

HADITH STUDIES

Narrative on 'Ali Afflicted Eyes

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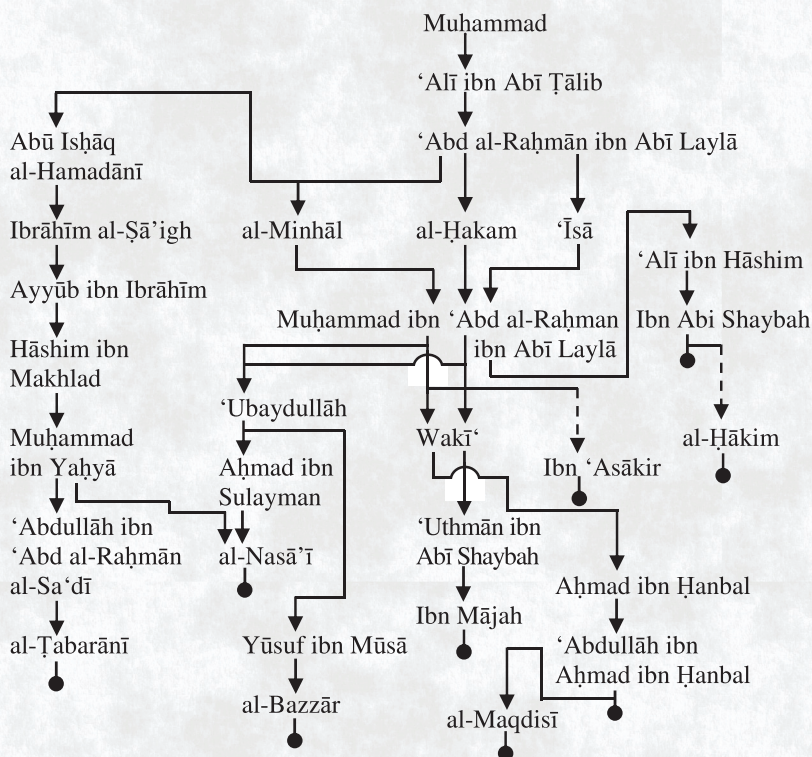
I Sunnī Sources

حدثنا عثمان بن أبي شيبة ثنا وكيع ثنا ابن أبي ليلى ثنا الحكم عن عبد الرحمن بن أبي ليلى قال كان أبو ليلى يسهر مع علي فكان يلبس ثياب الصيف في الشتاء و ثياب الشتاء في الصيف فقلنا لو سألته فقال إن رسول الله صلى الله عليه وسلم بعث إل وأنا أرمد العين يوم خيبر قلت يا رسول الله إني أرمد العين فتقل في عيني ثم قال اللهم أذهب عنه الحرَّ والبرد قال فباوجدت حرًّا ولا بردًا بعد يومين

‘Abd al-Rahmān ibn Abī Laylā said: “Abū Laylā would travel with ‘Alī. The latter would wear summer clothes in winter and winter clothes in summer. So we asked Abū Laylā to ask ‘Alī why was this so. Thereupon ‘Alī said: ‘God’s Messenger called for me on the day of Khaybar when my eyes were afflicted. I said: “God’s Messenger! I have red-eyes. So he spat on my eyes and then said: ‘O God! Take away hot and cold from him.’”’ So ‘Alī said: ‘After that day I did not feel heat or cold.’”¹

¹. Ibn Mājah, *Sunan*, vol. 1, 43, (no. 117). See also: Al-Nasā’ī, *Sunan al-kubrā*, vol. 5, 108, (no. 8401); Ibid., vol. 5, 152, (no. 8536); Al-Ṭabarānī, *Al-Mu’jam al-awsaṭ*, vol. 2, 380-381, (no. 2286); Aḥmad ibn Ḥanbal, *Musnad*, vol. 1, 99, (no. 778); Ibid., vol. 1, 133, (no. 1117); Aḥmad ibn Ḥanbal, *Faḍā’il*, vol. 2, 564, (no. 950); Ibid., vol. 2, 638, (no. 1084); Al-Maqdisī, *Al-Aḥādīth al-mukhtārah*, vol. 2, 274-275, (No. 655); Ibn Abī Shaybah, *Muṣannaḥ*, vol. 6, 368, (no. 32080); Ibid., vol. 7, 394, (no. 36883); Al-Nasā’ī, *Khaṣā’is ‘Alī*, 39, (14); Ibid., 159-160, (no. 151); Al-Ḥākim, *Al-Mustadrak*, vol. 3, 39, (no. 4338); Al-Bazzār, *Musnad*, vol. 2, 135-136, (no. 496); Ibn ‘Asākir, *Tārīkh*

Following is the schematic illustration of the *isnād* of this narrative's variants:



Ibn Ḥibbān has recorded Muḥammad ibn ‘Abd al-Raḥmān ibn Abī Laylā in his *Al-Majrūhīn*.² Al-Nasā’ī says that he is *laysa bi al-qawī fī al-ḥadīth*.³ Ibn Ḥajar records that he is *ṣadūq sayy al-ḥifz*.⁴

Ibn 'Adī records:⁵ in the opinion of Aḥmad ibn Ḥanbal, he is *da'īf*, *muḏṭarib al-ḥadīth*; al-Sa'dī says that he is *wāḥī al-ḥadīth sayy al-ḥifz*; Shu'bah says that he has not seen anyone having a worse memory than Muḥammad ibn 'Abd al-Raḥmān ibn Abī Laylā; Yahyā ibn Ma'īn says that he is *da'īf al-ḥadīth*.

Madīnah Dimashq, vol. 42, 105-107.

2. Ibn Hibbān, *Al-Majrūhīn*, vol. 2, 243.

3. Al-Nasā'ī, *Al-Du'afā'*, 92.

4. Ibn Hajar, *Taqrīb al-tahdhīb*, 493.

5. Ibn 'Adī, *Al-Kāmil fī al-du'afā'*, vol. 6, 183-185.

Ibn al-Jawzī records:⁶ in the opinion of Abū Ḥātim, he is *lā yuḥtajju bihī*; Ibn Ḥibbān says that he makes blatant mistakes, has a bad memory and as a result there are many *manākīr* in his narratives and he deserves to be forsaken; al-Dāraquṭnī says that he is *radī al-ḥifẓ kathīr al-wahm*.

II Shiite Narratives

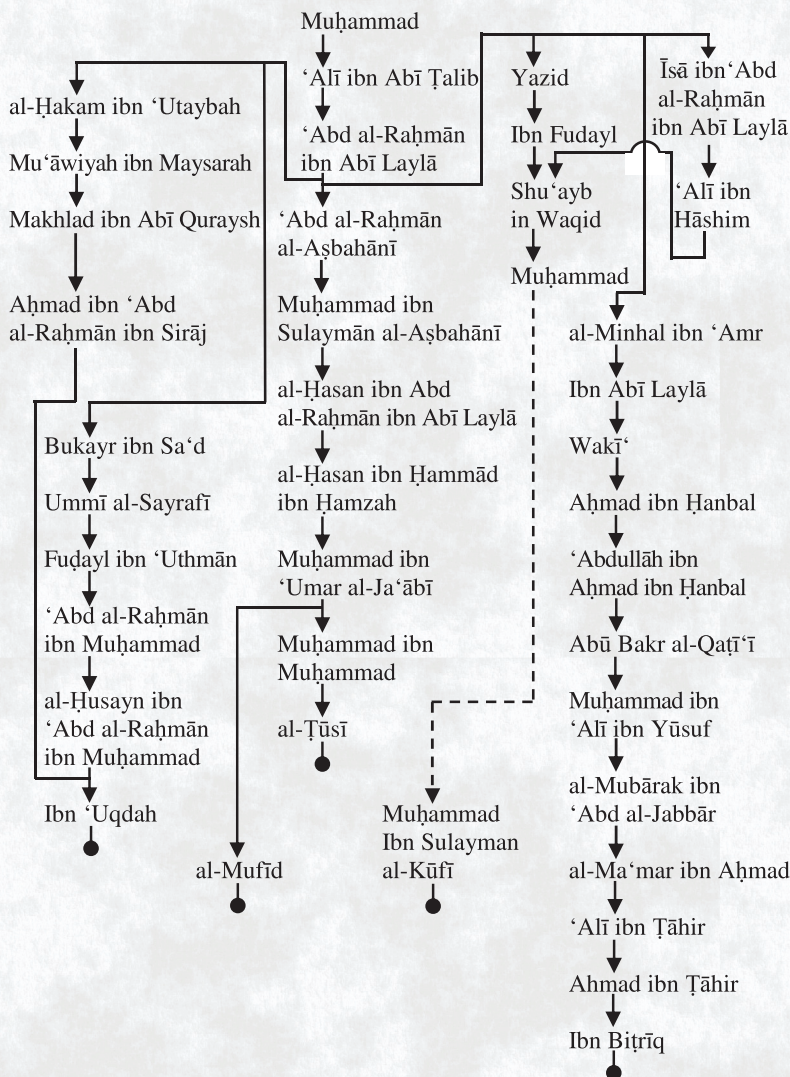
أخبرنا محمد بن محمد، قال: حدثنا أبو بكر محمد بن عمر الجعابي، قال: حدثني الحسن بن حباد بن حنيفة أبو علي من أصل كتابه، قال: حدثنا الحسن بن عبد الرحمن بن أبي ليلى، قال: حدثنا محمد بن سليمان الاصفهاني، عن عبد الرحمن الاصفهاني، عن عبد الرحمن بن أبي ليلى، عن علي بن أبي طالب (عليه السلام)، قال: د عانى النبي (صلى الله عليه وآله) وأنا أرمم العين، فتفل في عيني وشد العمامة على رأسي، وقال: اللهم اذهب عنه الحر والبرد، فما وجدت بعدها حرا ولا باردا

‘Alī ibn Abī Ṭālib said: “God’s Messenger called me while my eyes were afflicted with an ailment. He then spat on my eye and tied his turban on my head and prayed: ‘God take away heat and cold from him.’ After that, I did not feel any heat or cold.”⁷

Following is the schematic illustration of the *isnād* of this narrative’s variants:

6. Ibn al-Jawzī, *Al-Ḍu‘afā’ wa al-matrūkīn*, vol. 3, 76.

7. Al-Ṭūsī, *Al-Amālī*, 89. See also: Al-Mufīd, *Al-Amālī*, 317-318; Ibn Bīṭrīq, *Al-‘Umdah*, 139; Muḥammad ibn Sulaymān al-Kūfī, *Manāqib ‘Alī*, vol. 2, 88-90; Ibn ‘Uqdah al-Kufī, *Faḍā’il amīr al-mu’minīn*, 80-82.



Shiite sources record no information about Makhlad ibn Abī Quraysh. Among Sunnī sources, Al-Khaṭīb mentions him but without any *jarḥ* or *ta'dīl*.⁸

Shiite sources are also silent on Aḥmad ibn 'Abd al-Raḥmān ibn Sirāj and so are Sunnī ones.

8. Al-Khaṭīb al-Baghdaḍī, *Tārīkh Baghdād*, vol. 13, 174.

About Bukayr ibn Sa‘d also, Shiite sources record no information nor do Sunni ones.

About al-Ḥusayn ibn ‘Abd al-Raḥmān ibn Muḥammad al-Azdī, al-Namārī says: *lam yadhkurūhū*.⁹

About al-Ḥasan ibn ‘Abd al-Raḥmān ibn Abī Laylā,¹⁰ ‘Abd al-Raḥmān al-Aṣḥabānī¹¹ and al-Ḥasan ibn Ḥammād ibn Ḥamzah¹² too, al-Namārī says: *lam yadhkurūhū*.

According to al-Jawāhirī, Shu‘ayb ibn Wāqid¹³ and ‘Alī ibn Hāshim¹⁴ are *majhūl*.

Shiite sources are silent on ‘Īsā ibn ‘Abd al-Raḥmān ibn Abī Laylā.

According to al-Jawāhirī, al-Minhāl ibn ‘Amr is *majhūl*.¹⁵

About Abū Bakr Aḥmad ibn Ja‘far ibn Ḥamdān ibn Mālik al-Qaṭī‘ī¹⁶ and Muḥammad ibn ‘Alī ibn Yūsuf,¹⁷ al-Namārī says: *lam yadhkurūhū*.

Shiite sources are silent on al-Ma‘mar ibn Aḥmad ibn ‘Ubaydullāh.

9. Al-Namārī, *Mustadrakāt*, vol. 3, 143.

10. Ibid., vol. 2, 418.

11. Ibid., vol. 4, 387.

12. Ibid., vol. 2, 378.

13. Al-Jawāhirī, *Mufīd*, 279.

14. Ibid., 417.

15. Ibid., 622.

16. Al-Namārī, *Mustadrakāt*, vol. 1, 269.

17. Ibid., vol. 7, 252.