

# Hadith al-Thaqalayn

A Critical Analysis into the Historicity of its Transmission  
Variants and Implications in Sunni Literature



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## Introduction

أقول، وبالله الثقة :

Ḥadīth *al-Thaqalayn* is a prophetic tradition that is continuously cited and debated in Sunnī-Shī'ite polemics. It is often cited by Shī'ite scholars and polemicists in the context of establishing the *wilāyah* and leadership of the Prophet's family with respect to the rest of the Muslim community. Throughout such debates, however, one will often come across a variety of fundamental problems that are the result of a defective framework when assessing historical reports. These many problems pose a serious challenge to the keen observer who simply is interested in coming to the most plausible conclusion based on the data at hand.

In this book, I intend to address many of these issues through a thorough critical examination of the report (and its many redactions) in Sunnī literature. This ḥadīth is ascribed to many companions of the Prophet, such as Abū Sa'īd al-Khudrī, Zayd b. Arqam, 'Alī b. Abī Ṭālib, Jābir b. 'Abdillāh, Ḥuḍayfah b. Usayd, Abū Ḍarr al-Ghifārī, Zayd b. Thābit. Abū Hurayrah, Ibn 'Abbās, and 'Amr b. 'Awf etc., which amounts to around ten ṣaḥābīs.

Al-Samhūdī, when describing this report, said: "Over 20 of the Ṣaḥābah [had narrated] on this matter."<sup>1</sup>

The majority of the ten companions I had mentioned are spanned by the figure mentioned in this quote. The remainder of the companions cited by al-Samhūdī did not transmit anything on this matter in Sunnī sources. Rather, they were primarily derived from a book of the Shī'ite traditionist Ibn 'Uqdah (d. 332). In fact, a significant chunk of the names which were cited by al-Samhūdī were derived from a single dubious report Ibn 'Uqdah narrated, which cited a bunch of companions' alleged testimonies.

In this book, I am primarily interested in assessing the variants of this ḥadīth documented in Sunnī sources, as most of the reports in Shī'ite sources on this topic simply are later Shī'ite embellishments of the "Sunnī" reports which were then projected onto dubious Shī'ite isnāds that can only be found in later Shī'ite sources. Hence, they are quite irrelevant to my goal(s) in this book.

Most of the challenges that are faced with this ḥadīth stem from the fact that there are many different variants associated with it. Even though the general report, as we shall demonstrate, has an authentic basis from the Messenger of Allah ﷺ, the more important question is: what is the most authentic wording of the ḥadīth that is closest to the Prophet's verbatim speech at the event? This question comes in light of the

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<sup>1</sup> Jawāhir al-'Iqdayn (2/234)

many theological debates that spring from this ḥadīth's alleged implications. Indeed, it would be foolish to vehemently debate the implications of a prophetic tradition if the most authentic wording of that tradition is yet to be discerned. This shall be one of my objectives throughout this paper.

The next challenge the keen observer will face when studying this tradition stems from the aforementioned issue as well. The many different wordings of this tradition, which are of varying implications, all purportedly describe a single event. Thus, it would be impossible to ascertain that all the vastly different wordings and redactions associated with this ḥadīth were literally uttered by the Prophet ﷺ. Rather, only two possibilities exist: (1) some of them are authentic or (2) none are authentic.

Similarly, it is established that any relayed tradition experiences the risk of corruption for two main reasons: (1) its transmitters' incompetence and lack of retention and (2) malicious tampering with the report's contents. Both of these phenomena are observable in most variants of ḥadīth *al-Thaqalayn*, as shall be demonstrated.

Luckily, a useful, reliable and objective method exists to evaluate the validity of such instances of transmission and to scrutinize them in search of any factors that would indicate the presence of textual corruption within them. I shall apply this method when evaluating the many different redactions of ḥadīth *al-Thaqalayn* in hope of reaching a definitive conclusion in this regard.

Another challenge that is faced in this context is the dishonesty some polemicists display when appealing to the report. As mentioned earlier, the report at hand has many different variants, and it is undeniable that the general event described in these many reports definitely has a historical basis from the Messenger of Allah ﷺ.

Nevertheless, many of the existing accounts are corrupt redactions that are inaccurate and imprecise representations of what the Prophet had said at the event. What often takes place, however, is that many dishonest polemicists will cite the unreliable variants of the report and then cite the more reliable variants' sources as the reference for those unreliable accounts. That is dishonest, misleading and unacceptable. Rather, the correct approach is that which attempts to discern the most authentic variant of ḥadīth *al-Thaqalayn* in light of the many divergent traditions that exist. It is only after this assessment can the ḥadīth's theological implications be debated.

The bulk of this book consists of a detailed and seemingly ultra-technical analysis. If your main concerns are the findings pertaining to this ḥadīth, then they are thoroughly outlined in the "Discussions" section on page 54, where the theological implications of the ḥadīth's authentic variants are dissected. Otherwise, the rationale behind those conclusions have been transparently outlined throughout this book.

Similarly, it must be noted that Ḥadīth *al-Thaqalayn* is closely related to another tradition, which is the famous ḥadīth of *al-Muwālā*, where the Messenger of Allah is quoted saying: “Whoever I am his *mawlā* then ‘Alī is his *mawlā*.” Despite their relationship, this book does not embody a thorough analysis of ḥadīth of *al-Muwālā*, as that was not my goal in this book. Rather, I have only assessed the variants for ḥadīth of *al-Muwālā* which may have implications on the authenticity of a few variants of ḥadīth *al-Thaqalayn*.

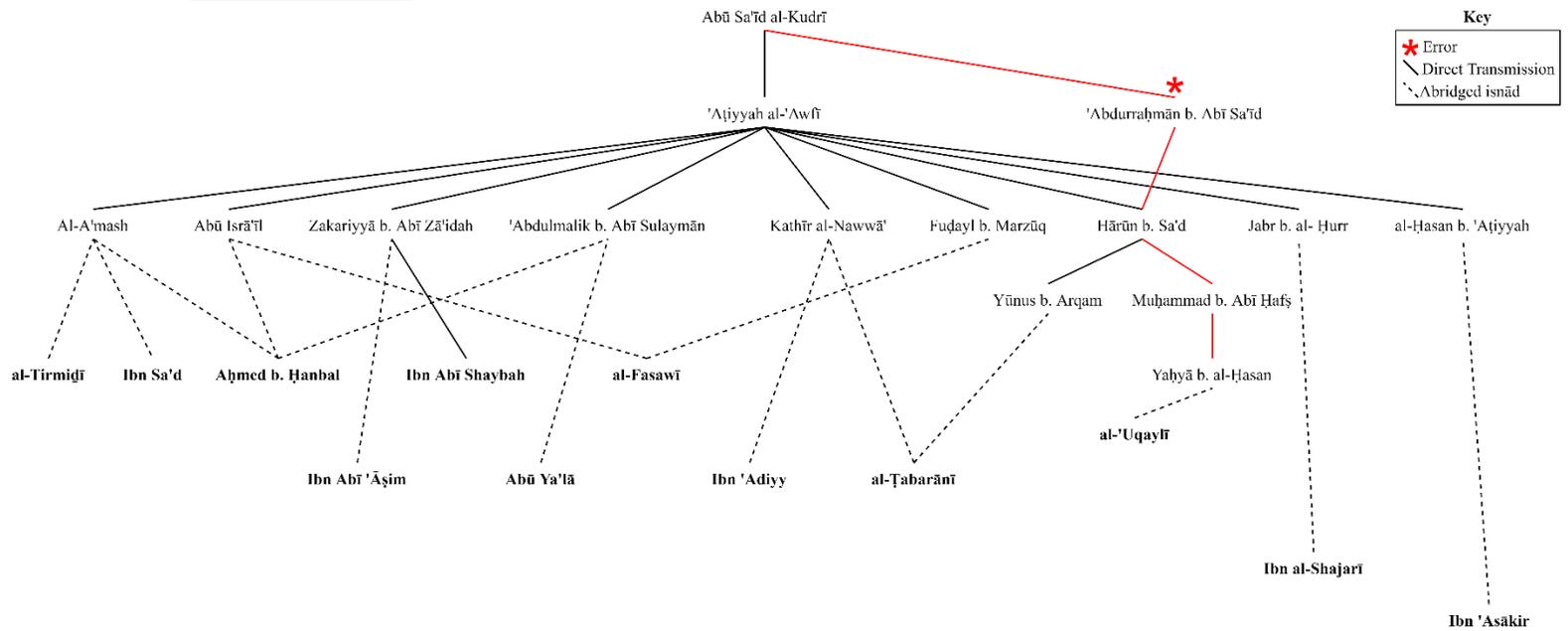
فسبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر.

# I. 'Atīyyah's Report from Abū Sa'id

## Preview

'Atīyyah b. Sa'd al-Awfi's redaction of this ḥadīth from Abū Sa'id is perhaps is one of the most popular riwāyahs of this Prophetic tradition. It is clear that 'Atīyyah disseminated the ḥadīth effectively, as there are a variety of notable isnāds that converge back to him. Thus, he seems to have been one of the main sources of this tradition in Kūfa, with over six notable figures relaying this ḥadīth from him, such as al-A'mash, Zakariyyā b. Abī Zā'idah, 'Abdulmalik b. Abī Sulaymān, al-Fuḍayl b. Marzūq, Kathīr al-Nawwā', Abū Isrā'īl al-Mulā'ī and others etc.

## Isnād Schematic



**Figure 1.** A schematic illustrating the transmission of this report from Abū Sa'id al-Khudrī

## Wording

In the different variants of 'Atīyyah's ḥadīth, we can observe a common theme emerging in the many reports ascribed to him, which makes us capable of reproducing the actual wording of what 'Atīyyah claimed to transmit.

The wording of 'Atīyyah's report from Abū Sa'id is as follows:

“I have left among you al-Thaqalayn, one of them is larger than the other. The Book of Allah, a rope extended from the sky to the land, and my *Itrah*. They both shall never be separated until they meet at the *Hawḍ*.”

This redaction is what is generally agreed upon by al-A'mash,<sup>2</sup> Abū Isrā'īl,<sup>3</sup> 'Abdulmalik b. Abī Sulaymān,<sup>4</sup> Zakariyyā b. Abī Zā'ida,<sup>5</sup> Kathīr al-Nawwā',<sup>6</sup> and al-Fuḍayl b. Marzūq.<sup>7</sup> Some have slightly rearranged the order of the report, and others have added/omitted some clauses.

Al-A'mash and Zakariyyā's riwāyah does not mention the clause: “One of them is larger than the other.”

Al-A'mash similarly adds a clause that is not found elsewhere. His report concludes saying: “so see how you deal with them both after me.” Muḥammad b. Talḥa's report from al-A'mash, before mentioning the clause about how the *thaqalayn* shall never separate, says: “Indeed, the Kind and Aware (*al-Laṭīf al-Khabīr*) has informed me that....”

'Abdulmalik's riwāyah and some redactions from al-A'mash include a clause which describes *al-Thaqalayn* saying: “That which if you cling onto, you shall never go astray.”

Fuḍayl b. Marzūq's riwāyah does not mention the clause: “They both shall never be separated until they meet at al-Ḥawḍ.” Similarly, he adds another clause when mentioning the rope that is extended from the sky to earth. His redaction says: “One of its ends is in Allah's Hand, and the other end is in yours.”

### **Authenticity**

'Aṭīyyah b. Sa'd al-'Awfī was the only individual in the world to claim to relay this tradition from the Medinite companion, Abū Sa'īd al-Khudrī. Rather, the ḥadīth is primarily transmitted in Medīna from Jābir b. 'Abdillah, and in al-Kūfa, it is primarily transmitted from Zayd b. Arqam (as shall be later demonstrated).

The strand of transmission that can be seen in figure 1, which claims to transmit this report from 'Abdurrahmān b. Abī Sa'īd instead of 'Aṭīyyah, clearly is an error. It does not represent a real instance of transmission, and that is indicated through several factors: (1) the conflicting transmission from Hārūn b. Sa'd, (2) exclusive transmission from 'Abdurrahmān despite the fact that the ḥadīth is popularly known

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<sup>2</sup> Jāmi' al-Tirmidī (6/133), Al-Ṭabaqāt al-Kubrā by Ibn Sa'd (2/194), Al-Mu'jam al-Kabīr by al-Ṭabarānī (3/65)

<sup>3</sup> Musnad Aḥmed (17/169)

<sup>4</sup> Musnad Aḥmed (18/114)

<sup>5</sup> Muṣannaf Ibn Abī Shaybah (15/491)

<sup>6</sup> Al-Mu'jam al-Ṣaghīr by al-Ṭabarānī (1/226)

<sup>7</sup> Al-Ma'rifah wal-Tārīkh (1/537)

through ‘Aṭīyyah and (3) the unreliability of its transmitters: Muḥammad b. Abī Ḥafṣ<sup>8</sup> and Yaḥyā b. al-Ḥasan, are obscure transmitters.

What primarily raises doubts in ‘Aṭīyyah’s transmission from Abū Sa’īd is that none of Abū Sa’īd’s close and reliable companions across the different lands, such as Abū Naḍra, Abū al-Ṣiddīq al-Nājī, ‘Iyād b. ‘Abdillāh, Sulaymān b. ‘Amr, ‘Aṭā’ b. Yasār, Abū Ṣāliḥ al-Sammān (and others) relayed this account from him. Similarly, ‘Aṭīyyah was a known Shī’ite transmitter<sup>9</sup>, which would further cast doubts upon his bizarre and exclusive transmission of a ḥadīth in the merits of *Ahlulbait* from Abū Sa’īd. Additionally, there are several accounts regarding ‘Aṭīyyah’s dubious practices during his transmission of ḥadīth that further raise doubts on his reliability as a transmitter.

Thus, it should not come as a surprise that ‘Aṭīyyah, for such inconsistencies in his transmission and many other issues, was weakened by the muḥaddithīn. In fact, his particular claim of transmission from Abū Sa’īd al-Khudrī was specifically disparaged by the early ḥadīth critics.

One of the dubious practices in transmission ‘Aṭīyyah used to engage in was his intentional misattribution of reports to Abū Sa’īd al-Khudrī. Several ḥadīth critics noted that he used to acquire traditions from al-Kalbī (a suspect forger) and then arbitrarily quote him as “Abū Sa’īd.” ‘Aṭīyyah would then delude listeners by implying that he was quoting Abū Sa’īd al-Khudrī while he would be, in reality, quoting the notorious al-Kalbī. Several ḥadīth critics made note of this reality:

Aḥmed b. Ḥanbal said: “He is weak. It has reached me that ‘Aṭīyyah used to go to al-Kalbī and acquire [his] tafsīr from him, and ‘Aṭīyyah would ascribe to him the name ‘Abū Sa’īd’. He would consequently [quote him] saying: ‘Abū Sa’īd said..’..” Aḥmed then said: “Hushaym used to weaken ‘Aṭīyyah.”<sup>10</sup> Aḥmed also said: “Sufyān al-Thawrī used to weaken the transmission of ‘Aṭīyyah al-‘Awfī.”<sup>11</sup>

Abū Khālīd al-Aḥmar and Sufyān al-Thawrī quoted al-Kalbī mentioning that ‘Aṭīyyah ascribed to him the nickname “Abū Sa’īd.”<sup>12</sup>

Ibn Ḥibbān said: “He heard ḥadīths from Abū Sa’īd [al-Khudrī], but when Abū Sa’īd died, he sat to al-Kalbī and his storytelling sessions. Whenever al-Kalbī would say: ‘the Messenger of Allah said’, ‘Aṭīyyah would memorize that. He then nicknamed al-Kalbī ‘Abū Sa’īd’, and he would transmit from him. The people would thus be deluded into thinking that he was referring to Abū Sa’īd al-Khudrī while

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<sup>8</sup> Lisān al-Mīzān (7/414)

<sup>9</sup> See Sālim al-Murādī’s comment in *Al-Ḍu’afā’ al-Kabīr* (3/359), and al-Bazzār’s comment in *Tahḍīb al-Tahḍīb* (7/226)

<sup>10</sup> *Al-‘Ilal wa-Ma’rifat al-Rijāl – Riwayāt ‘Abdillāh* (1/548)

<sup>11</sup> *Al-Ḍu’afā’ al-Kabīr* (3/359)

<sup>12</sup> *Al-Ḍu’afā’ al-Kabīr* (3/359), *al-Majrūḥīn* (2/177)

he would be referring to al-Kalbī. Thus, he cannot be relied upon, and it is not permissible to transcribe his ḥadīths except for the purpose of ridicule.”<sup>13</sup>

Yaḥya b. Sa’īd al-Qaṭṭān refrained from transmitting ḥadīth from ‘Aṭīyyah,<sup>14</sup> and Ibn al-Madīnī also quoted him saying: “Aṭīyyah, Abū Hārūn and Bashīr b. Ḥarb are all the same to me.”<sup>15</sup> (Abū Hārūn and Bashīr were weak transmitters).

Abū ‘Ubayd asked Abū Dāwūd about ‘Aṭīyyah b. Sa’d al-‘Awfī, and Abū Dāwūd replied: “He is not one to be relied upon.”<sup>16</sup> Al-‘Ijlī said: “A reliable Kūfan tābi’ī, and he was not strong.”<sup>17</sup>

Abū Ḥātim al-Rāzī said: “He is weak in ḥadīth. His transmission should be transcribed, and Abū Naḍra is more preferable to me than him.” Abū Zur’ah described him saying: “A frail (*layyin*) Kūfan.”<sup>18</sup> Al-Nasā’ī said: “Aṭīyyah is weak.”<sup>19</sup> Ibrāhīm al-Ḥarbī said: “Others are more eminent than him.”<sup>20</sup>

When transmitting a report through ‘Aṭīyyah from Abū Sa’īd, Ibn Khuzaymah commented on its isnad saying that he had repudiated ‘Aṭīyyah’s liability.”<sup>21</sup> Al-Sājī said: “He is not a *ḥujjah*, and he used to prefer ‘Alī over all.”<sup>22</sup>

Ibn ‘Adiyy said: “Aṭīyyah has a variety of ḥadīths from Abū Sa’īd that are from other than Abū Sa’īd. His transmission should be transcribed despite his weakness, and he is counted among the Shī’a of Kūfa.”<sup>23</sup> Al-Dāraquṭnī said: “Aṭīyyah is shaky (*muḍṭarib*) in ḥadīth.”<sup>24</sup>

Yaḥyā b. Ma’īn, on several occasions, has been quoted addressing ‘Aṭīyyah’s status. Al-Dūrī said: I asked Yaḥyā b. Ma’īn about ‘Aṭīyyah al-‘Awfī and Abū Naḍrah, and he said: “Abū Naḍrah is more preferable to me.”<sup>25</sup> Al-Dūrī also said: Yaḥyā was once asked: “How is ‘Aṭīyyah’s transmission?” and he said: “It is decent (*ṣāliḥ*).”<sup>26</sup> Yazīd b. al-Haytham quoted Ibn Ma’īn saying: “Nothing is wrong in ‘Aṭīyyah al-‘Awfī,” and he was thus asked: “can he be relied upon?” Yaḥyā replied: “Nothing is wrong in him.”<sup>27</sup>

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<sup>13</sup> Al-Majrūḥīn (2/176)

<sup>14</sup> Al-Tārīkh al-Kabīr by al-Bukhārī (5/122)

<sup>15</sup> Al-Tārīkh al-Awṣaṭ by al-Bukhārī (1/267)

<sup>16</sup> Su’ālāt Abī ‘Ubayd al-Ājurrī li-Abī Dāwūd (p. 105)

<sup>17</sup> Al-Thiqāt by al-‘Ijlī (2/140)

<sup>18</sup> Al-Jarḥ wal-Ta’dīl of Ibn Abī Ḥātim (6/383)

<sup>19</sup> Al-Ḍu’afā’ wal-Matrūkūn by al-Nasā’ī (p.85)

<sup>20</sup> Sharḥ Ibn Mājah by Mughultāy (p. 1294)

<sup>21</sup> Ṣaḥīḥ Ibn Khuzaymah (4/69)

<sup>22</sup> Tahḍīb al-Tahḍīb (7/226)

<sup>23</sup> Al-Kāmil fī Du’afā’ al-Rijāl (7/85)

<sup>24</sup> Al-‘Ilal al-Wāridah ‘ala al-Aḥādīth al-Nabawīyyah (11/290)

<sup>25</sup> Tārīkh Ibn Ma’īn – Riwayāt al-Dūrī (3/438)

<sup>26</sup> Tārīkh Ibn Ma’īn – Riwayāt al-Dūrī (3/500)

<sup>27</sup> Min Kalāmī Abī Zakariyyā Yaḥyā b. Ma’īn – Riwayāt Ibn Ṭahmān (p.84)

Others, however, quoted Ibn Maʿīn more explicitly criticizing ʿAṭīyyah. Ibn Abī Maryam and al-Walīd b. Abī al-Jārūd both quoted Ibn Maʿīn weakening ʿAṭīyyah, and Ibn Abī Maryam added: “nevertheless, his transmission should be transcribed.”<sup>28</sup>

Al-Bazzār said: “He was extreme in Shīʿism. The bulk of people transmitted from him; around 40 individuals, 30 of whom were dignified.”<sup>29</sup>

Ibn Saʿd said: “He was reliable *inshāʾAllāh*, and some people do not rely upon him.”<sup>30</sup>

Thus, it becomes apparent that ʿAṭīyyah was criticized by around 12 ḥadīth critics. Others, such as al-ʿIjlī and al-Ḥarbī slightly touched on his weakness. Conflicting statements are reported from Yaḥyā b. Maʿīn regarding ʿAṭīyyah’s reliability, and al-Bazzār hinted at his notable status without explicitly touching on his reliability. Ibn Saʿd was the only early authority to explicitly endorse ʿAṭīyyah without any criticism (albeit he did acknowledge that others weakened him.)

## **Conclusion**

After a careful assessment of the criticism ʿAṭīyyah’s had received from the ḥadīth critics, it becomes clear that such an individual’s transmission cannot be taken at face value. Rather, it must be subjected to intense scrutiny and criticism before the transmission can be deemed real, let alone authentic. Otherwise, such criticism directed at ʿAṭīyyah places doubt in the integrity of what he transmits, especially his claims of transmission from Abū Saʿīd. Therefore, the default is that this report has no basis from Abū Saʿīd al-Khudrī. Rather, it originates from the transmission of other companions, as shall be demonstrated.

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<sup>28</sup> Al-Ḍuʿafāʾ al-Kabīr (3/359), al-Kāmil fī Ḍuʿafāʾ al-Rijāl (7/84)

<sup>29</sup> Tahḏīb al-Tahḏīb (7/226)

<sup>30</sup> Al-Ṭabaqāt al-Kubrā by Ibn Saʿd (6/304)

## II. Jābir b. ‘Abdillāh’s Report

Jābir b. ‘Abdillāh’s account of the Prophet’s sermon at ‘Arafah is a popular Medinite report that was bastardized by some later ‘Irāqī transmitters. Nevertheless, some variants of the ḥadīth embody wordings that are quite similar to that of ḥadīth *al-Thaqalayn*, hence why it is must be evaluated.

Several variants exist for Jābir’s ḥadīth, each with different wordings and isnāds:

1. Ja’far al-Şādiq’s report, from his father al-Bāqir, from Jābir b. ‘Abdillah.
2. Zayd b. al-Ḥasan al-Anmāṭi’s alleged ḥadīth from Ja’far al-Şādiq.
3. Mujālid’s report, from al-Sha’bī, from Jābir.

### 1. Ja’far al-Şādiq’s report, from his father al-Bāqir, from Jābir b. ‘Abdillah.

#### Preview:

Perhaps one of the most important reports pertaining to Ḥajj is this ḥadīth of Jābir, which is a detailed description of the Prophet’s ﷺ Ḥajj from start to finish. The report was of such great value that entire books were written about it and the *fiqh* that can be derived from it.

Ja’far b. Muḥammad relayed that his father, Muḥammad b. ‘Alī, once entered upon Jābir b. ‘Abdillāh. He eventually asked him about the Prophet’s Ḥajj, to which Jābir narrated the entire ḥadīth. The report included the sermon the Messenger of Allah ﷺ gave, hence why it is relevant to our analysis of ḥadīth *al-Thaqalayn*.

Since the report is quite long and extensive, I will primarily assess the relevant portion, which is the Prophet’s sermon.

#### Wording:

This report quotes the Prophet saying during his sermon:

“I have left among that which you shall never go astray if you grasp onto: the Book of Allah. You shall be asked about me, so what will you say?”

They said: “We bear witness that you have conveyed (the message), fulfilled the responsibility, and given wise council.”

The Prophet then pointed his index finger to the sky, and then pointed at the people. He said: “O Allah bear witness! O Allah bear witness! O Allah bear witness!”

This redaction of the a ḥadīth, as apparent, mentions nothing about the Prophet’s family or household.

## Authenticity

This report was transmitted by Ḥātim b. Ismāʿīl<sup>31</sup> and ʿḤafṣ b. Ghiyāth<sup>32</sup> and others<sup>33</sup>, from Jaʿfar al-Ṣādiq → His father, Muḥammad b. ʿAlī → Jābir. This isnād is an authentic isnad, hence why the report was admitted into Muslim’s Ṣaḥīḥ, along with other authentic collections.

Some early ḥadīth critics seem to have criticized Ḥātim b. Ismāʿīl’s redaction of this report. ʿAlī b. al-Madīnī is quoted describing the transmitter, Ḥātim b. Ismāʿīl, saying: “He transmitted reports from Jaʿfar b. Muḥammad from his father, which were originally disconnected, yet he connected them. One of them is the Jābir’s long ḥadīth in Ḥajj and Yaḥyā b. Saʿīd’s ḥadīth from Jaʿfar. Relaying it in a disconnected manner is more established.”<sup>34</sup>

Aḥmed b. Ḥanbal is similarly quoted saying: “Ḥātim b. Ismāʿīl erred in this long ḥadīth.”<sup>35</sup>

What they seem to be referring to is that Jābir’s long ḥadīth in Ḥajj consisted of multiple sections. Some of which Jaʿfar relayed from his father directly from the Prophet (disconnectedly without Jābir as an intermediary), and he relayed other portions from his father, from Jābir, from the Prophet (connectedly). Ḥātim then narrated the entire account in the connected manner, not considering the partitions in Jaʿfar’s report.

Abū Dāwūd relayed a report, which is a small section of Ḥātim b. Ismāʿīl’s larger ḥadīth from Jaʿfar, through other than Ḥātim. He mentioned that Sulaymān b. Bilāl and ʿAbdulwahhb al-Thāqafī both relayed from Jaʿfar, from his father that “the Messenger of Allah prayed zuhr and ʿaṣr with one aḍān and two iqāmahs in ʿArafah, and he did not make tasbīḥ in between them. He similarly prayed maghrib and ʿishā with one aḍān and two iqāmahs, and he did not make tasbīḥ between them.”<sup>36</sup>

Al-Bayhaqī, after relaying this portion of the report, said: “It is said this portion of the ḥadīth is *mursal*.”<sup>37</sup> In another book of his, he commented on that portion of the ḥadīth saying: “Sulaymān b. Bilāl and ʿAbdulwahhb al-Thāqafī relayed it in a *mursal* fashion from Jaʿfar b. Muḥammad.”

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<sup>31</sup> Ṣaḥīḥ Muslim (2/886), Sunan Abī Dāwūd (2/182), al-Sunan al-Kubrā by al-Nasāʿī (4/155)

<sup>32</sup> Ṣaḥīḥ Muslim (2/892)

<sup>33</sup> Abū Dāwūd, in his Sunan (2/187), similarly mentioned that Muḥammad b. ʿAlī al-Juʿfī corroborated Ḥātim b. Ismāʿīl (in at least part of the ḥadīth).

<sup>34</sup> Al-Taʿdīl wal-Tajrīḥ (2/524)

<sup>35</sup> Al-Sunan al-Kubrā by al-Bayhaqī (1/588)

<sup>36</sup> Sunan Abī Dāwūd (2/187)

<sup>37</sup> Al-Sunan al-Kubrā by al-Bayhaqī (1/587)

Thus it becomes apparent that the criticism was directed at a specific portion of the ḥadīth, which is not the section we are interested in assessing today. Otherwise, Ḥātim b. Ismāʿīl was corroborated by Ḥafṣ b. Ghiyāth in relaying this tradition, hence Muslim’s authentication of this report.

### **Conclusion**

This report is authentic, and it took place during the Prophet’s farewell Ḥajj on the Day of ‘Arafah. This is an important and noteworthy point to keep in mind, as all other redactions of this ḥadīth through other than Jābir speak of a different sermon that took place shortly after Ḥajj on the day of Ghadīr Khumm.

## **2. Zayd b. al-Ḥasan al-Anmāṭī’s alleged ḥadīth from Ja’far al-Ṣādiq**

### **Preview:**

Another noteworthy redaction of Ja’far al-Ṣādiq’s ḥadīth is Zayd b. al-Ḥasan al-Anmāṭī’s alleged report. This report is relayed through an obscure Kūfan man by the name of Zayd b. al-Ḥasan al-Qurashī, who claimed to transmit it with the same aforementioned isnād : from Ja’far al-Ṣādiq, from his father, from Jābir.

I mentioned this report independently of Ḥātim b. Ismāʿīl and Ḥafṣ b. Ghiyāth’s report due to its divergent wording that conflicts with the entire theme of the previously established report from Ja’far al-Ṣādiq.

### **Wording:**

Zayd b. al-Ḥasan’s account was reported by al-Tirmidī in his *Jāmi*<sup>38</sup> and al-Ṭabarānī in *al-Mu’jam al-Kabīr*.<sup>39</sup>

Zayd b. al-Ḥasan al-Anmāṭī reported from Ja’far b. Muḥammad, from his father, from Jābir that he said:

I saw the Messenger of Allah during his Ḥajj on the day of ‘Arafah while he was on his camel, al-Qaṣwā’ giving a sermon. I heard him say: “O people, I have left among you that which if you hold onto you shall never go astray: the Book of Allah and my *‘Itrah*, the members of my household.”

The wording of this ḥadīth, as apparent is quite different than that of Ḥafṣ b. Ghiyāth and Ḥātim b. Ismāʿīl’s report from Ja’far al-Ṣādiq. It exclusively incorporates the clause pertaining to the *‘Itrah* and the Prophet’s household into Ja’far al-Ṣādiq’s ḥadīth from Jābir.

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<sup>38</sup> *Jāmi*’ al-Tirmidī (6/131)

<sup>39</sup> *Al-Mu’jam al-Kabīr* by al-Ṭabarānī (3/66)

### Authenticity:

This report exclusively came through the obscure Kūfan transmitter, Zayd b. al-Ḥasan al-Anmāṭī, and his report essentially is a misattribution to Ja'far al-Ṣādiq. For such reasons, al-Ṭabarānī commented on this report saying: “No one transmitted this ḥadīth from Ja'far b. Muḥammad except Zayd b. al-Ḥasan al-Anmāṭī.”<sup>40</sup> Al-Ṭabarānī did not consider Ḥātim b. Ismā'īl and Ḥafṣ b. Ghiyāth's reports as valid corroborations for al-Anmāṭī's report, due to its bizarre wording exclusively ascribed to Ja'far b. Muḥammad through Zayd.

Due to Zayd's obscure status, not many of the critics addressed his status as a transmitter, even though it is evidently questionable. Abū Ḥātim al-Rāzī, nevertheless, described him saying: “He was a Kūfan who came to Baghdād. He is disapproved (*munkar*) in his ḥadīth.”<sup>41</sup>

Ibn Ḥibbān mentioned him in *al-Thiqāt* without commenting on his status, hinting to his obscurity. Some polemicists today confidently cite Ibn Ḥibbān's inclusion of Zayd in *Al-Thiqāt* as an endorsement on his part. However, that is not necessarily the case, as Ibn Ḥibbān will often mention obscure and unknown transmitters in his book simply to denote that they existed and transmitted reports. In fact, there are around 67 biographical entries in *al-Thiqāt* where Ibn Ḥibbān explicitly acknowledged not knowing who their respective transmitters were.

A good example of this phenomenon is what Ibn Ḥibbān said in the biographical entry of a man known as Faza'. Ibn Ḥibbān said:

“He witnessed [the battle of] al-Qādisiyyah. He transmits from al-Muqanna'. It is said that al-Muqanna' has companionship [with the Prophet], but I do not know Faza' nor Muqanna', nor do I know their residence, nor do I know [the names of] their fathers. I only mentioned them for them for them to be known, not to depend on what they transmit.”<sup>42</sup>

What further attests to Zayd b. al-Ḥasan's obscurity with respect to Ibn Ḥibbān is that Ibn Ḥibbān fully excluded Zayd b. al-Ḥasan's transmission from his Ṣaḥīḥ, including this report as well. On the other hand, we see that Ibn Ḥibbān admitted Ḥātim b. Ismā'īl into his Ṣaḥīḥ along with Ḥafṣ b. Ghiyāth, the transmitters of the original account of the Prophet's sermon from Ja'far b. Muḥammad. Ibn Ḥibbān transmitted around 19 reports through Ḥātim and around 33 reports through Ḥafṣ in his Ṣaḥīḥ, while he

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<sup>40</sup> Al-Mu'jam al-Awsaṭ by al-Ṭabarānī (5/89)

<sup>41</sup> Al-Jarḥ wal-Ta'dīl (3/560)

<sup>42</sup> Al-Thiqāt by Ibn Ḥibbān (7/326)

transmitted nothing through Zayd b. al-Ḥasan al-Anmāṭī. This demonstrates the (obvious) disparity between these two reliable transmitters and Zayd b. al-Ḥasan al-Anmāṭī with respect to Ibn Ḥibbān.

What ultimately confirms the unreliability of Zayd b. al-Ḥasan and his riwāyah is the fact that he also exclusively narrated this account with a different chain of transmission back to Zayd b. Arqam<sup>43</sup>, which we shall dissect in section IV, where Ḥudayfah’s report is evaluated. Zayd’s other redaction of this ḥadīth was discovered to be a stolen report that was arbitrarily misattributed to a different isnad. Hence, it seems more likely that he was a disparaged transmitter or a forger whose status was not addressed due to his obscurity and scarce transmission.

Despite his extremely scarce transmission, Zayd was able to blunder in the few reports he transmitted, which is indicative of his severe unreliability. Abū Ḥātim’s criticism of Zayd is warranted and spot-on.

### **Conclusion**

This report has no basis from Ja’far al-Ṣādiq, and it is an inauthentic tradition that was falsely ascribed to Ja’far, which explains why al-Tirmidī in his Jāmi’ did not authenticate it. Rather, he referred to it as “*Ḥasan Gharīb*.”<sup>44</sup>

## **3. Mujālid’s Alleged Ḥadīth from al-Sha’bī**

### **Preview:**

This obscure redaction of Ja’far’s ḥadīth is entirely an error, which was committed by Abū Hishām Muḥammad b. Yazīd al-Rifā’ī. Unsurprisingly, it is an extremely obscure account that barely made its way into the early primary sources.

### **Wording:**

Abū Hishām Muḥammad b. Yazīd al-Rifā’ī, said: Ḥafṣb. Ghiyāth informed us, from Mujālid, from al-Sha’bī, from Jābir that he said:

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<sup>43</sup> Al-Mu’jam al-Kabīr (3/67)

<sup>44</sup> In al-Nukat ‘alā Kitāb Ibn al-Ṣalāḥ (1/387), Ibn Ḥajar demonstrated that al-Tirmidī’s particular usage of the term “ḥasan” is not equivalent to how later ḥadīthists’ used the term. He similarly cited examples where al-Tirmidī described definitively weak reports as “*ḥasan*.” Al-Tirmidī’s term, as expounded by Ibn Ḥajar and others, can refer to a wide array of reports, which can be weak or authentic. I only elaborate on this point because many dishonest polemicists choose to ignore all the data that indicates the corruption of Zayd b. al-Ḥasan’s account and his criticism. Instead, they cling onto al-Tirmidī’s description of the report as “*ḥasan gharīb*,” thinking that it is some form of authentication on his part, while it is, in reality, more indicative of the report’s defectiveness.

The Messenger of Allah once drew a line, and then said: “this is a path.” He then drew several lines and said: “These are the paths of the Shayṭān. There is not a path of these except that there is a shayṭān upon it calling to it. I am but a human who is about to be approached by his Lord’s messenger, and I shall agree to him. I am leaving among you *al-Thaqalayn*: the first of them is the Book of Allah, in it is guidance and light; whoever holds onto it and acts upon it shall be upon guidance. Whoever abandons it and does not act by it is upon misguidance. [Second is] the members of my household. I remind you of Allah with regards to the members of my household, and hold onto Allah’s rope and do not split among each other.”<sup>45</sup>

As evident, this redaction totally diverges from all of the aforementioned accounts ascribed to Jābir b. ‘Abdillāh. It entirely is an error, and the report was never uttered by Mujālid from al-Sha’bī in this manner as shall be demonstrated.

### **Authenticity:**

This report comes exclusively through Abū Hishām Muḥammad b. Yazīd al-Rifā’ī, a weak transmitter,<sup>46</sup> who had erred in this report. The original riwāyah, which he failed to accurately reproduce, is as follows:

Abū Khālid al-Aḥmar said: I heard Mujālid mention, from al-Sha’bī, from Jābir b. ‘Abdillāh, who said:

We were with the Messenger of Allah, and he drew a line, and he then drew two lines to its right and two lines to its left. He then placed his hand on the middle line and said: “This is the path of Allah.”

He then recited the verse: “and this is My straight path, so walk along it, and do not follow other ways, lest you should turn away from the right one.”<sup>47</sup>

As evident, this is the original and more authentic redaction of Mujālid’s report from al-Sha’bī, and it has no mention of *al-Thaqalayn*. This other isnād is, nevertheless, weak as well due to Mujālid b. Sa’īd, who was a known weak transmitter.<sup>48</sup>

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<sup>45</sup> Sharḥ Uṣūl I’tiqād Ahl al-Sunnah wal-Jamā’ah (#95)

<sup>46</sup> See his full biographical entry in Tahḍīb al-Tahḍīb (9/526-527)

<sup>47</sup> Sunan Ibn Mājah (1/6)

<sup>48</sup> See his full biographical entry in Tahḍīb al-Tahḍīb (10/39-41)

## **Conclusion:**

After a careful assessment of the reports ascribed to Ja'far al-Şādiq and Jābir b. 'Abdillāh, it becomes evident that the most authentic variant of them all is that of Ḥātīm b. Ismā'īl and Ḥafşb. Ghiyāth. The other accounts ascribed to Jābir and/or Ja'far al-Şādiq simply are erroneous (or intentional) misattributions.

The inauthentic accounts' wordings have no authentic basis from Jābir, and they cannot be deemed to be historically representative of what Jābir relayed from the Prophet regarding this event. The account that will be affirmed as Jābir's ḥadīth is the first variant, which was authentically ascribed to Ja'far al- Şādiq by Ḥātīm b. Ismā'īl and Ḥafşb. Ghiyāth.

### III. Zayd b. Arqam’s Ḥadīth

Zayd b. Arqam’s riwāyah is the most popular riwāyah of this ḥadīth in Kūfa, even surpassing ‘Aṭīyah’s alleged riwāyah from Abū Sa’īd. Evidently, multiple men transmitted it from Zayd in Kūfa, unlike Abū Sa’īd’s report, which was exclusively transmitted by ‘Aṭīyah, a problematic transmitter. The most prominent variants of this ḥadīth from Zayd are the riwāyahs of Yazīd b. Ḥayyān, ‘Alī b. Rabī’ah, Abū al-Ṭufayl’s alleged riwāyah, and Muslim b. Ṣubayh’s alleged riwāyah as well.

Due to the multiplicity of this report’s chains from Zayd, its transmission will be broken down according to each riwāyah from Zayd.

#### 1. Yazīd b. Ḥayyān’s Riwāyah from Zayd b. Arqam

##### Isnād Schematic

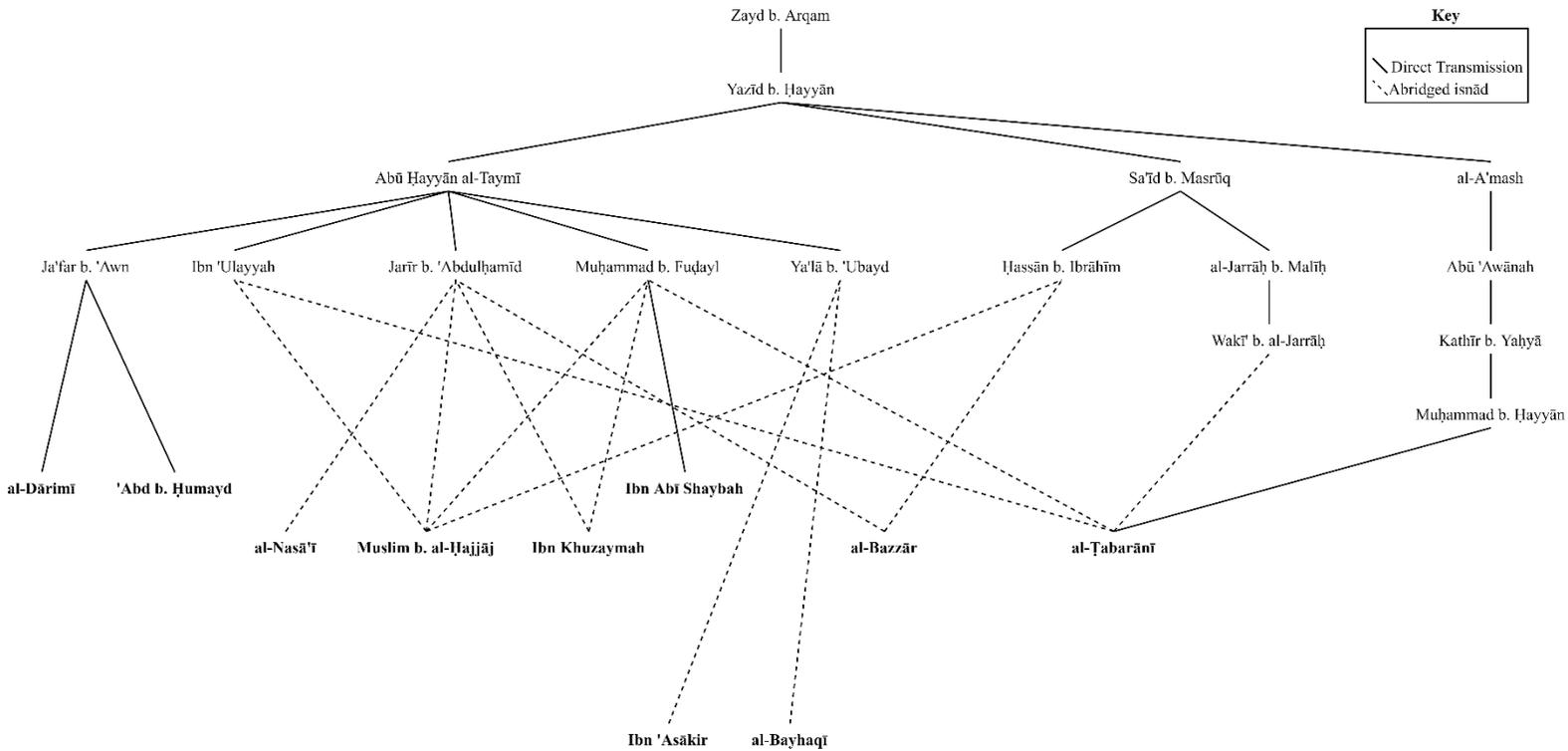


Figure 2. An illustration of the isnāds for Yazīd b. Ḥayyān’s riwāyah from Zayd b. Arqam

## **Wording**

In the different reports ascribed to Yazīd b. Ḥayyān, we see a common theme. In fact, the reports are nearly identical to each other. Abū Ḥayyān al-Taymī<sup>49</sup> and Saʿīd b. Masrūq<sup>50</sup> both transmitted the report from Yazīd b. Ḥayyān from Zayd b. Arqam with the following theme:

“O people, I am but a man, and the Lord’s messenger (the angel of death) shall come soon, to which I will approve. I am leaving among you *al-Thaqalayn*: the first of them is the Book of Allah, in it is guidance and light.” He then extolled the people in the Book of Allah and enjoined it.

Then, he said: “and the Members of my household (*ahla baytī*),” and he said: “I remind you of Allah with regards to the members of my household” three times.

There are some minor differences in the wordings between the variants from Yazīd, but the general theme and meaning is retained across all reports. It also must be noted that this report’s wording and theme is substantially different than the report ‘Aṭīyyah al-‘Awfī claimed to transmit from Abū Saʿīd al-Khudrī.

This variant does not mention anything about clinging onto the Prophet’s family along with the Book of Allah; rather, the mention of *Ahlulbait* simply is to enjoin that the Muslims take proper care of them after his death. Nevertheless, the theological implications of this report will be further discussed in detail after the analysis of all the reports pertaining to this event.

Abū ‘Awānah’s transmission of this report from al-A’ mash, for several reasons, will be discussed in the next subsection named, “The al-A’ mash Cluster.”

## **Authenticity**

This account is much stronger than that of ‘Aṭīyyah’s. Its isnad consists of reliable transmitters who were not disparaged as was ‘Aṭīyyah al-‘Awfī.

Yazīd b. Ḥayyān is Yazīd b. Ḥayyān al-Taymī, and he is the pivotal transmitter of this account. His reliability was endorsed by al-Nasāʿī,<sup>51</sup> and he is described in a report transmitted by al-Fasawī as “one of the early Kūfan transmitters.”<sup>52</sup>

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<sup>49</sup> Ṣaḥīḥ Muslim (#2408), al-Sunan al-Kubrā by al-Nasāʿī (7/320)

<sup>50</sup> Al-Muʿjam al-Kabīr by al-Ṭabarānī (5/182), Musnad al-Bazzār (10/240)

<sup>51</sup> Tahḏīb al-Tahḏīb (11/321)

<sup>52</sup> Al-Maʿrifah wal-Tārīkh (3/103)

He was not much of a prolific transmitter, and his transmission is scarce. However, it is generally corroborated, and it is not characterized by any odd peculiarities or practices that would otherwise indicate his unreliability.

The isnad of this report is authentic, which is why Muslim admitted it into his *Ṣaḥīḥ* along with other notable ḥadīthists. In fact, the ḥadīth critic, Abū Zakariyyā Yaḥyā b. Zakariyyā al-Ḥāfiẓ (d. 307) mentioned that Yazīd’s variant of Zayd b. Arqam’s ḥadīth is the most authentic account of Zayd b. Arqam’s ḥadīth of al-*Taqalayn*.<sup>53</sup>

قال محمد بن علي بن الحسن العلوي: أَخْبَرَنَا أَبُو الطَّيِّبِ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ جَعْفَرِ التَّمِيمِيِّ، قَالَ: قَالَ أَبُو الْعَبَّاسِ بْنُ عُقْدَةَ، سَمِعْتُ أَبَا زَكَرِيَّا يَحْيَى بْنَ زَكَرِيَّا الْحَافِظَ النَّيْسَابُورِيَّ، يَقُولُ، هَذَا الْحَدِيثُ حَدِيثُ أَبِي حَبَّانَ، عَنْ يَزِيدَ بْنِ حَبَّانَ، أُثْبِتُ حَدِيثِي فِي قَوْلِ النَّبِيِّ: "إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ."

The transmitter from Yaḥyā is then quoted saying: “Other than Abū Yaḥyā has said that the most authentic variant is Ḥabīb b. Abī Thābit’s account. Ḥabīb’s variant shall be addressed in the next section, and Abū Zakariyyā’s claim about ḥadīth *al-Taqalayn* seems quite accurate.

### **Conclusion:**

Thus, it would seem that the wording of this report is generally more reliable than that of ‘Aṭīyah, and that it is more historically aligned with what the Prophet ﷺ actually said at that event. Nevertheless, this will be discussed in further detail once all of the reports at hand are outlined and evaluated. This variant will prove to be one of the most authentic variants from Zayd b. Arqam.

## **2. The al-A’ mash Cluster**

### **Preview:**

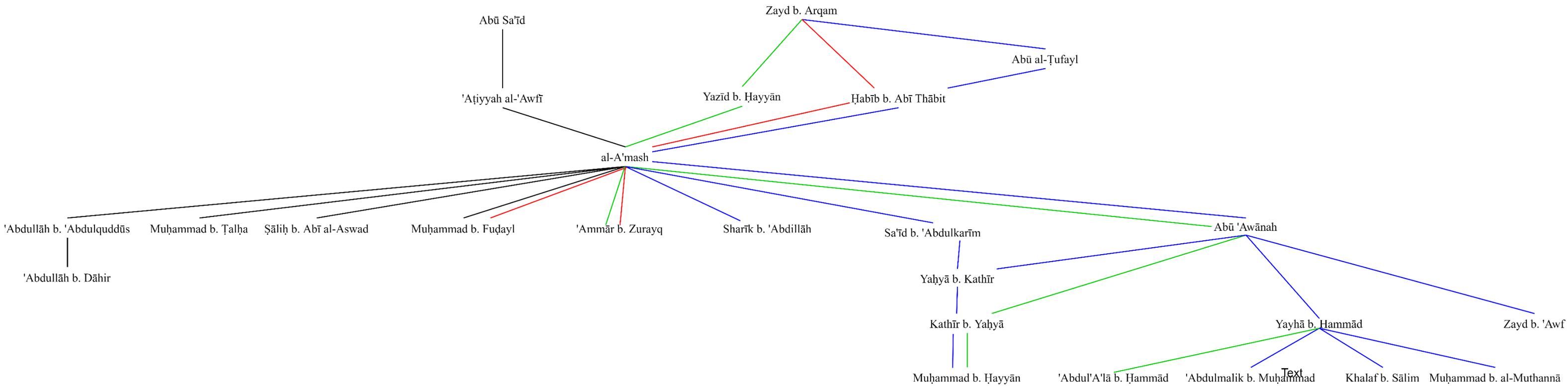
Before assessing the other redactions from Zayd b. Arqam, another task must be completed. The transmitter known as “Al-A’ mash” is a recurring pivotal figure in the other *riwāyāt* of this ḥadīth from Zayd. Seriously conflicting transmission is ascribed to al-A’ mash, which has implications on several reports’ authenticity. Thus, it is in need of a separate analysis for us to properly piece the puzzle of this report before moving on to the remaining redactions.

### **Isnād Schematic:**

Al-A’ mash’s purported transmission has been outlined in figure 3 below:

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<sup>53</sup> Juz’ min Intikhāb Abī ‘Abdillāh al-Ṣūrī ‘alā Abī ‘Abdillāh Muḥammad b. ‘Alī al-‘Alawī (#33) (Manuscript)



**Figure 3.** An illustration of the conflicting transmission upon al-A'mash

As seen in figure 3, Al-A'mash was a later pivotal figure in the transmission of this ḥadīth. However, some of the transmission from him is conflicting.

### **Authenticity**

The different colors in figure 3 represent the different strands of transmission purported from al-A'mash.

### **Black**

The black transmission in the aforementioned diagram is al-A'mash's established transmission from 'Aṭīyyah al-'Awfī, which was addressed in a previous section. It had been relayed by a cohort of al-A'mash's reliable, unreliable and average companions, and it is not a surprise since 'Aṭīyyah's report was quite popular in Kūfa.

The general wording of al-A'mash's report from 'Aṭīyyah is:

وإِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ ، حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ، وَعِترَتِي أَهْلُ بَيْتِي ، وَلَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَانظُرُوا بِنَاءَ تَحْتَفُونَنِي فِيهِمَا "

“I have left among you *al-Thaqalayn*. The Book of Allah, a rope extended from the sky to the land, and my *Itrah*. They both shall never part ways until they meet me at the *Ḥawḍ*, so see how you treat them both after me.”

This is the general theme Muḥammad b. Fuḍayl<sup>1</sup>, Muḥammad b. Ṭalḥa<sup>2</sup> and Ṣāliḥ b. Abī al-Aswad<sup>3</sup> and others agreed upon from al-A'mash, with only minor differences in wording/arrangement between them.

### **Green**

The green transmission in figure 2 represents the transmission ascribed to al-A'mash, which he transmitted from Yazīd b. Ḥayyān, from Zayd b. Arqam

This transmission is relayed through several of al-A'mash's companions: (1) 'Ammār b. Zurayq → al-A'mash<sup>4</sup>, and (2) Yahyā b. Ḥammād → Abū 'Awānah → al-A'mash<sup>5</sup>.

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<sup>1</sup> Jāmi' al-Tirmidī (6/133)

<sup>2</sup> Al-Ṭabaqāt al-Kubrā by Ibn Sa'd (2/194)

<sup>3</sup> Al-Mu'jam al-Kabīr by al-Ṭabarānī (3/65)

<sup>4</sup> Al-Sunnah by Ibn Abī 'Āṣim (2/643)

<sup>5</sup> Al-Mu'jam al-Kabīr by al-Ṭabarānī (5/182), Tartīb al-Amāli al-Khamīsīyyah (1/196)

It similarly seems to have a basis through other than these two men, as Sharīk transmitted a small clause of this report from al-A'mash with this isnad, where Zayd was asked about the identities of *Ahlulbait*.<sup>1</sup>

The wording of this report is as follows:

"إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ، كِتَابَ اللَّهِ وَعَتْرَتِي، فَانظُرُوا كَيْفَ تَخْلُقُونِي فِيهِمَا"

"I have left among you *al-Thaqalayn*: the Book of Allah and my *Itrah*, so see how you treat them both after me."

As observed, this variant is quite abridged and not thoroughly representative of Yazīd b. Ḥayyān's report from Zayd b. Arqam, which Sa'īd b. Masrūq and Yaḥya b. Sa'īd al-Taymī (Abū Ḥayyān) relayed from Yazīd b. Ḥayyān.

What is further noteworthy about this redaction is that it has retained some features from al-A'mash's report from 'Aṭīyyah from Abū Sa'īd. Most notably, it has retained the clause: "so see how you treat them both after me," which was exclusive to al-A'mash.

This trend in al-A'mash's transmission of this report is continuously seen, and it will further be observed in other instances. Nevertheless, the reasons behind this phenomenon shall be explained later as it is of serious implications on al-A'mash's transmission of this ḥadīth.

### Red & Blue:

The red and blue transmission from al-A'mash are perhaps the most interesting strands relayed from him. They represent al-A'mash's conflicting transmission from Ḥabīb b. Abī Thābit. Some transmitters (red) reported that al-A'mash relayed the ḥadīth from Ḥabīb directly from Zayd, while others (blue) included an intermediary between Ḥabīb and Zayd b. Arqam, Abū al-Ṭufayl.

The red transmission, relayed by Muḥammad b. Fuḍayl<sup>2</sup> and 'Ammār b. Zurayq<sup>3</sup>, effectively deems this report disconnected between Ḥabīb and Zayd. The blue transmission was primarily relayed by Abū 'Awānah, and it would hypothetically salvage the report from disconnection.<sup>4</sup> Sharīk does purportedly corroborate Abū 'Awānah; however, his transmission is exclusively relayed through his son 'Abdurrahmān, and both were criticized transmitters.<sup>5</sup>

<sup>1</sup> Al-Mu'jam al-Kabīr by al-Ṭabarānī (5/182)

<sup>2</sup> Jāmi' al-Tirmidī (6/133), Tartīb al-Amālī al-Khamīsiyyah (1/199)

<sup>3</sup> Al-Arba'in Ḥadīthan 'an Arba'ina Shaykhan li-Arba'ina Ṣaḥābiyyan by al-Shaḥḥāmī (p.75)

<sup>4</sup> Al-Sunnah by Ibn Abī 'Āṣim (2/644), al-Sunan al-Kubrā by al-Nasā'ī (7/310), Sharḥ Mushkil al-Āthār by al-Ṭaḥāwī (5/18), Al-Mustadrak 'alā al-Ṣaḥīḥayn (3/118)

<sup>5</sup> Al-Ma'rifah wal-Tārīkh (1/536-537)

What seems to have taken place is that Ḥabīb b. Abī Thābit directly ascribed this report to Zayd b. Arqam without an intermediary, and then later transmitters erred and added the intermediary between them. Perhaps that is because Abū al-Ṭufayl, in other (related but different) reports transmitted through other than Ḥabīb, is mentioned as a transmitter from Zayd (as shall be demonstrated later).

Nevertheless, Ḥabīb's transmission from Zayd b. Arqam is disconnected, and the inclusion of Abū al-Ṭufayl between Zayd and Ḥabīb is but an error. The third century ḥadīth critic, 'Alī b. al-Madīnī, said: "Ḥabīb b. Abī Thābit met Ibn 'Abbās and 'Ā'isha, and he did not hear from any other Ṣaḥābis."<sup>1</sup> Several other critics made note of the fact that Ḥabīb relayed reports through other Ṣaḥābis, such as Umm Salamah<sup>2</sup> and Ḥakīm b. Ḥizām<sup>3</sup>, without directly hearing from them.

In fact, this practice of Ḥabīb does not seem limited to the companions of the Prophet, as it is similarly debated whether Ḥabīb had met several contemporary tābi'īs from whom he relayed reports. As a result of such recurring practices in his his transmission, Ḥabīb was labeled as a *mudallis* by several ḥadīth critics, such as: Ibn Khuzaymah<sup>4</sup>, Ibn Ḥibbān<sup>5</sup> and al-Dāraquṭnī<sup>6</sup> etc.

Ḥabīb's variant of the report is a relatively larger redaction, and some have abridged it. Nevertheless, several sources, such as al-Nasā'ī and al-Ṭaḥāwī, had relayed the longer account, which goes as follows:

Ḥabīb b. Abī Thābit (allegedly) from Abū al-Ṭufayl, from Zayd b. Arqam that he said:

When the Messenger of Allah returned from the farewell Ḥajj, he took rest at the oasis of Khumm, and the fields were swept. He then said: "It as though I have been called for and I have accepted. I have left among you *al-Thaqalayn*, one of them is larger than the other. The Book of Allah and my *Itrah*, the members of my household; so see how you deal with them both after me. They shall not part from each other until they come to me at al- Ḥawḍ."

He then said: "Allah is my *mawlā*, and I am the *walī* of every believer."

He then took 'Alī's hand and said: "Whoever I am his *mawlā* then this man is his *mawlā*, O Allāh befriend whoever befriends him, and take as an enemy whoever takes him as an enemy!"

Zayd is then asked: "Did you hear this from the Messenger of Allah?"

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<sup>1</sup> Jāmi' al-Taḥṣīl fī Ahkām al-Marāsīl (p.158)

<sup>2</sup> Al-Marāsīl by Ibn Abī Hātim (p.28)

<sup>3</sup> Jāmi' al-Tirmidī (2/549)

<sup>4</sup> Ṣaḥīḥ Ibn Khuzaymah (1/229)

<sup>5</sup> Al-Thiqāt by Ibn Ḥibbān (4/137)

<sup>6</sup> Ta'rīf Ahl al-Taqdīs bi-Marātib al-Mawṣūfīn bil-Tadlīs (p.37/38)

He replied: “There was not a single man in the fields except that he saw him with his eyes and heard him with his ears.”

As can be seen, this account is quite different than Yazīd b. Ḥayyān’s account from Zayd b. Arqam. What further attests to the defectiveness of this report is its ascription to Zayd b. Arqam a clause which Zayd himself had negated in other reports. The clause at hand is the Prophet’s alleged *du’ā* mentioned in this ḥadīth: “O Allāh befriend whoever befriends him and take as an enemy whoever takes him as an enemy!”

Several have transmitted an account to ‘Aṭīyyah al-‘Awfī, where he quotes Zayd relaying the account without mentioning the aforementioned clause. Aṭīyyah then asked Zayd b. Arqam: “Did the Prophet say: ‘O Allah befriend whoever befriends him, and take as an enemy whoever takes him as an enemy?’?”

Zayd replied: “I only inform you of what I had heard.”<sup>1</sup>

قال أحمد في مسنده: حَدَّثَنَا ابْنُ نُمَيْرٍ، حَدَّثَنَا عَبْدُ الْمَلِكِ يَعْنِي ابْنَ أَبِي سُلَيْمَانَ، عَنْ عَطِيَّةِ الْعَوْفِيِّ، قَالَ: سَأَلْتُ زَيْدَ بْنَ أَرْقَمٍ، فَقُلْتُ لَهُ: إِنَّ خَتَنًا لِي حَدَّثَنِي عَنْكَ بِحَدِيثٍ فِي شَأْنِ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ يَوْمَ غَدِيرِ حُجْمٍ، فَأَنَا أُحِبُّ أَنْ أَسْمَعَهُ مِنْكَ، فَقَالَ: إِنَّكُمْ مَعْشَرَ أَهْلِ الْعِرَاقِ فِيكُمْ مَا فِيكُمْ، فَقُلْتُ لَهُ: لَيْسَ عَلَيْكَ مِنِّي بَأْسٌ، فَقَالَ: نَعَمْ، كُنَّا بِالْجُحْفَةِ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ إِلَيْنَا ظَهْرًا، وَهُوَ آخِذٌ بِعَضُدِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: "أَيُّهَا النَّاسُ، أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ؟ قَالُوا: بَلَى، قَالَ: فَمَنْ كُنْتُ مَوْلَاهُ، فَعَلَيْ مَوْلَاهُ"، قَالَ: فَقُلْتُ لَهُ: هَلْ قَالَ: اللَّهُمَّ وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ؟ قَالَ: إِنَّمَا أُخْبِرُكَ كَمَا سَمِعْتُ.

As seen in this different account from the Musnad of Aḥmed, Zayd himself does not ascribe this clause to the Prophet. When explicitly asked about it, he implicitly answers that he did not hear it. Though ‘Aṭīyyah was generally criticized as an unreliable transmitter, several indicators from his account attest to his proper retention of this report: (1) he negates something that would otherwise be aligned with his theological interests and (2) he had competently partitioned the report without merging and misattributing its different sections.

The erroneous ascription of this clause seems to have been an early phenomenon among the Shī’ite community in al-‘Irāq, as this problematic clause was relayed through Zayd b. Arqam from another problematic transmitter, Maymūn Abū ‘Abdillāh.<sup>2</sup> Al-Khaṭīb al-Baghdādī, however, demonstrated that the inclusion of this clause in Maymūn’s report is similarly problematic.

He said:

<sup>1</sup> Musnad Aḥmed (32/29)

<sup>2</sup> Musnad Aḥmed (32/73-74)

“What Maymūn Abū ‘Abdillāh heard was the beginning of this ḥadīth till when he said: ‘Whoever I am his *mawlā*, then ‘Alī is his *mawlā*.’ Regarding what is mentioned after it, he heard it from other than Zayd from Zayd. Shu’ba demonstrated that in his redaction of this ḥadīth from Maymūn.”<sup>1</sup>

Indeed al-Khaṭīb’s criticism is spot-on, as several earlier sources demonstrated that Maymūn, despite hearing this report from Zayd, did not directly acquire this problematic clause from him. Rather, he acquired it separately from an anonymous source, which claimed to transmit it from Zayd.

This is apparent in one of Aḥmed’s redactions of this ḥadīth in his Musnad. Aḥmed said:

Muḥammad b. Ja’far informed us, that Shu’bah informed them, from Maymūn Abī ‘Abdillāh that he said:

I was one day with Zayd b. Arqam, and a man from the farthest end of the tent came to him and asked him about this.

Zayd then said: “The Messenger of Allah said: ‘Am I not more worthy of the believers than themselves?’

The people said: ‘Indeed.’

He thus said: ‘whoever I am his *mawlā* then ‘Alī is his *mawlā*.’”

Maymūn then said: someone from the people then informed me from Zayd that the Messenger of Allah said: “O Allah befriend whoever befriends him, and take as an enemy whoever takes him as an enemy.”<sup>2</sup>

قال أحمد: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ مَيْمُونِ أَبِي عَبْدِ اللَّهِ، قَالَ: كُنْتُ عِنْدَ زَيْدِ بْنِ أَرْقَمٍ، فَجَاءَ رَجُلٌ مِنْ أَقْصَى الْفَسْطَاطِ، فَسَأَلَهُ عَنْ دَا، فَقَالَ: إِنَّ رَسُولَ اللَّهِ قَالَ: " أَلَسْتُ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ؟ " قَالُوا: بَلَى، قَالَ: مَنْ كُنْتُ مَوْلَاهُ، فَعَلِيَ مَوْلَاهُ، قَالَ مَيْمُونٌ: فَحَدَّثَنِي بَعْضُ الْقَوْمِ عَنْ زَيْدٍ: أَنَّ رَسُولَ اللَّهِ قَالَ: اللَّهُمَّ وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ "

Thus, it becomes evident that Zayd himself, when narrating this report, used to not mention this controversial clause. In fact, when questioned about it, he would retort that he only narrated what he had directly heard. Similarly, we find this clause exclusively ascribed to Zayd through problematic unreliable sources, which further attests to the notion that Ḥabīb did not acquire his report from Abū al-Ṭufayl. Rather, he acquired it from an anonymous source, which later transmitters erroneously interpolated as Abū al-Ṭufayl.

<sup>1</sup> Al-Faṣl lil-Waṣl al-Mudraj min al-Naql (1/566)

<sup>2</sup> Musnad Aḥmed (32/76)

Similarly, other transmitters, such as Kāmil Abū al-‘Alā’, relayed part of this report through Ḥabīb b. Abī Thābit directly from Zayd b. Arqam without Abū al-Ṭufayl as an intermediary, further strengthening the case that the report originally is disconnected.<sup>1</sup>

قال ابن أبي عاصم: ثنا أبو بكر، ثنا الفضل بن دكين، عن كامل أبي العلاء، عن حبيب بن أبي ثابت، عن زيد بن أرقم، عن النبي قال: "من كنت مولا فعملي مولا"

Later, in history, however, we find some trustworthy yet somewhat incompetent transmitters, such as Fiṭr b. Khalīfah, erring and ascribing the clause (which was negated by Zayd) to Zayd himself through Abū al-Ṭufayl. Simialrly, other problematic transmitters relayed this account from Abū al-Ṭufayl and/or Zayd b. Arqam, further indicating the Kūfans’ incompetence in accurately redacting this tradition.<sup>2</sup>

For such reasons (and others), Aḥmed b. Ḥanbal disparaged the Kufans’ redaction of this report. Al-Bukhārī said:

Aḥmed said regarding ‘Abdulmalik’s ḥadīth, from ‘Aṭīyyah, from Abū Sa’īd that the Messenger of Allah said: “I have left among you *al-Thaqalayn*.”

Aḥmed said: “These ḥadīths of the Kūfans are disapproved reports (*manākīr*)”.<sup>3</sup>

قال أحمد: في حديث عبد الملك، عن عطية، عن أبي سعيد، قال النبي: "ترك فيكم الثقلين": أحاديث الكوفيين هذه مناكير.

That is because the Kūfans, such as ‘Aṭīyyah and others, had demonstrably blundered in the transmission of the ḥadīth, which is exemplified by the many misattributions, mergers, and mix-and-matches that took place in their riwāyāt.

In al-A’maṣh’s redaction of this ḥadīth from Ḥabīb, which is the pinnacle of this discussion, we see another problematic clause appear. In each of al-A’maṣh’s riwāyahs of this ḥadīth, which he acquired from different sources, we find that his exclusive clause, “so see how you deal with them both after me,” appear in each of his different accounts. This is indicative that al-A’maṣh’s redaction of this ḥadīth has undergone several defects.

After a careful assessment of al-A’maṣh’s reports, the reason behind this defectiveness in his reports becomes more apparent. Several critics had pointed out that al-A’maṣh, despite his reliability, was particularly incompetent with the transmission of smaller transmitters. Ibn al-Barā’ quoted Ibn al-

<sup>1</sup> Al-Sunnah by Ibn Abī ‘Āṣim (2/605). Some other sources relayed this report defectively from Kāmil with Yaḥyā b. Ja’dah as an intermediary between Ḥabīb and Zayd, further demonstrating the defectiveness of these accounts.

<sup>2</sup> Al-Mu’jam al-Kabīr (5/166, 177, 193, 195, 202, 204, 212...)

<sup>3</sup> Al-Tārīkh al-Awsaṭ (1/267)

Madīnī saying: “al-A’ mash used to err a lot in the ḥadīths of these smaller transmitters, such as al-Ḥakam, Salamah b. Kuhayl, Ḥabīb b. Abī Thābit, and Abū Ishāq etc.”<sup>1</sup> Ya’qūb b. Shaybah is similarly reported to have quoted Ibn al-Madīnī saying the same thing.<sup>2</sup>

Ibn al-Madīnī thus points out that al-A’ mash used to err in the ḥadīth of Ḥabīb b. Abī Thābit and similar transmitters, which explains the defective transmission observed in al-A’ mash’s transmission from Ḥabīb.

### **Conclusion:**

Thus, it is clear that al-A’ mash’s redaction of Zayd b. Arqam’s tradition is quite problematic, due to the many defective characteristics it embodies. Similarly, it seems as though al-A’ mash did not accurately partition the wordings of the different variants, and thus ended up misattributing different phrases and clauses to the wrong isnāds.

What further increases al-A’ mash’s risk for error in the transmission of this ḥadīth is:

1. He acquired a group of different (yet similar) accounts of the same event from multiple sources.
2. His sources consisted of relatively smaller transmitters, and he used to frequently err in such individual’s transmission.
3. These different redactions converge and diverge in their content at various points.
4. The confusion surrounding the transmission of this ḥadīth predated al-A’ mash, hence why many defective variants had already existed by the time he relayed the report.

These factors, along with other observations, explain al-A’ mash’s error in properly partitioning the different variants of the ḥadīth, hence the recurring clause in his transmission of all reports: “So see how you deal with them after me.” Nevertheless, al-A’ mash’s redaction of this ḥadīth from Ḥabīb is weak due to (1) the disconnection between Ḥabīb and Zayd b. Arqam, and (2) al-A’ mash’s error in the text(s) of the report and (3) its conflict with the wording of other established variants from Zayd. Similarly, his redaction from Yazīd b. Ḥayyān is similarly defective, as its text not aligned with what the reliable transmitters transmitted from Yazīd.

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<sup>1</sup> Sharḥ ‘Ilal al-Tirmidī by Ibn Rajab (2/800)

<sup>2</sup> Sharḥ ‘Ilal al-Tirmidī by Ibn Rajab (2/800)

### 3. ‘Alī b. Rabī’ah’s Report from Zayd b. Arqam

#### **Preview:**

This report is an abridged variant of Zayd b. Arqam’s report that simply touches on one clause that is mentioned in the greater report, as reported by other transmitters from Zayd. It is relayed by Isrā’īl b. Yūnus → ‘Uthmān b. al-Mughīrah → ‘Alī b. Rabī’ah → Zayd b. Arqam.

#### **Wording:**

Isrā’īl b. Yūnus reported from ‘Uthmān b. al-Mughīrah, from ‘Alī b. Rabī’ah that he said:

I met Zayd b. Arqam while he was entering upon (or leaving) al-Mukhtār, and so I asked him: “Did you hear the Messenger of Allāh say: ‘I have left among you *al-Thaqalayn*: the Book of Allah and my *Itrah*?’”

He said: “Yes.”<sup>1</sup>

This report, as evident is extremely abridged, and it does not provide much insight on Zayd b. Arqam’s ḥadīth. Similarly, it does not provide Zayd b. Arqam’s account of that event. Rather, ‘Alī b. Rabī’ah simply asked him about a clause, and Zayd b. Arqam affirmed it.

#### **Authenticity**

This report is an authentic abridgement of Zayd b. Arqam’s account, as its transmitters are generally reliable.

#### **Conclusion:**

The report has a basis from Zayd, and the interaction described in the report between ‘Alī b. Rabī’ah and Zayd did take place. Nevertheless, it is an abridged account, and the wording provided is from ‘Alī b. Rabī’ah’s question, not Zayd b. Arqam. Thus, this report simply represents an affirmation from Zayd that the tradition of *al-Thaqalayn* has a basis from him, and it cannot tell us much about the wording and structure of Zayd’s greater ḥadīth.

### 4. ‘Abdullāh b. Bukayr’s Variant from Ḥakīm b. Jubayr, from Abū al-Ṭufayl, from Zayd

#### **Preview:**

This is a relatively later redaction of Zayd b. Arqam’s report, which was relayed by ‘Abdullāh b. Bukayr → Ḥakīm b. Jubayr → Abū al-Ṭufayl → Zayd b. Arqam.

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<sup>1</sup> Musnad Aḥmed (32/64), al-Ma’rifah wal-Tārīkh (1/537), al-Mu’jam al-Kabīr by al-Ṭabarānī (5/186)

## **Wording:**

The wording of this report is as follows:

‘Abdullāh b. Bukayr, from Ḥakīm b. Jubayr from Abū al-Ṭufayl, from Zayd b. Arqam that he said:

The Messenger of Allah rested on the day of Juḥfah, and he then approached the people from the farewell Ḥajj, he prohibited his companions from resting around trees that were in the field. He then sent for them and prayed beneath them. He then stood up and said: “O People, the Kind and Aware (*al-Laṭīf al-Khabīr*) has informed me that there has not been a Prophet except that his life was half the length of the life of the Prophet before him.

I am about to be called, to which I shall agree, so what will you say?”

They said: “You have given wise council.”

He then said: ““Do you not bear witness that there is no deity worthy of worship except Allah and that Muḥammad is his slave and messenger? And that His Heaven is true, His Fire is true, and that the resurrection after death is true?”

They said: “We bear witness.”

He then raised his hands and placed them on his chest and said: “and I bear witness with you as well.” He then asked: “Do you not hear?” They said: “Yes.”

He said: “I shall arrive before you at *al-Ḥawḍ*, and you shall come to me at the *Ḥawḍ*. It’s width is longer than the distance between Ṣan’ā’ and Buṣrā, and the number of silver cups in it is akin to the number of stars; so see how you deal with with *al-Thaqalayn* after me.”

A man then called out: “What is *al-Thaqalayn* O Messenger of Allah?”

He said: “the Book of Allah: a rope with one end in the Hand of Allah and another end in your hands; so grasp onto it and do not go astray. The other one is my ‘*Itrah*. The Kind and Aware (*al-Laṭīf al-Khabīr*) has informed me that they shall never separated until they come to me at *al-Ḥawḍ*. I requested that from my Lord, so do not step forth before them, lest you will perish; and do not fall behind from them, lest you will perish; and do not teach them, for they are more knowledgeable than you.”

He then took ‘Alī’s hand and said: “Whoever I am more worthy of him than I am with myself, then ‘Alī is his *mawlā*. O Allah befriend whoever befriends him, and take as an enemy whoever takes him as an enemy.”<sup>1</sup>

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<sup>1</sup> Al-Mu’jam al-Kabīr by al-Ṭabarānī (5/166)

This account, as apparent, is quite different in lexicon, structure, and arrangement than the other accounts from Zayd b. Arqam. Similarly, it has incorporated certain accretions and clauses that cannot be found in the other variants of Zayd's ḥadīth *al-Thaqalayn*.

This account has incorporated clauses and accretions that were characteristic to other variants of this report. For example, he included the clause, "so see how you deal with them both after me," which is characteristic of the reports al-A'mash relayed to Zayd b. Arqam and Abū Sa'īd.

He similarly incorporated the clause, "the Kind and Aware (*al-Laṭīf al-Khabīr*) has informed me," which was exclusive to Muḥammad b. Ṭalḥa's redaction from al-'Amash → from 'Aṭīyyah → Abū Sa'īd, which I have already addressed.

The transmitters of this account similarly included other problematic clauses and accretions that have no basis from Zayd b. Arqam, such as the Prophet's alleged description of *al-Ḥawḍ* saying: "It [the *Ḥawḍ*] is wider than the distance between Buṣrā and Ṣan'ā', and the number of silver cups in it is akin to the number of stars." This clause is only known through other reports that described *al-Ḥawḍ*, which have nothing to do with Zayd b. Arqam or ḥadīth *al-Thaqalayn*.

The transmitters of this account had similarly ascribed to Zayd the clause that he had negated, himself. It is the clause where the Prophet is quoted saying: "O Allah, befriend whoever befriends him, and take as enemy whoever takes him as an enemy."

It is evident from the wording of this report that its transmitters simply aggregated different 'Irāqī variants of ḥadīth *al-Thaqalayn* and then incorporated other accretions from different reports into a single report. This concocted account was then misattributed ascribed to Abū al-Ṭufayl → Zayd b. Arqam.

### **Authenticity:**

A detailed analysis of this report's wording in light of Zayd b. Arqam's other established variants is sufficient to cast doubts on its reliability and integrity.

Thus, it should not come as a surprise that several transmitters in this isnād were deemed unreliable by the muḥaddithīn. Ḥakīm b. Jubayr was deemed weak by a cohort of ḥadīth critics, such as: Shu'bah, 'Abdurrahmān b. Maḥdī, Aḥmed b. Ḥanbal, Yaḥyā b. Ma'īn, Abū Dāwūd, Ya'qūb b. Shaybah, Abū Ḥātim, al-Nasā'ī, Zakariyyā b. Yaḥyā al-Sājī, and al-Dāraquṭnī.<sup>1</sup> Ḥakīm was also criticized by al-'Ijlī, Abū al-'Arab al-Qayrawānī, Ibn Ḥibbān, and al-Jawzaqānī.<sup>2</sup>

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<sup>1</sup> Tahdīb al-Tahdīb (2/445-446)

<sup>2</sup> Ikmāl Tahdīb al-Kamāl (4/116-117)

Ḥakīm was even accused of forgery by some, and others negated that claim, implying that he simply was a severely incompetent weak transmitter.

The weakness in this report's isnād is not limited to Ḥakīm b. Jubayr, as the informant beneath him in the isnad, 'Abdullāh b. Bukayr al-Ghanawī, is somewhat obscure and unreliable. Zakariyyā b. Yaḥyā said: "He is from the people of truth, but he is not strong." Ibn 'Adiyy mentioned that he exclusively narrated several reports.<sup>1</sup> Yaḥyā b. Ma'īn, on the other hand, endorsed his reliability and said: "Nothing is wrong with him."<sup>2</sup> Thus, it becomes apparent that 'Abdullāh b. Bukayr was somewhat obscure, and his reliability was debatable among the muḥaddithīn due to several disapproved reports he relayed, even though they seem to agree that he was a truthful individual.

### **Conclusion:**

This report, as seen from the analysis of its text and isnad, is a baseless nonexistent report, which only came to be as the result of a gross error. This error seems most likely to be the byproduct of Ḥakīm b. Jubayr's unreliability, since he was a severely disparaged transmitter. However, it is possible that 'Abdullāh b. Bukayr may have contributed in the erroneous inclusion of some problematic clauses from other reports.

Nevertheless, the ḥadīth effectively is a forgery, regardless of whether it was intentionally fabricated or not, and its wording is worthless and clearly not representative of what Zayd b. Arqam historically relayed from the Prophet ﷺ.

## **5. Abū al-Ḍuḥā Muslim b. Ṣubayḥ's Alleged Report from Zayd b. Arqam**

### **Preview:**

This is an interesting short account of Zayd b. Arqam's report that is somewhat controversial among Sunnī and Shī'ī polemicists due to its wording and apparently authentic isnad.

### **Wording:**

The tradition often cited in these discussions is a portion of a larger report. The cited portion is as follows:

Al-Ḥasan b. 'Ubaydillāh, narrated on the authority of Abū al-Ḍuḥā Muslim b. Ṣubayḥ, from Zayd b. Arqam that he said:

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<sup>1</sup> Lisān al-Mīzān (3/264)

<sup>2</sup> Tārīkh Ibn Ma'īn - Riwayāt al-Dūrī (3/404)

The Messenger of Allah said: “I am leaving among you *al-Thaqalayn*: the Book of Allah and my *Itrah*, the members of my household. They shall not separate until they come to me at *al-Hawd*.”

Jarīr b. ‘Abdulḥamīd was one of the main transmitters of this report from al-Ḥasan b. ‘Ubaydillāh. Out of all the transmitters who relayed this report from Jarīr, an unidentified Yaḥyā exclusively added the clause: “I am leaving among you that which If you hold onto...”<sup>1</sup>

The other transmitters from Jarīr, such as Yaḥyā b. al-Mughīrah (a different man), Yūsuf b. Mūsā, and ‘Alī b. al-Madīnī (etc.) did not include this addition.<sup>2</sup> What further confirmed my suspicions that the Yaḥyā cited by al-Fasawī erred in his inclusion of this clause into the ḥadīth was that the other transmitter of this ḥadīth from al-Ḥasan b. ‘Ubaydillāh, Khālīd b. ‘Abdillāh, similarly did not mention this additional clause in his riwāyah.<sup>3</sup> It can thus be confirmed that this exclusive clause from Yaḥyā was an accretion acquired from another report and erroneously misattributed to Jarīr.

It must be noted that the identity of Yaḥyā was not explicitly outlined, and there are two sheikhs of al-Fasawī who could be this Yaḥyā. An editor of one of the editions of *al-Ma’rifah wal-Tārīkh* stated it was Yaḥyā b. Bukayr, a reliable transmitter and teacher of al-Fasawī. However, this unidentified Yaḥyā seems more likely to be Yaḥyā b. ‘Abdillāh al-Ḥimmānī, another sheikh of al-Fasawī and a disparaged transmitter.<sup>4</sup> That is because al-Ṭabarānī, in *al-Mu’jam al-Kabīr*, transmitted this precise ḥadīth through Yaḥyā al-Ḥimmānī from Jarīr.<sup>5</sup> Similarly, it is evident that the Yaḥyā referenced by al-Fasawī erred in this ḥadīth, which would seem characteristic of al-Ḥimmānī, not the reliable Ibn Bukayr. Thus, it seems like al-Fasawī’s teacher most likely was the weak al-Ḥimmānī, even though the accretion would still be weak regardless of his identity.

### **Authenticity:**

This report is quite interesting, as it is the only report with a seemingly authentic isnad to transmit the clause, “and they shall never separate until they come to me at *al-Hawd*.” Other than that, the remainder of the report is corroborated.

Al-Bazzār commented saying: “We do not know that Muslim b. Ṣubayḥ relayed anything from Zayd b. Arqam except this ḥadīth.”<sup>6</sup> Al-Bazzār’s observation seems to be accurate, as the only other instance where Muslim can be found transmitting from Zayd b. Arqam is in ḥadīth, “*man kuntu mawlāh*,” which is a fragment of this report.

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<sup>1</sup> *Al-Ma’rifah wal-Tārīkh* (1/536)

<sup>2</sup> *Musnad al-Bazzār* (10/232), *al-Mu’jam al-Kabīr* (5/170), *al-Mustadrak ‘alā al-Ṣaḥīḥayn* (3/160),

<sup>3</sup> *Al-Mu’jam al-Kabīr* by al-Ṭabarānī (5/169)

<sup>4</sup> See his biographical entry in *Tahḏīb al-Tahḏīb* (11/243-249)

<sup>5</sup> *Al-Mu’jam al-Kabīr* (5/170)

<sup>6</sup> *Musnad al-Bazzār* (10/233)

Nevertheless, this report, as stated earlier, is but a portion of a greater report. In other sources, we observe the other portions of this report being relayed through the same chain of transmission. The portion of the account cited earlier was relayed through Jarīr b. ‘Abdulḥamīd<sup>1</sup> and Khālid b. ‘Abdillāh<sup>2</sup>.

Khālid b. ‘Abdillāh<sup>3</sup>, along with other transmitters, such as: ‘Alī b. ‘Ābis<sup>4</sup> and Talīd b. Sulayman,<sup>5</sup> relayed another portion of this greater report with the same isnād back to Zayd b. Arqam, which is ḥadīth, “*man kuntu mawlāh.*”

I was not able to find any explicit indicators of defectiveness in this report. The ḥadīth revolves around the transmission of al-Ḥasan b. ‘Ubaydillāh al-Nakha’ī → Abū al-Ḍuḥā Muslim b. Ṣubayḥ → Zayd b. Arqam.

Al-Ḥasan was a reliable transmitter endorsed by several ḥadīth critics, such as: Yaḥyā b. Ma’īn, Abū Ḥātim, al-‘Ijlī, and al-Sājī.<sup>6</sup> Others praised him as well. The only semblance of criticism is what al-Bukhārī is reported to have said: “I have not admitted the ḥadīth of al-Ḥasan b. ‘Ubaydillāh because most of his transmission his shaky (*muḍṭarib*).”<sup>7</sup> Another critic, al-Dāraquṭnī, when demonstrating an instance where al-Ḥasan’s transmission conflicted with al-A’ mash’s, said: “and al-Ḥasan is not strong. He is not comparable to al-A’ mash.”<sup>8</sup>

Al-Dāraquṭnī’s statement is not an absolute remark on al-Ḥasan’s reliability. Rather, it is a comment on his status in light of al-A’ mash’s status, which is definitely superior to al-Ḥasan’s. It does not necessarily entail that al-Dāraquṭnī viewed al-Ḥasan to be a weak transmitter. Regarding al-Bukhārī’s statement, I was not able to fully discern what he was referring to, and perhaps it may have been a limited observation on his part. Indeed, in al-Dāraquṭnī’s *‘Ilal*, one can come across several examples of al-Ḥasan’s errors during the transmission of hadith, where his transmission conflicted with that of more reliable transmitters. Nevertheless, it seems negligible in light of his greater pool of transmission.

To further ascertain the reality of this matter, I assessed and cross-referenced al-Ḥasan’s particular transmission from Abū al-Ḍuḥā. Al-Ḥasan mostly seemed to transmit *tafsīr* reports through this chain. His transmission from Abū al-Ḍuḥā was quite clean and solid and readily corroborated. Thus, I do not believe there is sufficient evidence to necessarily undermine this report’s authenticity because of al-Ḥasan b. ‘Ubaydillāh. Thus, it seems generally authentic inshāllah. The clause, “they shall never

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<sup>1</sup> Al-Ma’rifah wal-Tārīkh (1/536), Musnad al-Bazzār (10/233), Al-Mustadrak ‘alā al-Ṣaḥīḥayn (3/160)

<sup>2</sup> Al-Mu’jam al-Kabīr by al-Ṭabarānī (5/169)

<sup>3</sup> Al-Sunnah by Ibn Abī ‘Āṣim (2/606)

<sup>4</sup> Al-Mu’jam al-Kabīr by al-Ṭabarānī (5/170)

<sup>5</sup> Tārīkh Dimashq by Ibn ‘Āsākir (42/218)

<sup>6</sup> Tahdīb al-Tahdīb (2/292)

<sup>7</sup> Tahdīb al-Tahdīb (2/292)

<sup>8</sup> Al-‘Ilal al-Wāridah ‘alā al-Aḥādīth al-Nabawiyyah (2/204)

separate until they come to me at *al-Ḥawḍ*,” may be authentic and it may prove to be defective. It is not clear since this is the only non-weak chain from Zayd to mention this clause. Since I have not come across any explicit evidence that attests to this clause’s defectiveness in this report, I will lean towards the position that it has a basis from the Prophet.

### **Conclusion**

This report is a generally authentic account from Zayd b. Arqam, and its wording, implications and status shall be discussed in more detail in the “Discussion” section of this book.

## 6. Salamah b. Kuhayl’s Variant from Abū al- Ṭufayl, from Zayd b. Arqam

### Preview:

This report is transmitted through multiple isnāds back to Salamah b. Kuhayl, who allegedly transmitted this report from Abū al-Ṭufayl, from Zayd b. Arqam.

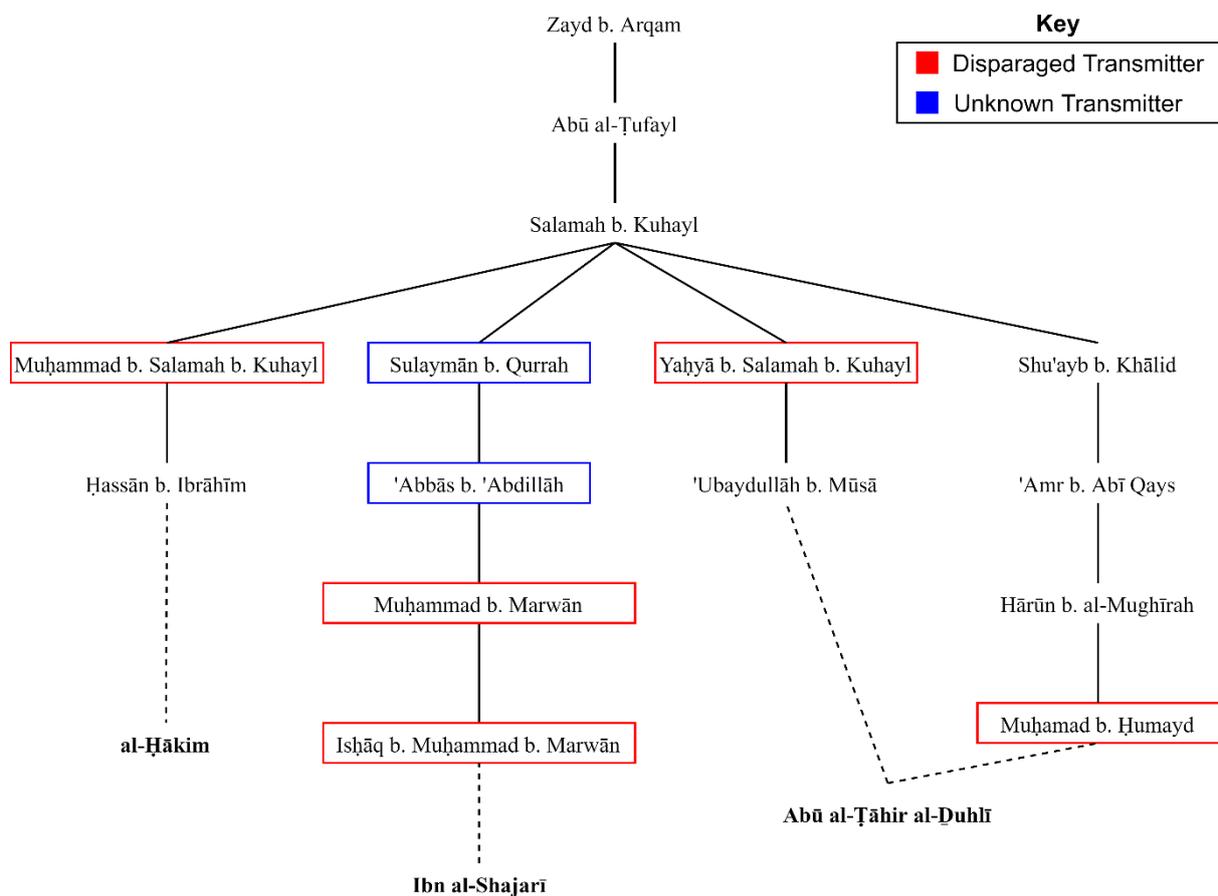
### Wording:

Salmah b. Kuhayl allegedly narrated on the authority of Abū al-Ṭufayl, from Zayd b. Arqam that the Messenger of Allah said:

“...I am leaving among you two things which if you follow, you shall never be misguided: the Book of Allah and my household, my ‘*Itrah*...”

The wordings are similar across the different variants of Salamah’s report.

### Isnād Schematic:



**Figure 4.** A diagram representing the dubious transmission of this a ḥadīth from Salamah b. Kuhayl

### **Authenticity:**

As seen, this redaction is ascribed to Salamah through four dubious routes. His sons, Yaḥyā and Muḥammad, both relayed this report from him.<sup>1</sup> Both of them were extremely weak and their transmission cannot be deemed valid.<sup>2</sup>

The other redactions of this report ascribed to Salamah through Sulaymān b. Qurrah<sup>3</sup> and Shu'ayb b. Khālid<sup>4</sup> are quite dubious as well, since the exclusively come through later disparaged transmitters.

Sulaymān b. Qurrah along with the transmitter from him, 'Abbās b. 'Abdillāh, were obscure transmitters. Similarly, their redaction of this ḥadīth was exclusively known through Mūḥammad b. Marwān and his son, Ishāq. Both were quite unreliable and worthless transmitters.<sup>5</sup>

Shu'ayb b. Khālid's report, on the other hand, exclusively came through Muḥammad b. Ḥumayd. Muḥammad was a vast transmitter, who later in his life was "exposed" and accused of forgery by some due to his dubious transmission. Regardless of whether he was a forger or not, it is clear from his biographical entries in the books of Rijāl that he was a severely unreliable transmitter.<sup>6</sup>

Thus, it is clear, after an assessment of the transmission of this report, that it is a weak variant of of Zayd b. Arqam's ḥadīth. Though there seems to be multiple isnāds for this variant, their interdependence cannot be dispelled, and it is possible (if not likely) that all of these seemingly interdependent isnāds actually acquired this report from an individual unreliable source beneath Salamah b. Kuhayl.

### **Conclusion:**

This report is a baseless variant of Zayd b. Arqam's ḥadīth, as it is of dubious transmission. Similarly, its wording and greater context conflict with the established reports from Zayd b. Arqam.

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<sup>1</sup> Al-Mustadrak 'alā al-Ṣaḥīḥayn (3/118), Juz' min Ḥadīth Abī al-Ṭāhīr Muḥammad b. Aḥmed al-Ḍuhlī (p.50)

<sup>2</sup> See Yaḥyā's biographical entry in Tahḍīb al-Tahḍīb (11/224), and Muḥammad's biographical entry in Lisān al-Mīzān (5/183). (Muḥammad's grandfather's name, كميل, was misspelled as "كامل" in his entry in Lisān al-Mīzān).

<sup>3</sup> Tartīb Amālī Ibn al-Shajarī (1/190)

<sup>4</sup> Juz' min Ḥadīth Abī al-Ṭāhīr Muḥammad b. Aḥmed al-Ḍuhlī (p.50)

<sup>5</sup> See Muḥammad b. Marwān's biographical entry in Lisān al-Mīzān (5/376), and his son's entry in Lisān al-Mīzān (1/375)

<sup>6</sup> See his biographical entry in Tahḍīb al-Tahḍīb (9/127-131)

## IV. Ḥuḍayfah b. Usayd’s Alleged Ḥadīth

### Preview:

The report ascribed to Ḥuḍayfah b. Usayd is an interesting report, as it gives another spot-on example of the serious corruption that took place during the transmission of this ḥadīth in the city of Kūfa. The report revolves around the transmitter, Zayd b. al-Ḥasan al-Anmāṭī, who was previously mentioned in the chapter pertaining to Jābir’s report. It is an insightful attestation to his severe unreliability as either: (1) a forger or (2) a grossly incompetent transmitter, further confirming Abū Ḥātim’s aforementioned disparagement of his status as a transmitter.

### Wording:

The complete report from Zayd b. al-Ḥasan was relayed by Ibn ‘Asākir in *Tārīkh Dimashq*.<sup>1</sup>

In this account, Zayd b. al-Ḥasan al-Anmāṭī is quoted relaying this report from Ma’rūf b. Kharrabūd, from Abū al-Ṭufayl, from Ḥuḍayfah b. Usayd that he said:

When the Messenger of Allah departed from the farewell Ḥajj, he prohibited his companions from resting around trees that were in the field. He then sent for them and prayed beneath them. He then stood up and said: “O People, the Kind and Aware (*al-Laṭīf al-Khabīr*) has informed me that there has not been a Prophet except that his life was half the length of the life of the Prophet before him.

I suspect that I am about to be called, to which I shall agree. You and I shall be asked, so what will you say?”

They said: “We bear witness that you have conveyed (the message), given wise council and exerted effort, so may Allah reward you.”

He said: “Do you not bear witness that there is no deity worthy of worship except Allah and that Muḥammad is his slave and messenger? And that His Heaven is true, His Fire is true, and death is true, and the Hour shall come without a doubt, and that Allah resurrects who is in the graves?”

They said: “Indeed, we attest to that.” He said: “O Allah bear witness!”

He then said: “O people, Allah is my *mawlā* and I am the *mawlā* of the believers. I am more worthy of them than themselves, so whoever I am his *mawlā* then ‘Alī is his *mawlā*. O Allah, befriend whoever befriends him, and take as enemy whoever takes him as an enemy.”

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<sup>1</sup> *Tārīkh Dimashq* by Ibn ‘Asākir (42/219)

He then said: “O people, I shall arrive before you to *al-Ḥawḍ*, and you shall arrive to the *Ḥawḍ*, my *Ḥawḍ*. It is wider than the distance between Buṣrā and Ṣan’a’, and the number of silver cups in it is akin to the number of stars. I shall ask you about *al-Thaqalayn* when you come to me at *al-Ḥawḍ*, so see how you deal with them after me with them both. The greater *thaqal*, the Book of Allah: a rope with one end in the Hand of Allah and another end in your hands; so grasp onto it. Do not go astray and alter. And my *Itrah*, the members of my household, for the Kind and Aware (*al-Laṭīf al-Khabīr*) has informed me that they shall never separate until they come to me at my *Ḥawḍ*.”<sup>1</sup>

After carefully assessing this report, I realized that Zayd b. al-Ḥasan completely “ripped off” and stole Ḥakīm b. Jubayr’s report from Abū al-Ṭufayl, from Zayd b. Arqam (which was mentioned earlier). He then misattributed it a different isnād that ended with Ḥuḍayfah b. Usayd. Otherwise, the accounts are extremely similar in structure, lexicon and arrangement.

To demonstrate this striking similarity between both accounts, I have framed them besides each other and highlighted the nearly identical clauses from both reports with the same colors:

٤٩٧١- حدثنا محمد بن عبدالله الحضرمي ثنا جعفر بن حميد

(ح).

حدثنا محمد بن عثمان بن أبي شيبة حدثنا النضر بن سعيد أبو صهيب قال ثنا عبدالله بن بكير عن حكيم بن جبير عن أبي الطفيل عن زيد بن أرقم قال: قال: نزل النبي ﷺ يوم الجحفة، ثم أقبل على الناس، فحمد الله وأثنى عليه، ثم قال: **إني لأجد لبيّ إلا نصف عمر الذي قبله، وإني أوشك أن أدعى فأجيب** **فإيا أنتم قائلون؟** قالوا: نصحت قال: **«اليس تشهدون أن لا إله إلا الله وأن محمداً ربه ورسوله وأن الجنة حق والنار حق وأن البعث بعد الموت حق؟»** **«أليس تشهدون أن لا إله إلا الله وأن محمداً ربه ورسوله وأن الجنة حق والنار حق وأن البعث بعد الموت حق، وأن الموت حق، وأن الساعة آتية لا ريب فيها، وأن الله يبعث من في القبور؟»** قالوا: بلى نشهد بذلك. قال: **«اللهم اشهد»** ثم قال: **«أيها الناس إن الله مولاي، وأنا مولى المؤمنين، وإني أولى بهم من أنفسهم، فمن كنت مولاه فهذا مولاه، اللهم وال من والاه، وعاد من عاداه»**. ثم قال: **«أيها الناس [إني فرط لكم] (٦) وإنكم واردون على الحوض، حوضي، أعرض مما بين بصرى وصنعاء، فيه عدد [النجوم] (٧) قدحان فضة، وإني سألتكم حين تردون علي عن الثقلين (١)، فانظروا كيف تخلفوني [فيهما، الثقل] (٢) الأكبر كتاب الله سبب طرفه بيد الله عز وجل وطرف بأيديكم فاستمسكوا به لا تفلتوا. والأخر عترتي، وإن اللطيف الخبير نبأني أنهما لن يتفرقا حتى يردا علي الحوض، وسألت ذلك لهما ربّي، فلا تقدّمهما فتهلكوا، ولا تقصروا عنهما فتهلكوا، ولا تعلموهن فإني أعلمن منكنم»** ثم أخذ بيد علي رضي الله عنه فقال: **«من كنت أولى به من نفسي (١) فعلي وليه، اللهم وال من والاه وعاد من عاداه»**.

أخبرنا أبو بكر محمد بن الحسين بن المزرفي (١)، نا أبو الحسين محمد بن علي بن المهدي، أنا أبو الحسن علي بن عمر بن محمد بن الحسن، أنا العباس بن أحمد البرقي، أنا نصر بن عبد الرحمن أبو سليمان (٢) الوشاء، أنا زيد بن الحسن الأنماطي، أنا معروف بن خربوذ المكي (٣)، عن أبي الطفيل عامر بن وائلة، عن خديفة بن أسيد (٤) قال: لما قفل رسول الله ﷺ عن حجة الوداع نهى أصحابه عن شجرات بالبطحاء متقاربات أن ينزلوا حولهن، ثم بعث إليهم فصلى تحتهن، ثم قام فقال: **«أيها الناس، قد نبأني اللطيف الخبير أنه لم يعمر نبي إلا مثل نصف عمر الذي يليه من قبله، وإني لأظن أن يوشك أن أدعى فأجيب، وإني مسؤول وأنتم مسؤولون، فماذا أنتم قائلون؟»** قالوا: نشهد أنك قد بلغت، ونصحت، وجهدت، فجزاك الله خيراً، قال: **«الستم تشهدون أن لا إله إلا الله، وأن محمداً عبده ورسوله، وأن جنته (٥) حق، وناره حق، وأن الموت حق، وأن البعث بعد الموت حق، وأن الساعة آتية لا ريب فيها، وأن الله يبعث من في القبور؟»** قالوا: بلى نشهد بذلك. قال: **«اللهم اشهد»** ثم قال: **«أيها الناس إن الله مولاي، وأنا مولى المؤمنين، وإني أولى بهم من أنفسهم، فمن كنت مولاه فهذا مولاه، اللهم وال من والاه، وعاد من عاداه»**. ثم قال: **«أيها الناس [إني فرط لكم] (٦) وإنكم واردون على الحوض، حوضي، أعرض مما بين بصرى وصنعاء، فيه عدد [النجوم] (٧) قدحان فضة، وإني سألتكم حين تردون علي عن الثقلين (١)، فانظروا كيف تخلفوني [فيهما، الثقل] (٢) الأكبر كتاب الله سبب طرفه بيد الله عز وجل وطرف بأيديكم فاستمسكوا به [ولا] (٣) تفلتوا، ولا تبدلوا، وعترتي أهل بيتي، فإنه قد نبأني اللطيف الخبير أنهما لن يتفرقا حتى يردا علي [علي] (٤) حوضي (٥)»** [٤٧١] (٥).

Figure 5. Ḥakīm b. Jubayr’s report on the left compared to Zayd b. al-Ḥasan’s report alleged report to Ḥuḍayfah

As seen, both reports are strikingly similar: they share a similar structure/arrangement, theme(s), and lexicon. In both reports, the Prophet commences the sermon by saying that his life would only be half the length of the Prophet’s life before him. This clause cannot be found elsewhere in the in the transmission of ḥadīth of *al-Thaqalayn*. Rather, it is mentioned in other reports that had nothing to do

<sup>1</sup> Tārīkh Dimashq by Ibn ‘Asākir (42/219)

with this ḥadīth. This alien clause was most likely misattributed to Zayd b. Arqam by Ḥakīm b. Jubayr. Zayd Al-Anmāṭī then stole Ḥakīm’s report from Ibn Arqam and ascribed it to Ḥudayfah b. Usayd, and his stolen account thus embodies the same accretions as Ḥakīm’s report.

The Prophet is then quoted asking the attendees the same questions (albeit with minor differences in both accounts). In both reports, the Prophet is quoted giving an identical description of his *Ḥawḍ*, “It is wider than the distance between Buṣrā and Ṣan’ā’, and the number of silver cups in it is akin to the number of stars.” That description is exclusive to these two accounts of ḥadīth *al-Thaqalayn*, and it is only found in other ḥadīths that have nothing to do with it. Like the earlier accretion, this accretion was also most likely taken from those foreign reports and then inserted into this embellished account of ḥadīth *al-Thaqalayn*.

Similarly, the clause, “the Kind and Aware (*al-Laṭīf al-Khabīr*) has informed me,” is found in both accounts. This clause is exclusive to Muḥammad b. Ṭalḥa’s redaction of al-A’ma’s report from ‘Aṭīyyah, which was addressed earlier. What happened is that one of the transmitters of Ḥakīm’s report blundered and incorporated this foreign clause into the ḥadīth of Zayd b. Arqam. Al-Anmāṭī then stole the report, along with the misattributed clauses within it, and ascribed it to Ḥudayfah b. Usayd with a different isnaḍ.

Many more similarities exist between both variants, as apparent in figure 5. It is thus quite apparent that al-Anmāṭī’s entire redaction is a misattribution of Ḥakīm b. Jubayr’s report from Zayd b. Arqam to Ḥudayfah b. Usayd.

### **Authenticity**

This report effectively is a forgery. It is not clear whether this misattribution was intentional or not on Zayd b. al-Ḥasan al-Anmāṭī’s part. Nevertheless, it attests to his severe unreliability as a transmitter, who, in the best-case scenario, is an incompetent transmitter whose transmission cannot be taken at face value. In the worst-case scenario, he was a malicious forger who stole reports and fabricated nonexistent chains of transmission. Since his transmission is quite scarce, it is difficult to ascertain his reality. Either way, he clearly is a disapproved (*munkar*) transmitter, as rightfully stated by Abū Ḥātim al-Rāzī.

### **Conclusion**

This report is worthless, as it is a nonexistent report that simply is the byproduct of a misattribution. Similarly, this blunder on Zayd b. al-Ḥasan’s part attests to his severe unreliability and to the weakness of his previously mentioned report from Jābir b. ‘Abdillāh.

## V. ‘Alī b. Abī Ṭālib’s Alleged Ḥadīth

Several riwāyāt of Ḥadīth *al-Thaqalayn* are ascribed to ‘Alī b. Abī Ṭālib:

1. Muḥammad b. ‘Umar b. ‘Alī’s report, from his father, from ‘Alī
2. Sa’ād b. Sulaymān’s Report, from Abū Ishāq, from al-Ḥārith b. Alī

### 1. Muḥammad b. ‘Umar b. ‘Alī’s report, from his father, from ‘Alī

#### **Preview:**

This report is a riwāyah allegedly transmitted by a descendent of ‘Alī b. Abī Ṭālib, Muḥammad b. ‘Umar b. ‘Alī b. Abī Ṭālib. The isnad of this account is very *gharīb*, as its common link (*madār*) exists relatively much later in history. The report revolves around the transmission of Abū ‘Āmir al-‘Aqadī (d. 204), from Kathīr b. Zayd (d. 158), from Muḥammad b. ‘Umar b. ‘Alī (d. 130), from his father, from ‘Alī.

#### **Wording:**

Abū ‘Āmir al-‘Aqadī narrated on the authority of Kathīr b. Zaid, from Muḥammad b. ‘Umar b. ‘Alī, from his father, from ‘Alī that he said:

The Messenger of Allah came to the tree in Khumm. He then came out holding ‘Alī’s hand, and said: “Do you not bear witness that Allah is your Lord?” They said: “Yes.”

He then said: “Do you not bear witness that Allah and His Messenger are more worthy of you than your own selves? And that Allah and his Messenger are your *awliyā*?” They said: “yes.”

He said: “Whoever Allah and His Messenger are his *mawlā*, then this [man] is his *mawlā*. I have left among you that which if you uphold, you shall never go astray: the Book of Allah. It’s end is in His hands, and its end is in yours; and the members of my household.”<sup>1</sup>

#### **Authenticity:**

The report is exclusively transmitted by Abū ‘Āmir al-‘Aqadī → Kathīr b. Zayd → Muḥammad b. ‘Umar b. ‘Alī → his father → ‘Alī. A report in *Tārīkh Dimashq* by Ibn ‘Asākir misidentifies Kathīr b. Zayd as the weak Shī’ite transmitter, Kathīr al-Nawwā’;<sup>2</sup> nevertheless, that simply is an error.

Kathīr b. Zayd generally was a truthful transmitter, but he was, nevertheless, criticized by the ḥadīth critics for his poor retention (*ḍabt*). Muḥammad b. ‘Uthmān once asked Ibn al-Madīnī about Kathīr b.

<sup>1</sup> Al-Maṭālib al-‘Āliyah fī Zawā’id al-Masānīd al-Thamāniyah (16/142), Al-Sunnah by Ibn Abī ‘Āṣim (2/644), Muskil al-Āthār by al-Ṭahāwī (5/13)

<sup>2</sup> Tārīkh Dimashq by Ibn ‘Asākir (42/213)

Zayd, and Ibn al-Madīnī replied: “He is decent (*ṣālih*), and he is not strong.”<sup>1</sup> Abū Ḥātim al- Rāzī said: He is decent (*ṣālih*), but he is not strong,” and Abū Zur’ah said: “He is truthful, but he has some frailness (*layn*.)”<sup>2</sup> Ya’qūb b. Shaybah said: “He is not too debased (*sāqit*), and he is to weakness as he is.”<sup>3</sup> Al-Nasā’ī said: “Kathīr b. Zaid is weak.”<sup>4</sup> Al-Ṭabarī said: “And Kathīr b. Zayd, according to them, cannot be relied upon.”<sup>5</sup> Ibn Ḥibbān said: “He used to err a lot despite his scarce transmission. I am not fond of relying upon him if he exclusively transmits something.”<sup>6</sup>

Ibn Ma’īn addressed his status several times. Ibn Miḥriz quoted Yaḥyā saying: “He is weak.”<sup>7</sup> Ibn Abī Khaythamah quoted Yaḥyā saying: “He is not that strong,” and prior to that, he used to say that he was worthless.<sup>8</sup> Ibn Abī Maryam quoted him saying: “He is reliable,” and ‘Abdullāh al-Dawraqī quoted him saying: “There nothing wrong in him.”<sup>9</sup> Mu’āwiyah b. Ṣāliḥ quoted him saying: “He is descent (*ṣālih*).”<sup>10</sup> ‘Abdullāh b. Shu’ayb quoted him saying: “He is not that strong.”<sup>11</sup>

Several ḥadīthists praised Kathīr b. Zayd. Aḥmed b. Ḥanbal said: “I do not see anything wrong in him.”<sup>12</sup> Ibn ‘Ammār al-Mawṣilī said: “Kathīr b. Zayd is reliable.”<sup>13</sup> Ibn ‘Adiyy said: “I did not find anything wrong in his transmission, and I hope that there is nothing wrong in him.”<sup>14</sup>

The statements of the ḥadīth critics overwhelmingly attest to Kathīr b. Zayd’s poor retention, despite his truthfulness, which was affirmed by several critics (including some of those who criticized him.) Nevertheless, such a transmitter cannot be depended on when he relays a report with an isnad that cannot be found anywhere else. Thus, this report is weak due to Kathīr b. Zayd.

Similarly, a few critics noted the possibility of a disconnection in this chain. Ibn Kathīr, in *al-Bidāyah wal-Nihāyah*, said: “Some have transmitted the report from Abū ‘Āmir, from Kathīr, from Muḥammad b. ‘Umar, from ‘Alī in a disconnected fashion.”<sup>15</sup> What Ibn Kathīr was referring to was a report where Muḥammad b. ‘Umar’s father was omitted from the isnad, rendering it disconnected between Muḥammad b. ‘Umar b. ‘Alī and ‘Alī b. Abī Ṭālib. This disconnected isnād can be found in *Al-Ḍuriyyah al-Ṭāhirah* by al-Dūlābī.<sup>16</sup> This omission seems to be an error, as a variety of

<sup>1</sup> Su’ālat Muḥammad b. ‘Uthmān b. Abī Shaybah li-‘Alī b. al-Madīnī (p.43)

<sup>2</sup> Al-Jarḥ wal-Ta’dīl by Ibn Abī Ḥātim (7/151)

<sup>3</sup> Tārīkh Dimashq by Ibn ‘Asākir (50/25)

<sup>4</sup> Al-Ḍu’afā’ wal-Matrūkūn by al-Nasā’ī (p.89)

<sup>5</sup> Tahdīb al-Tahdīb (8/414)

<sup>6</sup> Al-Majrūḥīn by Ibn Ḥibbān (2/222)

<sup>7</sup> Tārīkh Ibn Ma’īn – Riwayāt Ibn Miḥriz (1/70)

<sup>8</sup> Al-Tārīkh Al-Kabīr by Ibn Abī Khaythamah (4/336)

<sup>9</sup> Al-Kāmil fī Ḍu’afā’ Al-Rijāl (7/204)

<sup>10</sup> Tārīkh Dimashq by Ibn ‘Asākir (50/24)

<sup>11</sup> Tārīkh Dimashq by Ibn ‘Asākir (50/24)

<sup>12</sup> Al-‘Ilal wa-Ma’rifat al-Rijāl – Riwayāt ‘Abdillāh (2/317)

<sup>13</sup> Tārīkh Dimashq by Ibn ‘Asākir (24/50)

<sup>14</sup> Al-Kāmil fī Ḍu’afā’ Al-Rijāl (7/207)

<sup>15</sup> Al-Bidāyah wal-Nihāyah (7/674)

<sup>16</sup> Al-Ḍuriyyah al-Ṭāhirah by al-Dūlābī (p.121)

transmitters from Abū ‘Āmir affirmed the inclusion of ‘Umar b. ‘Alī in the isnad. Nevertheless, the report is sufficiently rendered weak due to Kathīr b. Zayd, as mentioned earlier.

Similarly, its wording in this report is somewhat off and unlike the other aforementioned authentic accounts pertaining to the events. As an example, none of the authentic accounts of this event mention that the Prophet described the *thaqalayn* saying: “That which you hold onto, you shall never go astray.” Such a clause is only authentically reported in the ḥadīth of Jābir b. ‘Abdillāh narrated by Ja’far al-Ṣādiq, which describes a totally different event that took place during Ḥajj, not the day of Ghadīr Khumm. Similarly, Jābir’s report utilizes this clause to describe to exclusively describe the Book of Allah, not the Prophet’s household. Thus, there clearly is a degree of misattribution taking place with the *matn* of this report.

### **Authenticity:**

This account is weak and cannot be deemed authentic: its novel isnād exclusively comes through an unreliable transmitter, Kathīr b. Zayd. Similarly, it has embodied several peculiar clauses that cannot be found relayed authentically anywhere in the context of the event at Ghadīr Khumm, further demonstrating its unreliability.

## **2. Sa’ād b. Sulaymān’s Report, from Abū Ishāq, from al-Ḥārith b. Alī**

### **Preview:**

This is an obscure variant of the report ascribed to ‘Alī exclusively through Sa’ād b. Sulaymān, from Abū Ishāq al-Sabī’ī, from al-Ḥārith al-A’war, from ‘Alī b. Abī Ṭālib.

### **Wording:**

Sa’ād b. Sulaymān narrated on the authority of Abū Ishāq, from al-Ḥārith, from ‘Alī that he said:

The Messenger of Allah said: “I will be dying, and I have left among you *al-Thaqalayn*: the Book of Allah and the members of my household. You shall never go astray after them, and the Hour shall not come until the Messenger of Allah’s companions are sought out just as a lost animal is search for and not found.”<sup>1</sup>

The last clause mentioned in this report has never been mentioned in the context of hadith *al-Thaqalayn*, and this addition will prove to be crucial towards understanding the original source of this report.

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<sup>1</sup> Musnad al-Bazzār (3/89)

## **Authenticity:**

This report, as stated earlier, was exclusively relayed by Sa'ād b. Sulaymān. Sa'ād was an obscure criticized transmitter. Abū Zur'ah declared him weak (*ḍa'īf*).<sup>1</sup> Abū Ḥātim said: "He was among the extreme of the Shī'a, and he was not strong in ḥadīth."<sup>2</sup> This would thus be sufficient to declare Sa'ād's exclusive transmission from Abū Ishāq weak.

What further attests to Sa'ād's error in his redaction of this ḥadīth is the clause mentioned at the end of the report, "the Hour shall not come until the Messenger of Allah's companions are sought out just as a lost animal is search for and not found." This clause has not been mentioned in any of the variants of ḥadīth of *al-Thaqalayn*. Rather, it was only transmitted as a separate ḥadīth through Abū Ishāq with the same isnād, as relayed through his reliable grandson, Isrā'īl.<sup>3</sup>

What happened in this ḥadīth is that Abū Ishāq's original report, which simply consisted of the aforementioned clause, was taken by Sa'ād and then erroneously incorporated into ḥadīth *al-Thaqalayn*. It is entirely the result of Sa'ād's incompetence, for Abū Ishāq transmitted ḥadīth *al-Thaqalayn* through a different isnad that ends with Abū Ḍarr, not 'Alī (as shall be demonstrated later).

Asides from the fact that this report was never transmitted with this isnad by Abū Ishāq, its imaginary chain contains another source of weakness: al-Ḥārith al-A'war. Al-Ḥārith al-A'war was accused of forgery by several critics, and he was disparaged by many others. I have written a specific paper on al-Ḥārith, which I am yet to publish. In it, I concluded that he was predominantly disparaged by the ḥadīth critics, and that the main attempts to appropriate al-Sha'bī's accusation of him as a forger stem from the transmission of a weak transmitter back to Aḥmed b. Ṣāliḥ al-Miṣrī.

Nevertheless, this report never existed with this isnad, and it is entirely the result of an error on Sa'ād's part.

## **Conclusion**

This report is the byproduct of Sa'ād b. Sulaymān's delusional transmission, and it is worthless. The true riwāyah of Abū Ishāq al-Sabī'ī will be addressed in the next chapter, which addresses Abū Ḍarr's alleged transmission of ḥadīth *al-Thaqalayn*.

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<sup>1</sup> Su'ālāt al-Barda'ī (p.103)

<sup>2</sup> Al-Jarḥ wal-Ta'dīl by Ibn Abī Ḥātim (4/324)

<sup>3</sup> Musnad Aḥmed (2/96), al-Muntakhab min Musnad 'Abd b. Ḥumayd (1/115)

## VI. Abū Darr’s Alleged Ḥadīth

### Preview:

This report represents Abū Ishāq al-Sabī’ī’s true transmission of ḥadīth *al-Thaqalayn*. It is conflictingly relayed through Abū Ishāq back to Abū Darr al-Ghifārī.

### Preview:

Ḥansh b. al-Mu’tamir is quoted saying: I saw Abū Darr al-Ghifārī grabbing onto a handle to the Ka’ba’s door and say: O people, I am Abū Darr, so whoever has recognized me then indeed I am Abū Darr! he has recognized me! And whoever has not recognized me, then I am Abū Darr!

Abū Darr then said: Shall I not inform you of what I heard the Messenger of Allah say? I heard him saying: “O people, I have left among you *al-Thaqalayn*: the Book of Allah and my *’Itrah*, the members of my household. One of them is better than the other: the Book of Allah. They shall never separate until they come to me at *al-Hawḍ*. Their parable is that of Noah’s ark: whoever embarks on it is saved, and whoever abandons it shall drown.”

### Authenticity

Conflicting transmission exists for this report. The 4<sup>th</sup> century ḥadīth critic, al-Dāraquṭnī, when asked about this ḥadīth, said:

“Abū Ishāq narrated it from Ḥansh; that was said by al-A’mash, Yūnus b. Abī Ishāq, and Mufaḍḍal b. Ṣālih. [However,] Isrā’īl went against them, and relayed it from Abū Ishāq, from ‘a man’, from Ḥansh. The correct position, in my opinion, is that of Isrā’īl.”<sup>1</sup>

Al-Dāraquṭnī thus concluded that the correct redaction of the ḥadīth is the one where an unnamed and unknown intermediary existed in the chain between Abū Ishāq and Ḥansh.

I was not able to locate Yūnus’ referenced report in a single source. Similarly, al-A’mash’s referenced report was exclusively narrated through the disparaged transmitter, ‘Abdullāh b. ‘Abdulquddūs.<sup>2</sup> Thus, this variant of the report is evidently inauthentic to al-A’mash.

What is noteworthy, however, is that none of the redactions of the ḥadīth referenced by al-Dāraquṭnī, such as al-Mufaḍḍal’s report<sup>3</sup> and al-A’mash aforementioned report, have any mention of ḥadīth *al-Thaqalayn*. Rather, they are reports of ḥadīth *al-Safīnah*, which is the fragment of Abū Darr’s report pertaining to Noah’s ark. Other than that, it is only Isrā’īl’s variant that has any mention of *al-*

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<sup>1</sup> Al-‘Ilal al-Wāridah ‘alā al-Aḥādīth al-Nabawiyyah (6/236)

<sup>2</sup> Al-Mu’jam al-Ṣaghīr by al-Ṭabarānī (1/240). It was also exclusively narrated from ‘Abdullāh through another disparaged transmitter, ‘Abdullāh b. Dāhir.

<sup>3</sup> Al-Mustadrak ‘alā al-Ṣaḥīḥayn (2/373)

*Thaqalayn*.<sup>1</sup> His variant, as mentioned by al-Dāraqūṭnī is the correct rendition of this ḥadīth from Abū Ishāq, and Abū Ishāq’s source in this variant is an unknown man. Hence, it is an evidently weak report that is inauthentic to Abū Ḍarr. Other than that, Ḥansh b. al-Mu’tamir also was quite a criticized transmitter himself, which simply adds to the weakness of this alleged ḥadīth.<sup>2</sup>

Though the identity of the unknown man in this ḥadīth’s isnaḍ is unknown, I fear that it may be the notoriously weak transmitter, Abū Hārūn al-‘Abdī. That is because Abū Hārūn al-‘Abdī narrated the portion of Abū Ḍarr’s ḥadīth pertaining to Noah’s ark, and his position in the isnaḍ is the same as that of the unnamed man in Isrā’īl’s redaction from Abū Ishāq.

In al-Sharī’ah of al-Ājurrī, Abū Hārūn al-‘Abdī is quoted saying: “a sheikh has informed me, and he said: I head Abū Ḍarr say: I heard the Messenger of Allah say: ‘The parable of my household is that of Noah’s ark; whoever embarks on it is saved, and whoever abandons it shall perish’.”<sup>3</sup>

If the obscured man in Abū Ishāq’s report truly is Abū Hārūn al-‘Abdī, then the unnamed man Abū Hārūn mentioned in his isnaḍ would be Ḥansh b. al-Mu’tamir. Nevertheless, I can merely present this as a possibility, for the report is inauthentic either way.

As a side note, I have comprehensively assessed ḥadīth *al-Safīnah* elsewhere in an unpublished paper, and I concluded therein that the entire tradition is most likely a fabrication that originated from ‘Abbād b. ‘Abdillāh al-Asadī al-Kūfī; and Allah knows best.

## **Conclusion**

Ḥadīth *al-Thaqalayn* has no basis from Abū Ḍarr, as it is exclusively narrated to him through a disparaged and unreliable isnaḍ of multiple defects.

## **VII. Zayd b. Thābit’s Alleged Ḥadīth**

### **Preview:**

This report is an obscure account of the ḥadīth exclusively relayed by Sharīk b. ‘Abdillāh (d. 177), and no other source ascribes this report to Zayd b. Thābit. Similarly, this account exclusively embodies several peculiar wordings that cannot be found elsewhere.

### **Wording:**

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<sup>1</sup> Al-Ma’rifah wal-Tārīkh (1/538)

<sup>2</sup> See Ḥansh’s biographical entry in Tahḍīb al-Tahḍīb (3/58)

<sup>3</sup> Al-Sharī’ah by al-Ājurrī (#1700)

Sharīk b. ‘Abdillāh narrated from al-Rukayn b. al-Rabī’, from al-Qāsim b. Ḥassān, from Zayd b. Thābit that he said:

The Messenger of Allah said: “I am leaving you among you two successors (*khalīfatayn*): the Book of Allah and my *Itrah*. They shall never separate until they meet me at *al-Ḥawd*.”<sup>1</sup>

As evident in this report, it replaces the word “*al-Thaqalayn*,” which is found in all established accounts of the ḥadīth with “*Khalīfatayn*.” The consequent meaning of the report does not change much, but it is nevertheless an error.

### **Authenticity:**

This report exclusively comes through Sharīk b. ‘Abdillāh was a truthful incompetent transmitter who was criticized by the ḥadīthists due to this poor retention. Nevertheless, I know for a fact that some polemicists will proceed to selectively quote the ḥadīthist’s criticism of Sharīk in an attempt to portray him as a reliable transmitter. Nevertheless, his weakness is evidently outlined in his biographical entry in *Tahdīb al-Tahdīb*.<sup>2</sup>

In summary, he was a noble man of great knowledge and virtue who was, nevertheless, criticized due to his incompetence and many errors in the transmission of ḥadīth. It is mentioned, for example, in his biographical entry that he erred in around 400 ḥadīths, which is quite significant. The praise Sharīk has reserved is to be understood in light of the other vast amount of criticism he received: he was a truthful transmitter of great knowledge who was poor in his *ḍabt* and retention of ḥadīth.

Similarly, the fact that Sharīk’s exclusive report contains phrases that were never mentioned elsewhere, such as *khalīfatayn*, is further indicative of the defectiveness of his redaction. In fact, I fear that the ascription of this report to Zayd b. Thābit is entirely the result of a mixing between him and Zayd b. Arqam, the primary transmitter of this ḥadīth.

Al-Qāsim b. Ḥassān similarly was a somewhat obscure transmitter, as some declared him unknown and a few endorsed him as well.

### **Conclusion:**

This report does not have a report from Zayd b. Thābit, as it was exclusively ascribed to him through Sharīk b. ‘Abdillāh. It also embodies bizarre unique phrases that cannot be found elsewhere, further exemplifying its weakness.

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<sup>1</sup> Muṣannaf Ibn Abī Shaybah (16/427), Musnad Aḥmed b. Ḥanbal (35/456), *Al-Ma’rifah wal-Tārīkh* (1/537)

<sup>2</sup> *Tahdīb al-Tahdīb* (2/164) I was not able to find Sharīk’s biographical entry in the copy of *Tahdīb al-Kamāl* in the edition I utilized throughout this paper. Nevertheless, I found it in the *Al-Risalah* print of *Tahdīb al-Tahdīb*, 1<sup>st</sup> ed., 1435.

## **VIII. Abū Hurayrah’s Alleged Ḥadīth**

### **Preview:**

Two self-conflicting variants of this ḥadīth are relayed through Abū Hurayrah with the same isnad, and both present fundamentally different conceptions of *al-Thaqalayn*. One of them presents them as

the Book of Allah and his household, while the other presents *al-Thaqalayn* as the Book of Allah and the Prophet's Sunnah.

### **Wording:**

As mentioned earlier, two wordings exist for the report, which are relayed with one isnaḍ.

Al-Bazzār narrated on the authority of Aḥmed b. Maṣṣūr, from Dawūd b. 'Amr, from Ṣāliḥ b. Mūsā, from 'Abdul'azīz b. Rufay', from Abū Ṣāliḥ, from Abū Hurayrah that he said:

The Messenger of Allah said: "I have left among you two things, after which you shall never go astray: the Book of Allah and my lineage. They shall never separate until they come to me at *al-Hawḍ*."<sup>1</sup>

A variety of other transmitters, such as: Muḥammad b. 'Isā,<sup>2</sup> Muḥammad b. 'Abdurrahḥmān b. 'Umārah,<sup>3</sup> and Abū Ya'lā<sup>4</sup> narrated this report with the same isnād from Dawūd b. 'Amr, from Ṣāliḥ b. Mūsā, from 'Abdul'azīz b. Rufay', from Abū Ṣāliḥ, from Abū Hurayrah that he said:

The Messenger of Allah said: "I have left among you two things after which you shall never be misguided: the Book of Allah and my Sunnah. They shall never separate until they meet me at *al-Hawḍ*."

Several sub-chains within this report similarly transmitted it from Ṣāliḥ b. Mūsā through other than Dāwūd b. 'Amr with this wording as well,<sup>5</sup> thus demonstrating that it is the correct redaction of the ḥadīth.

It is evident that the correct redaction of this ḥadīth is the one that quotes the Messenger of Allah saying: "The Book of Allah and my Sunnah," and the redaction that quotes him saying: "the book of Allah and my lineage most likely is a diacritical error. The word for "my lineage" and "my Sunnah" are respectively spelled quite similarly in the Arabic language when the diacritical marks are removed: سنى and سنى. It would seem like a plausible explanation for the different wordings of this report that its transmitter simply committed a diacritical error and hence erroneously reproduced it.

### **Authenticity:**

As mentioned earlier, the wording of this report was erroneously transmitted in the Musnad of al-Bazzār, and the correct redaction from Ṣāliḥ b. Mūsā → 'Abdul'azīz b. Rufay' → Abū Ṣāliḥ → Abū Hurayrah is that he quoted the Prophet saying: "the Book of Allah and my Sunnah."

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<sup>1</sup> Kashf al-Astār 'an Zawā'id Al-Bazzār (3/223)

<sup>2</sup> Al-Mustadrak 'alā al-Ṣaḥīḥayn (1/172)

<sup>3</sup> Sunan al-Dāraquṭnī (5/440)

<sup>4</sup> Al-Kāmil fī Ḍu'afā' al-Rijāl (5/106)

<sup>5</sup> Al-Ḍu'afā' al-Kabīr (2/250), Al-Tadwīn fī Akhbār Qazwīn (4/178)

Nevertheless, this report is baseless in all its forms, as it is exclusively transmitted by Ṣāliḥ b. Mūsā al-Ṭalḥī, who was a disparaged transmitter.<sup>1</sup> His unreliability has been overwhelmingly expressed by the ḥadīth critics; thus, there is no need to further delve into its details.

**Conclusion:**

This report is baseless in all its forms, and its wording conflicts with the established accounts pertaining to the Prophet's sermon(s).

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<sup>1</sup> See his biographical entry in *Tahḏīb al-Tahḏīb* (4/404-405)

## IX. Ibn ‘Abbās’ Alleged Ḥadīth

### Preview:

A variant of this report is transmitted through Ibn ‘Abbās with a different wording that is popular among many Muslims today. In this report, the Prophet is quoted mentioning that he had left behind two things: “The Quran and the Sunnah.”

### Wording:

Ibn Abī Uways said: my father informed me, on the authority of Thawr b. Zayd al-Daylī, from ‘Ikrimah, from Ibn ‘Abbās that he said:

The Messenger of Allah gave a sermon during the farewell Ḥajj, and he said: “.....O people, I have left behind you that which if you grasp onto, you shall never go astray: the Book of Allah and the Sunnah of his Prophet...”<sup>1</sup>

### Authenticity

Al-Ḥākim believed this report was authentic, as he commented on it saying: “Al-Bukhārī relied upon ‘Ikrimah, and Muslim relied upon Abū Uways. The rest of its transmitters are agreeably reliable. This ḥadīth pertaining to the Prophet’s sermon was agreeably admitted into the Ṣaḥīḥ [of Muslim],” and he proceeded to quote the authentic report of Jābir b. ‘Abdillāh which was mentioned earlier.

Al-Ḥākim then said: “The mentioning of grasping onto Sunnah in this report is gharīb, and I have found a shāhid (attestation) to this ḥadīth from the transmission of Abū Hurayrah.” He proceeded to cite Abū Hurayrah’s report, which was addressed earlier.

Abū Hurayrah’s report, as mentioned earlier, is dubiously ascribed to him, and it cannot be cited as a valid attestation to Ibn ‘Abbās’ ḥadīth. Nevertheless, the isnad of Ibn ‘Abbās’ ḥadīth is similarly of questionable authenticity.

Abū Uways is ‘Abdullāh b. ‘Abdullāh b. Uways, and he was a truthful transmitter who was criticized by a cohort of ḥadīth critics due to his poor retention. His criticism was documented by Ibn Ma’in, Ibn al-Madīnī, ‘Amr b. ‘Alī, Ya’qūb b. Shaybah, Abū Aḥmed al-Ḥākim and others etc.<sup>2</sup>

An accurate statement that described his status was that of Ibn ‘Abdilbarr, where he is quoted saying in al-Kunā: “It is not mentioned about him that anyone criticized him in his faith or trustworthiness.

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<sup>1</sup> Al-Mustadrak ‘alā al-Ṣaḥīḥayn (1/171)

<sup>2</sup> Tahdīb al-Tahdīb (5/281-282)

Rather, they criticized him due to his poor retention and that he conflicts [with others] in his transmission.”<sup>1</sup>

His son, Ibn Abī Uways, was also criticized, and some of those criticisms were quite severe.<sup>2</sup>

### **Conclusion**

For the aforementioned reasons and others, such as this report’s conflicting text with that of other established reports, the ḥadīth of Ibn ‘Abbās cannot be deemed reliable. It is inauthentic.

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<sup>1</sup> Ikmāl Tahḍīb al-Kamāl (8/16)

<sup>2</sup> Tahḍīb al-Tahḍīb (1/310), Ikmāl Tahḍīb al-Kamāl (2/183-185)

## X. ‘Amr b. ‘Awf’s Alleged Ḥadīth

### Preview:

This variant is another obscure variant that quoted the Prophet saying that he left behind “the Quran and the Sunnah.” It is a later variant as well, for it was exclusively transmitted by Ishāq b. Ibrāhīm al-Ḥunaynī (d. 216), from Kathīr b. ‘Abdillāh b. ‘Awf, from his father, from his grandfather.

### Wording:

Ishāq b. Ibrāhīm al-Ḥunaynī narrated on the authority of Kathīr b. ‘Abdillāh b. ‘Awf, from his father, from his grandfather that he said:

The Messenger of Allah said: “I have left among you two things which you shall not be misguided if you grasp onto: “The Book of Allah and the Sunnah of his Prophet.”<sup>1</sup>

### Authenticity:

This report is baseless, as it is exclusively relayed through several disparaged transmitters. Ishāq b. Ibrāhīm al-Ḥunaynī was weak.<sup>2</sup> Kathīr b. ‘Abdillāh was an abandoned and disapproved transmitter.<sup>3</sup>

What is noteworthy is that Mālik in his Muwaṭṭa directly relays a very similar account from the Prophet without an isnad.<sup>4</sup> Ibn Ḥajar commented on it saying: “and Ibn ‘Abdilbarr relayed it with an isnad through Kathīr b. ‘Abdillāh b. ‘Amr b. ‘Awf, from his father, from his grandfather like it. It seems that Mālik acquired it from him.”<sup>5</sup>

Ibn Ḥajar’s suggestion seems very plausible, considering the identical wordings in both accounts. In Mālik’s Muwaṭṭa’, the ḥadīth is worded as follows:

عَنْ مَالِكٍ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "تَرَكْتُ فِيكُمْ أَمْرَيْنِ، لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا: كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ"

The wording transmitted through Kathīr b. ‘Abdillāh, as reported by Ibn ‘Abdilbarr and Ibn al-Shajarī, is as follows:

الْحُثَيْبِيُّ عَنْ كَثِيرِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابِ اللَّهِ وَسُنَّةِ نَبِيِّهِ."

<sup>1</sup> Al-Tamhīd by Ibn ‘Abdilbarr (24/331), Tartīb al-Amālī ak-Khamīsiyyah (2/203)

<sup>2</sup> Tahdīb al-Tahdīb (1/222)

<sup>3</sup> Tahdīb al-Tahdīb (8/421)

<sup>4</sup> Al-Muwaṭṭa’ – Riwayāt Yaḥyā al-Laythī (2/899)

<sup>5</sup> Ithāf al-Maharah bil-Fawā’id al-Mubtakarah min al-Aṭrāf al-‘Asharah (12/518)

Both reports are fully identical in their wording, which is indicative of the fact that they do, in fact, share the same source.

### **Conclusion**

This report is baseless, as it is exclusively transmitted through Kathīr b. ‘Abdillāh. Similarly, it seems likely that Mālik’s disconnected report in his Muwaṭṭa’ was acquired through Kathīr.

## XI. Discussion

After a thorough analysis of the different reports that revolve around ḥadīth *al-Thaqalayn* and its many variants, it becomes quite apparent that all are weak, except four reports:

1. The report of Yazīd b. Ḥayyān → Zayd b. Arqam that the Messenger of Allah said: “O people, I am but a man, and the Lord’s messenger (the angel of death) shall come soon, to which I will approve. I am leaving among you *al-Thaqalayn*: the first of them is the Book of Allah, in it is guidance and light.” He then extolled the people in the Book of Allah and enjoined it. Then, he said: “and the Members of my household (*ahla baytī*),” and he said: “I remind you of Allah with regards to the members of my household” three times.
2. The report of Isrā’īl b. Yūnus → ‘Uthmān b. al-Mughīrah → ‘Alī b. Rabī’ah → Zayd b. Arqam. In it, ‘Alī b. Rabī’ah said: I met Zayd b. Arqam while he was entering upon (or leaving) al-Mukhtār, and so I asked him: “Did you hear the Messenger of Allāh say: ‘I have left among you *al-Thaqalayn*: the Book of Allah and my ‘Itrah?’” He said: “Yes.”
3. The report of Al-Ḥasan b. ‘Ubaydillāh → Abū al-Ḍuḥā Muslim b. Ṣubayḥ, → Zayd b. Arqam that he said: the Messenger of Allah said: “I am leaving among you *al-Thaqalayn*: the Book of Allah and my ‘Itrah, the members of my household. They shall never separate until they come to me at al-Ḥawḍ.” (though the authenticity of this report’s final clause may be debated)
4. The report of Ja’far al-Ṣādiq → his father, al-Bāqir → Jābir b. ‘Abdillāh that he heard the Messenger of Allah say: “I have left among that which you shall never go astray if you grasp onto: the Book of Allah. You shall be asked about me, so what will you say?” They said: “We bear witness that you have conveyed (the message), fulfilled the responsibility, and given wise council.” The Prophet then pointed his index finger to the sky, and then pointed at the people. He said: “O Allah bear witness! O Allah bear witness! O Allah bear witness!”

All other reports and sub-chains for this ḥadīth are inauthentic traditions that are not independent of these variants, and many have incorporated clauses and fragments from other unreliable traditions that were in circulation as this ḥadīth was being disseminated.

Thus, before we delve into the interpretation, let us take a step aside to note the Prophet’s established words pertaining to *al-Thaqalayn*:

- He described the Book of Allah and the members of his household as “*al-Thaqalayn*”, which means: two weighty things.
- The Prophet reminded the Muslims of the rights of his household following his death.

- He (arguably) mentioned that the Book of Allah and his household will not part until they come to him at *al-Hawd* on the Day of Judgment.
- All reports that quote the Prophet compelling the believers to follow/hold onto *al-Thaqalayn* are inauthentic.
- The Prophet only mentioned guidance when describing the Book of Allah, as in the ḥadīth of Jābir b. ‘Abdillāh and Yazīd b. Ḥayyān → Zayd b. Arqam.
- The Prophet only mentioned holding onto the Book of Allah.
- There is not a single authentic variant of ḥadīth *al-Thaqalayn* that interprets *al-Thaqalayn* as the Quran and Sunnah; even though it is agreed among all Muslims that the Quran and Sunnah are sources of guidance that are to be followed.

When piecing together and debating what the Prophet had actually said in his sermons, several points must be taken into account: (1) the context behind these reports is crucial to achieve proper understanding of the events and their potential implications, and (2) the authentic reports that describe these events necessarily contextualize and explain each other.

Thus, the first step is to construct a storyline of the two ḥadīths from Zayd b. Arqam and Jābir: when and where did each occur? Were there any backstories to those ḥadīths? How are they related to each other?

The first event to take place was the one extensively described by Jābir in his ḥadīth. His report outlines the Prophet’s sermon during Ḥajj when he was in ‘Arafah on the 9<sup>th</sup> of Dū al-Ḥijjah before a giant congregation that had joined him on his pilgrimage. In this sermon, he made several noteworthy verdicts, such as the abolishment of the accumulated usury from the times of *Jāhiliyyah*, and he started by abolishing the usury of his uncle al-‘Abbās. He similarly abolished the blood money that accrued during the *Jāhiliyyah*. He then reminded the congregants of their women’s rights and their responsibilities towards their wives. It is only after that that he commands the congregation to hold onto the Book of Allah, as it shall protect them from misguidance. In this sermon, there is no mention of the Prophet’s family, let alone a command to follow/obey them as religious authorities.

It was in this blessed gathering that Allah’s mercy further descended upon the congregants and their blessed Messenger, and the religion of Islam was officially deemed complete. ‘Umar reported that while the Prophet was in ‘Arafah on Friday, Allah revealed the following verse from the Quran: “Today, I have perfected your religion for you, and completed My favor upon you, and have accepted Islam as a religion for you.”<sup>1</sup> It is noteworthy that the religion of Islam was deemed complete by Allah prior to any of the Prophet’s announcements pertaining to his household, which, if anything,

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<sup>1</sup> Ṣaḥīḥ al-Bukhārī (1/18), Ṣaḥīḥ Muslim (#3017)

should indicate that any announcements to come would not be of fundamental theological implications.

The Prophet eventually completed his Hajj along with the rest of his companions, and each then departed back to his respective homeland. Around nine days later, on the 18<sup>th</sup> of Dū al-Ḥijjah the Messenger of Allah arrived to an oasis between Mecca and Medīna, known as Ghadīr Khumm, on the way back to Medīna .<sup>1</sup>



**Figure 5.** A map depicting the locations of Mecca, Medīna and Ghadīr Khumm

It is in this setting where the Prophet gave the sermon narrated by Zayd b. Arqam. The Shī’ah cling onto this event, which has been named “*Eid al-Ghadīr.*” as some sort of Prophetic decree for the religious authority of *Ahlulbait* and the successorship of ‘Alī b. Abī Ṭālib. Nevertheless, the mere context of this event alone should pose doubts on such an interpretation. It would indeed be counterintuitive for the Prophet to only disclose such a fundamental announcement after the majority of the congregates from Ḥajj had departed back to their homelands and when the Prophet was but accompanied by a minute fraction of the pilgrims on the way back to Medīna. Similarly, this event

<sup>1</sup> Al-Bidāyah wal-Nihāyah (7/666)

only took place after the religion of Islam had been deemed officially complete, which would further indicate that the events to follow would not embody new fundamentals that would be given greater importance to all other fundamentals (as is believed by the Shī'a.)

In this sermon, we find the Prophet, again, reminding the attendees of the importance of grasping onto the Book of Allah for guidance. He then reminds the congregants of their duties towards the members of his household, as authentically reported by Yazīd b. Ḥayyān. The question that should thus be asked is: what pushed the Prophet to remind the believers in this smaller congregation of his family's rights while not bringing the matter up in Mecca, where a much larger congregation was present?

Luckily, the context of this entire event was narrated by a companion of the Prophet. Buraydah b. 'Abdillāh said:

I hated Alī like no one else, and I loved a man from Quraish simply due to his hatred of 'Alī. That man was dispatched with cavalry and I traveled with him simply due to his [shared] hatred of 'Alī.

We then obtained captives of war. He thus wrote to the Messenger of Allah requesting that he send someone to partition the spoils into five shares. He sent Ali, and among the captives was a slave-girl who was from the best of them all.

'Alī thus split the spoils into five shares, and distributed them. He later came out with water dripping from his head. We said: "O Abū al-Ḥasan what is this?"

'Alī said: "Did you not see the slave-girl among the captives? I distributed the spoils and gathered a fifth of them.<sup>1</sup> The slave-girl became within the *khums* (1/5 of the spoils partitioned for the Prophet's usage upon his discretion). She then became within the shares of the Prophet's household. She then became within the share 'Alī's household, so I slept with her."

A man wrote to the Prophet, and I said: "Send me," so he sent me as a confirmation.

[When I arrived to the Messenger of Allah], I would read the letter and then comment saying: "He has said the truth!"

[The Prophet] then took my hand and the letter, and asked: "Do you hate 'Alī?"

I said: "Yes." He said: "Do not hate him, and if you love him, then love him even more; for by the One in whose Hand is my soul, Ali's household's share the *khums* is even greater than a slave-girl."

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<sup>1</sup> This is referring to the Quranic obligation mentioned in al-Anfāl:41, where a fifth of any spoils of war would be partitioned for Allah and his Messenger.

After that, there was no one more beloved to me than ‘Alī.<sup>1</sup>

This report is authentic, and the theme is found in Ṣaḥīḥ al-Bukhārī and other sources as well.<sup>2</sup>

In other authentic accounts of this incident, Buraydah is quoted saying:

“The Messenger of Allah thus said: ‘Am I not more worthy of the believers than they are of themselves?’

I said: ‘yes, O Messenger of Allah.’

He then said: ‘Whoever I am his *mawla* then ‘Alī is his *mawla*.’<sup>3</sup>

It then becomes apparent that what prompted the Messenger of Allah to issue this statement was a financial dispute between ‘Alī and a few companions of the Prophet. Those men were envious of the fact that ‘Alī had acquired a greater share of the spoils since he was entitled to a portion of the fifth of the spoils. Nevertheless, what further confirms the notion that the Messenger of Allah was specifically addressing a financial dispute was the conclusion of Yazīd b. Ḥayyān’s account from Zayd b. Arqam, where Zayd was asked: “Are his wives among the members of his household?” Zayd replied: “His wives are among the members of his household; however, the members of his household [referenced here] are those for whom ṣadaqah had been prohibited after him.” Zayd was thus asked: “and who are they?” He said: “The household of ‘Alī, the household of ‘Aqīl, the household of Ja’far, and the household of al-‘Abbās.” Zayd was then asked: “Is ṣadaqah prohibited for all of them?” He said: “Yes.”<sup>4</sup>

This ending of Zayd b. Arqam’s confirms the general context mentioned by Buraydah, as it clearly was an issue of *Ahlulbait*’s financial entitlements. The Messenger of Allah recognized that some members of his household were being antagonized due to their greater share in the spoils of war, and he feared that they would be deprived of their rights after his death. In this context, it is important to note that the members of the Prophet’s household were prohibited from accepting ṣadaqah, and they thus had a right to a share in a fifth of the spoils of war. Considering this context and explanation, one can fully understand the Prophet’s statement: “I remind you of Allah with regards to my household,” which he repeated thrice.

For this reason, some of the *Salaf* held the position that the term, “*mawla*,” which the Prophet used to describe ‘Alī at Ghadīr Khumm, specifically was a reference to ‘Alī’s relationship to the Prophet’s

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<sup>1</sup> Musnad Aḥmed (38/65-66)

<sup>2</sup> Ṣaḥīḥ al-Bukhārī (5/163), Al-Mustadrak ‘alā al-Ṣaḥīḥayn (2/141)

<sup>3</sup> Muṣannaf Ibn Abī Shaybah (17/136)

<sup>4</sup> Ṣaḥīḥ Muslim (#2408)

slaves. Ibn Qutaybah mentioned that Abū Thawr was asked about the Messenger of Allah’s statement: “Whoever I am his *mawlā* then ‘Alī is his *mawlā*.” Abū Thawr responded:

“It is as he said. The Messenger of Allah said the truth. The Prophet is from Banī Hāshim, and ‘Alī was from Banī Hāshim. Thus, if the Messenger of Allah were to free any [enslaved] individual from the spoils of war, then he is the *mawlā* of the Prophet and the *mawlā* of Banī Hāshim; and ‘Alī was from Banī Hāshim. Similarly, anyone who is freed by ‘Alī is of this status as well, for a freed slave of theirs is called ‘the *mawlā* of Banī Hāshim’; even though only one individual from Banī Hāshim had freed him/her.”<sup>1</sup>

This explanation is excellently aligned with report’s context, content, and theme; especially considering that it immediately came after a dispute pertaining to a slave girl! Further evidence confirms that the term *mawlā* evidently did not refer to successorship:

‘Abdullāh b. ‘Abbās authentically reported that ‘Alī b. Abī Tālib once left the Messenger of Allah while he was afflicted with the illness from which he eventually died. The people thus said: “O Abū Ḥasan, how is the Messenger of Allah this morning?”

He replied: “He is, *alamdulillāh*, cured.”

Al-‘Abbās thus grabbed his hand and told him: “By Allah, within three days, you shall become a subject [of someone else]. By Allah, I see that the Messenger of Allah will die from this illness of his, and, indeed, I can recognize the faces of Banī ‘Abdalmuṭṭalib upon death. Let us go to the Messenger of Allah and ask him about who shall assume leadership. If it were within us, then we would find out; and if it were within other than ourselves, we would find out, and he would instruct for us[ to be cared for.]

‘Alī then said: “By Allah, if we ever ask it from the Messenger of Allah and he then ends up barring us from it, then the people shall never give it to us after him. By Allah, I shall not ask the Messenger of Allah about it.”<sup>2</sup>

Indeed, this report is fundamentally insightful. Had the Messenger of Allah’s statement at Ghadīr Khumm been an explicit appointment of ‘Alī as the Prophet’s successor, then indeed it would not make sense for ‘Alī and al-‘Abbās, out of all people, to believe that they had not been appointed as successors shortly before the Prophet’s death.

Al-Qāḍī ‘AbdulJabbār (d.415), in response to Shī’ite claims, further commented on this report saying: “How did ‘Alī not reply to al-‘Abbās saying: O uncle, do you not know that the Messenger of Allah had already appointed me and made me a *Hujjah* to the rest of the world? And he has left me and my

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<sup>1</sup> Masālik al-Abṣār fī Mamālik al-Amṣār (23/141)

<sup>2</sup> Ṣaḥīḥ al-Bukhārī (6/12)

sons as successors upon his *Ummah* till the day of resurrection? How could you forget that when it was close in time?”<sup>1</sup>

Al-Qāḍī ‘AbdulJabbār further comments saying: “If the commander of the faithful forgot that the Prophet had appointed him just as al-‘Abbās had forgotten, then how did the Ṣaḥābah not remind them since they heard what was taking place? Indeed, [the reality of] this is not hidden from one who reflects [upon it]; for you have found – may Allah show you mercy – that ‘Alī, al-‘Abbās and the Ṣaḥābah consenting that the Messenger of Allah did not appoint nor delegate any specific individual as his successor.”<sup>2</sup>

The “*Thaqalayn*” mentioned in the ḥadīth was not a reference to *Ahlulbait*’s religious authority/successorship. Rather, it was a reference to the burden of grasping onto the Book of Allah and the burden/responsibility of caring for his family’s rights after him. It is in this context that one can understand what the Prophet meant when he (reputedly) said: “and they both shall never separate until they meet me at *al-Hawḍ*,” meaning that these two burdens/responsibilities will not depart as important duties for the believers until they meet the Prophet at his *Hawḍ*. Therein, both duties shall part after they had been fulfilled and brought forth to the Prophet.

The alternative understanding presented in Shī’ī sources is the belief that the clause pertaining to the *Thaqalayn* never separating until they met the Prophet at *al-Hawḍ* is a reference to the infallibility of *Ahlulbait*, as they would never part ways from the Quran. This understanding is an anachronism, and it goes against the general context of the report mentioned earlier. Similarly, the conclusion of this report would not make much sense if it were to be understood respectively: if *Ahlulbait* were infallible due to their inseparable relationship with the Quran, then what does it mean for them to separate from the Quran after meeting the Prophet at *al-Hawḍ* ?<sup>3</sup>

Indeed, this Shī’ite interpretation of the report conveniently explains the first portion of the report while disregarding its drawbacks with regards to the report’s conclusion. This understanding similarly disregards the report’s context along with other explicit data, such as Zayd b. Arqam’s explicit acknowledgement that the individuals being referenced in this ḥadīth are the households of ‘Alī, Ja’far, al-‘Abbās and ‘Aqīl. The ḥadīth clearly was not limited to ‘Alī nor his descendants, and it clearly had nothing to do with the notion of successorship.

Had the Shī’ite polemicists been consistent in their utilization of this tradition from Sunnī sources, then they would have similarly argued for the infallibility of al-‘Abbās, Ja’far, and ‘Aqīl along with their entire households. However, we find the Shī’ite polemicist simply citing this report to merely justify the successorship and infallibility of ‘Alī along with only 12 of his descendants. That is

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<sup>1</sup> Tathbīt Dalā’il al-Nubuwwah (1/256)

<sup>2</sup> Tathbīt Dalā’il al-Nubuwwah (1/256)

<sup>3</sup> My friend Farīd Al-Baḥrainī mentioned this point to me while I discussed this ḥadīth with him.

because Twelver appeal to ḥadīth *al-Thaqalayn* simply is an *ad hoc* appeal that is fundamentally grounded in an anachronism, hence its numerous inconsistencies. What is even worse is that some polemicists may present this report and only assert what a portion of it says while discarding the other portion that explicitly undermines his/her beliefs.

Interestingly, the report transmitted through *Ahlulbait* themselves (Ja'far al-Ṣādiq's ḥadīth from Jābir) has no mention of the Prophet's household, even though it is the account of a sermon that took place before a much larger congregation. It is only later that weak and unreliable transmitters consciously or subconsciously "piggybacked" and projected this Shī'ite understanding onto the ḥadīth of Ja'far al-Ṣādiq. Otherwise, it further demonstrates the flaw in the Shī'ite narrative based around ḥadīth *al-Thaqalayn*

Indeed, this ḥadīth provides a case study into the problematic nature of many Twelver appeals to reports in Sunnī sources to substantiate their theology, especially since the report itself embodies the refutation of the very same belief these polemicists adopt. I believe that this small book is sufficient to dispel many of the doubts and fallacious claims pertaining to the Ḥadīth.

I have tried my best to fulfill my duty in addressing this ḥadīth, and the rest is upon Allah, Lord of the Heavens of the Earth:

“And you shall remember what I now say to you, and I entrust my affair to Allah. Indeed, Allah is Seeing of the slaves.” [Ghāfir: 44]

(فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفْوُضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ)

وصلّى الله على محمد وعلى آله وأصحابه

ومن تبعهم بإحسان

إلى يوم الدين

آمين

أتمته في غرة اليوم الثالث من شوال وعيد فطر المسلمين سنة 1441 (5/25/2020) بفضل الله تعالى

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