

Refuting Ibn Taymiyyah al-Mujasmi on Hadith of "Mawla Ali"

As Salamu Alaykum to all Muslims and Greetings to all respected readers.

As we experienced from the thread "Returning of the Sun for Sayyidna Ali (ra)" that Ibn Taymiyyah kept extreme Bughz for Ahlul Bayt and went to extremes in order to reject Sahih/Hasan hadiths, but this time It will be made absolutely clear that he not only rejected authentic hadiths but rather also "MUTAWATIR ONES"

This time another Wahabi leading authority i.e. Ibn Hazm al Andalusi shall be refuted along with Ibn Taymiyyah. Ibn Hazm belonged to Dhahiri/literalist school and was also in favor of Music which he tried to prove with hook and crook methods even by rejecting Sahih hadith of Bukhari.

Let us first of all look at the beautiful hadith both in Ikhtisar and full form. (Both the wordings that contain word Mawla and also word Wali are authentic)

Hadith # 1

حدثنا محمد بن بشار حدثنا محمد بن جعفر حدثنا شعبة عن سلمة بن كهيل قال سمعت أبا الطفيل يحدث عن أبي سريجة أو زيد بن أرقم شك شعبة عن النبي صلى الله عليه و سلم قال من كنت مولاه فعلي مولاه

قال أبو عيسى هذا حديث حسن صحيح

وقد روى شعبة هذا الحديث عن ميمون أبي عبد الله عن زيد بن أرقم عن النبي صلى الله عليه و سلم

و أبو سريجة هو حذيفة بن أسيد الغفاري صاحب النبي صلى الله عليه و سلم

صحيح

Translation: Abu Sariyah (R.A) or Zayd ibn Arqam (Shu'bah is uncertain about narrator) reported that the Prophet (Peace be upon him) said, "For Whosoever I am Mawla then Ali is his Mawla".

Imam Abu Isa Tirmidhi (rah) said: This Hadith is "**HASAN SAHIH (FAIR AND CORRECT)**"Shu'bah reported this hadith form Maymun Abu Abdullah form Zayd bin Arqam, from the Prophet (Peace be upon him) the like of it. Abu Sariyah is Hudhayfah ibn Aseed al-Ghafari, a companion of the Prophet (Peace be upon him).

Even Ahmed Shakir the Wahabi authority had to accept the authenticity of this hadith

and **he declared it Sahih in his Tahqeeq to Sunnan Tirmidhi** [Sunnan Tirmidhi with Tehqeeq of Ahmed Shakir (5/633), Hadith # 3713, Dar ul Ihya li-Tirath al Arabi, Beirut, Lebanon]

Imam al-Hakim (rah) also narrated multiple hadiths via the route of Zaid bin Arqam (RA) "WITHOUT THE DOUBT OF SHU'BAH WHICH IMAM TIRMIDHI MENTIONS" I will show one as an example

حَدَّثَنَا أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ تَمِيمِ الْحَنْظَلِيِّ بِبَغْدَادَ ، ثنا أَبُو قَلَابَةَ عَبْدِ الْمَلِكِ بْنِ مُحَمَّدِ الرَّقَاشِيِّ ، ثنا يَحْيَى بْنُ حَمَادٍ : وَحَدَّثَنِي أَبُو بَكْرِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ بِالْوَيْهِ ، وَأَبُو بَكْرِ أَحْمَدُ بْنُ جَعْفَرِ الْبِزَارِ قَالَا: ثنا عبد الله بن أحمد بن حنبل ، حَدَّثَنِي أَبِي، ثنا يحيى بن حماد : وثنا أبو نصر أحمد بن سهل الفقيه بخارى ، ثنا صالح بن محمد الحافظ البغدادي ، ثنا خلف بن سالم المخرمي ، ثنا يحيى بن حماد ، ثنا أبو عوانة ، عن سليمان الأعمش قال: ثنا حبيب بن أبي ثابت ، عن أبي الطفيل ، عن زيد بن أرقم رضي الله عنه قال :

لِما رَجَعَ رَسُولُ اللَّهِ مِنْ حِجَّةِ الْوُدَاعِ، وَنَزَلَ غَدِيرِخَمَ أَمَرَ بِدُوحَاتٍ فُقِمْنَ فَقَالَ: «كَأَنِّي قَدْ دُعِيتُ فَأَجَبْتُ إِيَّيْ قَدْ تَرَكْتُ فِيكُمْ الثَّقَلَيْنِ أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ كِتَابَ اللَّهِ تَعَالَى وَعَنْرَتِي فَأَنْظُرُوا كَيْفَ تَخْلِفُونِي فِيهِمَا فَإِنَّهُمَا لَنْ يَتَفَرَّقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ»، ثُمَّ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ مَوْلَايَ وَأَنَا مَوْلَى كُلِّ مُؤْمِنٍ»، ثُمَّ أَخَذَ بِيَدِ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: «مَنْ كُنْتُ مَوْلَاهُ فَهَذَا وَلِيُّهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ» وَذَكَرَ الْحَدِيثَ بِطَوْلِهِ.

هذا حديث صحيح على شرط الشيخين ولم يخرجاه بطوله. وشاهده حديث سلمة بن كهيل عن أبي الطفيل أيضاً صحيح على شرطهما

Translation: It is narrated by Zayd bin Arqam (رضي الله عنه): When Allah's Messenger (صلى الله عليه وآله وسلم) was returning after the Hajjat-ul-wada', he stayed at Ghadir Khum. He commanded that a canopy should be put up and so it was done Then he said: It seems as if I am about to breathe my last which I shall accept. Indeed, I am leaving two important things in your midst which exceed each other in importance: One (is) Allah's Book and the other (is) my progeny. Now it is to be seen how you treat both of them after me and they will not be separated from each other, and they will appear before me at the Fountain of kawthar.

Then added: Surely Allāh is my Master and I am the master of every believer. Then, holding 'Alī's hand, he said: One who has me as his master has this ('Alī) as his guardian. O Allah! Befriend him who befriends him ('Alī) and be the enemy of one who is his enemy."

Reference: Imam al-Hakim (rah) after narrating it said: This hadith is "**SAHIH ON THE CRITERIA OF BUKHARI AND MUSLIM**" but they have not narrated it in detail. The hadith of Salma bin Kuhail from Abi at-Tufayl is similar and witness upon it, plus It is also Sahih according to their Criteria [Mustadrak al Hakim, Hadith # 4626, Dar al Kutb al iLmiyyah edition (1990), Beirut, Lebanon]

Imam al-Dhahabi (rah) "AGREED" with Imam al-Hakim [Refer to Talkhees of al-Dhahabi]

This hadith is also narrated by the following

1. Imam Ahmad bin Hambal in Fadhail-us-sahaba (2/569 # 959);
2. Imam at-Tabarani in al-Mu`jam-ul-kabeer (5/195, 204 # 5071, 5096);
3. Ibn Abi `Asim in his as-Sunnah (Page #: 603, 604 # 1361, 1363, 1364, 1367, 1370);
4. Sheikh ul Islam an-Nawawī, Tahdhīb-ul-asma wal-lughat (Page # 318);
5. Ibn `Asakir in Tarikh al Damishq (45/163, 164);
6. Ibn Athīr, Asad-ul-ghabah fi ma`rifat-is-sahaba (6/132);
7. Ibn Kathīr, al-Bidayah wan-nihayah (5:463);
8. al-Asqalani in Ta`jil-ul-manfa`ah (Page # 464 # 1222).

And Many others!

Hadith # 2

Ibn Abbas (ra) narrated a hadith with different chain in Mustadrak al-Hakim which has the wording:

مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ»

Translation: For whosoever I am Mawla then Ali is his Mawla [Mustadrak al Hakim, Hadith # 4628]

Imam al-Hakim said after narrating it:

هذا حديث صحيح على شرط مسلم ولم يخرجاه

Translation: This hadith is [Sahih on the criteria of Sahih Muslim](#) but he has not narrated it [ibid]

Imam Nur-ud-din Haythami (rah) has narrated about [30 hadiths](#) on this wording and after narrating one hadith from Ibn Abbas (ra) he said:

رواه البزار في أثناء حديث ورجاله ثقات

Translation: Al-Bazaar narrated it in Athna' Hadith and the "RIJAAL OF THIS HADITH ARE ALL THIQA" [Majma uz Zawaid, Hadith # 14362]

The Hadith has already become Ghayr Wahid (multiply narrated with Sahih Isnad/Matn) and soon you will know that It is Mutawatir

Hadith # 3

Before I show the next 10 hadiths from Imam Nasai'i (Rahimuhullah) I would like to mention how this great Imam of Sahih compilation got martyred. Many Sunnis are unaware how Hadrat Imam Nasai'i (rah) died, some people like Wahabis hide his martyrdom incident due to rivalry with Shi'ites whereas we as true Ahlus Sunnah have nothing to hide and we firmly believe in greatness of Ameer Muawiya (ra) even though Imam Nasai'i's reply to Khawarij in regards to Ameer Muawiya became the reason for his martyrdom.

Imam Nasai'i the author of most authentic book after Bukhari and Muslim, the top notch Muhadith of Islam to the extent that some have considered him more cautious in narrating hadiths even more cautious than Imam Muslim (rah) and on par or even above than Imam Bukhari (rah).

He will always be remembered for his true love of Ahlul Bayt because he wrote a whole book on merits of Sayyidna Ali (ra) but refused to write it on merits of Ameer Muawiya (RA) due to which he was brutally martyred by the Khawarij of that time. The reason for not writing a book on Ameer Muawiya was that Ameer Muawiya did not have that many merits as compared to Mawla Ali (ra). The wording used by Imam Nasai'i is strict but is cunningly misused by Shi'ites.

Let us now see the statement of Imam Nasai'i which got him martyred.

رَوَى أَبُو عَبْدِ اللَّهِ بْنُ مَنْدَةَ، عَنْ حَمْرَةَ الْعَقَيْبِيِّ الْمِصْرِيِّ وَغَيْرِهِ، أَنَّ النَّسَائِيَّ خَرَجَ مِنْ مِصْرَ فِي آخِرِ عُمُرِهِ إِلَى دِمَشْقَ، فَسُئِلَ بِهَا عَنْ مُعَاوِيَةَ، وَمَا جَاءَ فِي فَضَائِلِهِ، فَقَالَ: لَا يَرْضَى رَأْسًا بِرَأْسِ حَتَّى يُفْضَلَ؟ قَالَ: فَمَا زَالُوا

يَدْفَعُونَ فِي حِصْنِهِ حَتَّى أُخْرِجَ مِنَ الْمَسْجِدِ، ثُمَّ حُمِلَ إِلَى مَكَّةَ فَتُوْفِيَ بِهَا

Translation: Abu Abdullah bin Mandah (rah) narrates from Hamza al- Aqbi'i al-Misri and others that When Imam Nasai'i went to Damascus from Egypt during the last part of his life, the people there asked him to narrate (hadiths) in merits of Hadrat Muawiya (RA), at this Imam Nasai'i (rah) replied:

Is it not enough for Muawiya (RA) that he goes as he is let alone narrating his merits.

Hearing it, the people there (who were pro Yazidi) started **"TO HIT HIM IN HIS PRIVATE PARTS (NAUDHOBILLAH)"** and kept on hitting him till they brought him out of the Mosque. Imam Nasai'i (rah) said: Make me reach Makkah tul Muqaramah, and in this same Year of 303 AH you died due to this (Inna Lillahi Wa inna ilaihi Rajiun) [al-Dhahabi in Siyar A'lam an Nubala (11/197) and also Ibn Kathir in al-Bidayah wan Nihayah (12/11)]

I would not make any further comments on why Imam Nasai'i (rah) made such a statement about Ameer Muawiya (ra) and I keep Husn al-Dhan with him but we should all see how the Yazid lovers treated the great Muhadith of Islam, those rascals started to hit the great Imam in his private parts (Naudhobillah).

He has narrated the hadith of Ali (ra) being Mawla and Wali with 10 different routes and thus It has now become absolutely certain that this hadith is "MUTAWATIR" and rejecting this hadith is an Azeem rather Qabeeh blunder made by likes of Ibn Taymiyyah and Ibn Hazm.

Imam Nasai'i made a whole chapter with title :

باب قول النبي من كنت وليه فعلي وليه

Translation: The chapter in regards to Prophet saying: For Whosoever I am Wali then Ali is his Wali.[Note: This part has been specially called a Lie by Ibn Taymiyyah Kadhaab whereas Imam Nasai made a whole chapter on it]

3

أخبرنا محمد بن المثنى قال حدثني يحيى بن حماد قال حدثنا أبو عوانة عن سليمان قال حدثنا حبيب بن أبي ثابت عن أبي الطفيل عن زيد بن أرقم قال لما رجع رسول الله عن حجة الوداع ونزل غدیر خم أمر بدوحات فقمم من ثم قال كأنی قد دعیت فأجبت و إني قد تركت فيكم الثقلين أحدهما أكبر من الآخر كتاب الله وعترتي أهل بيتي فأنظروا كيف تخلفوني فيهما فإنهما لن يتفرقا حتى يردا على الحوض ثم قال إن الله مولاي وأنا ولي كل مؤمن ثم أخذ بيد علي فقال من كنت وليه فهذا وليه اللهم وال من والاه وعاد من عاداه فقلت لزيد سمعته من رسول الله فقال ما كان في الدوحات أحد إلا رآه بعينيه وسمعه بأذنيه

Hadith # 4

أخبرنا محمد بن العلاء قال حدثنا أبو معاوية قال حدثنا الأعمش عن سعد بن عبيدة عن ابن بريدة - عن أبيه قال بعثنا رسول الله في سرية واستعمل علينا عليا فلما رجعنا سألنا كيف رأيتم صحبة صاحبكم فيما شكوته أنا وإما شكاه غيري فرفعت رأسي وكنت رجلا مكبابا فإذا بوجه رسول الله قد احمر فقال من كنت وليه فعلي وليه

Hadith # 5

أخبرنا محمد بن المثنى قال حدثنا أبو أحمد قال حدثنا عبد الملك بن أبي غنيرة عن الحكم عن سعيد بن جبیر عن ابن عباس قال حدثني بريدة قال بعثني النبي مع علي إلى اليمن فرأيت منه جفوة فلما رجعت شكوته إلى رسول الله فرفع رأسه إلي وقال يا بريدة من كنت مولاه فعلي مولاه

Hadith # 6

أخبرنا أبو داود قال حدثنا أبو نعيم قال حدثنا عبد الملك بن أبي غنية قال حدثنا الحكم عن سعيد بن جبير عن ابن عباس عن بريدة قال خرجت مع علي إلى اليمن فرأيت منه جفوة فقدمت على النبي فذكرت عليا فتنقصته فجعل رسول الله يتغير وجهه وقال يا بريدة ألسنت أولى بالمؤمنين من أنفسهم قلت بلى يا رسول الله قال من كنت مولاه فعلي مولاه

Hadith # 7

أخبرني زكريا بن يحيى قال حدثنا نصر بن علي قال أخبرنا عبد الله ابن داود عن عبد الواحد بن أيمن عن أبيه أن سعدا قال قال رسول الله من كنت مولاه فعلي مولاه

Hadith # 8

أخبرنا قتيبة بن سعيد قال أخبرنا ابن أبي عدي عن عوف عن ميمون أبي عبد الله قال قال زيد بن أرقم قام رسول الله فحمد الله وأثنى عليه ثم قال ألسنتم تعلمون أني أولى بكل مؤمن من نفسه قالوا بلى نحن نشهد لأنت أولى بكل مؤمن من نفسه قال فإني من كنت مولاه فهذا مولاه و أخذ بيد علي

Hadith # 9

أخبرنا محمد بن يحيى بن عبد الله النيسابوري وأحمد بن عثمان بن حكيم الأودي قالا حدثنا عبيد الله بن موسى قال أخبرني هانئ بن أيوب عن طلحة الأيامي قال حدثنا عميرة بن سعد أنه سمع عليا وهو ينشد في الرحبة من سمع رسول الله يقول من كنت مولاه فعلي مولاه فقام بضعة عشر فشهدوا

Hadith # 10

أخبرنا محمد بن المثنى قال حدثنا محمد قال حدثنا شعبة عن أبي إسحاق قال سمعت سعيد بن وهب قال لما ناشدهم علي قام خمسة أو ستة من أصحاب النبي فشهدوا أن رسول الله قال من كنت مولاه فعلي مولاه

Hadith # 11

أخبرنا علي بن محمد بن علي قاضي المصيصة قال حدثنا خلف قال حدثنا إسرائيل عن أبي إسحاق قال حدثنا سعيد بن وهب

نه قام مما يليه ستة وقال زيد بن يثيع وقام ممن يليني ستة فشهدوا أنهم سمعوا رسول الله يقول من كنت مولاه فإن عليا مولاه

Hadith # 12

أخبرنا أبو داود قال حدثنا عمران بن أبان قال حدثنا شريك قال حدثنا أبو إسحاق عن زيد بن يثيع قال سمعت علي بن أبي طالب يقول على منبر الكوفة إني منشد الله رجلا ولا أنشد إلا أصحاب محمد من سمع رسول الله يقول يوم غدیر خم من كنت مولاه فعلي مولاه اللهم وال من والاه وعاد من عاداه فقام ستة من جانب المنبر وستة من الجانب الآخر فشهدوا أنهم سمعوا رسول الله يقول ذلك قال شريك فقلت لأبي إسحاق هل سمعت البراء بن عازب يحدث بهذا عن رسول الله قال نعم قال أبو عبد الرحمن عمران بن أبان ليس بقوي في الحديث

Imam Nasai'i has narrated these hadiths from at least 12 companions in this chapter, so rather than giving authentication of these hadiths one by one, let us look at the Qawl of Imam Ibn Hajr al-Asqalani (rah)

جمع مناقبه من الأحاديث الجياد النسائي في كتاب «الخصائص» وأما حديث «من كنت مولاه فعلي مولاه» فقد أخرجه الترمذي والنسائي، وهو كثير الطرق جداً، وقد استوعبها ابن عقدة في كتاب مفرد، وكثير من أسانيدھا صحاح وحسان

Translation: On the Merits of (Sayyidna Ali) Imam Nasai'i has compiled **many strong hadiths** in his books "Al-Khasais" and as for the hadith "Man Kunto Mawla fa-Aliun Mawla" then It is narrated by Imam at-Tirmidhi (rah) and Imam an-Nasai'i and It has "TOO MANY ROUTES THROUGH WHICH IT IS NARRATED" Imam Ibn Aqda collected them in a separate book and many of these chains as "SAHIH AND HASAN" [Fath ul Bari, (7/437)]

Imam al-Dhahabi (rah) who was student of Ibn Taymiyyah, even he accepted this hadith to be Sahih and Matn to be "MUTAWATIR"

هذا حديث حسن عال جدا، ومتمنه فمتواتر

Translation: This hadith is "Hasan of highest standard and "THE MATN OF IT IS MUTAWATIR" [Siyar A'lam an Nubala (7/571)]

At another place he said:

وَقَدْ جَمَعْتُ طُرُقَ حَدِيثِ الطَّيْرِ فِي جُزْءٍ، وَطُرُقَ حَدِيثِ: " مَنْ كُنْتُ مَوْلَاهُ " وَهُوَ أَصْحُ

Translation: I have collected the Asaneed of hadith of at-Teer (bird) and also Asaneed of hadith "Man kunto Mawla" and this is "ASHAH (MORE CORRECT)" [Siyar A'lam an Nubala (13/101)]

And at another place he narrated a saying of one great scholar:

وَقَدْ خَابَ وَخَسِرَ مَنْ لَمْ يَكُنْ عَلَيَّ مَوْلَاهُ

Translation: **And Indeed he is failed and dusted who “DOES NOT HAVE ALI AS HIS MAWLA”** [Siyar A'lam an Nubala (10/655)]

What bigger proofs does one need to realize that Ibn Taymiyyah catered Bughz for Ahlul Bayt especially Sayyidna Ali (ra), even his students proved this hadith to be Mutawatir whereas Ibn Taymiyyah just in opposition of Shi'ites tried to prove ti Da'eef + Fabrication (Naudhobillah)

I would like to conclude this article with this following Hadith and also saying of chief innovator of Wahabis i.e. Nasir ud-din Albani who indirectly refuted Ibn Taymiyyah completely on the science of hadith.

حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنِي أَبِي حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ وَأَبُو نَعِيمٍ الْمَعْنِي قَالَ: حَدَّثَنَا مَطَرٌ عَنْ أَبِي الطَّفِيلِ قَالَ: «جَمَعَ عَلِيٌّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ النَّاسَ فِي الرَّحْبَةِ ثُمَّ قَالَ لَهُمْ: أَنْشُدِ اللَّهُ كُلَّ امْرِئٍ يَوْمَ غَدِيرِ خَمٍّ مَا سَمِعَ لِمَا قَامَ؟ فَقَامَ: مُسْلِمٌ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ثَلَاثُونَ مِنَ النَّاسِ، وَقَالَ أَبُو نَعِيمٍ: فَقَامَ نَاسٌ كَثِيرٌ فَشَهِدُوا حِينَ أَخَذَهُ بِيَدِهِ فَقَالَ لِلنَّاسِ: أَتَعْلَمُونَ أَنِّي أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ؟ قَالُوا: نَعَمْ، يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ كُنْتُ مَوْلَاهُ فَهَذَا مَوْلَاهُ اللَّهُمَّ وَال مَنْ وَالَاهُ وَعَادَ مِنْ عَادَاهُ؟ قَالَ: فَخَرَجْتُ وَكَأَنَّ فِي نَفْسِي شَيْئًا، فَلَقِيْتُ زَيْدَ بْنِ أَرْقَمٍ فَقُلْتُ لَهُ: إِنِّي سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ تَعَالَى عَنْهُ يَقُولُ: كَذَا وَكَذَا؟ قَالَ: «فَمَا تَنْكُرُ؟ قَدْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ذَلِكَ لَهُ

Translation: Abu Tufayl (RA) has narrated that 'Alī (RA) gathered the people in an open place and said to them: I make every Muslim swear and ask him if he has heard the Prophet (Peace be upon him) say something (about me) on the day of Ghadir Khum, he should stand up. **At this, thirty persons stood up — while Abu Nu'aym said that a larger number of people stood up** — and they bore witness that (we remember that time) when the Messenger of Allah (Peace be upon him) said to the people while holding your hand: Do you know that I am nearer than the lives of the believers? All of them said: yes, O Messenger of Allāh! Then he said: one who has me as his master has this ('Alī) as his master. O Allāh! Befriend him who befriends him ('Alī)

and be his enemy who is his ('Alī's) enemy. The narrator says that when I came out I had some doubt. In the meantime, I met Zayd bin Arqam (RA) and told him that I had heard 'Alī (RA) say this. At this Zayd bin Arqam (RA) said: how can you deny while I have myself heard the Messenger (SAW) say this about 'Alī (RA)?"

Sheikh Shu'ayb Ar'anut in Tehqeeq of Musnad Ahmed said:

إسناده صحيح رجاله ثقات رجال الشيخين غير فطر بن خليفة فمن رجال أصحاب السنن وروى له البخاري مقرونا

Translation: The Isnad of this report is "SAHIH" and the Rijaal are all "THIQA AND RIJAL OF BUKHARI + MUSLIM" except for Fatr bin Khalifa who is amongst Rijaal of Sunnan and Imam Bukhari (rah) narrated from him in Maqrunan form [Musnad Ahmed bin Hanbal with Tehqeeq of Shuayb al-Ar'anoot (4/370), Hadith # 19321]

Imam Nur ud-din al-Haythami (rah) said in Majma uz Zawaid:

رواه البزار وأحمد ورجالهم رجال الصحيح غير فطر بن خليفة وهو ثقة

Translation: This is narrated by al-Bazzar (rah) and Ahmed (rah) and the Rijal of this report **"ARE THOSE OF SAHIH" except Fatr bin Khalifa "WHO IS THIQA"** [Majma uz Zawaid (9/104)]

Even Nasir ud-din Albani had to accept this and other others reports regarding Mawla and Wali as "SAHIH" [Refer to Silsilat Ahadith as-Sahihha, Hadith # 1751]

In some authentic reports it also mentions testimony from Sayyidna Umar (ra) who congratulated Sayyidna Ali (ra) that this day "YOU HAVE EVEN BECOME MY MAWLA" ..Subhan Allah wa Allah hu Akbar!

Nasir ud-din Albani exposes Ibn Taymiyyah's ignorance in hadith methodology

أنني رأيت شيخ الإسلام بن تيمية , قد ضعف الشطر الأول من الحديث , و أما الشطر الآخر , فزعم أنه كذب! و هذا من مبالغته الناتجة في تقديري من تسرعه في تضعيف الأحاديث قبل أن يجمع طرقها و يدقق النظر فيها

Translation: When I saw Sheikh ul Islam Ibn Taymiyah considering the Hadith (For whosoever I am Mawla then Ali is his Mawla) **as weak/doubtful in its first half and "LIE IN ITS SECOND"** then I had to write in length over this issue. In my viewpoint, the reason behind such exaggeration (of Ibn Taymiyah) was that **he used to be hasty in deciding the inauthenticity of some Hadiths before seeing them properly** [Silsilat ul Ahadith as-Sahihah, Volume No.4, Page No. 344]

The book "Manhaaj as-Sunnah" is where Ibn Taymiyyah made such blunders [refer to (4/256-257)] hence it should actually be called "Manhaj of Nasibis (haters of Ahlul Bayt)"

What Albani forgot to mention was that rejecting Mutawatir hadiths is on par with rejecting a verse of Qur'an, so It is blunder upon blunder by Ibn Taymiyyah to reject Sahih/Mutawatir/Hasan hadiths in relation to Sayyidna Ali (ra) and he does this often not only in regards to the hadith mentioned above. In some authentic reports It is narrated that even Sayyidna Umar bin Khattab (ra) congratulated after the incident of Ghadir Khum that today **"YOU HAVE BECOME EVEN MY MAWLA" ... ALLAH HU AKBAR!**

Insha'Allah Muslim Ummah shall benefit from this article and can always refute the Khawarij of today through it.

Wassalam

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