



**The Golden Chain Tradition (*Ḥadīth Silsilat al-Dhahab*)
from the Sunnī Point of View**

Muḥammad Muḥsin Ṭabasī

Translated by Aḥmad Namaee

Ṭabasī Muḥammad Muḥsin

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Author: Muḥammad Muḥsin Ṭabasī

Translator: Aḥmad Namaee

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info@islamic-rf.ir

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Abā Ṣalt al-Hirawī said that ‘Alī b. Mūsā al-Riḍā (A.S.) narrated from his father Mūsā al-Kāẓim (A.S.), from his father Ja‘far al-Ṣādiq (A.S.), from his father Muḥammad al-Bāqir (A.S.), from his father ‘Alī b. al-Ḥusayn, Zayn al-‘Ābidīn (A.S.), from his father Ḥusayn b. ‘Alī al-Shahīd (A.S.) from his father ‘Alī b. Abī Ṭālib (A.S.), from the Messenger of Allāh (S.A.W.A.) who narrated the words of Gabriel (A.S.), who quoted the divine words of the Exalted God as follows, "I am truly Allāh. There is no god but Me, and you should serve Me. One who truly testifies that there is no god but Allāh enters in My Fortress (*Ḥiṣn*) in which he will dwell safely, and he will not suffer My wrath." The people who had assembled round the Imam's litter thought that his holiness' talk was over, but to their amazement the Holy Imam appeared from behind the litter curtain again and added the following words, "But all this depends on some conditions, and I am considered to be one of the conditions". Some said that is to believe who is the immaculate Imam whose obedience is obligatory upon men.

Aḥmad b. Ḥanbal (d. 241/855), the distinguished authority of Sunnī jurisprudence, says, "If I quote these chains (*isnāds*) to a lunatic his Devil will go off."

Abū Nu‘aym Iṣfahānī Shāfi‘ī (d. 430/1038) in a comprehensive statement says, "It is a sound tradition known by these chains (*isnāds*) narrated by the immaculate Imams from their sublime ancestors. Some

of our precedents, who narrated these chains (*isnāds*), believed if they quoted them for a lunatic he would be healed.”

Daylamī Shāfi‘ī (d. 509/1115) considers the Fortress tradition (*Ḥadīth Ḥiṣn*) a sound one and says, “It is an authentic tradition.”

Suyūṭī Shāfi‘ī (d. 911/1505) also considers the Fortress tradition (*Ḥadīth Ḥiṣn*) sound and says, “It is a genuine tradition.”

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Prologue

The arrival of Imam al-Riḍā (A.S.) in Khurāsān and the scene of his presence in Naysābūr is a distinguished and inspiring part of the history of Islam. The people and the learned Sunnī's blessing, shedding tears of joy, kissing his holy footprint, supplicating, expressing their emotions and kneeling before Imam al-Riḍā (A.S.), in a city where it was the birthplace and residence of the famous Sunnī scholars of the third/ninth and fourth/tenth century such as Ishāq b. Rāhuwayh, Muḥammad b. Aslam Ṭūsī and Aḥmad b. Ḥarb, are examples that the historians have mentioned. Imam al-Riḍā (A.S.) narrated the famous tradition from his honorable and sublime ancestors which was well known and lasting as the Golden Chain (*Silsilat al-Dhahab*). The traditionists recorded it eagerly, the preachers quoted it proudly, and the audiences hearkened to it excitingly. It gets more exciting when we know the reporters and the writers of this important tradition were the distinguished Sunnī scholars.

Taking into consideration the casting some doubt on the chain (*isnād*) and the denotation of the Golden Chain Tradition (*Ḥadīth Silsilat al-Dhahab*) and the lack of comprehensive research and a monograph on this field I decided to compile a book based on the authoritative sources of the Sunnī scholars. I tried to collect all the words and acts of the Sunnī scholars

concerning the Golden Chain Tradition (*Ḥadīth Silsilat al-Dhahab*) since Imam al-Riḍā (A.S.)'s time up to now, then I evaluated the information, classified and provided them in four chapters: a) the Fortress tradition (*Ḥadīth Ḥiṣn*) b) the Faith tradition (*Ḥadīth Īmān*), c) The other Traditions and d) Abā Ṣalt al-Hirawī, the narrator of the tradition from the Sunnī point of view. Then I provided them in the present book called the Golden Chain Tradition (*Ḥadīth Silsilat al-Dhahab*) from the Sunnī point of view.

A draft of the book as the article named "The Silsilat al-Dhahab Tradition from the Sunnī Point of View "was first presented to the sixth Scientific Research Congress of Imam al-Riḍā (A.S.) held in Islamic Research Foundation in Mashhad in 1387/2008. It won the title of the selected work and drew the learned and the audience's attention present at the congress. Some scholars encouraged me to publish it as an independent book. After adding some new contents, reviewing and editing the article I could present the book to the readers.

Some necessary Remarks: In this book, what are meant by the Sunnī are the views and the reports of the followers of the five Sunnī school of thought: the Shāfi'ī, the Mālikī, the Ḥanbalī the Ḥanafī and the Zāhirī, historically from the second/eighth century up to now. So I have not included the new forged and fabricated Wahhabi sect.

My method in this research is analytical-descriptive. I have collected and classified all the historical information, reports, words and acts of the Sunnī concerning the arrival of Imam al-Riḍā (A.S.) in

Naysābūr and the Golden Chain Tradition (*Ḥadīth Silsilat al-Dhahab*) from the Sunnī point of view. In some cases, the Sunnī scholars have narrated critically their reports which may not comply with the Shī'ī beliefs. Therefore, the Shī'ī may disapprove some of the contents in this book.

The contents concerning the arrival of Imam al-Riḍā (A.S.) in Naysābūr and the Golden Chain Tradition are based on and directly quoted from more than one hundred works of the Sunnī sources. Whenever these sources were not available or the manuscripts were not readable we referred to other authoritative books. Therefore "I did not regard the Shī'ī books narrating the Golden Chain Tradition (*Ḥadīth Silsilat al-Dhahab*) from the Sunnī sources.

Although this research may be considered a new step in this field; I do not claim that it is faultless. I welcome the readers' criticism willingly and accept their friendly comments cheerfully. At the end I would like to acknowledge my special debt to Āyatullāh Hajj Shaykh Najm al-Dīn Ṭabasī and Āyatullāh Hajj Shaykh Muḥammad Yūsufī for their guidance and I would like to express my gratitude to Hujjat al-Islam wa 'l-Muslimīn Hajj Shaykh Muḥammad Bāqir Pūr Amīnī who shared in enriching the book.

Muḥammad Muḥsin Ṭabasī
Qum al-Muqaddasa

Introduction

Golden Chain (*Silsilat al-Dhahab*) is a term reminding the historical arrival of Imam al-Riḍā (A.S.) in Naysābūr and the people, especially the learned and the famous Sunnī traditionists' welcoming His Excellency to Naysābūr and recording it by twenty thousand writers and transmitters.

Ḥākim Naysābūrī (d. 405/1014) says, "Imam al-Riḍā (A.S.) arrived in Naysābūr in 200/815."¹

Locating the place of narration

Two traditions as the Golden Chains (*Silsilat al-Dhahab*), different in denotation but similar in chains (*isnāds*), were narrated by Imam al-Riḍā (A.S.) in Naysābūr and the Sunnī scholars recorded First the Fortress tradition (*Ḥadīth Ḥiṣn*); second the Faith tradition (*Ḥadīth Īmān*) in their works. There are some other traditions narrated by Imam al-Riḍā (A.S.), as

1. Juwaynī (Shāfi'ī), Shaykh al-Islam Ibrāhīm b. Muḥammad (d. 722/1322), *Farā'id al-Simṭayn fī Faḍā'il al-Murtaḍā wa al-Batūl wa al-Sibṭayn wa al-A'immat min Dhurriyyatihim (A.S.)*, 1st print, Mu'assasat al-Maḥmūdī, Beirut, 1400, II, p.199, Ḥ[adith]478, Quoted from Ḥākim Naysābūrī (d. 405/1014).

well as these two, who narrated them from his sublime ancestors, however they are different in context from the Fortress (*Ḥiṣn*) and the Faith (*Īmān*) traditions. There are some other Golden Chain traditions (*Ḥadīth Silsilat al-Dhahab*), which Imam (A.S.) narrated them from his sublime ancestors, and apparently the Imam's method was to quote the son from his father. Imam's companions collected these traditions in a book (*ṣaḥīfa*), as Sam'ānī says, "He quotes a book (*al-Ṣaḥīfa*) from his ancestors." or "among his famous traditions is *al-Ṣaḥīfa*."¹ This collection was also called *Musnad Riḍā* (A.S.).²

Ibn Shīrawayh Daylamī Shāfi'ī attested this book (*ṣaḥīfa*) and he narrated some parts of it in his *Musnad*.³ However, some transmitters unfortunately, have weakened this *ṣaḥīfa* or *musnad* and considered its traditions unreliable without any acceptable reason.⁴

1. Sam'ānī al-Tamīmī (Shāfi'ī), Abū Sa'd 'Abd al-Karīm b. Muḥammad b. Manṣūr (d. 562/1166) *al-Ansāb*, 1st print, 1408, V.3, p. 74-75: see Shaybī, Dr. Kāmil Muṣṭafā, *al-Ṣilat bayn al-Taṣawwuf wa al-Tashayyū'* 3rd print, Dār al-Andulus, Beirut, 1982, V. 1, p. 238.

2. Rāfi'ī Qazwīnī (Shāfi'ī), 'Abd al-Karīm b. Muḥammad (d. 623/1226), *al-Tadwīn fī Akhbār Qazwīn*, Dār al-Kutub al-'Ilmiyya, Beirut, 1408, I, 470; II, 306, 407.

3. Daylamī (Shāfi'ī), Ibn Shīrawayh (d. 509/1115), *Firdaws al-Akhbār bi Ma'thūr al-Khiṭāb*, 1st print, Dār al-Fikr, Beirut, 1418, I, 40.

4. Ibn Ḥibbān Bustī (Shāfi'ī), Abū Ḥātim Muḥammad b. Ḥibbān (d. 354/965), *Kitāb al-Majrūḥīn*, Dār al-Ma'rifa, Beirut, 1412, I, 106; idem, *Kitāb al-Thiqāt* 1st print, Dār al-Fikr, Beirut, 1393, VIII, 456

For more information, I shall refer first to Golden Chain Traditions (*Ḥadīth Silsilat al-Dhahab*) and the Sunnī views about the Fortress (*Ḥiṣn*) and the Faith (*Īmān*) traditions and then to other ones which have a chain (*isnād*) like Golden Chain (*Silsilat al-Dhahab*) ones.

**The Transmitters of the Golden Chain Tradition
(Ḥadīth Silsilat al-Dhahab)**

Those who reported the magnificent event of Imam al-Riḍā's arrival in Naysābūr are said to be more than ten thousand,¹ twenty thousand,² and thirty thousand people,³ of which twenty thousand is more famous.

-
1. Khunjī Iṣfahānī (Ḥanafī), Faḍl Allāh b. Rūzbahān (d. 927/1520), *Mihmān-nāmi yi Bukhārā*, 2nd print, Bungāh Tarjumi va Nashr i Kitāb, Tehran n.d, 345
 2. Ibn Ṣabbāgh Mālikī (d. 855/1451), *al-Fuṣūl al-Muhimma fī Ma'rifat al-Ḥwāl al-A'imma (A.S.)*, 2nd print, Dār al-Aḍwā', Beirut, 1409, 243; Samhūdī (Shāfi'ī), 'Alī b. 'Abd Allāh al-Ḥasanī (d. 911/1505), *Jawāhir al-'Iqdayn fī Faḍl al-Sharafayn*, Wizārat al-Awqāf wa al-Shu'ūn al-Dīniyya, Baghdād, 1407, 344; Ibn Ḥajar Haythamī (Shāfi'ī), Abū 'Abbās Aḥmad b. Muḥammad b. Muḥammad b. 'Alī (d. 973/1565), *al-Ṣawā'iq al-Muḥriqa*, 1st print, Mu'assasat al-Risāla, Beirut, 1417, II, 595; Qarmānī Damashqī (other), Abū 'Abbās Aḥmad b. Yūsuf b. Aḥmad (d. 1019/1610), *Akhbār al-Duwal wa Āthār al-Uwal fī al-Ta'rīkh*, 'Ālam al-Kutub, Beirut, n.d, 115; Manāwī (Shāfi'ī), 'Abd al-Ra'ūf b. 'Alī (d. 1031/1621), *Fayḍ al-Qadīr bi Sharḥ al-Jāmi' al-Ṣaghīr*, 2nd print, Dār al-Fikr, Beirut, 1391, IV, 489; Shablanjī (Shāfi'ī), Shaykh Mu'min b. Ḥasan b. Mu'min (d. 1298/1880), *Nūr al-Abṣār fī Manāqib Āl Bayt al-Nabī al-Mukhtār*, 1st print, Dār al-Kutub al-'Ilmiyya, Beirut, 1418, 236 and Nāblusī Damashqī (Ḥanafī), 'Abd al-Ghanī b. Ismā'īl (d. 1143/1730), *Asrār al-Sharī'a*, or *al-Fatḥ al-Rabbānī wa al-Fayḍ al-Raḥmānī*, 1st print,

Chapter One: The Fortress tradition (*Ḥadīth Ḥiṣn*)

The Tradition Text

قال علي بن موسى الرضا عليه السلام حدثني أبي موسى الكاظم، عن أبيه جعفر الصادق، عن أبيه محمد الباقر، عن أبيه علي زين العابدين، عن أبيه الحسين الشهيد بكربلاء، عن أبيه علي بن أبي طالب عليه السلام قال: حدثني حبيبي وقرّة عيني رسول الله صلى الله عليه وآله قال: حدثني جبرائيل، قال: سمعت ربّ العزّة سبحانه و تعالي يقول: "كلمة لا إله إلا الله حصني فمن قالها دخل حصني و من دخل حصني أمن من عذابي."¹

‘Alī b. Mūsā al-Riḍā (A.S.) narrated from his father Mūsā al-Kāẓim (A.S.), from his father Ja‘far al-Ṣādiq (A.S.) from his father Muḥammad al-Bāqir (A.S.), from his father ‘Alī b. al-Ḥusayn, Zayn al-‘Ābidīn (A.S.), from his father Ḥusayn b. ‘Alī b. Ḥusayn b. ‘Alī al-Shahīd (A.S.) at Karbalā, from his father ‘Alī b. Abī Ṭālib (A.S.), from the Messenger of Allāh (S.A.W.A.) who narrated the words of Gabriel, who quoted the divine words of the Exalted God as follows: "The phrase *lā ilāh illā ‘Allāh* (there is no god but Allāh) is my Fortress. One who states it will enter My Fortress (*Ḥiṣn*) in which he will dwell safely, and he will not suffer from My wrath."

Dar al-Kutub al-‘Ilmiyya, Beirut, 1405., 224. All these authors have from Quoted from Ḥākīm Naysābūrī (d. 405/1014).

3. Khunjī Iṣfahānī (Ḥanafī), Faḍl Allāh b. Rūzbahān (d. 927/1520), *Wasīlat al-Khādīm ilā al-Makhdūm dar Sharḥ i Ṣalwāt i Chahārdah Ma‘ṣūm* (A.S.), 1st print, Intishārāt Anṣāriyān, Qum, 1375

1. Ibn Ṣabbāgh Mālikī, *al-Fuṣūl al-Muhimma*, 242-243

The Transmitters of the Tradition

This event has been narrated by some distinguished Sunnī scholars, as well as the Shī‘ī traditionists. We see at a glance that among those twenty thousand or thirty thousand transmitters only fifty narrators have remained. We shall name them respectively from the Imam’s time up to now.

Third/ninth century

- 1 Imam al-Jawād (A.S.) (d. 220/835)¹
- 2 Muḥammad b. ‘Umar Wāqidī (d. 207/822)²
- 3 Yaḥyā b. Yaḥyā (d. 226/840)³
- 4 Aḥmad b. Ḥarb Naysābūr (d. 234/848)⁴
- 5 Abā Ṣalt ‘Abd al-Salām b. Ṣāliḥ al-Hirawī (d. 236/850)⁵
- 6 Ishāq b. Rāhuwayh Mirwazī (d.238/852)¹

-
1. Juwaynī, *Farā'id al-Simṭayn fī Faḍā'il al-Murtaḍā wa al-Batūl wa al-Sibṭayn wa al-A'immat min Dhurriyyatihim* (A.S.), II, 189, Ḥ 466; Shibrāwī (Shāfi‘ī), Shaykh ‘Abd Allāh b. Muḥammad b. Ṭāhir (d. 1172/1758), *al-Ittiḥāf be Ḥubb al-Ashrāf*, 1st print, Dār al-Kutub al-Islāmī, Iran, 1423, III, 147.
 2. Sibṭ b. Jawzī (Ḥanafī) (d. 654/1257), *Tadhkirat al-Khawaṣṣ min al-Umma bi Zikr Khaṣā'is al-A'imma*, 1st print, Mu’assasat Ahl al-Bayt (A.S.) Beirut, 1417, 315
 3. Abū al-Faraj b Jawzī (Ḥanbalī), Abū al-Faraj ‘Abd al-Raḥmān (d. 597/1201), *al-Muntaḍam fī Tawārīkh al-Mulūk wa al-Umam*, 1st print Dār al-Fikr, Beirut, 1415, VI, 125.
 4. Abū al-Faraj b Jawzī, *al-Muntaḍam*, VI, 125; Sibṭ b. Jawzī, *Tadhkirat al-Khawaṣṣ*, 315.
 5. Qundūzī (Ḥanafī), Sayyid Sulaymān b. Ibrāhīm (d. 1294/1877), *Yanābī‘ al-Mawadda li Dhawī al-Qurbā*, 2nd print, Dār al-Uswa, Qum, 1422, III, 122-123 and 128 Most Sunnī scholars consider Abā Ṣalt Sunnī, which we shall discuss about him in chapter three.

- 7 Muḥammad b. Aslam Kindī Ṭūsī (d. 242/856)²
 8 Muḥammad b. Rāfi‘ Qushayrī (d. 245/859)³
 9 Abū Zur‘a Rāzī (d. 261/874)⁴
 10 Aḥmad b. ‘Āmir⁵
 11 Aḥmad b. ‘Īsā ‘Alawī⁶
 12 Aḥmad b. ‘Alī Ṣadaqa⁷
Fifth/eleventh century
 13 Ḥākīm Naysābūrī Shāfi‘ī (d. 405/1014)⁸

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1. Abū al-Faraj b Jawzī, *al-Muntaẓam*, VI, 125; Sibṭ b. Jawzī, *Tadhkirat al-Khawaṣṣ*, 315
 2. *ibid*
 3. *ibid*
 4. Ibn Ṣabbāgh Mālikī, *al-Fuṣūl al-Muhimma*, 242-243; Ibn Ḥajar Haythamī, *al-Ṣawā‘iq al-Muḥriqa*, II, 594-595; Qarmānī, *Akhbār al-Duwal*, 115; Manāwī, *Fayḍ al-Qadīr*, IV, 489; Shablanjī, *Nūr al-Abṣār*, 236
 5. Ibn ‘Asākir (Shāfi‘ī), Abū al-Qāsim ‘Alī b. Hibat-Allāh (d. 571/1175), *Ta’rikh Damashq al-Kabīr*, 1st print, Dār Iḥyā’ al-Turāth al-‘Arabī, Beirut, 1421, XLI, 253, Ḥ 11473; see also Muttaqī Hindī (other), ‘Alā’ al-Dīn ‘Alī b. ‘Abd al-Malik (d. 975/1567), *Kanz al-Ummāl fī Sunan al-Aqwāl wa al-Af‘āl*, 5th print, Mu’assasat al-Risāla, Beirut, 1405, I, 52 and Wāsi‘ī Yamānī (Ḥanafī), Shaykh ‘Abd al-Wāsi‘, *Musnad al-Imām Zayd*, Manshūrāt Dār al-Maktabat al-Ḥayāt Beirut, 1966, 439
 6. Rāfi‘ī Qazwīnī, *al-Tadwīn fī Akhbār Qazwīn*, II, 213
 7. Quḍā‘ī (Shāfi‘ī), Muḥammad b. Salāma (d. 454/1062), *Musnad al-Shihāb*, 2nd print, Mu’assasat al-Risāla, Beirut, 1407, LXXII, 323, Ḥ 1451
 8. Ibn Ṣabbāgh Mālikī, *al-Fuṣūl al-Muhimma*, 242-243 quoting from Ḥākīm Naysābūrī, *Ta’rikh Naysābūr*, Ibn Ḥajar Haythamī, *al-Ṣawā‘iq al-Muḥriqa*, II, 594-595; Qarmānī, *Akhbār al-Duwal*, 115; Manāwī, *Fayḍ al-Qadīr*, IV, 489; Shablanjī, *Nūr al-Abṣār*, 236.

- 14 Aḥmad b. ‘Abd al-Raḥmān Shīrāzī (d. 407/1016)¹
- 15 Abū Nu‘aym Iṣfahānī Shāfi‘ī (d. 430/1038)²
- 16 Quḍā‘ī Shāfi‘ī (d. 454/1062)³
- 17 Shajarī Jurjānī Ḥanafī (d.499/1105)⁴
- Sixth/twelfth century
- 18 Abū Ḥāmid Muḥammad Ghazālī Shāfi‘ī (d. 505/1111)⁵
- 19 Ibn Shīrawayh Daylamī Shāfi‘ī (d. 509/1115)⁶

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1. Suyūṭī (Shāfi‘ī), Jalāl al-Dīn (d. 911/1505), *al-Jāmi‘ al-Ṣaghīr min Ḥadīth al-Bashīr al-Nadhīr*, Dār al-Kutub al-‘Ilmiyya, Beirut, n.d, 376, Ḥ 6047; Manāwī, *Fayḍ al-Qadīr*, IV, 489-490 quoting from Shīrāzī, *al-Alqāb* (unfortunately this book is lost, however some historians believe that there are some of its manuscript copies available in some libraries), See *Ta’rikh al-Turāth al-‘Arabī*, I, 376 and Dhahabī (Shāfi‘ī), Shams al-Dīn (d. 748/1347), *Sayr A’lām al-Nubalā’*, 11th print, Mu’assasat al-Risāla, Beirut, 1417, XVII, 242, an abridged manuscript of *Alqāb* is available See *Al-Fihrist al-Shāmil li al-Turāth al-‘Arabī al-Islāmī al-Makhḥūṭ*, (*al-Ḥadīth al-Nabawī al-Sharīf wa ‘Ulūmihī wa Rijālihī*), edited and published by Mu’assasat Āl al-Bayt li al-Fikr al-Islāmī, Amman, Jordan, 1426, I, 63, No 454 and p. 233.
2. Abū Nu‘aym Iṣfahānī (Shāfi‘ī), Aḥmad b. ‘Abd Allāh (d. 430/1038), *Ḥilyat al-Awliyā’ wa Ṭabaqāt al-Aṣfiyā’*, 1st print, Dār al-Fikr, Beirut, 1416, III, 191-192.
3. Quḍā‘ī, *Musnad al-Shihāb*, II, 323, Ḥ 1451
4. Shajarī Jurjānī (Ḥanafī), Yaḥyā b. Ḥusayn (d. 499/1105), *al-Amālī al-Khamīsiyya*, 1st print, Dar al-Kutub al-‘Ilmiyya, Beirut, 1422, II, 15, Ḥ 16
5. *Sharḥ Ḥadīth Silsilat al-Dhahab*, a manuscript of which is available in Muḥammadiyya Library in India, see Ṭabāṭbā‘ī, Sayyid ‘Abd al-‘Azīz (1416/1995), *Ahl al-Bayt (A.S.) fī al-Maktabat al-‘Arabīyya*, edited and published by Mu’assasat Āl al-Bayt (A.S.) li Iḥyā’ al-Turāth, 1st print, Qum, 1417, 237, No 391.
6. Daylamī, *Firdaws al-Akḥbār*, I, 148, Ḥ 371

- 20 Zamakhsharī Ḥanafī (d. 538/1144)¹
 21 Ibn ‘Asākir Damashqī Shāfi‘ī (d. 571/1175)²
 22 Abū al-Faraj b Jawzī Ḥanbalī (d. 597/1200)³
Seventh/thirteenth century
 23 Ibn Qudāma Maqdisī Ḥanbalī (d. 620/1223)⁴
 24 Rāfi‘ī Qazwīnī Shāfi‘ī (d. 623/1226)⁵
 25 Muḥammad b. Ṭalḥa Shāfi‘ī (d. 652/1254)⁶
 26 Sibṭ b. Jawzī Ḥanafī (d. 654/1257),⁷
Eighth/fourteenth century
 27 Ibn Manzūr Ifriqī (d. 711/1311)¹

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1. Zamakhsharī, *Rabī‘ al-Abrār*, II, 385, Ḥ 227
 2. Ibn ‘Asākir (Shāfi‘ī), Abū al-Qāsim ‘Alī b. Hibat-Allāh (d. 571/1175), *Ta’riḫ Damashq al-Kabīr*, 1st print, Dār Iḥyā’ al-Turāth al-‘Arabī, Beirut, 1421, LI, 252-253, Ḥ 1472, 1473, No 5742.
 3. Abū al-Faraj b Jawzī, *al-Muntaẓam*, VI, 125
 4. Ibn Qudāma Maqdisī (Ḥanbalī), Muwaffaq al-Dīn Abū Muḥammad ‘Abd Allāh b. Aḥmad b. Muḥammad (d. 620/1223), *al-Tabyīn fī Ansāb al-Qurayshīyīn*, 2nd print, ‘Ālam al-Kutub, Maktabat al-Nihḍat al-‘Arabiyya, Beirut, 1408, 133.
 5. Rāfi‘ī Qazwīnī (Shāfi‘ī), ‘Abd al-Karīm b. Muḥammad (d. 623/1226), *al-Tadwīn fī Akhbār Qazwīn*, Dār al-Kutub al-‘Ilmiyya, Beirut, 1408, II, 213
 6. Khunjī Iṣfahānī (Ḥanafī), Faḍl Allāh b. Rūzbahān (d. 927/1520), *Wasīlat al-Khādīm ilā al-Makhdūm dar Sharḥ i Ṣalawāt i Chahārdah Ma‘ṣūm (A.S.)*, 1st print, Intishārāt Anṣāriyān, Qum, 1375, 227. It is worth mentioning that Muḥammad b. Ṭalḥa did not narrate this tradition in his *Maṭālib al-Su‘ūl fī Manāqib Āl al-Rasūl*. He may have narrated it in his other book, *Zubdat al-Maqāl fī Faḍā’il al-Āl*, which is not available. See Ṭabāṭbā’ī, Sayyid ‘Abd al-‘Azīz, *Ahl al-Bayt (A.S.) fī al-Maktabat al-‘Arabiyya*, 205, No 346.
 7. Sibṭ b. Jawzī, *Tadhkirat al-Khawaṣṣ*, 315

- 28 Juwaynī Shāfi‘ī (d. 722/1322)²
 29 Dhahabī Shāfi‘ī (d. 748/1347)³
 30 Zarandī Ḥanafī (d. 757/1356)⁴
 31 Khalīfa Naysābūrī Shāfi‘ī (8th/14th century)⁵
 Ninth/fifteenth century
 32 Muḥammad Khwāja Pārsā Bukhārī Ḥanafī (d. 822/1419)⁶
 33 ‘Asqalānī, Ibn Ḥajar Shāfi‘ī (d. d. 852/1448)⁷
 34 Ibn Ṣabbāgh Mālīkī (d. 855/1451)⁸
 Tenth/sixteenth century
 35 Suyūṭī Shāfi‘ī (d. 911/1505)⁹
 36 Samhūdī Shāfi‘ī (d. 911/1505)¹⁰
 37 Khunjī Iṣfahānī Ḥanafī (d. 927/1520)¹¹

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1. Ibn Manẓūr Ifrīqī (other), Muḥammad b. Mukarram (d. 711/1311), *Mukhtaṣar Ta’rīkh Damashq*, 1st print, Dār al-Fikr, Beirut, 1409, XX, 293
 2. Juwaynī, *Farā’id al-Simṭayn*, II, 189, H 466
 3. Dhahabī, *Sayr A’lām al-Nubalā’*, IX, 390
 4. Zarandī (Ḥanafī), Jamāl al-Dīn Muḥammad b. Yūsuf (d. 757/1356), *Ma’ārij al-Wuṣūl ilā Ma’rifat Faḍl Āl al-Rasūl wa al-Batūl (A.S.)*, ed. Muḥammad Kāẓim Maḥmūdī, 1st print, Majma‘ Iḥyā’ al-Thiqāfat al-al-Islāmiyya, Qum, 1425, 165-166
 5. Khalīfa Naysābūrī (Shāfi‘ī) (8th/14th century), *Talkhīṣ wa Tarjumeḥ Tārīkh Neishābūr Ḥākim Naysābūrī*, Ibn Sīnā Library, Tehran, 131-132
 6. *Faṣl al-Khiṭāb li Waṣl al-Aḥbāb* according to Qundūzī, *Yanābī’ al-Mawadda*, III, 168
 7. Ibn Ḥajar ‘Asqalānī (Shāfi‘ī), Aḥmad b. ‘Alī (d. 852/1448), *Tahdhīb al-Tahdhīb*, 1st print, Dār al-Fikr, Beirut, 1404, VII, 339
 8. Ibn Ṣabbāgh, *al-Fuṣūl al-Muhimma*, 242-243
 9. Suyūṭī, *al-Jāmi‘ al-Ṣaghīr*, 376, H 6074
 10. Samhūdī, *Jawāhir al-‘Iqdayn*, 342-343
 11. Khunjī, *Wasīlat al-Khādīm ilā al-Makhdūm*, 227; idem, *Mihmān-nāmi yi Bukhārā*, 343-345

- 38 Ibn Ḥajar Haythamī Shāfi‘ī (d. 973/1565)¹
 39 Muttaqī Hindī (d. 975/1567)²
Eleventh/seventeenth century
 40 Qarmānī Damashqī (d. 1019/1610)³
 41 ‘Abd al-Ra’ūf Manāwī Shāfi‘ī (d. 1031/1621)⁴
Twelfth/eighteenth century
 42 Nāblusī Damashqī Ḥanafī (d. 1143/1730)⁵
 43 Mīrzā Muḥammad Khān Badakhshī Ḥanafī
 (12th/18th century)⁶
Thirteenth/nineteenth century
 44 Zabīdī Ḥanafī (d. 1205/1790)⁷
 45 Qundūzī Ḥanafī (d. 1294/1877)⁸
 46 Shablanjī Shāfi‘ī (d. 1298/1880)⁹
Fourteenth/twentieth century
 47 Qāḍī Bahjat Afandī Shāfi‘ī (d. 1350/1931)¹⁰
 48 Hāshimī, Sayyid Muḥammad Ṭāhir Shāfi‘ī (d.
 1412/1991)¹

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1. Ibn Ḥajar Haythamī, *al-Ṣawā‘iq al-Muḥriqa*, 594-595
 2. Muttaqī Hindī, *Kanz al-‘Ummāl*, I, 52, Ḥ 158
 3. Qarmānī Damashqī, *Akhhbār al-Duwal*, 115
 4. Manāwī, *Fayḍ al-Qadīr*, IV, 489-490
 5. Nāblusī Damashqī, *Asrār al-Sharī‘a*, 223-224
 6. Badakhshī (Ḥanafī), Mīrzā Muḥammad Khān (12th/18th century), *Miftāḥ al-Najā fī Manāqib Āl ‘Abā’ (A.S.)*, Manuscript in Āyatullāh al-‘Uẓmā Mar‘ashī Najafī Library, Qum, 179
 7. Zabīdī (Ḥanafī), Sayyid Muḥammad b. Muḥammad (d. 1205/1790), *Ittiḥāf al-Sādāt al-Muttaqīn bi Sharḥ Asrār Iḥyā’ ‘Ulūm al-Dīn*, Khazānat al-Sādāt, Egypt, n.d, III, 147
 8. Qundūzī, *Yanābī‘ al-Mawadda*, III, 122-123, 168
 9. Shablanjī, *Nūr al-Abṣār*, 236
 10. Afandī (Shāfi‘ī), Qāḍī Bahjat (d. 1350/1931), *Tashrīḥ wa Muḥākamah dar Tārīkh Āl Muḥammad (A.S.)*, Manshūrāt Kitābkhāneh Āyatullāh al-‘Uẓmā Mar‘ashī Najafī, Qum, n.d, 190-191

49 Shaykh Aḥmad Tābi‘ī Miṣrī Shāfi‘ī²

50 ‘Abd al-‘Azīz b. Ishāq Baghdādī Ḥanafī³

The Ways of Narrating the Tradition

Although more than twenty or thirty thousand transmitters have related and preserved the event of the arrival of Imam al-Riḍā (A.S.) in Naysābūr and the Fortress tradition (*Ḥadīth Ḥiṣn*), unfortunately, this event, like Ghadīr Khumm tradition which had been preserved by many traditionists, was neglected and its chains (*isnāds*) were lost for no reason. In any case it is known that Abā Ṣalt ‘Abd al-Salām b. Ṣāliḥ al-Hirawī narrated this tradition from Imam al-Riḍā (A.S.), so some people think, by weakening him, his tradition would become unreliable. Answering to them, first we should say that most of the Sunnī scholars trust in him, secondly some other traditionists have narrated it from Imam al-Riḍā (A.S.) that we shall refer to their names and to Abā Ṣalt al-Hirawī’s as follow:

1 Imam al-Jawād (A.S.), Juwaynī Shāfi‘ī⁴ and Zabīdī Ḥanafī⁵ narrated it from Imam al-Jawād (A.S.) each one by their chain (*isnād*).

2 Abā Ṣalt ‘Abd al-Salām b. Ṣāliḥ al-Hirawī, who was Imam al-Riḍā (A.S.)’s servant and companion, recounted this historical event in details and most of

1. Hāshimī, Sayyid Muḥammad Ṭāhir (d. 1412/1991), *Manāqib Ahl Bayt az Dīdgāh Ahl Sunnat*, 1st print, Islamic Research Foundation, Mashhad 1378, 202

2. Tābi‘ī (Shāfi‘ī), Shaykh Aḥmad, *al-Itiṣām be Ḥabl al-Islām*, 1st print, Maṭba‘at al-Sa‘āda, Cairo, 1327, 205-206

3. Wāsi‘ī, *Musnad al-Imām Zayd*, 439-40

4. Juwaynī, *Farā'id al-Simṭayn*, II, 189, Ḥ 466

5. Zabīdī, *Ittiḥāf al-Sādat al-Muttaqīn*, III, 147

the Sunnī traditionists narrated Abā Ṣalt's tradition in their own way.¹

3 Aḥmad b. 'Āmir: Ibn 'Asākir Damashqī Shāfi'ī narrates this tradition from Aḥmad b. 'Āmir by his chain (*isnād*).²

4 Aḥmad b. 'Īsā 'Alawī, Rāfi'ī Qazwīnī Shāfi'ī narrates this tradition from Aḥmad b. 'Īsā 'Alawī by his chain (*isnād*).³

5 Aḥmad b. 'Alī b. Ṣadaqa, Abū 'Abd Allāh Muḥammad b. Salāma Quḍā'ī Shāfi'ī narrates this tradition from Aḥmad b. 'Alī Ṣadaqa by his chain (*isnād*).⁴

6 Muḥammad b. 'Umar Wāqidī, Sibṭ b. Jawzī narrates this tradition from Wāqidī.⁵

7 Abū Zur'a Rāzī,

8 Muḥammad b. Aslam Ṭūsī

Ḥākim Naysābūrī's emphasizes on this important event.⁶

9 Ishāq b. Rāhuwayh Mirwazī

10 Muḥammad b. Rāfi' Qushayrī

1. Qundūzī, *Yanābī' al-Mawadda*, III, 122-123, 168

2. Ibn 'Asākir, *Ta'riḫ Damashq al-Kabīr*, LI, 253, Ḥ 11437, see Muttaqī Hindī, *Kanz al-'Ummāl*, I, 52, Ḥ 158, Wāsi'ī, *Musnad al-Imām Zayd*, 439.

3. Rāfi'ī Qazwīnī, *al-Tadwīn fī Akhbār Qazwīn*, II, 213.

4. Quḍā'ī, *Musnad al-Shihāb*, LXXII, 323, Ḥ 213

5. Sibṭ b. Jawzī (Ḥanafī) (d. 654/1257), *Tadhkirat al-Khawaṣṣ*, 315

6. Ḥākim Naysābūrī, *Ta'riḫ Naysābūr*; according to Ibn Ṣabbāgh, *al-Fuṣūl al-Muhimma*, 242-243, Ibn Ḥajar Haythamī, *al-Ṣawā'iq al-Muḥriqa*, II, 594-595; Qarmānī, *Akhbār al-Duwal*, 115; Manāwī, *Fayḍ al-Qadīr*, IV, 489-490; Shablanjī, *Nūr al-Abṣār*, 236.

11 Aḥmad b. Ḥarb Naysābūrī

Abū al-Faraj b Jawzī Ḥanbalī¹ and Sibṭ b. Jawzī Ḥanafī have narrated these three instances through Wāqidī²

12 Yaḥyā b. Yaḥyā

Abū al-Faraj b Jawzī Ḥanbal narrates this instance, too.³

Continuation of the Tradition

ألا بشروطها و أنا من شروطها."

Verily all this depends on some conditions, and I am considered to be one of the conditions.

Although the continuation of the tradition has been omitted in many Sunnī books, some others like Khwāja Pārsā Ḥanafī and Qāḍī Bahjat Afandī Shāfi'ī have narrated this continuation which refers to the high position of Imam.

"إني أنا الله لا إله إلا أنا فأعبدني من جاء بشهادة أن لا إله إلا الله بالإخلاص دخل حصني، فمن دخل أمن من عذابي" ... "ألا بشروطها و أنا من شروطها"

Muḥammad Khwāja Pārsā Bukhārī Ḥanafī (d. 822/1419) narrated from Abā Ṣalt who had been related who said, "I was accompanying 'Alī al-Riḍā, Allāh may bless him, while he was leaving Naysābūr, on

1. Abū al-Faraj b Jawzī, *al-Muntaẓam fī Tawārīkh al-Mulūk wa al-Umam*, VI, 125.
2. Sibṭ b. Jawzī, *Tadhkirat al-Khawaṣṣ*, 315
3. Abū al-Faraj b Jawzī, *al-Muntaẓam fī Tawārīkh al-Mulūk wa al-Umam*, VI, 125.

a blackish grey mule, when Aḥmad b. Ḥarb, Yaḥyā b. Yaḥyā and Iṣḥāq b. Rāhuwayh took his mule's rein and said, "O son of the Prophet (S.A.W.A.), by your sublime parents, narrate a tradition which you have heard from your father and your parents." Then Imam took his head out of the mule-litter and said, "I heard from my father Mūsā, from his father Ja'far, from his father Muḥammad, from his father 'Alī, from his father Ḥusayn, from his father 'Alī b. Abī Ṭālib (A.S.), from the Messenger of Allāh (S.A.W.A.) who narrated the words of Gabriel, who quoted the divine words of the Exalted God Who would say, "Truly I am the One God, there is no god but Me, so worship Me the one who truly testifies that there is no god but Allāh enters in My Fortress (*Ḥiṣn*) in which he will dwell safely, and he will not suffer My wrath." While the caravan was leaving, he told us, "Verily all this depends on some conditions, and I am considered to be one of those conditions." It has been said that these conditions are to confess the Imam whose obedience is incumbent upon people.

Qāḍī Bahjat Afandī Shāfi'ī (d. 1350/1931) narrated from Abā Ṣalt b. Ṣāliḥ who said "I was in Imam's presence while he was leaving Naysābūr. He was riding on a blackish grey mule, departing for Khurāsān. Some scholars of Khurāsān including Iṣḥāq b. Rāhuwayh, Aḥmad b. Ḥarb and Yaḥyā b. Yaḥyā attended his presence and asked him to narrate them a tradition which he had heard from his sublime ancestors. Then Imam took his head out of the mule-litter and said, "I heard from my father Mūsā (A.S.), he heard from his father 'Abd-Allāh Ja'far (A.S.), from his father

Muḥammad al-Bāqir (A.S.), from his father ‘Alī (A.S.), from his father Ḥusayn (A.S.), from his father ‘Alī (A.S.), the Commander of the Faithful (Amīr al-Mu’minīn) (A.S.), from the Messenger of Allāh (S.A.W.A.) who said, “One who truly testifies that there is no god but Allāh enters in My Fortress (*Ḥiṣn*) in which he will dwell safely, and he will not suffer My wrath.” Then he said, “Verily all this depends on some conditions, and I am considered to be one of those conditions.”¹

**The Sunnī Viewpoints on the Fortress tradition
(*Ḥadīth Ḥiṣn*)**

There are two views posed to discuss concerning the Fortress tradition (*Ḥadīth Ḥiṣn*):

Some Sunnī, who supposed Abā Ṣalt was the only narrator of the tradition, tried to weaken him and show the tradition as an unauthentic one. While some great and distinguished Sunnī scholars have attested it and authenticated Abā Ṣalt. Moreover they have uttered some astonishing words about it and experienced it as a curative word which we refer to them as follow:

Proponents

1 Abā Ṣalt al-Hirawī (d. 236/850), on the importance of the tradition says, “If I quote these chains (*isnāds*) to an insane he becomes sane.”²

2 Aḥmad b. Ḥanbal (d. 241/855) says, “If I quote these chains (*isnāds*) to an insane his Devil will go off.”¹

1. Qāḍī Bahjat Afandī, *Tashrīḥ wa Muḥākamah dar Tārīkh Āl Muḥammad (A.S.)*, 190-191.

2. Sibṭ b. Jawzī *Tadhkirat al-Khawaṣṣ*, p. 315

In another saying he declares “If I quote these chains (*isnāds*) to an insane he becomes sane.”² Again he also states the same sayings about the Fortress tradition (*Ḥadīth Ḥiṣn*).³

3 Yaḥyā b. Ḥusayn Ḥasanī (d. 298/910) concerning the successive chain (*isnād*) of this tradition often stated that if these words were uttered to an insane he would be healed.⁴

4 Abū Nu‘aym Iṣfahānī Shāfi‘ī (d. 430/1038) concerning this tradition, in a comprehensive sentence, says, “It is a sound and well known tradition which is narrated by pure men from their pure ancestors in this chain (*isnād*). Some of our teachers, relating it, believed if they recited it to an insane he would certainly be healed.”⁵

5 Abū al-Qāsim Qushayrī Shāfi‘ī, (d. 465/1072) in a fascinating anecdote concerning this tradition, says, “This tradition with its chain (*isnād*) was recited to one of the Samanid kings [Nūḥ b. Manṣūr]. He had this tradition written in gold ink and he willed that it would be buried with him in his tomb. They dreamed him after his death and asked him about what Allāh had done to him. He answered He forgave me for testifying

1. Ibn Ḥajar Haythamī, *al-Ṣawā‘iq al-Muḥriqa*, vol. 2, p., 595

2. Shablanjī Shāfi‘ī, *Nūr al-Abṣār*, p. 326

3. Shajarī Jurjānī, *al-Amālī al-Khamīsiyya*, vol.1, p. 15, Ḥ 16; Wāsi‘ī Yamānī, *Musnad al-Imām Zayd*, p. 441; Tābi‘ī Shāfi‘ī, *al-I‘tiṣām bi Ḥabl al-Islām*, p.206.

4. Zamakhsharī, *Rabī‘ al-Abrār*, vol. 4, p. 79 Ḥ 236

5. Abū Nu‘aym Iṣfahānī, *Ḥilyat al-Awliyā’*, vol. 2 p. 192.

‘there no god but Allāh’ and ‘Muḥammad is His Apostle’.”¹

6 Abū Ḥāmid Ghazālī Shāfi‘ī (d. 505/1111) Attesting this tradition commented and expanded it.²

7 Daylamī Shāfi‘ī (d. 509/1115) attested this tradition and said, “It is sound.”³

8 Zamakhsharī Ḥanafī (d. 538/1144) repeated the sayings of Yaḥyā b. Ḥusayn Ḥasanī on the importance of the chains of Imam Reza (A.S.)’s book *Ṣaḥīfa* and he often stated that if these words were uttered to an insane he would be healed.⁴

9 Ibn Qudāma Maqdisī Ḥanbalī (d. 620/1223) narrated from one of the learned who had said. “If these words were uttered to an insane he would be healed.”⁵

10 Sibṭ b. Jawzī Ḥanafī (d. 654/1257) repeated Ibn Qudāma’s statement on the greatness of the tradition

1. Ibn Ṣabbāgh Mālikī, *al-Fuṣūl al-Muhimma*, p. 243; Samhūdī, *Jawāhir al-‘Iqdayn*, p. 334; Khunjī Iṣfahānī (Ḥanafī), *Mihmān-nāmi yi Bukhārā*, p. 342; idem, *Wasīlat al-Khādīm*, p.229; Qarmānī Damashqī, *Akhbār al-Duwal*, 115; ‘Abd al-Ra’ūf Manāwī Shāfi‘ī, *Fayḍ al-Qadīr*, vol. 4. p. 489; Shablanjī Shāfi‘ī, *Nūr al-Abṣār*, 236; Tābi‘ī Shāfi‘ī, *al-I’tiṣām bi Ḥabl al-Islām*, 206

2. *Sharḥ Ḥadīth Silsilat al-Dhahab*, see Ṭabāṭbā’ī, Sayyid ‘Abd al-‘Azīz, *Ahl al-Bayt (A.S.) fī al-Maktabat al-‘Arabiyya*, p. 237, No 391.

3. ‘Abd al-Ra’ūf Manāwī Shāfi‘ī, *Fayḍ al-Qadīr*, vol. 4, pp. 489-490

4. Zamakhsharī, *Rabī‘ al-Abrār*, vol. 4, p. 79, Ḥ 346

5. Ibn Qudāma Maqdisī Ḥanbalī, *al-Tabyīn fī Ansāb al-Qurayshiyīn*, p. 133

and said, "If these words were uttered to an insane he would be healed."¹

11 Zarandī Ḥanafī (d. 757/1356) on the greatness of the tradition said, "O Allāh, make us of those who will not suffer Your wrath, only You are the Most High, the Most Honored, the Most Generous, and the Most Great."²

12 Suyūṭī Shāfi'ī (d. 911/1505) attested the tradition and said, "It is a sound tradition."³

13 Khunjī Iṣfahānī Ḥanafī (d. 927/1520) quoted the learned who had said, "If you recite it to an insane he becomes sane."⁴ Again he said, "It is a glorious tradition and it has sound and excellent chains. A traditionist recited it in the presence of a king. He asked the traditionist to write down the tradition with its chain for him. He asked to put it in his shroud and put in his tomb with him after his death."⁵

14 Wāsi'ī Ḥanafī also says "It is worthy to write this tradition and its chain with gold, which reaches to the pure and dignified household of the Prophet (S.A W.A).

The Healing Property of the Golden Chain Tradition

Up to now we recounted the views and the claims of the Sunnī scholars about this dignified tradition. Now we will discuss how some Sunnī scholars experienced the healing property of this tradition and asserted that

1. Sibṭ b. Jawzī (Ḥanafī) (d. 654/1257), *Tadhkirat al-Khawaṣṣ*, p. 315

2. Zarandī Ḥanafī, *Ma'ārij al-Wuṣūl*, p. 166

3. Suyūṭī Shāfi'ī, *al-Jāmi' al-Ṣaghīr*, p. 376, Ḥ 6074

4. Khunjī Iṣfahānī, *Wasīlat al-Khādim*, p. 229

5. idem, *Mihmān-nāmi yi Bukhārā*, p. 342; idem, *Wasīlat al-Khādim*, p. 229

some patients had been healed with the blessing of this tradition.

The Account of Ibn Khallikān Shāfi‘ī (d. 681/1282)

When Abū Dulaf ‘Ijlī (d. 226/841) became seriously ill, people were prevented to visit him. Before his death he unexpectedly became better for a few days. Then he asked his servant if anyone had come to see him. He answered ten Sayyids from Khurāsān have come to visit you and they have been waiting here for some days. Abū Dulaf admitted their presence, welcomed them and asked them the reason of their visit. They answered that they had gotten into difficulty, they had heard of his generosity and they had come to him.

Abū Dulaf ‘Ijlī took off twenty bags each contained one thousand golden coins. He gave two bags to each of them in addition of some more money for the expense of their travel. He ordered them not open the bags until they had arrived home. He asked them to write down their names and their ancestors, names up to ‘Alī b. Abī Ṭālib (A.S.) and to mention their great grandmother’s name, Fāṭima bint Rasūl Allāh (S.A.), and then they write, “O Prophet of Allāh, we had gotten into trouble, so went to Abū Dulaf and asked for his help. He granted each of us two thousand gold coins. He hopes that you are content with him and intercede for him with Allah. “They did so. Abū Dulaf took the papers and ordered his shrouding executive to put them in his shroud so

who can show them to the Prophet (S.A.W.A.) when he sees him.¹

Samhūdī Shāfi‘ī considers this subject as a witness for the spiritual blessings of the tradition and he explains it in details under the Fortress Tradition.²

The Account of Khunjī Iṣfahānī Ḥanafī (927/1520)

He reports that one of the qualities of this tradition is that if you truly recite it to a person in the agony of death who is not decreed to die he be healed immediately. I have recited it to many sick people and I have experienced its results.³ Somewhere else he says, “I, the humble man, have experienced that whenever I visited an ill person who was not decreed to die and I truly recited the tradition to him Allāh healed and the signs of health appeared in him immediately. This is of my own experiences.”⁴

Opponents

Some Sunnī, who supposed Abā Ṣalt was the only narrator of the tradition, tried to weaken him and show the tradition as an inauthentic one. Whereas, it is a guess and a baseless claim and we are going to criticize this claim in chapter three.

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1. Ibn Khallikān (Shāfi‘ī), Abū ‘Abbās Shams al-Dīn Muḥammad b. Abī Bakr (d. 681/1282), *Wafayāt al-A‘yān wa Anbā’ Abnā’ al-Zamān*, 1st print, Dār Ṣādir, Beirut, 1398, IV, 77
 2. Samhūdī, *Jawāhir al-‘Iqdayn*, 346-347
 3. Khunjī Iṣfahānī, *Mihmān-nāmi yi Bukhārā*, 342
 4. Khunjī Iṣfahānī, *Wasīlat al-Khādim*, 229

Chapter Two: The Faith tradition (Ḥadīth Īmān) The Tradition Text

لما دخل علي بن موسى الرضا نيسابور علي بغلة شهباء، فخرج علماء البلد في طلبه منهم يحيى بن يحيى، إسحاق بن راهويه، أحمد بن حرب، محمد بن رافع، فتعلقوا بلجام دابته فقال له إسحاق: بحق آبائك حدثنا. فقال: "الإيمان معرفة بالقلب وإقرار باللسان وعمل بالأركان."¹

When Imam al-Riḍā (A.S.) entered Naysābūr on a blackish grey mule the city's scholars including Yaḥyā b. Yaḥyā, Ishāq b. Rāhuwayh, Aḥmad b. Ḥarb and Muḥammad b. Rāfi' welcomed him and took his mule's rein, then Ishāq b. Rāhuwayh said, "O son of the Prophet (S.A.W.A.), by your sublime parents, narrate us a tradition. "Imam said, "Faith (*Īmān*) is to make it out with heart, to confess it with tongue and to act it with organs."

The Transmitters of the Tradition

Most traditionists have recorded this tradition as well as the Fortress one and they have uttered astonishing words attesting it. We will refer to them respectively from Imam al-Riḍā (A.S.)'s time up to now.

1. Ibn Māja Qazwīnī, Abū 'Abd Allāh Muḥammad b. Yazīd (d. 273/887), *Sunan Ibn Māja*, Dār al-Fikr, Beirut, 1409, I, 25, Ḥ 65, *bāb al-īmān*; 'Ijlūnī Jarrāḥī (Shāfi'ī), Shaykh Ismā'īl b. Muḥammad 'Ijlūnī (d. 1162/1748), *Kashf al-Khifā' wa Muzīl al-Albās 'ammā Ashtahar 'alā Alsanat al-Nās*, 6th print Mu'assasat al-Risāla, Beirut, 1416, I, 22; Kinānī (Shāfi'ī), Abū al-Ḥasan 'Alī b. Muḥammad b. Irāq (d. 936/1529), *Tanzīh al-Sharī'a al-Marfū'a 'an Akhbār al-Shanī'at al-Mawḍū'a*, 2nd print, Dār al-Kutub al-'Ilmiyya, Beirut, 1401, I, 152

In a short glance we will see that out of those ten thousand, twenty thousand and thirty thousand transmitters, only forty eight ones have remained from third/ninth century up to now.

Third/ninth century

1. Yaḥyā b. Yaḥyā (d. 226/840)¹
2. Aḥmad b. Ḥarb Naysābūrī (d. 234/848)²
3. Abā Ṣalt ‘Abd al-Salām b. Ṣāliḥ Hirawī (d. 236/850)³
4. Ishāq b. Rāhuwayh Mirwazī (d.238/852)⁴
5. Muḥammad b. Aslam Kindī Ṭūsī (d. 242/856)⁵
6. Muḥammad b. Rāfi‘ Qushayrī (d. 245/859)⁶
7. Abū Zur‘a Rāzī (d. 261/874)⁷
8. Ibn Māja Qazwīnī (d. 273/887)⁸
9. Muḥammad b. Sahl b. ‘Āmir Bajalī⁹
10. Muḥammad b. Ziyād Sulamī¹

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1. Abū al-Faraj b Jawzī, *al-Muntaẓam* VI, 125
 2. Ibid; Sibṭ b. Jawzī, *Tadhkirat al-Khawaṣṣ*, 315
 3. Mazzī (Shāfi‘ī), Yūsuf b. ‘Abd al-Raḥmān (d. 742/1341), *Tuḥfat al-Ashrāf bi Ma‘rifat al-Aḥrāf ma‘a al-Nukat al-Zirāf ‘alā al-Aḥrāf* Ibn Ḥajar ‘Asqalānī Shāfi‘ī (d. 852/1448), 2nd print, al-Maktabat al-Islāmī wa al-Dār al-Qayyima, Beirut 1403, VII, 366, Ḥ 10076.
 4. Abū al-Faraj b Jawzī, *al-Muntaẓam*, VI, 125; Sibṭ b. Jawzī, *Tadhkirat al-Khawaṣṣ*, 315
 5. Bayhaqī (Shāfi‘ī), Aḥmad b. Ḥusayn (d. 458/1065), *Shu‘ab al-Īmān*, 1st print, Dār al-Kutub al-‘Ilmiyya, Beirut, 1421,I, 47, Ḥ 17; idem, *al-I‘tiqād wa al-Hidāya ilā Sabīl al-Rashād*, 1st print, Dār al-Āfāq al-Jadīda, Beirut, 1401, 180
 6. Abū al-Faraj b Jawzī, *al-Muntaẓam*, VI, 125; Sibṭ b. Jawzī, *Tadhkirat al-Khawaṣṣ*, 315
 7. Zarandī Ḥanafī, *Ma‘ārij al-Wuṣūl*, 164
 8. Ibn Māja Qazwīnī, *Sunan Ibn Māja*, I, 25, Ḥ 65, *bāb al-īmān*
 9. Mazzī, *Tuḥfat al-Ashrāf*, VII, 366, Ḥ 10076

11. Dā'ūd b. Sulaymān Ghāzī Qazwīnī²
12. 'Alī b. Azhar Sarakhsī³
13. Haytham b. 'Abd Allāh⁴
14. Aḥmad b. 'Abbās Ṣan'ānī⁵
15. Aḥmad b. 'Āmir⁶
- Fourth/tenth century**
16. Dūlābī Ḥanafī (d. 310/922)⁷
17. Abū Bakr Ājurri Shāfi'ī (d. 360/970)⁸
18. Ṭabarānī Ḥanbalī (d. 360/971)⁹
19. Dāriqūṭnī Shāfi'ī (d. 385/995)¹⁰

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1. ibid
 2. Ibn 'Adī Jurjānī (Shāfi'ī), Abū Aḥmad 'Abd Allāh (d. 365/975), *al-Kāmil fī Du'afā' al-Rijāl*, 3rd print Dār al-Fikr, Beirut, 1409, II, 342
 3. ibid
 4. ibid
 5. ibid, I, 198
 6. Abū al-Wafā' Ḥalabī Ṭarablusī (other), Ibrāhīm b. Muḥammad b. Sibṭ b. 'Ajamī (d. 841/1437) *al-Kashf al-Ḥathīth*, 1st print, 'Ālam al-Kutub wa Maktabat al-Nihḍat al-'Arabiyya, Beirut, 1407, 49-220
 7. Dūlābī (Ḥanafī), Abū Bashār Muḥammad b. Aḥmad b. Ḥammād (d. 310/922), *al-Kunā wa al-Asmā'*, 1st print, Dār al-Kutub al-'Ilmiyya, Beirut, 1420, I, 478-479, Ḥ 1698
 8. Ājurri (Shāfi'ī), Abū Bakr Muḥammad b. Ḥusayn (d. 360/970), *al-Arba'īn Ḥadīthan*, 1st print, Maktabat al-Mu'allā, Kuwait, 1408, 47, Ḥ 12
 9. Ṭabarānī Shāmī (Ḥanbalī), Sulaymān b. Aḥmad (d. 360/971), *al-Mu'jam al-Awsaṭ*, Dār al-Fikr, 'Ummān, 1420, IV, 363, Ḥ 6254, VI, 222, 8580
 10. Dāriqūṭnī Baghdādī (Shāfi'ī), Abū al-Ḥasan 'Alī b. 'Umar b. Aḥmad (d. 385/995), *al-Mu'talaf wa al-Mukhtalaf*, 1st print, Dār al-Gharb al-Islāmī, Beirut, 1406, II, 1115

Fifth/eleventh century

20. Ibn Mardūya Iṣfahānī (d. 410/1019)¹
21. Manṣūr b. Ḥusayn Ābī (d. 421/1030)²
22. Abū Nu‘aym Iṣfahānī Shāfi‘ī (d. 430/1038)³
23. Bayhaqī Shāfi‘ī (d. 458/1065)⁴
24. Khaṭīb Baghdādī (d. 463/1071)⁵
25. Shajarī Jurjānī Ḥanafī (d. 499/1105)⁶

Sixth/twelfth century

26. Abū Ḥāmid Muḥammad Ghazālī Shāfi‘ī (d. 505/1111)⁷
27. Ibn Shīrawayh Daylamī Shāfi‘ī (d. 509/1115)⁸
28. Zamakhsharī Ḥanafī (d. 538/1143)⁹
29. Ibn ‘Asākir Damashqī Shāfi‘ī (d. 571/1175)¹⁰

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1. Suyūṭī (Shāfi‘ī), Jalāl al-Dīn (d. 911/1505), *al-Durr al-Manthūr fī al-Tafsīr bi al-Ma‘thūr*, 1st print, Dār al-Fikr, Beirut, 1414, VI, 100
 2. Manṣūr b. Ḥusayn Ābī (d. 421/1030), *Nathr al-Durar*, Hay‘at al-Miṣriyya al-‘Āmma li al-Kitāb, Egypt, n. d., I, 362
 3. Abū Nu‘aym Iṣfahānī (Shāfi‘ī), Aḥmad b. ‘Abd Allāh (d. 430/1038), *Tārīkh Iṣfahān (Dhikr Akhbār Iṣbahān)*, 1st print, Dār al-Kutub al-‘Ilmiyya, Beirut, 1410, I, 362
 4. Bayhaqī Shāfi‘ī, *Shu‘ab al-Īmān*, I, 47-48, Ḥ 16, 17
 5. Khaṭīb Baghdādī (Shāfi‘ī), Aḥmad b. ‘Alī (d. 463/1071), *Ta‘rīkh Baghdād*, 1st print, Dār al-Kutub al-‘Ilmiyya, Beirut, 1417, I, 255-256, IX, 385-386, XI, 47
 6. Shajarī Jurjānī, *al-Amālī al-Khamīsiyya*, I, 13, Ḥ 6, 14-15, Ḥ 15
 7. *Sharḥ Ḥadīth Silsilat al-Dhahab*, see Ṭabāṭbā‘ī, Sayyid ‘Abd al-‘Azīz, *Ahl al-Bayt (A.S.) fī al-Maktabat al-‘Arabiyya*, 237, No 391.
 8. Ibn Shīrawayh Daylamī, *Firdaws al-Akhhār*, I, 148, Ḥ 371
 9. Zamakhsharī (Ḥanafī), Abū al-Qāsim b. Maḥmūd b. ‘Umar (d. 538/1144), *Rabī‘ al-Abrār wa Nuṣūṣ al-Akhhār*, 1st print, Mu‘assasat al-‘Alamī li al-Maṭbū‘āt Beirut, 1412, II, 385, Ḥ 227.
 10. Ibn ‘Asākir, *Ta‘rīkh Damashq al-Kabīr*, XLVI, 126-127, Ḥ 10066 No 5137

30. Abū al-Faraj b Jawzī Ḥanbalī (d. 597/1200)¹
Seventh/thirteenth century
31. Ibn Qudāma Maqdisī Ḥanbalī (d. 620/1223)²
32. Rāfi‘ī Qazwīnī Shāfi‘ī (d. 623/1226)³
33. Sibṭ b. Jawzī (d. 654/1257)⁴
34. Ibn Abī al-Ḥadīd Mu‘tazilī Shāfi‘ī (d. 656/1258)⁵
35. Mawṣilī Shāfi‘ī (d. 660/1261)⁶
Eighth/fourteenth century
36. Ibn Manẓūr Ifrīqī (d. 711/1311)⁷
37. Mazzī Shāfi‘ī (d. 742/1341)⁸
38. Dhahabī Shāfi‘ī (d. 748/1347)⁹
39. Zarandī Ḥanafī (d. 757/1356)¹⁰
40. Ṣafadī Shāfi‘ī (d. 764/1362)¹

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1. Abū al-Faraj b Jawzī, *al-Muntaẓam*, VI, 125.
 2. Ibn Qudāma Maqdisī, *al-Tabyīn fī Ansāb al-Qurayshīyīn*, 133
 3. Rāfi‘ī, *al-Tadwīn fī Akhbār Qazwīn*, I, 167-168, 462
 4. Sibṭ b. Jawzī, *Tadhkirat al-Khawaṣṣ*, 315
 5. Ibn Abī al-Ḥadīd Mu‘tazilī (Shāfi‘ī), ‘Abd Allāh ‘Abd al-Ḥamīd b. Hibat Allāh (d. 656/1258), *Sharḥ Nahj al-Balāgha*, 2nd print, Dār Iḥyā’ al-Ma‘rifat, Damascus, 1385, IXX, 51, *Ḥikmat* 223
 6. Mawṣilī (Shāfi‘ī), ‘Umar b. Shujā‘ al-Dīn Muḥammad b. ‘Abd al-Wāḥid (d. 660/1261), *al-Na‘īm al-Muqīm li ‘Itrat al-Naba’ al-‘Azīm*, 1st print, Dār al Kutub al-Islāmī, Qum, 1423, 394
 7. Ibn Manẓūr Ifrīqī, *Mukhtaṣar Ta’rīkh Damashq*, XVIII, 159, item 78,
 8. Mazzī Shāfi‘ī, *Tuḥfat al-Ashrāf*, VII, 366, Ḥ 10076; see also Būṣayrī Qāhirī (Shāfi‘ī), Abū ‘Abbās Shihāb al-Dīn Aḥmad b. Abī Bakr (d. 840/1436), *Miṣbāḥ al-Zujāja fī Zawā’id Ibn Māja*, ed. ‘Iwaḍ b. Aḥmad Shahrī, 1st print, Jāmi‘at al-Islāmiyya, Madina al-Munawwara, 1425, 121-122, Ḥ 23
 9. Dhahabī (Shāfi‘ī), Shams al-Dīn (d. 748/1347), *Tadhīb Tahdhīb al-Kamāl fī Asmā’ al-Rijāl*, 1st print, Nashr al-Fārūq, Cairo, 1425, VI, 92, No. 4097; idem, *Sayr A‘lām al-Nubalā’*, XV, 400
 10. Zarandī, *Ma‘ārij al-Wuṣūl*, 163

Ninth/fifteenth century

41. Muḥammad b. Muḥammad Jazarī Shāfi'ī (d. 833/1429)²

42. 'Asqalānī, Ibn Ḥajar Shāfi'ī (d. 852/1448)³

43. 'Abd al-Raḥmān Ṣafūrī Shāfi'ī (d. 894/1388)⁴

Tenth/sixteenth century

44. Samhūdī Shāfi'ī (d. 911/1505)⁵

45. Suyūṭī Shāfi'ī (d. 911/1505)⁶

46. Ibn Ḥajar Haythamī Shāfi'ī (d. 973/1565)⁷

47. Muttaqī Hindī (d. 975/1567)⁸

Eleventh/seventeenth century

48. 'Abd al-Ra'ūf Manāwī Shāfi'ī (d. 1031/1621)⁹

Twelfth/eighteenth century

49. Mīrzā Muḥammad Khān Badakhshī Ḥanafī (12th/18th century)¹

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1. Ṣafadī (Shāfi'ī), Ṣalāḥ al-Dīn Khalīl b. Aybak (d. 764/1362), *al-Wāfi bi al-Wafayāt*, 1st print, al-Nasharāt al-Islāmiyya, Germany, 1381/1961, XXII, 250,
 2. Abū al-Khayr Jazarī Shāfi'ī (d. 833/1429), *Asnā al-Maṭālib fī Manāqib Sayyidinā 'Alī b. Abī Ṭālib Karram Allāh Wajhah*, Maktabat al-Imām Amīr al-Mu'minīn Iṣfahān, n.d,
 3. Ibn Ḥajar 'Asqalānī, *Tahdhīb al-Tahdhīb*, VI, 286, No. 619; Mazzī, *Tuḥfat al-Ashrāf*, VII, 366, Ḥ 10076
 4. Ṣafūrī (Shāfi'ī), 'Abd al-Raḥmān b. 'Abd al-Salām b. 'Abd al-Raḥmān (d. 894/1388), *Nuzhat al-Majālis wa Muntakhab al-Nafā'is*, 3rd print, Shirkat Maktabat wa Maṭba'at Albānī al-Ḥalabī, Cairo, 1387, I, 23
 5. Samhūdī, *Jawāhir al-'Iqdayn*, 345-346
 6. Suyūṭī, *al-Jāmi' al-Ṣaghīr*, 185 Ḥ 3094, 3095; *al-Durr al-Manthūr*, VI, 100
 7. Ibn Ḥajar Haythamī, *al-Ṣawā'iq al-Muḥriqa*, II, 595
 8. Muttaqī Hindī, *Kanz al-'Ummāl*, I, 273-274, Ḥ 1631, 1632
 9. Manāwī, *Fayḍ al-Qadīr*, III, 185

Thirteenth/nineteenth century

50. Qundūzī Ḥanafī (d. 1294/1877)²

Fourteenth/twentieth century

51. Ḥafṣī ‘Adwī (d. 1332/1914),³

52. Hāshimī, Sayyid Muḥammad Ṭāhir Shāfi‘ī (d. 1412/1991)⁴

53. ‘Abd al-‘Azīz b. Ishāq Baghdādī Ḥanafī⁵

The Ways of Narrating the Tradition

As we said before some suppose that the Faith tradition (*Ḥadīth Īmān*) is narrated only by Abā Ṣalt al-Hirawī, so they try to weaken him and show the tradition as an unauthorized one. However Abā Ṣalt has such a high position before the Sunnī scholars and the wise men that these accusations, as we will see, are leveled against him.

Despite Ṭabarānī’s view, who believed the only narrator of the tradition was Abā Ṣalt, it is necessary to say that this tradition is not restricted to Abā Ṣalt, but Dāriqutnī Shāfi‘ī,⁶ Ibn ‘Adī Jurjānī Shāfi‘ī,⁷ and Mazzī Shāfi‘ī⁸ confirm that it has more other chains (*isnāds*).

1. Badakhshī, *Miftāḥ al-Najā*, Manuscript in Āyatullāh al-‘Uẓmā Mar‘ashī Najafī Library, Qum, 180

2. Qundūzī, *Yanābī‘ al-Mawadda*, III, 123-124

3. Ḥafṣī ‘Adwī, Muḥammad b. Yūsuf b. ‘Īsā b. Aṭṭayyish (d. 1332/1914), *Jāmi‘ al-Shaml fī Ḥadīth Khātam al-Rusul*, Dār al-Kutub al-‘Ilmiyya, Beirut, n.d, I, 3

4. Hāshimī, Sayyid Muḥammad Ṭāhir *Manāqib Ahl Bayt*, 202

5. Wāsi‘ī, *Musnad al-Imām Zayd*, 443

6. Dāriqutnī, *al-Mu‘talaf*, II, 1115

7. Ibn ‘Adī Jurjānī, *al-Kāmil*, II, #42

8. Rāfi‘ī Qazwīnī, *al-Tadwīn fī Akhbār Qazwīn*, I, 167-168, 462

Concerning the Ḥadīth chain and the methods of narrating it from Imam al-Riḍā (A.S.), Dāriquṭnī fairly says, “This tradition is found in many books available to us.”¹

We will refer to some transmitters and their method of narrating.

1. Abā Ṣalt ‘Abd al-Salām b. Ṣāliḥ Hirawī
2. Muḥammad b. Sahl b. ‘Āmir Bajalī
3. Muḥammad b. Ziyād Sulamī

Mazzī Shāfi‘ī, narrates Abā Ṣalt’s tradition on account of Ibn Māja, and adds, “After him Muḥammad b. Sahl b. ‘Āmir Bajalī and Muḥammad b. Ziyād Sulamī narrated it from Imam al-Riḍā (A.S.).”²

‘Asqalānī, Ibn Ḥajar Shāfi‘ī verifying the Faith tradition (*Ḥadīth Īmān*) narrates it in other chains (*isnāds*) from Imam Mūsā al-Kāẓim (A.S.).³

Mazzī Shāfi‘ī, defending Abā Ṣalt, again says, “Ibn Māja has narrated this tradition and its chain (*isnād*) is excellent. He has narrated it from Muḥammad b. Ismā‘īl al-Aḥmasī, from Sahl b. Zanjala Rāzī. Its excellence is fixed for us by two qualities.” Confirming Abā Ṣalt, he goes on to narrate two other chains (*isnāds*) from Imam al-Kāẓim (A.S.) and Imam Ja‘far al-Ṣādiq (A.S.) He says, “Ḥasan b. ‘Alī Tamīmī al-Ṭabaristānī narrated it from Muḥammad b. Ṣadaqa ‘Anbarī, from Mūsā b. Ja‘far (A.S.) and Aḥmad b. ‘Īsā b. ‘Alī b. al-Ḥusayn b. ‘Alī b. Abī

1. Dāriquṭnī, *al-Mu’talaf*, II, 1115

2. Mazzī Shāfi‘ī, *Tuḥfat al-Ashrāf*, VII, 366, Ḥ 10076

3. *ibid*

Ṭālib (A.S.) ‘Alawī, who followed ‘Abbād b. Şuhayb, from Ja‘far al-Şādiq (A.S.).”¹

4. Muḥammad b. Aslam Kindī Ṭūsī, Bayhaqī Shāfi‘ī narrates the tradition according his chains from Muḥammad b. Aslam Kindī.²

5. Dā’ūd b. Sulaymān Ghāzī Qazwīnī

6. ‘Alī b. Azhar Sarakhsī

7. Haytham b. ‘Abd Allāh

Ibn ‘Adī Jurjānī refers to his method in his book on the Biography of Ḥasan b. Şāliḥ ‘Adawī Başrī, when he reaches the Faith tradition (*Ḥadīth Īmān*), he, says, “Abā Şalt, Dā’ūd b. Sulaymān Ghāzī Qazwīnī, ‘Alī b. Azhar Sarakhsī and others have narrated this tradition from Imam al-Riḍā (A.S.) and they are more famous than Haytham b. ‘Abd Allāh from whom ‘Adawī has narrated.”³

8. Aḥmad b. ‘Abbās Şan‘ānī,

Ibn ‘Adī refers to his method in his book.⁴

9. Aḥmad b. ‘Āmir

Abū al-Wafā’ Ḥalabī refers to his method in his book.⁵

10. Ishāq b. Rāhuwayh ⁶

1. Mazzī, Shāfi‘ī, Yūsuf b. ‘Abd al-Raḥmān (d. 742/1341), *Tahdhīb al-Kamāl fī Asmā’ al-*, 1st print, Dār al-Fikr, Beirut, 1414, XI, 465, No. 4003

2. Bayhaqī Shāfi‘ī, *Shu‘ab al-Īmān*, I, 47-48, Ḥ 17; idem, *al-Itiqād wa al-Hidāya*, 180

3. Ibn ‘Adī Jurjānī *al-Kāmil*, II, 342

4. ibid, I, 189

5. Abū al-Wafā’ Ḥalabī, *al-Kashf al-Ḥathīth*, 49, 220

6. Abū al-Faraj b Jawzī, *al-Muntaẓam*, VI, 125; Sibṭ b. Jawzī, *Tadhkirat al-Khawaṣṣ*, 315

11. Muḥammad b. Rāfi¹
12. Aḥmad b. Ḥarb²
13. Yaḥyā b. Yaḥyā³
14. Abū Zur‘a Rāzī⁴

These fourteen traditionists are among those who have narrated the Faith tradition (*Ḥadīth Īmān*) directly from Imam al-Riḍā (A.S.)

It is worth mentioning that the Faith tradition (*Ḥadīth Īmān*) with the same contents has also been narrated from Imam al-Kāzīm (A.S.), Imam Ja‘far al-Şādiq (A.S.) and other Companions and Followers, which proves not only its authenticity, but also explains the prejudice of those who try to weaken this noble tradition unreasonably.

1. Muḥammad b. Şadaqa ‘Anbarī

Mazzī Shāfi‘ī says, "He has narrated the Faith tradition (*Ḥadīth Īmān*) from Imam Ja‘far al-Şādiq (A.S.)"⁵

2. ‘Abbād b. Şuhayb

Mazzī Shāfi‘ī says, "‘Abbād has narrated the Faith tradition (*Ḥadīth Īmān*) from Imam Ja‘far al-Şādiq (A.S.)"⁶

1 Abū al-Faraj b Jawzī, *al-Muntaẓam*, VI, 125; Sibṭ b. Jawzī, *Tadhkirat al-Khawaṣṣ*, 315
2. Abū al-Faraj b Jawzī, *al-Muntaẓam*, VI, 125; Sibṭ b. Jawzī, *Tadhkirat al-Khawaṣṣ*, 315
3. Abū al-Faraj b Jawzī, *al-Muntaẓam*, VI, 125
4. Zarandī Ḥanafī, *Ma‘ārij al-Wuṣūl*, 164
5. Mazzī, Shāfi‘ī, *Tahdhīb al-Kamāl fī Asmā’ al-Rijāl*, XI, 465, No. 4003
6. Ibid Mazzī Shāfi‘ī, *Tuḥfat al-Ashrāf*, VII, 366, Ḥ 10076

3. Mālik b. Anas
4. Ḥammād b. Zayd
5. Aḥmad b. Abī Khaythama
6. ‘Abd Allāh b. Aḥmad b. Ḥanbal

Muḥammad b. Muḥammad Jazarī Shāfi‘ī, attesting the Faith tradition (*Ḥadīth Īmān*), narrates it from four other people but Imam al-Riḍā (A.S.) not only does not suffice to name these four men but also considers it a multiple attested tradition and says many people have narrated it.¹

7. ‘Alī b. Ghurāb

Suyūṭī Shāfi‘ī, verifying this tradition, narrates the method of ‘Alī b. Ghurāb.²

8. Abū Qatāda Anṣārī the Prophet’s Companion
9. ‘Ā’isha

Kinānī Shāfi‘ī, attesting the Faith tradition (*Ḥadīth Īmān*), narrates these two methods.³

The Sunnī Viewpoints on the Faith tradition (*Ḥadīth Īmān*)

There are two views posed to discuss concerning the Faith tradition (*Ḥadīth Īmān*). Some Sunnī, who supposed Abā Ṣalt was the only narrator of the tradition, tried to weaken him and show the tradition as an unauthentic one. As we will see later, weakening Abā Ṣalt is an unreasonable claim and a useless challenge, since some great and distinguished Sunnī

1. Abū al-Khayr Jazarī Shāfi‘ī, *Asnā al-Maṭālib*, 122-126

2. Suyūṭī (Shāfi‘ī) Jalāl al-Dīn (d. 911/1505), *al-La’ālī al-Maṣnū’a fī al-Aḥādīth al-Mawḍū’a*, 1st print, Dār al-Kutub ‘Ilmiyya, Beirut, 1417, I, 38

3. Kinānī Shāfi‘ī, *Tanzīh al-Sharī’a*, I, 152

scholars have attested the tradition and authenticated Abā Ṣalt. Moreover he is not the only narrator of the tradition from Imam al-Riḍā (A.S.); some other traditionists have related it. On the contrary some Sunnī scholars have dignified him and exalted the position of the narrator of the tradition and uttered some astonishing words about its chain and their experiences about its healing property, which we refer to them as follow:

Proponents

There are two views in this respect: first the scholars who have confirmed and expressed their views concerning the tradition; second those who have experienced the healing property of the tradition as well as confirming it, such as Abū Ḥātim Rāzī Shāfi‘ī who claims Aḥmad b. Ḥanbal did so and the patient was healed by the Golden Chain Tradition (*Ḥadīth Silsilat al-Dhahab*).

1 Muḥammad b. Idrīs Shāfi‘ī (d. 204/819), the leader of one of the Sunni schools of religious law; accepted and commented the tradition.¹

2 ‘Abd Allāh b. Ṭāhir (d. 230/844) was the governor of Khurāsān, Jurjān (Gurgān) and Ṭabaristān.² His son, Muḥammad b. ‘Abd Allāh the writer and the poet, says, “Once I was standing by my father. Aḥmad b. Ḥanbal, Ishāq b. Rāhuwayh and Abā Ṣalt al-Hirawī were with us, too. My father asked them to recite a tradition. Abā Ṣalt began narrating the Faith (*Īmān*) tradition with its chains (*isnāds*). One of the

1. Zarandī, *Ma‘ārij al-Wuṣūl*, p. 146

2. Khaṭīb Baghdādī, *Ta’rīkh Baghdād*, IX, 483-484 No. 5114

audiences wonderfully said, "What a magnificent chain (*isnāds*) it is!" My father replied, "This is a medicine for the insane. Whenever they use it, they get sane and wise."¹The astonished man must have been Aḥmad b. Ḥanbal; however, he had previously heard it from Ishāq b. Rāhuwayh in Naysābūr, and he should not have been amazed.

³ Abā Ṣalt al-Hirawī (d. 236/850) says, "If you recite it to an insane he gets sane."²

⁴ Aḥmad b. Ḥanbal (d. 241/855), the leader of one of the Sunni schools of religious law, says, "When I recited it to an insane he was healed of his insaneness."³In addition "If I quote these chains (*isnāds*) to an insane his devil will go off."⁴It is said that once he recited it to an epileptic and he was healed of his epilepsy.

⁵ Ibn Māja Qazwīnī (d. 273/887) concerning this tradition says, "If it is recited to an insane he would be healed of his insaneness."⁵

⁶ Abū Ḥātim Rāzī Shāfi'ī (d. 277/890) quoting from his father says, "Verily Aḥmad b. Ḥanbal recited it to an insane and he was healed."⁶

1. *ibid*, V, 418-419 No. 2932

2. Ibn Māja Qazwīnī, *Sunan Ibn Māja*, I, 25

3. Ṣafūrī, *Nuzhat al-Majālis*, I, 23

4. Ibn Ḥajar Haythamī, *al-Ṣawā'iq al-Muḥriqa*, VOL. 2, P., 595; Samhūdī, *Jawāhir al-'Iqdayn*, 346 Manṣūr b. Ḥusayn Ābī, *Nathr al-Durar*, I, 25

5. Ibn Māja Qazwīnī, *Sunan Ibn Māja*, I, 25

6. Manṣūr b. Ḥusayn Ābī, *Nathr al-Durar*, I, 363; Ḥafṣī 'Adwī, *Jāmi' al-Shaml*, I, 30

7 Yaḥyā b. Ḥusayn Ḥasanī (d. 298/910) about this chain (*isnād*) often stated that if they were uttered to an insane he would be healed.¹

8 Abū Bakr Ājurri (d. 360/970) decisively says, "This tradition, from the view point of the past and the present Muslim jurists, is one of the great and important bases of Faith and it is in complete accord with the Holy Qur'an; no one disagrees on it but the malignant, excommunicated and unfaithful people. I will make it clear so that those who look at it be aware of it, and know that it is guidance for them.² He attests the soundness of this tradition by according it to the *Sunna* and the Book.

9 Dāriquṭnī Shāfi'ī (d. 385/995), although it has been said that he was in opposition to Abā Ṣalt al-Hirawī, he had accepted the original tradition. Narrating this tradition, he says, "Many of our scholars have narrated it in their books through Abā Ṣalt al-Hirawī."³

10 Abū Sa'd Manṣūr Ābī (d. 421/1030) dignifying this tradition, quotes the saying of Aḥmad b. Ḥanbal and Abū Ḥātim Rāzī.⁴

11 Abū Nu'aym Iṣfahānī Shāfi'ī (d. 430/1038) narrates an astonishing word from Aḥmad b. Ḥanbal concerning this tradition and he adds, that Abū 'Alī Aḥmad b. 'Alī Anṣārī, quoting from Aḥmad b. Ḥanbal, told him, "If I quote these chains (*isnāds*) to an insane

1. Zamakhsharī, *Rabī' al-Abrār*, IV, 79, Ḥ 12

2. Abū Bakr Ājurri Shāfi'ī, *al-Arba'īn Ḥadīthan*, 47, Ḥ 12

3. Dāriquṭnī, *al-Mu'talaf*, VOL. 2, P., 1115

4. Manṣūr b. Ḥusayn Ābī, *Nathr al-Durar*, I, 362

his devil will go off. The only defect of this tradition is the excellence of his chain!"¹

12 Bayhaqī Shāfi'ī (d. 458/1065) narrated the Faith (*Īmān*) tradition and for attesting it he enjoyed the other prophetic traditions.²

13 Shajarī Jurjānī Ḥanafī (d. 499/1105) narrates by his chain from Abu Ḥātim Rāzī, from 'Abd al-Salām (Abā Ṣalt) who said, "If you recite it to an insane he get sane."³

14 Abū Ḥāmid Ghazālī Shāfi'ī (d. 505/1111) confirming the Golden Chain tradition (*Ḥadīth Silsilat al-Dhahab.*), expanded and commented it.⁴

15 Zamakhsharī Ḥanafī (d. 538/1144) concerning the greatness of the tradition, frequently quoted the word of Yaḥyā b. Ḥusayn Ḥasanī who said "If these words were uttered to an insane he would be healed."⁵

16 Ibn Qudāma Maqdisī Ḥanbalī (d. 620/1223) says some scholars believe "If you recite it to an insane he get sane."⁶

17 Sibṭ b. Jawzī Ḥanafī (d. 654/1257) concerning the importance the tradition repeats Ibn Qudāma's saying who said "if you recite it to an insane he get sane."⁷

1. Abū Nu'aym Iṣfahānī, *Tārīkh Iṣfahān (Dhikr Akhbār Iṣbahān)*, I, 174, No 173

2. Bayhaqī Shāfi'ī, *Shu'ab al-Īmān*, vol. 1, p. 47-48, Ḥ 16, 17.

3. Shajarī Jurjānī, *al-Amālī al-Khamīsiyya*, vol. 1, p. 13, Ḥ 7.

4. *Sharḥ Ḥadīth Silsilat al-Dhahab*, see Ṭabāṭbā'ī, Sayyid 'Abd al-'Azīz, *Ahl al-Bayt (A.S.) fī al-Maktabat al-'Arabiyya*, 237, No 391.

5. Zamakhsharī, *Rabī' al-Abrār*, vol. 4, p. 79, Ḥ 346

6. Ibn Qudāma Maqdisī, *al-Tabyīn fī Ansāb al-Qurayshīyīn*, 133

7. Sibṭ b. Jawzī, *Tadhkirat al-Khawaṣṣ*, 315

18 Mazzī Shāfi‘ī (d. 742/1341) says Ibn Māja has narrated this tradition, it has sound and proven chains; and then he continues narrating the other chains and methods of the tradition.¹

19 ‘Asqalānī, Ibn Ḥajar Shāfi‘ī (d. 852/1448) affirming the Faith (*Īmān*) tradition, presents it through other way than Imam Reza (A.S.), that is Imam al-Kāẓim (A.S.)²

20 Abū al-Khayr Jazarī Shāfi‘ī (d. 833/1429) says this tradition is sound in wording and meaning, its transmitters are all reliable except Abā Ṣalt Imām al-Riḍā’s servant, that in spite of his worthiness some people have weakened him. In any case this tradition whose chains trace back to one of the pure progeny of the Prophet (S.A.W.A.) (is a sound and acceptable tradition.³

21 ‘Abd al-Raḥmān Ṣafūrī Shāfi‘ī (d. 894/1388) repeats the sayings of Aḥmad b. Ḥanbal and Abū Ḥātim Rāzī in dignifying this tradition.⁴

22 Suyūṭī Shāfi‘ī (d. 911/1505) says the fact is that this tradition is not a false and a fabricated tradition, and in affirming it, he narrates some other ways.⁵

23 Abū al-Ḥasan Kinānī Shāfi‘ī (d. 936/1529) attests the tradition’s soundness in two stages: first he

1. Mazzī, Shāfi‘ī, *Tahdhīb al-Kamāl fī Asmā’ al-Rijāl*, XI, 465, No. 4003

2. Mazzī, *Tuḥfat al-Ashrāf*, vol. 7, p. 366, Ḥ 10076

3. Abū al-Khayr Jazarī, *Asnā al-Maṭālib*, 122-126

4. Ṣafūrī, *Nuzhat al-Majālis*, I, 23

5. Abū al-Ḥasan Sindī Ḥanafī, Abū al-Ḥasan (d. 1138/1725), *Sharḥ Sunan Ibn Māja*, 2nd print, Dār al-Ma‘rifa, Beirut, 1418, I, 52

dignifies Abā Ṣalt and in this way he helps the trustworthiness of the tradition's chain; second he promotes two other witnesses so as there would be no doubt for the reliability of the tradition. This tradition has two witnesses: Abū Qatāda Anṣārī says, "Whoever testifies the unity of Allāh and the Prophethood of His Apostle, and accepts it from the bottom of heart, the Hell fire would not burn him. Bayhaqī Shāfi'ī has narrated it in his *Shu'ab al-Īmān* from 'Ā'isha who said, "Īmān is to confess by tongue, accept by heart, and act by organs." Daylamī and Shīrāzī have narrated it in *al-Alqāb*.¹

24 Abū al-Ḥasan Sindī Ḥanafī (d. 1138/1725) is one of the commentators of *Ṣaḥīḥ Bukhārī* and *Sunan Ibn Māja*. He mentions the sayings of the Sunni Scholars and defends the notable personality of Abā Ṣalt. He quotes Suyūṭī's saying in confirming the tradition and says, "The fact is that the tradition is not a false and fabricated one."²

25 'Ijlūnī Shāfi'ī (d. 1162/1748) rejects Abū al-Faraj b Jawzī Ḥanbalī who believes it is a fabricated tradition; and defends Abā Ṣalt's personality. Affirming the tradition he says, "Among the subtle and attractive points of this tradition is narrating of the sons from their ancestors throughout the chain."³ Taking all the statements and affirmations of the Sunni dignitaries into account, he quotes Suyūṭī's word who says, "The fact is that this tradition is not a false and fabricated

1. Abū al-Ḥasan Kinānī Shāfi'ī, *Tanzīh al-Sharī'a*, I, 152

2. Abū al-Ḥasan Sindī Ḥanafī, *Sharḥ Sunan Ibn Māja*, I, 52

3. 'Ijlūnī, *Kashf al-Khifā'*, I, 22

tradition”.¹ Not only does it prove that the word of Abū al-Faraj b Jawzī Ḥanbalī, who believes the Faith Tradition is a fabricated one, is baseless, but also shows that this tradition is certainly delivered by Imam Reza (A.S.).

26 Qundūzī Ḥanafī (d. 1294/1877) also affirms this tradition by quoting Ibn Māja and Abā Ṣalt’s words about it.²

27 Muḥammad Fu’ād ‘Abd al-Bāqī Ḥanafī in his comment on *Sunan Ibn Māja*, under this tradition, repeats Abā Ṣalt’s word, that he says, “...He would be healed of his insanity for the sake of the virtuous people named in the chain who are the essence of the Prophet’s Household (S.A.), May Allāh be pleased with them.”³

28 Dr. Fārūq Ḥamāda after narrating the Īmān tradition and in affirming Abā Ṣalt’s word, says they are the Family of Prophet’s House, May Allāh be pleased with them.”⁴

Opponents

As it was said before some Sunnī scholars, who supposed Abā Ṣalt was the only narrator of the

1. Abū al-Ḥasan Sindī, *Sharḥ Sunan Ibn Māja*, I, 52

2. Qundūzī, *Yanābī‘ al-Mawadda*, vol. 2, pp. 123-124

3. Bashshār ‘Awwād Ma‘rūf, *Taḥqīq wa Ta’līq Sunan Ibn Māja, Taḥqīq Bashshār Ma‘rūf ‘Awwād*, 1st print Dār al-Jil, Beirut, 1418, I, 26, ḥ 65

4. Abū Nu‘aym Iṣfahānī (Shāfi‘ī), Aḥmad b. ‘Abd Allāh (d. 430/1038), *Kitāb al-Ḍu‘afā’*, 1st print, Dār al-Thiqāfa, Maghrib, 1405, 108, note 140

tradition, tried to weaken him and show the Faith tradition (*Ḥadīth Īmān*) as an unauthentic one. We will discuss Abā Ṣalt's real position in the sight of the Sunnī and their inclinations towards his religious and his trustworthiness in chapter three.

The Sameness of *Ḥiṣn* and *Īmān* Traditions

The main question is whether the *Ḥiṣn* and *Īmān* traditions are the same or they have occurred in two different situations. Ibn Ḥajar Haythamī, regarding this subject says, "Maybe they have been two different events."¹

It seems that these two traditions have doubtlessly been proclaimed by Imam al-Riḍā (A.S.) . There are some proofs for the unity of the *Ḥiṣn* and the Faith tradition (*Ḥadīth Īmān*) and their declarations in the same event. There are also some evidences that Imam al-Riḍā (A.S.) recited these two traditions in Naysābūr. Regarding the available attestations, maybe Imam al-Riḍā (A.S.) declared the Faith tradition (*Ḥadīth Īmān*) when he arrived in Naysābūr, and he narrated the *Ḥiṣn* while he left there.

The Arrival of Imam al-Riḍā (A.S.) in Naysābūr and the Stand of People and the Sunnī Scholars

If we review the reports of Imam al-Riḍā (A.S.)'s arrival in Naysābūr, the people and the Sunnī scholar's position and their cheerful applause on his arrival, we will find important points some of which will remain

1. Ibn Ḥajar Haythamī, *al-Ṣawā'iq al-Muḥriqa*, II, 595

unanswered. So we will glance at the related reports, and then we will refer to its important remarks.

Wāqidī's Report

When the year 200/816 arrived, Ma'mūn dispatched some men to Madina to take Imam al-Riḍā (A.S.) to Khurāsān. As he arrived in Naysābūr, the scholars there, like Yaḥyā b. Yaḥyā, Ishāq b. Rāhuwayh, Muḥammad b. Rāfi', Aḥmad b. Ḥarb, and others attended to his presence for blessings and for receiving traditions.¹

Abū al-Faraj b Jawzī's Report

When he arrived in Naysābūr, he came out of his blackish grey litter. The scholars there like Yaḥyā b. Yaḥyā, Ishāq b. Rāhuwayh, Muḥammad b. Rāfi', Aḥmad b. Ḥarb and others attended to his presence. Then he stayed there for some days.²

Ḥākim Naysābūrī's Report

Unfortunately Ḥākim Naysābūrī's *Ta'rīkh Naysābūr* is not available now; this invaluable history book has been lost. So we quote Ḥākim's report from the works of other traditionists and historians to whom it was accessible in their time.

Aḥmad b. Muḥammad b. al Ḥasan Khalīfa Naysābūrī (8th/14th century),³ Ibn Ṣabbāgh Mālikī (d. 855/1451),⁴ Ibn Ḥajar Haythamī Shāfi'ī (d. 973/1565),⁵

1. Sibṭ b. Jawzī, *Tadhkirat al-Khawaṣṣ*, 315

2. Abū al-Faraj b Jawzī, *al-Muntaẓam*, VI, 125

3. Khalīfa Naysābūrī, *Talkhīṣ wa Tarjumeḥ Tārīkh Neishābūr Ḥākim Naysābūrī*, 131-132

4. Ibn Ṣabbāgh Mālikī, *al-Fuṣūl al-Muhimma*, 243

5. Ibn Ḥajar Haythamī, *al-Ṣawā'iq al-Muḥriqa*, II, 594

Qarmānī Damashqī (d. 1019/1610),¹ Abd al-Ra'ūf b. 'Alī Manāwī Shāfi'ī (d. 1031/1621)² and Shablanjī Shāfi'ī (d. 1298/1880)³ have narrated it in detail and Dhahabī Shāfi'ī (d. 748/1347)⁴ and 'Asqalānī, Ibn Ḥajar Shāfi'ī (d. 852/1448)⁵ have reported it in brief. It is worth mentioning that Samhūdī Shāfi'ī (d. 911/1505)⁶ and Khunjī Iṣfahānī Ḥanafī (d. 927/1520)⁷ have narrated it from Ḥākim's *Ta'rīkh Naysābūr* indirectly. They have related Ḥākim's report from Ibn Ṣabbāgh Mālikī's work.

Ibn Ḥajar Haythamī quoting from Ḥākim on the moment of the arrival of Imam in Naysābūr says, "Two *ḥadīth* preservers, Abū Zur'a Rāzī and Muḥammad b. Aslam Ṭūsī with a group of experts in *ḥadīth* and science came to him and asked him to show his face to them and recite a tradition from his ancestors."⁸

In another report, 'Ijlūnī says, "When 'Alī b. Mūsā al-Riḍā (A.S.) arrived in Naysābūr he was riding on a blackish grey mule, the city scholars like Yaḥyā b. Yaḥyā, Iṣḥāq b. Rāhuwayh, Muḥammad b. Rāfi' and Aḥmad b. Ḥarb sought to meet him; they grasped the rein of his mule and asked him to recite a *ḥadīth*."⁹

1. Qarmānī Damashqī, *Akhbār al-Duwal*, 115

2. Manāwī, *Fayḍ al-Qadīr*, III, 185

3. Shablanjī, *Nūr al-Abṣār*, 236

4. Dhahabī, *Sayr A'lām al-Nubalā'*, IX, 390

5. Ibn Ḥajar 'Asqalānī, *Tahdhīb al-Tahdhīb*, VII, 339

6. Samhūdī, *Jawāhir al-'Iqdayn*, 342-343

7. Khunjī Iṣfahānī, *Wasīlat al-Khādīm*, 227; Khunjī Iṣfahānī, *Mihmān-nāmi yi Bukhārā*, 342-345

8. Ibn Ḥajar Haythamī, *al-Ṣawā'iq al-Muḥriqa*, II, 594

9. 'Ijlūnī, *Kashf al-Khifā'*, I, 22

Ibn Şabbāgh Mālikī narrating from Ḥākīm's *Ta'riḫ Naysābūr* says, "As Imam al-Riḍā (A.S.) arrived in Naysābūr on a journey during which he was martyred, he was riding on a blackish grey mule in a litter covered by woolen cloth. The road leading to bazaar was being opened for him. Meanwhile Abū Zur'a Rāzī and Muḥammad b. Aslam Ṭūsī attended his presence. A group of clergy, students and traditionist was accompanying these two scholars. They said, 'O! Our grandmaster, the son of magnificent Imams, for the sake of your pure ancestors, and your respectful passed away relatives show us your face, and tell us a tradition from your ancestors and your ancestor the Prophet (S.A.W.A.), so as we can remember you for it. Then Imam had the mule stop, and he ordered his servants to pull back the litter curtain. The people burst into tears out of excitement, some cried and some knelt down and began kissing the animals feet. All were crying. Abū Zur'a asked them to remain silent so as he could hear Imam's voice. Imam al-Riḍā (A.S.) said, "My father Mūsā al-Kāẓim (A.S.) narrated from his father Ja'far al-Şādiq (A.S.), from his father Muḥammad al-Bāqir (A.S.) from his father 'Alī Zayn al-'Ābidīn (A.S.) from his father Ḥusayn b. 'Alī al-Shahīd (A.S.) at Karbala, from his father 'Alī b. Abī Ṭālib (A.S.) (A.S.) , from the Messenger of Allāh (S.A.W.A.). He narrated the words of Gabriel , who quoted the divine words of the Exalted God Who said, "the phrase' there is no god but Allāh' is my Fortress. One who testifies it enters in My Fortress (*Ḥiṣn*) in which he will be safe from punishment in the Judgment Day." Then he drew the curtain and left. He says they counted the people

present holding pens and ink, and wrote the ḥadīth, were more than twenty thousand.¹

The Main Topics of the Historical Reports

The chief points of this important tradition can be divided into two categories:

- First.** People's response to Imam al-Riḍā (A.S.)
- 1 Their unique and magnificent welcoming of Imam al-Riḍā (A.S.)
 - 2 Their bursting into tears out of excitement and crying
 - 3 Their kneeling down
 - 4 Their kissing Imam al-Riḍā (A.S.)'s mule feet
- Second.** The well-known Sunnī scholars' reaction to Imam al-Riḍā (A.S.)
- 1 Their being blessed with him
 - 2 The famous scholars, their students and other scientists' welcoming Imam al-Riḍā (A.S.)
 - 3 The Sunnī scholars praying and beseeching Imam al-Riḍā (A.S.) to show his blessed face out of litter
 - 4 The Sunnī scholars praying and beseeching Imam al-Riḍā (A.S.) to narrate a tradition from his sublime ancestors
 - 5 The presence of twenty thousand or thirty thousand of reporters and transmitters
 - 6 The distinguished Sunnī scholars overtaking each other for grasping the rein of Imam al-Riḍā (A.S.)'s animal

1. Ibn Ṣabbāgh Mālikī, *al-Fuṣūl al-Muhimma*, 242-243

Maybe the writers of the canonical books (*Kutub Ḥadīth*) and *Ṣaḥīḥs* censored and deleted this tradition from their books for the sake of this historical event!

The Position of Sunnī Scholars in Naysābūr

Reviewing and knowing the position of the personalities mentioned in the historical reports shows clearly that how the then impressive Sunnī scholars knelt down before Imam al-Riḍā (A.S.), crying, weeping and beseeching him to show first his face out of the litter and then narrate a tradition from his sublime ancestors. These Sunnī scholars are:

1. ‘Asqalānī, Ādam b. Abī Ayās (d. 220/835), he was the leader of the traditionalists, an authentic and a reliable man, a noble person in Syria and one of the six individuals who preserved the tradition correctly. Concerning him Dhahabī says, “He was Abū al-Ḥasan al-Khurāsānī, *al-imam*, *al-ḥāfiẓ* (preserver of the traditions) and the spiritual leader of Syria.”¹ Ibn Abī Ḥātim Rāzī says, “He was reliable, trustworthy, worshipper and obedient to Allāh.”² Aḥmad b. Ḥanbal writes, “He was of one the six individuals who preserved traditions correctly.”³

2. Abū Zakariyyā Yaḥyā b. Yaḥyā Tamīmī Minqarī Naysābūrī (d. 226/840), he was *Shaykh al-Islam*, the religious leader of Khurāsān, and as some have said, the leader of the worldly people. Abū Bakr Abd al-

1. Dhahabī, *Sayr A‘lām al-Nubalā’*, X, 335

2. Ibn Abī Ḥātim Rāzī, (Shāfi‘ī), Abū Muḥammad ‘Abd al-Raḥmān (d. 327/938), *al-Jarḥ wa al-Ta‘dīl*, 1st print, Dār al-Fikr, Beirut, n.d, II, 268

3. Khaṭīb Baghdādī, *Ta’rīkh Baghdād*, VII, 28

Raḥmān says, “*al-ḥāfiẓ, Shaykh al-Islam*, and the religious leader of Khurāsān” Abū al-‘Abbās Sarrāj says, “the leader of the worldings” Abū Aḥmad al-Farrā’ says, “He was the leader, the example and a light for Islam.”¹ Nasā’ī Shāfi‘ī says, “He is trustworthy, reliable and a clear proof.”² Aḥmad b. Sayyār Mirwazī Shāfi‘ī says, “He was trustworthy, learned and excellent.”³

3. Abū ‘Abd al-Allāh Aḥmad b. Ḥarb b. Fīrūz Naysābūrī (d. 234/848), he was the chief and an example to the traditionists and jurists, the religious leader of Naysābūr and the senior to pious. He was a matchless man. Dhahabī Shāfi‘ī says, “He was an exemplar authority, the religious leader of Naysābūr and a great jurist and pious.” Yaḥyā b. Yaḥyā Tamīmī says, “If he is not an exalted saint (*abdāl*), then I wonder who he is.”⁴

4. Abū Ya‘qūb Ishāq b. Rāhuwayh Mirwazī (238/852). He was one of the Sunnī and the clergy leaders; and preserver of *Ḥadīth*; he was an expert in jurisprudence and tradition; he was pious and trustworthy, but his affiliation to Shāfi‘ī or Ḥanbalī school is open to dispute. Suyūṭī Shāfi‘ī says, “Ibn Rahuwayh was one of the Muslim and the clergy (*‘Ulamā*) leaders; he was pious and trustworthy and he was an expert in jurisprudence and tradition.”⁵

1. Dhahabī, *Sayr A‘lām al-Nubalā’*, X, 512

2. Mazzī, Shāfi‘ī, *Tahdhīb al-Kamāl fī Asmā’ al-Rijāl*, No. 1524

3. Dhahabī, *Sayr A‘lām al-Nubalā’*, X, 512

4. Ibid XI, 32-44

5. Suyūṭī (Shāfi‘ī), Jalāl al-Dīn (d. 911/1505), *Ṭabaqāt al-Ḥuffāz*, 1st print, Dār al-Kutub al-‘Ilmiyya, Beirut, 1403, 191-192

5. Abū al-Ḥasan Muḥammad b. Aslam Kindī Ṭūsī (242/856). He was a reliable man and a preserver of *Ḥadīth*. He was as learned as Aḥmad b. Ḥanbal. Suyūṭī says, “He was trustworthy, and preserver of *Ḥadīth* and he was one of exalted saints (*abdāl*),” and quoting from Ibn Khuzayma Shāfi‘ī, he says, “He was a divine man, I had seen no one like him before, and he was like Aḥmad b. Ḥanbal.”¹

6. Abū ‘Abd Allāh Muḥammad b. Rāfi‘ Qushayrī Ḥanbalī (245/859). He was reliable and an impressive man in Naysābūr in his time. Ḥākim Naysābūrī says, “He was an impressive man in his time in Khurāsān and he was fond of travelling (for acquiring knowledge).”² Muslim and Nasā’ī say, “Ibn Rāfi‘ was trustworthy and reliable.”³ Dhahabī Shāfi‘ī says, “He was a Muslim leader, preserver of the *ḥadīth* and the heir of the learned in the past.”⁴

7. Naṣr b. ‘Alī Jahḍamī or Juhnī (250/864). He was considered one of the most distinguished and reliable personalities and preservers of *Ḥadīth*, the most learned traditionalist and the leader of them. Ibn Abī Ḥātim Rāzī says, “Naṣr is more lovable, more reliable and more learned in *ḥadīth* than any other man, he is trustworthy.”⁵ Nasā’ī Shāfi‘ī says, “He is trustworthy.”⁶ ‘Abd Allāh b. Muḥammad Farhayānī

1. Ibid, 238

2. Dhahabī, *Sayr A‘lām al-Nubalā’*, X, 512

3. Ṣafadī *al-Wāfi bi al-Wafayāt*, XXXVII, 68

4. Dhahabī, *Sayr A‘lām al-Nubalā’*, XII, 135

5. Ibn Abī Ḥātim Rāzī, *al-Jarḥ wa al-Ta‘dīl*, VIII, 466

6. Dhahabī, *Sayr A‘lām al-Nubalā’*, XII, 135

says, "From my point of view Naṣr was one of the nobles of his time."¹ Dhahabī Shāfi'ī says, "He was preserver (of *ḥadīth*), very learned, and one the leaders. He preserved the name of his teachers."²

8. Abū Zur'a Rāzī (d. 261/874). He was the leader of the traditionists and a reliable man, and of the preservers of *ḥadīth*, Suyūṭī says, "He was one of the great men in Islam, and he was the preserver of *ḥadīth*."³ Ibn Abī Ḥātim says, "I saw no one humbler man than Abī Zur'a. He and Abī Ḥātim were among the leaders of Khurāsān."⁴ Nasā'ī Shāfi'ī says, "He was trustworthy." And Dhahabī Shāfi'ī says, "He was the Muslim leader and the preserver (of *ḥadīth*)."⁵

9. Muḥammad b. Ishāq b. Khuzayma Shāfi'ī (d. 311/923). He was a man that the Muslim leadership and preserving *ḥadīth* are traced back to him in Khurāsān." Ibn Ḥibbān Shāfi'ī says, "I saw no one on the earth like Ibn Khuzayma who was aware of the Prophet's customs and norms. He knew the wordings of the traditions and their addenda more than anyone else, as if all the Prophet's traditions were before him." Dāriquṭnī Shāfi'ī says, "He was a distinctive and reliable leader."⁶

10. Muḥammad b. 'Abd al-Wahhāb Abū 'Alī Thaqafī Shāfi'ī (d. 328/929). He was the leader of the

1. Khaṭīb Baghdādī, *Ta'rikh Baghdād*, XII, 288

2. Dhahabī, *Sayr A'lām al-Nubalā'*, XII, 135

3. Suyūṭī *Ṭabaqāt al-Ḥuffāz*, 254

4. Ibn Abī Ḥātim Rāzī, *al-Jarḥ wa al-Ta'dīl*, V, 325

5. Dhahabī, *Sayr A'lām al-Nubalā'*, XIII, 75

6. Ibid, XIV, 372

traditionalists and leader of the Khurāsān people and as the Sunnī claimed he was the proof of Allāh on earth. Dhahabī Shāfi‘ī says, “He was a leader, a jurist, a pious man, a devotee and leader of the Khurāsān people and the proof of Allāh on earth at his time. He was leader of most religious sciences.”¹

The position of the above mentioned renowned people from the Sunnī view point and their beseeching and kneeling down before Imam indicates the importance of Imam al-Riḍā (A.S.)’s scientific and spiritual leadership among all the Muslims.

Chapter Three: Abā Ṣalt’s Position from the Sunnī Point of View

Inattentive to the saying and acting of the Sunnī scholars who supported the Golden Chain Traditions (*Ḥadīth Silsilat al-Dhahab*) (the Fortress and the Faith), some traditionists considered these two traditions as fabricated and forged. Supposing the way of narrating the traditions is confined to Abā Ṣalt, they pretended they were fabricated by him. However, as it was discussed before, the transmitters of the tradition were not limited to Abā Ṣalt and more than ten relaters transmitted these traditions. In any case, it is necessary to illuminate Abā Ṣalt’s position in transmitting the traditions and his transmissions.

Abā Ṣalt’s Position in Transmitting the Traditions

Abā Ṣalt is a trustworthy narrator and his transmissions are sound.² However, in the Sunnī

1. Ibid, XV, 281-282

2. Najāshī (Imāmī), Abū al-‘Abbās Aḥmad b. ‘Alī b. Aḥmad b. ‘Abbās Asadī Kūfī (d. 450/1058), *Rijāl al-Najāshī*, ed. Sayyid

biographies (*Rijāl*) three viewpoints on the personality of Abā Ṣalt are brought forth to discussion.

First. The proponents of Abā Ṣalt's position in transmitting the traditions and his transmissions have accepted his traditions without any religious prejudice.

Second. Those who accept his position in transmitting the traditions and his transmissions, but they criticize some traditions narrated by him, without charging any accusation, fabrication, or lie against him.

Third. The opponents of Abā Ṣalt's position in transmitting the traditions and his transmissions fused their religious prejudice with the scientific subjects and unreasonably accused him just because he loved the Prophet's Household (S.A.) and narrated traditions about their merits. They strongly weakened him and accused him of lying and fabricating the traditions.

The First View

Although, the Sunnī scholars knew Abā Ṣalt as a Sunnī with Shī'ī inclination, he had a high position to his contemporary Sunnī scholars (*'Ulamā'*) and the later ones. The historical reports show who was of a very high position and personality. He was an intimate friend of Ishāq b. Rāhuwayh, Aḥmad b. Ḥanbal,¹ Abd al-Razzāq, Ṣan'ānī, Yaḥyā b. Ma'īn, Aḥmad b. Sayyār

Mūsā Shubayrī Zanjānī, 6th print, *Intishārāt Jāmi'a Mudarrisīn*, Qum, 1418, 245, No 643; Shaykh Ṭūsī (Imāmī), Abū Ja'far Muḥammad b. Ḥasan b. 'Alī (d. 460/1067) *Ikhtiyār Ma'rifat al-Rijāl*, ed. Ḥasan Muṣṭafawī, Mashhad University Press, 1348, 615, 616, Ḥ 1148 and 1149

1. Khaṭīb Baghdādī, *Ta'rikh Baghdād*, V, 418-419

Mirwazī Shāfi‘ī,¹ Muḥammad b. ‘Abd al-Allāh b. Numayr² and Muḥammad b. Ya‘qūb Fasawī³ and they held regular gatherings on science and tradition. Some great Sunnī scholars and authors, aware of Abā Ṣalt’s Shī‘ī inclination, without any religious prejudice, strengthened and authenticated his position in transmitting the traditions. They accepted his traditions and narrated from him. Moreover, they characterized him as preserver of traditions (*ḥāfiẓ*), trustworthy (*thiqa*), reliable (*ma’mūn*), trustful (*ṣadūq*), retentive (*ḍābiḥ*), a man of letters (*adīb*), jurist (*faqīh*), learned (*‘ālim*) and traveler for acquiring and preserving traditions (*raḥḥāl*). These scholars are as follow:

Yaḥyā b. Ma‘īn (in many cases), ‘Ijlī , Abū Dā‘ūd Sajistānī (the author of *Sunan Abī Dā‘ūd*), Ibn Shāhīn, Ḥākim Naysābūrī Shāfi‘ī, Ḥākim Ḥaskānī Ḥanafī, Abū Ya‘lā Qazwīnī, Mazzī Shāfi‘ī, Muḥammad b. Muḥammad Jazarī Shāfi‘ī, ‘Asqalānī, Ibn Ḥajar Shāfi‘ī, Ibn Taghrī-birdī Ḥanafī, Abū al-Ḥasan Kinānī Shāfi‘ī, Abū al-Ḥasan Sindī Ḥanafī and ‘Ijlūnī Shāfi‘ī.

Yaḥyā b. Ma‘īn (d. 233/847): Ḥākim Naysābūrī Shāfi‘ī says, “Yaḥyā b. Ma‘īn, the leader of the traditionists authenticated him (Abā Ṣalt).”⁴ Yaḥyā

1 . Ibid, XI, 47

2. Yaḥyā b. Ma‘īn (other), Abū Zakariyyā Murrī Ghaṭṭānī Baghdādī (d. 233/847), *Ma‘rifat al-Rijāl*, 1st print, Maṭbū‘āt Majma‘ al-Lughat al-‘Arabiyya, Damascus, 1405, 79, No 231

3. Fasawī (other), Ya‘qūb b. Sufyān (d. 277/890) *al-Ma‘rifat wa al-Ta’rikh*, 2nd print, Mu’assasat al-Risāla, Beirut, 1401, III, 77

4. Ibn Ḥajar ‘Asqalānī, *Tahdhīb al-Tahdhīb*, VI, 286-287, No 619

defended his position in many cases. He confirmed his trustworthiness while he knew who was a Shī'ī. It shows Abā Ṣalt's great and prominent position in the sight of Yaḥyā b. Ma'īn. Abbās b. Muḥammad Dawry says, "I enquired Yaḥyā b. Ma'īn about Abā Ṣalt al-Hirawī, and he replied who was trustworthy."¹ Ṣāliḥ b. Muḥammad says, "I questioned Yaḥyā b. Ma'īn about Abā Ṣalt, he responded who was truthful."² Ibn Muḥriz says, "I inquired Yaḥyā b. Ma'īn about Abā Ṣalt, he responded who was not one of the liar transmitters."³ Ibrāhīm b. 'Abd Allāh b. Junayd says, "I asked Yaḥyā b. Ma'īn about Abā Ṣalt, he answered who had heard him traditions and he had not known him as a liar."⁴ In another place he narrates from Yaḥyā b. Ma'īn who told Abā Ṣalt was not considered a liar for us.⁵ Somewhere else Yaḥyā b. Ma'īn conclusively says that Abā Ṣalt was trustworthy except who had Shī'ī inclinations.⁶ In Many cases Yaḥyā b. Ma'īn proved Abā Ṣalt's trustworthiness and vindicated him of the fabricating traditions. They accused him of inventing the tradition *أنا مدينة العلم و عليّ*

1. Ḥākīm Naysābūrī (Shāfi'ī), Abū 'Abd Allāh Muḥammad b. Aḥmad (d. 405/1014), *al-Mustadrak 'alā al-Ṣaḥīḥayn*, ed. Yūsuf 'Abd al-Raḥmān al-Mar'ashlī, Dār al-Ma'rifa, Beirut, 1406, III, 137, Ḥ 235/4637

2. Ibid

3. Yaḥyā b. Ma'īn, *Ma'rifat al-Rijāl*, 79, No 231

4. Khaṭīb Baghdādī, *Ta'riḥ Baghdād*, XI, 48-49, No 5728; Mazzī, Shāfi'ī, *Tahdhīb al-Kamāl*, XI, 465, No. 4003; Dhahabī Shāfi'ī, *Tahdhīb Tahdhīb al-Kamāl*, VI, 286, No 619

5. Ibid

6. Ibid

بابها "I am the city of knowledge and 'Alī is its gate", but Yaḥyā b. Ma'īn's words about the tradition, the ways of narrating it and confirming Abā Ṣalt's trustworthiness justified him.¹ Ṣāliḥ b. Muḥammad says, I saw Yaḥyā b. Ma'īn coming to Abā Ṣalt and greeting him.² This anecdote shows Abā Ṣalt's standing as someone like Yaḥyā b. Ma'īn, the leader of the traditionists goes to him and salutes him.

'Ijlī (d. 261/874) concerning Abā Ṣalt al-Hirawī (d. 236/850) says, "Abd al-Salām b. Ṣāliḥ (Abā Ṣalt) is from Baṣra and he is trustworthy."³

Abū Dā'ūd Sajistānī (d. 275/888) says, "Abā Ṣalt narrated the traditions correctly."⁴

Muḥammad b. Ismā'īl Bukhārī (d. 256/869) lived at the same time and at the same town as Abā Ṣalt al-Hirawī (d. 236/850). Regarding his special relations with the Sunnī scholars and traditionists as Yaḥyā b. Ma'īn and his frequent travelling (for acquiring and preserving traditions), Bukhārī had doubtlessly heard

1. Ḥākim Naysābūrī, *al-Mustadrak 'alā al-Ṣaḥīḥayn*, III, 137, Ḥ 2. 35/4637; Dhahabī Shāfi'ī, *Tadhīb Tahdhīb al-Kamāl*, VI, 286, No 619

2. Ḥākim Naysābūrī *al-Mustadrak 'alā al-Ṣaḥīḥayn*, III, 137, Ḥ 235/4637; Dhahabī, *Sayr A'lām al-Nubalā'*, VIII, 448

3. 'Ijlī, (other), Abū al-Ḥasan Aḥmad b. 'Abd Allāh b. Ṣāliḥ (d. 261/874), *Ta'riḫ al-Thiqāt*, 1st print, Dār al-Kutub al-'Ilmiyya, Beirut, 1406, 303, No 1002

4. Dhahabī Shāfi'ī, *Tadhīb Tahdhīb al-Kamāl*, VI, 287, No 619

of him. Nonetheless he does not mention him as the weak traditionists in his *Kitāb al-Ḍu‘afā’ al-Ṣaghīr*.¹

Ibn Shāhīn (d. 385/990) acknowledges Abā Ṣalt’s Shī‘ī inclination, but without any prejudices he authenticates his reliability. He says, “Abā Ṣalt al-Hirawī (d. 236/850) is reliable and authentic except who is a Shī‘ī.”²

Ḥākim Naysābūrī (d. 405/1014) says, “Yaḥyā b. Ma‘īn, the leader of the traditionists authenticated him (Abā Ṣalt).”³ He also says, “Abā Ṣalt is reliable and trustworthy.”⁴

Abū Ya‘lā Qazwīnī (456/1063) refers to the significant position of Abā Ṣalt al-Hirawī (d. 236/850)

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1. Bukhārī (other), Muḥammad b. Ismā‘īl (d. 256/869), *Kitāb al-Ḍu‘afā’ al-Ṣaghīr*, 1st print, ‘Ālam al-Kutub, Beirut, 1404
 2. Ibn Shāhīn (other), Abū Ḥafṣ ‘Umar b. Aḥmad b. ‘Uthmān (d. 385/990), *Ta’rīkh Asmā’ al-Thiqāt*, 1st print, Dār al-Kutub al-‘Ilmiyya, Beirut, 1406, 277, No 836
 3. Ḥākim Naysābūrī, *al-Mustadrak ‘alā al-Ṣaḥīḥayn*, III, 137; Ibn Ḥajar ‘Asqalānī, *Tahdhīb al-Tahdhīb*, VI, 286-287, No 619
 4. Ḥākim Naysābūrī, *al-Mustadrak ‘alā al-Ṣaḥīḥayn*, III, 137, Ḥ 235/4637, it is worth mentioning that Ibn Ḥajar ‘Asqalānī attributes to Ḥākim Naysābūrī who said Abā Ṣalt narrated unusual (*munkar*) traditions; see Ibn Ḥajar ‘Asqalānī, *Tahdhīb al-Tahdhīb*, VI, 286-287. Supposing it right, it is not contrary to Ḥākim’s sayings who introduce him as an authentic traditionist. From the Sunnī point of view narrating unusual traditions does not spoil the traditionists’ trustworthiness (See: Lucknowī (Hanafī), Abū al-Ḥasnāt Muḥammad ‘Abd al-Ḥayy (d. 1304/1886), *al-Raf‘ wa al-Takmil fī al-Jarḥ wa al-Ta’dīl*, ed. ‘Abd al-Fattāḥ Abū Ghudda, Mu’assasat Qurṭuba, Aleppo, n.d, 98, *īqāz* 7). In addition most of the Sunnī scholars have authenticated Abā Ṣalt.

in the sight of the Sunnī scholars and says, “Abā Ṣalt is famous and the important scholars have narrated his narratives.”¹

Ḥākim Ḥaskānī Ḥanafī (c. 490/1096) considers Abā Ṣalt al-Hirawī (d. 236/850) ‘Abd al-Salām b. Ṣāliḥ al-Hirawī trustworthy and says that Yaḥyā b. Ma‘īn admired him and said about him who was liable.²

Mazzī Shāfi‘ī (d. 742/1341) refers to Abā Ṣalt al-Hirawī (d. 236/850) respectfully and continues, “He resided in Naysābūr and travelled to Baṣra, Kūfa, Ḥijāz and Yemen for acquiring the traditions. He was ‘Alī b. Mūsā Riḍā (A.S.)’s servant, and he was a learned, jurist, scholar and a man of letters. Ibn Māja narrated us the *Īmān* tradition from him and it is a sound tradition with excellent chain in our view.³

Muḥammad b. Muḥammad Jazarī Shāfi‘ī (d. 833/1429) said noteworthy words about the Faith tradition (*Ḥadīth Īmān*) and concerning Abā Ṣalt he said, “He was ‘Alī b. Mūsā Riḍā (A.S.)’s servant, and in spite of his merits, some people weakened him.”⁴

‘Asqalānī, Ibn Ḥajar Shāfi‘ī (d. 852/1448) says, “Abā Ṣalt resided in Naysābūr and travelled to some cities for acquiring traditions. He was ‘Alī b. Mūsā Riḍā

1. Abū Ya‘lā Qazwīnī (other), Khalīl b. ‘Abd Allāh al-Khalīlī (456/1063), *al-Irshād fī Ma‘rifat ‘Ulamā’ al-Ḥadīth*, Dār al-Fikr, Beirut, 1414, 335

2. Ḥākim Ḥaskānī Ḥanafī (c. 490/1096), *Shawāhid al-tanzīl*, ed. Muḥammad Bāqir Maḥmūdī, Tehran, 1411, I, 105, Ḥ 118

3. Dhahabī Shāfi‘ī, *Tadhīb Tahdhīb al-Kamāl*, XI, 460-465, No 4003

4. Abū al-Khayr Jazarī Shāfi‘ī, *Asnā al-Maṭālib* 122-126

(A.S.)’s servant”¹ Somewhere else emphasizing his Shī’ī inclinations and with utter fairness, he considers him trustworthy and he believes those who accused him of telling lies are overrated and prejudicial. He says, “Abā Ṣalt is trustworthy, he is a Shī’ī and he has narrated unusual traditions, but ‘Uqaylī exaggeratingly calls him a liar.”²As we said before, from the Sunnī point of view narrating unusual traditions does not spoil the traditionists’ trustworthiness.³

Ibn Taghrī-birdī Ḥanafī (d. 874/1469) refers to Abā Ṣalt with eminent words and says, “Abā Ṣalt was *ḥāfiẓ* and he often travelled to different cities for acquiring traditions. He heard the traditions from the traditionists and vice versa. It is known who had the Shī’ī inclinations.”⁴ It is worth mentioning that the term “*ḥāfiẓ*” is a praising word and a symbol of gratitude for the *ḥadīth* narrator. Its real meaning is open to discussion. Some argue that “*ḥāfiẓ*” is someone who knows one hundred thousand traditions with their chains and texts by heart; and some state who should know three hundred or seven hundred thousand

1. Ibn Ḥajar ‘Asqalānī, *Tahdhīb al-Tahdhīb*, VI, 285, No 619

2. Ibn Ḥajar ‘Asqalānī (Shāfi’ī), Aḥmad b. ‘Alī (d. 852/1448), *Taqrīb al-Tahdhīb*, 2nd print, Dar al-Ma’rifa, Beirut, 1395, I, 506, No 1190

3. (See: Lucknowī, *al-Raf’ wa al-Takmil fī al-Jarḥ wa al-Ta’dil*, 98, *īqāz*7)

4. Ibn Taghrī-birdī Atābakī (Ḥanafī), Jamāl al-Dīn Abū al-Maḥāsīn Yūsuf (d. 874/1469), *Al-Nujūm al-Zāhirah fī Mulūk Miṣr wa al-Qāhira*, 1st print, Dār al-Kutub al-‘Ilmiyya Beirut, 1413.

traditions by heart.¹ In any case the epithet “*ḥāfiẓ*” shows who was an expert in preserving and recording traditions.

Abū al-Ḥasan Kinānī Shāfi‘ī (963/1529) presents two ways for validating the tradition and rejecting the claim of fabricating it. First he emphasizes on defending the authority of Abā Ṣalt on the basis of Yaḥyā b. Ma‘īn’s discourse on authenticating him and refutes his accusation of fabricating the tradition. Second he introduces two more transmitters i.e. ‘Ā’isha and Abū Qatāda Anṣārī who had previously narrated the Faith tradition (*Ḥadīth Īmān*). Thus he puts the statement “Abā Ṣalt narrated unusual (*munkar*) traditions” in doubt.²

Abū al-Ḥasan Sindī Ḥanafī (d. 1138/1725) verifying the Faith tradition (*Ḥadīth Īmān*) and recounting the Sunnī scholar concerning Abā Ṣalt's authentic position says, “The fact is that this tradition (the Faith tradition (*Ḥadīth Īmān*)) is not fabricated.”³

‘Ijlūnī Shāfi‘ī (d. 1162/1748), refuting the scholars who believe it is a fabricated tradition and defending Abā Ṣalt says, “Among the subtle and intricate points of this tradition is the narration of the sons from their ancestors in all through the chain.”⁴

1. Suyūṭī (Shāfi‘ī), Jalāl al-Dīn, (d.911/1505), *Tadrīb al-Rāwī fī Sharḥ Taqrīb al-Nawawī*, ed. ‘Abd al-Wahhāb ‘Abd al-Laṭīf, Dār al-Fikr, Beirut, 1409, 49-52

2. Kinānī Shāfi‘ī, *Tanzīh al-Sharī‘a*, I, 152

3. Sindī Ḥanafī, *Sharḥ Sunan Ibn Māja*, I, 52

4. ‘Ijlūnī, *Kashf al-Khifā’*, I, 22

The Second View

Abā Ṣalt's narrative position and personality is accepted, but some criticize the traditions narrated by him.

1 Zakariyyā b. Yaḥyā Sājī Baṣrī Shāfi'ī (d. 307/919) does not discuss Abā Ṣalt's trustworthiness in narrating traditions, but he mentions who narrated unusual (*munkar*) traditions and was weak from their (the Sunnī) point of view.¹

2 Naqqāsh Ḥanbalī (d. 414/1023) does not say anything about Abā Ṣalt's narrative position and personality either, but he says who narrated unusual (*munkar*) traditions.²

3 Abū Nu'aym Iṣfahānī Shāfi'ī (d. 430/1038) does not allude to Abā Ṣalt's trustworthiness or reliability, but claims who narrated unusual (*munkar*) traditions.³

Analysis

The second view does not inflict Abā Ṣalt's trustworthiness and reliability, since from the Sunnī point of view, narrating merit traditions which is interpreted as unusual (*munkar*) traditions in itself

1. Khaṭīb Baghdādī, *Ta'riḫ Baghdād*, XI, 51; Mazzī, Shāfi'ī, *Tahdhīb al-Kamāl*, XI, 466; Dhahabī, *Sayr A'lām al-Nubalā'*, XI, 466; 37. Dhahabī (Shāfi'ī), Shams al-Dīn (d. 748/1347), *Mizān al-'itidāl fī Naqd al-Rijāl*, Dār al-Fikr, Beirut, n.d, II, 286; Dhahabī Shāfi'ī, *Tahdhīb al-Kamāl*, VI, 91; Ibn Ḥajar 'Asqalānī, *Tahdhīb al-Tahdhīb*, VI, 286

2. Ibn Ḥajar 'Asqalānī, *Tahdhīb al-Tahdhīb*, VI, 286

3. Abū Nu'aym Iṣfahānī (Shāfi'ī), Aḥmad b. 'Abd Allāh (d. 430/1038), *Kitāb al-Ḍu'afā'*, 1st print, Dār al-Thiqāfa, Maghrib, 1405, 108, No 140

does not spoil the traditionists trustworthiness. There should be other reasons for weakening a traditionist.¹

The Third View

In this stage some bigoted Sunnī scholars strictly reject Abā Ṣalt's narrative personality and his narrations. They criticize, accuse and dislike him just because of his love for the Prophet's Household (S.A.) Family and narrating their virtues from the Sunnī scholars.

Ibrāhīm b. Ya'qūb Jūzjānī(d. 259/873), with much prejudice and ignoring the authenticating Abā Ṣalt by Sunnī scholars like Yaḥyā b. Ma'īn and other traditionists, rudely and impolitely says, "He was out of the right path and deviated from the main stream. One of the traditionists narrated to me who was a liar. He was polluted and dirtier than the dung of Dajjāl ass."²

Abū Ḥātim Rāzī Shāfi'ī (d. 277/890) says he was not trustworthy and he was weak.³

Abū Zur'a Damashqī Ḥanbalī (d. 281/894). As Abū Ḥātim Rāzī did not narrate Abā Ṣalt's tradition and he said, I do not narrate from him and I do not choose his narrations."⁴

1. (See: Lucknowī, *al-Raf' wa al-Takmil fī al-Jarḥ wa al-Ta'dīl*, 98, *īqāz*7)

2. Jūzjānī Nāṣibī, Abū Ishāq Ibrāhīm b. Ya'qūb,(d. 259/872), *Aḥwāl al-Rijāl*, 1st print, Mu'assasat al-Risāla, Beirut, 1405, 205-206, No 379

3. Ibn Abī Ḥātim Rāzī, *al-Jarḥ wa al-Ta'dīl*, VI, 48, No 275

4 . Ibid

Nasā'ī Shāfi'ī (d. 303/915). They have ascribed to Nasā'ī who weakened Abā Ṣalt and said who was not reliable.¹

‘Uqaylī Makkī (d. 322/934) rudely and prejudicially says, “He was a filthy Rāfiḍī and his creed is not correct.”² Again, he says, “He was a liar.”³

Ibn Ḥibbān Bustī Shāfi'ī (d. 354/965) weakens Abā Ṣalt's traditions in two instances. First he says, “It is necessary to consider Imam al-Riḍā (A.S.)'s traditions sound, unless they are narrated by his sons or his followers, especially Abā Ṣalt. Hence the traditions related from Imam al-Riḍā (A.S.) are weak, for they are narrated by Abā Ṣalt or his sons and his followers.”⁴ Again he says, “Abā Ṣalt has narrated unusual tradition on the virtue of Imam ‘Alī (A.S.) and his household, if he has reported them individually, they are unreliable.”⁵

Ibn ‘Adī Jurjānī Shāfi'ī (d. 365/975) weakens Abā Ṣalt and his traditions especially the Faith tradition (*Ḥadīth Īmān*) and accuses him of fabricating them. He

1. However, this subject is not found in his book (See: Nasā'ī Shāfi'ī, Abū ‘Abd al-Raḥmān Aḥmad b. Shu‘ayb (d. 303/915), *Kitāb al-Ḍu‘afā’ wa al-Matrūkīn*, 2nd print, Mu‘assasat al-Kutub al-Thiqāfiyya, Beirut, 1407); others have attributed it to him (See: Khaṭīb Baghdādī, *Ta’rīkh Baghdād*, XI, 51; Mazzī, Shāfi'ī, *Tahdhīb al-Kamāl fī Asmā’ al-Rijāl*, XI, 466; Dhahabī, *Sayr A‘lām al-Nubalā’*, XI, 444; 37; Idem, *Mizān al-I‘tidāl fī Naqd al-Rijāl*, II, 416).

2. Bukhārī, *Kitāb al-Ḍu‘afā’ al-Ṣaghīr*, III, 70-71, No 1036

3. Ibn Ḥajar ‘Asqalānī, *Tahdhīb al-Tahdhīb*, VI, 286; Idem, *Taqrīb al-Tahdhīb*, I, 506

4. Ibn Ḥibbān Bustī, *Kitāb al-Thiqāt* VIII, 456

5. Ibn Ḥibbān Bustī, *Kitāb al-Majrūḥīn*, II, 151

says, “Abā Ṣalt has narrated unusual traditions (from ‘Abd al-Razzāq) on the virtues of ‘Alī (A.S.), Fāṭima bint Rasūl Allāh (S.A.), Ḥasan and Ḥusayn (A.S.), and he [Abā Ṣalt] is accused (of fabricating) for all of them.”¹

Dāriqutnī Baghdādī Shāfi‘ī (d. 385/995). They have attributed to him who made offending remarks about Abā Ṣalt. He said; “Abā Ṣalt was a base and improper *Rāfi‘ī*.” Again he accused him of forging traditions and said, “He narrated from Ja‘far al-Ṣādiq (A.S.) from his ancestors who had said الإيمان إقرارٌ بالقول و عملٌ

...بالجوارح.”Faith (*Īmān*), to confess it with tongue and to act it with organs” He is accused of fabricating this tradition.”²

Muḥammad b. Ṭāhir Maqdisī Zāhirī (d. 1172/1758) considers him a liar.³

Abū Sa‘d Ibrāhīm ‘Abd al-Karīm Sam‘ānī Shāfi‘ī (d. 562/1166), repeating the words of Ibn Ḥibbān Bustī, criticizes Abā Ṣalt’s traditions and says, “Abā Ṣalt narrated unusual traditions on the virtues of Imam ‘Alī

1. Ibn ‘Adī Jurjānī, *al-Kāmil fī Du‘afā’ al-Rijāl*, V, 331-332 No 518/1686

2. Khaṭīb Baghdādī, *Ta’rīkh Baghdād*, XI, 5, Mazzī, Shāfi‘ī, *Tahdhīb al-Kamāl fī Asmā’ al-Rijāl*, XI, 464; Dhahabī Shāfi‘ī, *Mizān al-Itidāl fī Naqd al-Rijāl*, II, 286; Ibn Ḥajar ‘Asqalānī, *Tahdhīb al-Tahdhīb*, VI, 286

3. Mughaltay Ḥanafī, ‘Alā’ al Dīn (d. 762/1360), *Ikmāl Tahdhīb al-Kamāl fī Asmā’ al-Rijāl*, edited and annotated by Muḥammad b. Ṭāhir Maqdisī (Zāhirī), 1st print al-Fārūq al-Ḥadītha, Beirut, 1422, VIII, 274, No 3296

(A.S.) and his household, if he has reported them individually, they are unreliable.”¹

Abū al-Faraj b Jawzī Ḥanbalī (d. 597/1200) considers him as a weak (*Ḍaʿīf*) and rejected (*matrūk*) traditionist.²

Dhahabī Shāfiʿī (d. 748/1347) mars Abā Ṣalt’s position by introducing him weak and unreliable and discredits his traditions. He says, “Abā Ṣalt was a great pious scholar and a glorified learned Shīʿī, but I wish he were trustworthy.”³ Again he says, “He is praiseworthy except who is a prejudiced (*jalad*) Shīʿī.⁴ More than one person has accused him; Abū Zurʿa Damashqī believes he is not trustworthy; Ibn ʿAdī says who is accused (of fabricating traditions) and some others say who Rāfiḍī is.⁵ “Abā Ṣalt b. ʿAbd al-Salām is worthless.”⁶ Once again he says, “Abā Ṣalt al-Hirawī, the Shīʿī, is a pious man, but he traditions are obsoleted (*matrūk*) and they are not accepted.”⁷ He also says, “Abā Ṣalt was Imam

1. Samʿānī, *al-Ansāb*, V, 637

2. Abū al-Faraj b Jawzī Ḥanbalī, (d. 597/1201), *Kitāb al-Ḍuʿafāʾ wa al-Matrūkīn*, Dar al-Kutub al-ʿIlmiyya, Baghdād, 1406 II, 106, 1936

3. Dhahabī, *Sayr Aʿlām al-Nubalāʾ*, XI, 446-448

4. Idem, *Mizān al-Iʿtidāl fī Naqd al-Rijāl*, II, 616, No 5051

5. Idem, *Dīwān al-Ḍuʿafāʾ wa al-Matrūkīn*, 1st print, Dār al-Qalam, Beirut, 1408, II, 112, No 2528

6. Idem, *al-Muqtanā fī Sard al-Kunā*, 1st print, Dār al-Kutub al-ʿIlmiyya, Beirut, 1418, I, 382, No 3219; Idem, *al-Mujarrad fī Asmāʾ Rijāl Sunan Ibn Māja*, 1st print, Dār al-Rāya, Riyāḍ, 1409, 213, No 1739

7. Idem, *al-Mughnī fī al-Ḍuʿafāʾ* 1st print, Dār al-Kutub al-ʿIlmiyya, Beirut, 1418, I, 624, No 3694

al-Riḍā (A.S.)’s servant, in spite of his merits he was a worthless Shī‘ī and accused (of fabricating traditions).¹ Criticizing Ḥākim Naysābūrī’s words, he says, “No. By God, Abā Ṣalt was neither trustworthy, nor reliable.”²

Ibn Kathīr Shāfi‘ī Damashqī (d. 774/1372) considers Abā Ṣalt a weak traditionist.³

Considering these views, some prejudiced commentators of Ibn Māja’s *Sunan* have strictly rejected the Faith tradition (*Ḥadīth Īmān*) and claimed that Abā Ṣalt fabricated, made and concocted and then narrated it.

Būṣayrī Qāhirī Shāfi‘ī (d. 840/1436) says, “The chains of this tradition are weak since there is a consensus among the scholars that Abā Ṣalt al-Hirawī was a weak traditionist.”⁴

With regard to distinguished Sunnī scholars who authenticated and honored Abā Ṣalt, it is clear that using the term “consensus” for weakening him is completely baseless. Bashshār ‘Awwād Ma‘rūf, ⁵ Ṣafā

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1. Idem, *al-Kāshif fī Ma‘rifat man laḥū Riwāyatun fī al-Kutub al-Sitta*, 1st print, Dār al-Qibla Mu’assasat ‘Ulūm al-Qur’ān, Jidda, 1413, I, 652-653, No 3368
 2. Ḥākim Naysābūrī, *al-Mustadrak ‘alā al-Ṣaḥīḥayn*, III, 137, Ḥ 235/4637
 3. Ibn Kathīr Damashqī (Shāfi‘ī), Abū al-Fidā’, (d. 774/1372), *al-Bidāya wa al-Nihāya*, 5th print, Dār al-Kutub al-‘Ilmiyya, Beirut, 1409, X, 329
 4. Būṣayrī Qāhirī, *Miṣbāḥ al-Zujāja fī Zawā’id Ibn Māja*, I, 121-122, Ḥ 23
 5. Bashshār ‘Awwād Ma‘rūf, *Taḥqīq wa Ta’līq Sunan Ibn Māja*, I, 89-90, 65

Ḍawwī, Aḥmad ‘Adwī¹ and Nāṣir al-Dīn Albānī Ḥanbalī,² have explicitly accused Abā Ṣalt of fabricating the Faith tradition (*Ḥadīth Īmān*) and considered it a forged one.

Analysis

A. The first and the second views, and the position of the old traditionists, as Yaḥyā b. Ma‘īn and other significant Sunnī scholars who authenticated Abā Ṣalt are the best proof for invalidity of the third view.

B. It is not clear that Nasā’ī Shāfi‘ī and Dāriqūṭnī Shāfi‘ī weakened Abā Ṣalt since they did not mention ‘Abd al-Salām b. Ṣāliḥ, Abā Ṣalt al-Hirawī’s name in their books on the Weak (*Du‘afā’*) traditionists.

C. Supposing Nasā’ī did it, we should say that his weakening by Nasā’ī Shāfi‘ī, Abū Ḥātim Rāzī Shāfi‘ī, Ibn Ḥibbān Shāfi‘ī and Yaḥyā b. Ma‘īn is worthless from the biographical point of view, since according to explicit sayings of the biographers they are known for having extreme ideas for weakening the transmitters and they render them for the fewest reasons. It is wise to think carefully about the transmitters whom this group has weakened.³

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1. Ṣafā Ḍawwī and Aḥmad ‘Adwī, *Ihdā’ al-Dībāja bi Sharḥ Sunan Ibn Māja*, 1st print, Dār al-Yaqīn, Bahrain, 1422, I, 68-69, Ḥ 65
 2. Albānī (Ḥanbalī), Muḥammad Nāṣir al-Dīn, *Ḍa‘īf Sunan Ibn Māja*, 1st print, al-Maktabat al-Islāmī, Beirut, 1408, VI, 6-7, Ḥ 11; Idem, *Ḍa‘īf al-Jāmi‘ al-Ṣaghīr wa Ziyādatuhū (al-Fatḥ al-Kabīr)*, 3rd print, al-Maktabat al-Islāmī, Beirut, 1410, 339, No 2309
 3. Lucknowī, *al-Raf‘ wa al-Takmil fī al-Jarḥ wa al-Ta‘dīl*, 117-122, *īqāz*¹⁹

It is worth mentioning that Yaḥyā b. Maʿīn is among this group, but he authenticated Abā Ṣalt. This authentication is commendable for biographers, because validation by a man who invalidates the narrator for the fewest reasons is a good proof of how reliable Abā Ṣalt was, and there were no weak points in his narrations.

D. The main problem for this view and the main reason for his weakening are Abā Ṣalt's school of thought and the traditions he narrated. They weaken him only because of his love for the Prophet (S.A.W.A.)'s family and narrating traditions on their virtues from the magnificent Sunnī scholars such as ʿAbd al-Razzāq Ṣanʿānī. They curse him by saying impolite words that are worthy of themselves. Historically, the root of this rudeness and his weakening is Jūzjānī. He, with his blind prejudice, rudely weakens and curses not only Abā Ṣalt, but also every Sunnī Scholar who narrates the virtues of the Prophet's Household (S.A.). Unfortunately some biographers have repeated his words inconsiderately. Jūzjānī, who is the origin of this weakening, has no value for the great Sunnī scholars; they consider him Nāṣibī¹ and they do not esteem him and his followers' views.

Jūzjānī, the Origin of Abā Ṣalt's Accusation

The origin of accusation of Abā Ṣalt's great personality is Ibrāhīm b. Yaʿqūb Jūzjānī (d. 259/873), the Nāṣibī. He weakened Abā Ṣalt unreasonably just

1. Someone with ʿAlī b. Abī Ṭālib or one of the Shīʿī Imams is the enemy.

because he narrated traditions on the virtue of Imam ‘Alī (A.S.) and his household, which the great Sunnī scholars like Yaḥyā b. Ma‘īn had attested. He rudely cursed a man who was esteemed by great Sunnī scholars and said who was out of the right path and deviated from the main stream. He added that one of the traditionists had narrated him who was a liar and he was filthy and dirtier than the dung of the *Dajjāl* ass and he was polluted with dirt since the old times.¹ Some biographers unknowingly and, as we said before, on the basis of Jūzjānī’s sayings, have also weakened Abā Ṣalt.

Sunnī Scholar’s Acknowledgment of Jūzjānī’s Enmity with Ahl al-Bayt

Weakening Abā Ṣalt by Jūzjānī has no weight and it does not mar his personality and his traditions. Because:

The majority of Sunnī scholars among them, Ibn ‘Adī Shāfi‘ī, Dāriquṭnī Shāfi‘ī, Dhahabī Shāfi‘ī and ‘Asqalānī, Ibn Ḥajar Shāfi‘ī and among the contemporary ones Ghimārī Shāfi‘ī and Ḥasan b. ‘Alī al-Saqqāf Shāfi‘ī specify that Jūzjānī harbored a grudge against Amīr al-Mu‘minīn (A.S.) Such a Nāṣibī man naturally, refutes ‘Alī’s virtues and considers weak the narrator of ‘Alī and his family’s virtues.

1 Ibn ‘Adī Jurjānī Shāfi‘ī says, “He, Jūzjānī, resided in Damascus (Damashq), he made speeches on the pulpit and he had a strong tendency toward the

1. Jūzjānī Nāṣibī, *Aḥwāl al-Rijāl*, 205, No 379

Damascus school of thought (Umayyad) in enmity towards ‘Alī.¹

2 Dāriqūṭnī Shāfi‘ī says, “He was deviated from ‘Alī”²

3 Ibn Ḥibbān Bustī Shāfi‘ī says that Ibrāhīm b. Ya‘qūb Jūzjānī had a Ḥarīzī school of thought.”³

4 ‘Asqalānī, Ibn Ḥajar Shāfi‘ī, annotating Ibn Ḥibbān’s saying, says that Ḥarīzī is attributed to Ḥarīz b. ‘Uthmān who was known for his Nāṣibī beliefs and Ibn ‘Adī confirms it.⁴

5 Dhahabī Shāfi‘ī quoting and affirming the words of Ibn ‘Adī Shāfi‘ī about Jūzjānī says, “Nāṣibī was the belief of then Damascenes.”⁵

6 ‘Asqalānī, Ibn Ḥajar after quoting Ibn Ḥibbān, Ibn ‘Adī, and Dāriqūṭnī’s sayings on Jūzjānī as an Nāṣibī considers his book as a proof for this claim and says, “His book on the weak (*al-Ḍu‘afā’*) [*Aḥwāl al-Rijāl*] clarifies his belief.”⁶ He weakens many people who are considered to be ‘Alī’s followers or his lovers and he curses some of them very rudely, so Ibn Ḥajar does not accept his weakening, and measures it worthless.⁷ He criticizes Jūzjānī again, and says, “Jūzjānī was Nāṣibī

1. Ibn ‘Adī Jurjānī, *al-Kāmil fī Ḍu‘afā’ al-Rijāl*, I, 310, No 132/132

2. Ibn Ḥajar ‘Asqalānī, *Tahdhīb al-Tahdhīb*, I, 159, No 332; Yāqūt Ḥamawī, Abū ‘Abd Allāh Shihāb al-Dīn Yāqūt b. ‘Abd Allāh Rūmī Baghdādī (d. 626/1229), *Mu‘jam al-Buldān*, Dār Iḥyā’ al-Turāth al-‘Arabī, Beirut, 1399, II, 173

3. Ibn Ḥibbān Bustī, *Kitāb al-Thiqāt* VIII, 456

4. Ibn Ḥajar ‘Asqalānī, *Tahdhīb al-Tahdhīb*, I, 159, No 332

5. Dhahabī, *Mizān al-Itidāl fī Naqd al-Rijāl*, I, 76, No 257

6. Ibn Ḥajar ‘Asqalānī, *Tahdhīb al-Tahdhīb*, I, 159, No 332

7. Ibid, I, 81

and deviated from ‘Alī (A.S.). He was hostile toward the Shī‘ī who deviated from ‘Uthmān. It is appropriate to love them all and it is not suitable to accept the words of an innovator about an innovation.”¹

7 ‘Abd al-‘Azīz Ghimārī Shāfi‘ī explicitly introduces Jūzjānī as follow: “Abū Ishāq Jūzjānī is Nāṣibī and he is known for it. He criticizes and attacks insolently to the traditionist leaders who are known as Shī‘ī, he uses this method for all the Kūfan and he pronounces very rude and offensive words for them. He refutes their traditions. This method which is specific to him is worthless. They stipulate that his weakening concerning the Kūfan or those with Shī‘ī inclination has no value and it is not heeded.”²

8 Ḥasan b. ‘Alī al-Saqqāf Shāfi‘ī also says, “Jūzjānī is one of the mean and ignoble predecessors; he is deviated from the right path. He invites people to deviation for no reason. Allāh may darken his face. He is a man who curses the distinguished Companions [of the Prophet (S.A.W.A.)] and he has a tendency to the sinners.”³

Conclusion

A. Regarding the views of the distinguished Sunni scholars, the weakening, disparaging, and

1. Ibn Ḥajar ‘Asqalānī (Shāfi‘ī), Aḥmad b. ‘Alī (d. 852/1448), *Hady al-Sārī* known as *Muqaddimat Fatḥ al-Bārī*, 1st print, Dār al-Rayyān li al-Turāth, Cairo, 1407

2. Ghimārī (Shāfi‘ī), ‘Abd al-‘Azīz, *Bayān Nakth al-Nākith al-Mu‘tadī*, 3rd print, Nashr Dār al-Imām al-Nawawī, Jordan.

3. Muḥammad b. ‘Aqīl (Shāfi‘ī), (d. 1350/1931), *al-‘Atb al-Jamīl ‘alā Ahl al-Jarḥ wa al-Ta‘dīl*, ed. Ḥasan b. ‘Alī al-Saqqāf, 1st print, Dār al-Imām al-Nawawī, Jordan, 122

authentication of Jūzjānī concerning lovers of Amīr al-Mu'minīn (A.S.) and the transmitters oh his virtues are invalid and worthless.

B. The distinguished Sunnī scholars, and above them Yaḥyā b. Ma'īn, have attested the traditions narrated by Abā Ṣalt and they have transmitted them in different ways to make their authenticity clear for others.

C. If we decide to weaken the traditions just because they narrate the virtues of Amīr al-Mu'minīn (A.S.) and the Prophet (S.A.W.A.)'s household as Jūzjānī did, we should put aside many traditions and many Companions and Successors who narrated these traditions. Dhahabī Shāfi'ī believes, "If we lay aside the traditions on virtue of Amīr al-Mu'minīn (A.S.) and the Prophet's Household (S.A.), we will lose a great part of the Prophet (S.A.W.A.)'s heritage, and it is a great disaster."¹

D. The tradition in question (*Īmān*), that Abā Ṣalt has narrated from Imam al-Riḍā (A.S.) and the latter from his sublime ancestors up to Amīr al-Mu'minīn (A.S.) and the Prophet (S.A.W.A.), has been recounted in other ways, which shows the reliability of the tradition and its narrator.

E. The great Sunnī scholars' confirming Abā Ṣalt and his tradition, moreover, the healing property of its chains, and above all experiencing and being healed with blessing of these chains, leaves no doubt for the reliability and authenticity of this tradition.

1. Dhahabī, *Mizān al-I'tidāl fī Naqd al-Rijāl*, I, 5

Abā Ṣalt's School of Thought

From the viewpoint of the most Imāmī scholars, Abā Ṣalt is an Imāmī Shī'ī,¹ but Shaykh Ṭūsī² and, following him, Ibn Dā'ūd Ḥillī³ and 'Allāma Ḥillī⁴ consider him a Sunnī; however from the most Sunnī scholars' point of view he is a Sunnī with Shī'ī inclinations. You may ask whether to use the terms "Shī'ī", "extremist Shī'ī (*Shī'a Jalad*)" and "filthy Rāfiḍī (*Rāfiḍī khabīth*)" for Abā Ṣalt by the Sunnī does not mean who was Shī'ī. We say, "No." They have a specific intention by using these terms, which we will point out below.

The term "Shī'ī" and its application in the Imāmī beliefs completely differ from that of the Sunnī views.

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1. Najāshī (Imāmī), Abū al-'Abbās Aḥmad b. 'Alī b. Aḥmad b. 'Abbās Asadī Kūfī (d. 450/1058), *Rijāl al-Najāshī*, ed. Sayyid Mūsā Shubayrī Zanjānī, 6th print, Intishārāt Jāmi'a Mudarrisīn, Qum, 1418, 245, No 643; Māmqānī (Imāmī), Shaykh 'Abd Allāh (d. 1351/1932), *Tanqīḥ al-Maqāl fī 'Ilm al-Rijāl*, 1st print, Maṭba'at al-Murtaḍawiyya, Najaf Ashraf, n.d., II, 153; Khu'ī (Imāmī), Sayyid Abū al-Qāsim (d. 1413/1992), *Mu'jam Rijāl al-Ḥadīth wa Tafṣīl Ṭabaqāt al-Ruwāt*, 3rd print, Manshūrāt Madina al-'Ilm, Qum, 1403, X, 16-18 No 654
 2. Shaykh Ṭūsī (Imāmī), Abū Ja'far Muḥammad b. Ḥasan b. 'Alī (d. 460/1067), *Rijāl al-Ṭūsī*, ed. Sayyid Muḥammad Ṣādiq Āl Baḥr al-'Ulūm, 1st print, Maṭba'at al-Ḥaydariyya, Najaf Ashraf, 1381, 380, 396 No 5
 3. Ibn Dā'ūd Ḥillī (Imāmī), Taqī al-Dīn Ḥasan b. 'Alī (d. 707/1307), *Kitāb al-Rijāl*, 2nd print, Tehran University Press, 1383, 474, No 295
 4. 'Allāma Ḥillī (Imāmī), Abū Maṣṣūr Ḥasan b. Muṭahhar Asadī (d. 726/1325), *Khulāṣat al-Aqwāl fī Ma'rifat al-Rijāl*, ed. Shaykh Jawād Qayyūmī, 1st print, Mu'assasat al-Nashr al-Islāmī, Qum, 1417, 209, No 672

The meaning of the term “Shī‘ī” in the Imāmī scholars’ opinion refers to the believers in the immediate guardianship (*wilāyat*) of Amīr al-Mu‘minīn ‘Alī b. Abī Ṭālib (A.S.) and eleven Imams after him up to the present Imam; and by a Shī‘ī companion of Imams they mean someone who believes in the immediate guardianship (*wilāyat*) of Amīr al-Mu‘minīn ‘Alī b. Abī Ṭālib (A.S.) up to the present Imam, whereas, the term “Shī‘ī” and its derivations have a different meaning from the Sunnī scholars’ point of view. Therefore by the terms “Shī‘ī”, “extremist Shī‘ī” and “filthy Rāfiḍī” we cannot judge that Abā Ṣalt was an Imāmī Shī‘ī. There are two views concerning the term “Shī‘ī”. Some believe that Shī‘ī is someone who loves Imam ‘Alī (A.S.) he prefers him to ‘Uthmān and considers that ‘Alī was right in all of his battles and his opponents were guilty, but he give priority to *Shaykhayn* (Abū Bakr and ‘Umar).¹ Some other believe that Shī‘ī is someone who prefers Imam ‘Alī (A.S.) to all the Prophet’s Companions even *Shaykhayn*(Abū Bakr and ‘Umar) and considers him the most meritorious (*afḍal*) but not the rightful (*aḥaqq*) for caliphate.²

There are also two views concerning the term “extremist Shī‘ī (*Shī‘a Jalad*)”. Some believe that “extremist Shī‘ī” is someone who prefers ‘Alī b. Abī Ṭālib (A.S.) in all virtues to all the Prophet’s

1. Ibn Ḥajar ‘Asqalānī, *Tahdhīb al-Tahdhīb*, I, 81; Ibn Ḥajar ‘Asqalānī, *Hady al-Sārī* known as *Muqaddimat Fatḥ al-Bārī*, 483

2. Ibn Ḥajar ‘Asqalānī, *Tahdhīb al-Tahdhīb*, I, 81

Companions even *Shaykhayn* (Abū Bakr and ‘Umar).¹ Some others, believe that an extremist Shī‘ī is someone who loves Imam ‘Alī (A.S.) even if he does not prefer him to *Shaykhayn*, he prefers him to ‘Uthmān and he curses ‘Uthmān, Mu‘āwiya, Ṭalḥa, al-Zubayr and those who fought against Imam.²

“Filthy Rāfiḍī (*Rāfiḍī khabīth*)”, in general consensus of the Sunnī scholars, is someone, who in addition to loving Imam ‘Alī (A.S.) and preferring him for his virtues to all the Companions even *Shaykhayn*, entitles him to immediate Caliphate after the Prophet (S.A.W.A.), repudiates *Shaykhayn* and the Caliphate usurpers and curses them.³

Therefore the terms “Shī‘ī” and “extremist Shī‘ī” are used for a Sunnī who has special inclinations. However the term *Rāfiḍī* is used for someone who believes in immediate caliphate of Amīr al-Mu‘minīn (A.S.) and it includes Zaydī, Kaysanī, and Wāqifi, and so on; thus, by this term we cannot judge that someone is Imāmī.

Analysis

Concerning the above mentioned terms and the evidence of the Sunnī history and the words they have narrated from him in their texts, we can conclusively say that Abā Ṣalt was Sunnī, but he was not *Rāfiḍī*, or at the most what we can understand from their historical reports, is that Abā Ṣalt was a Sunnī with extremist

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1. Dhahabī, *Mizān al-I‘tidāl fī Naqd al-Rijāl*, I, 5-6; Ibn Ḥajar ‘Asqalānī, *Hady al-Sārī* known as *Muqaddimat Fatḥ al-Bārī*, 483
 2. Dhahabī, *Mizān al-I‘tidāl fī Naqd al-Rijāl*, I, 6
 3. Dhahabī, *Mizān al-I‘tidāl fī Naqd al-Rijāl*, I, 6; Ibn Ḥajar ‘Asqalānī, *Tahdhīb al-Tahdhīb*, I, 81

Shī'ī inclinations. The historical reports that prove his Sunnī Faith are as follow:

1 Abā Ṣalt al-Hirawī frequently narrated the virtues of the household of the Prophet (S.A.W.A.) , such as "I am the city of knowledge and 'Alī is its gate,"¹ and the Golden Chain Tradition.²

2 Khaṭīb Baghdādī Shāfi'ī, narrating from Mirwazī *Ta'rikh Marw*, says that Abā Ṣalt was a well-known Shī'ī theologian.³

3 About Abā Ṣalt's view on the Caliphs, narrating from Mirwazī Shāfi'ī, he also says, "I saw Abā Ṣalt preferring Abū Bakr and 'Umar to 'Alī, he sympathized with 'Alī and 'Uthmān and he reminisced about the Prophet's Companions with good words, and he said that it was his belief."⁴

4 Mirwazī Shāfi'ī believes that the only weak point of Abā Ṣalt was his criticizing the Companions such as Abū Mūsā Ash'arī and Mu'āwiya and narrating their defects (*mathālib*).⁵

5 In another narration, Dāriquṭnī Shāfi'ī claims that Abā Ṣalt said, "A dog belonging to Alid is better than all the Umayyad, he was told that 'Uthmān was among the Umayyad. Then he said yes 'Uthmān is among them."⁶

1. Khaṭīb Baghdādī, *Ta'rikh Baghdād*, XI, 48- 51
2. See chapters one and two for its chains (*isnād*)
3. Khaṭīb Baghdādī, *Ta'rikh Baghdād*, XI, 47-48
4. Ibid
5. Ibid
6. Ibid, XI, 51

This word is in contradiction to Mirwazī Shāfi‘ī’s claim, thus Dhahabī Shāfi‘ī does not accept Dāriquṭnī’s statement, he doubts in its chain,¹ and accepts Mirwazī narration.

Conclusion

We conclude that Abā Ṣalt was a Sunnī and he believed that *Shaykhayn* (Abū Bakr and ‘Umar) were caliphs, but he was greatly inclined towards Imam ‘Alī (A.S.) and he narrated his virtues. However he criticized Abū Mūsā Ash‘arī and Mu‘āwiya. These inclinations caused him to be called extremist Shī‘ī (*Shī‘a Jalad*). Therefore, ‘Uqaylī Makkī and Dāriquṭnī Shāfi‘ī’s disputes, introducing him as *Rāfiḍī* are baseless and it is not in accord with the Sunnī definition of Shī‘ī and its derivations.

Chapter Four: Other Golden Chain Traditions

So far we have narrated two traditions: Fortress (*Ḥiṣn*) and Faith (*Īmān*) known as Golden chain traditions (*Ḥadīth Silsilat al-Dhahab*). In this chapter we will discuss other Golden chain traditions (*Ḥadīth Silsilat al-Dhahab*), which Imam al-Riḍā (A.S.) narrated from his sublime ancestors and the Sunnī traditionists included them in their books on Holy Prophet’s tradition (*Kutub Ḥadīth*)

١ ما من قوم كانت لهم مشورة فحضر معهم من اسمه أحمد أو

محمد فشاورة الا خير لهم.

Ibn Najjār Shāfi‘ī (d. 643/1245) narrated through his chains from ‘Abd Allāh b. Aḥmad b. Ḥanbal from his

1. Dhahabī Shāfi‘ī, *Tadhhīb Tahdhīb al-Kamāl*, VI, 91, No 4097

father from ‘Alī b. Mūsā al-Riḍā (A.S.) from his ancestors from Amīr al-Mu’minīn (A.S.) from the Prophet (S.A.W.A.) who said, “Every group who is engaged in counseling and there is someone called Aḥmad or Muḥammad among them, Allāh will destine them good and welfare.”¹

٢ يقول الله، تبارك و تعالي، يابن آدم! ما انصفتني، اتحب اليك
بالنعم و تنقمت اليّ بالمعاصي. خيري عليك منزل و شرّك اليّ صاعد
و لا يزال ملكك كريم يعطني عنك كل يوم و ليلة بعمل قبيح. يابن آدم!
لو سمعت وصفك من غيرك و انت لا تدري من الموصوف لسارعت
الي مقته.

Ibn Najjār Shāfi‘ī narrated through his own chains (*isnāds*) from Yūsuf b. ‘Abd Allāh Ghāzī from ‘Alī b. Mūsā al-Riḍā (A.S.) from his ancestors from Amīr al-Mu’minīn (A.S.) from the Prophet (S.A.W.A.) who said, “Allāh, the Exalted, addressing the Children of Adam says you did not deal with Me fairly. I befriended you by sending down my favors and you get my wrath by your sins. I am sending down My favors upon you and you ascend your evil to the heaven and the angels submit Me your errors every day and night. O Child of Adam! If you heard the report of your sins and you did

1. Ibn Najjār Baghdādī (Shāfi‘ī), Abū ‘Abd Allāh Muḥibb al-Dīn Muḥammad b. Maḥmūd b. Ḥasan (d. 643/1245), *Dhayl Ta’rikh Baghdād*, 1st print, Dār al-Kutub al-‘Ilmiyya, Beirut, 1417, XIX, 135

not know who had committed them, you would soon get angry.”¹

٣ من عامل الناس فلم يظلمهم و حدثهم فلم يكذبهم، و وعدهم فلم يخلفهم، فهو من كملت مروءته و ظهرت عدالته و وجبت اخوته و حرمت غيبته.

Muḥammad b. Salāma Quḍā'ī Shāfi'ī (d. 454/1062) narrated through his chains from 'Alī b. Mūsā al-Riḍā (A.S.) from his ancestors from Amīr al-Mu'minīn (A.S.) from the Prophet (S.A.W.A.) who said, "Whoever trades with people and do not oppress them, speaks to them and do not lie them, and promises them and fulfills his promise is among those who have completed manliness and proved their justice; his brotherhood is incumbent upon people and his backbiting is forbidden."²

٤ رأس العقل بعد الدين التودد إلي الناس و إصطناع الخير إلي كلِّ برٍّ و فاجرٍ.

Bayhaqī Shāfi'ī (d. 458/1065) narrated through his chains from 'Alī b. Mūsā al-Riḍā (A.S.) from his ancestors from Amīr al-Mu'minīn (A.S.) from the Prophet (S.A.W.A.) who said, "The basis of wisdom,

1. Ibid, 136; Rāfi'ī Qazwīnī, *al-Tadwīn fī Akhbār Qazwīn*, III, 4

2. Concerning this tradition Abū Nu'aym Iṣfahānī says, "It is a wonderful tradition thus I do not narrate it without its chains." see *Hilyat al-Awliyā'*, III, 428, of course the phrase "and his lover and the lover of his" is not seen in this source, but it is narrated in Rāfi'ī Qazwīnī, *al-Tadwīn fī Akhbār Qazwīn*, III, 428

after Faith, is expressing love to people and wishing blessing for all people, whether good and bad.”¹

٥ اشدّ الاعمال ثلاثة إعطاء الحقّ من نفسك و ذكر الله علي كلّ

حال و مواسة الأخ في المال

Abū Nu‘aym Iṣfahānī Shāfi‘ī (d. 430/1038) narrated through his chains from ‘Alī b. Mūsā al-Riḍā (A.S.) from his ancestors from Amīr al-Mu‘minīn (A.S.) from the Prophet (S.A.W.A.) who said, “The toughest deeds are three: accepting justice concerning you, remembering Allāh in all moments and aiding your brother with his financial needs.”²

٦ العلم خزائن و مفتاحها السؤال فاسألوا، يرحمكم الله، فإنّه

يؤجر فيه أربعة: السائل و المعلم و المستمع و المجيب لهم و المحب له.

Abū Nu‘aym Iṣfahānī narrated through his chains from ‘Alī b. Mūsā al-Riḍā (A.S.) from his ancestors from Amīr al-Mu‘minīn (A.S.) from the Prophet (S.A.W.A.) who said, “Knowledge is a treasury and its key is question, so, Allāh blesses you, ask, since Allāh rewards four groups: the inquirer, the instructor, the audience, the responder and one who loves questioning”³

1. Bayhaqī Shāfi‘ī, *Shu‘ab al-Īmān*, VI, 256, H 8062

2. Abū Nu‘aym Iṣfahānī, *Hilyat al-Awliyā’*, I, 85

3. Concerning this tradition Abū Nu‘aym Iṣfahānī says, “It is a wonderful tradition, thus I do not narrate it without its chains.” see *Hilyat al-Awliyā’*, III, 428, of course the phrase “and his lover” is not seen in this source, but it is narrated in Rāfi‘ī Qazwīnī, *al-Tadwīn fī Akhbār Qazwīn*, III, 428

٧ لا يزال الشيطان ذعراً من المؤمن ما حافظ علي الصلوات
الخمسة، فإذا ضيَّعن تجرأ عليه و أوقعه في العظام.

Dā'ūd b. Sulaymān Ghāzī narrated from 'Alī b. Mūsā al-Riḍā (A.S.) from his ancestors from Amīr al-Mu'minīn (A.S.) from the Prophet (S.A.W.A.) who said, "Satan is always afraid of a believer who is watchful upon his five daily prayers, but when he spoils his prayers, Satan overcomes him and traps him in the net of great sins."¹

٨ خير الأعمال عند الله تعالى إيمان لا شك فيه و غز و لا غل و فيه...

Dā'ūd b. Sulaymān Ghāzī narrated from 'Alī b. Mūsā al-Riḍā (A.S.) from his ancestors from Amīr al-Mu'minīn (A.S.) from the Prophet (S.A.W.A.) who said, "The best acts before Allāh are a Faith that there is no doubt in it and a holy war (*jihad*) that there is no treason in it."²

٩ من مرّ علي المقابر فقرأ فيها إحدى عشر مرة قل هو الله أحد،
ثمّ وهب أجره للأموات أعطي من الأجر بعدد الأموات.

Dā'ūd b. Sulaymān Ghāzī narrated from 'Alī b. Mūsā al-Riḍā (A.S.) from his ancestors from Amīr al-Mu'minīn (A.S.) from the Prophet (S.A.W.A.) who said, "Whoever passes through a cemetery and recites "Say, He is Allāh the One..." (*Sūrat al-Ikhlāṣ*) eleven times,

1. Rāfi'ī Qazwīnī, *al-Tadwīn fī Akhbār Qazwīn*, II, 125

2. Ibid, 216; this tradition is also narrated from the Prophet(S.A.W.A.), see Aḥmad b. Ḥanbal (d. 241/855), *al-Musnad*, Dār Ṣādir Beirut, n.d, III, 258

and dedicates its reward to the dead, Allāh rewards him as the number of the dead lying there.”¹

١٠ تعلموا من أنسابكم ما تصلون به أرحامكم، فإن صلة الرحم منسأة في الأجل مثراً للمال مرضاة للرب تعالي.

‘Alī b. Ḥamza ‘Alawī narrated from ‘Alī b. Mūsā al-Riḍā (A.S.) from his ancestors from Amīr al-Mu‘minīn (A.S.) from the Prophet (S.A.W.A.) who said, “Recognize your lineage and ancestry as far as keeping the blood ties depends on it. Since keeping the ties of relationship postpones the death, increases the wealth, and gladdens Allāh the Exalted.”²

١١ من حفظ أربعين علي أمّتي حديثاً ينتفعون بها، بعثه الله يوم القيامة فقيهاً عالماً.

Aḥmad b. ‘Āmir Ṭā’ī narrated from ‘Alī b. Mūsā al-Riḍā (A.S.) from his ancestors from Amīr al-Mu‘minīn (A.S.) from the Prophet (S.A.W.A.) who said, “Whoever preserves forty traditions for my community to profit from, Allāh will associate him on the Day Resurrection as a learned and a jurist (*faqīh*).”³

1. Rāfi‘ī Qazwīnī, *al-Tadwīn fī Akhbār Qazwīn*

2. Khaṭīb Baghdādī (Shāfi‘ī), Aḥmad b. ‘Alī (d. 463/1071), *Mawḍi‘ al-Awhām al-Jam‘ wa al-Tafrīq*, 1st print, Dār al-Ma‘rifa, Beirut, 1407, II, 454

3. Wāsi‘ī, *Musnad al-Imām Zayd*, 443; Abū al-Faraj b Jawzī (Ḥanbalī) (d. 597/1201), *al-‘Ilal al-Mutanāhiya fī al-Aḥādīth al-Wahiya*, 1st print, Dar al-Kutub al-‘Ilmiyya, Beirut, 1403, I, 119

١٢ "مَنْ لَمْ يُؤْمِنْ بِحَوْضِي فَلَا أُوْرِدُهُ اللهُ تَعَالَى حَوْضِي، وَ مَنْ لَمْ يُؤْمِنْ بِشَفَاعَتِي فَلَا أَنَالَهُ اللهُ شَفَاعَتِي" ثُمَّ قَالَ "إِنَّمَا شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي، فَأَمَّا الْمُحْسِنُونَ فَمَا عَلَيْهِمْ مِنْ سَبِيلٍ."

Shablanjī in a disconnected tradition (*mursal*) narrated from ‘Alī b. Mūsā al-Riḍā (A.S.) from his ancestors from Amīr al-Mu’minīn (A.S.) from the Prophet (S.A.W.A.) who said, “Whoever does not believe in my Heavenly Waters (*Ḥawḍ*), will not enter it in the Day of Resurrection, and whoever does not believe in my intercession he will not profit by it. Then he said, “My intercession is only for the sinners on my community, and the good-doers do not need it.”¹

١٣ لَا يَكُونُ إِلَى يَوْمِ الْقِيَمَةِ مُؤْمِنٌ إِلَّا وَ لَهُ جَارٌ يُؤْذِيهِ.

Shablanjī in a disconnected tradition (*mursal*) narrated from ‘Alī b. Mūsā al-Riḍā (A.S.) from his ancestors from Amīr al-Mu’minīn (A.S.) from the Prophet (S.A.W.A.) who said, “Up to the Day of Resurrection, there is no believer, but that he has a neighbor who annoys him.”²

١٤ الشَّيْبُ فِي مَقْدَمِ الرَّأْسِ يُؤْمِنُ، وَ فِي الْعَارِضِينَ سَخَاءٌ وَ فِي الدَّوَائِبِ شَجَاعَةٌ وَ فِي الْقَفَاءِ شَوْمٌ.

Shablanjī in a disconnected tradition (*mursal*) narrated from ‘Alī b. Mūsā al-Riḍā (A.S.) from his ancestors from Amīr al-Mu’minīn (A.S.) from the Prophet (S.A.W.A.) who said, “White hair in front of the

1. Shablanjī, *Nūr al-Abṣār*, 237

2. Ibid

head is a sign of auspiciousness, on the two sides of the head of munificence, on the forelock of bravery and on the back of the head of inauspiciousness.¹

١٥ لَمَّا أُسْرِي بِي إِلَى السَّمَاءِ رَأَيْتُ رَحِمًا مَعْلَقَةً فِي الْعَرْشِ تَشْكُوا
رَحِمًا إِلَى رَبِّهَا أَنَّهَا قَاطِعَةٌ لَهَا، قُلْتُ: كَمْ بَيْنَكَ وَبَيْنَهَا مِنْ أَبٍ؟ قَالَتْ:
تَلْتَقِي فِي أَرْبَعِينَ أَبًا.

Shablanjī in a disconnected tradition (*mursal*) narrated from ‘Alī b. Mūsā al-Riḍā (A.S.) from his ancestors from Amīr al-Mu’minīn (A.S.) from the Prophet (S.A.W.A.) who said, “As I was ascended to the Heaven I saw a womb (relative) hanging from the Celestial Throne who was complaining to Allāh of his relative who had broken off the ties of relationship. I asked how far between him and his relative was. He replied that they reach each other in the fortieth father.²

Epilogue

We conclude from what we said before that:

1 The arrival of Imam al-Riḍā (A.S.) in Naysābūr, the proclamation of the Golden Chain tradition by him and the unique welcoming him to Naysābūr by people and the Sunnī scholars is an undeniable historical event.

2 The Golden Chain tradition, indicating Fortress (*Ḥiṣn*) or Faith (*Īmān*), is reported by numerous authorities in an unbroken line or in other word, it is a

1. Ibid

2. Ibid

much reported (*mutawātir*) tradition. With regard to the abundance of these traditions in the Sunnī books, and narrating them in different ways even during Imam al-Riḍā (A.S.)'s lifetime the Shī'ī scholars have narrated them in their book.

3 Regarding the different ways of narrating these two noble traditions in the Sunnī sources and confirming them by great Sunnī scholars, ignoring them in the Six Reliable Tradition Collection (*Ṣiḥāḥ Sitta*) is not a reason for their weakness or infirmity, since, according to the Sunnī scholars, there are many reliable or sound traditions which are not included in these six books. Thus the sound traditions cannot be found only in these books. Moreover Ibn Māja (d. 273/887) narrated The Golden Chain tradition indicating Faith (*Īmān*) in his *Sunan*.

Concerning these facts, two questions may arise in every fair and fact-seeking person's mind.

First. The event of Imam al-Riḍā (A.S.)'s arrival in Naysābūr, the proclamation of the Golden Chain tradition by him, preserving it by ten, twenty or thirty thousand persons and narrating the Fortress (*Ḥiṣn*) and the Faith (*Īmān*) traditions by more than ninety Sunnī transmitters and entering them in more than ten reliable books and confirming the chains and contexts of these two noble traditions by Sunnī scholars are historical facts. One may ask why the compilers of The Six Reliable Tradition Collection (*Ṣiḥāḥ Sitta*) excluded them from their books¹ and did not even point to them.

¹Ibn Māja Qazwīnī has narrated only the faith tradition (*Ḥadīth Īmān*) in his *Sunan* (see chapter two)

What is the reason for the difference between the scholars of Naysābūr and the compilers of *Ṣiḥāḥ Sitta* concerning Imam al-Riḍā (A.S.), his traditions and specially the Golden Chain tradition?

Second. The Sunnī scholars have said marvelous words about Imam al-Riḍā (A.S.)’s personality and his high position. They have asserted worthy statements describing him such as: “Alī b. Mūsā al-Riḍā (A.S.) was a reliable personality. He issued legal opinions (*aftā*) at the Mosque of the Prophet (S.A.W.A.) in Madina while he was twenty four years old.”¹ “He would answer whatever they asked him.”² “He issued legal opinions (*aftā*) simultaneously with Mālik b. Anas and when he was in his twentieth.”³ “Alī b. Mūsā al-Riḍā (A.S.) was one of the great Imams, a shining torch of the *Umma*, a member of the Prophet’s Household (S.A.) and the source of knowledge and learning.”⁴ They have also stated more than ten other expressions describing his scholarly and spiritual situation. But one may ask how they can enjoy this fathomless ocean of knowledge and learning? Of course, the only way to get knowledge of this worthy Imam is through his traditions related by the transmitters who have heard them from him and transmitted his knowledge to the following generations. The companions and transmitters contemporary to Imam collected his maxims in a book

1. Sibṭ b. Jawzī, *Tadhkirat al-Khawaṣṣ*, 315

2. Ibn Ṣabbāgh Mālikī, *al-Fuṣūl al-Muhimma*, 241

3. Dhahabī, *Sayr A’lām al-Nubalā’*, IX, 388

4. Nabḥānī (Shāfi’ī), Yūsuf b. Ismā’īl (d. 1350/1931), *Jāmi’ Karāmāt al-Awliyā’*, 1st print, Dār al-Fikr, Beirut, 1414, II, 311

called *al-Ṣaḥīfa Riḍā (A.S.)* or *Musnad Riḍā (A.S.)* (Imam al-Riḍā (A.S.)'s book), so that the others can benefit from it. The traditionists who narrated *al-Ṣaḥīfa* or *Musnad* independently of Imam al-Riḍā (A.S.) are Abā Ṣalt al-Hirawī, ‘Alī b. Ṣadaqa Riqqī, Dā’ūd b. Sulaymān Jurjānī, Aḥmad b. ‘Āmir Ṭā’ī, Ḥasan b. Faḍl b. ‘Abbās, Muḥammad b. ‘Umar Wāqidī, and more than ten other scholars whose names are scattered in the Sunnī books and they have been treated unfavorably, because some authors renowned in disparaging and declaring trustworthy (*Jarḥ* and *Ta’dīl*) have weakened them prejudicially and considered their narratives unreliable.¹

Now the question is raised here as to what the meaning of this duality is. The Sunnī praising the excellent personality of Imam al-Riḍā (A.S.) in one hand, and deterring people from enjoying Imam al-Riḍā (A.S.)'s knowledge and learning by weakening his narrations and his transmitters, on the other hand.

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Traditions (Aḥādīth) احاديث

١. اشدّ الاعمال ثلاثة إعطاء الحقّ من نفسك و ذكر الله علي كلّ

حال و مواسة الأخ في المال

٢. ألا بشروطها و أنا من شروطها.

٣. أنا مدينة العلم و علي بابها

1. Hājji Khalīfa (in his *Kashf al-Zunūn*) considers him Ḥanafī.

٤. إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَأَعْبُدْنِي مَن جَاءَ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ بِالْإِخْلَاصِ دَخَلَ حَصْنِي، فَمَنْ دَخَلَ أَمِنَ مِنْ عَذَابِي.
٥. الْإِيمَانُ إِقْرَارٌ بِالْقَوْلِ وَعَمَلٌ بِالْجَوَارِحِ
٦. الْإِيمَانُ مَعْرِفَةٌ بِالْقَلْبِ وَإِقْرَارٌ بِاللِّسَانِ وَعَمَلٌ بِالْأَرْكَانِ.
٧. تَعَلَّمُوا مِنْ أَنْسَابِكُمْ مَا تَصِلُونَ بِهِ أَرْحَامِكُمْ، فَإِنَّ صَلَاةَ الرَّحْمِ مَنْسَأَةٌ فِي الْأَجْلِ مِثْرَاةٌ لِلْمَالِ مَرْضَاةٌ لِلرَّبِّ تَعَالَى.
٨. خَيْرُ الْأَعْمَالِ عِنْدَ اللَّهِ تَعَالَى إِيْمَانٌ لَا شَكَّ فِيهِ وَغَزْوٌ لَا غُلُوبَ فِيهِ...
٩. رَأْسُ الْعَقْلِ بَعْدَ الدِّينِ التَّوَدُّدُ إِلَى النَّاسِ وَاصْطِنَاعُ الْخَيْرِ إِلَى كُلِّ بَرٍّ وَفَاجِرٍ
١٠. الشَّيْبُ فِي مَقْدَمِ الرَّأْسِ يُؤْمِنُ، وَفِي الْعَارِضِينَ سَخَاءٌ وَفِي الذَّوَائِبِ شَجَاعَةٌ وَفِي الْقَفَاءِ شَوْمٌ.
١١. الْعِلْمُ خَزَائِنٌ وَمِفْتَاحُهَا السُّؤَالُ فَاسْأَلُوا، يَرْحَمُكُمُ اللَّهُ، فَإِنَّهُ يُؤَجِّرُ فِيهِ أَرْبَعَةَ: السَّائِلِ وَالْمَعْلَمِ وَالْمَسْتَمِعِ وَالْمَجِيبِ لَهُمُ وَالْمُحِبِّ لَهُ.
١٢. كَلِمَةُ لَا إِلَهَ إِلَّا اللَّهُ حَصْنِي فَمَنْ قَالَهَا دَخَلَ حَصْنِي وَفِي حَصْنِي أَمِنَ مِنْ عَذَابِي.
١٣. لَا يَكُونُ إِلَى يَوْمِ الْقِيَمَةِ مُؤْمِنٌ إِلَّا وَ لَهُ جَارٌ يُؤْذِيهِ.
١٤. لَا يَزَالُ الشَّيْطَانُ ذَعْرًا مِنَ الْمُؤْمِنِ مَا حَافِظٌ عَلَيَّ الصَّلَاةِ الْخَمْسِ، فَإِذَا ضَيَّعَهُنَّ تَجَرَّأَ عَلَيْهِ وَأَوْقَعَهُ فِي الْعِظَائِمِ.

- ١٥ . لَمَّا أُسْرِي بِي إِلَى السَّمَاءِ رَأَيْتُ رَحِمًا مَعْلُوقَةً فِي الْعَرْشِ تَشْكُوا رَحِمًا إِلَى رَبِّهَا أَنَّهَا قَاطِعَةٌ لَهَا، قُلْتُ: كَمْ بَيْنَكَ وَبَيْنَهَا مِنْ أَبٍ؟ قَالَتْ: تَلْتَقِي فِي أَرْبَعِينَ أَبًا.
- ١٦ . مَا مِنْ قَوْمٍ كَانَتْ لَهُمْ مَشُورَةٌ فَحَضَرَ مَعَهُمْ مِنْ اسْمِهِ أَحْمَدٌ أَوْ مُحَمَّدٌ فَشَاوَرَهُ إِلَّا خَيْرَ لَهُمْ
- ١٧ . مِنْ حَفِظَ أَرْبَعِينَ عَلِيَّ أُمَّتِي حَدِيثًا يَنْتَفِعُونَ بِهَا، بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ فَقِيهًا عَالِمًا.
- ١٨ . مَنْ عَامَلَ النَّاسَ فَلَمْ يَظْلِمَهُمْ وَحَدَّثَهُمْ فَلَمْ يَكْذِبَهُمْ، وَوَعَدَهُمْ فَلَمْ يَخْلِفَهُمْ، فَهُوَ مِنْ كَمَلَتْ مَرْوَةٌ وَظَهَرَتْ عَدَالَتُهُ وَوَجِبَتْ اخْوَاتُهُ وَحُرِمَتْ غَيْبَتُهُ.
- ١٩ . مَنْ لَمْ يُؤْمِنْ بِحَوْضِي فَلَا أوردَهُ اللَّهُ تَعَالَى حَوْضِي، وَ مَنْ لَمْ يُؤْمِنْ بِشَفَاعَتِي فَلَا أَنَا لَهُ اللَّهُ شَفَاعَتِي ثُمَّ قَالَ إِنَّمَا شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي، فَأَمَّا الْمُحْسِنُونَ فَمَا عَلَيْهِمْ مِنْ سَبِيلٍ.
- ٢٠ . مَنْ مَرَّ عَلَيَّ الْمَقَابِرَ فَقَرَأَ فِيهَا إِحْدَى عَشْرَ مَرَّةٍ قُلْ هُوَ اللَّهُ أَحَدٌ، ثُمَّ وَهَبَ أَجْرَهُ لِلْأَمْوَاتِ أُعْطِيَ مِنَ الْأَجْرِ بَعْدَ الْأَمْوَاتِ.
- ٢١ . يَقُولُ اللَّهُ، تَبَارَكَ وَتَعَالَى، يَا بَنَ آدَمَ! مَا انصَفْتَنِي، اتَّحَبَّ إِلَيْكَ بِالنَّعْمِ وَتَنَقَّمْتَ إِلَيَّ بِالْمَعَاصِي. خَيْرِي عَلَيْكَ مَنْزِلٌ وَشَرِّكَ إِلَيَّ صَاعِدٌ وَلَا يَزَالُ مَلِكٌ كَرِيمٌ يَعْطِينِي عَنْكَ كُلَّ يَوْمٍ وَلَيْلَةٍ بِعَمَلٍ قَبِيحٍ. يَا بَنَ آدَمَ! لَوْ سَمِعْتَ وَصَفَكَ مِنْ غَيْرِكَ وَأَنْتَ لَا تَدْرِي مِنَ الْمُوصُوفِ لَسَارَعْتَ إِلَيَّ مَقْتَهُ.