

الرَّدُّ عَلَى الرَّافِضَةِ

The refutation of the Rāfidah

The refutation of the Rāfidah

Abū ‘Abdur-Rahmān ‘Abdullāh ibn Ahmad ibn Hanbal – *rahimahumullāh* – said¹:

هَلْ وَصَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟

Did the Messenger of Allah (sallAllāhu ‘alayhi wa sallam) leave a will (regarding the Khalīfah after him)?

1245 – حَدَّثَنِي أَبِي، نا إِسْمَاعِيلُ بْنُ إِبرَاهِيمَ، عَنِ ابْنِ عَوْنٍ، عَنِ إِبرَاهِيمَ، عَنِ الأَسْوَدِ، قَالَ: ذَكَرُوا عِنْدَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ كَانَ وَصِيًّا فَقَالَتْ: " مَتَى أَوْصَى إِلَيْهِ فَدُكُنْتُ مُسْبِدَتَهُ إِلَى صَدْرِي أَوْ قَالَتْ: فِي جِحْرِي فَدَعَا بِالطَّشْتِ وَلَقَدْ انْحَنَّتْ فِي جِحْرِي وَمَا شَعَرْتُ أَنَّهُ مَاتَ فَمَتَى أَوْصَى إِلَيْهِ "

1245 – My father narrated to me, from Ismā‘il ibn Ibrāhīm, from Ibn ‘Awn, from Ibrāhīm, from Al-Aswad who said: “They mentioned in front of ‘Āishah (radiAllāhu ‘anhā) that ‘Alī (radiAllāhu ‘anhu) was the recommended one (by the Messenger of Allāh as the Khalīfah). So she said: ‘When did he recommend him? I verily supported him against my chest’, or she said, ‘in my lap, and then he asked for a washbowl. And he verily leaned in my lap. And I did not feel that he died. So when did he recommend him?’”

1246 – حَدَّثَنِي أَبِي، نا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، نا مَالِكُ بْنُ مِعْوَلٍ، عَنِ طَلْحَةَ بْنِ مِصْرَفٍ، قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى: هَلْ أَوْصَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: «لَا». قُلْتُ: فَلِمَ كُتِبَ عَلَى الْمُسْلِمِينَ الْوَصِيَّةُ أَوْ لِمَ أُمِرُوا بِالْوَصِيَّةِ؟ قَالَ: «أَوْصَى بِكِتَابِ اللَّهِ عَزَّ وَجَلَّ»

1246 – My father narrated to me, from ‘Abdur-Rahmān ibn Mahdī, from Mālik ibn Mighwal, from Talhah ibn Misraf who said: “I asked ‘Abdullāh ibn Abū Awfā: ‘Did the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) leave a will?’ He said: ‘No.’ I said: ‘Then why was leaving a will made obligatory upon the Muslims, or why were they ordered to leave a will?’ He said: ‘He left the Book of Allāh ‘azza wa jalla.’”

1248 – حَدَّثَنِي أَبِي، نا يَحْيَى بْنُ سَعِيدٍ، وَحَدَّثَنِي أَبُو حَيْثَمَةَ، نا يَحْيَى بْنُ سَعِيدٍ، نا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، نا فَتَادَةُ، عَنِ الْحُسَيْنِ، عَنِ قَيْسِ بْنِ عَبَّادٍ، قَالَ: " انْطَلَقْتُ أَنَا وَالْأَشْتَرُ، إِلَى عَلِيِّ رَضِيَ اللَّهُ عَنْهُ فَقُلْنَا هَلْ عَهْدَ نَبِيِّ اللَّهِ إِلَيْكَ شَيْئًا لَمْ يَعْهَدْهُ إِلَى النَّاسِ عَامَّةً؟ قَالَ: «لَا إِلَّا مَا فِي كِتَابِي هَذَا». قَالَ: وَأَخْرَجَ كِتَابًا مِنْ قِرَابِ سَيْفِهِ فَإِذَا فِيهِ: «الْمُؤْمِنُونَ تَتَكَافَأُ دِمَاؤُهُمْ وَهُمْ يَدُّ عَلَى مَنْ سِوَاهُمْ وَيَسْعَى بِدِمَتِهِمْ أَذْنَاهُمْ

¹ This chapter have been shortened.

² The guidepost that shows the division of land between two neighbors.

أَلَا لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ وَلَا ذُو عَهْدٍ فِي عَهْدِهِ مَنْ أَحَدَتْ حَدَّثًا فَعَلَى نَفْسِهِ وَمَنْ أَحَدَتْ حَدَّثًا أَوْ آوَى مُخَدِّثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ وَهَذَا لَفْظُ حَدِيثِ أَبِي رَحْمَةَ اللَّهِ»

1248 – My father narrated to me, from Yahyā ibn Sa’id – and Abū Khaythamah (also) narrated to me, from Yahyā ibn Sa’id – from Sa’id ibn Abū ‘Arūbah, from Qatādah, from Al-Hasan, from Qays ibn ‘Abbād who said: “Me and Al-Ashtar went to ‘Alī (radiAllāhu ‘anhu) and we said: ‘Did the Prophet of Allāh order you (or make your familiar with) something which he did not order the people in general?’ He said: ‘No, not except that which is in this writing of mine.’ He said: And he brought out a writing from the sheath of his sword, and in it was (written): ‘The believers’ blood is equal (in value) and they are one hand against those who are besides them, and the lowest of them strive to (establish) their protection (which they have given to someone). Verily, a believer is not killed for a kāfir, nor is a person who has a pact (with the Muslims) in the time of his pact. Whoever invents an innovation then it is against himself. And whoever invents an innovation or shelters an innovator, then the curse of Allāh, the angels and all of the people is upon him.’” And those are the words of the *hadīth* of my father *rahimahullāh*.

1249 – حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، نَا يَحْيَى بْنُ يَمَانَ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، قَالَ: قِيلَ لِعَلِيِّ رَضِيَ اللَّهُ عَنْهُ: أَلَا تُوصِي؟ قَالَ: «مَا أَوْصَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَيْءٍ فَأَوْصِي اللَّهُمَّ إِنَّهُمْ عِبَادُكَ فَإِنْ شِئْتَ أَصْلَحْتَهُمْ وَإِنْ شِئْتَ أَفْسَدْتَهُمْ»

1249 – ‘Uthmān ibn Abū Shaybah narrated to us, from Yahyā ibn Yamān, from Sufyān Ath-Thawrī, from Al-A’mash, from Sālim ibn Abū Al-Ja’d who said: “It was said to ‘Alī: ‘Do you not leave a will?’ So he said: ‘The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) did not leave a will (or order anything specific). So I leave as my will (this du’ā): ‘O Allāh, they are verily Your slaves, so if You want you make them righteous, and if You want You make them corrupt.’”

1250 – حَدَّثَنِي أَبُو حَيْثَمَةَ، نَا ابْنُ عُيَيْنَةَ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، أَخْبَرَنِي أَبُو جَحِيْفَةَ، قَالَ: قُلْتُ لِعَلِيِّ رَضِيَ اللَّهُ عَنْهُ: هَلْ عِنْدَكُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْءٌ سِوَى كِتَابِ اللَّهِ عَزَّ وَجَلَّ؟ قَالَ: قَالَ: وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ مَا عِنْدَنَا شَيْءٌ سِوَى كِتَابِ اللَّهِ عَزَّ وَجَلَّ إِلَّا أَنْ يُؤْتِي اللَّهُ رَجُلًا فَهَمَّا فِي هَذَا الْقُرْآنِ وَمَا فِي هَذِهِ الصَّحِيفَةِ. قَالَ: قُلْتُ: وَمَا فِي هَذِهِ الصَّحِيفَةِ؟ قَالَ: «الْعَمَلُ وَفِكَارُ الْأَسِيرِ وَلَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ»

1250 – Abū Khaythamah narrated to me, from Ibn ‘Uyaynah, from Ash-Sha’bī (who said): Abū Juhayfah narrated to me and said: “I said to ‘Alī (radiAllāhu ‘anhu): ‘Do you have something from the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) besides the Book of Allāh ‘azza wa jalla?’ He said: So he said: ‘By the One who cleaves the grain and created the human. We

do not have anything besides the Book of Allāh – ‘azza wa jalla – except that Allāh gives a man understanding of this Qurān, and that which is in this sheet.’ He said: I said: ‘And what is in this sheet?’ He said: ‘Blood-money, ransoming the prisoner and that a Muslim is not killed for a kāfir.’”

1252 - حَدَّثَنِي سَعِيدُ بْنُ يَحْيَى الْقُرَشِيُّ، ثنا أَبِي، ثنا الْمُجَالِدُ، عَنْ عَامِرٍ، عَنْ أَبِي جُحَيْفَةَ، قَالَ: لَمَّا أَحْرَقَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ الرُّطَّ قَالَ: صَدَقَ اللَّهُ وَرَسُولُهُ فَلَمَّا انْصَرَفَ قُلْتُ لَهُ: فَهَلْ عَهْدَ إِلَيْكَ فِيهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَهْدًا؟ فَقَالَ: «إِذَا قُلْتُ صَدَقَ اللَّهُ وَرَسُولُهُ عَرَفَ مِثْلَكَ وَمَنْ يَعْقِلُ أَنَّهُ كَذَلِكَ فَإِذَا قُلْتُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهُنَالِكَ فَسَلْنِي»

1252 – Sa’id ibn Yahyā Al-Qurashī narrated to me (and said): My father narrated to us, from Al-Mujālid, from ‘Āmir, from Abū Juhayfah who said: “When ‘Alī (radiAllāhu ‘anhu) burned the (people from) Zut, he said: ‘Allāh and His Messenger have spoken the truth.’ Then when he went I said to him: ‘Did the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) inform you about them?’ So he said: ‘If I say: Allāh and His Messenger have spoken the truth, then people like you and whoever understands will know that it is like this. But if I say: ‘The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said’, then in that case you can ask me.’”

1253 - حَدَّثَنِي أَبِي، نا مُحَمَّدُ بْنُ جَعْفَرٍ، نا شُعْبَةُ، قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ أَبِي بَرَّةَ، يُحَدِّثُ عَنْ أَبِي الطُّغَيْلِ، قَالَ: سُئِلَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ هَلْ خَصَّكُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَيْءٍ؟ فَقَالَ: " مَا خَصَّنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَيْءٍ لَمْ يُعَمَّ بِهِ النَّاسَ كَافَّةً إِلَّا كِتَابًا فِي قِرَابِ سَيْفِي هَذَا. قَالَ: فَأَخْرَجَ صَحِيفَةً مَكْتُوبٌ فِيهَا لَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَهُ وَلَعَنَ اللَّهُ مَنْ آوَى مُخْدِثًا وَلَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ وَلَعَنَ اللَّهُ مَنْ سَرَقَ مَنَارَ الْأَرْضِ "

1253 – My father narrated to me, from Muhammad ibn Ja’far, from Shu’bah who said: I heard Al-Qāsim ibn Abū Bazzah narrate from Abū At-Tufayl who said: “Alī (radiAllāhu ‘anhu) was asked: ‘Did the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) give preference to you in anything?’ So he said: ‘The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) did not give preference to us in anything which he did not include all of the people in, except a writing in the sheath of this sword of mine.’ He said: So he brought out a sheet in which it was written: ‘Allāh has cursed the one who curses his father, and Allāh has cursed the one who shelters an innovator, and Allāh has cursed the one who slaughters for others than Allāh and Allāh has cursed the one who steals the guidepost² of the land.’”

1254 - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، نا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، نا مَنْصُورُ بْنُ حِبَانَ، نا أَبُو الطُّغَيْلِ عَامِرُ بْنُ وَائِلَةَ قَالَ: كُنْتُ عِنْدَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ فَأَتَاهُ رَجُلٌ فَقَالَ: مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: فَغَضِبَ وَقَالَ: مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسِرُّ

² The guidepost that shows the division of land between two neighbors.

إِلَى شَيْئًا يَكْتُمُ النَّاسَ غَيْرَ أَنَّهُ قَدْ حَدَّثَنِي بِكَلِمَاتٍ أَرْبَعٍ فَقَالَ: مَا هُنَّ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: «لَعَنَ اللَّهُ مَنْ لَعَنَ وَالِدَهُ، وَلَعَنَ اللَّهُ مَنْ ذَبَحَ لِعَبْرِ اللَّهِ وَلَعَنَ اللَّهُ مَنْ آوَى مُحَدِّثًا وَلَعَنَ اللَّهُ مَنْ عَبَّرَ مَنَارَ الْأَرْضِ»

1254 – Zuhayr ibn Harb narrated to us, from Marwān ibn Mu‘āwiyah Al-Fazārī, from Mansūr ibn Hibbān, from Abū At-Tufayl ‘Āmir ibn Wāilah who said: *“I was with ‘Alī (radiAllāhu ‘anhu) when a man came to him and said: ‘What did the Prophet (sallAllāhu ‘alayhi wa sallam) inform you about in secret?’ So he got angry and said: ‘The Prophet (sallAllāhu ‘alayhi wa sallam) did not inform me about anything in secret hidden from the people, except that he narrated four things to me.’ Then he said: ‘And what are those, O Amīr Al-Muminīn?’ He said: ‘Allāh has cursed the one who curses his father, and Allāh has cursed the one who slaughters for others than Allāh, and Allāh has cursed the one who shelters an innovator and Allāh has cursed the one who changes the landmark of the land.’”*

1257 – حَدَّثَنِي أَبِي، نَا أَسْوَدُ بْنُ عَامِرٍ، حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ أَبِي جَعْفَرٍ يَعْني الْفَرَاءَ عَن إِسْرَائِيلَ، عَن أَبِي إِسْحَاقَ، عَن زَيْدِ بْنِ يُنَيْعٍ، عَن عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ مَنْ نُؤْمَرُ بَعْدَكَ؟ قَالَ: «إِنْ نُؤْمَرُوا أَبَا بَكْرٍ تَجِدُوهُ أَمِينًا زَاهِدًا فِي الدُّنْيَا رَاغِبًا فِي الْآخِرَةِ، وَإِنْ نُؤْمَرُوا عُمَرُ تَجِدُوهُ قَوِيًّا أَمِينًا لَا يَخَافُ فِي اللَّهِ لَوْمَةً لَأَنَّهُمْ، وَإِنْ نُؤْمَرُوا عَلِيًّا وَلَا أَرَأَيْكُمْ فَاعْلَمِينَ تَجِدُوهُ هَادِيًا مَهْدِيًّا يَأْخُذُ بِكُمْ إِلَى الطَّرِيقِ الْمُسْتَقِيمِ»

1257 – My father narrated to me, from Aswad ibn ‘Āmir (who said): ‘Abdul-Hamīd ibn Abū Ja‘far – i.e. Al-Farrā – from Isma‘il, from Abū Ishāq, from Zayd ibn Yuthay’, from ‘Alī (radiAllāhu ‘anhu) who said: *“It was said: ‘O Messenger of Allāh, who should we appoint as a leader after you?’ He said: ‘If you appoint Abū Bakr, you will find him trustworthy, uninterested in dunyā and longing for the āakhirah. And if you appoint ‘Umar you will find him strong and trustworthy, and he does not fear the blame of the blamer. And if you appoint ‘Alī – and I do not see you doing that – then you will find him guided and a guide who will take you towards the Straight Path.’”*

1258 – حَدَّثَنِي أَبِي وَأَبُو حَيْثِمَةَ قَالَا: نَا أَبُو مُعَاوِيَةَ، نَا الْأَعْمَشُ، عَن إِبْرَاهِيمَ التَّيْمِيِّ، عَن أَبِيهِ، قَالَ: حَظَبْنَا عَلِيًّا رَضِيَ اللَّهُ عَنْهُ فَقَالَ مَنْ رَعَمَ أَنَّ عِنْدَنَا شَيْئًا نَقْرُوهُ إِلَّا كِتَابَ اللَّهِ عَزَّ وَجَلَّ وَهَذِهِ الصَّحِيفَةُ " قَالَ أَبِي رَحِمَهُ اللَّهُ: صَحِيفَةٌ فِيهَا أَسْنَانُ الْإِبِلِ وَأَشْيَاءُ مِنَ الْجِرَاحَاتِ «فَقَدْ كَذَبَ». قَالَ: وَفِيهَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْمَدِينَةُ حَرَمٌ مَا بَرَزَ عِيرٍ إِلَى ثَوْرٍ مِنْ أَحَدَتْ فِيهَا حَدَثًا أَوْ آوَى فِيهَا مُحَدِّثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ عَزَّ وَجَلَّ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا، وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَذْنَاهُمْ» وَزَادَ أَبِي فِي حَدِيثِهِ: «وَمَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ أَوْ تَوَلَّى غَيْرَ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ يَوْمَ الْقِيَامَةِ مِنْهُ عَدْلًا وَلَا صَرْفًا»

1258 – My father and Abū Khaythamah both narrated to me and said: Abū Mu’āwiyah narrated to us, from Al-A’mash, from Ibrāhīm At-Taymī, from his father who said: *“Alī (radiAllāhu ‘anhu) held a sermon for us and said: ‘Whoever claims that we have something which we read besides the Book of Allah – ‘azza wa jalla – and this sheet...’ – Abu Khaythamah said: A sheet in which there were something about blood money and the punishments for crimes – ‘...he has verily lied.’ He said: And in it is: “The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) said: ‘Al-Madīnah is sacred, what is between ‘Īr and Thawr. Whoever invents an innovation in it, or shelters an innovator in it, then the curse of Allāh, the angels and all of people is upon him. Allāh – azza wa jalla – will not accept any obligatory nor voluntary deeds from him on the Day of Resurrection. And the protection of the Muslims is one, (even) the lowest of them strives to establish it.”* And my father added in his hadīth: *“And whoever is called with another name than his fathers, or he allies with other than his allies, then the curse of Allāh, the angels and all of people is upon him. Allāh will not accept any obligatory nor voluntary deeds from him on the Day of Resurrection.”*

1263 – حَدَّثَنِي سُفْيَانُ بْنُ وَكَيْعٍ بْنِ الْجَرَّاحِ بْنِ مَلِيحِ بْنِ عَدِيٍّ بْنِ فَرَسِ الرَّوَاسِيِّ، نَا خَالِدُ بْنُ مَخْلَدٍ، نَا أَبُو غَيْلَانَ الشَّيْبَانِيُّ، عَنِ الْحَكَمِ بْنِ عَبْدِ الْمَلِكِ، عَنِ الْحَارِثِ بْنِ حَصِيرَةَ، عَنِ أَبِي صَادِقٍ، عَنِ رَبِيعَةَ بْنِ نَاجِدٍ، عَنِ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَعَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «إِنَّ فِيكَ مِنْ عَيْسَى مَثَلًا أَبْغَضْتَهُ يَهُودٌ حَتَّى بَهْتُوا أُمَّهُ، وَأَحْبَبْتَهُ النَّصَارَى حَتَّى أَنْزَلُوهُ بِالْمَنْزِلِ الَّذِي لَيْسَ بِهِ» أَلَا وَإِنَّهُ يَهْلِكُ فِي اثْنَانِ مُحِبٌّ مُفْرِطٌ يُفَرِّطُنِي بِمَا لَيْسَ فِيَّ وَمُبْغِضٌ مُفْتَرٍ يَجْمَلُهُ شَتَائِي عَلَى أَنْ يَبْهَتَنِي أَلَا وَإِنِّي لَسْتُ بِبَنِي وَلَا يُوحَى إِلَيَّ وَلَكِنِّي أَعْمَلُ بِكِتَابِ اللَّهِ وَسُنَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا اسْتَطَعْتُ فَمَا أَمَرْتُمْكُمْ بِهِ مِنْ طَاعَةِ اللَّهِ عَزَّ وَجَلَّ فَحَقُّ عَلَيْكُمْ طَاعَتِي فِيمَا أَحْبَبْتُمْ وَكَرِهْتُمْ

1263 – Sufyān ibn Wakī’ ibn Al-Jarrāh ibn Malīh ibn ‘Adī ibn Faras Ar-Ruwāsī narrated to me, from Khālīd ibn Makhlad, from Abū Ghaylān Ash-Shaybānī, from Al-Hakam ibn ‘Abdul-Malik, from Al-Hārith ibn Hasīrah, from Abū Sādiq, from Rabī’ah ibn Najīdh, from ‘Alī ibn Abū Tālib (radiAllāhu ‘anhu) who said: *“The Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) called me and said: ‘There is an example of ‘Īsā in you. The Jews hated him so much that they invented lies against his mother, and the Christians loved him so much until they gave him a status which he does not have.’ Verily two types of people will be destroyed due to me; one who loves exaggeratedly who will praise me with what I am not, and one who hates and slanders, whose hatred towards me will make him invent lies against me. Verily I am not a prophet, nor has anything been revealed to me. Rather I act according to the Book of Allāh and the Sunnah of His Messenger (sallAllāhu ‘alayhi wa sallam) as much as I am capable of it. So whatever I order you from the obedience of Allāh – ‘azza wa jalla – then it is an obligation upon you to obey me in both what you like and what you dislike.”*

1264 – حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، نَا فَضِيلُ بْنُ سُلَيْمَانَ يَغْنِي التَّمِيرِيَّ ، نَا مُحَمَّدُ بْنُ أَبِي يَحْيَى، عَنْ إِيَّاسِ بْنِ عَمْرِو الْأَسْلَمِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّهُ سَيَكُونُ اخْتِلَافٌ أَوْ أَمْرٌ فَإِنْ اسْتَطَعْتَ أَنْ يَكُونَ السَّلْمُ فَأَفْعَلْ»

1264 – Muhammad ibn Abū Bakr Al-Muqaddamī narrated to me, from Fudayl ibn Sulaymān (i.e. An-Numayrī), from Muhammad ibn Abū Yahyā, from Iyyās ibn ‘Amr Al-Aslamī, from ‘Alī ibn Abū Tālib (radiAllāhu ‘anhu) who said: The Messenger of Allah (sallAllāhu alayhi wa sallam) said: *“There will verily be disagreement or an issue, where if you are capable of being passive, then be so.”*

1266 – حَدَّثَنِي أَبُو مَعْمَرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ نَا ابْنُ عُكَيْبَةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ قَيْسِ بْنِ عَبَّادٍ، قَالَ: قُلْتُ لِعَلِيِّ رَضِيَ اللَّهُ عَنْهُ أَرَأَيْتَ مَسِيرَكَ هَذَا عَهْدُ عَهْدِهِ إِلَيْكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْ رَأَيْتَ رَأْيَهُ؟ قَالَ: مَا تُرِيدُ إِلَى هَذَا؟ قُلْتُ: دِينَنَا دِينَنَا. قَالَ: «مَا عَهْدَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي شَيْءٍ وَلَكِنْ رَأْيِي رَأْيُهُ»

1266 – Abu Ma‘mar Ismā‘īl ibn Ibrāhīm narrated to me, from Ibn ‘Ulayyah, from Yūnus, from Al-Hasan, from Qays ibn ‘Abbād who said: *“I said to ‘Alī (radiAllāhu ‘anhu): ‘This direction which you are going in, is this something which the Messenger of Allāh (sallAllāhu ‘alayhi wa sallam) have advised you to do, or is it an opinion that you have yourself?’ He said: ‘And what do you want with that (question)?’ I said: ‘Our religion, our religion.’ He said: ‘The Prophet (sallAllāhu ‘alayhi wa sallam) did not advise me to do anything, rather it is an opinion that I have myself.’”*

1267 – حَدَّثَنِي أَبِي، نَا عَبْدُ الرَّزَّاقِ، نَا مَعْمَرٌ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنِ الْحَسَنِ، عَنْ قَيْسِ بْنِ عَبَّادٍ، قَالَ: كُنَّا مَعَ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ فَكَانَ إِذَا شَهِدَ مَشْهَدًا أَوْ أَشْرَفَ عَلَى أَكْمَةٍ أَوْ هَبَطَ وَادِيًا قَالَ: صَدَقَ اللَّهُ وَرَسُولُهُ. فَقُلْتُ لِرَجُلٍ مِنْ بَنِي يَشْكُرَ انْطَلِقْ بِنَا إِلَى أَمِيرِ الْمُؤْمِنِينَ حَتَّى نَسْأَلَهُ عَنْ قَوْلِهِ صَدَقَ اللَّهُ وَرَسُولُهُ. قَالَ: فَاَنْطَلَقْنَا إِلَيْهِ فَقُلْنَا يَا أَمِيرَ الْمُؤْمِنِينَ رَأَيْنَاكَ إِذَا شَهِدْتَ مَشْهَدًا أَوْ هَبَطْتَ وَادِيًا أَوْ أَشْرَفْتَ عَلَى أَكْمَةٍ قُلْتَ صَدَقَ اللَّهُ وَرَسُولُهُ فَهَلْ عَهْدَ إِلَيْكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا فِي ذَلِكَ؟ قَالَ: فَأَعْرَضَ عَنَّا فَأَلْحَحْنَا عَلَيْهِ فَلَمَّا رَأَى ذَلِكَ قَالَ: «وَاللَّهِ مَا عَهْدَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَهْدًا إِلَّا شَيْئًا عَهْدَهُ إِلَى النَّاسِ وَلَكِنَّ النَّاسَ وَقَعُوا عَلَى عُنْتَانِ رَضِيَ اللَّهُ عَنْهُ فَعَتَلُوهُ ثُمَّ إِنِّي رَأَيْتُ أَبِي أَحَقُّهُمْ بِهَذَا الْأَمْرِ فَوَثَبْتُ عَلَيْهِ فَاللَّهُ أَعْلَمُ أَصَبْنَا أَمْ أَخْطَأْنَا»

1267 – My father narrated to me, from ‘Abdur-Razzāq, from Ma‘mar, from ‘Alī ibn Zayd, from Al-Hasan, from Qays ibn ‘Abbād who said: *“We were with ‘Alī (radiAllāhu ‘anhu) and whenever he would witness a battle, or climb a hill or descend into a valley, he would say: ‘Allāh and His Messenger have spoken the truth.’ So I said to a man from Banū Yashkur: ‘Take us to Amīr Al-Muminīn so we can ask him about him saying: Allāh and His Messenger have spoken the truth.’”*

He said: So we went to him and said: 'O Amīr Al-Muminīn, we have seen you that when you witness a battle or descend into a valley or climb a hill, then you say: Allāh and His Messenger have spoken the truth. So have the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) left some information for you regarding that?' He said: 'So he turned away from us, but we insisted on him (telling us). So when he saw that he said: 'By Allāh, the Messenger of Allāh (sallAllāhu 'alayhi wa sallam) did not leave anything to me, except the same which he has left for the people. But it was the people who attacked 'Uthmān (radiAllāhu 'anhu) and killed him. Then I saw that I was the most deserving of this affair (i.e. the Khilāfah) so I jumped upon it. So Allāh knows whether we did the correct thing or we made a mistake.'"

1268 - حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ أَبُو عِمْرَانَ الْوَرْكَانِيُّ، نا أَبُو عَقِيلٍ يَحْيَى بْنُ الْمُتَوَكِّلِ عَنِ كَثِيرِ النَّوَّاءِ، عَنْ إِبْرَاهِيمَ بْنِ حَسَنِ بْنِ حَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يُظْهَرُ فِي أُمَّتِي فِي آخِرِ الزَّمَانِ قَوْمٌ يُسَمَّوْنَ الرَّافِضَةَ يَرُفُضُونَ الْإِسْلَامَ»

1268 – Muhammad ibn Ja'far Abū 'Imrān Al-Warkānī narrated to me, from Abū 'Aqīl Yahyā ibn Al-Mutawakkil, from Kathīr An-Nawwā, from Ibrāhīm ibn Hasan ibn Hasan ibn 'Alī ibn Abū Tālib, from his father, from his grandfather who said: 'Alī ibn Abū Tālib (radiAllāhu 'anhu) said: The Messenger of Allāh (sallAllāhu 'alayhi wa sallam) said: **"In my Ummah in the last times a people will emerge who are called Ar-Rāfidah. They will refuse Al-Islām."**

1271 - حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ الْوَرْكَانِيُّ، نا أَبُو شِهَابٍ عَبْدُ رَبِّهِ بْنُ نَافِعِ الْحَنَاطِ الْكُوَيْتِيُّ، عَنْ كَثِيرِ النَّوَّاءِ، عَنْ إِبْرَاهِيمَ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، يَرْفَعُهُ قَالَ: «يَجِيءُ قَوْمٌ قَبْلَ قِيَامِ السَّاعَةِ يُسَمَّوْنَ الرَّافِضَةَ بُرَاءً مِنَ الْإِسْلَامِ»

1271 – Muhammad ibn Ja'far Al-Warkānī narrated to me, from Abu Shihāb 'Abdu Rabbihi ibn Nāfi' Al-Hannāt Al-Kūfī, from Kathīr An-Nawwā, from Ibrāhīm ibn Al-Hasan, from his father, from his grandfather who lifted it (i.e. ascribed it to the Prophet) and said: **"There will come a people before the Hour is established who are called Ar-Rāfidah. They have nothing to do with Al-Islām."**

1272 - حَدَّثَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمْرَةَ الْأَحْمَسِيُّ، نا أَبُو يَحْيَى الْحِمَايِيُّ، عَنْ أَبِي جَنَابِ الْكَلْبِيِّ، عَنْ أَبِي سُلَيْمَانَ الْأَهْمَدَانِيِّ أَوْ النَّحَعِيِّ، عَنْ عَمِّهِ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا عَلِيُّ أَنْتَ وَشِيعَتُكَ فِي الْجَنَّةِ وَإِنَّ قَوْمًا هُمْ نَبَرٌ يُقَالُ لَهُ الرَّافِضَةُ إِنْ أَدْرَكْتَهُمْ فَاقْتُلْتَهُمْ فَإِنَّهُمْ مُشْرِكُونَ» قَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ: يَنْتَحِلُونَ حَبْنَا أَهْلَ الْبَيْتِ وَلَيْسُوا كَذَلِكَ وَآيَةُ ذَلِكَ أَنَّهُمْ يَشْتُمُونَ أَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا

1272 – Muhammad ibn Ismā'īl ibn Samurah Al-Ahmasī narrated to me, from Abū Yahyā Al-Himmānī, from Abū Janāb Al-Kalbī, from Abū Sulaymān Al-Hamadhānī or An-Nakha'ī, from his uncle, from 'Alī (radiAllāhu 'anhu) who said: The Prophet (sallAllāhu 'alayhi wa sallam) said to me: **“O 'Alī, you and your adherents are in Paradise. And verily a people who have a nickname, they are called Ar-Rāfidah, if you meet them then kill them, for they are verily mushrikūn.”** 'Alī (radiAllāhu 'anhu) said: **“They unrightfully claim to love us the people of the household (of the Prophet (sallAllāhu 'alayhi wa sallam)), but in reality they do not. And the sign of that is that they swear at Abū Bakr and 'Umar (radiAllāhu 'anhumā).”**

1273 – سَأَلْتُ أَبِي: مِنَ الرَّافِضَةِ؟ قَالَ: «الَّذِينَ يَسُبُّونَ أَوْ يَشْتُمُونَ أَبَا بَكْرٍ وَعُمَرَ»

1273 – I asked my father about Ar-Rāfidah? He said: **“Those who curse or swear at Abū Bakr and 'Umar.”**

1274 – حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ، نَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ الْأَسَدِيِّ، نَا أَبُو كُدَيْبَةَ، عَنْ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، قَالَ: «لَوْ كَانَتْ الشَّيْعَةُ مِنَ الطَّيْرِ لَكَانُوا رَحْمًا قَالَ الشَّعْبِيُّ وَنَظَرْتُ فِي هَذِهِ الْأَهْوَاءِ وَكَلَّمْتُ أَهْلِهَا فَلَمْ أَرِ قَوْمًا أَقَلَّ عُثُولًا مِنَ الْحَشْبِيَّةِ»

1274 – 'Uthmān ibn Abū Shaybah narrated to me, from Muhammad ibn Al-Hasan (i.e. Al-Asadī), from Abū Kudaynah, from Abū Khālid, from Ash-Sha'bī who said: **“If the Shī'ah were from the birds, then they would be vultures.”** Ash-Sha'bī said: **“And I looked into these desires (i.e. innovations) and spoke with their people, and I did not see anyone with less intellect than the Khashabiyyah³.”**

1275 – حَدَّثَنِي أَبُو هَاشِمٍ زِيَادُ بْنُ أَبِي أُيُوبَ دَلُوبِيِّ، نَا أَبُو مُعَاوِيَةَ، نَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، قَالَ: «لَقَدْ غَلَّتْ هَذِهِ الشَّيْعَةُ فِي عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ كَمَا غَلَّتِ النَّصَارَى فِي عِيسَى ابْنِ مَرْيَمَ»

1275 – Abū Hāshim Ziyād ibn Ayyūb Dalluwayh narrated to me, from Abū Mu'āwiyah, from Ismā'īl ibn Abū Khālid, from Ash-Sha'bī, from 'Alqamah who said: **“These Shī'ah have verily went into extreme with regards to 'Alī ibn Abū Tālib, just like the Christians went into extreme with regards to 'Isā ibn Maryam.”**

1276 – حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي سَمِينَةَ، نَا ابْنُ أَبِي زَائِدَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، وَأَبُوهُ يَعْنِي زَكَرِيَّا بْنُ أَبِي زَائِدَةَ، وَمَالِكِ بْنِ مَعُوذٍ، عَنِ الشَّعْبِيِّ «لَوْ كَانَتْ الشَّيْعَةُ مِنَ الطَّيْرِ لَكَانَتْ رَحْمًا وَلَوْ كَانَتْ مِنَ الْبَهَائِمِ لَكَانَتْ حُمُرًا»

1276 – Muhammad ibn Yahyā ibn Abū Samīnah narrated to me, from Ibn Abū Zāidah, from Ismā'īl (i.e. ibn Abū Khālid) and his father (i.e. Zakariyyā ibn Abū Zāidah) and Mālik

³ It is mentioned in the commentary who the Khashabiyyah are.

ibn Mighwal, from Ash-Sha'bī who said: *“If the Shī'ah were from the birds they would have been vultures, and if they had been from the animals (on the ground) they would have been donkeys.”*

1277 – حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي سَيِّدَةَ، نَا ابْنُ أَبِي زَائِدَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ «مَا رَأَيْتُ قَوْمًا أَهَمَّ مِنَ الشَّيْبَعَةِ لَوْ أَرَدْتُ أَنْ يَمَلُّوا لِي بَيْتِي هَذَا وَرِقًّا لَمَلُّوهُ»

1277 – Muhammad ibn Yahyā ibn Abu Samīnah, from Ibn Abū Zāidah, from Ismā'il ibn Abū Khalid, from Ash-Sha'bī (who said): *“I have not seen a people more stupid than the Shī'ah, and if I wanted them to fill up this house of mine with dirhams of silver, then they would fill it up (in order for me to invent lies for them).”*

1279 – حَدَّثَنِي مُحَمَّدُ بْنُ عَبَّادِ الْمَكِّيِّ، نَا سُفْيَانُ بْنُ عُيَيْنَةَ، قَالَ: سَمِعْتُ مَالِكَ بْنَ مَعْوَلٍ، يَقُولُ: سَمِعْتُ الشَّعْبِيَّ، يَقُولُ: «لَوْ شِئْتُ أَنْ يَمَلُّوا بَيْتِي هَذَا وَرِقًّا عَلَى أَنْ أَكْذِبَ لَهُمْ عَلَى عَلِيِّ رَضِيَ اللَّهُ عَنْهُ لَفَعَلْتُ وَاللَّهِ لَا كَذَبْتُ عَلَيْهِ أَبَدًا»

1279 – Muhammad ibn 'Abbād Al-Makkī narrated to me, from Sufyān ibn 'Uyaynah who said: I heard Mālik ibn Mighwal say: I heard Ash-Sha'bī say: *“If I wanted for my house to be filled up with dirhams of silver in return of me lying for them about 'Alī (radiAllāhu 'anhu), then I could do that. By Allah, I never lied about him.”*

1282 – حَدَّثَنِي أَبِي، نَا أَبُو مُعَاوِيَةَ، نَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، قَالَ: «عَلَّتِ الشَّيْبَعَةُ فِي عَلِيِّ رَضِيَ اللَّهُ عَنْهُ كَمَا عَلَّتِ النَّصَارَى فِي عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ» قَالَ: «وَكَانَ الشَّعْبِيُّ يَقُولُ لَقَدْ بَعْضُوا إِلَيْنَا حَدِيثَ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ»

1282 – My father narrated to me, from Abū Mu'āwiyah, from Ismā'il ibn Abū Khālid, from Ash-Sha'bī, from 'Alqamah who said: *“The Shī'ah went into extreme with regards to 'Alī (radiAllāhu 'anhu) just like the Christians went into extreme with regards to 'Isā ibn Maryam (alayhi as-salām).”* He said: And Ash-Sha'bī used to say: *“They made the speech (or hadīth) about 'Alī (radiAllāhu 'anhu) hateful to us.”*

1283 – حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُطِيعِ بْنِ رَاشِدٍ، وَمُحَمَّدُ بْنُ بَكَّارٍ وَهَذَا، لَفْظُ حَدِيثِ عَبْدِ اللَّهِ بْنِ مُطِيعٍ قَالَ: نَا هُشَيْمٌ، عَنْ مُجَالِدِ بْنِ سَعِيدٍ، أَنَا الشَّعْبِيُّ، أَنَا الْحَارِثُ الْأَعْوَرُ، قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «لَا تَكْرَهُوا إِمَارَةَ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ، وَالَّذِي نَفْسِي بِيَدِهِ مَا بَيْنَكُمْ وَبَيْنَ أَنْ تَنْظُرُوا إِلَى جَمَاحِمِ الرِّجَالِ تَنْدُرُ عَنْ كَوَاهِلِهَا كَأَنَّهَا الْخُنْطَلُ إِلَّا أَنْ يُفَارِقَكُمْ مُعَاوِيَةُ»

1283 – 'Abdullāh ibn Mutī' ibn Rāshid narrated to me, and also Muhammad ibn Bakkār – and these are the words of 'Abdullāh ibn Mutī' – they said: Hushaym narrated to us, from Mujālid ibn Sa'īd, from Ash-Sha'bī, from Al-Hārith Al-A'war who said: I heard 'Alī (radiAllāhu 'anhu) say: *“Do not hate the leadership of Mu'āwiyah. There is nothing between you*

and between you looking at the craniums of men falling from its shoulders as if it were a colocynth, except that Mu'āwiyah deserts you."

1284 - حَدَّثَنِي إِسْمَاعِيلُ أَبُو مَعْمَرٍ الْهَدَلِيُّ، نَا هُشَيْمٌ، عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ، عَنْ أَبِي صَادِقٍ، قَالَ: قَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ: " إِنَّ مُعَاوِيَةَ سَيَطْهَرُ عَلَيْكُمْ. قَالُوا: أَفَلَا تُفَاتِلُهُ؟ قَالَ: لَا "

1284 – Ismā'il ibn Ma'mar Al-Hudhalī narrated to me, from Hushaym, from Al-'Awwām ibn Hawshab, from Abū Sādiq who said: "Alī (radiAllāhu 'anhu) said: 'Verily Mu'āwiyah will conquer you.' They said: 'Should we not fight him?' He said: 'No.'"

1285 - حَدَّثَنِي أَبِي، نَا الْأَسْوَدُ بْنُ عَامِرٍ، نَا شُعْبَةَ، عَنْ حُصَيْنٍ، قَالَ: قُلْتُ لِأَبِي وَإِلِيَّ: عَلِيٌّ أَعْجَبَ إِلَيْكَ صَنِيعًا أَوْ عُثْمَانُ؟ قَالَ: «عَلِيٌّ» قُلْتُ: فَالْيَوْمِ. قَالَ: «عُثْمَانُ، لِأَنَّهُ قُتِلَ رَحْمَةً اللَّهِ عَلَيْهِ»

1285 – My father narrated to me, from Al-Aswad ibn 'Āmir, from Shu'bah, from Husayn who said: "I said to Abū Wā'il: 'Whose deeds please you more, 'Alī's or 'Uthmān's?' He said: '(It used to be) 'Alī.' I said: 'And today?' He said: 'Uthmān, because he was killed, may the mercy of Allāh be upon him.'"

1288 - حَدَّثَنِي أَبِي، نَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، قَالَ: رَأَى عَبْدُ اللَّهِ بْنُ بُدَيْلِ بْنِ وَرْقَاءَ الْخُرَاعِيُّ رُؤْيَا فَقَصَّهَا عَلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: " إِنْ صَدَقَتْ رُؤْيَاكَ قُتِلْتَ فِي أَمْرِ ذِي لُبْسٍ فُقُتِلَ مَعَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ يَوْمَ صِفِّينَ قَالَ عَبْدُ الرَّزَّاقِ: فَحَدَّثْتُ بِهِ ابْنَ عُيَيْنَةَ فَحَدَّثَنِي بِحَدِيثِ أَسْنَدِهِ أَنَّ بُدَيْلَ بْنَ وَرْقَاءَ رَأَى رُؤْيَا وَأَمْرَاتُهُ حَامِلٌ بِعَبْدِ اللَّهِ فَقَصَّهَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «بِي بَطْنِ امْرَأَتِكَ غُلَامٌ وَسَيُقْتَلُ شَهِيدًا»

1288 – My father narrated to me, from 'Abdur-Razzāq, from Ma'mar, from Ayyūb, from Ibn Sīrīn who said: "Abdullāh ibn Budayl ibn Warqā Al-Khuzā'ī saw a dream and then he narrated it to Abū Bakr (radiAllāhu 'anhu), who then said: 'If your dream comes true, then you will be killed during an affair of ambiguity.' Then he was killed along with 'Alī (radiAllāhu 'anhu) the day of Siffīn." 'Abdur-Razzāq said: "So I narrated it to Ibn 'Uyaynah, and then he narrated to me a hadīth with its chain of narration, that Budayl ibn Warqā saw a dream while his wife was pregnant with 'Abdullāh, which he told to the Prophet (sallAllāhu 'alayhi wa sallam), who said: 'In the stomach of your wife is a boy which will be killed as a martyr.'"

Commentary

Harb ibn Ismā'īl Al-Karmānī – *rahimahullāh* – said:

والرافضة: وهم الذين يتبرؤون من أصحاب مُحَمَّد رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ويسبونهم، وينتقصونهم، ويكفرون الأئمة إلا أربعة عليا وعمارا والمقداد وسلمان، وليست الرافضة من الإسلام في شيء.

”And the Rāfidah: They are the ones who disassociate themselves from the Companions of Muhammad the Messenger of Allah (sallAllāhu ‘alayhi wa sallam), and curse and belittle them. And they declare takfīr upon the leaders, except four; ‘Alī, ‘Ammār, Al-Miqdād and Salmān. And the Rāfidah has nothing to do with Islām.

والمنصورية: وهم رافضة من الروافض، وهم الذين يقولون من قتل أربعين نفساً ممن خالف هواهم دخل الجنة، وهم الذين يخيفون الناس ويستحلون أموالهم، وهم الذين يقولون أخطأ جبريل عليه السلام بالرسالة، وهذا هو الكفر الواضح الذي لا يشوبه إيمان فنعوذ بالله منهم.

And the Mansūriyyah: They are a type of Rāfidah among the Rawāfid (pl. Rāfidah). They are the ones who say that whoever kills forty persons among those who disagree with their desires, he will enter Paradise. And they are the ones who frighten the people and allow their wealth. And they are the ones who say that Jibrīl (‘alayhi as-salām) made a mistake with the Message (i.e. that he should have delivered it to ‘Alī and not Muhammad (sallAllāhu ‘alayhi wa sallam)). And this is the clear kufr with which no īmān can co-exist with. So we seek refuge with Allah from them.

والسبئية: وهم رافضة كذابون، وهم قريب ممن ذكرت مخالفون للأئمة كذابون والرافضة أسوأ أثراً في الإسلام من أهل الكفر من أهل الحرب. وصنف منهم يقولون علي في السحاب، وعلي يبعث قبل يوم القيامة، وهذا كله كذب وزور وبهتان.

And the Sabaiyyah: They are lying Rāfidah. They are close (to being the same as) those I mentioned; they oppose the leaders and they are liars. And the Rāfidah have a worse effect on Islām than the people of kufr from ahlul-harb.

And a group among them say that ‘Alī is in the clouds, and that ‘Alī will be resurrected before the Day of Resurrection. And all of this is lies, false statements and inventing untruth.

والزيدية: وهم رافضة، وهم الذين يتبرؤون من عثمان وطلحة والزبير وعائشة، ويرون القتال مع كل من خرج من ولد علي براً كان أو فاجراً حتى يغلب أو يغلب .

والخشبية: وهم يقولون بقول الزيدية

And the Zaydiyyah: They are also Rāfidah. And they are the ones who disassociate themselves from 'Uthmān, Talhah, Az-Zubayr and 'Āishah. And they consider it obligatory to fight along with everyone who came from the offspring of 'Alī, whether he is righteous or a sinner, until he wins or is defeated.

And Al-Khashabiyyah: And they say the same as the Zaydiyyah.

والشيعة: وهم فيما يزعمون ينتحلون حب آل مُحَمَّد - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - دون الناس، وكذبوا بل هم المبعوضون لآل مُحَمَّد - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - دون الناس. إنما الشيعة لآل مُحَمَّد المتقون، أهل السنة والأثر من كانوا وحيث كانوا، الذين يحبون آل مُحَمَّد - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - جميع أصحاب مُحَمَّد - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ولا يذكرون أحدًا منهم بسوء ولا عيب ولا منقصة. فمن ذكر أحدًا من أصحاب مُحَمَّد عليه الصلاة والسلام بسوء أو طعن عليهم أو تبرأ من أحد منهم، أو سبهم، أو عرض بعيبيهم فهو رافضي خبيث محبت.

And Ash-Shī'ah: They – according to what they claim – unrightfully profess the love of the family of Muhammad (sallAllāhu 'alayhi wa sallam) besides all people. But they have lied; rather they are those who hate the family of Muhammad (sallAllāhu 'alayhi wa sallam) besides all people. Verily the (true) shī'ah (adherents) are the God-fearing family of Muhammad, (and) the people of Sunnah and Athar (narration), no matter who they are and where they are; those who love the family of Muhammad (sallAllāhu 'alayhi wa sallam) and all of the Companions of Muhammad (sallAllāhu 'alayhi wa sallam). They do not mention any of them negatively, nor with a flaw or a mistake. So whoever mentions the Companions of Muhammad (sallAllāhu 'alayhi wa sallam) negatively or defames them or disassociates himself from anyone among them, or curses them or mentions their mistakes, then he is a dirty malicious rāfidī.” (As-Sunnah by Al-Karmānī)

And 'Uthmān ibn Sa'īd Ad-Dārimī – rahimahullāh – said:

حدثنا الزهراني أبو الربيع قال: كان من هؤلاء الجهمية رجل وكان الذي يظهر من رأيه الترفض وانتحال حب علي بن أبي طالب عليه السلام، فقال رجل ممن يخالطه ويعرف مذهبه: قد علمت أنكم لا ترجعون إلى دين الإسلام ولا تعتقدونه فما الذي حملكم على الترفض وانتحال حب علي قال: إذا أصدقك أنا إن أظهرها رأينا الذي نعتقده رمينا بالكفر والزندقة وقد وجدنا أقواما ينتحلون حب علي ويظهرونه ثم يقعون بمن شاؤوا ويعتقدون ما شاؤوا ويقولون ما شاؤوا فنسبوا بذلك إلى الترفض والتشيع فلم نر لمذهبنا أمرا ألطف من انتحال حب هذا الرجل ثم نقول ما شئنا ونعتقد ما شئنا ونقع بمن شئنا، فلأن يقال لنا رافضة أو شيعة أحب إلينا من أن يقال زنادقة كفار، وما علي عندنا أحسن حالا من غيره ممن نقع بهم.

قال أبو سعيد رحمه الله: وصدق هذا الرجل فيما عبر عن نفسه ولم يراوغ.

"Az-Zahrānī Abū Ar-Rabī' narrated to us and said: Among these Jahmiyyah there was a man from whose opinion the taraffud (i.e. the 'aqīdah of the Rāfidah) would show and the unrightfully claim of

loving ‘Alī ibn Abū Tālib (radiAllahu ‘anhu). Then a man who mingled with him and knew his madhhab said: ‘I verily know that you do not return to the religion of Islām and you do not believe in it, so what is it that has made you show the taraffud and the unrightfully claim of loving ‘Alī?’ He said: ‘Then (when you already know of my situation) I will tell you the truth. If we show our opinion which we believe in then we will be accused of kufr and zandaqah. And verily did we find people who claim the love of ‘Alī and they openly show it, then after that they slander whomever they want, they believe in whatever they want and they say whatever they want, and due to this they were ascribed to taraffud or tashayyu’ (shi’ism). And we didn’t see anything from our affair (i.e. belief) which was softer than unrightfully claiming the love of this man, and then we can say what we want, believe what we want and slander whomever we want. Because, that we are called Rāfidah or Shī’ah is more beloved to us than to be called zanādiqah kuffār. And ‘Alī for us is not any better than others among those whom we slander.’

Abu Sa’īd (i.e. Ad-Dārimī himself) said: ‘And this man spoke the truth in what he told about himself, and he did not deceive.’”(Ar-Radd ‘alā Al-Jahmiyyah by Ad-Dārimī)

Abū Hājar