

## Brotherhood of Muḥammad (sws) and ‘Alī (rta)

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### 1. ‘Abdullāh ibn ‘Umar (rta)

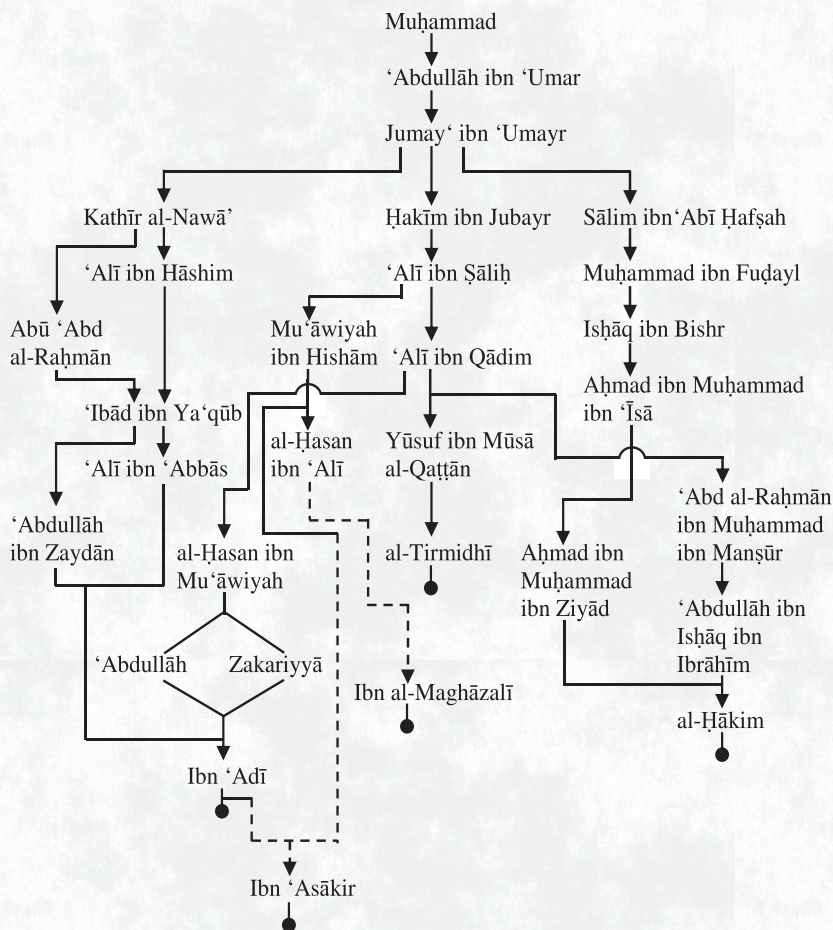
حدثنا يوسف بن موسى القطان البغدادى حدثنا على بن قادم حدثنا على بن صالح بن حي عن حكيم بن جبير عن جبيع بن عمير التيمي عن بن عمر قال  
أخى رسول الله صلى الله عليه وسلم بين أصحابه فجاء على تدمع عينا فقال  
يا رسول الله أخيت بين أصحابك ولم تؤاخ بيى وبين أحد فقال له رسول الله  
صلى الله عليه وسلم أنت أخى فى الدنيا والآخرة قال أبو عيسى هذا حديث  
حسن غريب وفى الباب عن زيد بن أبي أوفى

‘Abdullāh ibn ‘Umar said: “God’s Messenger (sws) established ties of brotherhood between his companions. So, ‘Alī came along with tears in his eyes and said: ‘O God’s Messenger (sws), you have established ties of brotherhood between your companions and not established my brotherhood ties with anyone.’ At this, God’s Messenger said: ‘You are my brother in this world and in the hereafter.’”<sup>1</sup>

Following is the schematic illustration of the variants of this narrative:

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1. Al-Tirmidhī, *Sunan*, vol. 5, 636, (no. 3720). See also: Al-Ṭabarānī, *Al-Mustadrak*, vol. 3, 15, (no. 4288); Ibid., vol. 3, 15, (no. 4289); Ibn ‘Adī, *Al-Kāmil*, vol. 2, 166; Ibid., vol. 2, 218; Ibn ‘Asākir, *Tārīkh Madīnah Dimashq*, vol. 42, 50-51; Ibn al-Maghāzalī, *Manāqib*, 88, (no. 57); Ibid., 89, (no. 59).



Al-Dhahabī records the following *jarḥ* on Jumay' ibn 'Umayr: Al-Bukhārī says *fihī naẓar*; Ibn Ḥibbān says that he is a *rāfiḍī* who fabricates narratives; Ibn Numayr says that he is worst of all liars; Ibn 'Adī says that most of what he narrates is not corroborated; Ibn Ḥātim says that he is a very staunch Shiite but is *ṣāliḥ al-ḥadīth*.<sup>2</sup>

About Ḥakīm ibn Jubayr, Ibn Ḥibbān records: he is an extremist

2. Al-Dhahabī, *Mīzān*, vol. 2, 153.

Shiite and makes a lot of mistakes; Aḥmad ibn Ḥanbal was not happy with him; Mālik did not narrate from him and said that he feared ending up in Hell if he narrated from him; Abd al-Raḥmān ibn Maḥdī would not narrate from him either; Yaḥyā said that he is *lā shay'*.<sup>3</sup>

About Kathīr al-Nawā', Ibn al-Jawzī records: according to Abū Ḥātim al-Rāzī and al-Nasā'ī, he is *ḍa'īf*; al-Sa'dī says that he is deviant (*zā'igh*) and Ibn Ḥibbān says that he is an extremist Shiite.<sup>4</sup>

Al-Dhahabī says that Sālim ibn Abī Ḥafṣah e is an extremist Shiite.<sup>5</sup> Ibn Ḥibbān records: he would mix up narratives and make errors; Yaḥyā and 'Abd al-Raḥmān would not narrate from him.<sup>6</sup>

About Muḥammad ibn Fuḍayl ibn Ghazwān, al-Dhahabī says that he is a Shiite.<sup>7</sup>

## 2. Anas ibn Mālik (rta)

أخبرنا أبو القاسم بن السمرقندي أنا أبو القاسم بن الخلال أنا أبو عبد الله أحمد بن  
محمد بن يوسف بن دوست العلاف نا عبر بن الحسن القاضي أنا جعفر بن محمد بن  
سعيد البجلي نا الحسن بن الحسين العرنى نا عمرو بن ثابت عن أبي عبد الله بياع  
السايج عن الحسن عن أنس قال سمعت رسول الله صلى الله عليه وسلم يقول لعل  
أنت أخى فى الدنيا والاخرة

Anas stated: "I heard God's Messenger say: 'Perhaps you and me will be brothers in this world and in the next.'"<sup>8</sup>

Following is the schematic illustration of the variants of this narrative:

3. Ibn Ḥibbān, *Al-Majrūhīn*, vol. 1, 246.

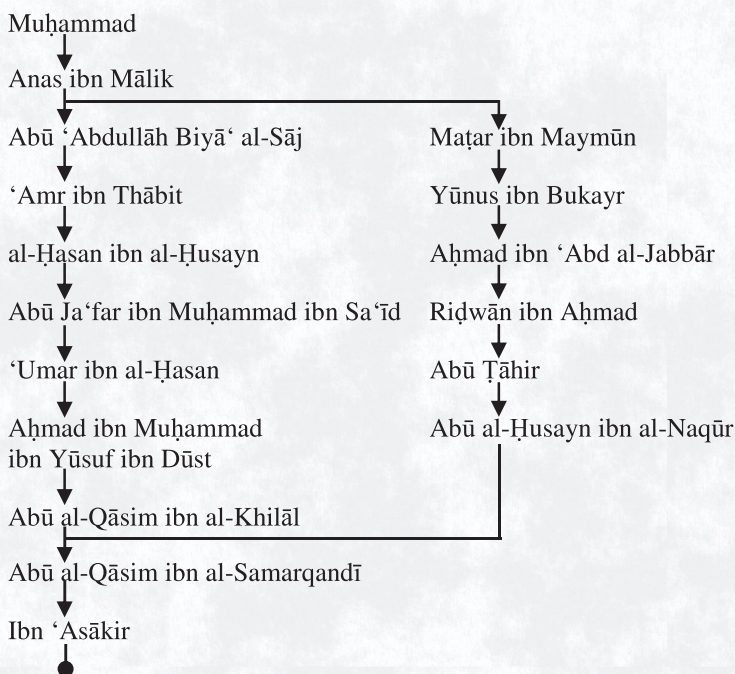
4. Ibn al-Jawzī, *Al-Ḍu'afā'*, vol. 3, 22.

5. Al-Dhahabī, *Al-Mughnī*, vol. 1, 250.

6. Ibn Ḥibbān, *Al-Majrūhīn*, vol. 1, 243.

7. Al-Dhahabī, *Mīzān*, vol. 7, 455.

8. Ibn 'Asākir, *Tārīkh Madīnah Dimashq*, vol. 42, 52; Ibid.



Abū 'Abdullāh Bayā' al-Sāj is unidentifiable and information about him is not found in any extant work.

It is evident from a narrative that 'Amr ibn Thābit is actually Abū al-Miqdām 'Amr ibn Thābit ibn Hurmuz. Although Shiite *rijāl* authorities regard him to be reliable, here is what some of the *Sunnī rijāl* authorities say about him, as recorded by al-Mizzī: Al-Ḥasan ibn 'Īsā reports that Ibn Mubārak had abandoned his narratives. Muḥammad ibn al-Muthannā says that he never heard 'Abd al-Raḥmān ibn al-Mahdī narrate from him. In the opinion of Yaḥyā ibn Ma'īn, as reported by 'Abbās al-Dūrī, he is *laysa bi thiqaḥ wa lā ma'mūn wa lā yuktabu ḥadīthuhū*. Abū Zur'ah al-Rāzī says that he is *ḍa'īf al-ḥadīth*. Abū Ḥātim says that he is *ḍa'īf al-ḥadīth yuktabu ḥadīthuhū, kāna radī al-rā'y shadīd al-tashayyu'*. According to al-Bukhārī he is *laysa bi al-qawī 'indahum*. According to al-Nasā'ī, he is *laysa bi thiqaḥ wa lā ma'mūn*. Ibn Ḥibbān says that he narrates fabricated narratives from reliable narrators.<sup>9</sup>

9. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 21, 556-558.

About al-Ḥusayn ibn al-Ḥasan al-‘Arnī, al-Dhahabī records: Abū Ḥātim says that he is not *sadūq* in the opinion of authorities and is from among the leaders of Shiites; Ibn ‘Adī says that his narratives do not remember the narratives of trustworthy narrators; Ibn Ḥibbān says that he narrates *al-mulzaqāt* from trustworthy narratives and also *al-maqlūbāt*.<sup>10</sup>

About Maṭar ibn Maymūn al-Muḥāribī, Ibn al-Jawzī records: al-Bukhārī regards him to be *munkar al-ḥadīth*; al-Azdī says that he is *matrūk*; Ibn Ḥibbān says that it is not permissible to narrate from him.<sup>11</sup>

About Aḥmad ibn ‘Abd al-Jabbār ibn Muḥammad (d. 272 AH), al-Mizzī records: ‘Abd al-Raḥmān ibn Abī Ḥātim wrote his narratives but did not narrate from him; Muḥammad ibn ‘Abdullāh al-Ḥaḍramī says that he is a liar; al-Ḥākim says that authorities regard him to be weak; Ibn ‘Uqdah abandoned him; on the other hand Abū Kurayb has praised him and al-Dāraquṭnī says *lā ba’sa bihi*.<sup>12</sup>

### 3. Asmā bint ‘Umayy (rta)

ثنا أحمد بن الحسين الصوفي ثنا أحمد بن عبد الهلك الاودي قال ثنا أحمد بن  
المفضل ثنا جعفر الاحمر عن عمران بن سليمان عن حصين الثعلبي عن أسماء بنت  
عبيس قالت قال رسول الله صلى الله عليه وسلم أقول كما قال أخى موسى عليه  
السلام رب اشرح لى صدرى ويسر لى أمرى واجعل لى وزيراً من أهلى على آخر الآية  
Asmā’ bint ‘Umayy stated: “God’s Messenger said: ‘I say the  
same words which my brother Moses said: “God open my  
heart for me; make my task easier for me; make a helper from  
my family – my brother ‘Alī – strengthen my back through  
him.”””<sup>13</sup>

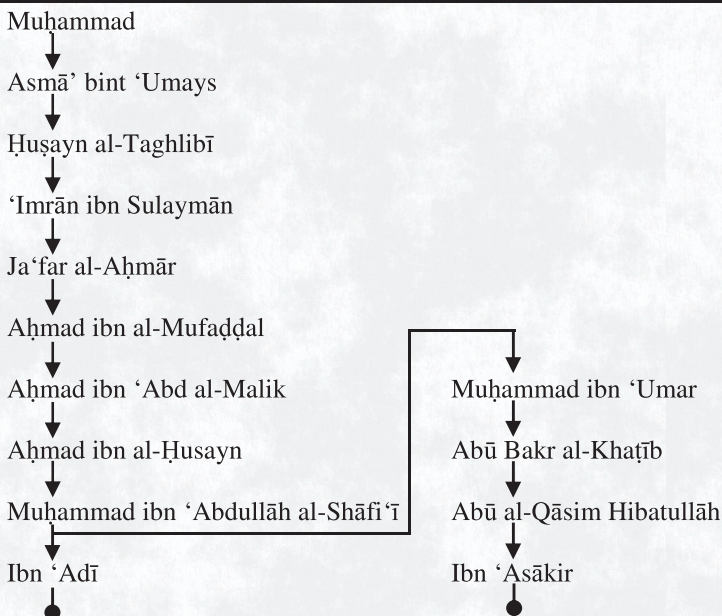
Following is the schematic illustration of the *isnād* of this narrative:

10. Al-Dhahabī, *Mīzān*, vol. 2, 230.

11. Ibn al-Jawzī, *Al-Ḍu‘afā’*, vol. 3, 124.

12. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 1, 379-381.

13. Ibn ‘Adī, *Al-Kāmil*, vol. 2, 142. See also: Ibn ‘Asākir, *Tārīkh Madīnah Dimashq*, vol. 42, 52.



About Ḥusayn ibn Yazīd al-Taghlibī, al-Bukhārī says: *fīhī naẓar*.<sup>14</sup>

Authorities agree that Ja'far ibn Ziyād al-Aḥmar is a Shiite.<sup>15</sup>

Sunnī books do not have any information on Aḥmad ibn al-Ḥusayn ibn 'Abd al-Malik.

#### 4. Maḥdūj ibn Zayd al-Zuhalī (rta)

حدثنا الحسن قثنا أبو عبد الله الحسين بن راشد الطفاوى والصبح بن عبد الله  
أبو بشير جابر بن المحبر يتقاربان في اللفظ ويزيد أحدهما على صاحبه قالنا  
قيس بن الربيع قثنا سعد الخفاف عن عطية عن محدود بن زيد أن رسول الله  
صلى الله عليه وسلم آخى بين المسلمين ثم قال يا على أنت أخي وأنت منى بمنزلة  
هارون من موسى غير أنه لا نبي بعدي

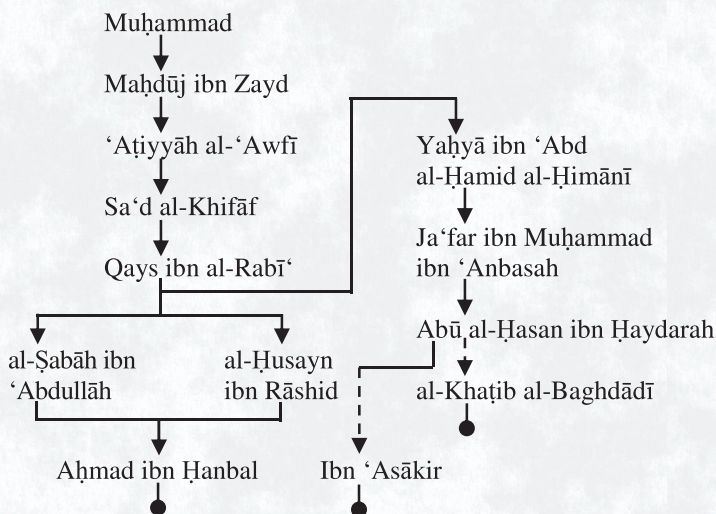
Maḥdūj ibn Zayd al-Zuhalī said that when God established ties of brotherhood between the Muslims he held the hand of 'Alī and placed it on his chest and said: "O 'Alī you are my

14. Al-Dhahabī, *Mīzān*, vol. 2, 315.

15. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 5, 40.

brother and have the same status for me as Aaron had for Moses except that there is no prophet after me.”<sup>16</sup>

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



Al-Alā'ī records that according to al-Ṣaghānī it cannot be fully confirmed if he is a companion or not.<sup>17</sup>

About 'Aṭīyyah ibn Sa'd al-'Awfī (d. 111 AH), al-Dhahabī records that Aḥmad ibn Ḥanbal, al-Nasā'ī, Abū Ḥātim and a host of others have regarded him to be *ḍa'īf*.<sup>18</sup> The narrative under discussion contains his *'an'anah* and he is also a *mudallis*. According to Ibn Ḥajar, he is guilty of *al-tadlīs al-qabīḥ*.<sup>19</sup> Ibn Ḥibbān has mentioned him in his *Al-Majrūḥīn*.<sup>20</sup>

About Sa'd al-Khifāf (Sa'd ibn Ṭarīf al-Iskāf), Ibn al-Jawzī records: Yaḥyā on one occasion said that he is *laysa bi shay'* and on another occasion says that it is not permissible for anyone to narrate from him; 'Amr ibn 'Alī and Abū Ḥātim say that he is *ḍa'īf al-*

16. Aḥmad ibn Ḥanbal, *Faḍā'il al-ṣaḥābah*, vol. 2, 663, (no. 1131). See also: Ibn 'Asākir, *Tārīkh Madīnah Dimashq*, vol. 42, 53; Al-Khaṭīb al-Baghdādī, *Muwaddīh al-awḥām*, vol. 2, 72.

17. Al-Alā'ī, *Jāmi al-ṭaḥṣīl*, 274.

18. Al-Dhahabī, *Mīzān*, vol. 5, 101.

19. Ibn Ḥajar, *Ṭabaqāt al-mudallisīn*, 50.

20. Ibn Ḥibbān, *Al-Majrūḥīn* vol. 2, 176.

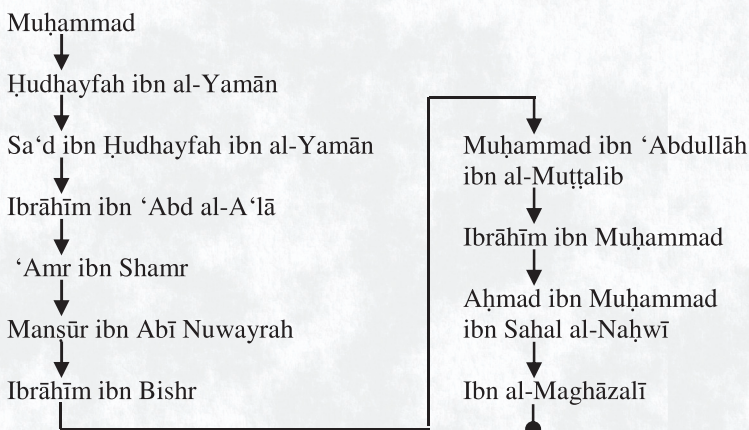
ḥadīth; al-Nasā'ī, al-Dāraquṭnī and al-Azdī regard him to be *matrūk al-ḥadīth*; al-Sa'dī says that he is condemnable (*madhmūm*); Ibn Hibbān says that he fabricates narratives on the spot.<sup>21</sup>

#### 5. Ḥudhayfah ibn al-Yamān (rta)

أخبرنا أبو غالب محمد بن أحمد بن سهل النحوي قال: حدثنا إبراهيم بن محمد، حدثنا محمد بن عبد الله بن المطلب السيباني قال حدثنا إبراهيم بن بشر، حدثنا منصور بن أبي نويرة الاسدي قال حدثنا عمرو بن شمر عن إبراهيم بن عبد الأعلى، عن سعد بن حذيفة عن أبيه حذيفة بن اليمان قال: آخى رسول الله صلى الله عليه وسلم بين أصحابه الأنصار والمهاجرين، فكان يؤاخي بين الرجل ونظيره، ثم أخذ بيد علي بن أبي طالب فقال هذا أخى

Ḥudhayfah ibn al-Yamān stated: “God’s Messenger established ties of brotherhood between his companions among the anṣār and the muhājirūn. Thus, he would do this between people who were similar. He then took ‘Alī by his hand and said: ‘This is my brother.’”<sup>22</sup>

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



Ibn al-Jawzī records: on one occasion Yaḥyā ibn Ma'īn

21. Ibn al-Jawzī, *Al-Du'afā'*, vol. 1, 312.

22. Ibn al-Maghāzalī, *Manāqib*, 89, (no. 60).

regarded him to be *laysa bi thiqaḥ* and on another said that he is *laysa bi shay' lā yuktabu ḥadīthuhū*; al-Sa'dī says that he is *zā'igh kadhdhāb*; al-Bukhārī says that he is *munkar al-ḥadīth*; al-Nasā'ī, Abū Ḥātim al-Rāzī, al-Azdī and al-Dāraqūṭnī say that he is *matrūk*; 'Amr ibn 'Alī says that he is *wāhī al-ḥadīth*; Ibn Ḥibbān says that he narrates fabricated narratives from trustworthy narrators and it is not permissible to narrate from him except to express amazement.<sup>23</sup>

Ibn 'Adī says that the narratives of Maṣṣūr ibn Ya 'qūb ibn Abī Nuwayrah has things that are not securely reported.<sup>24</sup>

Abū Ḥātim says that Ibrāhīm ibn Bishr whether al-Azdī or al-Kasā'ī, both are *majhūl*.<sup>25</sup>

6. 'Abdullāh ibn 'Abbās (rta)

i.

أخبرنا أبو الحسن علي بن أحمد بن البظفر العدل وأحمد بن محمد بن عبد الوهاب بن طاووان الواسطيان -بقراءتي عليهما فأقرا به- قلت لهما حدثكما أبو إسحاق إبراهيم بن أحمد الطبري بواسط في شعبان سنة ثمان وثمانين وثلاثمائة قال حدثنا أبو عمر محمد بن عبد الواحد بن عبد الله اللغوي، حدثنا محمد بن عثمان بن محمد العباسي، حدثنا عباد بن زياد الاسدي، حدثنا يحيى بن العلاء الرازي عن جعفر بن محمد عن أبيه عن ابن عباس قال نظر علي بن أبي طالب عليه السلام في وجوه الناس فقال إني لا خورسول الله ووزيره، وقد علمت أني أولكم إيماناً بالله ورسوله، ثم دخلتم بعدى في الإسلام رسلاً، وإني لابن عم رسول الله صلى الله عليه وسلم وأخوه، وشريكه في نسبه... ولقد آخى بين المسلمين فما اختار

لنفسه أحداً غيري، ولقد قال لي أنت أخي وأنا أخوك في الدنيا والآخرة

'Abdullāh ibn 'Abbās stated: “ ‘Alī stared at the faces of people and said: ‘I am the brother of God’s Messenger and his helper and share his lineage ... And he had established ties of brotherhood between Muslims and chosen me for himself in

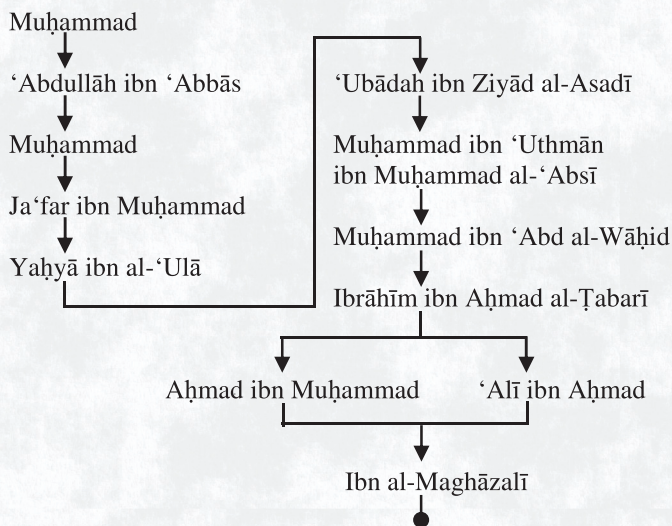
23. Ibn al-Jawzī, *Al-Du‘afā’*, vol. 2, 228.

24. Ibn 'Adī, *Al-Kāmil*, vol. 6, 392.

25. Al-Dhahabī, *Mīzān*, vol. 1, 140.

place of any other person. He had said to me: “You are my brother and I am yours in this world and in the next.””<sup>26</sup>

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



About Yaḥyā ibn al-‘Ulā al-Rāzī, Ibn Ḥibbān says that it is not permissible to narrate from him.<sup>27</sup>

About ‘Ubādah ibn Ziyād al-Asadī, Abū Ḥātim says that he is among the leaders of the Shiites.<sup>28</sup>

ii.

حدثنا محمود بن محمد البروزي ثنا حامد بن آدم البروزي ثنا جرير عن ليث عن  
مجاهد عن بن عباس قال لما آخا النبي صلى الله عليه وسلم بين أصحابه بين  
الساجدين والانصار فلم يؤاخ بين علي بن أبي طالب وبين أحد منهم خرج على رضى الله  
عنه مغضبا حتى أتى جدولا من الارض فتسود فتوسد ذراعه فسفت عليه الريح فطلبه  
النبي صلى الله عليه وسلم حتى وجده فوكره برجله فقال له قم فما صلت أن تكون إلا

26. Ibn al-Maghāzalī, *Manāqib*, 168-169, (no. 154).

27. Ibn Ḥibbān, *Al-Majrūhīn*, vol. 3, 116.

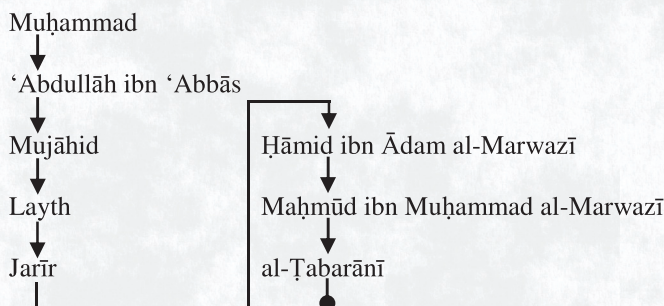
28. Ibn Abī Ḥātim, *Al-Jarḥ wa al-ta‘dīl*, vol. 6, 97.

أبأتراب أغضبت على حين واخيت بين البهاجرين والانصار ولم أواخر بينك وبين أحد

منهم أما ترضى أن تكون منى بمنزلة هارون من موسى إلا إنه ليس بعدى نبى

‘Abdullāh ibn ‘Abbās stated: “When the Prophet (sws) established ties of brotherhood between his companions and between the *muhājirūn* and the *anṣār*, he did not make anyone ‘Alī’s brother. This prompted ‘Alī to go out in anger until he came to a fountain sprouting from the land. He inserted his arm in it and the wind blew on it. The Prophet (sws) went in search for him until he found him and struck him with his leg and said to him: ‘Stand up and be known as Abū Ṭurāb. Are you angry with me that I established ties of brotherhood between the *muhājirūn* and the *anṣār* and did not do so between you any other person from among them? Would you not be happy if you are regarded to have the same status with respect to me as what Aaron had to Moses expect that there is no prophet after me.”<sup>29</sup>

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



About Ḥāmid ibn Ādam al-Marwazī, al-Dhahabī records: ‘Abdullāh ibn al-Mubārak, al-Juzjānī, Yaḥyā ibn Ma‘īn and Ibn ‘Adī regard him to be a liar and Aḥmad ibn ‘Alī al-Salmānī says that he is among famous fabricators of narrative.<sup>30</sup>



29. Al-Ṭabarānī, *Al-Mu‘jam al-kabīr*, vol. 11, 75, (no. 1102). See also: Al-Ṭabarānī, *Al-Mu‘jam al-awsaṭ*, vol. 8, 39, (no. 7894).

30. Al-Dhahabī, *Mīzān*, vol. 2, 184.