

The Innovations of the Early Caliphs

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Subject: The Personality Of Uthman (Part 1: Was There No Better Man?)

The ahaadith in this article have been taken from:

The translation of the meaning of Sahih al-Bukhari

Arabic-English

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Kaze Publications.

1529 North Wells Street, Chicago. ILL.60610(USA)

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There is a rule among Sunni people that:

Those who have participated in Hudaibiyah are saved forever. They will not lie on prophet, and they will not do great sins.

The same is sometimes told upon those who participated on the battle of Badr. Let us accept these two rules as long as you are reading this articles.

(Fascinating!: As if they are sinless people.)

Uthman, the third Caliph after the death of the prophet,

- 1)- did not participate in the battle of Badr,
- 2)- fled away in the battle of Uhud,
- 3)- failed to attend the Ar Ridwan Pledge (Hudaibiya Pledge) and did not witness it.

Begin (the algorithm)

- 1)- If you think that the address of this hadith is not correct, or it is twisted, or it has been intentionally mistranslated, Please bring your version of the hadith, and your translation along with your address of the ahadith. Thanks.
- 2)- Please read the following hadith. The same is also narrated in Volume 5, Hadith number 395. Please read this hadith carefully, and tell us if you are satisfied with the answers of Ibn-Umar in this hadith.

In any case (Yes/No), please evaluate the position of Uthman among the sahabah of the prophet. For example, how do you compare Uthman with those who actually participated in the battle of Badr, who did not fly away in Uhud, and who participated in Hudaibiyah. Please give me your explanations such that I understand your feelings toward him.

3)- Please name all of the sahabah who did all the following three things at the same time:

- a)- They did participate in Badr,
- b)- They did not fly away in Uhud,
- c)- They participated in Hudaibiyah.

(I know how many participated in one of them individually. But there are only a few who did all three together. Please name them, and bring your references as well. Thanks.)

4)- Were the people of (3) alive in the time Umar was killed or not? If yes, which one would you have chosen as your caliph?

5)- End of the algorithm.

5. 48:

Narrated 'Uthman:

(the son of Muhib) An Egyptian who came and performed the Hajj to the Kaba saw some people sitting. He enquire, "Who are these people?" Somebody said, "They are the tribe of Quraish." He said, "Who is the old man sitting amongst them?" The people replied, "He is 'Abdullah bin 'Umar." He said, "O Ibn Umar! I want to ask you about something; please tell me about it. Do you know that 'Uthman fled away on the day (of the battle) of Uhud?" Ibn 'Umar said, "Yes." The (Egyptian) man said, "Do you know that 'Uthman was absent on the day (of the battle) of Badr and did not join it?" Ibn 'Umar said, "Yes." The man

said, "Do you know that he failed to attend the Ar-Ridwan pledge and did not witness it (i.e. Hudaibiya pledge of allegiance)?" Ibn 'Umar said, "Yes." The man said, "Allahu Akbar!" Ibn 'Umar said, "Let me explain to you (all these three things). As for his flight on the day of Uhud,

I testify that Allah has excused him and forgiven him; and as for his absence from the battle of Badr, it was due to the fact that the daughter of Allah's Apostle was his wife and she was sick then.

Allah's Apostle said to him, "You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr (if you stay with her)." As for his absence from the Ar-Ridwan pledge of allegiance, had there been any person in Mecca more respectable than 'Uthman (to be sent as a representative). Allah's Apostle would have sent him instead of him. No doubt, Allah's Apostle had sent him, and the incident of the Ar-Ridwan pledge of Allegiance happened after 'Uthman had gone to Mecca. Allah's Apostle held out his right hand saying, 'This is 'Uthman's hand.' He stroked his (other) hand with it saying, 'This (pledge of allegiance) is on the behalf of 'Uthman.' Then Ibn 'Umar said to the man, 'Bear (these) excuses in mind with you.'

Subject: Re: Uthman

Article: 7342 of soc.religion.islam

From: hareb@spot.Colorado.EDU [1] (HAREB SAEED 'ALI)

The fascinating thing to me is that you distribute (sinless attribute) on whom you like and do not accept that those sahabah whom Allah (JWA) himself pardoned (look Surah 'Ali Imran) and/or was pleased with – look surah Muhammad and al-Tauba as well as others, may go to Jannah on Allah's promise. Mind you, Jannah is not only for a sinless person.

2)– This ayah referred by Sunni brothers several times. The ayah is perfect as it was revealed by Allah, but YOUR understanding from the ayah has so many BUGS which need at least three 300-lines articles to cover. Sorry that I am not going to do that right now. You want the heaven, you go ahead and find out about it.

3)– You say that the sahabah are not sinless. This is a point which I would like to address:

Since they are not sinless, would you be kind to answer the following questions:

- 1)– Had they ever lied on behalf of the prophet?
- 2)– Had they ever done great sins such as killing, Zina, and so on.
- 3)– Had they ever been treacherous to the prophet?
- 4)– Had they ever added to Islamic laws?
- 5)– Had they ever prohibited Islamic laws?

My answers to the above questions will be with references. I would like you to show me your evidences if you want to say NO to any part.

Please support your answers. Thanks. Please give us some examples to realize what you mean by "sinless". Uthman, the third Caliph after the death of the prophet,

1)- did not participate in the battle of Badr, You already put the answer to this at the bottom of your article (albeit unhighlighted).

I see that you and others have some little problem to understand the questions in the hadith. Let me first analyze them for you. Then I will give a reference to see the positive sentence as well.

1)- Do you know that 'Uthman fled away on the day (of the battle) of Uhud? Ibn 'Umar said, "Yes."

What do you understand from this conversation? The a person asks if $2 + 2$ becomes 10, and the other person says YES, which means what? It means that this person believes that $2+2$ is 10. Now, let see the above question and answer again. If you carefully open your eyes, you will see that:

Ibn Umar is saying that Uthman fled away on the battle of Uhud. Another part:

2)- "Do you know that 'Uthman was absent on the day (of the battle) of Badr and did not join it?" Ibn 'Umar said, "Yes."

The same conclusion will be true. Uthman was absent on the day of the battle of Badr, and Ibn Umar is testifying that.

3)- "Do you know that he failed to attend the Ar Ridwan pledge and did not witness it (i.e. Hudaibiya pledge of allegiance)?" Ibn 'Umar said, "Yes."

Do you understand what YES means? It means that:

Yes, Uthman failed to attend the Ar Ridwa pledge and did not witness it.

(Just look at the highlighted part, and understand that it was called Hudaibiya pledge as well. This is the translation of the translator of that book, and not mine.)

Now, you do not want to easily accept my simple logic, do you? If not, read the following and see that it is in positive sentence now.

4.359:

Narrated Ibn 'Umar:

'Uthman did not join the Badr battle because he was married to one of the daughters of Allah's Apostle and she was ill. So, the Prophet said to him. "You will get a reward and a share (from the war booty)

similar to the reward and the share of one who has taken part in the Badr battle."

It is really unfair that I have to bring another reference to prove that the positive meaning of the conversation of an Egyptian and Ibn Umar is valid, and none of you, so far, have brought any reference in your articles. It is really unfair.

When one daughter was in her last days before death (ill), Uthman was with this honorable lady attending her. In Badr, only 314 Sahabah participated, and there was not an official military call. When the Prophet (S) heard about the news of the caravan he told the Sahabah who were readily able to go with him (i.e. not those who have to go back to Medina to get their camels) to do so. Uthman (by the instruction of his father-in-law) stayed with the Prophet's daughter (RAA).

Moreover, I take the above statement as an insult to the Prophet because if the Prophet (SAW) treated Uthman like one who did, why should you belittle the decision of the Prophet and not agree.

I have read and I have known your answers myself too. You did not need to bother them again. You did not understand my question at all. My question is that whatever Uthman's reasons were not to participate in the battle of Badr, how do you evaluate him among others who participated in the battle of Badr? You want me to bring more references, that is fine:

5.290:

Narrated Ibn Abbas:

The believers who failed to join the Ghazwa of Badr and those who took part in it are not equal (in reward). There is an Aayah revealed in connection with 'Ali-Ibn-Abitalaab, and he was given a special status. Read the following, and compare Uthman, on whom no Aayah (in regard to Badr's battle) was revealed, with 'Ali-Ibn-Abitalaab. That is very simple to understand, isn't it?

5.304:

Narrated Abu Mijlaz:

From Qais bin Ubad: "Ali bin Abi Talib said, 'I shall be the first man to kneel down before (Allah), the Beneficent to receive His judgment on the day of Resurrection (in my favor).'" Qais bin Ubad also said,

"The following Verse was revealed in their connection:--

"These two opponents (believers and disbelievers) Dispute with each other About their Lord." (22: 19) Qais said that they were those who fought on the day of Badr, namely, Hamza, "Ali, 'Ubaida or Abu 'Ubaida bin al-Harith, Shaiba bin Rabi'a, 'Utba and al-Wahd bin Utba.

5.305:

Narrated Abu Dharr:

The following Holy Verse:--

"These two opponents (believers & disbelievers) dispute with each other about their Lord,"(22. 19) was revealed concerning six men from Quraish, namely, "Ali, Hamza, 'Ubaida bin al-Harith; Shaiba bin Rabi'a, 'Utba bin Rabi'a and al-Walid bin 'Utba.

5.306:

Narrated "Ali:

The following Holy Verse:-- "These two opponents (believers and disbelievers) dispute with each other about their Lord."(22. 19) was revealed concerning us.

5.307:

Narrated Qais bin Ubad:

I heard Abu Dharr swearing that these Holy Verses were revealed in connection with those six persons on the day of Badr.

5.308:

Narrated Qais:

I heard Abu Dharr swearing that the following Holy verse:--

"These two opponents (believers and disbelievers) disputing with each other about their Lord,"(Qur'an 22. 19)

was revealed concerning those men who fought on the day of Badr, namely, Hamza, "Ali, Ubaida bin al-Harith, Utba and Shaiba----the two sons of Rabi'a-- and al-Walid bin 'Utba.

The same goes to Hudaibyah. I have read the history as well as the hadith, my dear. I want you to explicitly prove to me that the aayah regarding the Ar-Ridhwan where God was pleased with them is also applicable on Uthman. I do not want to read your imagination. I need references as I have given in several articles.

The same goes to those who did not fly away in the battle of Uhud. So there you go. That is one insult. I wish you insulted me or personally attacked me but not the prophet (S) and his judgment. I am sorry to tell you and others. You do not understand what "insult" means at all. I fail to understand why SOME of my Sunni brothers as well as SOME of women do not understand this word correctly.

2)- fled away in the battle of Uhud, Fr your reminder (not information), there is an Ayah in surat 'Ali

Imran saying "Those who turned away among you when the two crowds met were only caused to do so by some of what they have committed – and Allah has FORGIVEN them" – my own translation –figure out the ayah number, etc. You even did not bother to look at the holy book of Allah. Perhaps you are talking about Chapter(3), verses (152) and (155). You need to read the verses from 152 to 156. I wish I was dead and was not among those people. God forgives people. That is his mercy. God has forgiven several sahabah during the life time of the prophet. God has forgiven those three who fled away in the war of Tabuk. Do you wish you could have been one of those three who did not follow the order of the prophet and finally Allah forgave them?

However, my question wasn't this even. I asked you to compare those who fled away (or dispersed) in Uhud with those who did not fly away for me. How do you value them?

3)- failed to attend the Ar Ridwan Pledge (Hudaibiya Pledge) and did not witness it.

Not true. A lie. What do you mean failed to attend.

A typical person to me.

What I meant was that he physically was not in the area where people gave their hands to the prophet, and I wanted you to tell me with your proves that whether the ayah of Ar-Ridhwan is applicable on him or not?

If yes, please bring your evidences from Sahih Bukhari or Muslim.

Thanks.

I am aware of the reason he couldn't make it. I want you to prove to me that he was counted among the sahabah who gave their hands to the prophet on that day, and he was one of those whom God was pleased with.

For example, You have seen that the prophet gave bounty to Uthman since he was awarded as those who participated in the Battle of Badr.

I would like you to give us a reference where the prophet tells Uthman that:

Uthman, you have been rewarded as those who participated in Ar-Ridhwan.

It would be nice.

As for references, I am not sitting on a mound of them and I don't have dedicated resources as you do, but I am sure you yourself will be kind enough to do a quick search on your databases and pick them out.

That is pitty. You are sitting on a mound of them. You just do not know where to put your feet.

I assume it is a problematic issue for shia'h that Uthman was married to two of the daughters of rasoolul Allah. And I do not understand why you do not understand that marriage with two daughter of the prophet does not help Uthman too much. Since I am sitting on a mound of sources, I am going to give another one to help you to realize that the relationship does not come with dry names.

Noah had a son, and God, himself, announced that this "son" is not any person related to Noah. He said that he should not be counted among the relatives of Noah. I do not understand why you do not understand such simple verses in Qur'an.

4.706:

Narrated Jubair bin Mut'im:

'Uthman bin Affan went (to the Prophet) and said, "O Allah's Apostle! You gave property to Bani al-Muttalib and did not give us, although we and they are of the same degree of relationship to you." The Prophet said, "Only Bani Hashim and Bani Al Muttalib are one thing (as regards family status)."

I hope that can see and understand that the prophet treated Bani Hashim and Bani Al Muttalib differently than Uthman and his family.

Subject: The Personality Of Uthman Part 2.1

(Creation of new islamic laws/ Journey prayers)

The following ahaadith have been taken from:

The translation of the meaning of Sahih al-Bukhari
Arabic-English

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By reading the following ahaadith and carefully, you will notice that:

- 1)- The journey prayer was essentially shortened and the prophet did not pray in full when he was in a short journey.
- 2)- Abu Bakr and Umar did the same.
- 3)- Uthman did the same in his early years of rulling.

4)– Then Uthman changed the rule and prayed at journey in FULL.

5)– Aisha followed Uthman in this manner.

My question is:

By whose authority, Uthman gave the prayers in journeys in full?

Why Aisha obeyed Uthman on this?

An Important Note

If you want to read Fiqh books, please feel free and do that. I would like you to bring all the reasonings of Sunni scholars from scratch. I want you to show me how they understood some islamic laws out of these ahaadith, and I would like you to confirm their outcomes with these ahaadith, word by word.

Let me put it this way:

I bring a few ahaadith which has no exception. Not even one key word exists that you can apply such and such rule only on some specific persons. This is what you really see inside of hadith. Now, when you read the scholars book, you will note that they have said this and this are for some special cases, and they are not applicable to anybody. I would like you to show me how you can not apply the hadith to anybody. I want you to split the hadith piece by piece, and prove what you have heard or read inside scholars books. I have brought you the original hadith and I did not mention name of any scholar, and I do not care if such and such person is scholar or not. I simply want you to show me how your knowledgeable men achived to such and such conclusion out of these ahaadith. Thanks a lot.

{To be honest, I already know what you may say, and I already have my answers.}

2.206:

Narrated Ibn ‘Umar:

I accompanied Allah’s Apostle and he never offered more than two Rakat during the journey. Abu Bakr, ‘Umar and ‘Uthman used to do the same.

2.717:

Narrated ‘Abdullah bin ‘Umar:

Allah’s Apostle offered a two–Rakat prayer at Mina. Abu Bakr, ‘Umar and ‘Uthman, (during the early years of his caliphate) followed the same practice.

2.196:

Narrated 'Aisha:

"When the prayers were first enjoined they were of two Rakat each. Later the prayer in a journey was kept as it was but the prayers for non-travellers were completed."Az-Zuhri said, "I asked 'Urwa what made Aisha pray the full prayers (in journey)."He replied, "She did the same as 'Uthman did."

2. 188:

Narrated 'Abdullah bin 'Umar:

I offered the prayer with the Prophet, Abu Bakr and 'Umar at Mina and it was of two Rakat. 'Uthman in the early days of his caliphate did the same, but later on he started praying the full prayer.

2. 189:

Narrated Haritha bin Wahab:

The Prophet I led us in the prayer at Mina during the peace period by offering two Rakat.

2. 190:

Narrated 'Abdur Rahman bin Yazid:

We offered a four Rakat prayer at Mina behind Ibn 'Affan . 'Abdullah bin Masud was informed about it. He said sadly, "Truly to Allah we belong and truly to Him we shall return."And added, "I prayed two Rakat with Allah's Apostle at Mina and similarly with Abu Bakr and with 'Umar (during their caliphates)."He further said, "May I be lucky enough to have two of the four Rakat accepted (by Allah)."

2. 195:

Narrated Anas bin Malik:

offered four Rakat of Zuhr prayer with the Prophet (S) at Medina and two Rakat at Dhul-Hulaifa. (i.e. shortened the 'Asr prayer).

Subject: The Personality Of Uthman Part 2.2

Creation of new islamic laws / The Hajj of Umra

The following ahaadith have been taken from:

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By reading the following ahaadith, you will notice that:

- 1)- In the last Hajj of the prophet, SOME people performed Umra and Hajj together.
- 2)- Uthman forbade people from performing Umra and Hajj together in his caliphates.
- 3)- 'Ali clearly disagreed with Uthman, and informed him that his order has not come from following the tradition of the prophet.

I have one question:

By whose authority, Uthman forbade people from performing Hajj and Umra together?

Why Uthman disobeyed the prophet in this matter?

As you see, Uthman did not follow the tradition of the prophet. Do you think that his decision was correct?

One important note:

Please read your Fiqh books, and bring the reasoning of Sunni scholars from the scratch. Please split the following ahaadith piece by piece, and show me how you get your outcomes.

As I brought you the original ahaadith, I would like you to bring all your understanding from the very beginning. I give the most priority to the narrators of these ahaadith, and very less priority to the personal opinions of scholars.

{I have to add that you had better to carefully examine what scholars said since I almost know what kind of ahaadith you would bring for me.}

2.633:

Narrated 'Aisha:

We set out with Allah's Apostles (to Mecca) in the year of the Prophet's Last Hajj. Some of us had assumed Ihram for 'Umra only, some for both Hajj and 'Umra, and others for Hajj only. Allah's Apostle assumed Ihram for Hajj. So whoever had assumed Ihram for Hajj or for both Hajj and 'Umra did not finish the Ihram till the day of sacrifice. (See HadithNo.631, 636, and 639).

2.634:

Narrated Marwan bin al-Hakam:

I saw 'Uthman and "Ali. 'Uthman used to forbid people to perform Hajj-at-Tamattu' and Hajj-al-Qiran (Hajj and 'Umra together), and when "Ali saw (this act of 'Uthman), he assumed Ihram for Hajj and 'Umra together saying, "Lubbaik for 'Umra and Hajj,"and said, "I will not leave the tradition of the Prophet on the saying of somebody."

2.640:

Narrated Said bin al-Musaiyab:

"Ali and 'Uthman differed regarding Hajj-at-Tamattu' while they were at 'Usfan (a familiar place near Mecca). "Ali said, "I see you want to forbid people to do a thing that the Prophet did?"When "Ali saw that, he assumed Ihram for both Hajj and 'Umra.

2.642:

Narrated 'Imran:

We performed Hajj-at-Tamattu' in the lifetime of Allah's Apostle and then the Qur'an was revealed (regarding Hajj-at-Tamattu') and somebody said what he wished (regarding Hajj-at-Tamattu') according his own opinion.

(Note: This "somebody" is Uthman-Ibn-Affab)

2.747:

Narrated Abu Jamra:

I asked Ibn Abbas about Hajj-at-Tamattu'. He ordered me to perform it. I asked him about the Hadi (sacrifice). He said, "You have to slaughter a camel, a cow or a sheep, or you may share the Hadi with the others."It seemed that some people disliked it (Hajj-at-Tamattu).

I slept and dreamt as if a person was announcing: "Hajj Mabruur and accepted Mut'ah (Hajj-At-Tamattu')"I went to Ibn Abbas and narrated it to him. He said, "Allah is Greater. (That was) the tradition of Abu al-Qasim (i.e. Prophet). Narrated Shu'ba that the call in the dream was. "An accepted 'Umra and Hajj-Mabruur. "

2.638:

Narrated Shu'ba:

Abu Jamra Nasr bin 'Imran Ad-Duba'i said, "I intended to perform Hajj-at-Tamattu' and the people

advised me not to do so. I asked Ibn Abbas regarding it and he ordered me to perform Hajj-at-Tammatu'. Later I saw in a dream someone saying to me, 'Hajj-Mabrur (Hajj performed in accordance with the Prophet's tradition without committing sins and accepted by Allah) and an accepted 'Umra.' So I told that dream to Ibn Abbas. He said, 'This is the tradition of Abu-I-Qasim.' Then he said to me, 'Stay with me and I shall give you a portion of my property.' "I (Shu'ba) asked, "Why (did he invite you)?" He (Abu Jamra) said, "Because of the dream which I had seen."

Subject: The Personality Of Uthman Part 2.3

Creation of new islamic laws /Paying Zakat

The following hadith is taken from:

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The following Hadith clearly shows that Uthman had created some new laws regarding the payment of Zakat. 'Ali disagreed with him, and informed him of what the prophet really did on Zakat. Uthman clearly stated that he does not need the tradition of the prophet.

I would like to ask you to explain to me why Uthman did against the tradition of the prophet?

4.343:

Narrated Ibn al-Hanafiya:

If 'Ali had spoken anything bad about 'Uthman then he would have mentioned the day when some persons came to him and complained about the Zakat officials of 'Uthman. "Ali then said to me, "Go to 'Uthman and say to him, 'This document contains the regulations of spending the Sadaqa of Allah's Apostle so order your Zakat officials to act accordingly.'" I took the document to 'Uthman. 'Uthman said, "Take it away, for we are not in need of it." I returned to "Ali with it and informed him of that. He said, "Put it whence you took it."

Narrated Muhammad bin Suqa: I heard Mundhir At-Tuzi reporting Ibn Hanafiya who said, "My father sent me saying, 'Take this letter to Uthman for it contains the orders of the Prophet concerning the Sadaqa.' "

As I stated in another article, this document became famous as the book of 'Ali-Ibn-Abitaleeb. Other ahaadith inside Sahih Bukhari also confirms the existence of such document.

Subject: The Personality Of Umar (Part 1: Creation Of New Islamic Law)

When Umar created new islamic law by his own authority as you see in the following reference, he said:

Ne'ma-al Bid'a Hadha

Do you know what is the God's rule upon a person who, himself, creates a new islamic law and announce it publicly, and is happy with his innovation?

Sahih al-Bukhari Hadith: 3.227

Narrated Abu Huraira:

Allah's Apostle said, "Whoever prayed at night the whole month of Ramadan out of sincere Faith and hoping for a reward from Allah, then all his previous sins will be forgiven." Ibn Shihab (a sub-narrator) said, "Allah's Apostle died and the people continued observing that

(i.e. Nawafil offered individually, not in congregation), and it remained as it was during the Caliphate of Abu Bakr and in the early days of 'Umar's Caliphate." 'Abdur Rahman bin 'Abdul Qari said, "I went out in the company of 'Umar bin al-Khattab one night in Ramadan to the mosque and found the people praying in different groups. A man praying alone or a man praying with a little group behind him. So, 'Umar said, 'In my opinion I would better collect these (people) under the leadership of one Qari (Reciter) (i.e. let them pray in congregation!)'. So, he made up his mind to congregate them behind Ubai bin Ka'b.

Then on another night I went again in his company and the people were praying behind their reciter. On that, 'Umar remarked, 'What an excellent Bid'a (i.e. innovation in religion) this is; but the prayer which they do not perform, but sleep at its time is better than the one they are offering.' He meant the prayer in the last part of the night. (In those days) people used to pray in the early part of the night."

Subject: The personality of Umar

(Part 2: Prohibition of islamic law on temporary marriage)

Please see the chapter of Temporary Marriage in Islam for the detailed discussion of temporary marriage.

Subject: The personality of Umar

(Part 3: More on prayers)

This concerns pointing the finger during the salat, after reading the recent posts on this issue, a few questions come to my mind

- 1- Who instituted this practice ?
- 2- Was it practiced by the Prophet (S) ?
- 3- If yes, please cite the references!
- 4- If no, then how did this come into practice ?

Here is my answer:

Omar was the one who instituted this practice. As far as my knowledge asserts, I have not come across a hadith that asserts it's truthfulness. Here is the reference

He (Omar) was saying prayers once when at the verse ' Then Serve the Lord of this House ' he pointed his finger to the Ka'ba. Shah Waliullah remarks that a gesture of this kind is permitted in prayers.

Sunni references:

- ' Al Faruq ' Life of Umar the great-Second caliph of Islam, Volume II of II, page 314
Shibli Numani, Publishers Sh. Muhammad Ashraf
Lahore, Pakistan

- Izalatul Khifa, Volume III of IV, page 346
Shah Wali Ullah Muhaddith Dehlavi,
Publishers Qadeemi Kitab Khana, Karachi
Pakistan.

Also the book ' The Reliance of Traveller ' doesn't mention a hadith in this context (as far as practiced by the Prophet, May Allah Bless him and his progeny) ... If this was practiced by the Prophet(S), please prove it!

Subject: Is the prophet Kafir? (Shi'a says no, what do you say?)

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There is a rule among one branch of Sunni school of thought which believe that the sahabah of the prophet will never lie on him, and will never be disloyal to the prophet. They also say that the prophet never said harsh things upon his sahabah. The following is one example where seems that loyalty of the people who participated in Badr is patched by God, and is not changeable.

5.327:

Narrated Rifaa:

(who was one of the Badr warriors) Gabriel came to the Prophet and said, "How do you look upon the warriors of Badr among yourselves?"The Prophet said, "As the best of the Muslims."or said a similar statement. On that, Gabriel said, "And so are the Angels who participated in the Badr (battle)."

The following hadith, also, confirms this rule. While a woman was cursing her relative, Aisha told her not to do that. One interesting point in the following hadith is about Az-Zuhri. He was a companion of the prophet as well. But as the hadith is telling you, he forged ahaadith against Aisha. It was common on those days that people tell forged ahaadith on behalf of the prophet, and against each other.

"Sahabh against Sahab" is one article which would be sent to SRI, Insha-allah, and will discuss this issue. The science of Hadith came out like this. Imam Bukhari or Muslim, for example, went to find the correct ahaadith. They tried to gather such ahaadith by chains which are ended to a Sahabah. Interesting enough that the existence of such science, itself, confirms that sahabah did not tell the truth always on behalf of the prophet. (Not all of them. Of course, there were some trustable sahabah who narrated ahaadith correctly. But, this science deals with those who are not telling the truth. A scholar must detect this person, and reject his narrations. These rejected people by scholars, by Imam Bukhari or muslim, were, in fact, the sahabah of the prophet sometime.)

5.359:

Narrated Yunus bin Yazid:

I heard Az-Zuhri saying, "I heard 'Urwa bin Az-Zubair. Said bin al-Musaiyab, 'Alqama bin Waqqas and 'Ubaidullah bin 'Abdullah each narrating part of the narrative concerning 'Aisha the wife of the Prophet. 'Aisha said: When I and Um Mistah were returning, Um Mistah stumbled by treading on the end of her robe, and on that she said, 'May Mistah be ruined.' I said, 'You have said a bad thing, you curse a man who took part in the battle of Badr!'"Az-Zuhri then narrated the narration of the Lie (forged against 'Aisha).

Now let us see if we have understood these rules correctly:

In the first reference, the prophet says that he is free of the work which one of his sahabah, Khalid Ibn Waleed, has done, which was KILLING people. Note that I am not talking about after the death of the prophet. I am talking about an event which took place in the life time of the prophet.

In the second reference, one of his sahabah who participated in the battle of Badr was becoming disloyal to the prophet at the very last years of the prophet's life. He wanted to send a woman to tell Mecca about the invasion of muslim. He was forgiven by the prophet since he participated in the battle of Badr. However, participating in the battle of Badr does not guarantee that the sahabah will be always loyal to the prophet. It is not an automatic conclusion from being in the Badr.

9.299:

Narrated Ibn 'Umar:

The Prophet sent (an army unit under the command of) Khalid bin al-Walid to fight against the tribe of Bani Jadhima and those people could not express themselves by saying, "Aslamna," but they said, "Saba'na! Saba'na! "Khalid kept on killing some of them and taking some others as captives, and he gave a captive to everyone of us and ordered everyone of us to kill his captive. I said, "By Allah, I shall not kill my captive and none of my companions shall kill his captive!"

Then we mentioned that to the Prophet and he said, "O Allah! I am free from what Khalid bin al-Walid has done," and repeated it twice.

{The arabic text of the highlighted part is: Allahomma Ennii Abra'o elaiika memma Sana'a Khalif Ibn alwaleed Baraa-at and Abra'o are from the same root.}

The following hadith narrated with different chains, and in one of them, Umar says:

Let me chop off the head of this hypocrite

By hypocrite, he meant Hatib who participated in the battle of Badr, and was in fact one of the sahabah of the prophet.

4.251:

Narrated 'Ubaidullah bin Abi Rafi:

I heard "Ali saying, "Allah's Apostle sent me, Az-Zubair and al-Miqdad somewhere saying, 'Proceed till you reach Rawdat Khakh. There you will find a lady with a letter. Take the letter from her.' "So, we set out and our horses ran at full pace till we got at Ar-Rawda where we found the lady and said (to her). "Take out the letter." She replied, "I have no letter with me." We said, "Either you take out the letter or else we will take off your clothes." So, she took it out of her braid.

We brought the letter to Allah's Apostle and it contained a statement from Hatib bin Abi Balta a to some of the Meccan pagans informing them of some of the intentions of Allah's Apostle. Then Allah's Apostle said, "O Hatib! What is this?" Hatib replied, "O Allah's Apostle!

Don't hasten to give your judgment about me. I was a man closely connected with the Quraish, but I did not belong to this tribe, while the other emigrants with you, had their relatives in Mecca who would protect their dependents and property . So, I wanted to recompense for my lacking blood relation to them by doing them a favor so that they might protect my dependents. I did this neither because of disbelief nor apostasy nor out of preferring Kufr (disbelief) to Islam." Allah's Apostle, said, "Hatib has told you the truth." Umar said, O Allah's Apostle! Allow me to chop off the head of this hypocrite." Allah's Apostle said, "Hatib participated in the battle of Badr, and who knows, perhaps Allah has already looked at the Badr warriors and said, 'Do whatever you like, for I have forgiven you.'"

The same hadith is narrated at: 4.314, 5.319, 5.572, 6.412, 8.276, 9. 72.

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