

A review on the verse «محمد رسول الله...» and the exoneration of the Caliphs from attacking on the house of Hazrat Zahra (AS)

The text of the posed misgiving:

God, in the holy Quran says: the Companions of the God's Prophet (peace be upon him) are those who are merciful among themselves:

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَ مَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا. الفتح / 29.

Muhammad, the Apostle of Allah, and those who are with him are hard against the faithless and merciful amongst themselves. You see them bowing and prostrating [in worship], seeking Allah's grace and [His] pleasure. Their mark is [visible] on their faces, from the effect of prostration. Such is their description in the Torah and their description in the Evangel. Like a tillage that sends out its shoots and builds them up, and they grow stout and settle on their stalks, impressing the sowers, so that He may enrage the faithless

by them. Allah has promised those of them who have faith and do righteous deeds forgiveness and a great reward. (Quran, 48 : 29)

All the Companions of the God's Prophet (peace be upon him) and the three caliphs are included in this verse and it is a proof that they were hard against the faithless and merciful with the believers; now how could we accept that they have trampled over Ali's right and attacked his house and smote the daughter of the God's Prophet (peace be upon him)s so as to her baby, Mohsen, was aborted?!

Aren't these accusations that you are making against the caliphs, contrast with the strict text of the holy Quran?

Examining and Criticism:

1. This verse doesn't include all the Companions:
2. Not all the Companions were hard against the faithless:
3. Not all the Companions were merciful with the believers:
4. Were the caliphs hard against the faithless?:
5. The verdict on the escaping from the Battles:
6. The first and the second caliphs, opposed the Battle against polytheists:
7. The escaping of Abu Bakr in Uhud Battle:
8. The confession of Umar IBin al Khattab to his escaped from the Battle:
9. The escaping of Umar from Uhud Battle:
10. The escaping of Uthman from Uhud Battle:
11. The escaping of Abu Bakr and Umar from Khyber Battle:

12. The irritation of the Prophet (peace be upon him) (PBUH) from escaping of Abu Bakr and Umar from the Battle:
13. The escaping of Umar in Hunain Battle:
14. Professor Abdulkarim Mesry denies the bravery of Abu Bakr and Uthman :
15. Abu Bakr hasn't done any positive action in the Battles:
16. Bravery, from the view of Ibn Taymiyah:
17. Was Umar merciful with the believers?
18. The ethics of the holy Prophet (peace be upon him) (PBUH):
19. The inherent violence of Umar:
20. The inherent violence of Umar before he embraced Islam:
21. The irritability of Umar after Islam:
22. The irritability of Umar after the demise of the Holy Prophet (peace be upon him) (PBUH):
23. The objection of the Companions to Umar's Caliphate for his irritability:
24. The Taqiyya (dissimulation) of the Companions from Umar:
25. The irritability of Umar with his family:
26. The manner of Umar contradicts with the manner of the Holy Prophet (peace be upon him) (PBUH);
27. The group of replying to misgivings, Research Institute of Hazrat Wali 'Asr (May God hasten His deliverance)
1. This verse doesn't include all the Companions:

Sunnis have used this verse as one of the verses to prove the justice of all the Companions especially the three caliphs, and they claim that God has described all the Prophet (peace be upon him)'s Companions as being hard against the faithless and merciful with the believers and that God has promised them forgiveness and a great reward.

We say In reply: this verse will never prove the justice of all the Companions; because the meaning of the word «مَعِيَّت» (companionship) in the verse «وَالَّذِينَ مَعَهُ» is not the physical companionship; rather it means the spiritual and faithful companionship; it is about those who have had the characteristics mentioned in the verse. In this verse God has named the characteristics of the Companions of the God's Prophet (peace be upon him) (peace be upon him and his family). From the biography of the Companions we can understand that some of these Companions were not characterized by these characteristics; so this verse doesn't include them all and it just includes those who have got these characteristics.

2. Not all the Companions were hard against the faithless:

One of the characteristics that God has included in describing the companions of the Gods' Prophet (peace be upon him) (peace be upon him and his family) is that they are hard against the faithless.

From the biography of the companions and their escaping from Battles in the early days of Islam we can conclude that some of the Companions didn't have this characteristic. The best witness is the escaping from Uhud, Khaybar and Hunain Battles in which the Prophet (peace be upon him) (peace be upon him and his family) remained alone with only some of the Companions.

God in the holy Quran mentions the escaping of the Companions:

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجُمُعَانِ إِنَّمَا اسْتَزَلَّهُمُ
الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَ لَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ .
آل عمران / 155 .

Those of you who fled on the day when the two hosts met, only Satan had made them stumble because of some of their deeds. Certainly Allah has excused them, for Allah is all-forgiving, all-forbearing. (Quran, 3 : 155)

And God in verse 25 of Sura al-Tawbah, says:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَ يَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ
فَلَمْ تُغْنِ عَنْكُمْ شَيْئاً وَ ضَاقتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمُ
مُذْبِرِينَ . التوبة / 25 .

Allah has certainly helped you in many situations, and on the day of Hunayn, when your great number impressed you, but it did not avail you in any way, and the earth became narrow for you in spite of its expanse, whereupon you turned your backs [to flee].

These two verses prove that the Companions have escaped in Uhud and Hunain Battles. In Hunain Battle more than twelve thousand were accompanying the Prophet (peace be upon him); but during the Battle all _but a few of them _ have escaped leaving the God's Prophet (peace be upon him) alone among the enemy's army.

Now how can they claim that all the Companions were hard against the faithless?

According to this, the verse doesn't include all the Companions; otherwise it includes those who had stood against the faithless, those who were truly hard on the faithless.

3. Not all the Companions were merciful with the believers:

The second characteristic that God has included in describing the Companions of the God's Prophet (peace be upon him) (peace be upon him and his family) is that they were merciful among themselves. By viewing the history of the early days of Islam, we see that this characteristic is not mentioned in all the descriptions of the Companions; because there were Battles and bloodsheds among the Companions, which proves the opposite of this matter. The best evidence and proof to confirm this matter is that: the Companions had the main role in both sides in gathering the Companions from around all the Islamic countries to kill Uthman Bin 'Afan, join al-Jamal, Siffin and al-Nahrawan Battles.

We have discussed this matter completely and mentioned the names of the Companions who had participated in the murder of Uthman Bin 'Afan the article «بررسی آیه السابقون الأولون». So, there is no need to restate it.

4. Were the caliphs hard against the faithless?:

Since the main purpose of the Sunnis from basing their argument on this verse is the exoneration of the three caliphs and denying their attacking on the house of Hazrat Zahra (AS) and her martyrdom. Here we view the biography of the three caliphs, so we can see whether the three caliphs had this characteristic and whether they are included in this verse or not?

Before entering the main point we write briefly about the verdict of the escaping from the Battles.

5. The verdict on the escaping from the Battles:

No doubt that escaping from the Battlefield is a mortal sin, it is an unfavorable act from the perspective of reason and religion; because it proves that the deserter from war

has not kept the promises he had made to God and he is not willing to scarify himself for God and Islam.

And if this escaping is the cause of remaining the God's Prophet (peace be upon him) alone with no supporters to repel the enemy's attacks, it will have more sever sentence.

God says about those who escape from battle:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقَيْتُمُ الَّذِينَ كَفَرُوا رَحْفًا فَلَا تُوَلُّوهُمُ
الْأَدْبَارَ. وَ مَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبْرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى
فِئَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَ مَأْوَاهُ جَهَنَّمُ وَ بئسَ المَصِيرُ . الأنفال /
15 و 16 .

you who have faith! When you encounter the faithless advancing [for Battle], do not turn your backs [to flee] from them. Whoever turns his back [to flee] from them that day—unless [he is] diverting to fight or retiring towards another troop—shall certainly earn Allah's wrath, and his refuge shall be hell, an evil destination. (Quran, 8 : 15 & 16)

There are many narrations in the Sunni narrative resources which state that escaping from Battles is forbidden, here we refer to one of these narrations.

Mohammad Bin Ismail al-Bukhari mentions in his book Sahih al-Bukhari:

عن أبي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ
اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ قَالُوا يَا رَسُولَ اللَّهِ وَمَا هُنَّ قَالَ الشِّرْكَ
بِاللَّهِ وَالسَّحْرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ وَأَكْلُ الرِّبَا وَأَكْلُ
مَالِ الْيَتِيمِ وَالتَّوَلَّى يَوْمَ الرَّحْفِ وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ.

Abu Huraira said: the Messenger of Allah(peace be upon him), said: "Avoid the seven vices which drives you to Hell."They said: O Messenger of Allah, what are they? He stated: "polytheism, killing the soul which Allah has forbidden killing him unless they

have murdered somebody, usury, trampling over the orphan's right, escaping from the Battlefield, and accuse chaste and believing women."

Shukani, following the narration adds:

(وفي الحديث) دَلِيلٌ عَلَى أَنَّ هَذِهِ السَّبْعَ الْمَذْكُورَةَ مِنْ كَبَائِرِ الذُّنُوبِ وَالْمَقْصُودُ مِنْ إِيرَادِ الْحَدِيثِ هَا هُنَا هُوَ قَوْلُهُ فِيهِ وَالتَّوَلَّى يَوْمَ الزَّحْفِ فَإِنَّ ذَلِكَ يَدُلُّ عَلَى أَنَّ الْفِرَارَ مِنَ الْكَبَائِرِ الْمُحَرَّمَاتِ وَقَدْ دَهَبَ جَمَاعَةٌ مِنْ أَهْلِ الْعِلْمِ إِلَى أَنَّ الْفِرَارَ مِنْ مُوجِبَاتِ الْفِسْقِ .

The seven cases mentioned in this narration are mortal sins and our purpose from quoting this narration here is the sixth case which is the escaping from Battles which is considered as a mortal sin and some of the scholars consider it as a cause for impiety.

IBin hazm Andulesi says about fleeing from Battles:

مسألة، ولا يجزى لمسلم أن يفر عن مشرك ولا عن مشركين ولو كثر عددهم أصلاً لكن ينوى في رجوعه التحيز إلى جماعة المسلمين ان رجاء البلوغ، إليهم أو ينوى الكر إلى القتال فإن لمن ينو الا تولية دبره هاربا فهو فاسق ما لم يتب، قال الله عز وجل : (يَأْيُهَا الَّذِينَ ءَامَنُوا إِذَا لَقَيْتُمْ الَّذِينَ كَفَرُوا زَحْفًا فَلَا تُوَلُّوهُمُ الْأُدْبَارَ . وَ مَنْ يُوَلَّهُمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَ مَأْوَاهُ جَهَنَّمُ) .

It is not permissible for a Muslim to flee from a pagan or pagans; even if they are many, but if he intends to withdraw and return to the Muslims, his intention from withdrawal must be to resume the fight on their side against the pagans, otherwise he will be considered as a impious, unless he repents. God Almighty says: Oh! You who have faith! When you encounter the faithless advancing in battles, do not turn your backs [don't flee] from them. Whoever turns his back from them that day shall certainly earn Allah's wrath, and his abode shall be the hell which is the evil plight

6. The first and the second caliphs, opposed the Battle against polytheists:

The Battle of Badr, was a key Battle in the early days of Islam; it had fundamental role in the Consolidating the Islamic government in Medina. The Prophet (peace be upon him) of Islam consulted his followers and comrades whether to fight Quraysh or return to Medina. Sunni scholars say that when the Prophet (peace be upon him) broached this subject to Umar and Abu Bakr, they disagreed and preferred to return to Mecca.

عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَاوَرَ جِبْنَ بَلَعَهُ إِقْبَالَ
أَبِي سُفْيَانَ قَالَ فَتَكَلَّمَ أَبُو بَكْرٍ فَأَعْرَضَ عَنْهُ ثُمَّ تَكَلَّمَ عُمَرُ فَأَعْرَضَ عَنْهُ
فَقَامَ سَعْدُ بْنُ عُبَادَةَ فَقَالَ إِيَّانَا تُرِيدُ يَا رَسُولَ اللَّهِ وَالَّذِي نَفْسِي
بِيَدِهِ لَوْ أَمَرْتَنَا أَنْ نُخِيضَهَا الْبَحْرَ لِأَخْضَانِهَا وَلَوْ أَمَرْتَنَا أَنْ نَضْرِبَ
أَكْبَادَهَا إِلَى بَرْكِ الْعِمَادِ لَفَعَلْنَا - قَالَ - فَتَدَبَّرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ النَّاسَ فَاذْطَلَقُوا حَتَّى نَزَلُوا بَدْرًا

Anas says: when the messenger of Allah (peace be upon him) received the news of the arrival of Abi Sufyan, he consulted everyone of his Companions and followers. When Abu Bakr talked, the Prophet (peace be upon him) turned away from him and it also happened to Umar.

Saad Bin 'Ibadah rose and said: O messenger of Allah! Do you want to know our view and opinion? With the name of who is my soul between his hands if you order us to drown them in the sea we will do so, and if you order us to caress their backs by our swords, we will do so. After this speech, the God's Prophet (peace be upon him) gathered the people to fight and they marched and encamped in Bader.

The Prophet (peace be upon him) turned away from Abu Bakr and Umar because their speeches indicated the dignity and glory of Quraysh, which lead to the

demoralization of Muslims. It was mentioned in the Sunni resources the contents of the speeches of the first and the second caliphs:

فقال عمر بن الخطاب: يا رسول الله إنها قريش وعزها، والله ما ذلت منذ عزت ولا آمنت منذ كفرت....

Umar IBin al-Khattab says: O messenger of God! The Quraish tribe has a great dignity among us, I swear by God it has never been humbled since it had become glorious and it has never believed since it had become infidel.

The fundamental question here is, Does he include in the verse mentioned someone who has such spirit?

7. The escaping of Abu Bakr from Uhud Battle:

There is no doubt that the phrase << being hard against the faithless >> does not relate to the escaping from Battles and the escapers. You cannot attribute this verse to the people who have escaped from the battles. The three caliphs had escaped from many Battles like Uhud, Khaybar and Hunain.

One of the evidences of Umar's escaping from Uhud Battle is his confession. Many of Sunni grandees have mentioned this quotation from Ayesha:

كان أبو بكر رضي الله عنه إذا ذكر يوم أحد بكى ثم قال ذاك كله يوم طلحة ثم أنشأ يحدث قال كنت أول من فاء يوم أحد فرأيت رجلا يقاتل مع رسول الله صلى الله عليه وسلم دونه وأراه ق ال يجميه قال فقلت كن طلحة حيث فاتني ما فاتني فقلت يكون رجلا من قومي أحب إلي وبينني وبين المشرق رجل لا أعرفه وأنا أقرب إلى رسول الله صلى الله عليه وسلم منه وهو يخطف المشي خطفا لا أخطفه فإذا هو أبو عبيدة بن

الجراح فانتهينا إلى رسول الله صلى الله عليه وسلم وقد كسرت ربايعته وشج في وجهه وقد دخل في وجنته حلقتان من حلق المغفر.

Ayesha says: Whenever Abu Bakr remembered the day of Uhud Battle he started crying and said: That day was Talha's day. Then said: I was the first who returned (after escaping) and I witnessed the God's Prophet (peace be upon him) fighting one of the infidels. I said to Talha: Stay where you are, I have missed one of my beloved ones, he was one of my relatives who is dearest for me than all are between the east and the west. I was closer to the Prophet (peace be upon him) than him, a person whom I didn't know came near to the Prophet (peace be upon him), when I got closer I realized that he is Abu Ubayd IBin al-Jarrah, we arrived at the Prophet (peace be upon him) together and saw the four front teeth of His Highness have been broken, his face has been wounded and there were two armor rings in his cheek.

After quoting this narration, Hakim Neyshabouri says:

"هذا حديث صحيح على شرط الشيخين ولم يخرجاه."

8. The confession of Umar IBin al Khattab to his escaped from the Battle:

Another evidence egarding Abu Baker and Umar's escaping from the Battle of Uhud is Umar confession in this regard at the time of his caliphate. Abu Modhaffar al-Kanani Lubab al-Adab and IBin Abd al-Bar Qurtabi in al-Istizkar.

عن إسماعيل بن عمر رضي الله عنه قال : لما فرض عمر رضوان الله عليه الدواوين جاء طلحة بن عبيد الله رحمه الله بنفراً من بني تميم يستفرض لهم، وجاء رجل من الأنصار بسلام مصفراً سقيماً، فقال : من هذا الغلام؟ قال : هذا ابن أخيك البراء بن النضر، فقال عمر رضي الله عنه : مرحباً وأهلاً، وضمه إليه، وفرض له في أربعة آلاف، فقال طلحة : يا أمير المؤمنين، انظر في أصحابي هؤلاء، قال : نعم، ففرض لهم في

ستمائة ستمائة، فقال طلحة : ما رأيت كاليوم شيئاً أبعد من شيء أي شيء هذا؟ فقال عمر رحمه الله عليه : أنت يا طلحة تظن أنني منزلٌ هؤلاء بمنزلة هذا؟ إني رأيت أبا هذا جاء يوم أحدٍ وأنا وأبو بكر قد تحدثنا أن رسول الله صلى الله عليه وسلم قُتل، فقال : يا أبا بكر، ويا عمر، ما لي أراكما جالسين؟ إن كان رسول الله صلى الله عليه وسلم قُتل فإن الله حي لا يموت، ثم ولّى بسيفه، فضرب عشرين ضربة، أعدها في وجهه وصدرة، ثم قُتل رحمه الله.

Ismail Bin Umar says: When Umar ordered to write the list of the individuals for the Bayt al-Mal(Muslims' treasury) to get their allowance, Talha Bin Ubaydullah with someone from Bani Tamim Tribe came to register their names, and also there was a man from Ansar came with a young thin man who was registering his name . Umar asked who this boy is. He replied: I'm you nephew Bara' Bin Nazr, Umar welcomed him, embraced him and assigned him four thousand.

Talha said: Consider our friends. He assigned six hundred for each. Talha said: I haven't witnessed such discrimination. Umar said: Do you think I should give you, your friend and my nephew the same amount? At the day of Uhud Battle, Abu Bakr and I were sitting when his father came to us and said: Why are you sitting here, if the Prophet (peace be upon him) has been killed, his God is immortal, then he took his sword and went to fight the enemies so as to he received twenty hits on his face and his chest and finally he got martyred.

9. The escaping of Umar from Uhud Battle:

The second caliph gave a speech in his caliphate time and in the speech he confessed that he was one of the escapers from the Battle.

Muhammad Bin Jarir Tabari says in his commentary book:

خَطَبَ عُمَرُ يَوْمَ الْجُمُعَةِ، فَقَرَأَ آلَ عِمْرَانَ، فَلَمَّا انْتَهَى إِلَى قَوْلِهِ :
«إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ»، قَالَ : لَمَّا كَانَ يَوْمُ
أَحُدٍ هَرَمْنَاهُمْ فَفَرَزْتُ حَتَّى صَعِدْتُ الْجَبَلَ، فَلَقَدْ رَأَيْتُنِي أَنْزُو كَأَنِّي
أَرَوَى، وَالنَّاسُ يَقُولُونَ : قُتِلَ مُحَمَّدٌ، فَقُلْتُ : لَا أَجِدُ أَحَدًا يَقُولُ قُتِلَ
مُحَمَّدٌ إِلَّا قَتَلْتُهُ، حَتَّى اجْتَمَعْنَا عَلَى الْجَبَلِ، فَنَزَلَتْ : (إِنَّ الَّذِينَ
تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ).

One Friday Umar was giving a sermon; he was reciting the Sura 'Al-i Imran and when he reached this verse << Those of you who fled on the day when the two hosts met >> he also added: When we were defeated in Uhud Battle, I escaped to a mountain and I was very thirsty from jumping and rising. Then I heard someone saying: Muhammad has been killed; I said I will kill whoever saying that Muhammad has been killed. We took refuge on the mountain. When we all were gathered on the mountain this verse was sent down.

Fakhr al-Razi who is one of the eminent Sunni scholars mentions:

ومن المنهزمين عمر، الا أنه لم يكن في أوائل المنهزمين ولم يبعد،
بل ثبت على الجبل إلى أن صعد النبي صلى الله عليه وسلم.

Umar was one of the escapers from the Battlefield, but he wasn't from the first escapers, he was standing up the mountain waiting to the Prophet (peace be upon him) (peace be upon him) to be joined them.

10. The escaping of Uthman from Uhud Battle:

Ibn Abd al-Barr who is one of the eminent Sunny scholars mentions:

وفر عثمان بن عفان وعقبة بن عثمان وسعد بن عثمان رجلان من
الأنصار ثم من بني زريق حتى بلغوا الجلب جبالاً بناحية المدينة فأقاموا
به ثلاثاً ثم رجعوا إلى رسول الله عليه السلام....

Uthman Bin 'Afan and two men of Companions named Uqbat Ibn Uthman and Sa'ad Ibn Uthman and some people from Bani Zareeq Tribe escaped to Jal'ab mountain on the Outskirts of the city, and stayed for three days and nights then they came back to the Prophet (peace be upon him) ...

Fakhr Razi mentions in his commentary book:

ومنهم [المنهزمين] أيضا عثمان انهزم مع رجلين من الأنصار يقال لهما سعد وعقبة، انهزموا حتى بلغوا موضعا بعيدا ثم رجعوا بعد ثلاثة أيام.

Uthman with two people from the Companions named Sa'ad and Uqbah escaped to a distant place and returned after three days.

Many of the Sunni grandees mention that Uthman accompanying three people had escaped for three days and they couldn't back for fear of being captured.

فر عثمان بن عفان وعقبة بن عثمان وسعد بن عثمان رجلان من الأنصار حتى بلغوا الجلعب جبل بناحية المدينة مما يلي الأعوص فأقاموا به ثلاثا ثم رجعوا إلى رسول الله صلى الله عليه وسلم فقال لهم لقد ذهبتم فيها عريضة.

Uthman Bin Afan, Aqabat Ibn Uthman and Sa'ad Ibn Uthman (two people from Companions) kept running away until they reached Jal'ab Mountain (a mountain on the city outskirts from A'awadh side) they stayed there for three days then they came back. The Prophet of God (peace be upon him) said to them: How distant have you gone!>>

11. The escaping of Abu Bakr and Umar from Khyber Battle:

Siyuti and many other Sunni grandees have quoted:

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ : سَارَ رَسُولُ اللَّهِ إِلَى خَيْبَرَ، فَلَمَّا
 أَتَاهَا رَسُولُ اللَّهِ بَعَثَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ وَمَعَهُ النَّاسُ إِلَى مَدِينَتِهِمْ
 وَإِلَى قَصْرِهِمْ فَقَاتَلُوهُمْ، فَلَمْ يَلْبَثُوا أَنْ هَرَمُوا عُمَرَ وَأَصْحَابَهُ، فَجَاءَ
 يَجْبُنُهُمْ وَيَجْبُنُونَهُ، فَسَاءَ ذَلِكَ رَسُولَ اللَّهِ فَقَالَ : لأُبْعَثَنَّ عَلَيْهِمْ رَجُلًا
 يُجِبُّ اللَّهَ وَرَسُولَهُ، وَيُجِبُّهُ اللَّهُ وَرَسُولُهُ، يُقَاتِلُهُمْ حَتَّى يَفْتَحَ اللَّهُ
 لَهُ، لَيْسَ بِفَرَارٍ، فَتَطَّأَوَلَّ النَّاسُ لَهَا، وَمَدُّوا أَعْنَاقَهُمْ يَرُونَهُ أَنْفُسَهُمْ
 رَجَاءً مَا قَالَ، فَمَكَثَ رَسُولُ اللَّهِ سَاعَةً فَقَالَ : أَيُّنَ عَلِيٍّ؟ فَقَالُوا : هُوَ
 أَرْمَدٌ، قَالَ : ادْعُوهُ لِي، فَلَمَّا أَتَيْتُهُ فَتَحَ عَيْنِي، ثُمَّ تَفَلَّ فِيهَا، ثُمَّ
 أَعْطَانِي اللِّوَاءَ فَاَنْطَلَقْتُ بِهِ سَعِيًّا خَشِيَةً أَنْ يُحْدِثَ رَسُولُ اللَّهِ فِيهَا
 حَدَثًا أَوْ فِيَّ، حَتَّى أَتَيْتُهُمْ فَقَاتَلْتُهُمْ، فَبَرَزَ مَرَحِبٌ يَرْتَجِزُ، وَبَرَزْتُ لَهُ
 أَرْتَجِزُ كَمَا يَرْتَجِزُ حَتَّى التَّقَيْنَا، فَقَتَلَهُ اللَّهُ بِيَدِي، وَانْهَزَمَ أَصْحَابُهُ،
 فَتَحَصَّنُوا وَأَغْلَقُوا الْبَابَ، فَأَتَيْنَا الْبَابَ، فَلَمْ أَزَلْ أَعَالِجُهُ حَتَّى فَتَحَهُ
 اللَّهُ . (ش، والبزار، وسنده حسن) .

Ali (AS) says: the messenger of Allah(peace be upon him) travelled to Khaybar, and when he arrived there he sent Umar with a group of followers to fight them; after a short time Umar and his followers escaped from the Battle, when they came back Umar accused them of fear and they accused him of fear, the messenger has got upset from seeing this and said: I will send a man who loves God and his Prophet (peace be upon him), and God and his Prophet (peace be upon him) love him. He will fight in Khaybar to his final breath to achieve victory.

All the attendees were eager to see who the blessed person is; the messenger paused for a second then he said: where is Ali? They said he has eye pain. He said: call him? When I came to Prophet (PBUH) he rubbed his saliva on my eyes and gave me the flag; I rushed quickly before he could change his decision. I started fighting the enemy, Marhab arrived at the Battlefield and started bragging, I arrived at the Battlefield and started bragging, too. We started fighting and finally God killed him by my hands. His followers

all ran away to the castle and closed the gates; I stood behind the entrance gate and kept pushing it until God opened it. My son, Hassan, was witness and can testify my words.

After quoting this narration Hakim Neyshabouri says:

"هذا حديث صحيح الإسناد ولم يخرجاه."

Heythami in Majma' al-Zawa'id mentions:

"رواه البزار وفيه نعيم بن حكيم وثقه ابن حبان وغيره وفيه لين."

While Na'im Bin Hakeem of the narrators of the book Bukhari and Yahiya Bin Moein have authenticated it.

Madhi mentions in Tahdhib al-Kamal:

وقال عبد الخالق بن منصور، عن يحيى بن معين : ثقة. وكذلك قال العجلي... روى له البخاري في كتاب " رفع اليدين في الصلاة "، وأبو داود النسائي في " خصائص علي "، وفي " مسنده ".

Abdul Khaliq Bin Mansour has quoted from Yahiya Bin Moein that he (Na'im Bin Hakeem) is a trusted person (thaqah), 'Ajali also has said the same thing. And the same thing has been quoted from him from al-Bukhari in 'Raf'a al-Yadayn Fi al-Salah' , and Abu Davoud and Nisaei in "Khasa'is Ali' and its documentations has also quoted it.

Dhihbi says about him:

نعيم بن حكيم المدائني، عن أبي مريم الثقفي، وعنه القطان، وشبابه، ثقة، مات 148.

"Na'im Bin Hakeem al-Mada'eni quoted this narration from Abi Maryam al-Thaqafi, and Qatan and Shababah have quoted the same narration from him (Na'im Bin Hakeem) that he is a trusted person and he has died in 148 AH."

So the transmitted chain of this narration is authentic.

Dhihbi mentions in History of Islam:

عن عبد الرحمن بن أبي ليلى قال: كان علي يلبس في الحر والشتاء القباء المحشو الثخين وما يبالي الحر، فأتاني أصحابي فقالوا: إنا قد رأينا من أمير المؤمنين شيئاً فهل رأيته فقلت: وما هو قالوا: رأيناه يخرج علينا في الحر الشديد في القباء المحشو وما يبالي الحر، ويخرج علينا في البرد الشديد في الثوبين الخفيفين وما يبالي البرد، فهل سمعت في ذلك شيئاً فقلت: لا.

فقالوا: سل لنا أباك فإنه يسمر معه. فسألته فقال: ما سمعت في ذلك شيئاً. فدخل عليه فسمر معه فسأله فقال علي: أوما شهدت معنا خيبر قال: بلى. قال: فما رأيت رسول الله صلى الله عليه وسلم حين دعا أبا بكر فعقد له وبعثه إلى القوم، فانطلق فلقي القوم، ثم جاء بالناس وقد هزموا فقال: بلى. قال: ثم بعث إلى عمر فعقد له وبعثه إلى القوم، فانطلق فلقي القوم فقاتلهم ثم رجع وقد هزم، فقال رسول الله صلى الله عليه وسلم عند ذلك: لأعطين الراية رجلاً يحب الله ورسوله ويجب الله ورسوله يفتح الله عليه غير فرار فدعاني فأعطاني الراية، ثم قال: اللهم اكفه الحر والبرد، فما وجدت بعد ذلك حراً ولا برداً.

Abdul Rahman Bin Abi Layli says: Ali (AS) always wears warm clothes both in the winter and Summer. My friends said: we notice Amir al-Mu'mineen (AS) who does a strange thing; he wears thick clothes in the summer and light clothes in the winter, Have you heard anything about this?

I said: No, I haven't. They said: ask your father who is always accompanies Imam Ali(AS). I asked my father and he replied: I don't know; but he went to Imam Ali (AS) and asked him. Ali (AS) said: Didn't you accompany us on Khaybar? I said: yes. He said: haven't you seen the Prophet (peace be upon him) sending Umar to conquer Khaybar but he failed and came back. I said: yes, I have witnessed it. Then the messenger of Allah said: tomorrow, I will send someone who loves God and his Prophet (peace be upon him) and God and his Prophet (peace be upon him) love him, he will conquer Khaybar. Then he

called me and handed me the flag and prayed for me so: May God save him from heat and cold! and since that time, I have never been hurt by them or felt them.

After quoting this narration, Suyouti and Muttaqi al-Hindi mentioned:

(ش، حم، ه، والبزار وابن جرير وصَحَّحَهُ، طس، ك، ق في الدلائل، ض) .

Hakim al-Neyshabouri in al-Mustadrak quoting from Amir al-Mu'mineen (AS) mentions:

عن أبي ليلى عن علي أنه قال يا أبا ليلى أما كنت معنا بخيبر قال بلى والله كنت معكم قال فإن رسول الله صلى الله عليه وسلم بعث أبا بكر إلى خيبر فسار بالناس وانهم حتى رجع . هذا حديث صحيح الإسناد ولم يخرجاه

Ali (AS) said to Abu Layla: Haven't you been with us in Khaybar? He said: Yes. I swear by God that I accompanied you. Ali (AS) said: The messenger of Allah (peace be upon him and his family) sent a group of people under Abu Bakr's leadership to Khaybar but they lost the war and escaped.

It is an authentic narration. But Bukhari and Muslim has not related it.

12. The irritation of the Prophet (peace be upon him) from escaping of Abu Bakr and Umar from the Battle:

Eji in al-Mawaqif mentions:

روي أنه صلى الله عليه وسلم بعث أبا بكر أولا فرجع منهزما وبعث عمر فرجع كذلك فغضب النبي صلى الله عليه وسلم لذلك فلما أصبح خرج إلى الناس ومعه راية فقال (لأعطين..) إلى آخره .

It was narrated that the Prophet (peace be upon him) of God sent Abu Baker to Khaybar first, hwich he came back, after that he sent Umar who also came back; the

Prophet (peace be upon him) became angry. The next morning that he was holding the flag said:...>>

13. The escaping of Umar in Hunain Battle:

Muhammad Bin Ismail Bukhari mention in his book Sahih:

عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ حُنَيْنٍ، فَلَمَّا التَّقَيْنَا كَانَتْ لِلْمُسْلِمِينَ جَوْلَةٌ، فَرَأَيْتُ رَجُلًا مِنَ الْمُشْرِكِينَ عَلَا رَجُلًا مِنَ الْمُسْلِمِينَ، فَاسْتَدْرْتُ حَتَّى أَتَيْتُهُ مِنْ وَرَائِهِ حَتَّى ضَرَبْتُهُ بِالسَّيْفِ عَلَى حَبْلِ عَاتِقِهِ، فَأَقْبَلَ عَلَيَّ فَضَمَّنِي ضَمًّا وَجَدْتُ مِنْهَا رِيحَ الْمَوْتِ، ثُمَّ أَدْرَكَهُ الْمَوْتُ فَأَرْسَلَنِي، فَلَجِئْتُ عُمَرَ بْنَ الْخَطَّابِ فَقُلْتُ مَا بَأْسُ النَّاسِ قَالَ أَمْرُ اللَّهِ، ثُمَّ إِنَّ النَّاسَ رَجَعُوا....

Abu Qatada says: at the year of Hunain Battle I was with the Prophet of God (peace be upon him), during the Battle, the Muslims were escaping and returning.

I saw a man from the polytheists, he was fighting one of the believers, I came from back and hit him with my sword on his shoulder, the polytheist turned to me and stuck to me tightly that I felt the death, but finally he released me and fell down and died. When I met Umar, I said to him: Why the people are escaping today? He replied: it is the command of the Lord.

Salehi Shami mentions in Subul al-Huda:

وكان المسلمون بلغ أقصى هزيمتهم مكة، ثم كروا بعد وتراجعوا، فاسهم لهم رسول الله، صلى الله عليه وسلم، جميعا، وكانت أم الخارث الانصارية آخذة بخطام جمل الخارث زوجها، وكان يسمى الجسار فقالت: يا حار أتترك رسول الله، صلى الله عليه وسلم، والناس يولون منهزمين؟ وهي لا تفارقه، قالت: فمر علي عمر بن الخطاب فقلت: يا عمر ما هذا؟ قال: أمر الله تعالى.

In Hunain Battle the people escaped so far as that some of them reached Mecca, but they came back, The Prophet of God (peace be upon him) appointed each one of them a

share. When Ummu Harith Ansaria had held the rein of her husband's camel, whose name was al-Majasar , said to him O Harith! Are you leaving the messenger of God alone? The people were all escaping; but this woman did not leave her husband. She herself says: While Umar Bin al-Khattab was escaping next to me, I said to him what are you doing? He replied: it is the command of the Lord.

Ibn Hajar Asqalani in Fat'h al-Bari, and Eyni in Umdah al-Qari, and Shukani in Neyl al-Awtar and 'Adhim Abadi Awn al-Mabud about the justification of Umar's words which he had ascribed his escaping to God says:

قوله (أمر الله) أي حكم الله وما قضى به .

The intention of Umar by saying this « امر الله » is: The God's writing of Decree and Destiny for us is that we escape!.

If we can accept this justification, we should say no sin will be committed in this world; because all the sinners can justify their sins in the same way.

Of course there is a possibility that Umar's intention is that the God's command is to escape from Battlefield just right now, similarly Eyni has quoted the following from Umdah al- Qari in another book:

(قال: أمر الله) ، أي: قال عمر: جاء أمر الله تعالى .

Which in this case it will involve a worse implication for Umar; because, the caliph has not only escaped from the Battlefield but also he has ascribed it to God and has considered it as predestination by God!!!; It is because that:

Firstly: This speech is against the divine command which explicitly prohibited in the Quran.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمُ
الْأُدْبَارَ .

(you who have faith! When you encounter the faithless advancing [for Battle], do not turn your backs [to flee] from them. Whoever turns his back [to flee] from them that

day—unless [he is] diverting to fight or retiring) towards another troop—shall certainly earn Allah’s wrath, and his refuge shall be hell).

And in another verse God says that any kind of escaping from Battlefield is confronted with God’s wrath, and the escapers’ abode will be the ell:

يُولَّهُمْ يَوْمَئِذٍ دُبْرَهُ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّرًا إِلَىٰ فِئَةٍ فَقَدْ
بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَ مَأْوَاهُ جَهَنَّمُ وَ بِنَسِ الْمُصِيرِ. الأنفال / 15 و 16.

You who have faith! When you encounter the faithless advancing [for Battle], do not turn your backs [to flee] from them. Whoever turns his back [to flee] from them that day—unless [he is] diverting to fight or retiring towards another troop—shall certainly earn Allah’s wrath, and his refuge shall be hell, an evil destination.

Secondly: Such thinking is a reminder of the polytheists’ speech when they ascribed their lack of faith to God’s will:

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا
حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا قُلْ هَلْ
عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا
تَخْرُصُونَ. الأنعام: 148/6.

The polytheists will say, ‘Had Allah wished we would not have ascribed any partner [to Him], nor our fathers, nor would we have forbidden anything.’ Those who were before them had denied likewise until they tasted Our punishment. Say, ‘Do you have any [revealed] knowledge that you can produce before us? You follow nothing but conjectures, and you do nothing but surmise.

14. Professor Abdulkarim Mesry denies the bravery of Abu Bakr and Uthman :

The professor Abdul Karim Mesry, from the exegesis college in Riyadh in 1973AD and 1972AD, he writes about Abu Bakr bravery:

فأبو بكر لم يعرف عنه أنه كان ذا مكانة معروفة في مواقع القتال.

Abu Bakr has not had specified position in the Battles.

And also he writes in his book:

فحسان ابن ثابت (رضي الله عنه) لم يكن من المحاربين المعدودين في ميادين الحرب والنضال، ومثله غير واحد من صحابة الرسول كأبي بكر، وعثمان....

Hassan Bin Thabit was not a warrior in the Battles, and the same is true about many other Companions such as Abu Bakr and Uthman...

15. Abu Bakr hasn't done any positive action in the Battles:

Finally, it is good to refer to the affirmation of Ibn Abi al-Hadid's quotes from his master Abu Ja'far Eskafi:

وهو أضعف المسلمين جناناً، وأقلهم عند العرب ترّةً، لم يرم قط بسهم، ولا سل سيفاً، ولا أراق دمأ.

Abu Baker was the most feeble minded and the most fearful person comparing with the Arab, he has never thrown an arrow, drawn a sword or his blood spilled.

16. Bravery, from the view of Ibn Taymiyah:

When Ibn Taymiyah sees that the three caliphs had never achieved any victory in any Battle and they had never killed any infidel at the Prophet's (peace be upon him) time, he says the following to justify them:

والقتال يكون بالدعاء كما يكون باليد قال النبي صلى الله عليه وسلم هل ترزقون وتنصرون إلا بضعفائكم بدعائهم وصلاتهم وإخلاصهم .

Fighting is sometimes by praying and sometimes by hands; the God's Prophet (peace be upon him and his family) says: Don't you get provision and are not assisted without the prayer, invocation and sincerity of your weak people?

And in another place by distorting the meaning of bravery he says:

إذا كانت الشجاعة المطلوبة من الأئمة شجاعة القلب، فلا ريب أن أبا بكر كان أشجع من عمر، وعمر أشجع من عثمان وعلي وطلحة والزبير، وكان يوم بدر مع النبي في العريش.

If the leaders must be brave, they need heart bravery, so, there is no doubt that Abu Bakr was braver than Umar and Umar was braver than Uthman, Ali, Talha and Zubayr and he was sitting with the God's Prophet (peace be upon him) in the tent on the day of Uhud Battle!!!.

So bravery has two forms:

1. The bravery that everybody sees it;
2. Bravery from the point of view of Ibn Taymiyah which means to stay away and watch the fight!

Footnotes

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