

Narrative on Door of ‘Alī (rta)

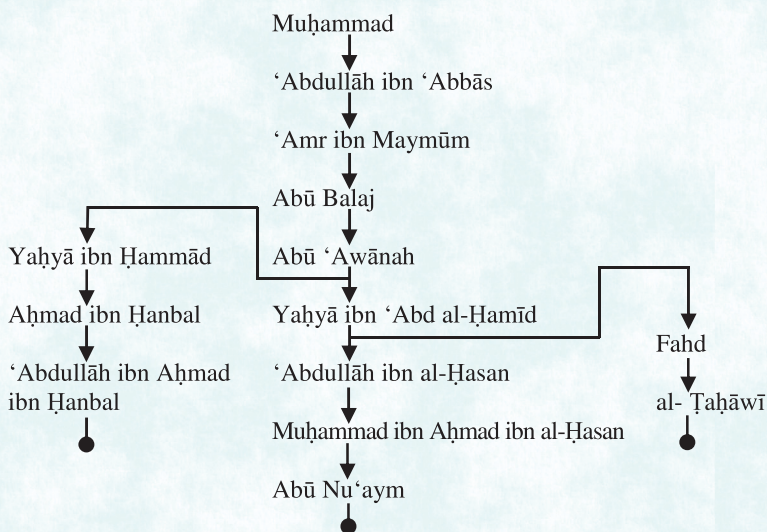
Dr Shehzad Saleem

1. ‘Abdullāh ibn ‘Abbās (rta)

حدثنا فهد قال حدثنا يحيى بن عبد الحميد الحناني قال حدثنا أبو عوانة عن
أبي بدج عن عمرو بن ميمون عن ابن عباس قال قال النبي صلى الله عليه وسلم
سدوا أبواب المسجد إلا باب علي

‘Abdullāh ibn ‘Abbās stated that the Prophet (sws) said:
“Close all the doors of the mosque except that of ‘Alī.”¹

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



1. Al-Ṭaḥāwī, *Sharḥ mushkil al-āthār*, vol. 9, 187, (no. 3557). See also: Abū Nu‘aym al-Aṣbahānī, *Ḥilyā*, vol. 4, 153; Aḥmad ibn Ḥanbal, *Musnad*, vol. 1, 330, (no. 3062).

About Abū Balaj Yaḥyā ibn Sulaym al-Fazārī, al-Mizzī records: Yaḥyā ibn Ma‘īn, Ibn Sa‘d, al-Nasā‘ī and al-Dāraquṭnī regard him to be trustworthy; al-Bukhārī says *fīhī naẓar*; Abū Ḥātim says that he is *ṣāliḥ al-ḥadīth lā ba’sa bihī*.² Ibn Hibbān says that he is not worthy of being adduced from if he is its sole narrator.³ Al-Juzjānī says that he is not trustworthy.⁴

About Yaḥyā ibn ‘Abd al-Ḥamīd al-Ḥimmānī, Ibn Abī Ḥātim records that Abū Zur‘ah stopped narrating from him;⁵ Al-Dhahabī says that he is *laysa bi mutqin* and that Aḥmad ibn Ḥanbal and ‘Alī ibn Madīnī have impugned him (*qad takallama fīhī Aḥmad wa ‘Alī*).⁶

2. Sa‘d ibn Mālīk (rta)

حدثنا علي بن سعيد الرازي قال نا سويد بن سعيد قال نا معاوية بن ميسرة
بن شريح قال نا الحكم بن عتيبة عن مصعب بن سعد عن ابيه قال امر رسول
الله صلى الله عليه وسلم بسد الابواب إلا باب علي قالوا يا رسول الله سددت
الابواب كلها إلا باب علي قال ما أنا سددت ابوابكم ولكن الله سدها

Sa‘d ibn Mālīk reported from the Prophet (swws) that he ordered for all the doors of the mosque to be closed. So, they were closed and the door of ‘Alī was left open. People asked: “O Messenger of God! You have closed our doors and left open the door of ‘Alī.” The Messenger of God replied: “I did not open them or close them; it was in fact God who closed them.”⁷

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

2. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 33, 162-163.

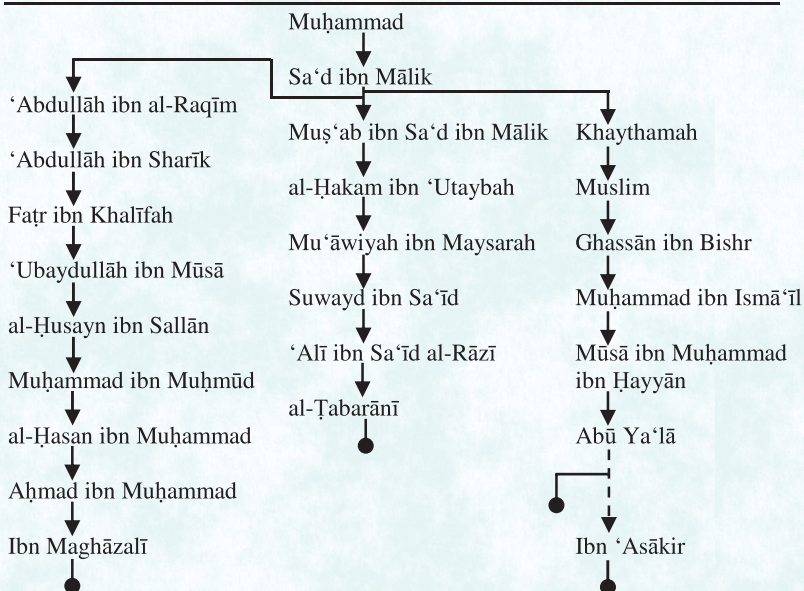
3. Ibn Hibbā, *Al-Majrūḥīn*, vol. 3, 113.

4. Al-Juzjānī, *Aḥwāl al-rijāl*, 117.

5. Ibn Abī Ḥātim, *Al-Jarḥ wa ta’dīl*, vol. 9, 169.

6. Al-Dhahabī, *Tadhkirah al-ḥuffāz*, vol. 2, 423.

7. Al-Ṭabarānī, *Al-Mu‘jam al-awsaṭ*, vol. 4, 186, (no. 3930). See also: Ibn al-Maghāzalī, *Manāqib*, 325, (no. 306); Abū Ya‘lā, *Musnad*, vol. 2, 61, (no. 703); Ibn ‘Asākir, *Tārīkh Madīnah Dimashq*, vol. 42, 138-139.



About 'Abdullāh ibn al-Raqīm, Ibn Ḥajar says that he is *majhūl*⁸ and records⁹ that al-Nasā'ī does not know him and that al-Bukhārī says *fīhī naẓar*.

About 'Abdullāh ibn Sharīk, al-Mizzī records: Sufyān ibn 'Uyaynah and 'Abd al-Raḥmān ibn Mahdī would not narrate from him; the opinions attributed to al-Nasā'ī about him are *laysa bi qawī* and *laysa bihī ba's*; al-Juzjānī says that he is liar; however, Aḥmad ibn Ḥanbal, Yahyā ibn Ma'īn and Abū Zur'ah regard him to be trustworthy.¹⁰ Besides mentioning him in his *Al-Thiqāt*,¹¹ Ibn Ḥibbān has also mentioned him in his *Al-Majrūhīn*¹² and said that he is an extremist Shiite who narrates from authorities what does not resemble narratives from trustworthy narrators and it is better to abstain from him than to adduce from him.

About Suwayd ibn Sa'īd, al-Mizzī¹³ records the following *jarḥ*:

Ya'qūb ibn Shaybah says that he is *ṣaḍūq muḍṭarib al-ḥifẓ* particularly when he had become blind. According to al-Bukhārī,

8. Ibn Ḥajar, *Taqrīb*, 303

9. Ibn Ḥajar, *Tahdhīb*, vol. 5, 186.

10. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 15, 88.

11. Ibn Ḥibbān, *Al-Thiqāt*, vol. 5, 22.

12. Ibn Ḥibbān, *Al-Majrūhīn*, vol. 2, 26.

13. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 12, 251.

Ṣālih Muḥammad al-Baghdādī and Abū Aḥmad al-Ḥākim when he became blind he would narrate Ḥadīth which were not his. In the opinion of al-Nasā'ī, he is *laysa bi thiqaḥ wa lā ma'mūn*. Yaḥyā ibn Ma'īn says that he is *ḥalāl al-dam*. Ibn Ḥibbān has recorded him in his *Al-Majrūḥīn* and said: *ya'tī 'an thiqāt fī al-mu'dalāt; yukhṭī fī al-āthār wa yuqallibu al-akhbār* and also said that it is essential to abstain from his narratives.¹⁴ Ibn al-Jawzī¹⁵ has recorded him in his *Al-Du'afā'* and stated that Yaḥyā ibn Ma'īn regarded him to be a great liar (*khadhdhāb*) and unreliable (*sāqiṭ*). He also said that if he had a horse and a spear he would have attacked him. He also records that according to Aḥmad he is *matrūk al-ḥadīth*.

About 'Alī ibn Sa'īd ibn Bashīr al-Rāzī (d. 299 AH), al-Dhahabī records that according to al-Dāraquṭnī he is *laysa bi dhāk* and would narrate what other would not. However, Ibn Yūnus says that he understood things and would preserve them.¹⁶

No information exists about Ghassān ibn Bishr al-Kāhilī and Muḥammad ibn Ismā'il Ja'far al-Ṭaḥḥān.

Mūsā ibn Muḥammad ibn Ḥayyān is regarded weak by Abū Zur'ah.¹⁷

3. Barā' ibn 'Āzib (rta)

حدثنا ابن اسحاق أنا هودثة بن خليفة ابو الاشهب حدثنا عوف عن ميبون عن
البراء بن عازب قال كان لنفر من اصحاب رسول الله صلى الله عليه وسلم ابواب
شارعة في المسجد وان رسول الله صلى الله عليه وسلم قال يوم اسدوا هذه الابواب
غير باب علي بن ابي طالب فتكلم في ذلك ناس فقام رسول الله صلى الله عليه وسلم
فحمد الله واتنى عليه ثم قال اني امرت بسد الابواب غير باب علي بن ابي طالب فقال
فيه قائلكم واني والله ما فتحت شيئا ولا سد دته ولكني امرت بشيء فاتبعته
Al-Barā' ibn 'Āzib stated: "The doors of a group of
companions of the messenger opened in the mosque. God's

14. Ibn Ḥibbān, *Al-Majrūḥīn*, vol. 1, 352.

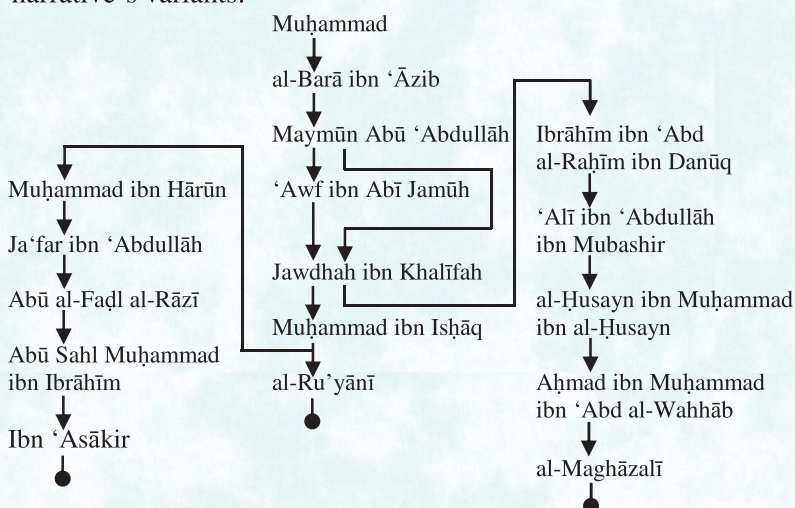
15. Abū al-Faraj 'Abd al-Raḥmān 'Alī ibn Muḥammad ibn al-Jawzī, *Al-Du'afā' wa al-matrūkīn*, 1st ed., vol. 2 (Beirut: Dār al-kutub al-'ilmiyyah, 1406 AH), 32.

16. Al-Dhahabī, *Mīzān*, vol. 5, 160.

17. Al-Dhahabī, *Al-Mughnī*, vol. 2, 686.

messenger one day said: ‘Shut these doors except that of ‘Alī ibn Abī Ṭālib.’ At this, people started to talk about this. Thereupon, God’s messenger got up and praised and exalted God and then said: ‘I was ordered to close these doors except the door of ‘Alī people from you started to talk about it. By God! I did not open or close anything. I was ordered to do it and I followed the orders.’”¹⁸

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



About Maymūn Abū ‘Abdullāh, Ibn Abī Ḥātim records: When ‘Alī ibn al-Madīnī asked Yahyā ibn Sa‘īd al-Qaṭṭān about him he showed signs of dislike and said that Shu‘bah regarded him to be despicable; Aḥmad ibn Ḥanbal says that his narratives contain *manākīr*; Yahyā ibn Ma‘īn says that he is nothing.¹⁹ Ibn Ḥajar records that he is *laysa bi al-qawī* in the eyes of al-Nasā’ī and al-Ḥākim.²⁰ His own verdict about him is that he is *ḍa‘īf*.²¹

Al-Dhahabī says that though some authorities have regarded Muḥammad ibn Ishāq ibn Yasār al-Muṭṭalibī (d. 151 AH) to be

18. Al-Ru’yānī, *Musnad*, vol. 1, 277-288, (no. 411). See also: Ibn al-Maghāzalī, *Manāqib*, 324, (no. 305); Ibn ‘Asākir, *Tārīkh Madīnah Dimashq*, vol. 42, 138.

19. Ibn Abī Ḥātim, *Al-Jarḥ wa ta‘dīl*, vol. 8, 234.

20. Ibn Ḥajar, *Tahdhīb al-tahdhīb*, vol. 10, 351.

21. Ibn Ḥajar, *Taqrīb al-tahdhīb*, 556.

reliable, others have regarded him to be suspect. The *jarḥ* opinions are as follows:²²

Ibn Ma‘īn says that though he is *thiqah* yet he is *laysa bi ḥujjah*.

Al-Nasā‘ī says that he is *laysa bi al-qawī*.

Al-Dāraquṭnī says that he is *lā yuḥtajjū bihī*.

Sulaymān al-Tīmī, Yaḥyā ibn Sa‘īd al-Qaṭṭān and Hishām ibn ‘Urwah regard him to be *kadhdhāb*.

‘Abd al-Raḥmān ibn Mahdī says that Yaḥyā ibn Sa‘īd al-Anṣārī and Mālik have impugned him. Mālik, in the opinion of Yaḥyā ibn Ādam, has regarded Muḥammad ibn Ishāq a *dajjāl*.

According to Aḥmad he indulges in *tadlīs* a lot.

Finally, summing up his own view, al-Dhahabī says that Muḥammad ibn Ishāq is *ḥasan al-ḥadīth ṣāliḥ al-ḥāl, ṣadūq* and there are unique things in his narrations which are not corroborated by others because he does not have a sound memory. While pointing to this last aspect, he says that such narratives of his should be regarded as *munkar*.²³

Ibn Ḥātim records that in the opinion of his father, Abū Ḥātim he is not *al-qawī fī al-ḥadīth* and is *ḍa‘īf al-ḥadīth*.²⁴

Al-Mizzī records that when Aḥmad ibn Ḥanbal was asked whether Muḥammad ibn Ishāq’s narratives which are not corroborated by any other narration be accepted, he replied in the negative and swore and said that he would narrate from a whole group of people but would ascribe it to a single person and would not specify which part is from which particular person.²⁵ Aḥmad ibn Ḥanbal is also reported to have said that his narratives about *maghāzī* can be accepted but when it comes to what is allowed and prohibited in religion, then reliable and trustworthy people are needed and he is not among them.²⁶

Though ‘Awf ibn Abī Jamīlah has been regarded as trustworthy by authorities, here is some contrary evidence to his trustworthiness:

Abū Zur‘ah and al-‘Uqaylī have mentioned him in their respective books both titled *Al-Ḍu‘afā’*.²⁷

22. Al-Dhahabī, *Mīzān al-i‘tidāl*, vol. 6, 57-62.

23. Al-Dhahabī, *Siyar*, vol. 7, 41.

24. Ibn Abī Ḥātim, *Al-Jarḥ wa al-ta‘dīl*, vol. 7, 193.

25. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 24, 422.

26. Al-Dūrī, *Tārīkh Yaḥyā ibn Ma‘īn*, vol. 3, 247.

27. Abū Zur‘ah ‘Ubaydullāh ibn ‘Abd al-Karīm al-Rāzī, *Kitāb al-*

Al-Ḥākim records:

قلت فعوف بن أبي جميلة قال ليس بذاك

I asked: “[What about] ‘Awf ibn Abī Jamīlah?” He [al-Dāraquṭnī] replied: “*laysa bi dhāka*.”²⁸

Al-Juzjānī records:

عوف بن أبي جميلة الاعرابي يتناول بيمينه ويساره من رأى البصرة والكوفة
‘Awf ibn Abī Jamīlah al-A‘rābī would [carelessly] accept narratives from his right and left from the opinion of the [people of] Baṣrah and Kūfah.²⁹

Al-Mizzī records:

قال بعضهم يرفع أمره إنه ليحيى عن الحسن بشيء ما يحيى به أحد

Some of them are of the opinion that he is not trustworthy. He narrates from al-Ḥasan what no one else ever has.³⁰

Also, ‘Awf is known to give preference to ‘Alī (rta)³¹ over ‘Uthmān (rta) and it is also known that since Ā’ishah (rta) sided with ‘Uthmān (rta), a group of the followers of ‘Alī (rta) targeted her to besmear her character.

Nothing is known about Aḥmad ibn Muḥammad ibn ‘Abd al-Wahhāb.

4. Zayd ibn Arqam (rta)

أخبرنا محمد بن بشار قال حدثنا جعفر^{٣٢} قال حدثنا عوف عن ميمون أبي عبد

الله عن زيد بن أرقم قال كان لنفر من أصحاب رسول الله صلى الله عليه وسلم

du‘afā’, 1st ed. (Madīnah: Al-Jāmi‘ah al-islāmiyyah, 1982), 659; Al-‘Uqaylī, *Al-Du‘afā’*, vol. 3, 429.

28. Abū al-Ḥasan ‘Alī ibn ‘Umar al-Dāraquṭnī, *Su’ālāt al-Ḥākim*, 1st ed. (Riyāḍ: Maktabah al-ma‘ārif, 1984), 261.

29. Abū Ishāq Ibrāhīm ibn Ya‘qūb al-Juzjānī, *Aḥwāl al-rijāl*, 1st ed. (Beirut: Mu’assasah al-risālah, 1405 AH), 114.

30. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 22, 440.

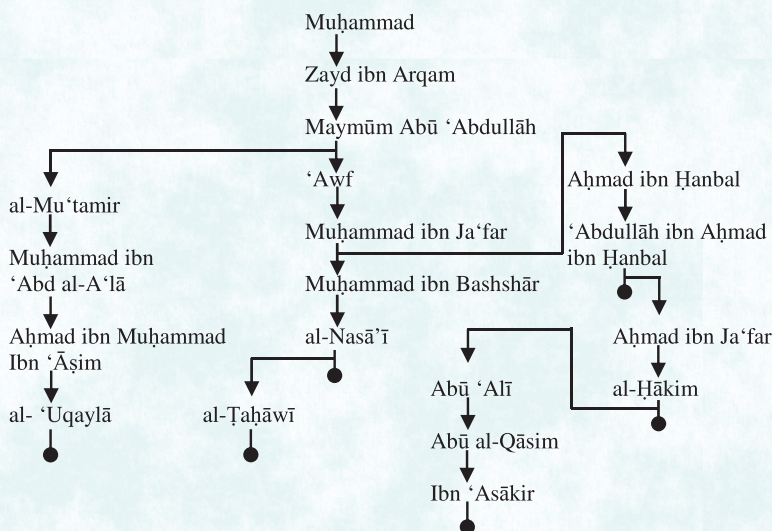
31. See, for example; Al-‘Uqaylī, *Al-Du‘afā’*, vol. 3, 429.

32. In the light of all other variants, this is an error and the name is actually Muḥammad ibn Ja‘far.

أبواب شارعة في المسجد فقال رسول الله صلى الله عليه وسلم سدوا هذه الأبواب إلا باب علي فتكلم في ذلك أناس فقال رسول الله صلى الله عليه وسلم فحمد الله وأثنى عليه ثم قال أما بعد فإني أمرت بسد هذه الأبواب غير باب علي فقال فيه قائلكم والله ما سددته ولا فتحتة ولكني أمرت بشيء فاتبعته

Zayd ibn Arqam stated: “A group of companions of the Prophet had doors that opened towards the mosque. So, the Prophet (sws) said: ‘Close all these doors except the door of ‘Alī.’ Thereupon people expressed their reservations on this. Thereupon, the Prophet (sws) got up, praised God and exalted Him and then said: ‘I was ordered to have these doors closed except that of ‘Alī and a person from among you said what he said. By God! I did not close them or opened them except that I was ordered to do a thing and I complied.’”³³

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



33. Al-Nasāʿī, *Sunan al-kubrā*, vol. 5, 118, (no. 8423). See also: Al-Ṭaḥāwī, *Sharḥ mushkil al-aḥbār*, mvol. 9, 189, (no. 3561); Aḥmad ibn Ḥanbal, *Faḍāʾil al-ṣaḥābah*, vol. 2, 581, (no. 985); Al-Ḥākim, *Al-Mustadrak*, vol. 3, 135, (no. 4631); Al-ʿUqaylī, *Ḍuʿfāʾ*, vol. 4, 185; Ibn ʿAsākir, *Tārīkh Madīnah Dimashq*, vol. 42, 137-138.

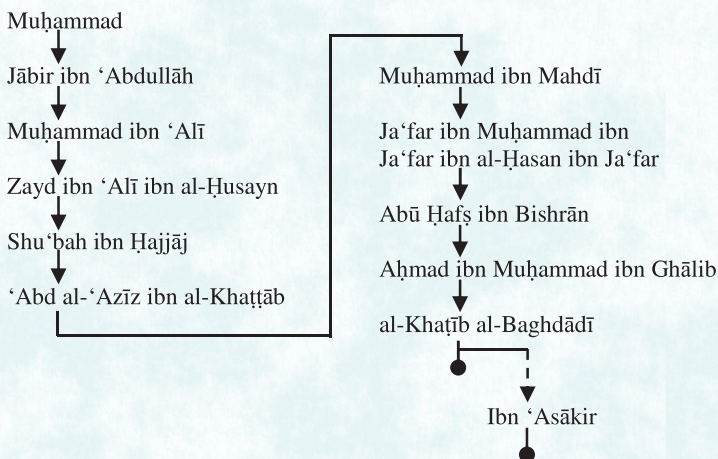
Jarḥ on Maymūn Abū ‘Abdullāh and ‘Awf has just been presented.

5. Jābir ibn ‘Abdullāh (rta)

أخبرنا أحمد بن محمد بن غالب الفقيه قال قرأنا على أبي حفص بن بشار حدثنا
أبو عبد الله جعفر بن محمد بن جعفر بن الحسن بن جعفر بن الحسن بن الحسن بن
علي بن أبي طالب حدثنا محمد بن مهدي البيهقي حدثنا عبد العزيز بن الخطاب
حدثني شعبة بن الحجاج أبو بسطام قال سمعت سيد الهاشمين زيد بن علي بن
الحسين بالمدينة في الروضة قال حدثني أخي محمد بن علي أنه سمع جابر بن عبد
الله يقول سمعت رسول الله صلى الله عليه وسلم يقول سدوا الأبواب كلها إلا باب علي
وأوماً بيده إلى باب علي تفرد به أبو عبد الله العلوي الحسن بن بهذا الإسناد

Jābir ibn ‘Abdullāh stated: “I heard God’s Messenger say: ‘Close all doors [that open in the mosque] except the door of ‘Alī.’ And he gestured towards ‘Alī’s door.”³⁴

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



No information is available on Muḥammad ibn Maḥdī al-

34. Al-Khaṭṭīb al-Baghdādī, *Tārīkh Baghdād*, vol. 7, 204. See also: Ibn ‘Asākir, *Tārīkh Madīnah Dimashq*, vol. 19, 451.

Maymūnī.

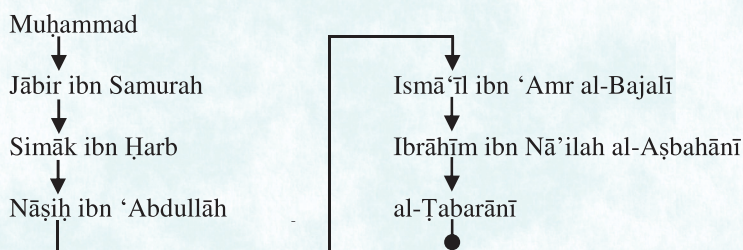
No *jarḥ* or *ta'dīl* is available on Aḥmad ibn Muḥammad ibn Ghālib al-Faqīh.

6. Jābir ibn Samurah (rta)

حدثنا إبراهيم بن نائلة الأصبهاني حدثنا إسحاق بن عمرو البجلي ثنا صحيح عن سبائك بن حرب عن جابر بن سبرة قال أمر رسول الله صلى الله عليه وسلم بسد أبواب المسجد كلها غير باب علي رضي الله عنه فقال العباس يا رسول الله قد رما أدخل أنا وحدي وأخبرني قال ما أمرت بشيء من ذلك فسدّها كلها غير باب علي ورؤسنا مروه وجنب

Jābir ibn Samurah stated: “God’s Messenger ordered all doors that opened towards the mosque to be closed except the door of Alī. At this, al-‘Abbās said: ‘Could not a part be left open so that I could enter or leave?’ He replied: ‘I have not ordered any of this so that all of these doors were closed completely except the door of ‘Alī; [it was actually done at God’s behest].’ and at times ‘Alī would be walking in the mosque and would be in the state of ceremonial un-cleanliness.”³⁵

Following is the schematic illustration of the *isnād* of this narrative:



About Ismā‘īl ibn ‘Amr ibn Najīḥ (d. 227 AH), Ibn al-Jawzī records that according to al-Dārimī, al-Dāraquṭnī and Ibn ‘Adī, he is *ḍa‘īf*³⁶ and according to al-Khaṭīb he would narrate *manākīr*

35. Al-Ṭabarānī, *Al-Mu‘jam al-kabīr*, vol. 2, 246, (no. 2031). See also: Ibn al-Maghāzalī, *Manāqib*, 325, (no. 306); Abū Ya‘lā, *Musnad*, vol. 2, 61, (no. 703); Ibn ‘Asākir, *Tārīkh Madīnah Dimashq*, vol. 42, 138-139.

36. Ibn al-Jawzī, *Al-Ḍu‘afā’*, vol. 1, 118.

and according to Ibn ‘Uqdah he is *ḍa‘īf dhāhib*.³⁷ Abū Ḥātim also regards him to be *ḍa‘īf*.³⁸

About Nāṣiḥ ibn ‘Abdullāh, al-Mizzī records: Yahyā ibn Ma‘īn says that he is not trustworthy and another opinion attributed to him is *laysa bi shay’*; ‘Amr ibn ‘Alī says that he is *matrūk al-ḥadīth* and narrates *munkar* narratives from Simāk ibn Ḥarb; al-Bukhārī says that he is *munkar al-ḥadīth*; al-Tirmidhī says that he is *laysa bi al-qawī*; al-Nasā’ī regards him to be *ḍa‘īf* and another opinion ascribed to him is *laysa bi thiqaḥ*; Abū Ḥātim says that he is *ḍa‘īf al-ḥadīth munkar al-ḥadīth* from Simāk; Ibn Ḥibbān says that he is worthy of being forsaken.³⁹

7. Sa‘d ibn Abi Waqqas

ثنا الحسن بن علي ثنا يزيد بن هارون حدثنا فطر عن عبد الله بن شريك عن
عبد الله بن الارقم قال أتينا المدينة أنا وأناس من أهل الكوفة فلقينا سعد
بن أبي وقاص فقال كونوا عراقيين كونوا عراقيين قال وكنت من أقرب القوم إليه
فسأل عن علي رضي الله عنه قال كيف رأيتموه هل سمعتموه يذكرني قلنا لا أما
باسك فلا ولكننا سمعناه يقول اتقوا فتنة الاخنس فقال أسباني قلنا لا فقال
إن الاخنس كثير ولكن لا أزال أحبه بعد ثلاث سمعتهن من رسول الله صلى الله
عليه وسلم إن رسول الله صلى الله عليه وسلم بعث أبا بكر بالبراءة ثم بعث
عليها فأخذها منه فرجع أبا بكر كاتباً فقال يا رسول الله فقال لا يؤدى عني إلا
رجل مني قال وسدت أبواب الناس التي كانت تلى المسجد غير باب علي فقال
العباس يا رسول الله سددت أبوابنا وتركت باب علي وهو أحدثنا فقال إني لم
أسكنكم ولا سددت أبوابكم ولكني أمرت بذلك وقال في غزوة تبوك

‘Abdullāh ibn Arqam stated: “I and some people from the inhabitants of Kufa came to Madīnah and met Sa‘d ibn Abī Waqqās. Thereupon he said: ‘Become among the people of Iraq! Become among the people of Iraq for I am the closest of people to them.’ He then asked about ‘Alī and said: ‘How do

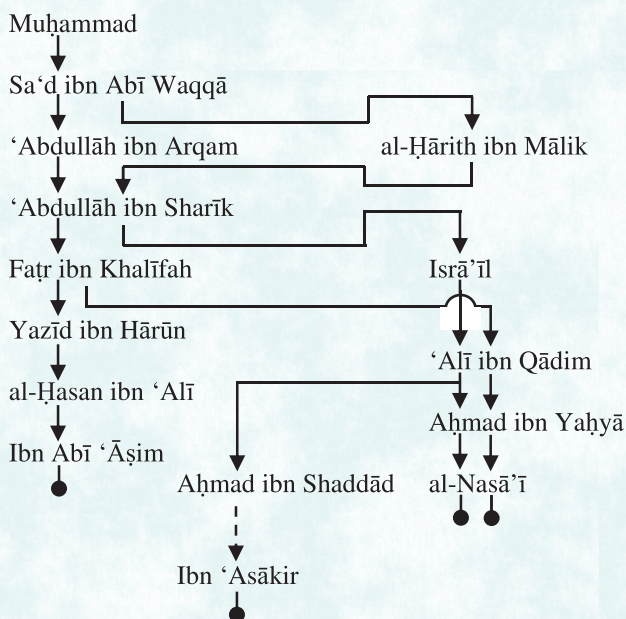
37. Ibid., vol. 1, 132.

38. Al-Dhahabī, *Mīzān*, vol. 1, 399.

39. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 29, 362-363.

you see him? Did you hear him mention me?’ We replied: ‘No not by your name. But we heard him say: “Fear the trial of the al-Akhnas.” So, he said: ‘Did he name me?’ We said: ‘No.’ He then said: ‘There are many Khuns but I will continue to love him after I heard three things from God’s Messenger. God’s Messenger sent Abū Bakr with Sūrah al-Tabah and then sent ‘Alī after him who took it from him. Abū Bakr returned embarrassed and said: “O God’s Messenger! You did not give it from me except to a person from me and the doors of people adjacent to the mosque except that of ‘Alī were closed.” So, al-‘Abbās said: ‘O God’s Messenger! You closed our doors and left open that of ‘Alī while he is the youngest among us.’ At this, he replied: ‘I did not make you inhabit nor did I close your doors. I was actually ordered to do it.’ This happened in the battle of Tabūk.”⁴⁰

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



40. Ibn Abī 'Āṣim, *Al-Sunnah*, vol. 2, 609. See also: Al-Nasā'ī, *Sunan al-kubrā*, vol. 5, 118, (no. 8425); Ibn 'Asākir, *Tārīkh Madīnah Dimashq*, vol. 42, 116-117; Al-Ṭaḥāwī, *Sharḥ mushkil al-āthār*, 9, 184, (no. 3554)

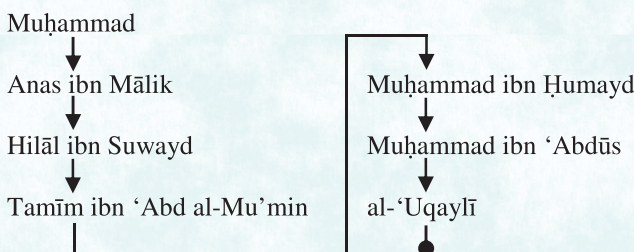
The *jarḥ* on ‘Abdullāh ibn Sharīk has been presented earlier.

8. Anas ibn Mālik (rta)

حدثنا محمد بن عبدوس قال حدثنا محمد بن حصيد قال حدثنا تبيم بن عبد المؤمن قال حدثنا هلال بن سويد قال سمعت أنس بن مالك يقول لياسد رسول الله صلى الله عليه وسلم أبواب المسجد أتمته قريش فعاتبوه فقالوا سددت أبوابنا وتركت باب على فقال ما بأمري سددها ولا بأمري فتحها

Anas ibn Mālik said: “When God’s Messenger closed the doors that opened in the mosque, the Quraysh came and expressed their anger at him and said: ‘You have closed our doors and left open the door of ‘Alī.’ At this he said: ‘I did not order to close them nor did I order to open them; [it was God Who did so].’”⁴¹

Following is the schematic illustration of the *isnād* of this narrative:



About Hilāl ibn Suwayd, Ibn Ḥajar writes: Al-Bukhārī has recorded him among his *Al-Ḍu‘afā’* and said that his narratives are not corroborated; Al-‘Uqaylī has also recorded him in his *Al-Ḍu‘afā’* while Ibn Ḥibbān says that he is trustworthy.⁴²

Ibn Abī Ḥātim mentions him Tamīm ibn ‘Abd al-Mu’min without any *jarḥ* or *ta’dīl*.⁴³ Ibn Ḥibbān says that he narrates *maqṭū’* narratives.⁴⁴

41. Al-‘Uqaylī, *Al-Ḍu‘afā’*, vol. 4, 346.

42. Ibn Ḥajar, *Lisān*, vol. 6, 201.

43. Ibn Abī Ḥātim, *Al-Jarḥ wa al-ta’dīl*, vol. 2, 444.

44. Ibn Ḥibbān, *Al-Thiqāt*, vol. 8, 156.