

## Narrative on ‘Alī as the Chosen One

Dr Shehzad Saleem

### 1. ‘Abdullāh ibn ‘Abbās (rta)

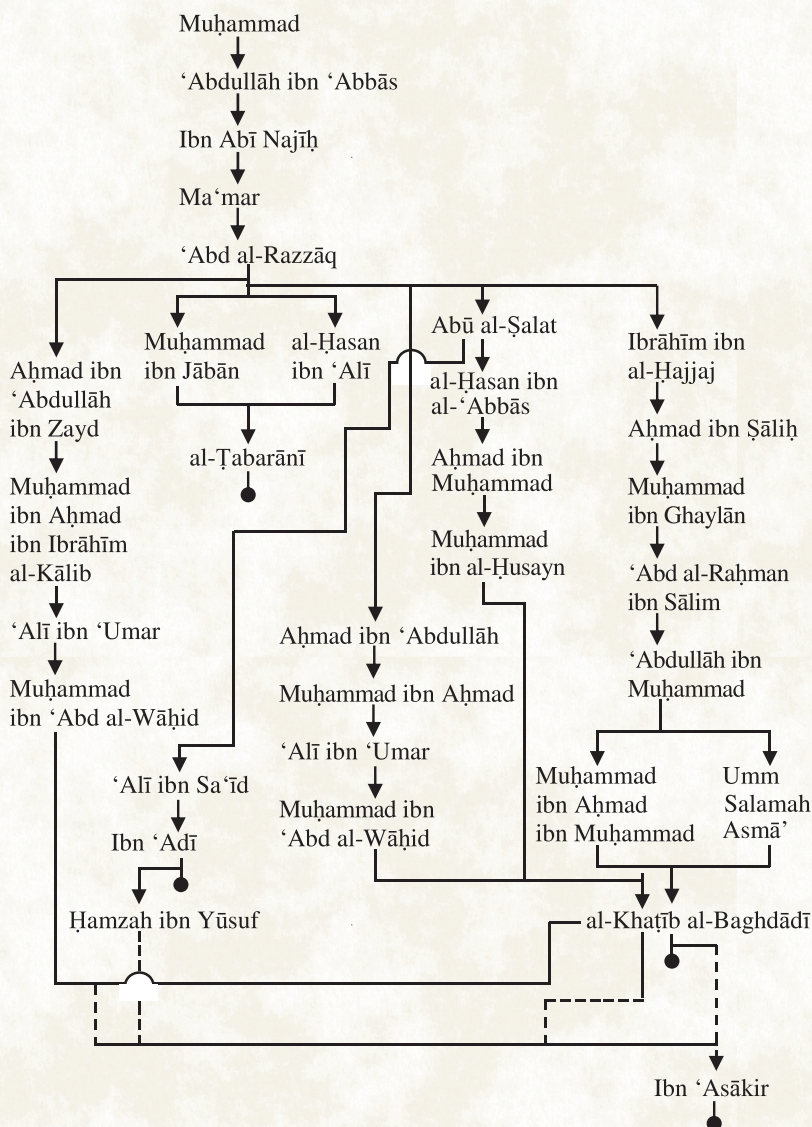
حدثنا محمد بن جَابَانَ الجنديسابورى وَالْحَسَنُ بن عَلِيٍّ البَعْرِيُّ قَالَا ثنا عبد  
الرَّزَّاقِ عن مَعْمَرٍ عَنِ بن أَبِي نَجِيحٍ عن مُجَاهِدٍ عَنِ بن عَبَّاسٍ قَالَ لَمَّا زَوَّجَ النَّبِيُّ  
صلى الله عليه وسلم فَاطِمَةَ عَلِيًّا قَالَتْ فَاطِمَةُ يَا رَسُولَ اللَّهِ زَوَّجْتَنِي مِنْ رَجُلٍ  
فَقَدِيرٍ لَيْسَ لَهُ شَيْءٌ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَمَا تَرْضَيْنَ يَا فَاطِمَةُ  
أَنَّ اللَّهَ عَزَّ وَجَلَّ اخْتَارَ مِنْ أَهْلِ الْأَرْضِ رَجُلَيْنِ أَحَدُهُمَا أَبُوكَ وَالْآخَرُ زَوْجُكَ

‘Abdullāh ibn ‘Abbās stated: “When the Prophet (sww) wedded Faṭimah to ‘Alī, she said: “O God’s Messenger! You have wedded me to a person who is a pauper and has nothing.” At this, God’s Messenger replied: “O Fāṭimah, would you be happy that God, the Mighty, the Exalted has chosen two people from the inhabitants of the earth. One of them is your father and the other is your husband.”<sup>1</sup>

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

---

1. Al-Tabarānī, *Al-Mu‘jam al-kabīr*, vol. 11, 93, (no. 11153). See also: Al-Khaṭīb al-Baghdādī, *Tārīkh Baghdād*, vol. 4, 195-196; Ibn ‘Asākir, *Tārīkh Madīnah Dimashq*, vol. 42, 134-136; Ibn ‘Adī, *Al-Kāmil*, vol. 5, 313; Ibid., vol. 5, 331.



No information is available on Aḥmad ibn 'Abdullāh ibn Zayd al-Hushaymī and Muḥammad ibn Aḥmad ibn Ibrāhīm al-Kātib.

Nothing is known about Muḥammad ibn Sa'īd ibn Jābān.

About al-Ḥasan ibn 'Alī al-Ma'marī, Ibn 'Adī makes *mawqūf*

narratives into *marfū*‘ and adds things in the text of a narrative which are not part of it.<sup>2</sup>

About Abū Ṣalat ‘Abd al-Salām ibn Ṣālīḥ al-Harwī (d. 236 AH), Abū Ḥātim says that he is *ḍa‘īf* and that he would not narrate from him; Abū Zur‘ah would also not narrate from him.<sup>3</sup> Ibn Ḥibbān says that it is not permissible to narrate from him.<sup>4</sup> Al-Dhahabī records about him: Ibn ‘Adī says that he is *muttahim*; al-Nasā’ī says that he is *laysa bi thiqaḥ*; al-Dāraquṭnī says that he is blamed of concoction; Yaḥyā regarded him to be trustworthy.<sup>5</sup>

Al-Dhahabī says that Ibrāhīm ibn al-Ḥajjāj and the narrative [under discussion] is baseless.<sup>6</sup>

## 2. Abu Ayyūb al-Anṣārī (rta)

حدثنا محمد بن عبد الله الحَضْرَمِيُّ ثنا محمد بن مَرْزُوقٍ ثنا حُسَيْنُ الْأَشْقَرِ ثنا قَيْسٌ عَنِ الْأَعْمَشِ عَنْ عَبَّادَةَ بْنِ رَبِيعٍ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِفَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا أَمَا عَلِمْتِ أَنَّ اللَّهَ عَزَّ وَجَلَّ أَطْلَعَ إِلَى أَهْلِ الْأَرْضِ فَأَخْتَارَ مِنْهُمْ أَبَاكَ فَبَعَثَهُ نَبِيًّا ثُمَّ أَطْلَعَ الثَّانِيَةَ فَأَخْتَارَ بَعْلَكَ فَأَوْحَى إِلَى فَاتِكُتْهُ وَاتَّخَذْتَهُ وَصِيًّا

Abū Ayyūb al-Anṣārī reported that God’s Messenger said to Fāṭimah (rta): “Do you know that God, the Mighty, the Exalted, appeared to the people of the earth and chose from them your father and made him a prophet; then he appeared a second time and chose your husband. He then sent the revelation to me to marry him to you and to make him my successor.”<sup>7</sup>

2. Ibn ‘Adī, *Al-Kāmil*, vol. 2, 337.

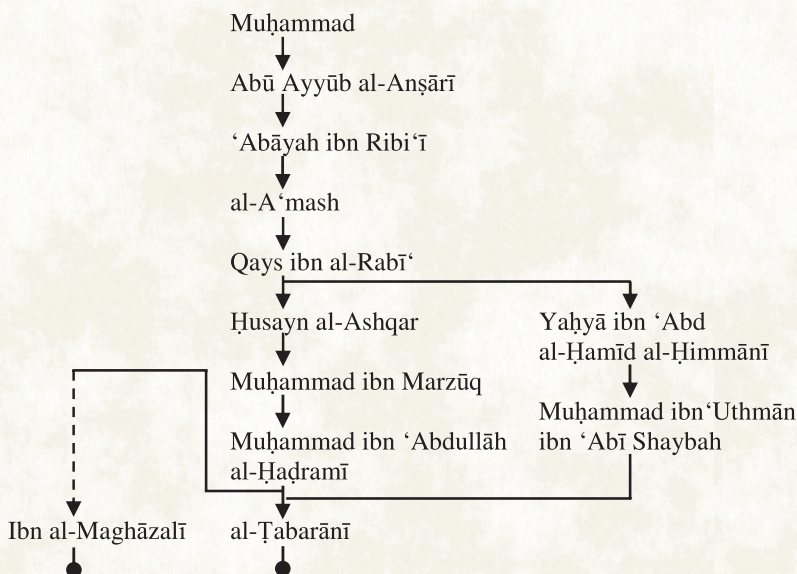
3. Ibn Abī Ḥātim, *Al-Jarḥ wa al-ta’dīl*, vol. 6, 48.

4. Ibn Ḥibbān, *Al-Majrūḥīn*, vol. 2, 153.

5. Al-Dhahabī, *Mīzān*, vol. 4, 348.

6. Ibid., vol. 1, 144.

7. Al-Ṭabarānī, *Al-Mu‘jam al-kabīr*, vol. 4, 171, (no. 4046). See also: Ibid., vol. 4, 172, (no. 4047); Ibn al-Maghāzalī, *Manāqib*, 158, (no. 144).



'Abāyah ibn Ribī'ī is an extremist Shiite and the narrative supports his beliefs and hence becomes unreliable.<sup>8</sup>

It may be noted that al-A'mash according to *Mizān al-i'tidāl*<sup>9</sup> is a *mudallis* and does *tadlīs* from weak narrators and would not name them. This narrative is *mu'an'an*. According to the history of Yaḥyā ibn Ma'īn, his pupil 'Uthmān ibn Sa'īd al-Dārimī declares that al-A'mash is guilty of the worst form of *tadlīs*: *tadlīs al-taswīyah*.<sup>10</sup>

Qays ibn Rabī' (d. 167 AH) is very suspect. Al-Mizzī records: Aḥmad ibn Ḥanbal says that he narrates *aḥādīth munkarah*; according to Yaḥyā ibn Ma'īn he is: *ḍa'īf, lā yuktabu ḥadīthuhū, laysa bi shay'*, *laysa ḥadīthahū bi shay'*, *ḍa'īf al-ḥadīth lā yusāwī shay'* (all these four opinions of Yaḥyā are reported from different authorities); 'Amr ibn 'Alī states that Yaḥyā and 'Abd al-Raḥmān would not narrate from him; the latter did initially narrate from him; but then abandoned him; 'Alī ibn al-Madīnī regards him to

8. See, for example: Al-'Uqaylī, *Al-Ḍu'afā'*, vol. 3, 515; Al-Dhahabī, *Al-Mughnī*, vol. 1, 338.

9. Al-Dhahabī, *Mizān al-i'tidāl*, vol. 3, 316.

10. 'Uthmān ibn Sa'īd al-Dārimī, *Tārīkh Yaḥyā ibn Ma'īn* (Beirut: Dār al-ma'mūn li al-turāth, n.d.), 243.

be *ḍa'ifun jiddan*; Ibn Numayr reported that scholars of Ḥadīth are of the opinion that his son had altered his narratives; Wakī ' would also regard him as *ḍa'if*; Ibrāhīm al-Juzjānī regards him to be *sāqi*; Abū Zur'ah says *fīhī līn*; Abū Ḥātim says *maḥalluhū al-ṣidq, wa laysa bi qawī, yuktabu ḥadīthuhū wa lā yuḥtajju bihī*; according to al-Nasā'ī he is *laysa bi thiqaḥ* and another opinion attributed to him is that he is *matrūk al-ḥadīth*; Ya'qūb ibn Shaybah says that according to all his teachers he is *ṣadūq*, wa *kitābuhū ṣāliḥ, wa huwa radī al-ḥifẓ jiddan, kathīr al-khaṭā' ḍa'ifun fī rawāyatihī*.<sup>11</sup>

Al-Bukhārī records him in his *Al-Ḍu'afā'*.<sup>12</sup> Ibn al-Jawzī also records him in his *Al-Ḍu'afā'* and also records that al-Dāraquṭnī regarded him to be *ḍa'if al-ḥadīth*.<sup>13</sup> Ibn Ḥibbān has recorded him in his *Al-Majrūḥīn*.<sup>14</sup>

About Yaḥyā ibn 'Abd al-Ḥamīd al-Ḥimmānī, Ibn Abī Ḥātim records that Abū Zur'ah stopped narrating from him;<sup>15</sup> Al-Dhahabī says that he is *laysa bi mutqin* and that Aḥmad ibn Ḥanbal and 'Alī ibn Madīnī have impugned him (*qad takallama fīhī Aḥmad wa 'Alī*).<sup>16</sup>

Muḥammad ibn 'Uthmān ibn Abī Shaybah is suspect in the eyes of some authorities. Ibn Ḥajar<sup>17</sup> records that according to 'Abdullāh ibn Aḥmad ibn Ḥanbal he is a liar and Ibn Khirāsh says that he fabricates narratives.

No information is available on Muḥammad ibn Khalaf ibn 'Abd al-'Azīz and 'Abd al-Wahhāb ibn 'Abbās al-Hashimī.

About al-Ḥusayn ibn al-Ḥasan al-Ashqar, al-Mizzī records: al-Bukhārī's two opinions about him are: *fīhī naẓar* and *'indahū manākīr*; Abū Zur'ah says that he is *munkar al-ḥadīth*; Abū Ḥātim says that he is *laysa bi qawī*.<sup>18</sup> Ibn al-Jawzī records that al-Nasā'ī and al-Dāraquṭnī say that he is *laysa bi al-qawī* and al-Azdī regards him to be *ḍa'if*; Abū Ma 'mar al-Hudhalī says that he is a liar.<sup>19</sup>

11. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 24, 29-36.

12. Al-Bukhārī, *Al-Ḍu'afā' al-ṣaghīr*, 95.

13. Ibn al-Jawzī, *Al-Ḍu'afā' wa al-matrūkīn*, vol. 3, 19.

14. Ibn Ḥibbān, *Al-Majrūḥīn*, vol. 2, 216-219.

15. Ibn Abī Ḥātim, *Al-Jarḥ wa ta'dīl*, vol. 9, 169.

16. Al-Dhahabī, *Tadhkirah al-ḥuffāẓ*, vol. 2, 423.

17. Ibn Ḥajar, *Lisān al-mīzān*, vol. 5, 280.

18. Al-Mizzī, *Tahdhīb al-kamāl*, vol. 6, 368.

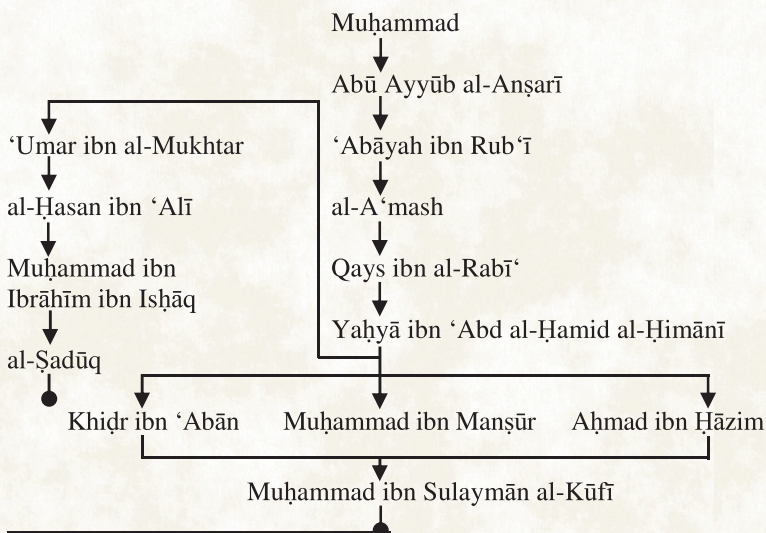
19. Ibn al-Jawzī, *Al-Ḍu'afā'*, vol. 1, 211.

### Shiite Narratives

محمّد بن سلیمان قال: حدثنا محمد بن منصور البرادی وخضر بن ابان وأحمد بن حازم قالوا: حدثنا يحيى بن عبد الحميد الحماني عن قيس بن الربيع عن الاعشى عن عبالية بن ربيع: عن أبي أيوب الأنصاري قال: "مرض رسول الله صلى الله عليه وآله وسلم مرضه فأتته فاطمة تعودته وهونا فلة فلما رأته ما بر رسول الله صلى الله عليه وآله وسلم خنقتها العبرة حتى جرت دموعها على خدها (ف) قال (لها): يا فاطمة أما علمت أن الله اختار من أهل الأرض أباك فبعثه نبيا ثم اختار منهم زوجك فأوحى إلي فأنا كحكتكه ."

Abū Ayyūb al-Anṣārī stated: "Once when God's messenger was sick, Fāṭimah came to visit him while he was very weak. When she saw what had befallen him she was overcome with grief and her tears spilled on her cheeks. He said: 'O Fāṭimah! Do you not know that God has chosen your father from among the people of the world and made him a prophet and then chosen from them your husband and asked me to marry you to him. Thus, I did so.'"<sup>20</sup>

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



20. Muḥammad ibn Sulaymān al-Kūfī, *Manāqib*, vol. 1, 213, (no. 133). See also: Al-Ṣadūq, *Al-Khiṣāl*, 412, (no. 16).

Shiite sources do mention ‘Abāyah ibn Rib’ī as among the special companions of ‘Alī (rta) but do not mention any *jarḥ* or *ta’dīl* on him.<sup>21</sup>

Shiite sources regard al-Qays ibn Rabī ‘ to be *batriyyūn*<sup>22</sup> (one who holds allegiance to the imams and to Abu Bakr (rta), ‘Umar (rta) and ‘Uthmān). Al-Shabistrī says that he is *d’īf al-ḥadīth*.<sup>23</sup>

Shiite sources do not mention any *jarḥ* or *ta’dīl* on Yaḥyā ibn ‘Abd al-Ḥamīd al-Ḥimānī.

About ‘Umar ibn al-Mukhtār, al-Ghaḍā’irī says that he is not known.<sup>24</sup>

About Abū Sa’īd al-Ḥasan ibn ‘Alī, al-Namārī says: *lam yadhkurūhū*<sup>25</sup> and al-Jawharī says that he is *majhūl*.<sup>26</sup>

Al-Jawharī says that Muḥammad ibn Ibrāhīm ibn Ishāq is not trustworthy.<sup>27</sup>

About Muḥammad ibn Maṣṣūr ibn Yazīd al-Murādī,<sup>28</sup> Khidṛ ibn Abān<sup>29</sup> and Aḥmad ibn Ḥāzim,<sup>30</sup> al-Namārī says: *lam yadhkurūhū*.

---

21. See, for example: Al-Tafrishī, *Naqd al-rijāl*, vol. 3, 27; Al-Barūjardī, *Ṭarā’if al-maqāl*, vol. 2, 92; Al-Khū’ī, *Mu’jam rijāl al-ḥadīth*, vol. 10, 274; Al-Jawāhirī, *Mufīd*, 303.

22. See, for example: Ibn Dā’ūd Ḥillī, *Rijāl*, 267; Al-Tafrishī, *Naqd al-rijāl*, vol. 4, 6.

23. ‘Abdullāh al-Ḥusayn al-Shabistrī, *Al-Fā’iq fī ruwāt wa aṣḥāb al-imām al-Ṣādiq*, 1st ed., vol. 2 (Qum: Mu’assasah al-nashr al-islāmo, 1418 AH), 601.

24. Al-Ghaḍā’irī, *Rijāl*, 81.

25. Al-Namārī, *Mustadrakāt*, vol. 3, 5.

26. Al-Jawharī, *Mufīd*, *Mustadrakāt*, 150.

27. Ibid., 484.

28. Al-Namārī, *Mustadrakāt*, vol. 7, 339.

29. Ibid., vol. 3, 330.

30. Ibid., vol. 1, 276.