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Discourse 4: Scrutiny And Criticism Of Analyses Publicized In Respect Of Relations Between Caliphs And Amirul Momineen ('a)

What Conjectures Are Presented In This Regard?

The last set of conjectures of unity-seekers with regard to relations between Caliphs and Imam Ali ('a) targets good relations between the rulers and the House of the Prophet. They wish to establish that there existed good terms between Caliphs and the Prophet's family.

These conjectures can be divided into two groups.

Group One

Conjectures are put into circulation to prove existence of good relations. But no historical evidence is presented. A general package of conjectures is set in the course of a rumor which says there existed good relations but does not show a proof.

Group Two

Conjectures that propagate existence of good relations on the basis of some fixed and widely known historical evidences or events.

So we shall take up the first group in brief and come down to the second group in our analysis and also refute some conjectures propagated in this group:

Generally to prove that there existed good and friendly relations between the three Caliphs and the

House of the Prophet statements are issued as follows:

"What is fixed and settled is that all companions especially the Righteous Caliphs behaved with each other like brothers...."! 1

"For 23 years in the lifetime of Prophet and 25 years after passing away of Prophet, Ali had friendly relations with Caliphs. He used to visit them in their houses and had family ties with them..."2

"Whether in the lifetime of the Prophet or after his death, Ali used to meet and visit the three Caliphs. He had contacts with them and family relations with them."3

To analyse this claim we must first see individually the relations of each Caliph with the House of Divine Revelation during the lifetime and after passing away of Prophet.

Part A) Relations Of The First Caliph With The Family Of Revelation ('a)

In this field, we see evidence:

"Abu Bakr Siddiq entertained a particular affection and a deep sincerity towards the family and relatives of Prophet."4

To scrutinize this claim we must go back to the days the Prophet lived.

"If it is correct to say that when the Prophet was alive, there existed two political trends among the Muhajireen. Those who were after Caliphate did not have good relations with Ali. Since those days, the two old men – Abu Bakr and Umar – were not friendly with Ali. In biographical narrations there is no mention of any open enmity. Likewise, there is no mention to prove friendly relations between them and Ali.

Ayesha herself has confessed her enmity with Ali even in the lifetime of the Prophet. This could be a proof of enmity of the house of Abu Bakr with Ali – if Ayesha's words are taken into consideration.

When Fatima died all the widows of the Prophet joined the mourning ceremonies of Bani Hashim, but Ayesha did not attend under excuse of illness. It is narrated from Ali that Ayesha even expressed her happiness at Fatima's death.

Anyway, immediately after Abu Bakr became the Caliph the insistence of the Imam to prove his rights with relation to Caliphate became a reason for difficulty between their relations."5

Perhaps the only memory of friendly relation with Abu Bakr could be this:

"Abu Bakr approached the Prophet to seek Fatima's hand for Ali in marriage. Then the Prophet gives

him the assignment to go to the market and buy for Fatima the dowry (that is the things needed for day-to-day life)."!6

"Abu Bakr approached the Prophet to seek Fatima's hand for Ali in marriage. Then the Prophet gives him the assignment to go to the market and buy for Fatima the dowry (that is the things needed for day-to-day life)... Such relations or such services rendered were a common thing among companions of Prophet. Such services helped in bringing persons closer and making their friendship deeper."!7

In reply we say:

"Firstly: It was the second year of Hijra when Ali married Hazrat Fatima ('a). So this is far behind the developments of Saqifah and other events pertaining to Caliphate. As such, the claim is absolutely wrong.

Secondly: With regard to marriage of Ali and Zahra, Sunni scholars have written from reliable sources that the Prophet said: Indeed, the Almighty Allah has commanded me to give my daughter, Fatima in marriage to Ali ('a).

It is when the two of them (Abu Bakr and Umar) had separately gone to him for the hand of Fatima for themselves and got a negative reply...with this detail that in the matter of this marriage that is directly commanded by God Almighty and that also after Abu Bakr and Umar both has been disappointed in their efforts to get the hand of Fatima (s.a.). You wonder whether these two persons or others had design that it should happen or not?"8

Some Shia sources narrate the development of seeking Zahra's hand from the Prophet by those two as follows:

"One day Abu Bakr, Umar and Saad bin Maaz were sitting in the mosque of the Prophet. The conversation turned to the marriage of the Prophet's daughter, Fatima (s.a.). Abu Bakr told Umar and Saad bin Maaz: Get up. Let us go to Ali and ask him to go to the Prophet to seek Zahra's hand in marriage. If he is hindered by impecunious circumstances we will support him. So they managed to convince Ali to go...Abu Bakr and Umar sent His Eminence as a test9 and themselves waited for him outside. When Ali came out, they asked: what is the news? His Eminence said: His Eminence, the Messenger of Allah (S) has married his daughter Fatima to me and told me that God has performed our marriage in heaven...when Abu Bakr and his companions heard the news they pretended to be happy..."10

Another case pertaining to the relations of Abu Bakr with Amirul Momineen ('a) goes back to the time of Prophet's flight from Mecca to Yathrib and their halt at Quba; at that time:

"Abu Bakr insisted that they enter Medina as soon as possible but the Prophet said: I will not enter Medina unless my brother, I mean, the son of my mother, Ali and my daughter Fatima come and join

me. So Abu Bakr went alone to Medina in Ali's jealousy."11

Historical sources mention that:

"The Prophet stayed in Quba for fifteen days until Ali arrived.

Abu Bakr told the Prophet: Ali may not come for a month! People of Medina are waiting for you!

The Prophet said: No, it is not so. He will come soon. I too shall not move unless my cousin, my brother, the dearest one among my family and one who risked his life to save me, comes.

This answer of the Prophet pained Abu Bakr. He left the Prophet at Quba and went to one of his friends' house in Sunha locality in Quba."12

To summarize these events we can say:

"Relations between Imam Ali ('a) and Abu Bakr were cold and not worth mention." 13

Throughout the history of the Prophet, there is not one single incident to show existence of close, sincere, or intimate relations between Abu Bakr and the House of Divine Revelation. Now remains this claim to dwell upon:

"Warm and sincere relations existed between devotees of the Prophet during the rule of the First Caliph, the Siddiq Akbar..."14

To scrutinize this conjecture we have no way but to revert to the history of conduct and behavior of Abu Bakr toward the House of Divine Revelation. The scale of his affection and devotion to Ahlul Bayt can be epitomized in one or two historical documents. 15

"Balazari writes in Al-Ansaab Al-Ashraaf:

When Ali refrained from paying allegiance to Abu Bakr, he ordered Umar to go and fetch Ali by utmost coercion and maximum pressure.

Ibn Abde Rabb writes in Al-Iqd al-Fareed:

Abu Bakr assigned Umar bin Khattab to go and pull those (means Ali) out of their house and bring them to him. And he told him: If they do not come out, fight them."16

Therefore it can be said:

Anyway, immediately after Abu Bakr became the Caliph and the insistence of the Imam to prove his rights with relation to Caliphate became a reason for difficulty between their relations.

Attack on Fatima's house, Fatima's anger upon them, absence of permission for Abu Bakr and Umar to

attend Fatima's burial deepened the differences."17

On the basis of this there never existed good relations during the days of the Prophet but immediately after Abu Bakr becoming the first Caliph, harsh and impolite relations started hurting the House where once descended angels and divine revelations. So now how can one say:

"Can one who has such intentions and beliefs about Zahra usurp her rights?" 18

These conjectures are answered by History very clearly:

When Abu Bakr confiscated Fadak ignoring that it was personal property of Fatima and ignoring that it had been presented to Fatima by her father – the Prophet, Fatima demanded her right. He demanded witnesses to prove her claim. By so doing so he reflected that he had no belief in the Book of God – Quran in which the verse of purity clearly attests the impeccability and infallibility of Fatima and her sons – that is Ahlul Bayt. Then he rejected the witnesses. It was a plot to deprive her of her own wealth and property. It is clear that he did not want to give back Fadak to her as he did not relinquish the office of Caliphate to Ali. Ali comes forward in defense of Fatima, but Abu Bakr remains adamant. There is exchange of words between Imam Ali ('a) and Abu Bakr.

"The Imam after saying this goes home with a heavy heart. A din of voices fills the air. People among themselves say Ali is right. Fatima is right. It is their right.

At that moment Abu Bakr goes to the pulpit and in order to silence the people says: O you people! What is this clamor for? You lend ear to everyone's word. He (meaning Imam Ali) is a fox. The tail is his witness. He is after mischief. He himself is a malefic. He invites people to chaos. He seeks succor from a weak and takes help from women. He is like Umm Tahal, whose closest relatives were corrupt in her view.

How imperious was the Caliph at the power he held. How brazen faced he is and insulting to the Imam. We can gauge the manners and etiquette of the Caliph and how he debased one whose purity the verse of purification had acknowledged...

Ibn Abil Hadeed was very much surprised by all this insult done by the Caliph to Imam Ali ('a) and asked his teacher Ja'far bin Yahya Basri whether the Caliph had meant Ali? His teacher replied: Yes, my son. It is so. Ruling a government was in question...

Yes! The fact is that the Caliphs did not spare anything to debase Ahlul Bayt ('a) to establish their rule."19

Here it must be asked, how inspite of evidence of forgery and false claims they still say:

"In the times of Siddig and Faroog the financial rights were paid in full to the family of the Prophet."20

Historical Reminder

In the end it is observed that:

"Some supporters of Abu Bakr have fabricated reports21 that Abu Bakr performed prayers on the coffin of Fatima. Fortunately, Ibn Hajar Asqalani has repudiated this as totally false.22"23

Historical documents show that Abu Bakr, Umar and Uthman were not present in Fatima's burial. Thus Bukhari and Muslim (two famous hadith compilers of Ahlul Sunnat) in their books, Sahih Bukhari and Sahih Muslim, have clearly stated:

"When she died, her husband, Ali buried her at night and did not allow Abu Bakr to come and pray on her bier."24

"When she died, her husband Ali bin Abi Talib, buried her in night and did not allow Abu Bakr to come. And Ali prayed on her bier."25

Examples Of Statements In Sunni Sources About Zahra's Anger On Abu Bakr

Document No. 1

"Fatima, the daughter of Allah's Apostle became angry and stopped speaking to him. This anger of hers on Abu Bakr continued till she left the world."26

Document No. 2

"[In the matter of asking for her inheritance, Fadak and what remained of the Khums of the Khaiber booty] Fatima became angry with Abu Bakr and kept away from him and did not talk to him till she died."27

Document No. 3

"Fatima severed relations with Abu Bakr and did not speak to him until the end of her life."28

Document No. 4

"[In the matter of asking for her inheritance, Fadak and what remained of the Khums of the Khaiber booty] Fatima became angry on Abu Bakr, deserted him and never spoke him until she died."29

Document No. 5

"[In the matter of asking for her inheritance] Fatima got angry and left Abu Bakr and remained severed with him until she passed away."30

Document No. 6

"[In the matter of asking for her inheritance, Fadak and what remained of the Khums of the Khaiber booty] Fatima became angry upon Abu Bakr in that (matter)."31

Document No. 7

"She said, by God, I shall never talk to you two and she died and did never speak to the two of them."32

In spite of the fact that it is against all historical proofs it is claimed:

"In authentic documents we do not trace any sign of referring to Caliphs by the term of enmity by Ali or Zahra or any of the Infallible Imams. Therefore, I conclude that they treated this as a difference between companions of Prophet during the total period of Caliphs and even during the period of Ali's rule. And after that during the time of the Purified Imams ('a)."!33

Aim Of Amirul Momineen ('a) In Taking Over The Guardianship Of Muhammad Bin Abu Bakr?

Another conjecture concerns relations between the First Caliph and Ali with regard to Guardianship of the widow and his son Muhammad, after the death of Caliph. Their claim goes like this:

"His Eminence ('a) showed close affection to Abu Bakr and after his death married his widow and brought up his son, Muhammad Ibn Abu Bakr in his house..."!34

"Muhammad Ibn Abu Bakr was very dear to Ali. He was brought up along with his own sons. During Caliphate of Ali, he was appointed as a governor of Egypt."!35

Now to check this conjecture we must go to Asma Binte Umais, the widow of Abu Bakr and speak about her:

"Asma was Abu Bakr's wife, but she mostly spent her time at the house of the son-in-law of the Prophet and the brother of her husband (Ali Ibn Abi Talib a.s.) and in the service of Fatima"36

In this regard it can be said:

"The lady, Asma Binte Umais was a good and virtuous lady. Her early life was as prosperous as the evening of her life. She was the wife of (brother of Ali) Ja'far bin Abi Talib. Finally, she became wife of Ali bin Abi Talib. In the middle for a few years, she was Abu Bakr's wife. She gave birth to Muhammad son of Abu Bakr. But this great lady brought up Muhammad so purely that the impure sperm turned out a man adhering to the right path of Ali enriched by the love of Ahlul Bayt. This lady made Muhammad son of Ali though he was son of Abu Bakr. Indeed, beyond appreciations it is that when she witnesses Caliphate – the right of Ali – is usurped by her husband and the track perverted, she deserts the house

of usurpation and comes to Fatima's House of Divine Revelation. By this act, she displays her scorn to tyranny to Ali and Fatima and her fidelity and devotion to the Wilayat of Ali and Ahlul Bayt..."37

On the basis of this, marriage of Asma to Abu Bakr is worth pondering upon as:

"Cause and motive of this marriage – inspite of such a wide gulf between wife and husband in thoughts and moral tendencies – from the historical view has put this in the circle of ambiguity."38

Therefore, the arguments of marriage of Amirul Momineen ('a) with Asma and his Guardianship of her son, Muhammad should be sought in the personal excellence restricted to Asma herself – her support for the sanctity of Alawite Wilayat and Imamate can be nicely seen in the following steps of Asma:

"Abu Bakr, Umar and their advisory board were so much harassed and disturbed in their thoughts by the campaign of Ali that they were at a loss what to do. Their minds hurried this way and that and made hasty decisions only to be rescinded and made again. In a quandary, they dismissed what was determined. Finally, their thoughts collectively relaxed at one decision – to assassinate Ali. Abu Bakr's wife Asma learnt of this plot. She immediately sent her maid to Fatima's House and told her to recite the following verse as soon as she entered the house:

That is these people are plotting (conspiring) against you to kill you. So get out, I advise you. (Surah Qasas 28:20)

Similarly Asma told the maid: If they do not take the cue repeat the verse..."39

Likewise, the level of Muhammad (Asma's son) with the family of his father, Abu Bakr can be judged very well by his stand in the battle of Jamal against his own sister, Ayesha. In this battle in support of his Imam, Muhammad drew his sword against his sister, Ayesha binte Abu Bakr. At the end of the battle Muhammad addressed Ayesha and introduced himself as follows:

"I am nearest in relation to you and at the same time your most ardent enemy..."40

Therefore Ali's marriage with Asma after the death of Abu Bakr and guardianship of her son, Muhammad Ibn Abu Bakr has no bearing on relations of His Eminence ('a) with Abu Bakr. It is related to the moral quality of Asma herself as was a lady with belief in the Wilayat of Ali ('a) and was blessed with affection for the House of the Prophet. Imam Ali ('a) not only married her, he even took her son under his own training. Later this Muhammad – the son of Abu Bakr becomes a model among Shias to brighten the Shia school. His (Muhammad's) son became a special associate of Imam Sajjad ('a).41 His (Muhammad's) daughter became the wife of Imam Baqir ('a) and mother of Imam Sadiq ('a).42

Now let us ask the reader himself – do these attributes of Asma binte Umais have any bearing on Abu Bakr, or do they bestow any virtue on Abu Bakr?

In spite, of these facts they still claim:

"But Imam Sajjad married the granddaughter of the First Caliph. The grand children of Imam Baqir's mother were in fact the progeny of Abu Bakr. So such relation cannot be created or formed with an enemy."!43

"Our Imams from Imam Baqir ('a) onwards are the off springs of Abu Bakr's daughter. Our Imams are closely related to the Caliphs."!44

On the basis of what you have seen no scope remains for the claim that:

"Besides the co-operation of our chief, Ali with Hazrat Abu Bakr...these two pupils of the Prophet (Abu Bakr and Ali), like members of one family, were friendly and loving to each other."!45

Part B) Relations Of The Second Caliph With The Family Of Revelation ('a)

A complete claim exists in this field:

"The policy of Hazrat Umar in relation to Ahlul Bayt was composed of love and reverence." 46

"Umar's look to Ali was full of love, concomitant with respect and honor."!47

We must go back to the conduct and behavior of Umar towards the family of the Prophet. This will enable us to scrutinize the foregone claims. His looking to Ali with love accompanied by greatness and honor and the scale of his affection, reverence and his own humility towards the House of the Prophet can be epitomized within a few historical documents to see whether there is any veracity in it or this too is full of mendacity:

A Glance At Historical Documents

"Balazari writes in his book Al-Ansaab Al-Ashraaf:

Umar went towards Fatima's house holding a burning torch.

Fatima came behind the door (of her house) and said: O, son of Khattab! Is it you? Do you want to set the door of the house on fire over me?

Umar replied: Yes, this act will strengthen what your father has brought.

In Tarikh Tabari it is mentioned:

Umar said: I swear by God! I shall burn the house upon you; or you should come out of the house to pay allegiance to the Caliph.

Ibn Abde Rabb narrates in Al-Iqd Al-Fareed:

... Umar holding the burning torch proceeded towards Fatima's house with an intention to set it on fire.

Fatima asked: O, son of Khattab! Have you brought fire to burn my house?

Umar answered: Yes. You too should join that which the Ummah has entered into (paying allegiance to Abu Bakr)..."48

Historical documents to prove Umar's rough behavior and harsh attitude towards the House of Divine Revelation to obtain Ali's allegiance to Abu Bakr's Caliphate can be found in these three books: Attack on Fatima's house, The Burning of Fatima's house, Clear proof on Zahra's martyrdom. Details mentioned in these books are all from Sunni sources of repute, which can well establish for you whether these claims are true or false. You can judge how far these words are correct. For instance,

"Umar always used to call Ali, light of the eyes."!49

Similarly we have seen claims that:

"Companions of Saqifah, Abu Bakr, Umar and Uthman and their supporters formed the government. Ali also cooperated with them to the end. Although he had difference of opinion with them, but he did not entertain enmity with them."!50

"Inspite of his thinking that it was his right usurped as it is obvious in his speech known by the title of Shiqshiqya, he took shelter in fortitude. His fortitude was not just a show. He sincerely did not launch on enmity with companions of Prophet."!51

"The relations of those great men (Caliphs) were brotherly and Islamic towards preserving the worth and regard of Islam. They were never at enmity."!52

"Does this meaningful silence not reflect that His Eminence ('a) did not want such a thing to be repeated? 53 And that the fire of enmity should keep burning forever between him and the Caliphs. Especially during the reign of Second Caliph which was that of battles; that it should be overshadowed by personal feelings?"!54

Great many efforts are exerted to sketch the behavior of Ali with Caliphs under the friendly strokes of brush to paint a rosy picture of friendship and love. But a bird's view on the events immediately after passing away of Prophet proves that there existed deep rancor and animosity between the Caliphs and Ahlul Bayt. Let us get acquainted with the behavior of Ali with Umar through these historical confessions of Umar himself.

The first example is a tradition mentioned in Sahih Muslim and History of Medina by Ibn Shubbeh:

"In these traditions the Second Caliph blames Ali and Abbas for calling the first and second Caliphs liars, sinners, pact-breakers, tricksters or tyrants and transgressors."55

In the narration of Sahih Muslim it reads:

The Second Caliph addressed Ali and Abbas and said:

...When the Prophet passed away from the world, Abu Bakr said: After the Prophet I am the guardian of Muslims; you two (pointing to Ali and Abbas) came and demanded your inheritance. You (Abbas) for the heritage from the son of your brother and this Ali for the heritage of his wife from her father. Then Abu Bakr said: The Prophet had said: We are not inherited, what we leave is a charity, but you regarded him a liar, a sinner, a pact breaker, a betrayer and a cheater..."56

This is the text of Umar's words regarding Ali's view about Abu Bakr and himself:

"You both looked upon him as a liar, a sinner, usurper and a betrayer...and I...am associate of Abu Bakr. You two consider me a liar, a sinner, usurper and a betrayer..."

Similarly Ibn Shubbeh in his History of Medina, instead of liar, sinner, betrayer and cheat; has mentioned: oppressor and transgressor."57

The actual text in his book is as follows:

"In this you considered Abu Bakr an oppressor a transgressor ... and you two considered me an oppressor a transgressor..."

In summary it can be concluded:

"In this current discussion, there is one evidence, which cannot be irrecusable. Umar bin Khattab openly says that Ali bin Abi Talib and Abbas, the uncle of the Prophet, regardless of their being Hashimi were considered prominent companions, regard Abu Bakr and Umar tyrants and cheats? Then how is it possible for one to claim that between Ahlul Bayt ('a) and the Caliphs there existed love and friendship? On the other hand the enemy himself acknowledges that the Ahlul Bayt had such a negative view of them.

These texts clearly show that Ali bin Abi Talib and Abbas considered Abu Bakr and Umar to be tyrants, betrayers, liars, sinners and usurpers.

So how can there be friendship and love between Ahlul Bayt ('a) and the Caliphs after the passing away of the Messenger of Allah (S)?

Thus if under the excuse of some fabricated narrations and those reported by other than Ahlul Bayt ('a) someone is spreading love of enemies of Ahlul Bayt among the weak people, it should be known that the correctness of these traditions is lacking credibility.

With these texts please pay attention...a brief translation of these reports is that Ali bin Abi Talib and Abbas bin Abdul Muttalib during the reign of Umar demanded the property of the Prophet pertaining to

Khaiber and Fadak. Umar replies:

You claimed these properties from Abu Bakr too while you regarded him a liar, a sinner, a tyrant and a betrayer. Now I am the Caliph. You are making the same demand from me. Regarding me too, you have the same opinion – a liar, a sinner, a tyrant, a betrayer.

This statement, which contains a confession of the Caliph, is irrecusable because it is present in two most reputed Sunni books and their credibility cannot be doubted. 58 So it is unlikely that one who is remote from bigotry and partiality would accept what the view of Bani Hashim and Ahlul Bayt was regarding the Caliphs. 59

Even though they claim:

"His Eminence ('a) himself never insulted the Caliphs. On the contrary, on many occasions he has praised them."60

But there is another historical document which says:

"In the incident of Umar's travel to Syria he asked the Imam to accompany him in the journey but Imam ('a) did not accept. Umar went to Ibn Abbas and complained: I have a complaint against your cousin, Ali. I asked him to come with me to Syria but he did not agree. I always see him unhappy. Why is he so?

Ibn Abbas replied: It is evident. You also know that. Umar said: Yes, it is because he could not get Caliphate.

Thus Imam ('a) displayed to others his objection and anger for usurpation of Caliphate till the Caliph and the people became aware of it."61

The exact words of Umar's statement about Ali's attitude towards him are these:

"I always find him angry towards me. What in your view is the cause of his anger?"

In view of these two reliable documents taken from Sunni source of repute and mentioned in a prestigious Sunni book, we leave the reader to himself judge the creditability of the claim. Such claims are in rife. But their creditability cannot stand before historical grounds that reflect a contradictory picture to us. For instance, a few more we quote here:

"Behavior and talk of Ali, according to contents of reliable books of both sects show that there never existed enmity etc. between him and Caliphs."!62

"I challenge and even prove that Ali was not an enemy of the three Caliphs.":63

"He had a mild behavior with this Caliph too. He kept behind his claim against this new Caliph."!64

"So doubt vanished from both sides. The distance was reduced between the two. Trust came in with a new title in a new stage."!65

"In the era of Caliphs, Ahlul Bayt of Prophet did what they could for the expansion of Islam and strength of Islamic government. They sacrificed money and life. This itself is proof and indication of their satisfaction and love."!66

"When Hazrat Umar died, his body was laid under a shroud. I was present there. Imam Ali ('a) came. He removed the shroud from his body. He said: Abu Hafs! May God immerse you in His Mercy. I swear by God, after the Prophet of God, there is no one except you that I was friend of. How I wish that the scroll of your deeds were mine. I could have met God with the scroll of your deeds."!67

"Ali behaved mildly and politely with Caliphs' government."!68

"On the basis of this those who think that since they follow Ali they must declare immunity from Caliphs should prove whether he also did Tabarra with them, so that we must also do so."!69

At the end of this chapter we draw your attention to another historical document:

"When Ali Ibn Abi Talib ('a) returned home after [from six-member Shura committee] he told the family of Abdul Muttalib:

"O family of Abdul Muttalib! Your relatives are at animosity with you after passing away of Prophet like their enmity with the Prophet in his life. If your people attain power they will never take you into consultation.

By God, they will not turn to the Truth but by sword."

The narrator says: Abdullah Ibn Umar was also present there and he heard all what His Eminence said as he was entering. Then he entered and said: "O Abal Hasan, do you want to create enmity between your relatives and them?

Ali said: "Woe be on you! Keep Quiet! By God, if your father had not been there and he had not behaved with me in this manner all his life, the son of Affan (Uthman) and son of Auf (Abdur Rahman) would never have challenged me.

At that moment Abdullah bin Umar got up and went away."70

Conclusion

It is an established fact of history and an acknowledged reality that relations between Ali and Umar were so dark and clouded that it became a useful element to create false narrations within its folds to deviate from reality and pervert the trend to irrigate the farm of their benefits and harvest the crop to their advantage.

For instance: Dishonest historians, pretending to be in pursuit of truth, have fabricated various narrations concerning the second Bay'at of Ali to Abu Bakr. They have tried to instill in the minds of readers a false concept that Ali paid allegiance to Abu Bakr with utmost willingness and desire after the death of his wife, Zahra.71

Great Sunni scholars like Muhammad bin Ismail Bukhari has acknowledged the hatred and disdain that existed between Ali and Umar. He narrates that Ali sent a message to Abu Bakr telling him:

"Come to me but another person should not come with you - Umar too tried to evade meeting Ali..."72

Did the Second Caliph desire Ali to be Caliph after him?

Here is one more conjecture that propagates good ties between Amirul Momineen ('a) and the Second Caliph:

"Umar in his last speech commits his tongue to a language that he never uttered throughout his life in any of his speeches. In this speech, he opens the window of his heart. In fact, it is his will: "O believers! Faithful ones! I recommend you to select Ali Ibn Abi Talib ('a) for Caliphate after me."!73

Before we scrutinize this conjecture, one thing seems necessary to be pointed out here. Efforts are rife to establish a conjecture alongside this by claiming that:

"Another fact which must not be ignored is that Ali after passing away of Prophet did not succeed to Caliphate. Similarly, after the martyrdom of Umar too did not succeed to Caliphate."!74

The mind of the reader is from the usurpation of the Caliphate of Amirul Momineen ('a).

While the behavior of the Second Caliph whether in the lifetime of the Prophet in the event of the pen and ink or whether in instituting a six-member committee of Shura is openly opposed to this claim:

"Umar by vesting special powers to Abul Rahman bin Auf weakened Ali's position and strengthened Uthman's hand; and indirectly ensured Uthman's appointment to the office. He was already aware of qualities in Ali besides his knowledge that it was Ali's right. He neglected all this. In short, he closed the way for Ali. He, in fact, formed that committee with the intention that Ali could be sidelined. The committee itself was an obstacle in the way of Ali to Caliphate."75

"Umar made the committee to appease the rancor of Quraish against Bani Hashim progeny. Whether Bani Teem have cooperated with Ali if Ali were opponent of their Shaykh (i.e. chief)?

The rancor of Umayyad dynasty was never to be mitigated which had taken root since years long. Their fathers had fed their children with this rancor. Therefore, one generation carried it to the next. Umar was

in his deathbed. However, he designed a plot so shrewdly that he brought forward all the motives of national prejudices against Ali. It was clear that the victim was Ali. Abdul Fattah Abdul Maqsood writes: For the Quraish the principle of age of ignorance was a fixed policy. Further, a staunch attachment to tribal bigotry to limits of worship was their characteristic. Members of the committee were from such a tribe with such an outlook. To break down family unity of Bani Hashim was an ambition and aspiration of Quraish. Umar performed his duty, which was to isolate Caliphate from Bani Hashim. This was already in efforts since passing away of Prophet.

There was no possibility left for Ali to win the contest. Whoever heard the names of the members of this committee became sure of the choice of Uthman."76

"How Umar introduced each member of Shura, highlighting their defects and kept them in line with Ali? His motive is clear. He wanted that the man most deserving to this office and most competent to this job should not come to power."77

In the same way Umar told Ibn Abbas while speaking to him about Ali refusing him to accompany to Syria unveiling the matter of the pen and paper by confessing that:

"The Prophet during his sickness wanted to introduce Ali as his successor but I prevented him."78

On another occasion the Second Caliph says:

"His Eminence, during his illness decided to clarify this matter but I prevented him." 79

These confessions nicely disclose the plots he had designed one after another to hinder the way for Ali to attain the Caliphate.

In conclusion, it can be said:

"Not only the behavior of Caliphs was not good with Ali ('a) and Ali did not cooperate with him whole–heartedly, the behavior of Abu Bakr towards him was very cold and Umar did not give any office to Bani Hashim.

On the contrary, he used to give key positions to Bani Umayyah and by reviving practices and malice of the days of ignorance he compelled Ali ('a) to isolation.

In a gathering Umar told Saeed bin Aas, an Umayyad, in the presence of Ali: You are looking at me as if I have killed your father, while it was Ali who killed your father."80

Allamah Al-Askari has narrated the aforesaid conversation in his book Saqifah. His source is Tabaqaat of Ibn Saad (Vol. 5, Pg. 20–22). His analysis is this:

"It shows his provoking and inciting the people against Ali. Do such words of Umar not excite and provoke to revenge the blood of their nearest ones shed by Ali? Does it not encourage Saeed to take

Scrutiny of the legend of Second Caliph's Marriage with Umm Kulthum

This is an issue of dispute in Islamic societies. It has indulged many into doubt and several others into confusion while to some it is setting out in search of an answer in a barren desert of uncertainty hit time to time by confounding sands of surmise. It is the marriage of Umm Kulthum, daughter of Amirul Momineen ('a), with Umar.

It is obvious that the aim by this claim is to obtain specific results. For instance, such as:

A) The Prosperity In The Next World For Umar By Means Of This Marriage

Thus it is alleged:

"It is a well-known fact that devotion to Ahlul Bayt exercises a positive influence on the fate of man – in this world and the next. Overall, love for the progeny of Prophet ensures mercies from heaven and Divine pardon besides the favorable attention of the Prophet himself. In the year 17 A.H. Umar decided to strengthen his ties with Ali. So with this motive he sought the hand of Umm Kulthum from her father, Ali, in marriage."!82

B) Immunity Of Second Caliph About Crimes Committed Against Ahlul Bayt ('a)

"Hazrat Ali ('a) has given his daughter, Umm Kulthum in marriage to Umar. So Ali was the father-in-law and Hazrat Fatima, mother-in-law of Umar. According to this things told about Hazrat Umar have no foundation according to the belief of Sunni Muslims. They are only to create disunity and nothing else."!83

"His Eminence, Ali ('a) gave his daughter in marriage to Umar and Hazrat Umar was Ali's son-in-law...therefore all the supposed enmities are also invalidated."!84

"But Hazrat Ali ('a) had family ties with them. Ali was Umar's father-in-law. Umar was Ali's son-in-law. How can such close ties be established between enemies?"!85

C) Suggestion Of Umar Having Gained The Satisfaction Of Ahlul Bayt Particularly That Of Hazrat Zahra (S.A.)

Thus it is alleged:

"Umm Kulthum daughter of Ali Ibn Abi Talib ('a) and Fatima Zahra was married to Umar. This could not have been possible without consent of Imam Hasan and Husayn and her sister Zainab and especially

her mother, Fatima."!86

D) Baraat, A Principle Of Shia Belief Now Is Put Under Question

Thus it is alleged:

"If Ali had approved abuse and insult of the Caliphs how he could have given his daughter in marriage to Umar?"!87

E) Enmity And Rancor Of Umar Towards Ali Is Covered

Thus it is alleged:

"Hazrat Umar loved Hazrat Ali and wanted to express it. So by his marriage to Umm Kulthum he perfected his attachment with Ali."!88

F) To Show Relations Between Ali And Umar To Be Friendly

Thus it is alleged:

"Hazrat Ali gave his daughter, Umm Kulthum in marriage to Umar. This is the greatest proof of intimacy and sincerity among them. Ali had a great regard for Umar."!89

"The friendship between the two was so strong that Ali gave his daughter, Umm Kulthum in marriage to Faroog-e-Aazam."!90

G) Giving Legitimacy To Umar's Caliphate And Distancing It From The Term Of Usurpation

Hence it is said:

"If Umar had not been the rightful Caliph and had usurped Caliphate from Ali and had opposed the words of Prophet, it would not have been right for Ali to give Umm Kulthum, his daughter from Fatima, in marriage to him."!91

"Even if we suppose that Ali inspite of his unwillingness acknowledged Umar's Caliphate, how did he give his daughter from Hazrat Zahra in marriage to Umar?"!92

Therefore this matter is of much importance to be checked for authenticity, because it is being used for their undue benefit and made a pretext under which every stain is washed to the extent that Umar too was infallible like them. So it must be made clarified.

Before the scrutiny we would like to clarify a point.

Can Only Marriage With Bin Hashim Be A Proof Of Friendship?

A marriage can take place with several and different motives and it can be for convenience also.

"Such marriages are many in history.

For instance, marriage by force took place between Hajjaj bin Yusuf the Thaqafi<u>93</u> and the daughter of Abdullah bin Ja'far bin Abi Talib. Later it resulted in insult to the family of Bani Hashim. The great jurisprudent of Sunni sect, Ibn Jauzi, writes in his book Akhbaar Al-Nisa:

"Hajjaj married the daughter of Abdullah bin Ja'far. When she entered, he saw her crying – tears flowing down her cheeks. He asked what made her to cry. She said, "The honor getting low and the low getting to honor."94

Can marriage wipe out all those crimes and atrocities he (Hajjaj) committed against Ahlul Bayt because of this marriage? The crimes of Hajjaj that are so plenty in history can they be forgotten and forgiven?"95

Criticism And Investigation

Outlook of Shia scholars with regards to the marriage of Umm Kulthum with Umar can be classified into two categories:

View Of The First Category Of Shia Scholars

This category of scholars in which there is Shaykh Mufeed also, totally denies occurrence of such a marriage. They consider it a lie and a thing fabricated by enemies of Ahlul Bayt.

We quote here the reasoning of the great scholar and authority Shaykh Mufeed, while answering the issue in his book Masail Sirwiya:

"First: It is not creditable that Ali gave his daughter to Umar because such a thing is not proved. Its narrator is Zubair bin Bakr. This narrator does not enjoy a good reputation in the circle of researchers. They do not give any credit to his words.

He is known of being inimical to Ali. For this reason, he is not trustworthy. In his narrations, he is always against Bani Hashim.

Second: The tradition he has narrated contradicts itself in its wordings as there is no uniformity in it.96 For example, in one place he says Ali gave his daughter in marriage to Umar. In another place, he says that Abbas (Ali's uncle) took this job upon his own responsibility. Somewhere he says that no marriage codes took place that his marriage did not happen. Somewhere he says that there was coercion and threats from the side of Umar. Somewhere else he says that the marriage was the result of sacrifice. Some narrators say that the fruit of this marriage was a son named Zaid. But some narrators claim that

Umar was assassinated before he could go into a nuptial bed with her. Some claim that Zaid had sons while some say that he was killed and he had no son.

There is another group that says that Zaid was killed with his mother while some say that the mother outlived her son.

So such narrations by such a narrator with so many contrasts and contradictions within itself are far from any credibility. It cannot be authentic to believe or to accept. The very creation of such a tradition, which is from its very start is rife with differences, cannot be taken into account."97

"There is difference in this marriage. Shaykh Mufeed has opened an independent chapter for this subject.98

Shaykh Mufeed, Abu Sahl Naubakhti and Ibn Shahar Aashob – all these scholars have denied this marriage. Muhammad Ali Dokhaiyyal in his article: 'Life of Umm Kulthum' has discussed the subject and rejected its authority as well as its authenticity. Shaykh Muhammad Jawad Balaghi (d. 1325 Hijra) has denied this marriage in his lengthy article. Besides these, scholars like Abdul Razzaq Mukarram and Sayyid Nasir Husayn of India (Lucknow) died in 1361 Hijra have flatly repudiated this marriage from its base.99"100

The confusion that surrounds this subject had impelled Ali Muhammad Dokhaiyyal to dwell on the matter in his book Elaam al-Nisa. He writes:

"Among the imaginary marriages which are not few, there is this marriage too – daughter of Ali, Umm Kulthum, with Umar.

Ibn Abdul Barr and Ibn Hajar and others mention that Umar asked Ali to give her to him.

Ali told Umar that she was still a girl.

Umar said that he would keep her better than others.

Ali told him that he would send her to him. If he is pleased he (Ali) would tie her in marriage to him. Ali gave a cloth to Umm Kulthum and sent her to Umar. Ali told her to tell Umar that the cloth was the same he had told about. She did the same.

Umar said her to tell her father that he was satisfied. Then Umar touched her leg, uncovering it.

She was shocked and asked him why he was doing that. She also told him if he were not Lord of Believers, she would have knocked down his nose. She came out of the house, went to her house and asked her father why he sent her to a bad old man.

Ali told her: Daughter, he is your husband." (Ref: Al-Isaabah Vol. 4, Pg. 492; Al Istiab Pg. 490)"101

He has similarly said:

"All who have mentioned this marriage have said: Her marriage took place after assassination of Umar with Aun. Aun was killed in the battle of Tustar 102 in the year seventeen Hijra during Umar's Caliphate. So it cannot be accepted that he 103 married her 104 after Aun was killed?...

The most surprising thing, which has incited a group to believe this story, is the statement of Ibn Abdul Barr. He says Muhammad bin Ja'far bin Abi Talib is the same who married Umm Kulthum after the death of Umar.

While in the same book he says:

Aun bin Ja'far and his brother Muhammad bin Ja'far were martyred in Tustar district (of Iran). He knows that the battle of Tustar happened during Umar's Caliphate seven years before his death. Considering the date how can we give credit to this story?" 105

Therefore, it can be said:

A group of Sunni sect denies the narrations of marriage because they consider it an insult to Umar as the narrations mention his behavior with Umm Kulthum. Therefore, to safeguard Umar's honor they have no way but to deny it.

Why this rumor gained currency?

Possibly a question may arise, why the rumor has gained such currency among the people if this marriage had not taken place?

"This tradition became famous as Abu Muhammad Hasan bin Yahya has quoted it in his in his book, Al-Nasab. So many people think that since he is a Shia, the report must be correct even though he has taken it from Zubair bin Bukkar." 106

Similarly it can be said in reply to this question that:

"Perhaps this misunderstanding arose because one of the wives of Umar was named Umm Kulthum. She was the mother of Ubaidullah bin Umar and daughter of Jurul Khizayia. Since her name was the same as that Ali's daughter they took for granted that she was Ali's daughter. When the name Umm Kulthum is mentioned, the minds naturally go to Ali's daughter. For this reason many have believed that Ali's daughter was Umar's wife.

On the other hand there was another Umm Kulthum also, who was Abu Bakr's daughter and Ayesha's sister. Umar had approached Abu Bakr to marry his daughter – Umm Kulthum. This story is like this:

Abul Faraj Isfahani (a Sunni scholar) writes in his book, Aghani 107 (songs): A man from Quraish asked Umar bin Khattab why he should not marry Umm Kulthum, daughter of Abu Bakr to preserve his position

after Abu Bakr's death and creep into his family through this link.

Umar appreciated the proposal and asked him to go to Ayesha and inform her and bring back the answer.

So he did. Ayesha pretended as if she received the news with happiness and got pleased by it. The man left her. Immediately after his exit Mughaira bin Shoba came to Ayesha and found her out of sorts. He inquired for the reason and she told him the whole story and added that her sister was still too young for him and that she wanted her to live in ease, calm, peace and a mild life better than Umar. What she meant was that Umar could not provide her such a life when he himself was a harsh and rough man.

Mughaira told her to leave the matter to him and that he would resolve the difficulty. Then Mughaira went to Umar and told him: Be happy and be father of many sons. I have heard you want to enter into Abu Bakr's family through marriage with his daughter Umm Kulthum? Umar answered: Yes, so it is.

Mughaira said that it was good but in one way it was not because she was just a girl, too young and he was too rough and harsh. Occasions would rise when he would treat her roughly and beat her and she would cry calling her father, so all would remember Abu Bakr. Your harsh behavior would remind all of them to remember Abu Bakr afresh. This will increase agony for them. As such the marriage, because of you, would turn into a daily calamity.

Umar asked: Where have you been that you are speaking in such a tone? Mughaira answered: I am coming from Ayesha just now. Umar said: I swear by God and I witness that they (the House of Abu Bakr) do not like me. So you assured them that you will make me forgo the matter and ignore it. Well, it does not matter. I too desire her no more.

Mughaira again rushed to Ayesha and informed her of the fresh development, which he had promised her to do. Umar too did not contact them in this respect.

So dear readers! You might have grasped that there were two women by the name of Umm Kulthum (mother of Ubaidullah bin Umar and daughter of Abu Bakr). So people mistake her to be Ali's daughter." 108

Outlook Of Second Category Of Shia Scholars

Many Shia scholars believe that the marriage took place because of force and coercion. Umar used to threaten Ali, time and again. Ali had no way but to agree to this marriage.

The second category of scholars falls back upon proofs to establish what they have concluded. We refer to few of them here:

"The late Kulaini, the great traditionist, has written in his book Kafi: Hisham bin Salim narrates on the authority of Imam Ja'far (the sixth Imam). The story is such:

When Umar went to Ali to seek Umm Kulthum's hand in marriage, Ali told him that she was still a young girl. Then Umar went to the uncle of Ali – Abbas who asked him what was wrong with him (Umar)?

Abbas asked: What is the matter?

Umar replied: I had been to your nephew, Ali, to seek his daughter's hand. He refused me. But you know I will pour out the well of Zam–Zam until it goes dry. 109 I shall destroy all of you. I shall keep no honor, no distinction for any of you. I shall produce two witnesses that Ali has committed theft. Then I'll cut off his hand.

Abbas went to Ali and informed him about the whole matter and asked Ali to leave the matter to him. Ali did so. 110

There is another narration in this text:

Umar sent Abbas bin Abdul Muttalib to Ali with an errand to get Umm Kulthum in marriage for Umar. Abbas went and conveyed to him the message. Ali refused.

Abbas hurried back to Umar and informed him of Ali's refusal.

Umar said to Abbas: By God! If he (Ali) does not accept and persists in his refusal I would kill him. 111

Abbas again went back to Ali and reported Umar's words.

But Ali repeated his negative answer.

Abbas informed Umar accordingly. Umar asked Abbas to come to mosque on Friday and hear directly what he says there and see for himself that he (Umar) could kill Ali if he wished.

Abbas went to the mosque on Friday. Umar after finishing prayers and the lectures told the audience that in the town, there exists a companion of Prophet who has committed fornication inspite of his married status. Of course, no one knew it except himself. So, what do you say?

All from various directions cried: If the Caliph knows, it suffices. No need for others to know it. 112 The judgment of God must be carried out against that fornicator.

After this Umar told Abbas to go and tell Ali what he heard and saw. He further added that if Ali still persists tomorrow he would announce among the people that the person he meant yesterday was Ali 113

Abbas went to Ali and narrated the details.

Ali said: Yes, these things are easy to him. He can do that without any hesitation and fear of God.

But Abbas told him if he could not agree, to leave the matter to him and he told Ali not to interfere. Then he (Abbas) went to Umar and told him that he would do what he wanted.

Umar called for a public meeting and announced: This is Abbas – uncle of Ali Ibn Abi Talib. Ali has given the responsibility of his daughter (Umm Kulthum) to his uncle, Abbas to perform her marriage with me. Thus, he informed the people about the marriage that was to take place in the near future. He wanted to make the event familiar to them. He was circumspect to avoid the thing from being a surprise. After a period of time Abbas performed the marriage. 114"115

This story is also narrated in a different version, which runs thus:

"Umar at the close of his Friday's last sermon said: O, people! If the Caliph knows that one of you has committed fornication, but he has no witness at all; what would you do?

They said: The word of Caliph is an authority to us. If he commands, we shall stone the fornicator.

So Umar fell silent and came down from the pulpit and taking Abbas to a corner whispered into his ear: Did you see?

Abbas said: Yes.

Umar: By God! If Ali persists on his refusal I would tell the people tomorrow that the man I spoke about was Ali. Execute him! 116"117

On the basis of this it should be said:

On the strength of evidences and proofs it is an established fact that the marriage took place by force – neither Ali nor Umm Kulthum herself was in agreement with this marriage.

Umar had always fulfilled his desire by every means possible ignoring whether it was prohibited or the means adopted were good and reasonable. Whether God would be pleased or it would incur His displeasure, it least mattered to him. What mattered was to satisfy himself. Therefore, he took advantage of his position as Caliph and the power, which was at his disposal, so he always swore because he was sure of his act and therefore nothing stood to hold him to see whether his desire would incur God's wrath or please Him.

For the house where descended angels with God's Messages such tyranny was rather too much. To see these things against the sacred house of prophethood saddens one and foments such feelings that one does not know what to call such a tyranny.

So, we can guess how lonely Ali was! And how alone he was among all those cruelties and tyrannies! Not a friend to him to hear his heart and be consolation for him. Not one there that he could trust him in his agony. Not an intimate one to wipe away his tears. As such he was the first victim of Islam. So, it is not odd that he used to lean into the well and complain of his pain to draw comfort and ease. How the agonies crushed his breast; and how bitter was the aggression upon him. Imam Sadiq (the sixth Imam) says:

"This was a sanctity taken from us by force." 118

The point worth noting here is what when late Shaykh Hurr Amili wanted to write about this marriage in his book Wasaelush Shia, he first put it under the title: 'Permission for marriage with enemy under need and dissimulation'.

Regarding the threats of Caliph it can be said:

"Shia and Sunni are unanimous that Umar threatened Ali when he persisted on his refusal to demand of Umar to marry Umm Kulthum. Sunni scholars have mentioned it in Tabaqaat Ibn Saad, Zurriat al—Tahera of Dolabi and Majma az–Zawaid. 119 In these two books the cane of Umar 120 is referred to." 121

Therefore, if there be truth in this marriage and there be a reality in the whole incident then it is self–evident and self–explanatory about Ali's victimization. Further, it explains the political conditions ruling over Muslims at that time. It shows a plot designed by Ayesha, Umar and Amr Aas for this marriage to take place.

"Many Sunni sources, including Tabari, have written: Umar bin Khattab first went to Abu Bakr to ask his daughter, Umm Kulthum, in marriage. Ayesha conveyed this errand to her sister (Umm Kulthum). Umm Kulthum in reply said that she has no business with him.

Ayesha asked her whether she (Umm Kulthum) did not like the Lord of the believers.

In reply, Umm Kulthum said: Yes, I don't like him. He is harsh and hard to live with. Beside he has a negative behavior and a very rough conduct with women.

Ayesha sent a message to Amr Aas to inform him about the development.

Amr Aas assured her that he would adjust the things. Then he went to Umar bin Khattab and told him that he had heard news, which he wished from God to be not true.

Umar asked what it was.

Then he replied that he had heard that he (Umar) had asked for Abu Bakr's daughter in marriage.

Umar said: Yes. Do you think me not fit to her or she to me?

Amr Aas told Umar (bin Khattab): No, nothing of these two. Umm Kulthum is too young. She is treated by her sister (Ayesha) too mildly and affectionately. On the other hand you are extremely hard and harsh. We are afraid of you because we cannot change any of your habits...I will direct you to one better than her. Another Umm Kulthum – daughter of Ali bin Abi Talib. 122"123

Opinion Of Ustad Sayyid Ali Husayni Milani

Opinion of Ustad Sayyid Ali Husayni Milani 124

"As of scrutiny and research on the second matter, that is marriage of Umm Kulthum, daughter of His Eminence, Amirul Momineen ('a) with Umar bin Khattab, it must be said:

This case must be seen from two angles:

- 1 Through Shia narrations.
- 2 Through Sunni narrations.

Through Shia narrations, this story rests within three narrations. 125 Let us see one by one:

Umar bin Khattab asked Ali bin Abi Talib to give his last daughter, Umm Kulthum, to him in marriage. Because she was young and not ready for marriage, he rejected the request. After some days, Umar met Abbas – uncle of the Prophet. He asked Abbas if there was any stain on his morals or conduct to be cause for disgrace? Abbas was amazed and asked what the matter was. Umar told him the story then threatened Abbas and all bin Hashim in these words: I swear by God that I will destroy the greatness and glory of Bani Hashim in Mecca and Medina from its root. Further, I will provide two witnesses to the effect that Ali has committed theft and carry on him the punishment prescribed in Quran.

Abbas came to Ali and told him what he was told by Umar and requested Ali to leave the task of Umm Kulthum's marriage to him. Ali finally accepted his uncle's proposal. Then Abbas performed the marriage of Umm Kulthum with Umar bin Khattab. When Umar was assassinated, Ali brought his daughter home.

When Imam Sadiq was asked about this marriage he answered: That honorable lady was usurped from us. 126

That which comes to hand from Shia sources is nothing other than what is narrated.

Prior to entering into the scrutiny of Sunni narrations, there is a point to consider:

The marriage in question is not mentioned in any of the six books, called Sihah which are of much credit among Sunni sect; besides this marriage is not found in any other book of repute also.

It is questionable as to why this marriage which is important to them because it goes a great deal to provide a confirmation to Caliphate of their Caliphs must be ignored or overlooked, what must be the reason for it?

But it appears that this marriage is bereft of a base. Else, a marriage of so much importance is not possible to be missed by the pen of historians. In our belief (as Shia), the issue of Imamate and Caliphate cannot be established by an event such as this if at all this could be true, though the case is

doubtful.

After this reminder it can be said that:

This incident by adversaries is narrated in their books in two ways:

- (1) Way of Ahlul Bayt of Prophet. 127
- (2) Way other than of Ahlul Bayt. 128

Within these two ways, scholars and researchers have treated this incident too lightly. They have not given any creditability to it.

The conclusion is that: firstly, there appears confusion and disturbance in its text, which goes to make it discreditable and shaky. Furthermore, there appears no proof of Ali's willingness to this marriage. Those who have narrated this marriage have not mentioned any source relative to it, or a tradition to support its occurrence!!

Secondly: In all their other books which have mentioned this event through both channels there is no tradition on which they have unanimity on its authenticity.

Thirdly: There is a strange anxiety in the text of this story. Researchers have rejected many incidents if they find anxiety far less than which exists in this event in question. 129

On the basis of which is mentioned above it will be said:

So, nothing comes to hand from these narrations. According to its phase from Shia narrations if we accept its having taken place, still it is liable to a deeper search. What is possible to lay hand upon is:

Umar might have contacted Ali with the request of marriage. It could be possible that he might have insisted upon his request besides having had repeated his contacts either by visits or approaches. Such persistence on his part could be the reason for change in answer of Ali from negative to positive. In addition to this, there is another element very much efficacious in this matter. Umar had sought the good offices of Aqeel (Ali's brother) and Abbas (Ali's uncle). So, their recommendation in between seems to have played an effective role in making Ali change his stand. By the way, Sunni sources attest that Aqeel was in between. In a long run, Umar succeeded in creating compelling conditions for Ali. Finally, there remained no option for Ali but to accept. His acceptance was not on his will or inclination. Finally, he personally does not undertake the responsibility. This is further proof of his unwillingness. He leaves the whole matter to his uncle (Abbas). What could be a better sign of his unwillingness? Abbas performed the marriage and took the girl, Umm Kulthum, to Umar's house. After this marriage, a short span of time passed and Umar was killed. Then Ali brought back his daughter home.

However, this is the reality of the case and the background of the story. Now in view of this background

and conditions that prevailed, and the circumstances created for Ali, how could it be said that close, friendly and brotherly relations existed between Ali and Umar? A dim ray of reason will suffice to see the facts, a little wisdom is enough to judge the things and a least justice is sufficient to speak the truth far from selfish aims or motives. Shias have repeatedly stated with proof, logic and reason that Caliphate is a divine office as Prophethood. As we cannot appoint or choose a Prophet we cannot choose or appoint a successor to him. It is entirely and absolutely God's choice and His responsibility. The office of Imamate is sacred and too holy and too high. To occupy this office, everyone, no matter whatever his qualifications, is impaired unless he is chosen by God and is infallible.

Regarding this marriage, the narrations have several stories within a story to weave such as the children born of this marriage and the material used to enhance the beauty of the bride. All these things are false and without a ground.

If at all, anything could be proved it could be this:

The insistence of Umar bin Khattab and nothing else. There is a tradition of the Prophet that: on the Day of Judgment there will not remain any family link or relation except that of mine. 130 To explain, the ties or links with the Prophet, that is the birth ties or links by birth that originate from the Prophet are not breakable. So Umar wanted to attain a family link with Fatima (daughter of the Prophet) and through her enter into family ties with the person of the Prophet to get that distinction.

But the real motive of Umar by this marriage is something else.

This motive can be found in the narration of Muhammad bin Idrees Shafei: When Hajjaj bin Yusuf Thaqafi married the daughter of Abdullah bin Ja'far. Khalid bin Yazid bin Muawiyah told Abdul Malik Marwan: Have you left Hajjaj on his own on this matter of marriage. Abdul Malik replied: Yes, is there any problem in it? Khalid said: By God, this creates great many problems. Abdul Malik asked how and why. Khalid in answer said: By God! O Caliph! From the time I married the widow (daughter of Zubair) all the hatred and rancor that was rankling in my breast towards Zubair has now gone. By these words of Khalid, Abdul Malik woke up as if he was in sleep. He immediately wrote to Hajjaj to divorce the daughter of Abdullah. Hajjaj did the same. In other words, he obeyed the orders of Caliph. 131

Of course, there is no doubt that through marriage one enters into other's families and new links come into being. Also, the inimical relation changes into friendly by a marriage. But the ill-will that Bani Umayyah had towards Bani Hashim always instigated them towards revenge instead of friendship. Bani Umayyah clan was always waiting for any opportunity to cool the fire of hatred burning in their hearts generation after generation.

But the case differed with Umar bin Khattab. By entering into the clan of Bani Hashim and particularly the House of Ali through this newly created link he wanted to change public opinion. He thought that the painful occurrence of Saqifah and his atrocious conduct along with his colleagues that entailed against Zahra could be redressed in the public view." 132

How Many Daughters Did Ali Have Named Umm Kulthum?

Allamah Muhammad Taqi Shushtari writes in Qamoos ar-Rijaal: 133

"Umm Kulthum - Daughter of Ali:

It is said about her that her title was Zainab al–Sughra. This is drawn from the book Irshad. 134 About the number of children of Ali, the book mentions:

Zainab al-Sughra known as Umm Kulthum was the daughter of Ali and Zahra.

However, Shaykh Mufeed writes that she was daughter of Ali. Her mother was not Zahra but a slave girl.

Supposing, if Zahra's second daughter's name was Zainab then in such a case the lady in question would have been called Zainab al-Osta not al-Sughra.

In fact, from other's narrations we can conclude that Umm Kulthum had no other name.

About the daughters of Zahra, it is mentioned they were Zainab al-Kubra and Umm Kulthum al-Kubra.

The other two girls, Zainab al-Sughra and Umm Kulthum al Sughra, were from a slave lady. Refer to the book Nasab Quraish by Musayyab al-Zubairi and also Tarikh Tabari.

In brief, Ali had two daughters by name Umm Kulthum. Umm Kulthum Kubra from Hazrat Zahra (s.a.) and Umm Kulthum Sughra from slave wife and for none of the two are there distinctive names. 135"136

Probably due to the mistakes of historians the biography and marriage of these two Umm Kulthums are mixed and it led to the false conclusion that Umar bin Khattab married Umm Kulthum the elder, daughter of Hazrat Fatima. (s.a.).

Outlook Of Ayatullah Marashi Najafi

"Another research is that Umm Kulthum, wife of Umar bin Khattab, was the daughter of Abu Bakr and Asma Binte Umais. Asma was wife of Ja'far bin Abi Talib. When Ja'far was martyred, Abu Bakr married her. When Abu Bakr died, she became wife of Ali bin Abi Talib. Umm Kulthum was an infant. When Asma came to Ali's house this infant baby too came along with her mother.

This girl too like her brother, Muhammad bin Abu Bakr, was brought up by Ali. Ali treated her as his own daughter like Muhammad bin Abu Bakr. Later this girl, Umm Kulthum, was married to Umar bin Khattab.

In reply to the inquiry, the great Ayatullah Marashi Najafi answered and the reply of the great Ayatullah Marashi Najafi bears date Rabi al-Awwal 1407 and signed by him under his stamp. The text is as follows:

Umm Kulthum was a stepdaughter of Ali. She was married to Umar bin Khattab. She was daughter of Asma Binte Umais and Abu Bakr. When Abu Bakr died she, (Umm Kulthum) was just an infant. She came to Ali's house when her mother (Asma) married Ali. She was brought up by Ali as his own daughter. Later she was married to Umar. Mostly she was known as Ali's daughter..." 137

Another Analysis About The Marriage Of Umm Kulthum With Umar

Historical documents point to the meeting of two shrewd and astute personalities of Arab with Umar bin Khattab. 138 They were Amr bin Aas and Mughaira bin Shoba. In this meeting, two points are detected:

A) Those two exerted their efforts to prevail Umar bin Khattab to forego his lust for Umm Kulthum to marry her; because she was yet too young and besides she was under immediate guardianship of her sister, Ayesha. 139 There are signs one could predict thereon the social, political and periodical conditions that prevailed which necessitated relations with the house of Abu Bakr.

B) Ayesha after the death of her father (Abu Bakr) took the responsibility (the leadership) of her father's party and its supporters. She was strongly against this marriage.

Her opposition was to the extent that necessitated her to ask help from Mughaira and Amr Aas:

We refer to the outlook of the Great Ayatullah Sayyid Shahabbuddin Marashi Najafi 140 with regard to important points here: Asma Binte Umais (wife of Abu Bakr) had a daughter by Abu Bakr by name Umm Kulthum. This much is enough to guess that Umar wanted to marry any daughter of Abu Bakr. Amr Aas detected the intention of Umar bin Khattab. He (Amr Aas) wanted to foil the hidden desire of Umar bin Khattab. So he tried in this regard. 141 Amr Aas persuaded Umar bin Khattab to ignore her and to go after her sister, Umm Kulthum, brought up by Ali and known among people as his (Ali's) own daughter. Besides, he incited him that he would not cross Ayesha because she had no truck or any business with her. 142 This appeased and assuaged Umar to a great extent. So he immediately shifted from this girl to that. The attraction to Umar was the possibility of establishing a family link with Bani Hashim. Again, in this marriage he foresaw a possibility of deviating public opinion as they would see him in a different pose in a family tie with Ali and Zahra. This new relation would make them forget his harsh behavior towards Ali and Zahra and his attack on Zahra's house. So this marriage was a source of moral advantage to him. And also by forcing Amirul Momineen ('a) to this marriage he would be able to insult and weaken him. 143

Part C) Relations of the Third Caliph with the House of Divine Revelation

The claim of friendly relations between Amirul Momineen ('a) and the Third Caliph is related to the historical event connected with public attack on Uthman.

So they say:

"People used to come to Ali and complain to him about Uthman. And Ali conveyed people's complaints to Uthman as he maintained a respectful position among the Caliphs." 144

A Glance At Historical Documents

History indicates that relations between Amirul Momineen ('a) and Uthman were not friendly as claimed, because we see that:

"Saeed bin Musayyab says: I have seen a very harsh exchange of words between Ali and Uthman. It went to the extent that Uthman lifted the whip on Ali. I came in between and pacified them." 145

In the case of Abu Dharr's exile by Uthman, Ali went to see him and bid him goodbye inspite of the fact that Uthman had prohibited it.

"People came to Ali and reported that Uthman was angry by his send off to Abu Dharr. Ali did not care and said: His anger is like the anger of a horse from its reins.

At night when Uthman censured Ali for his farewell to Abu Dharr inspite of his orders to the contrary.

Ali answered him absolutely emphatically: We shall not follow you in that which is against truth and pleasure of God. 146

Similarly in the same matter Uthman said to Amirul Momineen ('a):

"By God, to me you are not above Marwan!" 147

Again in the case of Ali's support to Ammar Yasir:

"A harsh exchange of words took place between the two, which turned into a fracas. Little by little, Uthman could not tolerate the brawl. He said to Ali: You too deserve to be expelled 148

The reason for such rows was that:

"Uthman considered Imam's support to victims and oppressed as a direct war and an insult to him. Imam knew this but he did not forgo helping the victims." 149

So the difference went along between the two and became too serious that Uthman told him:

"I don't know whether I like to see you dead or alive." 150

Then during the general riots:

"Marwan and Bani Umayyah used to whisper into the ears of Uthman that Ali was instigating the people

against the Caliph to riot. The Egyptians were under Ali's directions. Therefore Uthman expelled Ali to Yanbuh."151

While this expulsion, in spite of historical evidences in support of it, has been distorted as follows:

"As Ali was more sympathetic to Uthman because of the riots against him, Uthman sent message to Ali to go out of Medina. Ali did so and this happened several times." 152

There is another example of such conduct towards Ali:

"Uthman too followed his predecessor Umar and prohibited the Hajj. All objected because openly it was wrong. He stood against Caliph in word and deed. He took such a strong stand that his assassination seemed too likely to occur at the hands of Caliph's men.

Abdullah bin Zubair says: A man from Damascus said, which I will never forget: See the man how he argues with the lord of believers (Uthman). By God, I will kill him if the Caliph orders me."153

There is another incident. Ali objected to the Caliph when Uthman wanted to buy endowed land.

"The argument became a dispute the dispute became a noisy quarrel and the quarrel enraged Caliph so much that he lifted the whip upon Ali and Ali raised the cane which was in his hand. Prophet's uncle, Abbas came in between and calmed the two." 154

- 1. Abdur Raheem Mahmoodi: Maqaam-e-Sahaaba wa Zindagi-e-Khulafa-e-Raashideen Dar yek Nigaah (Status of Companions and life of Rightly Guided Caliphs in a Glance), Pg. 36.
- 2. Sayyid Jawad Mustafavi: Article quoted in Kitab Wahdat (Book of Unity), Pg. 131; article quoted in Mashkoot Magazine, Issue No. 2, Spring 62, Pg. 52.
- 3. Sayyid Ahmad Mawassaqi: Istiratazi-e-Wahdat (Strategy of Unity), Vol. 1, Pg. 125.
- 4. Khuda Raham Lakzai: Article quoted in Interview in Nida-e-Islam Magazine, Issue No. 5, Spring 80, Pg. 35.
- 5. Rasool Ja'faryan: Tarikh wa Seerah Siyasi Amir-e-Mominaan Ali Ibn Abi Talib ('a) History and political biography of Ali ('a), Pg. 13.
- 6. Sayyid Jawad Mustafavi: Article quoted in Kitab Wahdat (Book of Unity), Pg. 131; article quoted in Mashkoot Magazine, Issue No. 2, Spring 62, Pg. 52.
- 7. Sayyid Ahmad Mawassaqi: Istiratazi-e-Wahdat (Strategy of Unity), Vol. 1, Pg. 125.
- 8. Engineer Jawad Husayni Tabatabai: Dar Pasukh-e-Afsana-e-Shahadat, Pgs. 171-173.
- 9. Because to anyone who proposed for the hand of Zahra, the Prophet gave a negative reply due to divine orders .
- 10. Allamah Majlisi: Jila al-Uyoon, Pgs. 202-208.
- 11. Dr. Ali Akbar Hasani: Tarikh Tahlili wa Siyasi Islam, Vol. 1, Pg. 179.
- 12. Muhammad Husayn Rajabi: Article 'Imam Ali Dar Ahd-e-Payambar' quoted in Danish Nama Imam Ali, Vol. 8, Pgs. 161–162; quoting from: Rasooli Mahallati: Zindigani Amirul Momineen ('a), Pg. 86.
- 13. Rasool Ja'faryan: Tarikh wa Seerah Siyasi Amir-e-Mominaan Ali Ibn Abi Talib ('a) History and political biography of Ali ('a), Pg. 16.
- 14. Khuda Raham Lakzai: Article quoted in Interview in Nida-e-Islam Magazine, Issue No. 5, Spring 80, Pg. 30.
- 15. For sources of attack on Fatima's house refer to Sayyid Ali Husayni Milani: Muhaziraat Fil Iteqaadaat, Vol. 2, Mazloomiyat-e-Zahra; Ayatullah Ja'far Subhani: Al-Hujjat al-Gharra Alaa Shahadat-e-Zahra; Abduz Zahra Mahdi: Al-Hujoom Alaa Bait-e-Fatima; Husayn Ghaib Gholami: Ahraaq-e-Bait-e-Fatima (Arabic) and also: Sayyid Muhammad

Husayn Sajjad: Aatish Ba Khana-e-Wahy; Masoodpoor Sayyid Aagai: Hoor Dar Aatish (Persian).

- 16. Engineer Jawad Husayni Tabatabai: Dar Pasukh-e-Afsana-e-Shahadat, Pgs. 109-111.
- 17. Rasool Ja'faryan: Tarikh wa Seerah Siyasi Amir-e-Mominaan Ali Ibn Abi Talib ('a) History and political biography of Ali ('a), Pg. 13.
- 18. Khuda Raham Lakzai: Article quoted in Interview in Nida-e-Islam Magazine, Issue No. 5, Spring 80, Pg. 35.
- 19. Ali Muhammad Meer Jalili: Imam Ali ('a) wa Zamaamdaaraan (Imam Ali and the Rulers), Pgs. 202-203; quoting from: Sharh Nahjul Balagha of Ibn Abil Hadeed, Vol. 16, Pg. 214.
- 20. Khuda Raham Lakzai: Article quoted in Interview in Nida-e-Islam Magazine, Issue No. 5, Spring 80, Pg. 33.
- 21. Abdul Aziz Nomani in the article: 'Fatima Zahra Az Wiladat Ta Afsana-e-Shahadat' quoted in Nida-e-Islam Magazine, (Issue No. 3, Autumn 79) This forged tradition is quoted from the book, Al-Muntazim fee Tarikh al-Umam wal-Mulook (written by Ibn Jauzi), Vol. 4, Pg. 96, considering it authentic.
- 22. Quoting from: Lisan al-Mizan, Vol. 3, Pg. 334.
- 23. Ustad Sayyid Ali Husayni Milani: Guftaarhai-e-Peeramoon Mazloomiyat-e-Bartareen Banu (Translation: Masood Shikohi), Pg. 106.
- 24. Muhammad Ismail Bukhari: Sahih Bukhari, Tradition no. 3913.
- 25. Muslim bin Hajjaj Nishapuri: Sahih Muslim, Tradition no. 3304.
- 26. Muhammad Ismail Bukhari: Sahih Bukhari, Tradition no. 2862.
- 27. Ibid. Tradition no. 3913.
- 28. Ibid. Tradition no. 6230.
- 29. Muslim bin Hajjaj Nishapuri: Sahih Muslim, Tradition no. 3304.
- 30. Ahmad Hanbal: Musnad Ahmad, Tradition no. 25.
- 31. Ibid. Tradition no. 52.
- 32. Muhammad bin Isa bin Zahhak Sulami: Sunan Tirmidhi, Tradition no. 1534.
- 33. Muhammad Jawad Hujjati Kermani: Aftaab-e-Yazd Daily, Issue No. 8, Khordad 1381.
- <u>34.</u> Muhammad Barfi: Seemai Ali Az Manzar Ahlul Sunnat (Portrait of Ali from the Sunni point of view), 1st Edition 1380, Pg. 80.
- 35. Abdul Kareem Bi-Aazaar Shirazi: Mashal-e-Ittehaad (Torch of Unity), Pg. 27.
- 36. Yusuf Gholami: Pas az Ghuroob (After Sunset), Pg. 201.
- <u>37.</u> Ahmad Rahmani Hamadani: Fatima Zahra Shadmani Dil-e-Payambar; Translator's Footnote: Dr. Sayyid Hasan Iftikharzadeh Sabzawari, Pg. 773.
- 38. Yusuf Gholami: Pas az Ghuroob (After Sunset), Pg. 201.
- 39. Muhammad Baqir Ansari: Sayyid Hasan Rajai: Asrar-e-Fadak, Pgs. 59-60.
- 40. Sayyid Murtadha Al-Askari: Naqsh-e-Ayesha Dar Tarikh-e-Islam, Vol. 2, Pg. 210.
- 41. Allamah Majlisi: Jila al-Uyoon, Pg. 870.
- <u>42.</u> Imam Ja'far Sadiq ('a) said: "My mother was from those who had brought faith and were pious and righteous and Allah loves who are righteous." (Allamah Majlisi: Jila al-Uyoon, Pg. 870).
- 43. Muhammad Jawad Hujjati Kermani: Jam-e-Jam Daily, Issue No. 12, Bahman 1379.
- 44. Ibid. Interview in Nida-e-Islam Magazine, Issue No. 4, Summer 79, Pg. 62.
- 45. Abdul Qadir Dahqaan Siraawaani: Article quoted in Nida-e-Islam Magazine, Issue No. 15, Autumn 82, Pg. 12.
- 46. Muhammad Barfi: Seemai Ali Az Manzar Ahlul Sunnat (Portrait of Ali from the Sunni point of view), 1st Edition 1380, Pg. 110.
- 47. Ibid. Seemai Ali Az Manzar Ahlul Sunnat (Portrait of Ali from the Sunni point of view), 1st Edition 1380, Pg. 87.
- 48. Engineer Jawad Husayni Tabatabai: Dar Pasukh-e-Afsana-e-Shahadat, Pgs. 109-110.
- 49. Farooq Safizaada: Article quoted in Kayhan Farhangi, Issue 170, Azar 79, Pg. 81.
- 50. Muhammad Jawad Hujjati Kermani: Interview in Nida-e-Islam Magazine, Issue No. 4, Summer 79, Pg. 62.
- 51. Ibid. Jam-e-Jam Daily, Issue No. 12, Bahman 1379.
- 52. Ibid. Ittelaat Daily, Issue No. 30, Bahman 1379.
- 53. It is the events that unfolded after the passing away of the Holy Prophet (S).

- 54. Ibid. Aftaab-e-Yazd Daily, Issue No. 9, Khordad 1381.
- 55. Reza Salmani: Rawabit Mutaqabil Kholafa Ba Khandaan-e-Payambar, Pg. 42.
- <u>56.</u> Ibid. Pg. 41, quoting from: Sahih Muslim, Vol. 4, Kitabul Jihad was Sayr, Bab Hukmul Fee, Pg. 27, Tr. 49 (3302), Mausisa-e-Izuddin.
- 57. Ibid. Pgs. 41–42; quoting from: Tarikhul Madina, Vol. 1, Pgs. 202–204, Daar al-Fikr.
- 58. Sahih Muslim, No. 3302.
- 59. Husayn Ghaib Gholami: Ali Ibn Abi Talib ('a) wa Rumuz-e-Hadith-e-Fadak, Pgs. 52-59.
- 60. Muhammad Jawad Hujjati Kermani: Ittelaat Daily, Issue No. 29, Khordad 1379.
- <u>61.</u> Ali Muhammad Meer Jalili: Imam Ali ('a) wa Zamaamdaaraan (Imam Ali and the Rulers), Pgs. 227; quoting from Sharh Nahjul Balagha of Ibn Abil Hadeed, Vol. 12, Pgs. 78–79.
- 62. Muhammad Jawad Hujjati Kermani: Aftaab-e-Yazd Daily, Issue No. 9, Khordad 1381.
- 63. Ibid. Aftaab-e-Yazd Daily, Issue No. 9, Khordad 1381.
- <u>64.</u> Ibrahim Baizoon (Translated by Ali Asghar Muhammadi Seejaani): Rafataar Shinashi Imam Ali ('a) Dar Aaina-e-Tareekh (Understanding the stand of Imam Ali in the Mirror of History) (1st Edition), 1379, Pg. 40.
- 65. Ibid. Rafataar Shinashi Imam Ali ('a) Dar Aaina-e-Tareekh (Understanding the stand of Imam Ali in the Mirror of History) (1st Edition), 1379, Pg. 42.
- 66. Abdul Hameed Ismail Zahi: Appeal quoted in Nida-e-Islam Magazine, Issue No. 9, Spring 81, Pg. 71.
- 67. Abdullah Futuhi: Article in Nida-e-Islam Magazine, Issue No. 10, Summer 81, Pg. 78.
- 68. Muhammad Jawad Hujjati Kermani: Aftaab-e-Yazd Daily, Issue No. 8, Khordad 1381.
- 69. Ibid. Aftaab-e-Yazd Daily, Issue No. 9, Khordad 1381.
- 70. Ibn Abil Hadeed: Sharh Nahjul Balagha, Vol. 9, Pg. 54.
- 71. Refer: A Victim Lost in Saqifah, Vol. 4, Section 1.
- 72. Muhammad Ismail Bukhari: Sahih Bukhari, Vol. 3, Pg. 253, Kitabul Maghazi, Chap. 155, Ghazwa-e-Khaiber, Tradition no. 704 (3913).
- 73. Farooq Safizaada: Article quoted in Kayhan Farhangi, Issue 170, Azar 79, Pg. 82.
- 74. Ibid. Article quoted in Kayhan Farhangi, Issue 170, Azar 79, Pg. 80.
- 75. Jalal Darikhsha: Mawaaze Siyasi Hazrat Ali Dar Qibal Mukhalifeen (Political stands of Ali against opponents), Pg. 59.
- 76. Ibid. Pgs. 59-60.
- 77. Ibid. Pg. 66.
- 78. Ali Muhammad Meer Jalili: Imam Ali ('a) wa Zamaamdaaraan (Imam Ali and the Rulers), Pgs. 79–80; quoting from Sharh Nahjul Balagha, Ibn Abil Hadeed, Vol. 12, Pgs. 77–78.
- 79. Yusuf Gholami: Pas az Ghuroob (After Sunset), Pg. 44, quoting from Sharh Nahjul Balagha, Ibn Abil Hadeed, Vol. 3, Pg. 97.
- 80. Dr. Ali Akbar Hasani: Tarikh Tahlili wa Siyasi Islam, Vol. 2, Pg. 3; quoting from: Irshad, Shaykh Mufeed, Vol. 1, Pg. 76.
- 81. Allamah Al-Askari: Saqifah, Edited: Dr. Mahdi Dashti, Pg. 135.
- 82. Mustafi Shirazi: Article in Kayhan Farhangi, Issue No. 184, Bahman 80, Pgs. 64-65.
- 83. Abdur Raheem Mahmoodi: Maqaam-e-Sahaaba wa Zindagi-e-Khulafa-e-Raashideen Dar yek Nigaah (Status of Companions and life of Rightly Guided Caliphs in a Glance), Pg. 37.
- 84. Muhammad Jawad Hujjati Kermani: Interview in Nida-e-Islam Magazine, Issue No. 4, Summer 79, Pg. 62.
- 85. Ibid. Interview in Jam-e-Jam Daily, Issue No. 12, Bahman 1379.
- 86. Ameenullah Kareemi: Ahlul Bayt Az Deedgaah-e-Ahlul Sunnat (1st Edition 1380), Pg. 89.
- 87. Jalal Jalalizadeh: Article in Nida-e-Islam Magazine, Issue No. 7, Autumn 80, Pg. 63.
- 88. Muhammad Barfi: Collected Papers of International Conference on Imam Ali 1st Edition 1381, Vol. 2, Pg. 57.
- 89. Abdul Qadir Dahqaan Siraawaani: Article quoted in Nida-e-Islam Magazine, Issue No. 15, Autumn 81, Pg. 8.
- 90. Ibid. Article quoted in Nida-e-Islam Magazine, Issue No. 11, Autumn 81, Pg. 12.
- 91. Jamaal Baadroza: Khilafat O Imamat Az Deedgaah-e-Ahlul Sunnat (1st Edition 1381), Pg. 27,
- 92. Ibid. Khilafat O Imamat Az Deedgaah-e-Ahlul Sunnat, Pg. 80.
- 93. Masoodi says that shedding blood gave him maximum pleasure...lbn Kathir says that in the year 68 A.H. it became

customary to celebrate the Day of Ashura as Eid. They dressed in new clothes and felt regretful for not being present in Karbala.

They dug up 3000 graves to bring out the last remains of Ali ('a).

During the long period of his rule no one could name his child Ali, Hasan or Husayn...

In his time disbelief was not as serious an offence as Shiaism, it was better to say: I am a Kafir than to say I am a Shia. (Dr. Ali Akbar Hasani:: Tarikh Tahlili wa Siyasi Islam, Vol. 2, Pgs. 81–82).

- 94. Ibn Jauzi: Akhbaarun Nisa, Pg. 65.
- 95. Engineer Jawad Husayni Tabatabai: Dar Pasukh-e-Afsana-e-Shahadat, Pg. 178.
- 96. In other words if these versions are compared, their contradictions will become clear.
- 97. Ahmad Rahmani Hamadani: Fatima Zahra Shadmani Dil-e-Payambar (Translated by Dr. Sayyid Hasan Iftikharzadeh Sabzawari) Pgs. 875–876.
- 98. Refer: Al-Ghadeer, Vol. 2, Pg. 396.
- 99. The view of Shaykh Mufeed is that the Sunnis cannot prove this marriage on the basis of their books.
- 100. Dr. Ali Akbar Hasani:: Tarikh Tahlili wa Siyasi Islam, Vol. 2, Pg. 57.
- 101. Ahmad Rahmani Hamadani: Fatima Zahra Shadmani Dil-e-Payambar, Pgs. 872-873.
- 102. Shushtar.
- 103. Umar.
- 104. Umm Kulthum.
- 105. Ahmad Rahmani Hamadani: Fatima Zahra Shadmani Dil-e-Payambar, Pg. 873.
- 106. Ahmad Rahmani Hamadani: Fatima Zahra Shadmani Dil-e-Payambar, Pg. 876, quoting from: Shaykh Mufeed.
- 107. Vol. 16, Pg. 103, Dar al-Fikr Beirut.
- 108. Fareed Saael: Afsana-e-Iztiwaaj (Investigation about the marriage of Umm Kulthum with Umar in Shia and Sunni sources), Pgs. 20–22.
- 109. Since the honorable post of providing water in Masjidul Haraam and distributing Zamzam water was held by Abbas, Umar wanted to destroy this honor and ridicule Abbas.
- 110. Thigatul Islam Kulaini: Kafi, Vol. 5, Pg. 346, Tr. 1; Hurr Amili: Wasaelush Shia, Vol. 14, Pg. 433, Tr. 2.
- 111. Sharif Murtadha: Ash-Shafi, Vol. 3, Pg. 282.
- 112. The point worth noting is that according to Islamic Shariah if four witnesses testify the accused will be punished. If three do and the fourth is proved wrong all the three are punished with 80 lashes. The Second Caliph used this in the matter of Mughaira. Instead of punishing him he lashed the three witnesses. Sayyid Abdul Husayn Sharafuddin: Ijtihaad Dar Magabil–e–Nass (Translated by Ali Dawani), Pgs. 340–345.
- 113. This same document proves that Amirul Momineen ('a) was not always present in the congregation prayers in the Masjid and other similar rituals.
- 114. Bahrani: Awalim al-Uloom, Vol. 2; quoting from Al-Motatul Baiza, Pg. 139.
- 115. Fareed Saael: Afsana-e-Iztiwaaj, Pgs. 23-26.
- 116. Bahrani: Awalim al-Uloom, Vol. 2; quoting from Al-Motatul Baiza, Pg. 139.
- 117. Fareed Saael: Afsana-e-Iztiwaaj, Pgs. 28-29.
- 118. Kulaini: Kafi, Vol. 5, Pg. 350; Hurr Amili: Wasaelush Shia, Vol. 3, Pg. 129.
- 119. Tabaqat Ibn Saad, Vol. 8, Pg. 462; Ad-Dhariatut Tahira, Pg. 160, Tr. 210; Majmauz Zawaid, Vol. 4, Pg. 499.
- 120. Ibn Abil Hadeed in Sharh Nahjul Balagha, (Vol. 1, Pg. 181), has considered the whip of Umar to be more terrifying than the sword of Hajjaj.
- 121. Fareed Saael: Afsana-e-Iztiwaaj, Pgs. 26-27.
- 122. Tarikh Tabari, Vol. 3, Pg. 421; Al-Iqdul Fareed, Vol. 6, Pg. 91; Kamil Ibn Athir, Vol. 2, Pg. 213; Al-Bidaya wan Nihaya Ibn Kathir, Vol. 7, Pg. 157.
- 123. Engineer Jawad Husayni Tabatabai: Dar Pasukh-e-Afsana-e-Shahadat, Pg. 175.
- 124. Those who are interested may refer to detailed discussion on this topic in his books: Ar Rasail al-Ashar fil Ahadith al-Mauzoo fee Kutub as-Sunnah and Muhaziraat fil Itiqaad.
- 125. Kulaini: Furu Kafi, Vol. 5, Pg. 346, & Vol. 6, Pg. 115.

- 126. It is worth mention that some senior scholars like Shaykh Mufeed and Sayyid Murtadha have rejected the marriage totally.
- 127. Tahdhib at-Tahdhib: Vol. 1, Pg. 44; Vol. 11, Pg. 382; Vol. 4, Pg. 106.
- 128. Tabaqat al-Kubra: Vol. 8, Pg. 462; Al-Mustadrak: Vol. 3, Pg. 142; As-Sunan al-Kubra: Vol. 7, Pg. 63 & Pg. 114; Tarikh Baghdad: Vol. 6, Pg. 182; Al-Istiab: Vol. 4, Pg. 1954; Usud al-Ghaba: Vol. 5, Pg. 614; Ad-Dhariatut Tahira: Pgs.

157-165; Majmauz Zawaid: Vol. 4, Pg. 499; Al-Musannif Sanaani: Pg. 10354.

- 129. At-Tabaqat al-Kubra: Vol. 8, Pg. 463, Printed in Beirut; Al-Isabah: Vol. 4, Part 8, Pg. 275, No. 1473, Darul Kutub al-Ilmiya Beirut; Al-Bidaya wan Nihaya: Vol. 5, Pg. 330, Darul Ahya Turathul Arabi Beirut; Ansaab al-Ashraaf: Vol. 2, Pg. 412, Darul Fikr Beirut; Al-Mustadrak: Vol. 3, Pg. 142, Darul Maroof Beirut.
- 130. At-Tabaqat al-Kubra: Vol. 8, Pg. 463, Printed in Beirut.
- 131. Mukhtasar Tarikh-e-Damishq: Vol. 6, Pg. 205.
- 132. Ustad Sayyid Ali Husayni Milani: Imamat-e-Bila Fasl (Edit. Muhammad Reza Kareemi), Pgs. 227-235.
- 133. Extract from Arabic text quoted in: Fatima Zahra Bahjat Qalb-e-Mustafa, Vol. 2, Pgs. 655-656.
- 134. By Shaykh Mufeed (q.s.).
- 135. According to Late Muhaqqiq Shustari we can arrange this as follows:
- a) Umm Kulthum Kubra; daughter of Fatima Zahra (s.a.).
- b) Umm Kulthum Sughra; daughter of slave-wife.
- c) Zainab Kubra; daughter of Fatima Zahra (s.a.).
- d) Zainab Sughra; daughter of slave-wife.
- 136. Refer: Muhaqqiq Shushtari: Qamoos ar-Rijaal, Vol. 10, Pg. 205.
- 137. Dr. Ali Akbar Hasani: Tarikh Tahlili wa Siyasi Islam, Vol. 2, Pg. 59.
- 138. Refer: Allamah Ja'far Murtadha Amili: Zalaamatu Umm Kulthum, Pgs. 127-131.
- 139. Historical sources have mentioned that: Umm Habiba daughter of Kharja bin Zaid Ansari wife of Abu Bakr after his death, gave birth to a daughter who was named Umm Kulthum. (Nuwairi: Nihayatul Arab, translated by Dr. Muhammad Damghani, Vol. 4, Pg. 117).

Historical sources also say that Umar also asked for the hand of a daughter of Abu Bakr named Umm Kulthum. (Ibn Qutaibah: Al-Maarif, Pg. 175; Maqdasi: Al-Bada wat Tarikh, Vol. 5, Pg. 92) .

In the same way in all the above documents it is clearly mentioned that:

The Umm Kulthum mentioned in these documents was married to Talha bin Ubaidullah (Cousin of Abu Bakr and a strong supporter of Ayesha).

Therefore it must be said: In the beginning Umar asked for the hand of Umm Kulthum daughter of Umm Habiba.

- 140. Refer: Dr. Ali Akbar Hasani: Tarikh Tahlili wa Siyasi Islam, Vol. 2, Pg. 59.
- 141. Even if we do not agree to the view of Ayatullah Marashi we can still say that the suggestion of Amr Aas to marry the daughter of Amirul Momineen ('a) created a new motive in the Second Caliph.
- 142. On the basis of this it is known that Abu Bakr had two daughters named Umm Kulthum.
- 143. Ustad Ja'far Murtadha believes that the intention of Umar in trying to marry the daughter of Amirul Momineen ('a) whether it be Umm Kulthum, the elder, from Her Eminence, Zahra or Umm Kulthum, the younger, from slave wife or her step-daughter was to insult His Eminence ('a). (Refer: Allamah Ja'far Murtadha Amili: Zalaamatu Umm Kulthum, Pgs. 78 & 110).
- 144. Sayyid Ahmad Mawassaqi: Istiratazi-e-Wahdat (Strategy of Unity), Vol. 1, Pg. 133.
- 145. Rasool Ja'faryan: Tarikh wa Seerah Siyasi Amir-e-Mominaan Ali Ibn Abi Talib ('a) History and political biography of Ali ('a), Pg. 21; quoting from: Ansaab al-Ashraaf, Vol. 4, Pg. 132.
- 146. Ali Muhammad Meer Jalili: Imam Ali ('a) wa Zamaamdaaraan (Imam Ali and the Rulers), Pg. 219; quoting from Sharh Nahjul Balagha, Ibn Abil Hadid, Vol. 8, Pgs. 254–255 & Muruj az–Zahab, Pgs. 359–360.
- 147. Yusuf Gholami: Pas az Ghuroob (After Sunset), Pg. 337; quoting from: Muruj az-Zahab, Vol. 1, Pg. 689.
- 148. Ali Muhammad Meer Jalili: Imam Ali ('a) wa Zamaamdaaraan (Imam Ali and the Rulers), Pg. 198; quoting from: Ansaab al-Ashraaf, Vol. 5, Pgs. 54-55.
- 149. Ibid. Pg. 196.

- 150. lbid. Pg. 196; quoting from: Ansaab al-Ashraaf, Vol. 5, Pg. 48 lbid. Pg. 196; quoting from: Ansaab al-Ashraaf, Vol. 5, Pg. 48.
- 151. Ibid. Pg. 246; quoting from: Ansaab al-Ashraaf, Vol. 5, Pg. 62.
- 152. Sayyid Jawad Mustafavi: Article quoted in Kitab Wahdat (Book of Unity), Pgs. 139–140; article quoted in Mashkoot Magazine, Issue No. 2, Spring 62, Pg. 53.
- 153. Ali Muhammad Meer Jalili: Imam Ali ('a) wa Zamaamdaaraan (Imam Ali and the Rulers), Pg. 282; quoting from: Tarikh Damishq, Ibn Asakir, Vol. 6, Pg. 24.
- 154. Ibid. Pg. 297; quoting from: Majma az-Zawaid, Vol. 7, Pg. 226.

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