

‘Alī (rta) is from Muḥammad (sws)

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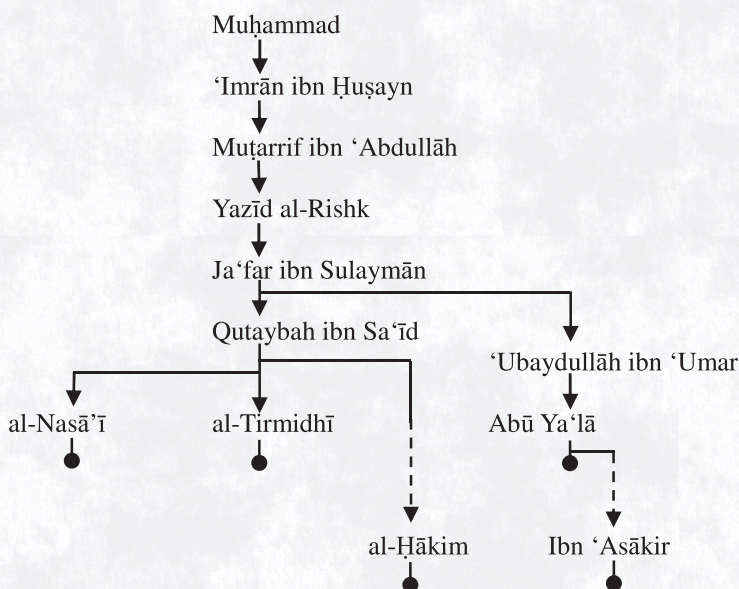
حدثنا قتيبة حدثنا جعفر بن سليمان الضبي عن يزيد الرشك عن مطرف بن عبد الله عن عمران بن حصين قال بعث رسول الله صلى الله عليه وسلم جيشا واستعمل عليهم على بن أبي طالب فمضى في السرية فأصاب جارية فأنكروا عليه وتعاقد أربعة من أصحاب رسول الله صلى الله عليه وسلم أخبرنا بها صنع على وكان المسلمون إذا رجعوا من السفر بدعوا برسول الله صلى الله عليه وسلم فسلموا عليه ثم انصرفوا إلى رحالهم فلما قدمت السرية سلموا على النبي صلى الله عليه وسلم فقام أحد الأربعة فقال يا رسول الله ألم تر إلى على بن أبي طالب صنع كذا وكذا فأعرض عنه رسول الله صلى الله عليه وسلم ثم قام الثاني فقال مثل مقالته فأعرض عنه ثم قام الثالث فقال مثل مقالته فأعرض عنه ثم قام الرابع فقال مثل ما قالوا فأقبل رسول الله صلى الله عليه وسلم والغضب يعرف في وجهه فقال ما تريدون من على ما تريدون من على ما تريدون من على إن عليا منى وأنا منه وهو ولي كل مؤمن بعدى قال أبو

عيسى هذا حديث حسن غريب لا نعرفه إلا من حديث جعفر بن سليمان

‘Imrān ibn Ḥuṣayn said: “God’s Messenger (sws) sent a battalion and made ‘Alī its leader. So he departed with this battalion. He procured a slave-girl. At this, the companions objected. Four among them promised: ‘When we meet God’s Messenger (sws), we will inform him what ‘Alī did.’ It was the practice of the companions that when they would return from a journey, they would go to meet God’s Messenger (sws) and greet him and then return to their houses. So when this battalion returned it went to him and to say *salām* to him. Then one of the four stood up and said: ‘God’s Messenger! Have you not seen what ‘Alī has done in such and such a

way.’ In response to this, God’s Messenger (sww) ignored him. Then the second among them stood up and said the same as his predecessor. He again ignored him. Then the third stood up and said the same as his predecessor. Again he ignored him. Then the fourth one stood up and said the same as the others had said. This time God’s Messenger came forward. Anger exuded from his face and said: ‘What do you all want from ‘Alī? What do you all want from ‘Alī? What do you all want from ‘Alī? Indeed, Alī is from me and I am from him. And after me, ‘Alī is the friend of every believer.’”¹

Following is the schematic illustration of the *isnād* of this narrative’s variants:



Al-Tirmidhī regards this narrative to be *gharīb*.² Ja'far ibn Sulaymān al-Baṣrī (d. 178 AH) has Shiite leanings and this

1. Al-Tirmidhī, *Sunan*, vol. 5, 632, (no. 3712). See also: Al-Nasā'ī, *Al-Sunan al-kubrā*, vol. 5, 132, (no. 8474); Abū Ya'lā, *usnad*, vol. 1, 293, (no. 355); Al-Nasā'ī, *Khaṣā'is 'Alī*, 109, (no. 89); Ibn 'Asākir, *Tārīkh Madīnah Dimashq*, vol. 42, 198.

2. Al-Tirmidhī, *Sunan*, vol. 5, 632, (no. 3712).

Ḥadīth

narrative lends credence to the Shiite belief of ‘Alī (rta) superiority. Al-Mizzī records: Ḥammād ibn Zayd says that he is a Shiite and narrates reports which depict ‘Alī’s superiority and the people of Baṣrah go to the extreme in this matter. Though Yaḥyā ibn Ma‘īn regards him to be trustworthy, Yaḥyā ibn Sa‘īd al-Qaṭṭān would not narrate from him. Ibn Sa‘d and Ibn ‘Adī also point out that he is a Shiite.³

Ibn Ḥajar says: *kāna yatashayy‘u*.⁴



3. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 5, 46-48.

4. Ibn Ḥajar, *Taqrīb*, 140.