

## **Love Of Imam Ali (a.s.) and other Roots of Religion**

---

Even if the entire mankind wishes to make some one as the possessor of all merits to their highest level other than the divine prophets, they will not be able to find anyone eligible for this position. Rather it will not be wrong to say that this it is not possible to find any divine prophet who possesses all the merits to their perfection. But the personality of Ali b. Abi Talib (a.s.) is the sole personality who is the possessor of all the merits and even the prophets envy this great status.

As soon as the name of Ali (a.s.) is heard, the faces of his lovers blossom, their eyes glow and hearts become happy. Ali's (a.s.) name is like an oasis in the desert. The love of Ali is the greatest bounty from Allah to a believer and it is this same bounty, whose remembrance has been considered as worship by the Holy Prophet (s.a.w.a.). How is it possible that a believer remembers Ali (a.s.) but is forgetful of Allah's remembrance.

The love of Ali leads to valor. Valor make a person brave to such an extent that the person does fear anybody except his Lord. Fear of God invites a person to treat the path of truth and truth is with Ali (a.s.). If someone recognized truth then he recognized Ali and he attained salvation. One who did not reach to Ali was deviated from the truth and deprived of paradise.

On the day of Ghadeer, those who accepted Ali's (a.s.) mastership and along with paying allegiance also congratulated him at the perfection of religion and the completion of bounties, but remained far from the truth for not having his love in their hearts and stayed away from Ali (a.s.) were lost in the valleys of deviation and hell is their everlasting abode.

When they let go of the truth, justice slipped out of their hands and its place was taken by injustice. Divine Unity without Divine Justice has no meaning. Prophethood becomes futile and Day of Judgment had no value. In the absence of religion, even divine revelation seemed like a prophetic farce.

When an oppressor oppresses, love disappears and hatred is born. This leads to calls of abuses from the pulpits resulting in the disappearance of faith from the hearts. When there will be malice against the "Kulle Imaan", then there shall not be an iota in the

---

Continued on page 1

## The Myth of the Marriage of Hazrat Umme Kulsoom (a.s.) with Umar b. Khattab

The myth of the marriage of Hazrat Umme Kulsoom (s.a.), the daughter of Ameerul Momineen Ali b. Abi Talib (a.s.) is one of the points of contention and debate among the lovers of Ahle Bait (a.s.) and their enemies. The enemies use this fabricated incident to fulfil their evil motive of propagating that the relations between Imam Ali (a.s.) and Hazrat Fatima (s.a.) on one side and the usurpers of their rights on the other side were cordial and hence the Shias have no right to curse these personalities.

Qutb-e-Rawandi in his famous book Al-Kharaaij, narrates from his chain of narrators to Umar b. Ozainah that he asked Imam Sadiq (a.s.), "People argue with me and say that Ameerul Momineen (a.s.) married his daughter to so and so."

Imam (a.s.) who was sitting reclining, sat up straight and said angrily,

*"Do you accept that that Ali (a.s.) married his daughter to so and so?  
One who assumes so has deviated from the right path"*

Then he (a.s.) held both his hands tightly and said,

*"Glory be to Allah, could Ameerul*

*Momineen (a.s.) not intervene between his daughter and him and liberate her. They have lied. It was not as they have said. They say, when Umar proposed to Ali (a.s.) for Umme Kulsoom, Ali (a.s.) refused."*

[Al Kharaaij Wal Jaraaih by Qutbe Rawandi, vol. 2, p. 825]

In the above tradition, Imam Sadiq (a.s.) has used the word "Glory be to Allah (Subhanallah). In Arabic, there are 2 usages of Subhanallah – one in the meaning of purifying Allah from all associations and attributes and the second usage in the meaning of amazement. Here Subhanallah is used in the meaning of amazement (Kalimatu Taaajjub). Imam (a.s.) expresses his amazement that Ali (a.s.) would definitely have stopped the so-called marriage – meaning marriage did not happen.

With this clear explanation,, Imam Sadiq (a.s.) has proved this incident to be a myth.

But keeping in mind the stubbornness of the Nasibis and their agenda, it becomes necessary to analyse this myth

from the ancient Ahle Tasannun source books and to expose its baselessness for the seekers of truth.

The story of the marriage of Umar b. Khattab and Hazrat Umme Kulsoom (a.s.) cannot be traced in Sahih Bukhari and Sahih Muslim but is recorded in other Ahle Tasannun books either in brief or in detail. There are many books which mention different aspects and versions which leave the reader with more questions than answers on the 'marriage'.

### **The most prominent version of the traditions**

Umar b. Khattab proposed to Ali (a.s.) for the hand of Umm Kulsoom (s.a.) who was his daughter from Hazrat Fatima (s.a.), the daughter of the Holy Prophet (s.a.w.a.). Ali (a.s.) apologized and said, "She is still a child". Umar replied, "By God, it is not so, you want to avoid this marriage. If it as you say, then send her to me." Ali (a.s.) returned and called for Umm Kulsoom. He gave her a cloth and said, "Go take this to the commander of the faithful and say that my father has said to you, how do you find this cloth?" Umm Kulsoom went to him and delivered the message. Umar caught her dress and pulled her towards him. Umm Kulsoom asked him to leave her. Umar left her and said, "How noble and honourable. Go and tell your father: how beautiful. It is not as you said." Then he married her.

[As-Sair wa Al-Maghaazi, p. 248]

Similar traditions have been narrated by other scholars in their books with varied wordings but similar concept.

When we analyse this tradition, we find two strange behaviours from the current and the future caliph of the Muslim nation. These behaviours are not only against the acceptable limits of Islam but also against the acceptance of the general practices of humanity.

What kind of a man, (that too the caliph of the Muslim nation) would tell the father of a daughter to send his daughter to him so that he can take a look at her?

On the other hand, what kind of a man (leave alone a man like Imam Ali a.s.) will accept this request and send his daughter to another man for him to ogle at? (We seek refuge in Allah)

These are behaviours absolutely against basic intellect let alone Islam.

Based on the above, if the traditions are correct, then the current and future Muslim caliphs acted against Islam and intellect, and if the caliphs did not act in such an un-Islamic and inhuman manner, then the tradition is false.

But anything can be expected from those who have forsaken the door of the Ahle Bait (a.s.). These are the same people who insult the Holy Prophet (s.a.w.a.) of carrying Ayesha on his

shoulders in public (God forbid).

Let us now analyse the narrator of this tradition from Ahle Tasannun books and authors.

The above tradition is documented by the Ahle Tasannun scholar Ahmad bin Abdul Jabbar from Ibne Ishaq. Regarding him, Ibne Abi Hatim Raazi, a leading Ahle Tasannun analyst of narrators, writes as follows: I have written traditions from Ahmad bin Jabbar, but I refuse to narrate from him as he thinks very highly of himself.

[Al Jahru Wal Taadeel, vol. 2, p. 62, point 99]

Here, his own father narrates that: Ahmad bin Abdul Jabbar is not reliable.

[Tahzeebut Tahzeeb by Ibne Hajar, vol. 1, p. 36, point 88]

### **Was Hazrat Umme Kusloom still a child when Umar brought the proposal for marriage with her?**

In all the traditions mentioning the marriage of Hazrat Umme Kulsoom (a.s.) with Umar, it has been mentioned that she was a child when Umar proposed the marriage. Let us see with help from Ahle Tasannun sources whether this is true.

Historians are unanimous that this proposal from Umar for marriage with Umme Kulsoom came in the year 17 A.H.

[Tarikh-e-Yaqubi by Ibne Waazeh, vol. 2, p. 139; Tarikh al-Islam by Zahabi, vol. 3, p. 166]

The famous year of birth of Hazrat Umme Kulsoom is 6 A.H.

[Al Aqilah Wal Fawaatim by Shaakiri, p. 74; Umme Kulsoom by Dukhayyal, p. 9]

‘Umme Kulsoom, the daughter of Ali Ibn Abi Talib (a.s.) was born in the year 6 A.H., she saw the Messenger of Allah (s.a.w.a.) but did not narrate anything from him.’

In some of the Shia sources, the birth of Hazrat Umme Kulsoom (s.a.) is recorded in 7 A.H.

[Awaalim al-Uloom by Bahrani, vol. 11, p. 984]

Considering her date of birth, either in 6 A.H. or 7 A.H., and the date of the marriage proposal in 17 A.H., she was either 11 or 12 years at the time and such a person is not considered a child, especially like some of the narrators have mentioned:

‘Umar b. Khattab married her while she was a little girl and had not reached puberty.’

[Tabaqaat al-Kubra by Ibne Saad, vol. 8, p. 463]

Based on this, the Umme Kusloom in discussion cannot be the daughter of Ameerul Momineen Ali (a.s.) and Hazrat Fatima (s.a.). She could be Umme Kulsoom the daughter of Abu Bakr, or the daughter of one of the other wives of Ali (a.s.).

### **Umme Kulsoom, the daughter of Abu Bakr also rejected Umar’s marriage proposal**

Umar intending a proposal for Umme

Kulsoom the daughter of Abu Bakr who was yet a child, sent someone to Ayesha who said - As you say.

Umme Kulsoom: I don't need him.

Ayesha: Do you seek distance from the Commander of the Faithful?

Umme Kulsoom: Yes, he leads a rough life and treats his wives harshly.

Ayesha sent someone to Amr-e-Aas to convince him not to pursue with the proposal who then convinced Umar against this marriage.

[Tarikh al-Umam wa al-Mulook by Tabari, vol. 3, p. 576]

### **The Holy Prophet (s.a.w.a.) rejected the Proposal of Umar Ibn Khattab for Hazrat Fatima Zahra (s.a.)**

There are many traditions in Ahle Tasannun books which prove that the Holy Prophet (s.a.w.a.) rejected the marriage proposals of Abu Bakr and Umar.

Here we quote a few traditions in which they (Abu Bakr and Umar) themselves claim that they have been rejected.

Ibne Saad narrates from his chain of narrators that Abu Bakr proposed for marriage with Harzat Fatima (s.a.).

The Holy Prophet (s.a.w.a.) replied: I am waiting for divine order in this matter

Abu Bakr returned and narrated the Holy Prophet's (s.a.w.a.) reply to Umar.

Umar said - He has rejected you O

Abu Bakr.

Abu Bakr asked Umar to propose marriage with Hazrat Fatima (s.a.). Umar proposed marriage with Harzat Fatima (s.a.) and the Holy Prophet (s.a.w.a.) gave the same reply.

Umar returned and narrated the Holy Prophet's (s.a.w.a.) reply to Abu Bakr.

Abu Bakr said - He has rejected you O Umar.

The family of Imam Ali (a.s.) wanted him (a.s.) to propose marriage with Hazrat Fatima (s.a.). He proposed and the Holy Prophet (s.a.w.a.) had Hazrat Fatima (s.a.) married to him (a.s.).

[At-Tabaqaat al-Kubra, vol. 8, p. 19]

According to another tradition, Abu Bakr and Umar individually approached the Holy Prophet (s.a.w.a.) and presented the proposal for marriage with Hazrat Fatima (s.a.) which the Holy Prophet (s.a.w.a.) rejected stating that she is still a child.

[Fazaail al-Sahabah by Ahmad Ibn Hambal, vol. 2, p. 761; Fazaail-e-Fatima Zahra by Haakim Nishapuri, p. 68, tr 68]

In another tradition, Abu Bakr and Umar proposed marriage with Hazrat Fatima (s.a.) to the Holy Prophet (s.a.w.a.) who looked at Ali (a.s.) and said - She is for you, O Ali.

[Tabaqaat al-Kubra by Ibne Saad, vol. 8, p. 19; Mojam al-Kabeer by Tabarani, vol. 4, p. 34, tr. 6571]

## **Hazrat Ali (a.s.) would not deviate from the Holy Prophet's (s.a.w.a.) path**

In every century and era, the Holy Prophet (s.a.w.a.) is the best role model for the entire Muslim nation.

**'Indeed for you, in the Messenger of Allah, is the best role model.'**

[Surah Ahzab (33): 21]

The Holy Prophet (s.a.w.a.) was a role model for the entire nation, but none among the entire nation was following the example of the Holy Prophet (s.a.w.a.) more than Ameerul Momineen (a.s.)

Ali (a.s.) himself in a tradition mentioned the intensity of his imitation to the Holy Prophet (s.a.w.a.) in the below words:

*'Just as a baby camel exactly treads on the footsteps of its mother, I too did the same with respect to the Holy Prophet (s.a.w.a.).'*

[Nahjul Balagah, Sermon 192]

True following demands that when the Prophet (s.a.w.a.) has performed an action or abandoned it, Imam Ali b. Abi Talib (a.s.) can be expected to follow the Prophet (s.a.w.a.) wholeheartedly.

So if the Prophet (s.a.w.a.) did not give his daughter Hazrat Fatima (s.a.) to Umar despite his constant beseeching and imploring, how is it possible that Imam Ali Ibn Abi Talib (a.s.) would give his and Hazrat Fatima's (s.a.) daughter

to Umar?

When Allah and the Prophet (s.a.w.a.) have decided a matter against an individual how can Imam Ali b. Abi Talib (a.s.) choose otherwise?

And as expected from Ameerul Momineen (a.s.), he acted in the same manner as the Holy Prophet (s.a.w.a.) in the matter of marriage proposal of Umar for his daughter and as per traditions with Ahle Tasannun references mentioned above, he even used the same excuse as the Holy Prophet (s.a.w.a.), stating that she was still a child.

## **Hazrat Ali (a.s.) following the practice of the Holy Prophet (s.a.w.a.)**

At the time of the martyrdom of Hazrat Jafar-e-Tayyar (a.s.), in the battle of Muta, the Holy Prophet (s.a.w.a.) entered his room, consoled his wife and children and asserted looking at the sons of Jafar and at the sons of Ali (a.s.):

*'Our daughters are for our sons and our sons are for our daughters.'*

[Man La Yahzuruhu al-Faqih by Shaikh Sadooq, vol. 3, p. 249]

The Holy Prophet (s.a.w.a.) not only practically married his daughter to his cousin Ali (a.s.) but also considered his good practice as culture for the Bani Hashim. Ameerul Momineen (a.s.) also followed this practice and married his daughter to his nephews. Here are the

marriage relations of the daughters of Ameerul Momineen (a.s.) with the youths of Bani Hashim:

1. Janab Zainab (s.a.) was married to Abdullah Ibn Jafar
2. Janab Umme Kulsoom (s.a.) was married to Aun Ibn Jafar
3. Janab Ruqayyah (s.a.) was married to Muslim Ibn Aqeel
4. Zainab-e-Sugha, another daughter of Ali (a.s.) was married to Muhammad Ibn Aqeel
5. Nafeesah, another daughter of Ali (a.s.) was married to Abdullah b. Asgar Ibn Aqeel
6. Khadeejah, another daughter of Ali (a.s.) was married to Abdul Rahman Ibn Aqeel

[Ansaab al-Ashraaf by Ahmad b. Yahya al Balazuri, vol. 2, pp. 413, 414, 415]

Based on the above proof, when Umar proposed marriage with Janab Umme Kulsoom (s.a.), Ameerul Momineen (a.s.) replied:

*‘Surely I am looking after them for the sons of my brother Jafar.’*

[Fazaail al-Sahabah by Ahmab b. Hanbal, vol. 2, p. 775; Al-Mustadrak Ala al-Sahihain by Haakim Nishapuri, vol. 3, p. 142]

In another clearer statement he (a.s.) said,

*“I am taking care of my daughters for the sons of Jafar”*

[Al-Tabaqaat al-Kubra by Ibne Saad, vol. 8, p. 463; Taareekh al-Dimishq by Ibne Asaakir, vol. 21, p. 344]

From the above it is clear that Ameerul Momineen (a.s.) clearly followed the practice of the Holy Prophet (s.a.w.a.) and married his daughters to the youths of Bani Hashim.

### **Imam Hasan (a.s.) also rejects Yazid’s Marriage Proposal**

It is narrated that after the martyrdom of Ameerul Momineen Ali Ibn Abi Talib (a.s.), Muawiyah grabbed power unjustly and became the ruler over all the Muslim lands (just as Abu Bakr and Umar took over the caliphate after the Holy Prophet’s (s.a.w.a.) martyrdom).

Muawiyah sent a proposal for the daughter of Abdullah Ibn Jafar for his son Yazid.

Abdullah Ibn Jafar said: The choice of my daughter is with Imam Hasan Ibn Ali (a.s.), you can propose for my daughter to him. Marwan approached Imam Hasan (a.s.) and made a proposal for the daughter of Abdullah. Imam Hasan (a.s.) rejected the proposal stating:

*Then surely our enmity with you is for Allah and in the way of Allah so we will not reconcile with you for the sake of the world (marriage).*

Marwan said: O Bani Hashim, is this the way you come face to face with us and rebut us word for word and explicitly reject our proposal?

Continued on page 22

## Is companionship a good enough reason to claim caliphate?

---

When it came to selecting a successor to the Holy Prophet (s.a.w.a.) after his martyrdom, the foremost argument advanced by certain Muslims revolved around companionship. Rather, they had no other argument in their favour.

But is companionship of the Prophet (s.a.w.a.) a criterion for selection of the caliph?

It is clear that neither the Muslims of that era nor the present day Muslims have anything better or compelling to justify the caliphate of the pseudo caliphs.

The argument of companionship is a poor and hollow one since it lacks merit and even if it is taken at face value, it fails to identify suitable candidates for caliphate.

### Argument of companionship smacks of opportunism

Nobody is fooled with an argument like companionship. It was forwarded as an afterthought by a few Muhaajiroon (immigrants) to the Ansaar (helpers) when the leadership of the nation looked like it was slipping from the grasp of the Muhaajiroon contending with a large Ansaar audience in the Saqifah.

Of course, both the groups were companions, but the Muhaajiroon claimed an edge based on the thirteen additional years of companionship and the fact they were from the Quraish, the same tribe as that of the Holy Prophet (s.a.w.a.)

Without venturing into the details on

the companionship debate in Saqifah, it is worthwhile to first evaluate whether such an argument even holds any merit.

Perhaps, no other comment demonstrates the hollowness and opportunism behind the companionship argument than the one made by either Imam Ali Ibn Husain (a.s.) or his son Zaid Ibn Ali.

*'Had it been possible for the nation to seek kingship without associating with his (s.a.w.a.) prophethood, they would most certainly have turned away from his prophethood.'*

[Kashf al-Mahajjah by Sayyed Ali Ibn Moosa Ibn Taos (r.a.) p. 125; Bait al-Ahzaan fi Masaab Sayyedah al-Niswaan al-Batool al-Taherah Fatima al-Zahra (s.a.) by Shaikh Abbas al-Qummi (r.a.), p. 74]

### Relationship is superior to companionship

Any Muslim with a shred of wisdom can see that companionship at best can only serve as one of the criteria to select the caliph and not its only criterion. Relationship combined with companionship enhances the eligibility for caliphate.

We advance some of the instances when this argument was made to the Muslims:

a. Then Ameerul Momineen (a.s.) turned towards Abu Bakr and recited the following couplets:

*Then if you have gained authority*

---

*due to counsel,  
then what counsel is this in the  
absence of the counselors;  
and if you have attained it (the  
caliphate) due to nearness (of the  
Prophet),  
then there are others who are more  
rightful than you for the Prophet's  
nearness.*

He (a.s.) often said – How strange!  
The caliphate can be obtained on the  
grounds of companionship (of the  
Prophet), but cannot be obtained on the  
grounds of both relationship and  
companionship?

[Nahj al-Balaaghaah, hadith 190; Sharho Nahj  
al-Balaaghaah, vol. 18, p. 416; Mustadrak  
al-Wasail, vol. 3, p. 94]

**b.** When the twelve leading  
companions from among the  
Muhajjirun and Ansar opposed Abu  
Bakr's selection, it was the relationship  
argument that rallied them against the  
weaker companionship argument.

'Abdullah Ibn Mas'ood rose and said  
– O group of Quraysh! You and all the  
good ones amongst you well know that  
Ahle Bait (a.s.) of the Prophet (s.a.w.a.)  
are closer to Allah's Prophet (s.a.w.a.)  
than you. If you claim the position of  
caliphate is based on proximity to Allah's  
Prophet (s.a.w.a.) and claim such a  
precedence for yourself, then the Ahle  
Bait (a.s.) of the Prophet (s.a.w.a.) are  
more proximate than you and precede  
you. Moreover, Ali b. Abi Talib (a.s.) is  
the Master of the Affair (of caliphate)  
after the Prophet (s.a.w.a.) then grant  
him what Allah has placed in him and for  
him and do not turn your back...'

He (a.s.) often said – How strange!  
The caliphate can be obtained on the  
grounds of companionship (of the  
Prophet), but cannot be obtained on the  
grounds of both relationship and  
companionship?

[Al-Khesaal, vol. 2, p. 464, chapter of 12 traits]

**c.** In a beautiful poem – Hassaan b.  
Thabit al-Khazraji, the poet of the Holy  
Prophet (s.a.w.a.), clearly establishes the  
superiority of Ameerul Momineen (a.s.)  
over all companions by virtue of his  
relationship. It must be noted that these  
verses were penned in the lifetime of the  
Messenger of Allah (s.a.w.a.) an  
indication that even Hassaan knew this  
was a debate that would surface after his  
(s.a.w.a.) martyrdom. So how could he  
(s.a.w.a.) not have known it?!

*'Repentance is not accepted from  
the repenting one*

*Except through the love for the son  
of Abi Talib (a.s.)*

**He is the brother of the  
Messenger of Allah (s.a.w.a.),  
rather his son-in-law**

**And the son-in-law cannot be  
equated with the companions**

*And who can be like Ali? And surely  
The sun was made to return for  
him from the West*

*The sun was made to return for  
him with its brilliance*

*Shining bright, as if the sun had  
never set'*

[Bashaarah al-Mustafa (s.a.w.a.), vol. 2, pp.  
147-148]

## **The successor is always from the progeny never the companions**

History is witness that every divine Prophet has chosen his successor and this man was always from his progeny. These two traits – endorsement by the prophet and relation with the prophet – were a constant for all divine Prophets, who incidentally were inferior to the Holy Prophet (s.a.w.a.). However, the Muslims consider our beloved Prophet (s.a.w.a.) – the last and the greatest Prophet – to have made no arrangements whatsoever for guiding the Muslims!

Ameerul Momineen (a.s.) informed:

*Every prophet leaves behind a successor from his progeny excepting Isa Ibn Maryam (a.s.) who did not have a progeny.*

[Al-Yaqeen, p. 406; Behaar al-Anwaar, vol. 26, p. 286 from Kashf al-Yaqeen]

## **Companionship is temporary, relationship is enduring**

Companionship can never be an enduring criterion for selection of caliph. It can only be a criterion, if at all, for the first few generations of caliphs. There are not that many companions and a time comes when companions simply run out. As early as the 60 A.H. we had Yazid the accursed, who was not a companion, taking charge of caliphate. Why he was appointed as a caliph despite not being a companion and despite other more deserving companions like Imam Husain Ibn Ali (a.s.) being present amidst the Muslims, is a question that no one wishes to answer.

Even the Salafis admit that (their version of) Islam at best survived in its pristine state only for the first three generations after the Prophet (s.a.w.a.). It means that even if one were to appoint companions, then this would be valid only for the first three generations of companions. What do the Muslims do afterwards when there are no more 'eligible' companions? Didn't the Muslims, who were in a hurry to appoint themselves as caliphs, think of this possibility that was to befall the Muslims only a few years later?

However, if you take the relationship argument for caliphate, then you create a more enduring criterion for the Prophet's (s.a.w.a.) successor. This is the decision of the intellect.

As far as traditions go, this is in fact the basis for selecting the Holy Prophet's (s.a.w.a.) successor what with numerous traditions identifying his (s.a.w.a.) household as the caliphs of the nation. There are entire chapters dedicated to the specific prophesy of Allah's Messenger (s.a.w.a.) that Islam would always be governed by twelve caliphs, all of whom would be from the Quraish.

## **Who is a better companion than Ali b. Abi Talib (a.s.)?**

We have already proved that Ameerul Momineen Ali b. Abi Talib (a.s.) holds a greater right to caliphate going by the dual criteria of relationship combined with companionship. So there is no further need to prove anything.

However, for those who continue to believe that companionship is superior to companionship and relationship, we

want to point out – even if one were to go by companionship alone – Ali Ibn Abi Talib (a.s.) stands head and shoulders above the tallest companion. Rather, he is superior to all mankind, second only to the Holy Prophet (s.a.w.a.)

### **a. Ali Ibn Abi Talib (a.s.) has no equal among mankind**

Jabir Ibn Abdullah Ansari narrates from the Holy Prophet (s.a.w.a.) – Ali is the best of mankind; one who doubts it is an infidel.

[Taarikh al-Baghdaad, vol. 4, p. 421]

This tradition has also been recorded with slight variations by:

- Ibn Hajar al-Asqalaani in Tahzeeb al-Tahzeeb vol. 9 p. 419
- Ahmed Ibn Hanbal in Manaaqib-o-Ali Ibn Abi Talib (a.s.)
- Kanz al-Haqaaeq p. 92
- Al-Riyaaz al-Nazarah
- Musnad of Abu Ya'la al-Mawsili al-Hanbali
- Zakhaaer al-Uqba p. 96 of Mohib al-deen al-Tabari
- Majma al-Zawaaed vol. 9 p. 116
- Al-Mojam al-Awsat vol. 9 p. 288

### **b. Not just Ali Ibn Abi Talib (a.s.), even his Shias are the best of creation**

Regarding the 9th verse of Surah Bayyinah (98):

**(As for) those who believe and do good, surely they are the best of creation.**

In the exegesis of this verse, many

scholars have commented that this verse refers to Ali Ibn Abi Talib (a.s.) and his Shias, viz:

- Jaame' al-Bayaan fi Taweel al-Quran (famous as Tafseer-e-Tabari) of Muhammad Ibn Jurair Tabari
- Tafseer al-Durr al-Manthoor of Jalaal al-Deen Abd al-Rahman Ibn Abi Bakr al-Suyuti
- Al-Sawaaeq al-Muhriqah of Ibn Hajar al-Makki

### **c. Ali Ibn Abi Talib (a.s.) superior to companions**

Some Muslims claim that superiority is for companions like Abu Bakr, Umar, Abu Ubaydah Jarrah, Usman Ibn Affaan, etc. But the truth is superiority is for none save Ali Ibn Abi Talib (a.s.) and his infallible eleven descendants (a.s.).

Here are some of the traditions on the topic:

- i. Umar Ibn Khattab narrates that the Prophet (s.a.w.a.) informed him – None has earned virtues like those of Ali. He takes his companions towards guidance and away from destruction.

[Al-Riyaaz al-Nazarah Fi Manaaqeb al-Asharah, vol. 1, p. 277 narrating from Al-Mojam al-Sagheer, vol. 1, p. 241]

- ii. Imam Ahmed Ibn Hanbal declares – Virtues have not been recorded for any companion of the Prophet (s.a.w.a.) like they have been recorded for Ali Ibn Abi Talib (a.s.).

[Al-Mustadrak Alaa Al-Sahihain, vol. 3, p. 107]

- iii. Imam Ahmed Ibn Hanbal and Ismail

Ibn Is'haaq al-Qaazi narrate – None of the companions of the Prophet (s.a.w.a.) have virtues recorded from good chains like Ali Ibn Abi Talib (a.s.). Similarly Ahmed Ibn Shoaib Ibn Ali al-Nesaai – the author of Sunan which is among the Sihaah Sittah – has also admitted this fact.

[Al-Istee'aab, vol. 2, p. 466]

Likewise other scholars of Ahle Tasannun have documented this fact in their books including:

- Ibn Hajar al-Makki in Al-Sawaaeq al-Muhriqah p. 72 – a book written specifically to condemn the Shias.
  - Ibn Hajar al-Asqalaani in Fath al-Baari fi Sharhe Sahih al-Bukhaari vol. 8 p. 71
  - Al-Shablanji in Noor al-Absaar p. 73
- iv. Ibn Abbas narrates – Three hundred Quranic verses have been revealed related to Ali (a.s.).

[Taariikh al-Baghdad, vol. 2, p. 221]

As for the others, they are no match for Ali Ibn Abi Talib (a.s.). Even Zaid Ibn Haarith – the Prophet's (s.a.w.a.) adopted son – was greater than the aforementioned companions.

In a widely documented tradition, Umar Ibn Khattab says: Zaid Ibn Haarith was more beloved to the Prophet (s.a.w.a.) than me.

After abandoning the Messenger of Allah (s.a.w.a.) in the Battles of Ohod and Hunain – two incidents documented in the Majestic Quran – a person would have to be both a disbeliever and a shameless human being to claim

companionship, much less caliphate.

Although we do not take companionship as any indicator of caliphate and divine blessing, but if companionship was a criterion, then certainly Ali Ibn Abi Talib (a.s.) is beyond comparison. Besides, relationship combined with companionship is undoubtedly superior to just companionship. Any way one looks at it and any criterion of virtue one wishes to apply, Ameerul Momineen Ali Ibn Abi Talib (a.s.) is the true and divine caliph of the Messenger of Allah (s.a.w.a.).

---

Continued from page 21

attack Shias and their beliefs and the legend of Abdullah Ibn Saba is but one of them.

Lastly, we pray to Allah to hasten the reappearance of our Master, Wali-e-Asr (a.t.f.s.), the inheritor of Mastership of Ameerul Momineen Ali Ibn Abi Talib (a.s.) so that everyone **comes to know who is follower of the even path and who is the guided one!** [Surah Tahaa (20): 135]

# The Legend of Abdullah Ibn Saba

---

Among the many allegations that the opponents level against the Shias, labelling them as apostates outside the domain of Islam, is the belief spread by a so called character in Islamic history by the name Abdullah Ibn Saba.

Hence it's worth deliberating on who was Abdullah Ibn Saba and his place in Islamic history.

What were his views? What are the views of some of the famous historians and scholars from both the Ahle Tasannun and Shia sects about him and traditions narrated by him? Do Shias revere him?

We will inshallah answer to all of these over here. There have been many treatises, articles and books in the past on Abdullah Ibn Saba. Reviewing all of them is not feasible given the limited scope. For the purpose of our discussion, we will bring excerpts from the book 'Abdullah Ibn Saba and Other Myths' written by Sayyed Murtuza Askari (r.a.). Interested readers can refer to the original book or its English translation (published by WOFIS).

## About the Book

Muslims, for centuries, treated their history books as gospel truth. In the year 1955 A.D. Sayyed Murtuza Askari in his

book 'Abdullah Bin Saba' revealed that the Muslim history books contain many false and forged information and tales against Shias and that Shias are not followers of Abdullah Bin Saba. The author has also systematically analyzed relative events recorded in history books to prove that Abdullah Bin Saba, the alleged founder of the Shia sect, was a fictitious character invented by Saif Ibn Umar.

In this book, the author begins by describing both the legend of Saba'iyyah or Sabians (followers of Abdullah Ibn Saba) and its originator, Saif ibn Umar, a story teller who lived in the second century of the Muslim era and purposely wrote an illogical history of Islam. Further, the author throws light on the narrations and the researchers who relied on such forgery in their historical and ideological research. The opinions of great Muslim scholars about the untrustworthiness of Saif Ibn Umar are also documented.

## Who was Saif Ibn Umar?

Saif Ibn Umar al-Tamimi lived in the 2nd Century Hijri (8th Century A.D.) and died after the year 170 A.H. (750 A.D.). He wrote two books:

1. 'Al-Futuh wa al-Raddah' which is the

history of the period before the martyrdom of the Prophet (s.a.w.a.) until Usman Ibn Affan assumed office as the ruler of Muslim world

2. 'Al-Jamal wa Maseer Ayesha wa Ali' which is the history from the murder of Usman to the battle of Jamal

These two books contain more fiction than truth, some forged stories and some true events which, have deliberately been recorded in a ridiculing manner. Since Saif spoke of some of the companions of the Prophet (s.a.w.a.) and also invented some, his stories have affected the history of early Islam.

An investigation into Saif's life, however, shows that Saif was an agnostic and unreliable story teller. Stories told by him are dubious and are either entirely or partly forged. Some of his forged narrations are as follows:

### **1. The Army of Osama**

The Prophet prepared an army to be sent to Syria. The commander of this army was Osama. Before the last column of the army left the city limits of Medina, the Prophet (s.a.w.a.) died. Osama sent Umar Ibn Khattab to get the approval of Abu Bakr. Umar also carried a message from some of the helpers (Ansaar) suggesting that Osama be replaced. Abu Bakr heard the message, jumped up, grabbed Umar by his beard and insulted him by saying, "The Prophet made

Osama the commander. I will not replace him." He ordered the immediate dispatch of the army saying, "Plague on you!" Other historians of the time have recorded this event differently.

### **2. Saqifah Bani Saaedah**

On the very day of the Prophet's (s.a.w.a.) martyrdom, says Saif, all the immigrants (Muhaajiroon) supported Abu Bakr as the successor of the Prophet (s.a.w.a.), except those who renounced Islam. The news of the election of Abu Bakr so excited Imam Ali (a.s.) that he came in, wearing his shirt only. He shook hands in friendship with Abu Bakr and later on when his clothes were brought and he put them on and sat down besides Abu Bakr.

Saif told seven stories about Saqifah. There were three heroes in these stories, all of them from the companions of the Prophet (s.a.w.a.). Their names are not mentioned anywhere except in Saif's stories. This peculiarity makes one suspect the truth behind these stories. When reliable books, accepted by Ahle Tasannun scholars are consulted, the deviation from the truth by Saif, in recording the events of Saqifah, can be easily detected.

*May Allah protect us from believing in such heretical narrations! If one was to believe in the above version of Saqifah narrated by Saif Ibn*

*Umar, then how would one analyse the various outcomes of this event starting from snatching away the rightful caliphate from Ameerul Momineen Ali Ibn Abi Talib (a.s.), his arguments and debates with Abu Bakr and Umar on this topic, the martyrdom of Fatima Zahra (s.a.) and the eventual martyrdom of Imam Husain (a.s.) in Karbala. It is unimaginable for a person like Imam Husain (a.s.) to go against his noble father if the latter had readily sworn allegiance to Abu Bakr after Saqifah. The veracity of narrations by Saif Ibn Umar, thus, cannot be established and hence it would be naïve for anyone to believe in them as well. Now let us get an overview about Abdullah Ibn Saba as analysed by the author of this book.*

## **Who was Abdullah Ibn Saba?**

There are conflicting views over the existence of Abdullah Ibn Saba as well. According to a prominent view held by many historians, among the many forged incidents and characters coined by Saif Ibn Umar, was Abdullah Ibn Saba. According to historians who have quoted from Tabari, Abdullah Ibn Saba was a Jew from Sana in Yemen posing as a convert to Islam in the time of Usman Ibn Affan and plotted against Islam and

Muslims. He travelled abroad to large cities such as Kufa, Basra, Damascus and Egypt, preaching a belief in the resurrection of the Prophet Muhammad (s.a.w.a.) similar to the return of Jesus to this world, before the Day of Judgement.

He also preached the idea of apostleship, and claimed that Imam Ali (a.s.) was the true successor of the Prophet – accusing Usman of unjustly usurping Imam Ali's (a.s.) place. He strongly urged people to murder Usman, who was assassinated later. Historians have also written that Abdullah sent his missions to many cities pretending to preach true Islamic faith – enjoining good, forbidding evil, encouraging people to revolt against their governors and even to kill them. On the list of the followers of Abdullah Ibn Saba are some good companions of the Prophet for example Abu Zarr and also some Taabe'een such as Malik al-Ashtar.

## **Historical sources**

The tale of Abdullah Ibn Saba is over twelve centuries old. Historians and writers, have recorded it, adding more 'spice' to it every time. With a glance at the chain of transmitters of this story, we find the name of Saif appearing all the time. The following historians recorded directly from Saif:

1. Abu Ja'far Muhammad Ibn Jarir al-Tabari al-Aamuli (d. 310 A.H.) in his

Tarikh al-Umam wa al-Mulook has quoted the story of the Sabaian exclusively from Saif Bin Umar al-Tamimi. Tabari narrates his story from Saif through two persons,

- a. Obaidullah Bin Saeed Zohari from his uncle Ya'qub Ibn Ibrahim and then from Saif
- b. Sari Ibn Yahya from Shoaib Ibn Ibrahim from Saif
2. Ibn Asaakir (d. 571 A.H.) in his book 'Tarikh Damishq' has narrated about the Sabians through Abul Qasim Samarqand from Abul Husain Naqqoor from Abu Taher Mokhallas from Abu Bakr Ibn Saif from Sari from Shoaib Ibn Ibrahim from Saif. Therefore, the original source here is also Sari, one of the two channels from which Tabari has recorded.
3. Ibn Athir (d. 630 A.H.) in book Al-Kaamil has quoted Tabari as his main source
4. Ibn Abi Bakr (d. 741 A.H.) has a book called al-Tamhid, from which some writers have quoted. The book is about the killing of Usman Ibn Affan and in its preface is mentioned al-Futuh, the book of Saif, as also the name of Ibn Athir. Ibn Athir has quoted from Tabari and Tabari from Saif.
5. Zahabi (d. 748 A.H.) in his 'Tarikh al-Islam', vol. 2, pp. 122-128 has

mentioned tales from Saif's book 'Al-Futuh'. Tabari is also one of his sources.

6. Ibn Kathir (d. 774 A.H.) in vol. 7 of his book 'Al-Bidaayah wa al-Nihaayah' has also quoted from Tabari

Apart from these, there are numerous other historians who have recorded it indirectly but most of them through Tabari. This proves the fact that the fictitious stories around the character of Abdullah Ibn Saba had been started by Saif and cited next by Tabari directly from Saif's book. For details, one can see the chain of narrators of traditions related to Abdullah Ibn Saba, in Tarikh of Tabari. For instance, see the index of vol. 15, English version, under the name of Saif Ibn Umar or Abdullah Ibn Saba.

### **Conclusion of the Book**

The author concludes his book by saying that he was puzzled as to how such forged stories of Saif Ibn Umar found a place in Islamic History. He writes, "I have traced these fictions and fictitious characters in most of the available publications, especially the most famous ones, which have usually been the major source of information to other historians and Western historians specializing in Islamic history. After careful study, I was convinced, beyond a shadow of a doubt that some of them

were forged for special purposes. The origin of these fictions and fictitious characters is Saif Ibn Umar al-Tamimi, who differs from genuine source not only in material but also in chain which has many non-existing Muslims. Saif had invented these stories and non-existing characters in order to please those, who wished to cover-up the truth and present the events of history in line with the interpretation of the rulers. Saif's stories covered up their faults with historical events beyond the control of rulers and in this way insulated them from criticism."

Readers will find many more myths invented by Saif Ibn Umar.

### **The Shia version of Abdullah Ibn Saba**

After having successfully analysed and refuted the false narrations of Saif Ibn Umar, let us also look at what Shia narrations have to say about Abdullah Ibn Saba. These versions are largely reported on the authority of Al-Kashi in his book 'Al-Rejaal'. The author has brought narrations condemning Abdullah Ibn Saba.

In the footnote on p. 118 of the book 'Tuhaf al-Uqool' by Ibn Shu'ab al-Harraani, it is mentioned that 'Abdullah Ibn Saba reverted to apostasy and exaggerated (expressed Ghuluw).'

In the same footnote, it is further narrated from Imam Muhammad Baqir

(a.s.) - Abdullah Ibn Saba was a (false) claimant of prophethood and opined that Ameerul Momineen (a.s.) was Allah, High is He from such a claim. The news reached Ameerul Momineen (a.s.) so he called and questioned him. But he repeated his claims and said: You are Him (i.e., God), and it has been revealed to me that you are Allah and I am a Prophet.'

So Ameerul Momineen (a.s.) said: *'Woe be unto you! Satan has made a mockery of you. Repent for what you said. May your mother weep at your death! Repent (for your claim).'*

But he refused, so he (a.s.) imprisoned him and asked him to seek repentance for three days, but he didn't. Thus he (a.s.) burnt him.

Shaikh Saduq (r.a.) in Khesaal, vol. 2, p. 629, referring to the 400 commandments of Ameerul Momineen (a.s.) to his companions also mentions in the footnote of that page, 'As for Abdullah Ibn Saba, al-Kashi has recorded traditions condemning him while some of his contemporaries have denied his existence altogether declaring that he was a fictitious person created by Saif Ibn Umar al-Tamimi.

We conclude after having gone through this research that the primary

---

Continued on page 21

## **Kitab al-Wasiyyah – Abu Musa Isa b. Mustafad al-Bajali az-Zurair (d. 220 A.H)**

There are many books being written on the will of Ameerul Momineen (a.s.) since ancient times. Books with names like Kitab al-Wasiyyah and Al-Wasiyyah abound in Islamic culture, especially in Shia literature. This proves that strong belief in the will of Ameerul Momineen (a.s.) is the axis of the Shia society and it had not been impacted by historical developments and political changes.

The book that we wish to introduce in this edition of Aftab-e-Vilayat is also an ancient book on this subject called Kitab al-Wasiyyah and its author was Isa b. Mustafad al-Bajali who is considered among the close companions of Imam Moosa Kazim (a.s.).

The original copy of this book is not available today, but traditions from this book are narrated in books like

- Al-Kafi by Shaikh al-Kulaini (r.a.)
- Khasaais al-Ameeril Momineen (a.s.) by Sayyad Sharif Razi (r.a.)
- Siraat al-Mustaqeem by Ali b. Yunus al-Bayaazi al-Aamili etc

Now after twelve centuries, a contemporary researcher Shaikh Qais Attar has collected 36 traditions from the above mentioned sources and books and compared it with the book Al-Kafi and presented it for the researchers. In a

detailed preface, the author has also mentioned the views of various scholars on the reliability of this book and its author and has given a critical analysis of the same.

After the preface, he has narrated 36 traditions in the book. As mentioned earlier, the author has relied upon six books to compile his work. These books are as follows:

- Misbah al-Anwaar (this has not been printed till date and the author has written about the 3 reliable handwritten copies which he has referred to)
- The Book of Taraf which has recently been made public with the efforts of the author and the preface contains the description of its 6 copies.
- The remaining four books are Al-Kafi, Khasaais, Isbaat al-Wasiyyah and Siraat al- Mustaqeem whose printed copies have been referred to.

It is important to mention here that the famous traditionalist of the twelfth century Sayyad Hashim al-Bahrani in his famous book Tuhfah al-Bahiyyah fi Ithbaat al-Wasiyyah has narrated 21 traditions from the book Taraf, 20 of which have been narrated in the Al-

Wasiyyah of Isa b. Al-Mustafad. It is interesting to note that the Arabic text of this book has all the vowels and after every tradition, there is mention of difference in the text of the tradition and their sources.

Let us now take a quick glance at the traditions mentioned in this important and valuable book so that we can take some blessings from its words.

1. Isa b. Mustafad asked from Imam Kazim (a.s.) regarding the accepting of Islam by Ameerul Momineen (a.s.) and the Mother of the Believers Hazrat Khadijah (s.a.). Imam Kazim (a.s.) replied to him referring to a tradition from his noble father (a.s.). This tradition contains 12 points on Divine Unity, Prophethood and Resurrection, 16 points on Rulings and Morals and 10 points on Imamat love for Ahle Bait (a.s.) and hatred for their enemies. In fact, it contains certain things which have not even taken place till date and that the Holy Prophet (s.a.w.a.) took a covenant from Hazrat Khadijah (s.a.) that she will accept the Mastership of Imam Ali (a.s.).
2. After migrating to Medina and at the time of the expedition of Badr, when the Holy Prophet (s.a.w.a.) sought allegiance from everyone, he had a personal conversation with Ameerul

Momineen (a.s.), conveyed to him some points and asked him to keep these points as secret. After that, in another gathering, he called for Ameerul Momineen (a.s.), Hazrat Fatima (s.a.) and Hazrat Hamzah (a.s.) and requested the latter two to pay allegiance to Ali (a.s.). This is when the 10th verse of Surah Fath was revealed (The hand of God is above your hand)

3. The Holy Prophet (s.a.w.a.) sought the allegiance for the Ahle Bait (a.s.) from each person individually. The malice and enmity towards the holy family became evident from here on.
4. On the eve of the martyrdom of Hazrat Hamzah (a.s.), the Holy Prophet (s.a.w.a.) explained to him the rulings of Islam and the conditions of faith in which there were 9 points concerning divine unity, prophethood and resurrection and 10 points regarding Imamat and Mastership. Hazrat Hamzah (a.s.) also announced his faith and endorsement.
5. In this tradition, the Holy Prophet (s.a.w.a.) has explained the rulings of Islam and the conditions of faith for his trusted and just companions Hazrat Salman (r.a.), Abu Zar (r.a.) and Miqdad (r.a.) which had 8 points regarding divine unity, prophethood, Quran, Qibla and destiny, 18 points

concerning Imam, 23 points regarding rulings and morals, 5 points concerning the love of the Ahle Bait (a.s.), 2 points on the relation of Quran with Ali (a.s.) and 7 points on resurrection. At the start of this tradition, the Holy Prophet (s.a.w.a.) says that the rulings and conditions of Islam are too many to be explained. Then he (s.a.w.a.) explained the above mentioned 47 points in a very brief but comprehensive manner.

This book (Kitabul Wasiyyah) although may have fewer pages but is full of critical concepts. In this book, there are such traditions which have reached us from the Holy Prophet (s.a.w.a.) which range from his early days as a prophet to his last days which the tyrant and oppressive kings of Bani Umayyah and Bani Abbas tried their utmost to destroy.

This source book is from the 400 source books that were organised. The most important belief among the religious beliefs: viz Imam and Mastership of Ameerul Momineen (a.s.) have been given special emphasis. Hence due to various reasons, this source book enjoys a special position among the 400 source books. This invaluable book and its invaluable traditions have reached us through such a person whose name is Isa b. Mustafad about whom

Imam Kazim (a.s.) once said:

*"All our efforts are dependent on knowledge. By God, your questions are only and only for pondering"*

At another place, Imam Kazim (a.s.) said, "O Isa, you research everything in depth and do not rest until to achieve what you wish to achieve." Isa said, "May my parents be sacrificed for you. I only ask questions concerning those matters which are beneficial to my religion and I question in order to understand religion so that I do not deviate on account of my ignorance. But I do not find anyone other than you who can make me aware of these affairs."

However, it should be noted that Isa b. Mustafad has heard many of these traditions from his father Mustafad who was from the students of Imam Jafar Sadiq (a.s.). It is possible that Isa, in order for official endorsement and his satisfaction, narrated these traditions to Imam Kazim (a.s.) who endorsed them. Therefore Allamah al-Bayaazi al-Aamili (a.r.) in his book Sirat al-Mustaqeem, after mentioning the summary of Kitab al-Wasiyyah writes:

"I am presenting the summary of the traditions in this chapter so that the intellectuals derive guidance from it. I seek blessing by mentioning these traditions. I seek nearness to God by means of spreading them because these

tradition contain the cure of the pain of hearts and whoever wishes to research them should rely on them."

[Sirat al-Mustaqeem, vol. 2, p. 40]

Shaikh al-Bayaazi who was a great theologian of the ninth century, is sufficient for the researchers to understand that they have access to a valuable jewel and a great treasure in the form of these traditions. In other words, it is the effort of our ancient scholars that this valuable treasure has reached us. We pray to God that his soul gains proximity to his master and that we benefit from his knowledge.

Note: This concise but important book is so far only available in Arabic.

---

Continued from page 17

reason for the introduction or rather invention of Abdullah Ibn Saba was to portray him as the founder of Shiaism.

The Shias do not accept anyone as the rightful successor to the Holy Prophet (s.a.w.a.) except his cousin and son-in-law Ali Ibn Abi Talib (a.s.). But this belief of the Shias too is not their own creation. Rather it is a belief as per the Holy Quran and reliable traditions accepted unanimously by all Muslim scholars, especially as per the official announcement of the Mastership of Ali Ibn Talib (a.s.) by the Holy Prophet at Ghadeer Khum while returning from his last Hajj in the year 10 A.H. There is no need for the Shias to rely upon any

We request the respected religious scholars to translate it in Urdu so that Urdu and Hindi speakers can benefit from it. We also appeal to those who have been blessed with wealth to come forth and generously contribute in this effort so that these books and traditions become a cause of everlasting rewards for them.

O God! Hasten the reappearance of our Master, the Imam of the time (a.t.f.s.) so that we can listen to these traditions directly from him and benefit from his knowledge and teachings. Amen.

---

fictitious character for their beliefs.

It is indeed astonishing to see how these 'reputed' historians closed their eyes while documenting such forgery and even included the noble companions of the Prophet (s.a.w.a.) and Ameerul Momineen Ali Ibn Abi Talib (a.s.) among the Sabians. A historian is supposed to essay and document events as they occur. Recording of historical events should not be influenced by any personal beliefs or motives. It seems some of these basic principles were conveniently ignored while intentionally labelling Abdullah Ibn Saba as the founder of the Shia sect. Unfortunately, Muslims have over the years, found many convenient ways to

Continued on page 12

Continued from page 22

hearts. On the other hand, as oppression and tyranny increases on the oppressed, his love for his beloved increases.

Ali (a.s.) is the distributor of the heaven and hell. One who remains attached to him will have a successful hereafter and the one who abandons him will face loss in this world and the hereafter. No prayers or supplications will benefit him and he will not be saved

from divine chastisement. Allah has only exempted those from His chastisement who have taken shelter in the fort of Ali's (a.s.) mastership.

What will be the end of those who only claim to love Ali (a.s.), just like one sided love. How will they go in the presence of Ali's (a.s.) last son, the Imam of the Time (a.s.)?

May Allah guide such people.

---

Continued from page 7

Imam Hasan (a.s.) retorted: Yes! Each one of these replies is a rebuttal to your words.

Marwan despaired with these words and wrote to Muawiyah about the incident.

Muawiyah retorted: We proposed to them but they replied in the negative. Had they proposed to us, we would definitely have given a positive response.

[Behaar al Anwaar, vol. 44, pp 119-120, trad 13, chapter 107]

The incident is a pointer to the fact that the Ahle Bait (a.s.) never entertained a marriage proposal from the caliphs, the enemies and those antagonistic to the Ahle Bait (a.s.).

Not only their own daughters, the Ahle Bait (a.s.) rejected proposals even for daughters of their cousins or any member of Bani Hashim, for that matter.

So if Imam Hasan (a.s.) is not in

favour of marrying off Abdullah Ibn Jafar's daughter to Yazid, where is the question of Ameerul Momineen Ali Ibn Abi Talib (a.s.) marrying off his own daughter (Umme Kulsum s.a.) to an usurper?

From the above historical and traditional proofs, we conclude that the marriage of Hazrat Umme Kulsoom (s.a.) with Umar Ibn Khattab is only a myth and a fabrication of the Nasibis for fulfilling their twisted motives and there is not an iota of reality in this.

We pray to Allah that He protects us from the doubts of the sceptics and keeps us firmly steadfast on the Mastership of the Ahle Bait (a.s.). Amen.