They said:

“We bear witness that we heard the Messenger of Allah ﷺ say:

Am I not closer to the believers than their own selves, and are not my wives their mothers?”

We said: *Yes indeed, O Messenger of Allah.*

Then he said:

Then whoever I am his mawla, ‘Alī is his mawla. O Allah, befriend whoever befriends him, and be the enemy of whoever is his enemy.”

(Musnad Aḥmad 961)

This narration makes it clear that the Prophet ﷺ quoted Qur'an 33:6 right before making the declaration:

“The Prophet is closer to the believers than their own selves, and his wives are their mothers...” (Surah al-Ahzāb 33:6)

This context is key. The Prophet ﷺ was referring to a **position of authority** — not friendship. Just as he has **more right over the believers than they do over themselves**, he transferred that right to ‘Alī ibn Abī Ṭālib (عليه السلام).

To interpret *mawlā* here as simply “friend” is to ignore the Qur'anic reference, the solemnity of the setting, and the follow-up supplication that invokes divine support or enmity based on one's loyalty to ‘Alī (عليه السلام).

Some may note that the chain of narration contains **Yazīd ibn Abī Ziyād**, and that some scholars graded it **ḍa’if** (weak). However, the hadith is still classified as **ḥasan due to multiple corroborating chains**, which support the general meaning and wording. Importantly, ‘Alī himself used this very event as a proof of his right to leadership.

This is further confirmed in another narration:

It was narrated that **Sa‘īd ibn Wahb** and **Zayd ibn Yuthay‘** said:

“‘Alī adjured the people at ar-Rāḥbah, saying:

Whoever heard the Messenger of Allah ﷺ speak on the day of Ghadīr Khumm, let him stand up.

From among the people around Sa‘īd, six stood, and from those around Zayd, six stood. They testified:

‘We heard the Messenger of Allah ﷺ say:

Is it not Allah Who is closer to the believers than their own selves?

They said: Yes.

He then said:

*Then whoever I am his mawla, ‘Alī is his mawla. O Allah, befriend whoever befriends him, and be the enemy of whoever is his enemy.”

(Musnad Aḥmad 950)

These reports confirm that the declaration at Ghadir was not about personal friendship — it was about **wilāyah**, authority, and succession.’



Qur'anic Usage of *Mawlā* and *Wali*

To further clarify the meaning of *mawlā* in Hadith al-Ghadir, we need to examine how the Qur'an itself uses this word and its variations, particularly *walī*.

One of the clearest examples is found in **Surah al-Baqarah, 2:257**:

“Allah is the Walī of those who believe. He brings them out of darkness into light...”

Now ask: would anyone reasonably translate *walī* here as simply “friend”? Is Allah just a companion you sit and have tea with? Clearly not. In this verse, *walī* refers to someone who **guides, protects**, and has **authority** — someone who **leads** the believers from misguidance to guidance. It's about **divine guardianship**, not casual companionship.

A more decisive verse is **Surah al-Mā'idah, 5:55**:

“Your only Walī is Allah, His Messenger, and those who believe — those who establish prayer and give charity while they bow.”

If we interpret *walī* here as “friend,” the verse would essentially be saying that **only** Allah and His Messenger can be your friends — which is both illogical and inconsistent with the broader Qur'anic message that believers should love and befriend one another.

But if *walī* is understood to mean **guardian, leader, or one with authority**, then the verse flows perfectly:

Only Allah has authority over you, His Messenger has authority over you, and the believer who gives charity while bowing — has authority over you.

As shown earlier, this verse refers specifically to ‘**Alī ibn Abī Tālib** عليه السلام’, who gave his ring in charity while in the state of rukū‘ (bowing), and was identified by both Shia and many Sunni sources as the one being referred to in this verse.

Therefore, when the Prophet ﷺ said at Ghadir:

“Whoever I am his mawlā, ‘Alī is his mawlā,”
he was using a word already well-established in the Qur'an to mean **authority, leadership, and guardianship** — not mere friendship.

Biased Translation of *Walī* and *Mawlā*

In Hadith al-Ghadir, when the Prophet ﷺ says:

“من كنت مولاه فعلي مولاه”

“Whomever I am his mawla, then ‘Alī is his mawla.”

Many Sunni translators (including on Sunnah.com) render **mawla** as “friend” or “beloved,” **downplaying** the authoritative implication.

But in **Ṣaḥīḥ Muslim 1757c**, we see how **the same term is translated differently** when it refers to **Abu Bakr and Umar** claiming succession:

قال أبو بكر: أنا ولي رسول الله ﷺ

“Abu Bakr said: *I am the walī of the Messenger of Allah* ﷺ.”

Here, *walī* is translated as:

“I am the successor of the Messenger of Allah.”

And again:

ثم توفي أبو بكر وأنا ولي رسول الله ﷺ وولي أبي بكر

“Then Abu Bakr died, and I (‘Umar) became the *walī* of the Messenger of Allah and the *walī* of Abu Bakr.”

Once again, *walī* is translated as “**successor**” — not “friend.”

What's the issue?

If *walī/mawlā* means “friend” in Ghadir — then why does it suddenly mean “**successor**” or “**guardian**” when referring to Abu Bakr and Umar?

It's inconsistent.

And it exposes **intentional translation bias**. When the word supports **Shia theology** (like with ‘Alī, عليه السلام), it's weakened. But when it supports the **Sunni caliphs**, it's given its **full authoritative meaning**.

Wali Is Translated As Successor For Abu Bakr:	https://sunnah.com/bukhari:3094 https://sunnah.com/bukhari:7305 https://sunnah.com/bukhari:4033 https://sunnah.com/ahmad:425 https://sunnah.com/tirmidhi:1610 https://sunnah.com/bukhari:5358 https://sunnah.com/abudawud:2963 https://sunnah.com/bukhari:6728
Mawla Translated As Master	https://sunnah.com/muslim:1025b https://sunnah.com/tirmidhi:3940 https://sunnah.com/ahmad:502 https://sunnah.com/nasai:2537 https://sunnah.com/abudawud:4976 https://sunnah.com/abudawud:2079 https://sunnah.com/ibnmajah:2297 https://sunnah.com/ibnmajah:2855 https://sunnah.com/mishkat:2460 https://sunnah.com/nasai:800 https://sunnah.com/urn/510921 https://sunnah.com/ibnmajah:116 https://sunnah.com/ibnmajah:2680 https://sunnah.com/ahmad:978 https://sunnah.com/ahmad:1210 https://sunnah.com/urn/515380 https://sunnah.com/bukhari:4072 https://sunnah.com/urn/514931
Imam Ali Is The Wali Of Rasulallah	https://sunnah.com/tirmidhi:3712

Logic of *Mawlā* Meaning ‘Friend’

Some argue that the word *mawlā* in the Prophet’s ﷺ statement — “Whoever I am his *mawlā*, then ‘Alī is his *mawlā*” — simply means “friend” or “beloved.” But this interpretation falls apart when examined logically and contextually.

If the Prophet ﷺ had only intended to say that ‘Alī عليه السلام is a friend, the statement would have been **pointless**, especially in such a serious and public setting as **Ghadir Khumm**, where over **70,000 Muslims** were gathered in the scorching heat. There would be no need to stop an entire caravan, summon back those who had gone ahead, construct a makeshift pulpit, and announce something so basic and obvious — that ‘Alī is a “friend.” ‘Alī عليه السلام was already known to be among the Prophet’s closest companions, his cousin, his son-in-law, and a hero in nearly every battle. Declaring him “friend” was neither a surprise nor a new revelation.

Moreover, the **reaction** of the Prophet ﷺ and the people afterward contradicts this “friendship” interpretation. The Prophet ﷺ followed up the statement with a powerful du‘ā’:

“O Allah, befriend whoever befriends him, and be the enemy of whoever is his enemy.”

This is not something said for a casual friendship. It carries weight. It’s a prayer for **divine allegiance or divine disavowal** depending on where someone stands with ‘Alī عليه السلام — this only makes sense if *mawlā* implies **wilāyah** (authority, leadership), not companionship.

If we really wanted to say the Prophet was appointing ‘Alī as a friend, then we’re forced to ask: **Why didn’t he do the same for Abu Bakr, ‘Umar, or ‘Uthmān in public?** Why such a dramatic announcement just for something so mild?

And lastly, if *mawlā* simply means “friend,” then the Qur’anic usage of *walī* becomes inconsistent — because in places like **2:257** and **5:55**, as already shown, *walī* clearly refers to **divine authority**, not friendship.

So the “friend” interpretation isn’t just weak — it’s **illogical**, contextually absurd, and contradicts both the tone of the event and the Prophet’s ﷺ own words.

Sahaba Understanding *Mawlā* as Authority

The meaning of *mawlā* in the Prophet's ﷺ declaration at Ghadir Khumm was clearly understood by the companions as something far deeper than mere friendship. One of the strongest proofs of this comes from a narration recorded in **Musnad Ahmad, Volume 38, pages 541–542**, graded **sahīh** (authentic).

Yahya ibn Adam narrated:

Hanash ibn al-Hārith ibn Laqīṭ al-Nakha‘ī al-Ashja‘ī narrated to us from Riyāḥ ibn al-Hārith, who said:

"A group came to 'Alī at al-Rahbah and said, 'Peace be upon you, O our master (mawlā).'"

He replied: “How can I be your mawlā while you are Arab people?”

They said: "We heard the Messenger of Allah ﷺ say on the day of Ghadīr Khumm: 'Whoever I am his mawlā, then this 'Alī is his mawlā.'"

Riyāḥ said: “When they departed, I followed them and asked, ‘Who are these people?’ They said: ‘*A group from the Anṣār — among them was Abū Ayyūb al-Anṣārī.*’”

(١) إسناد صحيح
وآخره نحو ابن أبي شيبة (٦٠٠)، وابن أبي عاصم في (السنة) (١٣٥٥) والطبراني (٤٠٢٤) من طريق شريك، عن جشن بن الحارث، بهذا الأساند.

واخره الطبراني (٤٠٥٧) من طريق شريك، عن الحسن بن الحكم، عن رياح بن الحارث، وهو، وشريك، المخطف.

وفي الباب على سلف سلف رقم (٤٥٠)، وعن ديد بن أرقم، سلف سلف رقم (٤٥٠).

(٢) إسناد صحيح كسابقه، أبو أحمد هو محمد بن عبد الله الزيري، صحيح ثقير، وهذا إسناد ضعيف لجهة الراوي عن أبي أيوب، وقد -

قال رياح: فلما حضرنا نعيهم، فالثلث من ملوك؟ قالوا: ثغر من الأنصار يهود أبو أيوب الأنصاري...
٢٥٤٦ - حدثنا أبو أحمد، حدثنا خشن، عن رياح بن الحارث قال:
رأيت قوماً من الأنصار قيموا على عليٍّ في الشيشة، فقال من القول؟ قالوا: مؤذننا يا أمير المؤمنين، ذكر معهانه...
٢٥٤٥ - حدثنا عبد الله بن الويل، حدثنا سفيان، حدثنا الأعمش، عن السائب بن رافع، عن رجل
عن أبي أيوب قال: كان النبي ﷺ يُصلّي قبل الفجر (ربعاً)، فقيل له: ذلك تصلّي صلاة دُنْيَاكِ؟ قال: إنّ أيوب الشاه نُفِخَ إذا زالت الشمس، فلا تُرْجَعُ حتى يُصْلَى الفجر، فأحيث أن يُصْلَى لي إلى السماء خيراً...
٤٠١٥

= ٢٣٥٦٢ - حدثنا ابن معير، حدثنا يحيى، عن علي بن ثابت، عن عبد الله بن زيد الخططي

عن أبي أبي الأنصاري: الله صلّى مع رسول الله ﷺ في حجّة النعاج صلاة المغرب والعشاء الآخرة بالمردفه (٢٣٥٦١).

٢٣٥٦٣ - حدثنا عيسى بن قاتم، حدثنا شيث بن الحارث بن قطيط التعمي الأشعري، عن يحيى بن الحارث قال:

حاج رعطف إلى عالي بالأخذة فقالوا: السلام عليك يا مولانا.

قال: كيْك أكوي مولاك وأتمن فرم عرب؟^١ قالوا: سمعنا رسول الله ﷺ يوم ذي قعده يقول: من كثُر ملؤه، فإن هذَا ملؤاً،

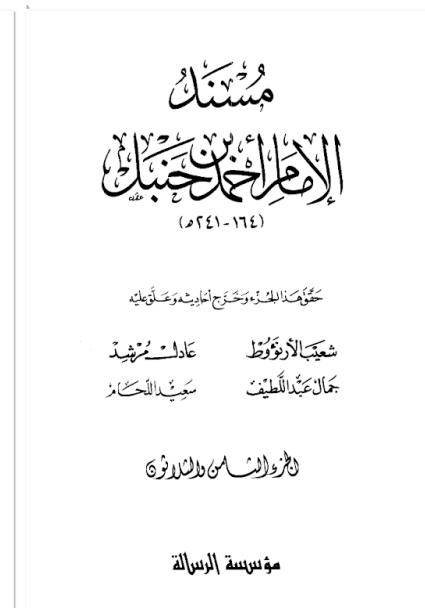
= ٢٤٨٢١ - وأخرجه المزري في ترغيف عمر بن ثابت من (النهلبيب) ٢٤٨٢١ من طريق عبد الله بن الحمد، عن أبي، بهذا الاستدلال.

وأخرجه مسلم (١١٦٤)، وأبي ماجه (١٧٦٧) من طريق ابن معير، به واطن (٣٣٠٣).

(١) إسناد صحيح على ضرورة النبيين ابن معير: هو عبد الله، ويحيى: هو ابن سعيد بن قيس الأنصاري.

وأخرجه الصحیدي (٢٧٧٤)، والدارمي (٥١٦)، والبطاري (١٧٧٤)، ومسلم (٢٢٨٩)، وأبي ماجه (٣٠٢)، والناساني في (المسند) ٢٢٣٥، وفي (الكتب) ٤٤٢، وأبو عوانة في الصلاة كما في (الكتاب الهربي) ٤٣٧/٣، والشافعي (١١١٨)، والغفراني (٣٨٢٨-٣٨٦)، والبيهقي ١٢٠، من طريق عن يحيى بن سعيد الأنصاري، بهذا الاستدلال.

وسأليت بروم (٢٣٥٦٢) من طريق مالك بن يحيى بن سعيد الأنصاري، واظظر (٣٤٥٤)



Why this proves *mawlā* means authority/master — not just friend:

1. Imam ‘Alī’s reaction shows how he understood the word:

“How can I be your mawlā while you are Arab people?”

This question makes no sense if *mawlā* meant “friend.” Arabs were already each other’s friends and brothers by default. But if *mawlā* means **authority figure, leader, or master**, then ‘Alī’s statement is perfectly logical — because **Arabs were free people** and did not usually have a “*mawlā*” over them **unless someone was given legitimate authority by divine or political designation**.

In other words, he’s not questioning their affection — he’s surprised at their submission to him as an appointed leader.

2. The context of Ghadir is used as proof — not their prior friendship:

The men who said “You are our *mawlā*” were already companions and close allies of ‘Alī عليه السلام — such as **Abū Ayyūb al-Anṣārī**, who fought alongside him. If they simply meant “we love you” or “you’re our friend,” there would be **no reason to quote the Prophet’s Ghadir sermon**.

They specifically referenced the **event of Ghadir** as their **proof** — showing they understood that the Prophet ﷺ had made ‘Alī **their leader**, not merely their companion.

If the meaning was merely emotional or personal, it would have been unnecessary to cite a formal sermon witnessed by thousands. But citing Ghadir means they understood it as a **public designation of authority**.

This narration, therefore, is one of the clearest proofs that the early companions — including veterans of Badr and respected figures like Abū Ayyūb — **understood the word *mawlā* in Ghadir as political and spiritual leadership**, not just friendship.

عليه السلام 'Alī Congratulating Umar

One of the most compelling proofs that *mawlā* in Hadith al-Ghadir meant authority — not mere friendship — is the recorded reaction of **Umar ibn al-Khattāb**. Two historical sources explicitly document Umar's public congratulations to Imam ‘Alī عليه السلام immediately after the declaration at Ghadir Khumm.

1. *Tārīkh Baghdād* (v9, pp. 221–222)

Abū Hurayrah narrated:

"Whoever fasts on the eighteenth day of Dhū al-Hijjah, it will be recorded for him as the fasting of sixty months. It is the Day of Ghadir Khumm, when the Prophet ﷺ took the hand of 'Alī ibn Abī Tālib and said:

'Am I not the guardian (wali) of the believers?'

They said: ‘Yes, O Messenger of Allah.’

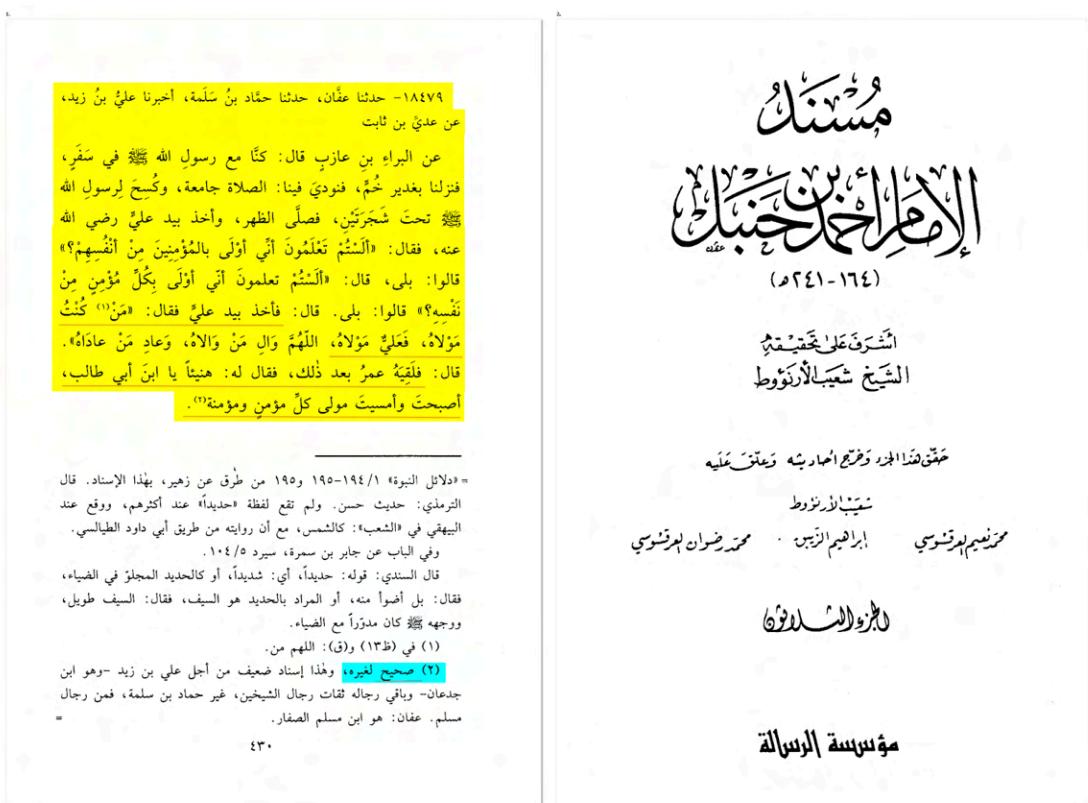
Then ‘Umar ibn al-Khattāb said: ‘Congratulations, congratulations to you. O son

This narration has been graded **sahīh**, and its chain of transmission is strong:

Quick Analysis of chain of narration :

1. Habshun ibn Ayub : Thiqat <https://hadith.islam-db.com/narrators/14355> حبشوں بن موسی بن ابوب
 2. Abdullah b Ali b Muhammad b Bishran : Thiqat <https://hadith.islam-db.com/narrators/22633> عبد اللہ بن علی بن محمد بن عبد اللہ بن بشران
 3. Ali ibn Umar al Hafiz : Well known Thiqat <https://hadith.islam-db.com/narrators/24549> علی بن عمر بن احمد بن مهدی بن مسعود بن انعام بن دینار بن عبد اللہ
 4. Ali ibn Said : Thiqat <https://hadith.islam-db.com/narrators/24331> علی بن سعید
 5. Dharmah b Rabiah : Thiqat <https://hadith.islam-db.com/narrators/3979> ضمرۃ بن ربیعة
 6. Ibn Shawdhab : Thiqat <https://hadith.islam-db.com/narrators/41836> عتاب بن محمد بن شوذب
 7. Matar al warraq : Reliable <https://hadith.islam-db.com/narrators/7525> مطر بن طهمان
 8. Shahr b Hawshab : Thiqat (Bukhari) <https://hadith.islam-db.com/narrators/3837> شهر بن حوشب

2. Musnad Ahmad (v30, p430)



Narrated by al-Barā' ibn 'Āzib:

"We were with the Messenger of Allah ﷺ on a journey. We stopped at Ghadir Khumm, and the call was made: 'The prayer is gathering!' A place was cleared under two trees, and the Prophet ﷺ prayed Zuhr.

Then he took 'Alī's hand and said:

'Do you not know that I am more entitled to the believers than their own selves?' They replied, 'Yes indeed.'

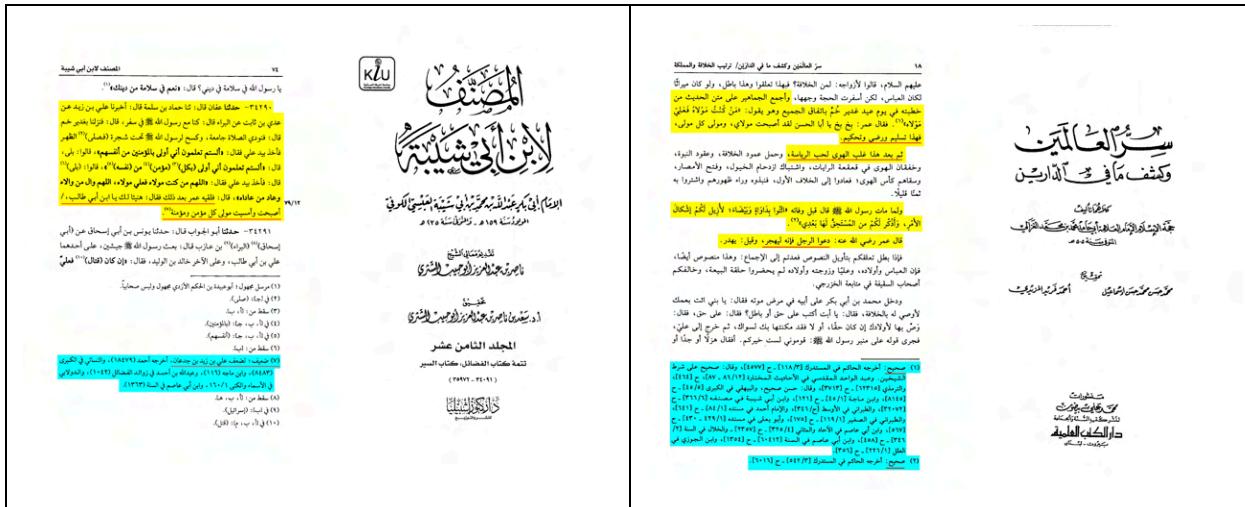
Then he said:

'Whoever I am his mawlā, then 'Alī is his mawlā. O Allah, befriend whoever befriends him, and oppose whoever opposes him.'

Then ‘Umar met him afterward and said: ‘Congratulations, O son of Abī Ṭālib! This morning and evening you became the mawlā of every believing man and woman.’”

This narration has multiple supporting chains (*turuq*), and has been graded **ṣahīḥ li-ghayrihi** by Shaykh Shu‘ayb al-Arnā’ūt.

There are two additional chains (*turuq*) for this hadith which Shu'ayb al-Arnă'ūt graded as *sahīh li-ghayrihi* (authentic due to supporting evidence).



Why This Proves *Mawlā* Means Authority — Not Friendship

Umar's reaction is telling.

Why would Umar congratulate ‘Alī for becoming everyone’s **friend**?

What new *virtue* was announced that day that caused Umar — who was not known to flatter easily — to publicly say “Congratulations”? If the Prophet ﷺ was just announcing affection, would that really be something so monumental?

Umar’s wording proves this was not about love — it was about status.

He says:

“This morning and evening you became the mawla of every believing man and woman.”

That wording implies that something **changed**. A new *status* had been formally given. But friendship isn’t something that suddenly begins at an official declaration. If *mawlā* meant “friend,” then the statement would bizarrely imply that no one was ‘Alī’s friend before that day — which is clearly absurd.

Furthermore, it’s irrational to assume the Prophet ﷺ, during the final stages of his mission, gathered tens of thousands of Muslims in the burning sun, raised ‘Alī’s hand, and made a dramatic announcement — just to say, “He’s my buddy.”

Umar understood — as did many others — that *mawlā* here meant **leader, authority, and successor**. His congratulations confirm that the Prophet ﷺ had elevated ‘Alī ibn Abī Ṭālib عليه السلام in the eyes of the entire Ummah.

Aḥmad ibn Ḥanbal Asked About Ghadīr Khumm

Kitāb al-Sunnah by al-Khallāl (pp. 346–347):

Zakariyyā ibn Yaḥyā said:

"I asked Abū 'Abdillāh (Aḥmad ibn Ḥanbal) about the Prophet's ﷺ statement:
'Whoever I am his mawlā, then 'Alī is his mawlā.'

I said: *What does it mean?*

He replied: *Do not speak about this ḥadīth — take it as it is.*"



Footnote: ḥadīth is authentic (*ṣahīḥ*).

Why This Is Telling:

Why would the **Imam of Ahl al-Sunnah**, Aḥmad ibn Ḥanbal, refuse to explain a hadith — if it simply meant that 'Alī was the Prophet's friend?

If it was just another virtue like any other, there would be no reason for discomfort or silence. But his evasive response — "*Take it as it is*" — signals that he knew its meaning carried **weighty implications**, especially regarding *authority* and *succession*.

Now ask: if this ḥadīth had been about **Abū Bakr** or **'Umar**, would Aḥmad ibn Ḥanbal have avoided it? Or would he have accepted it proudly and celebrated it as a decisive proof for the leadership of the Saqīfah group?

His hesitation speaks volumes.

Why Would the Sahaba Betray 'Alī?

One common objection to the authority of 'Alī ibn Abī Ṭālib عليه السلام is: “**How could the companions of the Prophet ﷺ betray such a clear appointment like Ghadir Khumm?**” This question assumes that betrayal by the companions is impossible or unthinkable — but that assumption is both historically and theologically unsound.

1. The Prophet ﷺ Himself Predicted Betrayal

We read in *al-Mustadrak 'ala al-Šahīhayn* by al-Ḥākim al-Naysābūrī (v3, pp. 150–151, Hadith 4675–4676):

'Alī عليه السلام said:

“Among the things the Prophet ﷺ entrusted to me is that the Ummah will betray me after him.”

Graded **ṣahīḥ** by both al-Ḥākim and al-Dhahabī, according to the conditions of Bukhārī and Muslim.

The betrayal wasn't just predicted — it was **expected**. The Prophet ﷺ explicitly told 'Alī عليه السلام that his Ummah would not remain loyal to him after the Prophet's departure.

This is also echoed in *al-Bidāyah wa al-Nihāyah* (v9, p206):

“Among the things the Messenger of Allah ﷺ entrusted to me was: ‘The Ummah will betray you after me.’”

So when people ask, “*Why would the companions turn against 'Alī?*” — the answer is simple: **Because the Prophet ﷺ said they would.**

2. The Prophet ﷺ Warned About His Companions Being Driven Away

Multiple authentic hadiths in **Šahīḥ al-Bukhārī** show that not all companions were guaranteed righteousness. Some would go astray **after** the Prophet ﷺ passed away:

The Prophet ﷺ said:

“I will precede you at the Lake-Fount (Hawd), and some of you will be brought to me and then will be taken away. I will say, ‘My companions!’ But it will be said, ‘You do not know what they innovated after you.’”

[Bukhari 81/173 – sunnah.com/bukhari:7050]

Another narration states:

“Then I shall say what the righteous servant (Jesus) said: ‘And I was a witness over them while I dwelt among them... and You were the Watcher over them after me.’”

[**Bukhari – sunnah.com/urn/44190**]

In another version:

“...Then they will be taken away towards the Fire.”

[**Bukhari 6587 – sunnah.com/bukhari:6587**]

These are not weak narrations. They are found in **Bukhārī**, the most respected Sunni hadith collection. And they clearly describe a scenario where many **companions will be pushed away from the Prophet** on the Day of Judgment for their post-Prophetic actions.

So betrayal of ‘Alī عليه السلام is not far-fetched — **it is part of the betrayal the Prophet ﷺ warned would happen to him directly.**

3. A Companion Testifies Against Himself and Others

Another shocking narration in *Ṣaḥīḥ al-Bukhārī* (Hadith 4170) records a companion admitting collective guilt:

“I do not think that anyone remained from those who gave the allegiance under the tree except myself.”

This shows that many of those once praised eventually **fell away or abandoned their oaths**. Loyalty in the past does not mean loyalty to the end.

4. Logical Fallacy in the Objection

Claiming that ‘Alī’s divine appointment cannot be true because **some companions didn’t follow it** is a classic “**begging the question**” fallacy. It assumes the Sahaba’s actions were correct by default, and then uses their disobedience as proof that there was no appointment — when in fact, the issue under debate is whether they disobeyed a **clear, prophetic command**.

The truth is:

- Whether they stayed loyal or not doesn't **weaken** the appointment.
 - Disobedience doesn't disprove designation — it just proves **disobedience**.
-

5. Historical Consistency: Betrayal of Prophet Mūsā's Successor

This is not the first time a Prophet's appointed successor was disobeyed. The Qur'an shows us that the **companions of Prophet Mūsā** عليه السلام betrayed his brother Hārūn, who was left in charge during Mūsā's absence:

"And Mūsā said to his brother Hārūn, 'Be my successor among my people, and do what is right. Do not follow the way of the corrupters.'"

(Surah al-A'rāf 7:142–143)

"But indeed, We have tested your people after you left, and the Sāmirī led them astray. Then he [Sāmirī] produced for them a calf — a lifeless body that made a sound — and they said, 'This is your god and the god of Mūsā, but he forgot.'"

(Surah Tāhā 20:85–88)

"And Hārūn had already said to them before [Mūsā's return], 'O my people, you are only being tested through this. And indeed, your Lord is the Most Merciful, so follow me and obey my command.'"

(Surah Tāhā 20:90)

"They said, 'We will never cease to be devoted to it until Mūsā returns to us.'"

(Surah Tāhā 20:91)

"[Mūsā] said, 'O Hārūn, what prevented you when you saw them going astray from following me? Have you disobeyed my order?' He said, 'O son of my mother, do not seize me by my beard or my head. I feared that you would say: You have caused division among the Children of Israel and did not observe my word.'"

(Surah Tāhā 20:92–94)

Just like Hārūn, '**Alī was appointed by a Prophet**', and just like Hārūn, he was betrayed by the very people who were supposed to follow him.

Even the Prophet ﷺ said to 'Alī:

"You are to me as Hārūn was to Mūsā, except there is no prophet after me."

The companions understood the weight of this statement. Some even asked ‘Alī عليه السلام twice to confirm he had heard it directly — so serious was its implication that one companion reportedly placed his fingers in his ears and prayed to become deaf if he had not heard it.

Conclusion:

The betrayal of ‘Alī عليه السلام by many companions is not only **possible** — it was **foretold**. The Prophet ﷺ warned that many of his companions would turn back, some would innovate, and some would be denied access to him on the Day of Judgment. He specifically informed ‘Alī عليه السلام that **the Ummah would betray him**.

The real question is not “Why would the companions betray ‘Alī?” — but **why would anyone ignore such overwhelming evidence that they did?**



Refuting the “Yemen Context” Claim

فَقَدْ جَاءَ الْحَقُّ وَرَبِّنَ الْبَطْلُ إِنَّ الْبَطْلَ كَانَ رَهُوقًا

“Truth has come, and falsehood has vanished; indeed, falsehood is bound to perish.” (Q 17:81)

Why revisit this chapter?

A popular polemic says the sermon of **Ghadir Khumm** was nothing more than the Prophet ﷺ smoothing over grumbling about ‘Alī’s conduct **in Yemen**. The claim is traced back to late-comer sources (al-Bayhaqī, Ibn Kathīr) and rests on two reports — one *fabricated*, the other *disconnected*. Below we examine those very chains in their printed editions, demonstrate their weakness, and show why no classical companion connected Yemen to Ghadir Khumm.

1 Earliest seed: al-Bayhaqī (d. 458 AH)

In **al-I’tiqād** (pp. 354-355) al-Bayhaqī admits he is *uncertain* of Ghadir’s authenticity, then speculates that the Prophet ﷺ only meant to encourage “love” after Yemen complaints. He adduces two separate anecdotes:

1. ‘Alī’s famous statement that only a believer loves him (*Sahīh Muslim* 78 – *Fadā’il ‘Alī*).
2. **Buraidah’s complaint** (*Musnad Ahmad* 16/471, h 22841; *Sunan al-Kubrā li-l-Nasā’ī* 7/309, h 8089).

Chain check: Buraidah’s episode contains *no* reference to Ghadir or Dhū ’l-Hijjah; it ends inside Madīnah months earlier. Using it as “context” is pure conjecture.

2 Ibn Kathīr (d. 774 AH) — the populariser

In **al-Bidāyah wa-l-Nihāyah** 7 : 394-397 he cites two Yemen narratives and concludes “perhaps, therefore, the Prophet stood at Ghadir only to clear ‘Alī’s name.”

Report #1 (via al-Bayhaqī > Ismā’īl b. Abī Uways)

Printed in: Dalā’il al-Nubuwah of al-Bayhaqī 6 : 298-299.

Problem: Ismā’īl b. Abī Uways publicly admitted: “... كَانَ رَبَّنَا أَضْعَفَ الْحَدِيثَ لِأَمْلِ الْمَدِينَةِ ... — ‘At times I fabricated hadith for the people of Madīnah...’” (*Su’ālāt al-Barqānī lil-Dāraqutnī*, p. 47). Al-Nasā’ī therefore deemed him **munkar al-hadīth**. Contemporary verifier Bashshār ‘Awwād

says: “*Isnād da’if... wa-lam yutāba’*” (his *Muwattā’*, 2 : 480). A confessed forger cannot prop an argument.

Report #2 (*Sīra* Ibn Isḥāq, gap after Tābi’ūn)

Chain: Muḥammad b. Isḥāq ← Yūnus ← Yaḥyā b. ‘Abd Allāh ← **Yazīd b. Ṭalḥah b. Yazīd b. Rukānah** (3rd-generation). The isnād is *munqati’* (disconnected) per the editor of *Sīra* (Dār al-Fikr, p. 669). Again: no Ghadir mention.

3 Chronology kills the thesis

Expedition	Year	Complaints voiced	Prophet’s response
Yemen #1 (with Khālid)	8 AH	In <i>Medina</i>	“Do not hate ‘Alī...” (Musnad Ahmad 16/471)
Yemen #2 (governorship)	10 AH	At <i>Minā</i> during Hajj	“Leave ‘Alī—Allah & His Messenger love him” (Sunan al-Kubrā 7/313, h 8094)

Result: By 18 Dhū ’l-Hijjah 10 AH (Ghadir) *all* Yemen frictions had already been settled twice. The sermon itself opens with impending death, the Qur’ān & ‘Itra, then the *wilāyah* proclamation — **zero reference** to spoils or slave-girls.

4 Internal Qur’anic & ḥadīth contradictions

- Q 2:197 forbids quarrelling during Hajj; yet the polemic claims lingering feud.
- Authentic Bukhārī narrations warn that some companions will be *driven from the ḥawd* for post-Prophetic innovations (Bukhārī 7050, 6587). Betrayal is foretold — not impossible.
- ‘Umar’s congratulation — “بَخْ بَخْ... أَصْبَحْتَ مَوْلَانِي” (Tārīkh Baghdād 9 : 221) — makes sense only if a **new rank** (leadership) was conferred that day, not a reminder to “be nice.”

Conclusion

Every chain offered for the Yemen-context claim is either **confessed fabrication** or **chronologically impossible**. No companion sermon, no early historian, and no primary isnād ties Ghadir Khumm to Yemen. The narrative surfaces **four centuries later** and survives only by repetition. Ghadir remains — as the mutawātir text itself states — the Prophet's final public designation of 'Alī's *wilāyah*.

Truth has come; Yemen-cope has vanished.

Better explanations:

1. https://www.youtube.com/watch?v=q4Rd_i_Ziso
2. <https://www.shiacentral.com/post/is-ghadeer-about-campaigns-in-yemen>



Proof of claims: (Even if some aren't true [5:3,5:67], the other sub-chapters overlap and are sufficient)

Huge crowd (≈ 70,000 – 120,000 present)	<ul style="list-style-type: none"> • Abū Nu‘aym al-Isfahānī, Ḥilyat al-Awliyā’, 5 / 26 – “over seventy thousand gathered at Ghadir Khumm.” • Imām Ibn Ḥajar, al-Ṣawā‘iq al-Muhrīqa, p 107 (old Cairo ed.) – cites several isnāds putting the number at one hundred thousand and more. • Al-Ḥāfiẓ al-Suyūtī, Tarīkh al-Khulafā’, p 169 – speaks of 120,000 pilgrims returning with the Prophet ﷺ.
Prophet ﷺ halted the caravan, recalled those ahead, and waited for the stragglers	<ul style="list-style-type: none"> • Zayd b. Arqam’s report in Musnad Ahmad, 4 / 281 (ḥadīth 18 473) – “he ordered the people who had gone ahead to come back and those behind to hurry up until they all assembled at Ghadir.” • Ibn Abī Shaybah, al-Muṣannaf, 6 / 390 – same stopping-and-regrouping wording.
A pulpit was built out of camel saddles	<ul style="list-style-type: none"> • Al-Ṭabarānī, al-Mu‘jam al-Kabīr, 5 / 170 (under the isnād of Hudhayfah) – “the Messenger of Allah ﷺ commanded that camel saddles be stacked and he stood upon them.” • Al-Dhahabī, Siyar A‘lām al-Nubalā’, 2 / 623 – quotes the same description while narrating the event.
The verse 5:67 was revealed before the Ghadir declaration	<ul style="list-style-type: none"> • Tafsir al-Kabir v12 p49–50 Under commentary of 5:67 <ul style="list-style-type: none"> • Asbab al-Nuzool, al-Wahidi p50 • Narrated on the authorities of ‘Atiyyah and Abu Sa‘id al-Khudri • Al-Fusool al-Muhimmah, Ibn Sabbagh al-Maliki al-Makki p24 • Fath al-Bayan, Hasan Khan • Fath al-Qadir, al-Shawkani Under commentary of 5:67 <ul style="list-style-type: none"> • Nuzul al-Qur’ān, al-Hafiz Abu Nu‘aym • Narrated on the authorities of Ibn Abbas, al-Bara’ ibn ‘Azib, and Abu Rafi‘ • Umdat al-Qari fi Sharh Sahih al-Bukhari, by al-‘Ayni • Durr al-Manthur, al-Hafiz al-Suyuti Under commentary of 5:67

	<ul style="list-style-type: none"> • Sharh Sahih Muslim, Shaykh Muhyi al-Din al-Nawawi <p>Under commentary of 5:67</p> <ul style="list-style-type: none"> • Al-Sirah al-Halabiyyah, Nur al-Din al-Halabi v3 p301 • Tafsir al-Nisaburi v6 p194
The verse 5:3 was revealed after the Ghadir declaration	<ul style="list-style-type: none"> • Al-Durr al-Manthur, by al-Hafiz Jalaluddin al-Suyuti, v3 p19 • Tarikh, by Khatib al-Baghdadi, v8 pp290, 596 (from Abu Hurayrah) • Manaqib, by Ibn Maghazali, p19 • History of Damascus, by Ibn Asakir, v2 p75 • Al-Itqan, by al-Suyuti, v1 p13 • Manaqib, by Khawarazmi al-Hanafi, p80 • Al-Bidayah wa al-Nihayah, by Ibn Kathir, v3 p213 • Yanabi' al-Mawaddah, by al-Qudoozi al-Hanafi, p115 • Nuzul al-Qur'an, by al-Hafiz Abu Nu'aym (Narrated on the authority of Abu Sa'id al-Khudri)

3. Hadith Al-Thaqalayn

Among the most powerful and final declarations of the Prophet Muhammad ﷺ is the **Hadith al-Thaqalayn** – "The Tradition of the Two Weighty Things." This statement was not made in private or in passing. Rather, it was delivered **publicly before more than 70,000 Muslims** during the Prophet's final pilgrimage, known as the Farewell Pilgrimage (Hajjat al-Widā'). The Prophet ﷺ knew that his time was near, and this sermon was among his last major instructions to the Ummah.

He stood before this massive audience and made the following declaration:

"I am leaving behind among you two weighty things: the Book of Allah and my Ahlul Bayt (household). So long as you hold onto them both, you will never go astray. They will never separate until they meet me at the Pond (of Kawthar)."

This hadith has been reported through **mutawātir (mass-transmitted) chains** and is found in numerous Sunni sources including:

- [Sahih Muslim, Sahih Muslim](#)
 - [Jami' al-Tirmidhi, Jami' al-Tirmidhi, Jami' al-Tirmidhi](#)
 - [Riyad as-Salihih, Riyad as-Salihih](#)
 - Musnad Ahmad ibn Hanbal
 - Mustadrak al-Hakim
 - Sunan al-Kubra of al-Nasa'i
-

A Final Message Before Death

What makes this hadith so significant is **its timing**. The Prophet ﷺ made this declaration during his last pilgrimage, only **a few weeks before his passing**. He emphasized the **Qur'an and Ahlul Bayt as dual divine guides**, inseparable from one another, and inseparable from Islam.

The Qur'an is the textual revelation. The Ahlul Bayt are the living embodiment of the Qur'an's guidance. Together, they form the core of Islam's preservation and interpretation.

Clarifying Who is the Ahlul Bayt – A Divinely Guided Question

After the Prophet ﷺ made this declaration, someone from the crowd asked a critical question: **"Are your wives included in Ahlul Bayt?" - Reference**

This question was not random—it was part of the divine design, to ensure that the Prophet ﷺ would clarify without ambiguity **who** his Ahlul Bayt are. This was a moment of *divine necessity* — if the identity of the Ahlul Bayt was left vague, the guidance of the ummah could be misinterpreted for generations.

The Prophet ﷺ **clearly responded** by naming his **Ahlul Bayt as the descendants of 'Alī and Fātimah**. He identified 'Alī, al-Hasan, al-Husayn, and their lineage as the bearers of this divine role. The wives were not part of this designation. This was **not an emotional statement**, but a legal, divine declaration.

The Ahlul Bayt are not simply family by blood—they are the purified, divinely chosen successors who embody the living interpretation of the Qur'an.

Two Khalifas After Me – Successors, Not Just Advisors

In addition to Hadith al-Thaqalayn, the Prophet ﷺ used another explicit phrase: "**khalifatayni**" (**two successors**), showing that these were not merely two recommended sources but **two appointed legacies**.

"I am leaving behind among you two successors (khalifas): the Book of Allah and my Ahlul Bayt. They will not separate until they both reach me at the Pond (of Kawthar)."

— *Musnad al-Imam Ahmad ibn Hanbal*, Vol. 35, Pg. 512, Hadith #21654

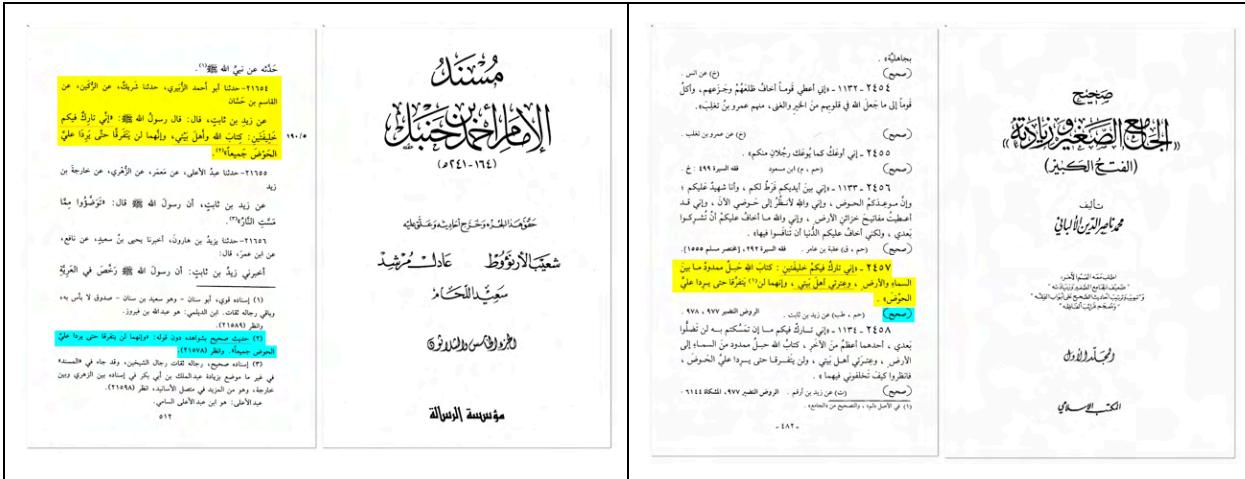
Footnote: Classified as *Sahih* (Authentic)

Another version reinforces this with slightly different wording:

"I am leaving for you two Khalifas (successors): the Book of Allah — a rope extended from the heavens to the earth — and my offspring, my Ahlul Bayt. They will not separate until they meet me at the Pond (of Kawthar)."

— *Sahih al-Jami' al-Saghir*, by **al-Albani**, Vol. 1, Pg. 482, Hadith #2457

Footnote: Al-Albani says: *Sahih* (Authentic)



These narrations are decisive: the Prophet ﷺ did not leave behind the Qur'an alone. He left behind **two khalifas**, two successors — one is scripture, the other is a purified lineage of interpretation.

To reject the Ahlul Bayt is to reject one half of the Prophet's last will. To cling to the Qur'an alone while ignoring his family is to sever what the Prophet ﷺ said will never be separated.

Conclusion

The Prophet ﷺ declared the Qur'an and his Ahlul Bayt to be the two guiding legacies he left behind for the Ummah. Their mutual role is essential — not as equal books, but as scripture and its living interpreters. This instruction was not symbolic, nor occasional. It was **public, final, and divinely commanded**.

To neglect either is to abandon the rope of salvation the Prophet ﷺ handed to the Ummah with his last breath.

Let the people of insight reflect.

4. Hadith al-Kisa & Ayat al-Tathir

Before we get into the evidences and sources for Hadith al-Kisa and the Ayat al-Tathir (Qur'an 33:33), it's essential to understand the broader **context** behind this event and why it carries such immense weight in Islamic theology.

The Qur'an repeatedly instructs believers to obey Allah and His Messenger. It highlights that the Prophet ﷺ does not speak from desire; rather, he speaks from divine inspiration (Surah al-Najm 53:3–4). So when the Prophet ﷺ identifies a group of people as purified by Allah, this cannot be seen as a casual or cultural gesture — it is a divine declaration.

The Setting of the Verse

Ayat al-Tathir — the verse of purification — is found in Surah al-Ahzab (33:33). While the broader section addresses the Prophet's wives using feminine plural pronouns, the portion containing the purification clause suddenly switches to a **masculine plural form**:

"Indeed, Allah only desires to remove impurity from you, O People of the Household (Ahl al-Bayt), and to purify you a thorough purification."

This grammatical shift is not a coincidence. It signals a **change in the addressee**, marking a new declaration distinct from the verses that came before. The Prophet ﷺ physically gathered those it refers to, and this became the event known as **Hadith al-Kisa**.

Theological Weight

Hadith al-Kisa was not just a display of love — it was the Prophet's act of **identifying who the Ahlul Bayt are**, who this verse of purification applies to. According to authentic Sunni and Shia sources alike, **this verse was revealed at that moment**, and it includes:

- 'Alī ibn Abī Ṭālib
- Fātimah al-Zahrā'
- al-Ḥasan
- al-Ḥusayn

These are the purified ones — purified by divine decree, not merely personal piety. No matter how virtuous others may be, this verse does not apply to anyone outside of this circle unless explicitly stated by the Prophet ﷺ.

Logical Implications

If Allah declared a specific group to be **purified from all rijs (impurity, deviation, sin)**, then it only follows that **they are the ideal models of Islam**. They are not infallible by effort — they are purified by Allah Himself. This isn't just spiritual — it's practical. Why?

Because the Prophet ﷺ said in Hadith al-Thaqalayn:

"I leave behind two weighty things: the Book of Allah and my Ahlul Bayt... they will never separate until they meet me at the Pond."

Why did he pair them together?

Because they **complement each other**. One is revelation, the other is its protected interpreter. One is a book, the other is a living embodiment of its message.

So logically, if you trust the Qur'an, you **must** trust those who were declared purified — because the Prophet ﷺ said they will **never separate** from the Qur'an. Following any path apart from them is to follow one that is not divinely guaranteed.

And that's why the story of the cloak is not just sentimental. It is **legislative**. It is the Prophet ﷺ identifying those whom Allah Himself has purified — so that no one has an excuse to follow anyone else over them.

Sub-Chapters:

1. Hadith & Ayah (Ayat al-Tathir and the Cloak Event)
2. Verse Only Revealed for These Five, Not the Wives
3. Meaning of Rijs
4. In Shia books



1. Hadith & Ayah (Ayat al-Tathir and the Cloak Event)

"Indeed, Allah only desires to remove impurity (rijs) from you, O People of the Household (Ahl al-Bayt), and to purify you a thorough purification."

— Qur'an 33:33

This portion of verse 33:33 was revealed during a specific historical event widely known as **Hadith al-Kisā'** (the Tradition of the Cloak). According to both **Sunni** and **Shia** scholars and hadith traditions, this verse was revealed about the Prophet Muhammad ﷺ, 'Alī, Fātimah, al-Hasan, and al-Husayn, peace be upon them.

الكساء، فغشأهم به، ثم أخرج يده، فلابي^(١) بها إلى السماء،
ثم قال: «اللهم هؤلاء أهل بيتي وخاصتي^(٢)، فاذبّث عَنْهُم
الرِّحْنَ، وَطَهُرْهُمْ تَطْهِيرًا، اللهم هؤلاء أهل بيتي وخاصتي^(٣)،
فاذبّث عَنْهُم الرِّحْنَ، وَطَهُرْهُمْ تَطْهِيرًا»^(٤). قالت: فادخلت
رأسي البيت، ثقفت: و أنا معكم يا رسول الله، قال: إِنَّكَ إِلَى
خَيْرٍ، إِنَّكَ إِلَى خَيْرٍ.

قال عبد الملك: وحدني أبو ليلى، عن أم سلمة، مثل حديث عطاء
سواء.

قال عبد الملك: وحدني داود بن أبي عوف أبو^(٥) الجخاف، عن شهـر
أبـن^(٦) خوشـب، عن أم سـلمـةـ، بـمـلـهـ سـوـاهـ^(٧).

(١) في (ق): قاوين، وفي هامشها: فابي (نسخة)، ولم يرد لفظ «بها»
في (ظاب) ولا (ق).

(٢) في (ظاب) (وق) ونسخة السندي: وحاتي، وكلاهما بمعنى، وسبره
هذا اللفظ في الرواية^(٨).

(٣) قوله: «اللهم هؤلاء أهل بيتي...» إلى قوله: «وطهورهم تطهيرًا» لم
يكسر في (ظاب).

(٤) لفظ: أبـوـ سـقطـ منـ (مـ).

(٥) قوله: «شهـرـ بنـ سـقطـ منـ (مـ).

(٦) حدـثـ صـحـيقـ رـوـيـ أـسـانـدـ لـلـهـ

أولـهاـ: عبدـ اللهـ بنـ تـمـرـ، عنـ عبدـ المـلـكـ بنـ أـبـيـ سـلـيـمانـ، عنـ عـطـاءـ بنـ
أـبـيـ رـيـاحـ، قالـ: حـثـنـيـ منـ سـعـيـهـ سـلـمـةــ. وـهـذاـ إـسـانـ ضـعـيفـ لـإـبـاهـ الـراـويـ.
عنـ أـمـ سـلـمـةــ.

وـنـاـيـهـاـ: عبدـ اللهـ بنـ تـمـرـ، عنـ عبدـ المـلـكـ بنـ أـبـيـ سـلـيـمانـ، عنـ أـبـيـ لـيـلـيـ،ـ

١١٩

= (٦٩٣١)، والطبراني في «الكتاب» (٢٣) (٨٨٥) (٨٨٦) - ومن طريقه المزي
(ترجمة عبد الله بن عبد الرحمن) - من طرق عن سمع أم سلمة (٩٤٠) - ومن طريقه المزي
الترمذني: مَذَا حَدَّثَ حَسْنَ طَرَبَ مِنْ ذَلِكَ الْوَجْهِ.
وآخره الطبراني في «الكتاب» (٢٣) (٩٤٠) من طريق قطر بن حليفة عن أبي
الطفيل، قال: سمعت أم سلمة تقول: أشهد أنني سمعت رسول الله ﷺ يقول:
«من أحبّ عليّاً، فقد أحبّي، ومن أحبّي، فقد أحبّ الله، ومن أبغضني علىّاً،
فقد أبغضني، ومن أبغضني فقد أبغض الله». واردة النهيفي في «المجمع» (١٣٤/٩)، وقال: رواه الطبراني، وإن استد
حسن.

وتشهد له حديث علي أنه قال: أشهد إلـيـ رسولـ اللهـ أـنـهـ لاـ يـبغـضـنيـ إـلـاـ
منـاقـقـ،ـ وـلـاـ يـبغـضـ إـلـاـ مـؤـمـنــ.ـ وـهـوـ عـدـ مـسـلـمـ (٧٢)،ـ وـقـدـ سـلـفـ بـرـقـ (٦٤٢)،ـ
وـأـنـظـرـ (٢٧٤٨).

(٧) في (م): كـسـاءـ لـهـ خـيـرـيـ.

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مسند

الإبراهيم بن حميد

(٦٤١-٦٤٢)

سـعـيـهـ ذـلـكـ وـمـسـنـدـ حـثـنـيـهـ وـعـلـىـهـ

شـعـيـرـ الـأـدـوـكـ طـ مـلـيـعـيـ الـقـصـوـيـ إـلـاـهـيـ الـزـيـنـيـ

مـحـمـدـيـ الـكـنـ

الـأـرـدـلـ بـلـلـلـلـمـ

مـؤـلـسـةـ الرـسـالـةـ

Sunni Source 1: Musnad Ahmad, Vol. 44, pp. 118–119, Hadith No. 26508

'Abdullāh ibn Numayr narrated to us, he said: 'Abd al-Malik — meaning Ibn Abī Sulaymān — narrated from 'Aṭā' ibn Abī Rabāḥ from **Umm Salamah**:

The Prophet ﷺ was in her house. **Fātimah came with a pot of Khazīrah (meat soup)**. He said: "Call your husband and your two sons."

So 'Alī, Hasan, and Husayn entered and began eating with the Prophet, who was reclining under a **Khaybarī cloak**.

Umm Salamah said: "I was praying in the room."

Then Allah revealed: "Indeed, Allah only desires to remove impurity from you, O People of the Household, and to purify you thoroughly."

Then, the Prophet ﷺ pulled a part of the cloak over them and raised his hand to the sky saying:

"O Allah, these are the people of my house and my close ones (khāṣṣatī), so remove impurity from them and purify them completely."

He repeated this invocation twice.

Umm Salamah then asked:

"Am I with you, O Messenger of Allah?"

He replied:

"You are upon good. You are upon good."

Footnote: This narration is **Sahih**, and it is transmitted through **three chains**.

Sunni Source 2: Sahih Muslim, Hadith 2424

Another similar narration is found in **Sahih Muslim**, again confirming the **specific inclusion of these five individuals** under the designation of **Ahl al-Bayt** in the verse.

<https://sunnah.com/muslim:2424>

afsir al-Kabīr by Fakhr al-Rāzī, Vol. 8, p. 89

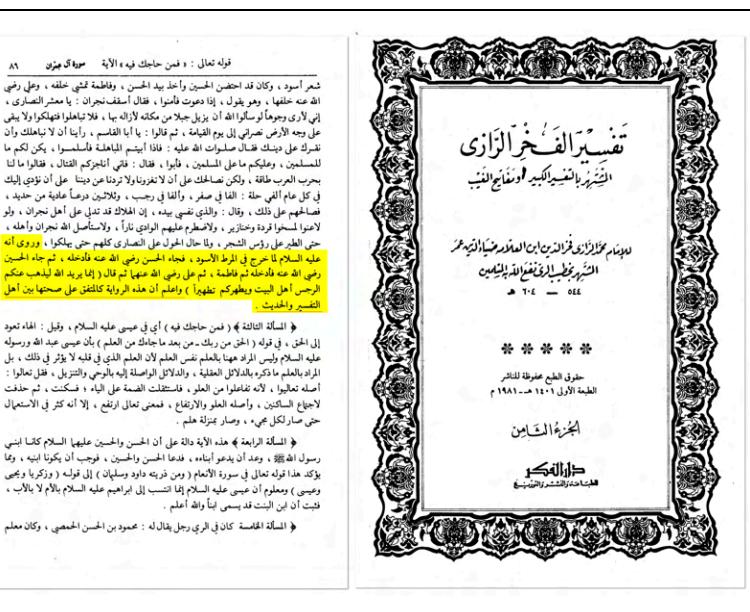
"It is narrated that when the Prophet ﷺ came out wearing the black cloak, **al-Hasan** came and he brought him under it. Then **al-Husayn** came and he brought him under it. Then **Fatimah**, then **'Ali**, and he brought them under it."

Then he recited the verse:

"Indeed, Allah only desires to remove impurity from you, O People of the Household, and to purify you thoroughly." [33:33]

Fakhr al-Rāzī then comments:

"Know that this narration is universally agreed upon regarding its authenticity among the scholars of tafsir and hadith."



2. Verse Only Revealed for These Five, Not the Wives

A key point in the discussion of Ayat al-Tathir (Qur'an 33:33) is the identity of the "Ahl al-Bayt" intended in the verse. While the verse appears in the context of verses addressing the wives of the Prophet ﷺ, numerous Sunni scholars have explicitly confirmed that this specific portion of the verse was revealed **only for the five under the cloak**: the Prophet ﷺ, Ali, Fatima, Hasan, and Husayn (peace be upon them all).

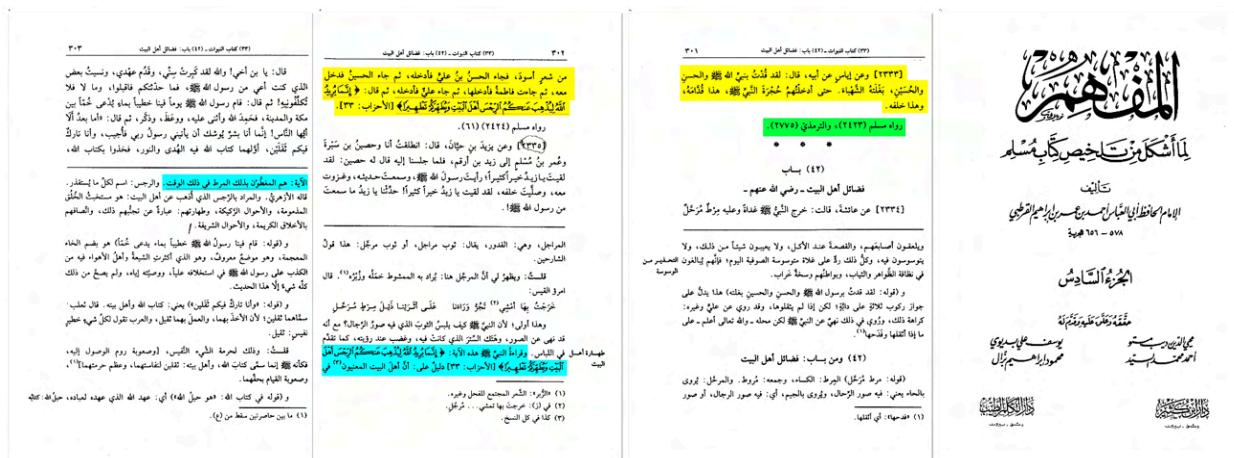
Sunni Source 1: Al-Qurtubi

Al-Mufhim Ilima Ashkala min Talkhis Kitab Muslim, Commentary on Sahih Muslim by al-Qurtubi, Vol. 6, pp. 301–302:

After quoting the hadith of the cloak, al-Qurtubi comments:

"The Prophet's recitation of this verse: 'Indeed, Allah only desires to remove impurity from you, O People of the House, and to purify you completely' [al-Ahzab: 33] — is evidence that the 'People of the House' intended in this verse are those who were covered by that cloak at that time."

This clearly identifies the Ahl al-Bayt as **only those five individuals**, not including the wives.



Sunni Source 2: Al-Tahawi

Sharh Mushkil al-Athar by Imam al-Tahawi, Vol. 2, pp. 235–244, 246–247:

After citing several chains of the hadith of the cloak, al-Tahawi says:

"So in this hadith, those intended in the verse are: the Messenger of Allah (ﷺ), 'Ali, Fātimah, al-Hasan, and al-Husayn."

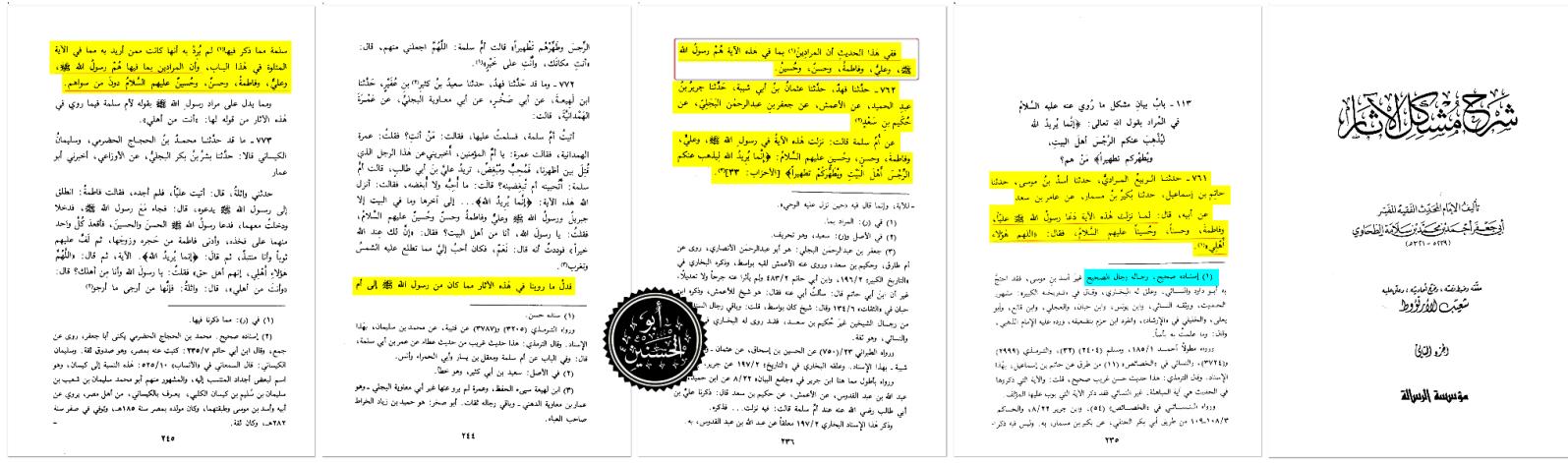
He then elaborates:

"What we have narrated from the Messenger of Allah ﷺ to Umm Salama indicates that **she was not among those included in the verse**. Rather, those truly intended in the verse are: the Messenger of Allah ﷺ, 'Ali, Fātimah, al-Hasan, and al-Husayn (peace be upon them), and no one else."

Further on pages 246–247, he asserts:

"The hadiths mentioned at the beginning of this chapter prove who are meant by the people of the verse recited therein. For we know with certainty that when the Messenger of Allah ﷺ called those of his family upon the verse's revelation, **he left out no one from those intended in the verse except those he gathered — and no one else.**

Therefore, it is impossible that anyone else could be included with them in what the verse intended."



Responding to Objections: Wives Mentioned in Preceding Verses

Some argue that because the preceding verses address the Prophet's wives, the term "Ahl al-Bayt" must include them. Al-Tahawi addresses this directly:

"What precedes the verse — up to the words 'Indeed, Allah only desires...' — is indeed addressed to the wives of the Prophet ﷺ. **But then, Allah followed that by switching the address to a different group** — the Ahl al-Bayt — with the words:

'Indeed, Allah only desires to remove impurity from you...'"

Evidence from Grammar:

- The previous verses use the **feminine plural** (نِسَاءٌ)
- This portion of the verse switches to the **masculine plural** (عَنْكُمْ, يُطَهِّرُكُمْ), which is used when addressing a group of **men or mixed gender, not exclusively women**.

"So we understand that this verse — 'Indeed, Allah only desires...' — is a **new address** directed at **those specific men** whom He intended to honor and elevate in status, **distinguishing them from the wives.**"

These are not fringe interpretations. They are from **recognized, mainstream Sunni scholars**, who confirm what Shia Islam has always held: **the Ahlul Bayt of purification are the five under the cloak only.**

3. Meaning of 'Rijs' (Impurity)

The word used in Qur'an 33:33 for impurity is 'rijs' (رجس). To understand what the Qur'an means when it says Allah desires to "remove rijs" from the Ahlul Bayt, we must examine how the word is used elsewhere in the Qur'an.

The term '**rijs**' appears **nine times** in the Qur'an. These verses help us understand its linguistic and theological implications:

1. Qur'an 5:90

"O you who have believed, indeed, intoxicants, gambling, sacrificing on stone alters [to other than Allāh], and divining arrows are but **rijs (defilement)** from the work of Satan, so avoid it that you may be successful."

This shows rijs includes satanic and spiritually corrupt practices.

2. Qur'an 6:145

"Say, 'I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is **rijs** - or [that slaughtered] in disobedience, dedicated to other than Allāh.'"

Rijs here refers to filthy or spiritually impure substances.

3. Other verses that use the term 'rijs' include:

- Qur'an 7:71
- Qur'an 9:95
- Qur'an 9:125
- Qur'an 10:100
- Qur'an 22:30

In all of these cases, **rijs signifies spiritual corruption, moral uncleanness, or punishment.**

Classical Commentary:

Sharh Sahih Muslim by Imam al-Nawawī:

"It is said [rijs] means doubt. It is said it means punishment. It is said it means sin. Al-Azharī said: 'Rijs' is a term for anything spiritually or physically repulsive."

This reinforces the view that the Ahlul Bayt are being purified from **spiritual flaws**, **sin**, and **impurity**—not just external dirt, but internal corruption.

Conclusion:

When Allah says He desires to purify the Ahlul Bayt from '**rijs**', it is not merely a symbolic or emotional honor. It is a **literal declaration of their spiritual infallibility**, according to the Qur'anic usage of the word. The same term used to describe idols, pork, and satanic practices is what Allah declares to be removed from the Prophet's household. This purification is absolute and thorough, as emphasized in the phrase "وَبِطْهَرَكُمْ تُطْهَرُوا" (to purify you a thorough purification).

4. Shia Books

Hadith 1: Al-Kāfi, Volume 1, Page 172

Narrated by ‘Alī ibn Ibrāhīm, from Muḥammad ibn ‘Isā, from Yūnus; and ‘Alī ibn Muḥammad, from Sahl ibn Ziyād Abū Sa‘īd, from Muḥammad ibn ‘Isā, from Yūnus, from Ibn Muskan, from Abū Baṣīr, who said:

I asked Abū ‘Abdillāh (Imam al-Ṣādiq, عليه السلام) about the saying of Allah the Mighty and Majestic:

"Obey Allah, and obey the Messenger, and those in authority among you."
[Qur'an 4:59]

In the longer version of this hadith, the Imam (a) says:

"I leave among you the Book of Allah and my Ahl al-Bayt. Verily, I have asked Allah, the Mighty and Majestic, not to separate them until they are brought to me at the Ḥawḍ (the Pool), and He granted me that."

The Imam continues:

"Had the Messenger of Allah ﷺ remained silent and not clarified who his Ahl al-Bayt were, then the family of so-and-so and so-and-so would have claimed it.

But Allah, the Mighty and Majestic, revealed in His Book to confirm His Prophet ﷺ:

'Indeed, Allah only desires to remove impurity from you, O Ahl al-Bayt, and to purify you thoroughly.' [Qur'an 33:33]

So that was: ‘Alī, al-Hasan, al-Husayn, and Fāṭimah — and the Messenger of Allah ﷺ gathered them under the cloak in the house of Umm Salama, then he said:

'O Allah, for every prophet there is a family and a precious trust (thaqal), and these are my family and my trust.'

Umm Salama asked:

"Am I not of your family?"

The Prophet ﷺ replied:

"You are upon goodness, but these are my family."

Footnote: Graded **Sahih** in Mi'rāt al-'Uqūl, Vol. 3, p. 213.

Hadith 2: Mi'rāt al-'Uqūl, Volume 25, Pages 221–222

Narrated by Muḥammad ibn Yahyā, from Aḥmad ibn Muḥammad ibn Ṭsā, from ‘Alī ibn al-Ḥakam, from Ismā’īl ibn ‘Abd al-Khāliq:

I heard Abū ‘Abdillāh (a) say:

"What are the people of al-Baṣrah saying regarding this verse: **[42:23] Say: I do not ask of you any reward for it but love for my near relatives?**"

I said, "May I be sacrificed for you, they are saying that it is for the near relatives of the Messenger of Allah ﷺ."

The Imam replied:

"They lie. Rather, it descended regarding us specifically — regarding the People of the Household, regarding ‘Alī (a), and Fāṭimah (s), and al-Ḥasan (a), and al-Ḥusayn (a), the ones of the Cloak (Aṣḥāb al-Kisā')."

Footnote: Graded Sahih.

These narrations from foundational Shia sources reinforce the understanding that the verse of purification (33:33) was revealed specifically for the Five People of the Cloak — the Prophet, ‘Alī, Fāṭimah, Ḥasan, and Ḥusayn — and that they are the true Ahl al-Bayt referred to in both the Qur'an and Hadith. This establishes a theological and spiritual foundation for their unique status and authority within Islam.



5. Hadith al-mazila

One of the most powerful and significant narrations regarding the status of Amir al-Mu'mineen 'Ali (as) in both Sunni and Shia literature is the **Hadith al-Manzila**. This hadith explicitly establishes 'Ali's elevated status and role, likening his position to that of Prophet Harun (as) to Prophet Musa (as).

"You are to me as Harun was to Musa, except that there is no prophet after me."

This narration is recorded in all six major Sunni books, including **Sahih al-Bukhari**, **Sahih Muslim**, **Tirmidhi**, **Ibn Majah**, and others. The hadith is mutawatir in wording and meaning. **Quranic Parallel: Harun's Role to Musa**

The comparison made by Rasul Allah ﷺ is not vague — it references specific aspects of Harun's mission:

1. Harun was the wazir (minister) and helper of Musa:

- Qur'an 20:29-32
"Appoint for me a minister from my family — Harun, my brother. Increase through him my strength."

2. Harun was appointed successor over Musa's people when Musa left:

- Qur'an 7:142
"Musa said to Harun, 'Take my place among my people, do what is right.'"

3. Harun was overcome and his people deviated into polytheism:

- Qur'an 7:150
"Harun said, 'Son of my mother! Indeed, the people considered me weak and were about to kill me!'"

Sunni Sources:

<https://sunnah.com/tirmidhi:3731>
<https://sunnah.com/bukhari:3706>
<https://sunnah.com/muslim:2404d>
<https://sunnah.com/muslim:2404b>
<https://sunnah.com/muslim:2404a>
<https://sunnah.com/muslim:2404e>
<https://sunnah.com/tirmidhi:3730>
<https://sunnah.com/bukhari:3706>
<https://sunnah.com/ibnmajah:115>
<https://sunnah.com/bukhari:4416>

Rasul Allah ﷺ explicitly said:

"**You are to me as Harun was to Musa, except that there is no prophet after me.**"

Meaning every aspect of Harun's rank — helper, minister, successor — applies to 'Ali **except** nubuwwah (prophethood).

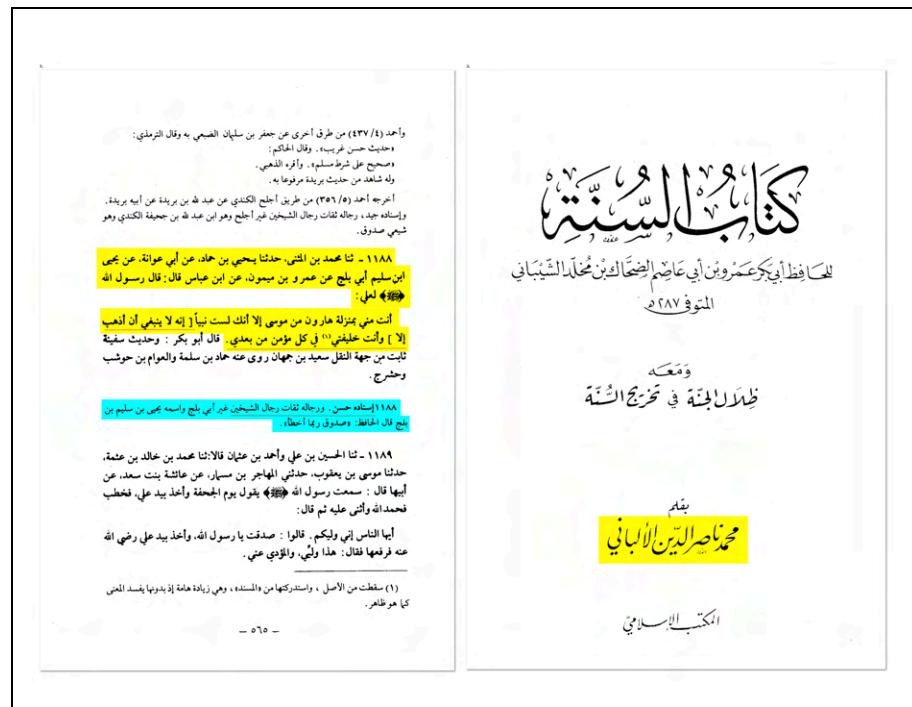
Emphasis on Successorship (Khilafah):

A particular version of the Hadith al-Manzila emphasizes that 'Ali (as) was appointed **khalifa over every believer** after the Prophet ﷺ.

Source: *Kitab al-Sunnah* by Ibn Abi 'Asim, p. 565

The Prophet ﷺ said to 'Ali:

"**You are to me as Harun was to Musa, except that there is no Prophet after me. You are my khalifa (successor) over every believer after me.**"



Albani authenticated this hadith in his edition of *Kitab al-Sunnah*, declaring its chain **hasan** (reliable) and narrators **thiqaat** (trustworthy).

Another edition of *Kitab al-Sunnah* (vol. 2, pp. 799–800) reaffirms the exact same statement, emphasizing the clause:

"You are my caliph over every believer after me."

Multiple Sunni muhaqqiqs (verifiers) confirm the strength of this narration and the credibility of its narrators — many of whom are also used in Bukhari and Muslim.

Conclusion:

There is no dispute among the scholars of hadith that the Hadith al-Manzila is authentic. It is reported in the **most authoritative Sunni books**, including **Sahihayn** (Bukhari and Muslim), and has been graded sahih or hasan by major hadith scholars like **al-Albani**. The clear comparison to Harun (as) — especially when combined with the Prophet's explicit use of the word **khalifa** — is a direct proof of 'Ali's legitimacy as the Prophet's divinely approved successor.

Mini Refutation Chapter: The Case of Abū Balj

One of the objections raised by certain opponents regarding the Hadith al-Manzilah is the presence of a narrator named **Abū Balj** in its chain. Some critics attempt to weaken this authentic hadith by alleging that Abū Balj is unreliable.

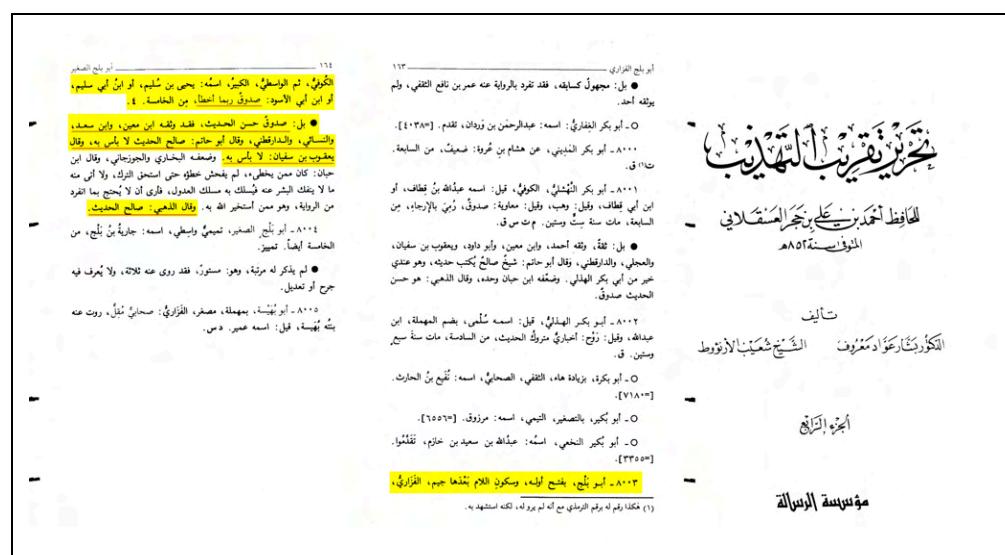
However, this is a case of what may be called the "chain game" — **a selective approach** that ignores clear authentication by major Sunni scholars and relies instead on **cherry-picked and isolated criticisms** by lesser-known figures such as al-Fasawi or al-La'lakā'ī.

Let us now assess the actual position of **Abū Bājī** according to Sunni hadith authorities:

Evaluation of Abū Balj by Major Sunni Scholars

- **Abū Ḥātim al-Rāzī:** "Şālih al-hadīth (righteous in narration), and there is **nothing** **objectionable** about him."
 - **Ya'cūb ibn Sufyān:** "There is **nothing wrong** with him."
 - **Al-Dhahabī:** "Şālih al-hadīth (righteous in hadith)"

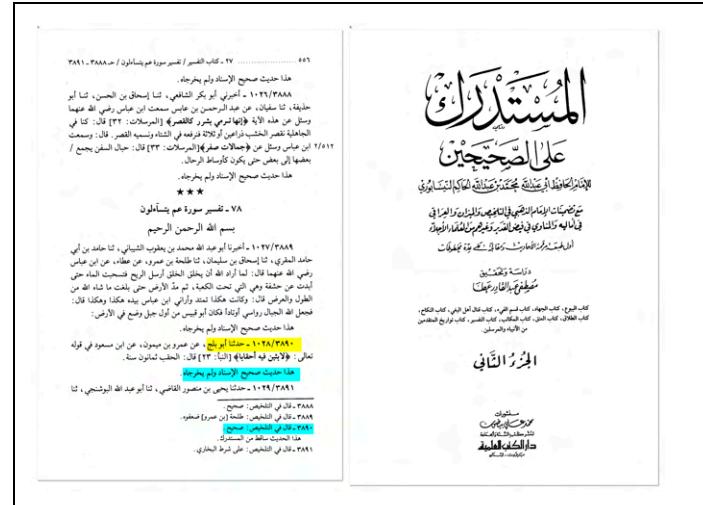
Source: *Tahrīr Taqrīb al-Tahdīb* by Bashshār ‘Awwād Ma‘rūf and Shu‘ayb al-Arnā’ūt, Vol. 4, pp. 163–164.



Authentications of Hadiths Narrated by Abū Balj

1. Al-Mustadrak 'alā al-Ṣahīhayn, Vol. 2, p. 556 (Hadith 3889–90)

- Narrated by **Abū Balj**.
- **Al-Hākim** said: "This hadith is **Ṣahīḥ al-isnād** and fulfills the conditions of al-Bukhārī and Muslim."
- **Al-Dhahabī** agreed: "**Ṣahīḥ** (authentic)."



2. Online References that list Abu Balj in the isnad:

- <https://hadithunlocked.com/hakim:3890>
- <https://hadithunlocked.com/ahmad:18279>
- <https://hadithunlocked.com/tirmidhi:3734>

Summary

Despite desperate attempts by some opponents to undermine Hadith al-Manzilah by attacking its chain, the status of **Abū Balj** is well-attested as **reliable and accepted** by mainstream Sunni hadith critics. Claims against his narrations are **baseless**, especially when major hadith authorities such as **al-Hākim** and **al-Dhahabī** have authenticated hadiths from him in multiple instances.

Therefore, any argument hinging on the rejection of a hadith due to **Abū Balj** is **unacademic and dishonest**, and should be dismissed outright.

6. The Hadith of the *Twelve Caliphs*

Mutawātir Prophecy of Successorship

“This religion will remain upright and mighty until **twelve amīrs / caliphs / leaders** arise after me — all of them from Quraysh.”

Sound mutawātir wording collected in the Ṣaḥīḥayn (al-Bukhārī 7222, Muslim 1821) and twelve other primary Sunnī compilations.

1. Why This Prophecy Matters

- A single ḥadīth that is “**mutawātir in text, mashhūr in the pulpits**” (Ibn Hajar, *Fath al-Bārī* ► the strongest level of authenticity in Sunnī ḥadīth science).
 - Specifies an **exact, finite number** of legitimate successors; therefore any reading of history that produces fewer or more than *twelve* caliphs is immediately disqualified.
 - The Prophet ﷺ links Islam’s worldly ‘izzah (honour) and baqā’ (continuity) to these twelve righteous custodians.
-

2. The Core Texts

(46) Chapter: What Has Been Related About Al-Khulafa'



Simak bin Harb narrated from Jabir bin Samurah who said "The Messenger of Allah(s.a.w) said:

'There will be twelve Amir after me.'" He said: "Then he said something that I did not understand. So I asked the one who was next to me, who said that he(s.a.w) had said: 'All of them are from Quraish.'"

Grade: Sahih (Darussalam)

Reference : Jami` at-Tirmidhi 2223

In-book reference : Book 33, Hadith 66

English translation : Vol. 4, Book 7, Hadith 2223

Collected by *Bukhārī*, *Muslim*, *Abū Dāwūd*, *Tirmidhī*, *Ibn Mājah*, *Aḥmad*, *Hākim*, *Ṭabarānī*, ... etc. Graded *Ṣaḥīḥ* by the masters of every generation: *Ibn al-Madīnī*, *‘Alī al-Madīnī*, *Ibn Ḥibbān*, *Ibn Ḥajar*, *al-Albānī*, *Muṣṭafā al-A‘ẓamī*; see *Silsilat al-Āḥādīth al-Ṣaḥīḥa* no. 1528.

3. Eliminating the Umayyad Claim

(the “Banu Umayya Option”)

38 The Book of Distribution of Al-Fay'

(1) Chapter: The Book Of The Distribution Of Al-Fay'



It was narrated that Jubair bin Mut'im said:

"When the Messenger of Allah distributed the share for his relatives to Banu Hashim and Banu Al-Muttalib, I came to him with 'Uthman bin 'Affan and we said: 'O Messenger of Allah, no one denies the virtue of Banu Hashim because of the relationship between you and them. But how come you have given (a share) to Banu Al-Muttalib and not to us? They and we share the same degree of relationship to you.' The Messenger of Allah said: "They did not abandon me during the Jahiliyyah or in Islam. Banu Hashim and Banu Al-Muttalib are the same thing, and he interlaced his fingers."

Grade: Sahih (Darussalam)

Reference : Sunan an-Nasa'i 4137

In-book reference : Book 38, Hadith 5

English translation : Vol. 5, Book 38, Hadith 4142

◀ 4136

1. **Sunan al-Nasa'i 38 h 4137:** When distributing the 'Fay' of Hunayn, the Prophet refused land-allowances to Banū 'Abd Shams (Uthmān's clan) and Banū Nufal because “*They abandoned me in Jāhiliyya and in Islam*”; whereas he rewarded Banū Hāshim & Banū Muṭṭalib for unwavering support.
2. *If that clan were disqualified from mere land-stipends, how could it credibly inherit the supreme caliphate?*

(1) Chapter: The Superiority Of The Prophet's Lineage, And The Stone That Greeted Him Before His Prophethood



Wathila b. al-Asqa' reported:

I heard Allah's Messenger (ﷺ) as saying: Verily Allah granted eminence to Kinana from amongst the descendants of Isma'il, and he granted eminence to the Quraish amongst Kinana, **and he granted eminence to Banu Hashim amongst the Quraish, and he granted me eminence from the tribe of Banu Hashim.**

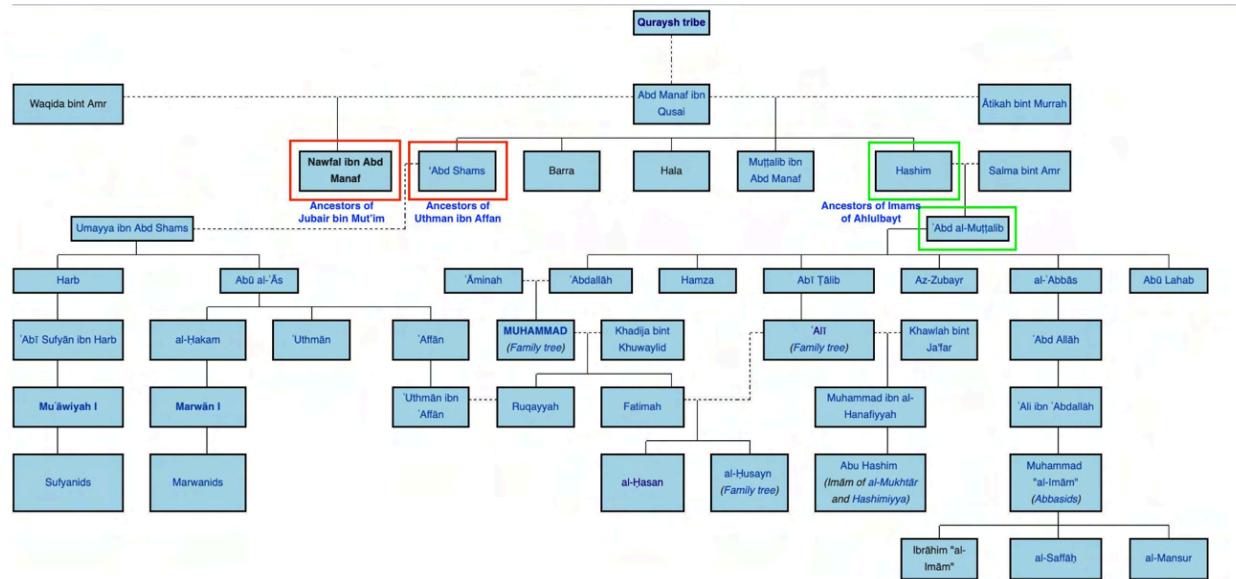
Reference

In-book reference

: Sahih Muslim 2276

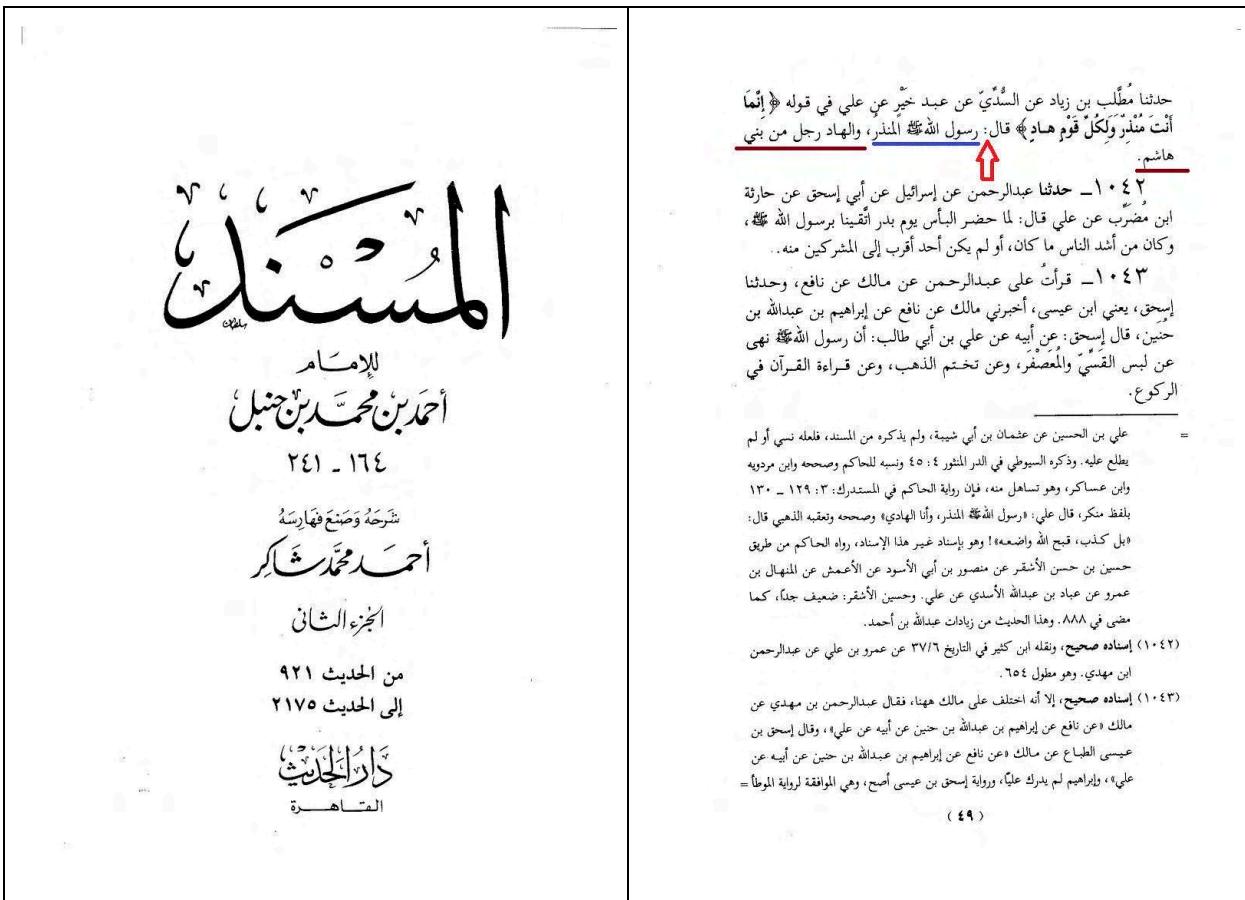
: Book 43, Hadith 1

USC-MSA web (English) reference : Book 30, Hadith 5653
(deprecated numbering scheme)



Conclusion 1: The “twelve” cannot rationally include the Umayyad rulers (who are 14+ if counted).

4. Qur'ānic Pointer to a Hāshimī Guide



Musnad Ahmad no. 1042 (isnād Ṣaḥīḥ) – Ibn ‘Abbās reports that, upon the revelation of Q 13:7 “You are but a warner, and for every people there is a guide,” the Prophet pointed to ‘Alī and said:

*“I am the Warner, and **this** is the Guide from Banū Hāshim.”*

Implication: The divinely-appointed “hādī” shares the Prophet’s clan. The twelve must therefore spring from Banū Hāshim, not any other sub-tribe of Quraysh.

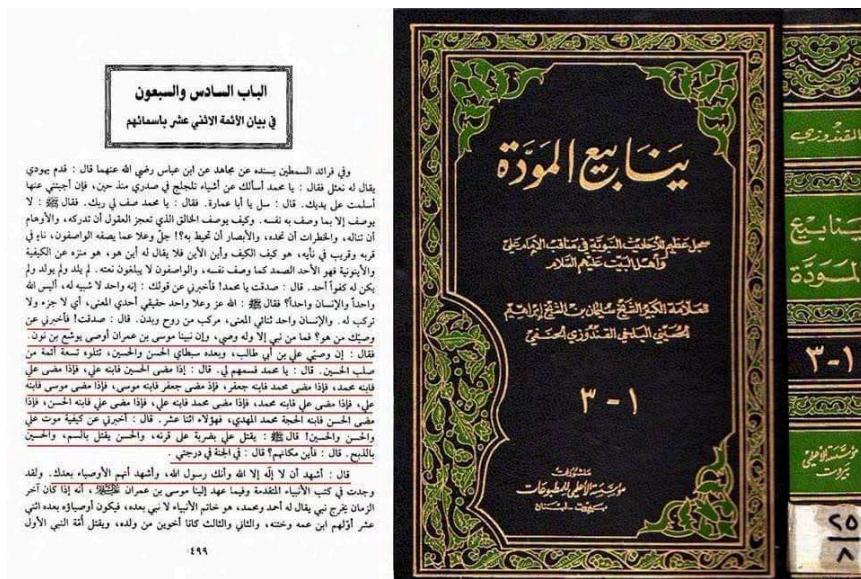
5. Ibn Mas'ūd's Explicit Twelve Count

The famous mufassir-Sahabī **‘Abd Allāh ibn Māsūd** corroborates the number independently.

*“They will be *twelve chiefs, like the *nugabā'* of *Banī Isrā'īl*.”

— *Musnad Ahmad* 4 : 29 (isnād Sahīh) & *al-Matālib al-Āliya* 9 : 577 (isnād Hasan)

6. Fara'id al-Simtayn: the Twelve Named one-by-one



Allāma Muhibb al-Dīn al-Qundūzī al-Hanafī (d. 1294 AH) narrates from Ibn ‘Abbās the famous **hadith of Na’thal the Jew** in which the Prophet lists the successors explicitly:

1. 'Alī ibn Abī Ṭālib
 2. al-Hasan
 3. al-Husayn
 4. 'Alī Zayn al-Ābidīn
 5. Muḥammad al-Bāqir
 6. Ja'far al-Ṣādiq
 7. Mūsā al-Kāẓim
 8. 'Alī al-Ridā
 9. Muḥammad al-Taqī
 10. 'Alī al-Naqī
 11. al-Hasan al-Askarī
 12. Muḥammad al-Mahdī (ع)

Ref.: Yanābī al-Mawadda 2: 499; Qundūzī affirms the isnād as "ḥasan jiddan."

8. Summative Argument

Criterion from ḥadīth	Matches Umayyad / ‘Abbāsid history?	Matches Twelve Imāms of Ahl al-Bayt?
Exactly 12 righteous leaders	X (Umayyads = 14 +, Rāshidūn = 4)	✓
All from Quraysh & one sub-clan	Partial	✓ (Banū Hāshim – Banū ‘Abd al-Muttalib)
Religion's honour persists until Qiyāmah	X (honour collapsed 132 AH)	✓ (final Imām alive till world-end)
Prophetic quality: just, guiding, loved	X	✓

9. Genesis 17 : 20 – A Biblical Echo

“As for Ish’mael, I have heard you; behold, I will bless him and make him fruitful and multiply him exceedingly; he shall be the father of twelve princes, and I will make him a great nation.” — RSV.

Early exegetes (e.g., al-Ṣafī, al-Rāghib) linked this Ishmaelite prophecy to the same **twelve** righteous leaders forecast by the Prophet of Islam, underscoring a trans-scriptural continuity.

10. Conclusion

The hadīth of the Twelve Caliphs is **crystal-clear** in stipulating a finite cadre of divinely-approved leaders from Quraysh whose tenure safeguards the faith. Historical, textual, and genealogical evidence converges on **Banū Hāshim’s Imāms**—beginning with ‘Alī and ending with al-Mahdī—as the only coherent fulfilment. Every alternative list either exceeds twelve, lacks legitimacy, or terminates without preserving Islam’s *‘izzah* “until the Hour”.

Therefore: The Twelve-Imām reading is not a Shī‘ī novelty but the *only* interpretation that honours every clause of the Prophet’s mutawātir testament.

7. The Argument from Fiṭrah

1. Premise: Why the Muslim Ummah is “the Best Nation”

“*You are the best community ever raised for mankind: you enjoin what is right, forbid what is wrong, and believe in Allah.*” (Q 3 : 110)

Every layer of Islamic sacred history pivots on one central gift: **the Qur’ān**.

Category	Supremacy is linked to the Qur’ān
Messenger	Muhammad ﷺ — the <i>Khātam al-Anbiyā’</i> — receives the final Revelation.
Angel	Jibrīl عليه السلام — the Arch-angel who delivers that Revelation.
Month	Ramaḍān — <i>Shahru ’l-Qur’ān</i> (Q 2 : 185).
Night	Laylat al-Qadr — better than a thousand months because the Qur’ān descends therein (Q 97 : 1-5).

It follows by pure fiṭrah (primordial intuition) that the **custodian of the Revelation after the Prophet** should likewise occupy the apex of the post-prophetic hierarchy.

2. Universal Pattern: Every Prophet Leaves a Named Successor

Prophet	Successor (named in scripture or sound ḥadīth)
Ādām	Shīth (Seth)
Ibrāhīm	Ishāq → Ya‘qūb
Mūsā	Hārūn; after Hārūn, Yūsha‘ b. Nūn
Dāwūd	Sulaymān
‘Isā	the <i>Hawāriyyūn</i> (collective deputies)

It would be an inexplicable break in the divine Sunnah for the **Seal of Prophets** alone to leave the ummah without a *clearly* designated wālī/caliph.

3. Testing the Main Contenders

Criterion drawn from fiṭrah & Quranic precedent	Abū Bakr	'Alī b. Abī Ṭālib
Explicit appointment before a mass audience	No unambiguous text; Saqīfa was a closed debate.	Ghadīr Khumm — proclaimed before ≥ 70 000 pilgrims.
Qurayshī & Hāshimī blood-link to the Prophet	Qurayshī, not Hāshimī.	Qurayshī and direct Hāshimī blood.
Superiority attested by the Qur'ān/ḥadīth	Virtuous, but no verse singles him out.	Dozens of sound reports: Badr champion, Door of Khaybar, Verse of Purification, Ḥadīth al-Manzila...
Mentions in other scriptures (e.g. Genesis 17 : 20)	None.	Line of twelve princes fits the imamate lineage.
Continuity with pre-Islamic loyalty (Ḥunayn fay' ḥadīth)	Clan of Banū 'Abd Shams denied a share for abandoning the Prophet.	Banū Hāshim / Banū Muṭṭalib praised for unwavering support.

4. The “Guide” Verse Ties It Together

“*You are only a warner; for every people there is a guide.*” (Q 13 : 7)

Authentic report in **Musnad Aḥmad**: the Prophet ﷺ explained that the “warner” is himself, and the “guide” is a **man from Banū Hāshim** — identified by ‘Alī.

Fitrāh recoils at the thought that the *guide* of the entire ummah could be someone of lesser spiritual rank than Hārūn was to Mūsā.

5. The Twelve-Caliph Prophecy → Only One Plausible List

- Sound narrations in **Bukhārī, Muslim, Tirmidhī, Aḥmad**: “*This matter will remain upright until twelve caliphs, all from Quraysh.*”
- Ibn Mas‘ūd confirms the number is exactly like the *twelve chiefs of Banū Isrā’īl* (Musnad Aḥmad, al-Maṭālib al-Āliyah — ḥasan isnād).

No Sunnī attempt (Rāshidūn + Umayyads, etc.) yields exactly twelve righteous, continuous, Qurayshī rulers. The only coherent, non-contradictory enumeration is the chain of **twelve Imāms from Banū Hāshim** preserved in Shī‘ī and many Sunnī works (*Yanābi‘ al-Mawadda, Fara‘id al-Simtayn*, etc.).

6. Conclusion

Fitrāh tells us that the highest-ranked post-prophetic authority must mirror the perfection of the Revelation he safeguards. When we line up textual evidence, rational analogy, and universal prophetic practice, **Imām ‘Alī and his eleven Hāshimī descendants** satisfy every criterion the Qur’ān and Sunnah implicitly set.

Therefore the Twelve-Imām succession is not a sectarian embellishment but the natural, *fitrī* culmination of the Prophet’s own declaration.

Author:

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Reference & Research Credits

- Dhul Hassānayn
- al-Burhan Library Team
- Visual Resources: Thaqalayn.net, HadithUnlocked.com, Shiacentral.com

