

'Aqd (Alleged) of Syeda Umm Kulsoom^{-asws}'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَ سَلَّمَ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

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Summary:

General Muslims (non-Shia) allege that Umar Ibn Khattab, out of friendship, married a daughter (Umm Kulsoom^{-asws}) of Ali Amir ul-Momineen^{-asws} which is absolutely untrue. They give reference to Al-Kafi vol. 5, however, in Ahadith of Al-Kafi (given below), this marriage cannot be proven but rather the evil character of Umar is highlighted that Umar said: if he (Umar) does not get the hand of the daughter of Ali Amir ul-Momineen^{-asws} he (Umar) will destroy the Islamic symbols (i.e., Zamzam), destroy the honour of Bani Hashim and deviously cut the right hand of Ali Amir ul-Momineen^{-asws} by arranging false witnesses in order to implement legal punishment for stealing. Below we present the two Ahadith from Al-Kafi and some other Ahadith from Shia sources to refute their claim:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ حَمَّادٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي تَزْوِيجِ أُمِّ كَلْثُومٍ فَقَالَ إِنَّ ذَلِكَ فَرَجٌ عُصْبِنَاهُ.

Ali ibn Ibrahim has narrated from his father from Ibn Abu Umayr from Hisham Ibn Salim and Hammad from Zurarah who says:

Abu Abd Allah^{-asws} about the marriage of Umm Kulsoom has said: It was (attempted) marriage by force.¹

مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا حَطَبَ إِلَيْهِ قَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ إِهْمَا صَبِيَّةٌ قَالَ فَلَقِي الْعَبَّاسَ فَقَالَ لَهُ مَا لِي أَيْ بَأْسٌ قَالَ وَ مَا ذَاكَ قَالَ حَطَبْتُ إِلَى ابْنِ أَخِيكَ فَرَدَّنِي أَمَا وَ اللَّهُ لَأُعَوِّزَنَّ زَمْرَمَ وَ لَا أَدْعُ لَكُمْ مَكْرَمَةً إِلَّا هَدَمْتُهَا وَ لَأُقِيمَنَّ عَلَيْهِ شَاهِدِينَ بِأَنَّهُ سَرَقَ وَ لَأَقْطَعَنَّ يَمِينَهُ فَأَنَاهُ الْعَبَّاسُ فَأَخْبَرَهُ وَ سَأَلَهُ أَنْ يَجْعَلَ الْأَمْرَ إِلَيْهِ فَجَعَلَهُ إِلَيْهِ.

Muhammad ibn Abu Umayr has narrated from Hisham ibn Salim who has said:

Abu Abd Allah^{-asws} (6th Imam^{-asws}) has said: When he (Umar) proposed marriage with Umm Kulsoom^{-asws}, Amir ul-Momineen^{-asws} said, She is yet a child. He (the Imam^{-asws}) has said that he (Umar) saw Al-Abbas and asked, what is wrong with me is there something wrong with me? He Al-abbas asked, what is the matter? He (Umar) replied saying, I proposed marriage before the son of your brother^{-asws} for his daughter but he^{-asws} rejected my proposal. I swear by Allah^{-azwj}, I will shut down Zamzam, leave no honour for you without being destroyed: I will prove him^{-asws} guilty of theft through two witnesses and cut-off his^{-asws} right hand. So Al-Abbas came to him^{-asws} and told him^{-asws} and asked him^{-asws} to make the matter to him (Al-

الكافي (ط - الإسلامية)، ج 5، ص: 346، H. 1, 346, , بَابُ تَزْوِيجِ أُمِّ كَلْثُومٍ¹

Abbas), and he^{-asws} made it to him (for calming Umar down).² Note: Here there is no proof that this marriage ever occurred.

يف، الطراف أحمد بن حنبل في مسنده بإسناده إلى المستظل قال: إن عمر بن الخطاب خطب إلى علي ع أم كلثوم فاعتل بصعها فقال له لم أكن أريد النباء ولكن سمعت رسول الله ص يقول كل حسب و نسب منقطع يوم القيامة ما خلا حسبي و نسبي و كل قوم فإن عصبتهم لأبيهم ما خلا ولد فاطمة فإني أنا أبوهم و عصبتهم.

(The book) 'Al Tarai' – Ahmad Bin Hanbal in his (book) 'Musnad', by his chain to Al Mustazil who said,

'Umar Bin Al-Khattab proposed to Ali^{-asws} for Umm Kulsoom^{-asws}, so he^{-asws} excused with her^{-asws} being too young. He^{-asws} said to him: 'I^{-asws} did not want the marriage, but I^{-asws} heard Rasool-Allah^{-saww} saying 'Every affiliation and lineage would be terminated on the Day of Qiyamah apart from my^{-saww} affiliation and my^{-saww} lineage, and every people, their bond is to their fathers apart from the children of (Syeda) Fatima^{-asws}, for surely, I^{-asws} am their father^{-asws} and their bond"³.

كأنز الكراچكي، عن القاضي السلمي أسد بن إبراهيم عن عمر بن علي العتكي عن محمد بن إسحاق عن الكندي عن بشر بن مهران عن شريك بن شبيب عن عروة عن المستظل بن حصين مثله إلا أن فيه فاعتل بصعها و قال إني أعددتها لابن أخي جعفر و مكان كل قوم كل بي أنسى.

(The book) 'Kanz' of Al Karajaky, from the judge al Sullamy Asad Bin Ibrahim, from Umar Bin Ali Al Atakky, from Muhammad Bin Is'haq, from Al Kudeymi, from Bishr Bin Mihram, from Shareek Bin Shabeen, from Urwah, from Al Mustateel Bin Husayn,

'Similar to it, except that in it, 'He^{-asws} excused by her^{-asws} being too young and said: 'I^{-asws} have prepared her^{-asws} to be for the son of my^{-asws} brother^{-as} Ja'far^{-as}, and the place of every people is all sons of a female"⁴.

يج، الخرائج و الجرائح الصغار عن أبي بصير عن جده عن بن نصر عن محمد بن مسعدة عن محمد بن حمويه بن إسماعيل عن أبي عبد الله الربيعي عن عمر بن أذينة قال: قيل لأبي عبد الله ع إن الناس يحتجون علينا و يقولون إن أمير المؤمنين ع زوج فلانا ابنته أم كلثوم و كان متكياً فجلس و قال أ يقولون ذلك إن قوماً يزعمون ذلك لا يهتدون إلى سواء السبيل سبحانه الله ما كان يقدر أمير المؤمنين ع - أن يحول بيننا فيبقدها

(The book) 'Al Kharaij Wa Al Jaraih' – Al Saffar, from Abu Baseer, from Juz'an Bin Nasr, from Muhammad Bin Mas'ada, from Muhammad Bin Hamawiya Bin Ismail, from Abu Abdullah Al Rabie, from Umar Bin Uzina who said,

'It was said to Abu Abdullah^{-asws}, 'The people are arguing against us and saying that Amir Al-Momineen^{-asws} got his^{-asws} daughter Umm Kulsoom^{-asws} to so and so (Umar)!' He^{-asws} was reclining. He^{-asws} sat up straight and said: 'Are they saying that? A people claiming that cannot be guided to the right way! Glory be to Allah^{-azwj}! Amir Al-Momineen^{-asws} was not able upon alienating between him^{-asws} and her^{-asws}, (and) then saving her^{-asws}! They are lying!

الكافي (ط - الإسلامية)، ج5، ص: 346، H. 2، , باب تزويج أم كلثوم²

³ Bihar Al Awaar – V 40, The book of History – Amir Al Momineen^{-asws}, Ch 120 H 29 a

⁴ Bihar Al Awaar – V 40, The book of History – Amir Al Momineen^{-asws}, Ch 120 H 29 b

كَذَّبُوا وَ لَمْ يَكُنْ مَا قَالُوا إِنَّ فُلَانًا حَاطَبٌ إِلَى عَلِيٍّ ع بِنْتُهُ أُمُّ كَلْبُومٍ فَأَبَى عَلِيٌّ ع - فَقَالَ لِلْعَبَّاسِ وَ اللَّهُ لَئِنْ لَمْ تُتَوَخَّجْنِي لِأَنْتَرَعَنَّ مِنْكَ السِّتْقَانِيَّةَ وَ زَمَزَمَ فَأَتَى الْعَبَّاسُ عَلِيًّا فَكَلَّمَهُ فَأَبَى عَلَيْهِ فَأَلَحَّ الْعَبَّاسُ

And what they are saying did not happen. So and so (Umar) had proposed to Ali^{-asws} for his^{-asws} daughter^{-asws} Umm Kulsoom^{-asws}, but Ali^{-asws} refused. He (Umar) said to Al-Abbas: 'By Allah^{-azwj}! If you do not get me married (to her^{-asws}), I will snatch away the quenching (of the pilgrims) and (control of) Zamzam (stop the Hajj)!'. So, Al-Abbas came to Ali^{-asws} and spoke to him^{-asws}. But he^{-asws} refused upon it. Al-Abbas insisted (on behalf of Umar showing there existed enormous support for Umar and continuation of Hajj!!).

فَلَمَّا رَأَى أَمِيرُ الْمُؤْمِنِينَ ع - مَشَقَّةَ كَلَامِ الرَّجُلِ عَلَى الْعَبَّاسِ وَ أَنَّهُ سَيَفْعَلُ بِالسِّتْقَانِيَّةِ مَا قَالَ أَرْسَلَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى جَنِّيَّةٍ مِنْ أَهْلِ نَجْرَانَ يَهُودِيَّةٍ يُقَالُ لَهَا سَحِيفَةُ بِنْتُ جُرَيْدِيَّةٍ - فَأَمَرَهَا فَتَمَثَّلَتْ فِي مِثَالِ أُمِّ كَلْبُومٍ - وَ حُجِبَتْ الْأَبْصَارُ عَنْ أُمِّ كَلْبُومٍ وَ بَعَثَ بِهَا إِلَى الرَّجُلِ

When Amir Al-Momineen^{-asws} saw the discomfort of the talk of the man (Umar) upon Al-Abbas, and he will be doing with the quenching (stopping water to Hajjis) what he had said, Amir Al-Momineen^{-asws} sent a message to a Jinnie (devil) from the people (devils) of Najran, a Jewess (faith devil) called Saheyfa Bint Juweyria. He^{-asws} ordered her and she (transformed to human) resemble in a semblance (image) of Umm Kulsoom^{-asws}, and (so) the sights (people) were veiled from Umm Kulsoom^{-asws} (they could not see her in Amir ul-Momineen^{-asws}'s home) and he^{-asws} sent her (Jewess devil) to the man (Umar).

فَلَمْ تَزَلْ عِنْدَهُ حَتَّى إِنَّهُ اسْتَرَابَ بِهَا يَوْمًا فَقَالَ مَا فِي الْأَرْضِ أَهْلُ بَيْتِ أَسْحَرُ مِنْ بَنِي هَاشِمٍ - ثُمَّ أَرَادَ أَنْ يُظْهِرَ ذَلِكَ لِلنَّاسِ فُقْتِلَ وَ حَوَتْ الْمِيرَاثَ وَ انْصَرَفَتْ إِلَى نَجْرَانَ وَ أَظْهَرَ أَمِيرُ الْمُؤْمِنِينَ ع أُمُّ كَلْبُومٍ.

She (the Jewess devil) did not cease to be with him (Umar) until he fell into suspicion with her one day. He (Umar) said, 'There is no one in the earth of more sorcery than the Clan of Hashim^{-as}!' Then he wanted to reveal that to the people, but he was killed, and the inheritance perished, and she (Jewess devil) left to go to Najran, and Amir Al-Momineen^{-asws} revealed Umm Kulsoom^{-asws} (to the people)".⁵

Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

⁵ Bihar Al-Awaar – V 40, The book of History – Amir Al Momineen^{-asws}, Ch 120 H 16