

## HADITH STUDIES

### ‘Alī (rta) as the leader of the Arabs

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#### Sunnī Sources

##### 1. ‘Ā’ishah (rta)

حدثنا أبو العباس محمد بن أحمد المحبوبي ثنا محمد بن معاذ ثنا أبو حفص  
عمر بن الحسن الراسبي ثنا أبو عوانة عن أبي بشر عن سعيد بن جبير عن عائشة  
رضي الله عنها أن النبي صلى الله عليه وسلم قال أنا سيد ولد آدم وعلى سيد  
العرب هذا حديث صحيح الإسناد ولم يخرجاه وفي إسنادة عمر بن الحسن وأرجو  
أنه صدوق ولولا ذلك لحكت بصحته على شرط الشيخين وله شاهد من حديث  
عروة عن عائشة

‘Ā’ishah reported from the Prophet that he said: “I am the leader of the progeny of Adam and ‘Alī is the leader of the Arabs.”<sup>1</sup>

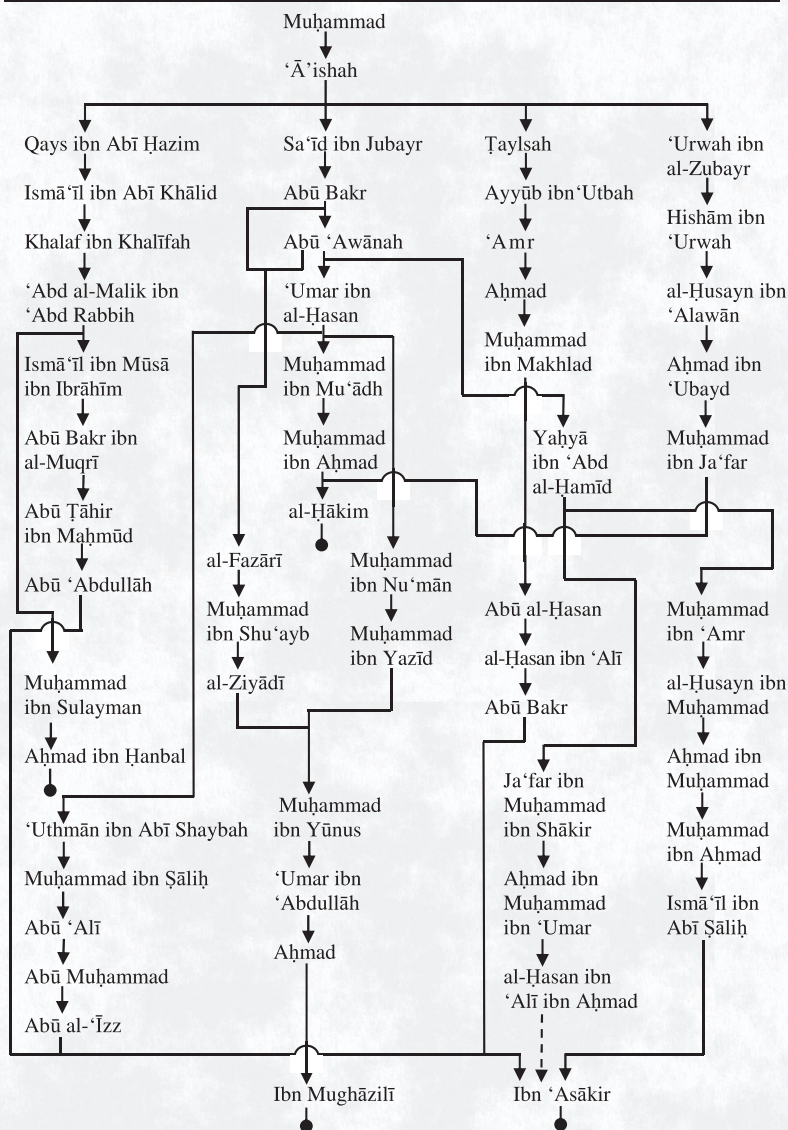
Following is the schematic illustration of the *isnād* of this narrative’s variants:

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1. Al-Ḥākim, *Al-Mustadrak*, vol. 3, 133, (no 4625). See also: Ibid., vol. 3, 134, (no. 4626); Ibn ‘Asākir, *Tārīkh Madīnah Dimashq*, vol. 30, 182; Ibid., vol. 42, 304-305; Ibid., vol. 64, 192; Aḥmad ibn Ḥanbal, *Faḍā’il al-ṣaḥābah*, vol. 1, 394, (no. 599); Ibn Maghāzalī, *Manāqib ‘Alī*, 283, (no. 158); Ibid., 284, (no. 259).

It may be noted that in the variants of Qays and Ṭaylasah (both recorded by Ibn ‘Asākir), Ismā‘īl ibn Abī Khālid (as recorded by Aḥmad ibn Ḥanbal) and Salamah ibn Kuhayl (as recorded by Ibn al-Maghāzalī (no. 158), the words reported are that ‘Alī is the leader of the youth of Arabia as opposed to ‘Alī is the leader of the Arabs as reported by others.





In the first section:

'Abd al-Malik ibn 'Abd Rabbih is *munkar al-ḥadīth*.<sup>2</sup>

In the second section:

No information is available on Abū Muḥammad al-Sammāk.

Following is some of the *jarḥ* al-Mizzī records about Muḥammad ibn Ḥumayd al-Rāzī: Ya'qūb ibn Shaybah says:

2. Al-Dhahabī, *Mīzān*, vol. 4, 402.



*kathīr al-manākīr*; al-Bukhārī says: *ḥadīthuhū fīhī naẓr*; al-Nasā'ī says: *laysa bi thiqaḥ*; Ibrāhīm ibn Ya'qūb al-Juzjānī says: *radī al-madhhab ghayr thiqaḥ*; Faḍlak al-Rāzī says that he has fifty thousand narratives of Muḥammad ibn Ḥumayd and would not narrate a word from them; Ishāq ibn Maṣṣūr is reported to have sworn that Muḥammad ibn Ḥumayd is a liar; Ṣāliḥ ibn Muḥammad al-Asadī says that they regard Muḥammad ibn Ḥumayd to be blameworthy in whatever he narrates to them; Abū Zur'ah and 'Abd al-Raḥmān ibn Yūsuf ibn Khirāsh regard him to be a liar; the scholars of Ray are unanimous that he is *ḍa'īf fī al-ḥadīth* and that he would narrate what he never heard and would take narratives of the people of Baṣrah and Kūfah and would attribute them to Abū Ḥātim al-Rāzī and Abū Zur'ah al-Rāzī.<sup>3</sup>

Ibn Ḥajar says that he is *ḍa'īf* and that Ibn Ma'īn has a good opinion about him.<sup>4</sup>

About Ishāq ibn Bishr, al-Dhahabī records: Abū Bakr ibn Abī Shaybah regards him to be the only liar he has come across; Mūsā ibn Hārūn and Abū Zur'ah also regard him so. Al-Fallās and others regard him to be *matrūk*; al-Dāraqutnī regards him to be among those who fabricate narratives.<sup>5</sup> Ibn Ḥibbān says that it is not permissible to write his narratives except as a means to express wonder.

No information is available on Aḥmad ibn Ibrāhīm ibn Bilāl and Aḥmad ibn Mūsā ibn Ṭaḥḥān.

In the third section:

Al-Dhahabī says that 'Umar ibn al-Ḥasan al-Rāsibī is unknown and he thinks that he may have actually concocted this narrative.<sup>6</sup>

About Yaḥyā ibn 'Abd al-Ḥimānī, Ibn al-Jawzī records: Ibn Numayr says that he is a liar and Aḥmad says that he openly lies and is *yasriq al-ḥadīth*; al-Sa'dī says that he is *sāqiṭ* and al-Nasā'ī regards him to be *ḍa'īf*. However, Yaḥyā ibn Ma'īn says that he is trustworthy.<sup>7</sup>

Nothing is known about 'Abdullāh ibn 'Umar al-Fazārī and Muḥammad ibn Yaḥyā al-Ziyādī.

3. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 25, 102-105.

4. Ibn Ḥajar, *Taqrīb al-tahdhīb*, 475.

5. Al-Dhahabī, *Mīzān*, vol. 1, 337.

6. Ibn Ḥajar, *Lisān al-mīzān*, vol. 4, 289.

7. Ibn al-Jawzī, *Al-Ḍu'afā'*, vol. 3, 197.



In the fourth section:

About Ayyūb ibn ‘Utbah al-Yamāmī (d. 160 AH), al-Mizzī writes: at one instance, Aḥmad ibn Ḥanbal regards him to be *ḍa‘īf* and at another, he regards him to be trustworthy; the following are the opinions of Yaḥyā ibn Ma‘īn about him: *laysa bi shay’*, *laysa bi al-qawī*, *ḍa‘īf*, *laysa ḥadīthuhū bi shay’* and *lā ba’sa bihī*; ‘Alī ibn al-Madīnī, Ibrāhīm ibn Ya‘qūb al-Juzjānī, ‘Amr ibn ‘Alī, Muḥammad ibn ‘Abdullāh ibn ‘Ammār and Muslim ibn al-Ḥajjāj regard him to be *ḍa‘īf* while ‘Amr ibn ‘Alī adds that he has a bad memory though he is truthful; al-‘Ijlī says *yuktabu ḥadīthuhu wa laysa bi al-qawī*; al-Bukhārī says *huwa ‘indahum layyin*; al-Nasā’ī regards him to be *muḍṭarib al-ḥadīth* and *ḍa‘īf*; Ya‘qūb ibn Sufyān regards him to be *ḍa‘īf* as well and says that there is no pleasure in his narratives; al-Dāraquṭnī says *yutrak* and at another instance says can be trusted and is *shaykh*; Ibn ‘Adī says some of his narratives are *munkar* but in spite of his *ḍu‘f* his narratives can be written for corroboration.<sup>8</sup>

Ibn Ḥajar regards him to be *ḍa‘īf*.<sup>9</sup>

Ibn Ḥibbān says that he would make a lot of mistakes and had a very bad memory so much so that his mistakes became excessive.<sup>10</sup>

Abū Zur‘ah regards him to be *ḍa‘īf*.<sup>11</sup>

In the fifth section, about al-Ḥusayn ibn ‘Alwān, al-Dhahabī writes: Yaḥyā says that he is a liar and ‘Alī says that he is *ḍa‘īfun jiddan*; Abū Ḥātim, al-Nasā’ī and al-Dāraquṭnī say that he is *matrūk al-ḥadīth*; Ibn Ḥibbān says that he concocts narratives from Hishām ibn ‘Urwah and others in such a way that it is not permitted to write his narratives except to marvel at.<sup>12</sup>

## 2. Anas ibn Mālīk (rta)

حدثنا أحمد قال حدثنا عبيد الله بن يوسف الجبيري قال حدثنا عمر بن عبد العزيز الدراع قال حدثنا خاقان بن عبد الله بن اهتم قال حدثنا حميد الطويل عن أنس بن مالك أن رسول الله قال قال من سيد العرب قالوا أنت يا رسول

8. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 3, 486-488.

9. Ibn Ḥajar, *Taqrīb al-tahdhīb*, 118.

10. Ibn Ḥibbān, *Al-Majrūhīn*, vol. 1, 169.

11. Ibn Abī Ḥātim, *Al-Jarḥ wa al-ta‘dīl*, vol. 2, 252.

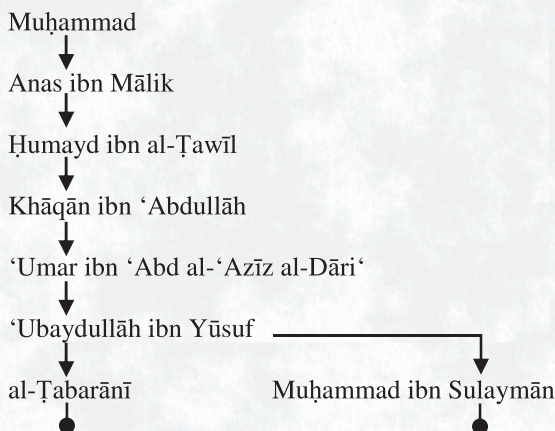
12. Al-Dhahabī, *Mīzān*, vol. 2, 298.



الله قال أنا سيد ولد آدم وعلى سيد العرب لم يرو هذا الحديث عن حميد إلا

خاقان ولا عن خاقان إلا عمر بن عبد العزيز تفرد به عبيد الله الجبيري  
Anas ibn Mālīk reported that God’s Messenger (sws) asked:  
“Who is the leader of the Arabs?” People replied: “You O  
Messenger of God.” He said: “I am the leader of Adam’s  
progeny and ‘Ali is the leader of the Arabs.”<sup>13</sup>

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



The narrative has the *‘an‘anah* of Ḥumayd al-Ṭawīl who is a *mudallis*.<sup>14</sup>

No information is available on ‘Umar ibn ‘Abd al-‘Azīz al-Dāri’

### 3. Abu Sa‘īd al-Khudrī (rta)

#### Sunnī Sources

حدثنا أبي ثنا محمد بن أحمد بن يزيد ثنا الخليل بن محمد العجلي ثنا أبو بكر  
الواسطي ثنا عبيد بن العوام عن فطر عن عطية العوفي عن أبي سعيد الخدري قال

13. Al-Ṭabarānī, *Al-Mu‘jam al-awsaṭ*, vol. 2, 127, (no. 1468). See also: Muḥammad ibn Sulaymān, *Manāqib ‘Alī*, vol. 2, 511, (no. 1018).

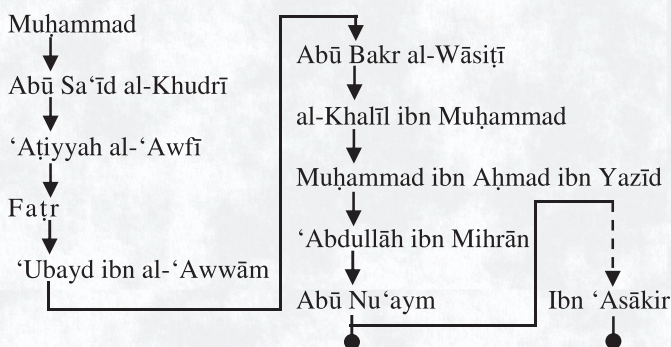
14. Ibn Ḥajar, *Ṭabaqāt al-mudallisīn*, 38.



قال رجل يا رسول الله أنت سيد العرب قال لا أنا سيد ولد آدم وعلى سيد العرب  
وإنه لأول من ينفذ الغبار عن رأسه يوم القيامة فبكى على

Abū Sa‘īd al-Khudrī said: “A person said to God’s Messenger: ‘You are the leader of the Arabs.’ He replied: ‘No I am the leader of Adam’s progeny and ‘Alī is the leader of Arabs and he would be the first one from whose head dust would be blown away on the Day of Judgement.’ At this, ‘Alī cried.”<sup>15</sup>

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



About ‘Aṭīyyah ibn Sa‘īd ibn Junādah al-‘Awfī (d. 111 AH), al-Mizzī records: Aḥmad ibn Ḥanbal regards him to be *ḍa‘īf al-ḥadīth* and Hushaym regards his narratives to be *ḍa‘īf*; Yaḥyā ibn Ma‘īn says that he is *ṣāliḥ*; Abū Zur‘ah regards him to be *layyin*; Abū Ḥātim says that he is *ḍa‘īf al-ḥadīth yuktabu ḥadīthuhū*; Ibrāhīm ibn Ya‘qūb al-Juzjānī says that he is *mā’il*; al-Nasā’ī regards him to be *ḍa‘īf*; Ibn ‘Adī says that in spite of his weakness, his narratives can be written and that he is regarded to be from among the Shiites of Kūfah.<sup>16</sup>

Ibn Ḥajar says that he is *ṣadūq* who makes a lot of errors and is a *mudallis* Shiite. This narrative has his *‘an‘anah*.<sup>17</sup>

No information is available on ‘Ubayd ibn al-‘Awwām and al-Khalīl ibn Muḥammad ibn Yazīd.

15. Abū Nu‘aym, *Tārīkh Aṣḥabān*, vol. 1, 362. See also: Ibn ‘Asākir, *Tārīkh Madīnah Dimashq*, vol. 42, 305-306.

16. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 20, 147-148.

17. Ibn Ḥajar, *Taqrīb al-tahdhīb*, 393.

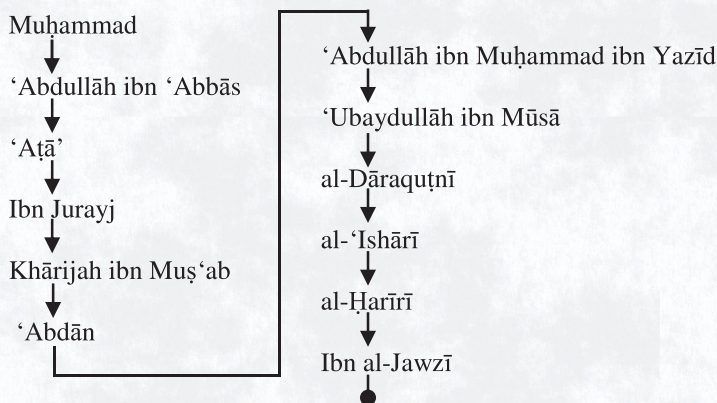


#### 4. ‘Abdullāh ibn ‘Abbās (rta)

حديث آخر في ذلك انبأنا الحريري قال انبأنا العشاري قال انا الدارقطني قال انا ابو الاسود عبيد الله بن موسى القاضي قال حدثنا عبد الله بن محمد بن يزيد الحنفي قال انا عبدان قال انا خارجة بن مصعب عن ابن جريح عن عطاء عن ابن عباس قال قال رسول الله صلى الله عليه وسلم انا سيد ولد آدم ولا فخر وعلى سيد العرب قال يحيى خارجة ليس بشقة وقال ابن حبان لا يجوز الاحتجاج به

‘Abdullāh ibn ‘Abbās stated: God’s Messenger said: ‘I am the leader of the progeny of Adam and this is nothing to boast about and ‘Alī is the leader of the Arabs.’<sup>18</sup>

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



Khārijah ibn Muṣ‘ab (d. 168 AH) is regarded very weak by authorities. Following is some of the *jarḥ* that al-Mizzī has recorded about him: Aḥmad ibn Ḥanbal says about him: *lā yuktabu ḥadīthuhū* and ‘Abdullāh ibn Aḥmad ibn Ḥanbal says that his father had stopped him from writing any narrative from him; Authorities have reported the opinions of Yaḥyā ibn Ma‘īn on him as: *laysa bi shay’*, *laysa bi thiqaḥ*, *kadhdhāb*, *ḍa‘īf*; al-Bukhārī says that Ibn Mubārak and Wakī‘ have abandoned him (*tarakahū*); al-Nasā’ī says that he is *ḍa‘īf*, *laysa bi thiqaḥ* and

18. Ibn al-Jawzī, *Al-‘Ilal al-mutanāhiyah*, 1, 215.



*matrūk al-ḥadīth*; Ibn Sa‘d said that people abstained from his narratives and thus they have abandoned him (*tarakūhū*); Abū Ḥātim says that he is *mudṭarib al-ḥadīth laysa bi qawī yuktabu ḥadīthuhū wa lā yuhtajju bihī*; Ibn Khirāsh and al-Ḥākim say that he is *matrūk al-ḥadīth*; al-Dāraquṭnī regards him to be *ḍa‘īf*.<sup>19</sup>

Authorities have attributed *tadlīs* to him. Ibn Ḥajar says that he does *tadlīs* from liars.<sup>20</sup> (The narrative under consideration has his ‘*an‘anah*’).

Ibn Ḥibbān says that it is not permissible to adduce from him.<sup>21</sup>

## 5. Ḥasan ibn ‘Alī (rta)

حدثنا محمد بن عثمان بن أبي شيبة ثنا إبراهيم بن إسحاق الصيني ثنا قيس بن الربيع عن ليث عن أبي ليلى عن الحسن بن علي رضي الله عنه قال قال رسول الله صلى الله عليه وسلم يا أنس انطلق فادع لي سيد العرب يعني عليا فقالت عائشة رضي الله عنها ألسنت سيد العرب قال أنا سيد ولد آدم وعلى سيد العرب فلما جاء علي رضي الله عنه أرسل رسول الله صلى الله عليه وسلم إلى الانصار فأتوه فقال لهم يا معشر الانصار ألا أدلكم على ما إن تمسكتم به لن تضلوا بعده قالوا بلى يا رسول الله قال هذا علي فأحبوه بحبي وكرموه لكرامتي فإن جبريل صلى الله عليه وسلم أمرني بالذي قلت لكم عن الله عز وجل

al-Ḥasan ibn ‘Alī stated: “God’s Messenger said: ‘O Anas! Go and send the leader of the Arabs i.e. ‘Alī to me.’ At this, ‘Ā’ishah said: ‘Are you not the leader of the Arabs?’ He replied: ‘I am the leader of Adam’s progeny while ‘Alī is the leader of the Arabs.’ So, when ‘Alī came over, God’s Messenger called over the Anṣār.’ Thereupon, they came over to him. So, he said to them: ‘Should I not tell you something which if you hold on to you will never go astray after it.’ They replied: ‘Why not! O Messenger of God.’ He said: ‘This is ‘Alī; love him the way you love me and respect him the way

19. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 8, 18-21.

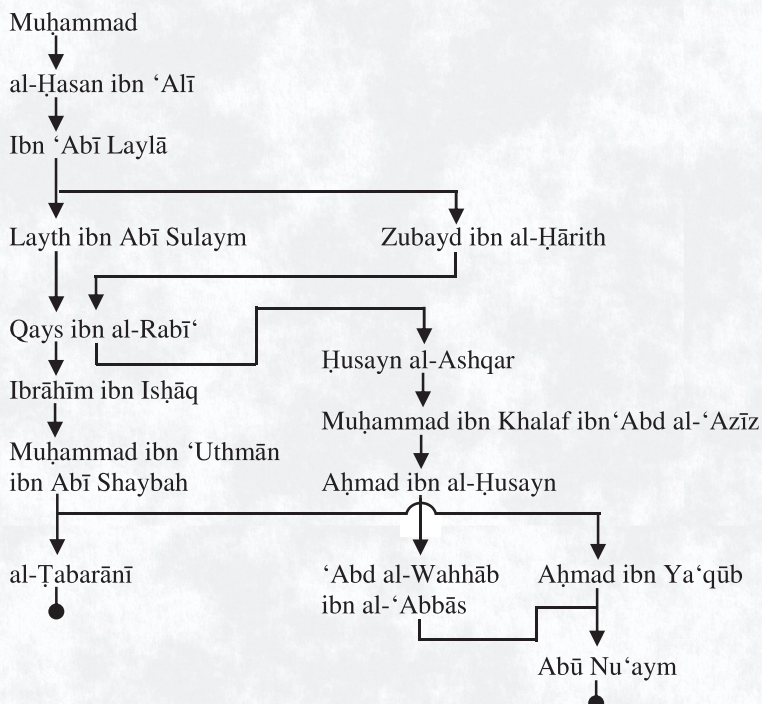
20. Ibn Ḥajar, *Ṭabaqāt al-mudallisīn*, 54; Ibn Ḥajar, *Taqrīb al-tahdhīb*, 186.

21. Ibn Ḥibbān, *Al-Majrūhīn*, vol. 1, 288.



you respect me. This is because Gabriel on behalf of God, the Mighty, the Exalted has asked me to tell you this.”<sup>22</sup>

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



One group of scholars has regarded Layth ibn Abī Sulaym to be suspect. According to Ibn Ḥibbān<sup>23</sup> in his last years, he had a bad memory and would not know what he was narrating, would mix-up the chains of narration and make *mursal* narratives *marfū‘* and wrongly attribute reports to sound narrators; Ibn Ḥibbān goes on to add that Yaḥyā ibn Sa‘īd al-Qaṭṭān, Yaḥyā ibn Ma‘īn, ‘Abd al-Raḥmān ibn Maḥdī and Aḥmad ibn Ḥanbal have forsaken him. He also adds that in the opinion of Aḥmad ibn Ḥanbal, he is *ḍa‘īf al-ḥadīth jiddan* and makes many mistakes. According to al-Nasā‘ī, he is *ḍa‘īf*.<sup>24</sup> Ibn Ḥajar says that he is *ṣadūq*, mixes up a lot, is not

22. Al-Ṭabarānī, *Al-Mu‘jam al-kabīr*, vol. 3, 88, (no. 2749). See also: Abū Nu‘aym, *Ḥilyah*, vol. 1, 63; *Ibid.*, vol. 5, 38.

23. Ibn Ḥibbān, *Al-Majrūhīn*, vol. 2, 231.

24. Al-Nasā‘ī, *Al-Ḍu‘afā’*, 90.



able to distinguish between his narratives and has been forsaken.<sup>25</sup> Al-Mizzī<sup>26</sup> records that Aḥmad ibn Ḥanbal, Ibn Abī Ḥātim and Abū Zur‘ah regard him to be *muḍṭarib al-ḥadīth* and that Ibn Abī Ḥātim also regards him to be *ḍa‘īf al-ḥadīth*. Ibn Ḥajar<sup>27</sup> records that Yaḥyā ibn Ma‘īn calls him to be *munkar al-ḥadīth* and Ibn Sa’d and Ya‘qūb ibn Shaybah regard him to be *ḍa‘īf al-ḥadīth*.

According to al-Dāraquṭnī, Ibrāhīm ibn Ishāq is *matrūk al-ḥadīth*.<sup>28</sup>

Qays ibn Rabī‘ (d. 167 AH) is very suspect. Al-Mizzī records: Aḥmad ibn Ḥanbal says that he narrates *aḥādīth munkarah*; according to Yaḥyā ibn Ma‘īn he is: *ḍa‘īf, lā yuktabu ḥadīthuhū, laysa bi shay’*, *laysa ḥadīthuhū bi shay’*, *ḍa‘īf al-ḥadīth lā yusāwī shay’* (all these four opinions of Yaḥyā are reported from different authorities); ‘Amr ibn ‘Alī states that Yaḥyā and ‘Abd al-Raḥmān would not narrate from him; the latter did initially narrate from him; but then abandoned him; ‘Alī ibn al-Madīnī regards him to be *ḍa‘īfun jiddan*; Ibn Numayr reported that scholars of Ḥadīth are of the opinion that his son had altered his narratives; Wakī‘ would also regard him as *ḍa‘īf*; Ibrāhīm al-Juzjānī regards him to be *sāqiṭ*; Abū Zur‘ah says *fīhī līn*; Abū Ḥātim says *maḥalluhū al-ṣidq, wa laysa bi qawī, yuktabu ḥadīthuhū wa lā yuḥtajju bihī*; according to al-Nasā’ī, he is *laysa bi thiqaḥ* and another opinion attributed to him is that he is *matrūk al-ḥadīth*; Ya‘qūb ibn Shaybah says that according to all his teachers he is *ṣadūq, wa kitābuhū ṣāliḥ, wa huwa radī al-ḥifẓ jiddan, kathīr al-khaṭā’ ḍa‘īfun fī rawāyatihī*.<sup>29</sup>

Al-Bukhārī records him in his *Al-Ḍu‘afā’*.<sup>30</sup> Ibn al-Jawzī also records him in his *Al-Ḍu‘afā’* and also records that al-Dāraquṭnī regarded him to be *ḍa‘īf al-ḥadīth*.<sup>31</sup> Ibn Ḥibbān has recorded him in his *Al-Majrūhīn*.<sup>32</sup>

Muḥammad ibn ‘Uthmān ibn Abī Shaybah is suspect in the eyes of some authorities. Ibn Ḥajar<sup>33</sup> records that according to

25. Ibn Ḥajar, *Taqrīb al-tahdhīb*, 464.

26. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 24, 285-286.

27. Ibn Ḥajar, *Tahdhīb al-tahdhīb*, vol. 8, 418.

28. Al-Dhahabī, *Al-Mughnī*, vol. 1, 9.

29. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 24, 29-36.

30. Al-Bukhārī, *Al-Ḍu‘afā’ al-ṣaghīr*, 95.

31. Ibn al-Jawzī, *Al-Ḍu‘afā’*, vol. 3, 19.

32. Ibn Ḥibbān, *Al-Majrūhīn*, vol. 2, 216-219.

33. Ibn Ḥajar, *Lisān al-mīzān*, vol. 5, 280.



‘Abdullāh ibn Aḥmad ibn Ḥanbal he is a liar and Ibn Khirāsh says that he fabricates narratives.

No information is available on Muḥammad ibn Khalaf ibn ‘Abd al-‘Azīz and ‘Abd al-Wahhāb ibn ‘Abbās al-Hāshimī.

About al-Ḥusayn ibn al-Ḥasan al-Ashqar, al-Mizzī records: al-Bukhārī’s two opinions about him are: *fihī naẓar* and *‘indahū manākīr*; Abū Zur‘ah says that he is *munkar al-ḥadīth*; Abū Ḥātim says that he is *laysa bi qawī*.<sup>34</sup> Ibn al-Jawzī records that al-Nasā’ī and al-Dāraquṭnī say that he is *laysa bi al-qawī* and al-Azdī regards him to be *ḍa‘īf*; Abū Ma‘mar al-Hudhalī says that he is a liar.<sup>35</sup>

### Shiite Sources

#### 1. ‘Ā’ishah (rta)

حدثنا أحمد بن الحسن القطان، قال حدثني أحمد بن يحيى بن زكريا القطان، قال حدثنا بكر بن عبد الله، قال حدثنا تميم بن بهلول، قال حدثنا عبد الله بن صالح بن أبي سلبة النصيبيني، قال حدثنا أبو عوانة، عن أبي بشر، عن سعيد بن جبير، عن عائشة، قالت: كنت عند رسول الله صلى الله عليه وآله، فأقبل علي بن أبي طالب، فقال هذا سيد العرب، فقلت يا رسول الله، ألسنت سيد العرب قال أنا سيد ولد آدم،

وعلى سيد العرب، فقلت وما السيد قال من افترض طاعته كما افترض طاعتي  
‘Ā’ishah said: “I was with God’s Messenger (sws) when ‘Alī ibn Abī Ṭālib arrived. At this, God’s Messenger said: ‘This is the leader of the Arabs.’ Thereupon, I said: ‘Are you not the leader of the Arabs?’ He said: ‘I am the leader of Adam’s progeny and ‘Alī is the leader of the Arabs.’ So, I said: ‘What does being a leader mean?’ he replied: ‘He who must be obeyed the way I am obeyed.’”<sup>36</sup>

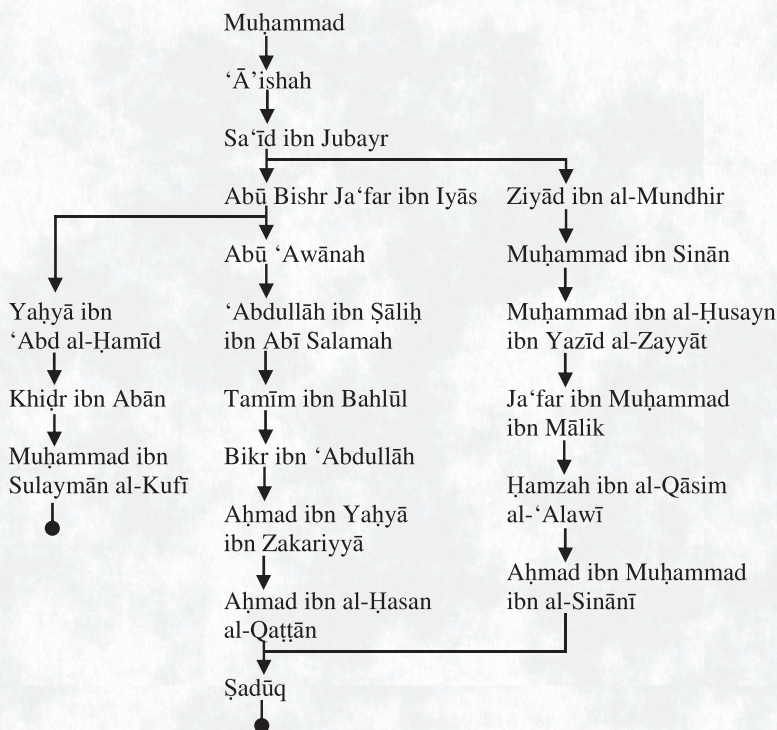
Following is the schematic illustration of the *isnād* of this narrative:

34. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 6, 368.

35. Ibn al-Jawzī, *Al-Du‘afā’*, vol. 1, 211.

36. Al-Ṣadūq, *Al-Amālī*, 93-94. See also: Abū Ja‘far Muḥammad ibn ‘Alī ibn Ḥusayn ibn Mūsā al-Bābawayh al-Ṣadūq, *Ma‘ānī al-akhbār* (Qum: Intishārāt islāmī, 1361 AH), 103; Muḥammad ibn Sulaymān al-Kūfī, *Manāqib ‘Alī*, vol. 2, 511.





About 'Abdullāh ibn Ṣāliḥ ibn Abī Salamah, Aḥmad ibn Yaḥyā ibn Zakariyyā and Aḥmad ibn al-Ḥasan al-Qaṭṭān, al-Namārī says *lam yadhkurūhū*.<sup>37</sup>

According to al-Jawāhirī, Tamīm ibn Bahlūl is *majhūl*.<sup>38</sup>

About Ziyād ibn al-Mundhir, al-Tafrashī says that our scholars disliked what Muḥammad ibn Sinān narrated from him and there is a narrative from him which testifies that he is a liar and given to disbelief.<sup>39</sup> Al-Barūjardī says that he was called al-Surḥūb by Imām Bāqir because Surḥūb is the name of a devil that resides in the sea.<sup>40</sup>

About Muḥammad ibn Sinān, Ibn Dā'ūd al-Ḥillī says that he is regarded as weak, blameworthy and an extremist.<sup>41</sup>

37. Al-Namārī, *Mustadrakāt*, vol. 5, 36; Ibid., vol. 1, 508; Ibid., vol. 5, 290.

38. Al-Jawāhirī, *Al-Mufīd*, 94.

39. Al-Tafrashī, *Naqd al-rijāl*, 2, 278.

40. 'Alī al-Barūjardī, *Ṭarā'if al-maqāl*, 2, 21.

41. Ibn Dā'ūd al-Ḥillī, *Rijāl*, 174.



About Ja‘far ibn Muḥammad ibn Mālīk al-Fazā’irī, al-Ghaḍā’irī says that he is a liar and *matrūk al-ḥadīth* who narrates from weak and unknown narrators and that all the defects of weak narrators are found in him.<sup>42</sup> Ibn Dā’ūd al-Ḥillī says that he is trustworthy but a group has regarded him to be weak. He is also called Abū ‘Abdullāh al-Kadhḥāb; he narrates from weak and unknown narrators and fabricates narratives and is not trustworthy either as corroborating evidence or as any other; al-Najāshī says that according to Aḥmad, he fabricated narratives in abundance and would narrate from unknown narrators and that he does not know how two great scholars like Abū ‘Alī ibn Ḥammām and Abū Ghālīb al-Rāzī have narrated from him.<sup>43</sup>

According to al-Jawāhirī, Aḥmad ibn Muḥammad ibn Aḥmad al-Sinānī is *majhūl*.<sup>44</sup>

According to al-Jawāhirī, Khiḍr ibn Abān is also *majhūl*.<sup>45</sup>

## 2. Abū Sa‘īd al-Khudrī (rta)

حدثنا محمد بن عبد الله بن عبيد الله بن البهلول الموالى رحمه الله ، قال :  
حدثني محمد بن الحسن ، قال : حدثني عيسى بن مهران ، قال حدثني عبيد  
الله بن موسى قال حدثني خالد بن طهمان الخفاف ، قال سمعت سعد بن جنادة  
العوفى يذكر أنه سمع زيد بن أرقم يقول أنه سمع أبا سعيد الخدرى يقول أنه  
سمع النبى صلى الله عليه وآله يقول على بن أبى طالب عليه السلام سيد العرب  
. فقليل ألت أنت سيد العرب فقال أنا سيد ولد آدم وعلى سيد العرب ، من  
أحبه وتولاة أحبه الله وهداة ، ومن أبغضه وعاداة أصبه الله وأعباه ، على حقه  
كحقى ، وطاعته كطاعتي ، غير أنه لا نبى بعدى ، من فارقه فارقتى ، ومن فارقتى  
فارق الله ، أنا مدينة الحكمة - وهى الجنة - وعلى بابها ، فكيف يهتدى

المهتدى إلى الجنة إلا من بابها . على عليه السلام خير البشر من أبى فقد كفر  
Abū Sa‘īd al-Khudrī heard the Prophet say: “ ‘Alī ibn ‘Alī Ṭālib is the leader of the Arabs.” It was said to him: ‘Are you not the leader of the Arabs?’ Upon this, he replied: ‘I am

42. Al-Ghaḍā’irī, *Rijāl ibn al-Ghaḍā’irī*, 48.

43. Ibn Dā’ūd al-Ḥillī, *Rijāl*, 235.

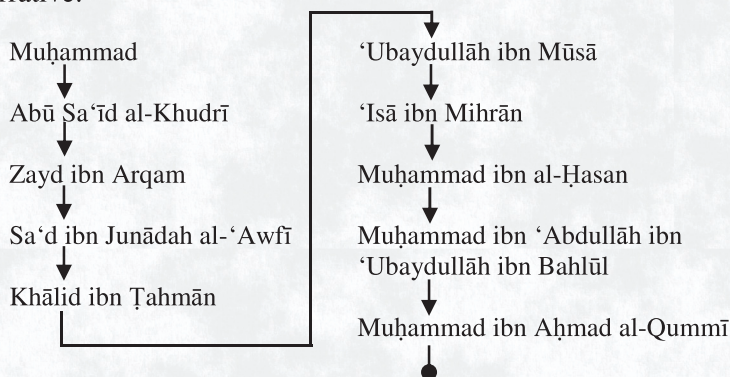
44. Al-Jawāhirī, *Al-Mufīd*, 40.

45. Ibid., 209.



the leader of Adam's progeny and 'Alī is the leader of the Arabs; he who loves him and befriends him, God loves him and guides him; he who has malice for him and shows enmity to him, God will make him deaf and blind; The right of 'Alī is the same as that of me; obeying him is obeying me except that there is no prophet after me; he who left him, left me and he who left me, left God; I am the city of wisdom which is Paradise and 'Alī is its door. How can he be guided to Paradise who wants to be guided to it except through its door; 'Alī is the best of human beings; he who denied this committed disbelief."<sup>46</sup>

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



Al-Namārī says that Sa'd ibn Junādah is a companion but *lam yadhkurūhu*.<sup>47</sup>

According to al-Jawāhirī, 'Isā ibn Mihrān is *majhūl*.<sup>48</sup>

Shiite *rijāl* books mention nothing about Muḥammad ibn 'Abdullāh ibn 'Ubaydullāh ibn Bahlūl.

### 3. 'Alī ibn Abī Ṭālib (rta)

وبهذا الاسناد، عن علي عليه السلام قال قال رسول الله صلى الله عليه وآله: علي سيد العرب. فقالت امرأة من نسائه أأنت سيد العرب فقال اسكتي، أنا سيد

46. Muḥammad ibn Aḥmad al-Qummī, *Mi'atah manqab min manāqib amīr al-mu'minīn 'Alī ibn Abī Ṭālib wa al-a'imma min wuldihī* (Qum: Madrasah al-imām mahdī, 1407 AH), 169-170.

47. Al-Namārī, *Mustadrakāt*, vol. 4, 27.

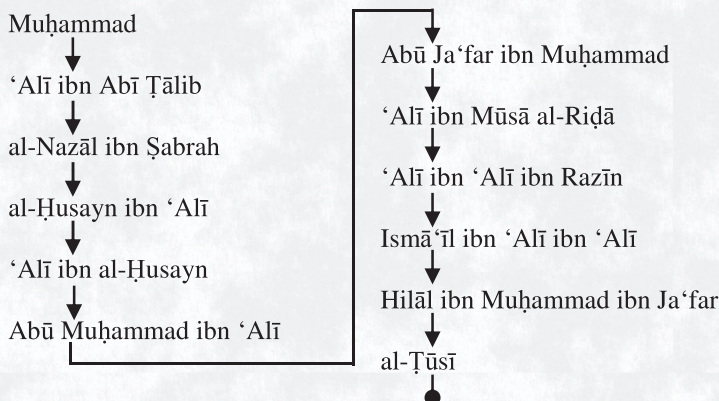
48. Al-Jawāhirī, *Al-Mufīd*, 449.



ولد آدم، وعلى بن أبي طالب سيد العرب.

With this *ishnād*,<sup>49</sup> ‘Alī stated: “God’s Messenger (sws) said: ‘Alī is the leader of the Arabs.’ One of his wives said: ‘Aren’t you the leader of the Arabs.’ At this he replied: ‘Be quiet! I am the leader of the progeny of Adam and ‘Alī is the leader of the Arabs.’”<sup>50</sup>

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



49. Al-Ṭūsī, *Al-Amālī*, 355-356.

50. This *ishnād* is given earlier on page 361 of this book (*Al-Amālī* of al-Ṭūsī,):

أخبرنا أبو الفتح هلال بن محمد بن جعفر الحفار، قال: أخبرنا أبو القاسم إسحاق بن علي بن علي الدعبل، قال: حدثني أبي أبو الحسن علي بن علي ابن رزين بن عثمان بن عبد الرحمن بن عبد الله بن بديل بن ورقاء أخو دعبل بن علي الخزازي (رضي الله عنه) ببغداد سنة اثنتين وسبعين ومائتين، قال: حدثنا سيدي أبو الحسن علي بن موسى الرضا بطوس سنة ثمان وتسعين ومائة، وفيها رحلنا إليه على طريق البصرة، وصادفنا عبد الرحمن بن مهدي عليلاً، فأقمنا عليه أياماً، ومات عبد الرحمن بن مهدي وحضرنا جنازته، وصلى عليه إسحاق بن جعفر، ورحلنا إلى سيدي أنا وأخي دعبل، فأقمنا عنده إلى آخر سنة مائتين، وخرجنا إلى قم. قال: حدثني أبي موسى بن جعفر، قال: حدثنا أبي جعفر بن محمد، قال: حدثنا أبي محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي (عليه السلام)، عن الثعالبي بن سبرة، عن علي بن أبي طالب (عليه السلام) أنه قال: من أكل إحدى وعشرين زبينة حمراء، لم يرق في جسده شيء أبداً.



According to al-Ghaḍā'irī, as recorded by al-Jawāhirī, Ismā'īl ibn 'Alī ibn 'Alī al-Da'bulī is *majhūl*.<sup>51</sup> Al-Najāshī says *kāna mukhtaliṭ yu'rafu minhu wa yunkar*.<sup>52</sup>

Al-Khū'ī records that according to al-Najāshī, 'Alī ibn 'Alī ibn Razīn is known only through his son Ismā'īl ibn 'Alī ibn 'Alī.<sup>53</sup>

#### 4. al-Ḥasan ibn 'Alī

محمد بن سليمان قال حدثنا عثمان بن سعيد بن عبد الله قال حدثنا محمد بن عبد الله البروزي قال حدثنا سهل بن يحيى قال حدثنا الحسن بن هارون قال حدثنا قيس بن حفص قال حدثنا علي بن الحسن العبدى قال حدثنا ليث بن أبي سليم عن ابن أبي ليلى عن الحسن بن علي أن رسول الله صلى الله عليه وآله قال لانس بن مالك انطلق فادع لي سيد العرب . يعني عليا فقالت عائشة ألسنت سيد العرب يا رسول الله قال أنا سيد ولد آدم وعلى سيد العرب . فلما جاء على أرسل النبي صلى الله عليه وآله وسلم إلى الانصار فأتوه فقال لهم يا معشر الانصار ألا أدلكم على ما إن تمسكتم به لن تضلوا من بعدى قالوا بلى يا رسول الله قال هذا على فأجوبة لحبي وأكرموة لكم امتي فإن جبرئيل أمرني بذلك . قلت عن الله تبارك وتعالى

al-Ḥasan ibn 'Alī reported that God's Messenger said to Anas: "Go and send the leader of the 'Arabs to me i.e. 'Alī." At this, 'Ā'ishah said: "Are you not the leader of the Arabs O Messenger of God?" He replied: "I am the leader of Adam's progeny and 'Alī is the leader of the Arabs. When 'Alī came over, the Prophet sent for the al-Anṣār. So, when they came over, he said to them: "O Group of al-Anṣār! Should I tell you something which if you hold fast to you will never go astray after me?" They said: "Why not! O Messenger of God!" He stated: "This is 'Alī; love him the way you love me and respect him the way you respect me because Gabriel has commanded this to me." I asked: "Is this from God, the Blessed, the Exalted?" He said: "Yes this is from God, the Blessed, the Exalted."<sup>54</sup>

51. Al-Jawāhirī, *Al-Mufīd*, 449.

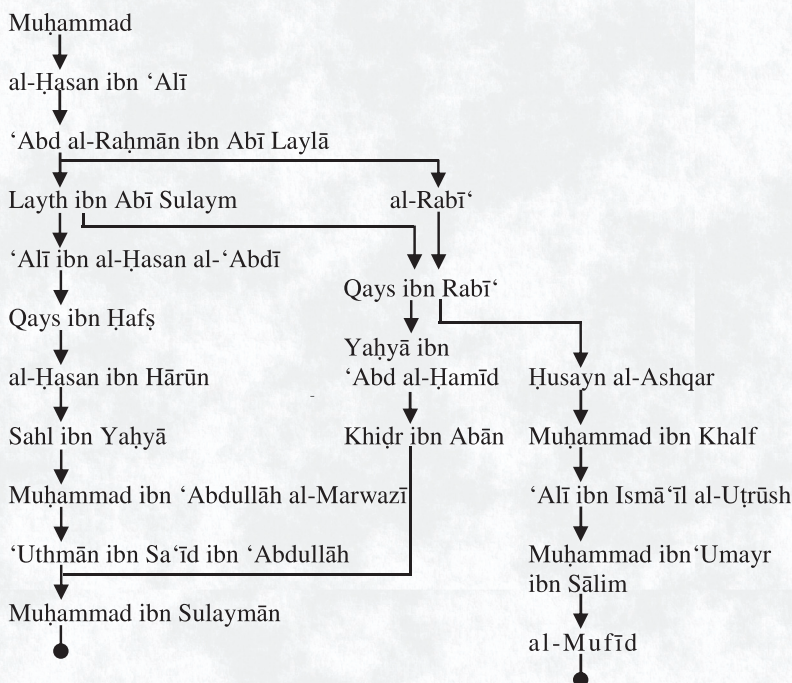
52. Al-Najāshī, *Rijāl*, 32.

53. Al-Khū'ī, *Mu'jam rijāl al-ḥadīth*, vol. 13, 107.

54. Muḥammad ibn Sulaymān, *Manāqib Imām amīr al-mu'minīn*, vol. 1,



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



About Layth ibn Abī Sulaym, al-Ṭūsī, al-Ḥillī, al-Tafrashī, al-Barūjardī and al-Khū‘ī say that he is *majhūl*.<sup>55</sup>

Shiite *rijāl* books contain no information about ‘Uthmān ibn Sa‘īd ibn ‘Abdullāh.

According to al-Jawāhirī, Khidr ibn Abān is *majhūl*.<sup>56</sup>

About al-Ḥusayn ibn al-Ḥasan al-Ashqār, Muḥammad ibn Khalf al-Muqrī and ‘Alī ibn Ismā‘īl al-Uṭrūsh, al-Namārī says *lam yadhkurūhū*.<sup>57</sup>

208-209, (no. 529). See also: Ibid., vol. 2, 511, (no. 1010); Ibid., vol. 2, 511, (no. 1012); Ibid., vol. 2, 511, (no. 1016); Al-Mufīd, *Al-Amālī*, 44-45.

55. Al-Ṭūsī, *Al-Rijāl*, 144; Al-Ḥillī, *Khulāṣah al-aqwāl*, 391; Al-Tafrishī, *Naqd al-rijāl*, vol. 4, 71; Al-Barūjardī, *Ṭarā’if al-maqāl*, vol. 2, 28; Al-Khū‘ī, *Mu‘jam rijāl al-ḥadīth*, vol. 15, 143.

56. Al-Jawāhirī, *Al-Mufīd*, 209.

57. Al-Namārī, *Mustadrakāt*, vol. 3, 112; Ibid., vol. 7, 86; Ibid., vol. 5, 207.

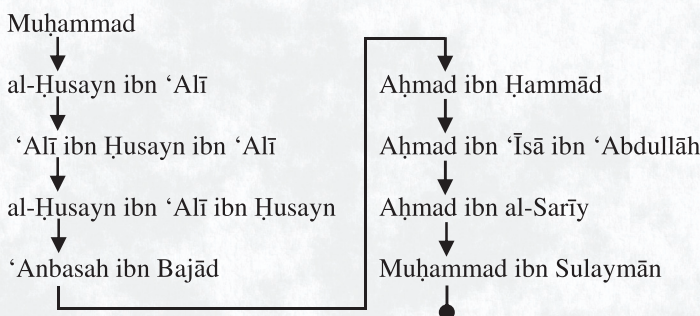


5. al-Ḥusayn ibn ‘Alī (rta)

محمد بن سليمان قال حدثنا أحمد بن السري البصري قال حدثنا أحمد بن عيسى بن عبد الله بن العبري قال حدثنا أحمد بن حباد عن عنبة بن بجاد عن حسين بن علي بن الحسين عن أبيه عن جداه قال قال رسول الله صلى الله عليه وآله: علي سيد العرب. فما ترك أن قيل له فأنت قال: أنا سيد ولد آدم. قال وقال رسول الله فاطمة سيدة نساء العالمين. فما ترك أن قيل له فمريم وآسية فقال تلك سيدة نساء عالمها وهذه سيدة نساء عالمها

al-Ḥusayn ibn ‘Alī stated: “God’s Messenger said: ‘Alī is the leader of the Arabs.’ As soon as he said this, it was said to him: ‘Aren’t you?’ He replied: ‘I am the leader of the progeny of Adam. Fāṭimah is the leader of the women of the world.’ As soon as he said the latter, it was said to him: ‘Are they not Maryam and Āsiyah.’ At this, he replied: ‘They are leaders of the women of their world and she is the leader of her world.’”<sup>58</sup>

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



No information is found in Shiite book on Aḥmad ibn ‘Īsā ibn ‘Abdullāh ibn al-‘Umrī and Aḥmad ibn al-Sarī al-Miṣrī.



58. Muḥammad ibn Sulaymān al-Kūfī, *Manāqib ‘Alī*, vol. 2, 513, (no. 1014).