Ibn ‘Abbās and Muhammad ibn al-Hanafiyyah were asked: Did the Prophet (may Allah's peace and blessings be upon him) leave anything? They said: He did not leave anything except what is between the two bindings

‘Abd al-‘Azīz ibn Rufay‘ reported: Shaddād ibn Ma‘qil and I entered upon Ibn ‘Abbās (may Allah be pleased with him). Shaddād ibn Ma‘qil asked him: "Did the Prophet (may Allah's peace and blessings be upon him) leave anything (besides the Qur’an)?" They said: "He did not leave anything except what is between the two bindings (of the Qur’an)." Then we visited Muhammad ibn al-Hanafiyyah and asked him (the same question). He replied: "The Prophet (may Allah's peace and blessings be upon him) did not leave except what is between the bindings (of the Qur’an)."

[Authentic hadith] [Narrated by Bukhari]

The two glorious Tābi‘is ‘Abd al-‘Azīz ibn Rufay‘ and Shaddād ibn Ma‘qil entered upon Ibn ‘Abbās (may Allah be pleased with him) and Shaddād asked him: "Did the Prophet (may Allah's peace and blessings be upon him) leave anything after his death?" Ibn ‘Abbās said that the Prophet (may Allah's peace and blessings be upon him) did not leave anything behind except the Qur’an that exists in the Mus'haf. They entered upon Muhammad ibn al-Hanafiyyah and asked him the same question, and he gave them the same answer. Based upon this Hadīth, it is clear that the Rāfidah are incorrect in claiming that the Qur’an has explicitly stated the Imāmate of ‘Ali and that the Companions concealed this statement. Ibn ‘Abbās is the cousin of ‘Ali, and Muhammad ibn al-Hanafiyyah is ‘Ali's son. Both were among his close associates. So if this claim of the Rāfidah was true, then Ibn ‘Abbās and Ibn al-Hanafiyyah would have been acquainted with it in the first place, and they would not conceal it. The same response that is reported from them was likewise reported from ‘Ali.

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