

IN THE NAME OF GOD, THE COMPASSIONATE
THE MERCIFUL

**IS IT AN OFFENCE TO ACCUSE THE HOLY PROPHET
Of Being Afraid?**

THE BOARD OF SHIITE FAITH

THE RELIGIOUS DOUBT

Shiites say that; the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) was fearful to announce the Imamate of the commander of the faithful (peace be upon him) thus GOD rebuked and censured His Holiness and stated that; ‘ O the holy prophet, deliver what has been revealed to you from your Lord’ and it is an offence to regard the holy prophet of GOD fearful in announcement of the divine revelation

As Faruqi writes that:

الشيعه تتهم النبي (ص) بأنه كان يخاف من تبليغ ولاية عليّ .

Shiites accuse the holy prophet of GOD of being fearful to announce the Imamate of Ali (peace be upon him)

-Abd Al-Ali Al-Farughi, Taarof Mazhab Al-Shia, p 190

The critique and survey

It is necessary to take into account the below point prior to present the response;

Fear and courtesy just like most of the mankind characteristics such as humility, patience and concern and ... are issues which has two aspects and two different conceptions that is one aspect is acceptable and the other one is indecent

In other words these facets are not merely acceptable or merely blameworthy rather than they are acceptable in some cases and indecent in the other ones for instance, patience and tolerance against the sinful inward or outward desires and wills are very acceptable but against the oppression and injustice toward the others in spite of the power to defend the oppressed is very indecent and fear and dread are from this kind and if it originates from the lack of respect and disgrace which is called as "cowardliness" then it is an indecent characteristic and it is far away from the holy presence of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) and GOD's apostles since in the thick of the fights when the war was intensified then all the Moslems and even the commander of the faithful (peace be upon him) took refuge to the holy prophet of GOD. But if it roots from careful action (such as the concern of a mother of her own child future) or a logical issue (like the preparation of an army against the enemy) then this kind of fear is very acceptable and right.

The first response; the reverse critique of Sunnites

How adequate it would be when anyone is going to blame and criticize someone for a fault then at first investigate himself not to suffer from that fault as well.

With respect to the narrations of Imams (peace be upon them) if Shiites considered the perfection of the religion is indebted to the announcement of the Imamate of the commander of the faithful (peace be upon him) as well as regarded the fear of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) of the division among Moslems. Exactly the Sunnite sources contain the narrations with the same concepts

A, the verse "O the prophet, deliver what has been revealed to you from your Lord" has been revealed pertaining to the announcement of the Imamate of the commander of the faithful (peace be upon him) and according to this verse the holy prophet of GOD was ordered to announce the Imamate of the commander of the faithful (peace be upon him)

B, the holy prophet of GOD was fearful as a result of the accusation of the people and to regard his remark as a false claim and to say he has introduced his own cousin

Hakem Haskani Hanafi who is one of the Sunnite great scholars of the 500 Hejrah has complied and narrated most of these narrations in his famous book Shavahed Al-Tanzil and it is worth-mentioning to take into account the standing of the writer of the book among Sunnites prior to present the narration

The position of Hakem Haskani

He has an eminent standing among the Sunnite community such as Zahabi who is one of the Sunnite famous figures has introduced him in such a manner that

الإمام المحدث البارع القاضي أبو القاسم عبيد الله بن عبد الله ابن أحمد بن محمد بن أحمد بن محمد بن حسان القرشي العامري النيسابوري الحنفي الحاكم ...

He is Imam, narrator, scholar and the Judge Abu Alqasem Obayd Allah Ibn Abd Allah Ibn Ahmad Ibn Mohammad Ibn Ahmad Ibn Mohammad Ibn Haskan Qorayshi Ameri Naysaburi Hanafi and he is Hakem

-Seir Alam Al-Nobala, author name: Muhammad Ben Ahmad Ben Osman Ben Ghaimaz Al-Zahabi Abu Abdullah (died in 748), v 18 p 268, Published by: Al-Resalat Institute, Beirut, 1413, Ninth Edition, Researched by: Shoaib Al-Arnawt, Muhammad Naeem Al-Araghsusi

The concept of Imam adequately indicates the eminent position of Hakem Haskani

Zahabi in the book Tazkrah Al-Hofaz as well as Souti in the book Tabaqat Al-Hofaz write pertaining to him that

الحسكاني القاضي المحدث أبو القاسم عبيد الله بن عبد الله بن أحمد بن محمد بن أحمد بن محمد بن حسان القرشي العامري النيسابوري الحنفي الحاكم ويعرف بابن الحذاء الحافظ شيخ متقن ذو عناية تامة بعلم الحديث ...

He was Haskani, the judge and narrator, Abu Al-Qasem Obayd Allah Ibn Abd Allah Ibn Ahmad Ibn Mohammad Ibn Ahmad Ibn Mohammad Ibn Haskan Qorayshi Ameri Naysaburi Hanafi hakem and called as Ibn Haza who was Hafez and pious Shakh with full attention to the science of narrations

-Tazkerat Al-Hefaz, Author name: Abu Abdullah Shams Al-Din Muhammad Al-Zahabi (died in 748), v 3 p 1200, Published by: Dar Al-Kotob Al-Elmie, Beirut, First Edition

-Tabaghat Al-Hefaz, Author name: Abd Al-Rahman Ben Abi Bakr Al-siuti Abu Al-Fasl (died in 911), v 1p 442, Published by: Dar Al-Kotob Al-Elmie- Beirut, 1403, First Edition

And also his outstanding pupil, Abd Alqafer Ibn Esmaeil writes pertaining to his master in the book Al-Syaq that

أبو القاسم الحسكاني الحذاء :
عبيد الله بن عبد الله بن أحمد بن أحمد بن محمد بن حسان أبو القاسم الحذاء الحافظ المتقن من أصحاب أبي حنيفة فاضل مسن من بيت
العلم والوعظ والحديث...

Abu Al-Qasem Haskani Haza

He was Obayd Allah ibn Abd Allah Ibn Ahmad Ibn Ahmad Ibn Mohammad Ibn Haskan, Abu Al-Qasem Haza who was Hafez and one of the distinguished followers of Abu Hanyfah and old pious man from the family of science, preach and narration

-Al-Montakhab Man Ketab Al-siyagh Al-Tarikh Neishabur, Author name: Taghi Al-Din Abu Eshagh Ebrahim Ben Muhammad Al-Sirfeini (died in 641Hejira) Published by: dar Al-fekr Leltabaat Al-Nashr Al-Tozi , Beirut, 1414 Hejira Researched by: Khaled Heidar, v 1p 324

After a short look at his eminent standing among Sunnites now it is turn to probe his narration pertaining to this case

His narrations can conceptually be divided into two groups which are;

1, the revelation of the verse ‘‘ deliver what has been revealed to you’’ pertaining to the announcement of the Imamate of Ali (peace be upon him)

In this part those narrations are taking into account that explicitly imply in the this fact that the verse ‘‘ O the prophet, deliver what has been revealed to you from your Lord and if you do it not then you have not delivered His message and Allah will protect you from the people’’ has been revealed pertaining to the commander of the faithful (peace be upon him) as well as the holy prophet of GOD was ordered to announce the Imamate of the commander of the faithful (peace be upon him) as a result of the revelation of this verse in Qadir Khom

Hakem Haskani has quoted 5 narrations with the same concepts from 5 companions of the holy prophet which as follow;

A, the narration of Abu Saeed Khadri

أخبرنا أبو عبد الله الدينوري قراءة حدثنا أحمد بن محمد بن إسحاق السني قال : أخبرني عبد الرحمان بن حمدان ، قال : حدثنا محمد بن عثمان العبسي قال : حدثنا إبراهيم بن محمد بن ميمون ، قال : حدثنا علي بن عابس ، عن الأعمش عن أبي الجحاف [داود بن أبي عوف] عن عطية : عن أبي سعيد الخدري قال : **نزلت هذه الآية في علي بن أبي طالب** : « يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ » .

Abu Saeed Khadri one of the companions of the holy prophet of GOD said that; the verse “ O the prophet, deliver what has been revealed to you from your Lord” revealed pertaining to the virtue of Ali Ibn Abi Taleb

-Al-Hakem Al-Hasakani, Obeidollah Ben Ahmad, Shavahed Al-Tanzil, (died in 5th Century), v 1 p 250, Researched by: Al-Sheikh Muhammad Bagher Al-Mahmudi, First Edition, 1411 hejira, Published by: Al-Taba Valnashr Al-Tabeat le Vezerat Al-Thaghafat Al-Ershad Al-Eslami Institute, Majma Ehya Al-Thaghafe Al-Eslamiye

B, the narration of Ibn Abbass

وبه حدثني الحبري قال : حدثنا حسن بن حسين ، قال : حدثنا حبان ، عن الكلبي عن أبي صالح : عن ابن عباس في قوله : « إِنَّمَا وَكَلَّمُ اللَّهُ وَرَسُولَهُ ^{المائدة 55} » نزلت في علي خاصة وقوله : « وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا ^{المائدة 56} » في علي وقوله : « بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ » نزلت في علي ، أمر رسول الله أن يبلغ فيه فأخذ بيد علي وقال : « من كنت مولاه فعلي مولاه » .

...and Abu Saleh has quoted from Ibn Abbass pertaining to the revelation occasion of the verse “ your

-Al-Hakem Al-Hasakani, Obeidollah Ben Ahmad, Shavahed Al-Tanzil, (died in 5th Century), v 1 p 239, hadith 240, Researched by: Al-Sheikh Muhammad Bagher Al-Mahmudi, First Edition, 1411 hejira, Published by: Al-Taba Valnashr Al-Tabeat le Vezerat Al-Thaghafat Al-Ershad Al-Eslami Institute, Majma Ehya Al-Thaghafe Al-Eslamiye

أخبرنا السيد أبو الحسن محمد بن [علي بن] الحسين الحسن بن رحمه الله قراءة أخبرنا الحاكم أبو عبد الله الحافظ جملة ، [قال : أخبرنا] علي بن عبد الرحمان بن عيسى الدهقان بالكوفة ، قال : حدثنا الحسين بن الحكم الحبري قال : حدثنا الحسن بن الحسين العرنى قال : حدثنا حبان بن علي العنزي قال : حدثنا الكلبي عن أبي صالح : عن ابن عباس في قوله عز وجل : « أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ » الآية نزلت في علي ، أمر رسول الله (صلى الله عليه) أن يبلغ فيه ، فأخذ رسول الله بيد علي فقال : « من كنت مولاه فعلي مولاه اللهم وال من والاه وعاد من عاداه » .

Abu Saleh has quoted from Ibn Abbass that pertaining to this statement of Allah the almighty that; “ O the prophet, deliver what has been revealed to you from your Lord” and he said; it has been revealed pertaining to Ali and the holy prophet of GOD was ordered to announce that then His Holiness took his hand and stated that; “ whoever I am his Molla then Ali his his Molla (Imam)

- Al-Hakem Al-Hasakani, Obeidollah Ben Ahmad, Shavahed Al-Tanzil, (died in 5th Century), v 1 p 251, Researched by: Al-Sheikh Muhammad Bagher Al-Mahmudi, First Edition, 1411 hejira, Published by: Al-Taba Valnashr Al-Tabeat le Vezerat Al-Thaghafat Al-Ershad Al-Eslami Institute, Majma Ehya Al-Thaghafe Al-Eslamiye

C, the narration of Abu Horayrah

قال : أخبرنا أبو الحسن محمد بن محمد بن علي الأنصاري بطوس ، قال : حدثنا قريش بن خدّاش بن السائب ، قال : حدثنا أبو عصمة نوح بن أبي مريم ، عن إسماعيل ، عن أبي معشر ، عن سعيد المقبري : عن أبي هريرة ، عن النبي (صلى الله عليه وآله وسلم) قال : لما أسرى بي إلى السماء سمعت تحت العرش أن علياً راية الهدى وحبيب من يؤمن بي بلغ يا محمد ، قال : فلما نزل النبي (صلى الله عليه وآله وسلم) أسر ذلك ، فأنزل الله عز وجل : « يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ » **في علي بن أبي طالب** ، « وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ » .

Abu Horayrah has narrated from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) who stated that; when I elevated to heaven I heard this under the throne of Allah that; Ali is the guidance flag and loves whoever believe in Me, O the prophet deliver this. Abu Horayrah said later that; when the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) came back His Holiness concealed that then Allah the almighty revealed this verse that” O the prophet, deliver what has been revealed to you from your Lord” which was pertaining to Ali Ibn Abi Taleb as well as “ if you do it not then you have not delivered His message and Allah will protect you from (the possible danger) the people

- Al-Hakem Al-Hasakani, Obeidollah Ben Ahmad, Shavahed Al-Tanzil, (died in 5th Century), v 1 p 250, Researched by: Al-Sheikh Muhammad Bagher Al-Mahmudi, First Edition, 1411 hejira, Published by: Al-Taba Valnashr Al-Tabeat le Vezarat Al-Thaghafat Al-Ershad Al-Eslami Institute, Majma Ehya Al-Thaghafe Al-Eslamiye

D, The narration of Ibn Abi Ofei

أخبرنا أبو بكر السكري قال : أخبرنا أبو عمرو المقرئ قال : أخبرنا الحسن بن سفيان ، قال : حدثني أحمد بن أزهر قال : حدثنا عبد الرحمان بن عمرو بن جبلة ، قال : حدثنا عمر بن نعيم بن عمر بن قيس الماصر ، قال : سمعت جدي قال : حدثنا عبد الله بن أبي أوفى قال : سمعت رسول الله (صلى الله عليه وآله وسلم) يقول / 46 / ب / **يوم غدیر خم وتلا هذه الآية** : « يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ » ثم رفع يديه حتى يرى بياض إبطيه ثم قال : « ألا من كنت مولاه فعلي مولاه ، اللهم وال من والاه وعاد من عاداه » ثم قال : « اللهم اشهد » .

Abd Allah Ibn Abi Ofei said that the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) recited this verse in the day of Qadir Khom that” O the prophet, deliver what has been revealed to you from your Lord and if you do it not then you have not delivered His message and Allah will protect you from (the possible danger) the people and then the holy prophet of GOD raised the hand of Ali until they were able to see under His Holiness arm and the he stated that; “ be ware that whoever I am his Molla then Ali is his Molla and O my Lord, love whoever love him and hate whoever hates him then he stated that O my Lord be witness

- Al-Hakem Al-Hasakani, Obeidollah Ben Ahmad, Shavahed Al-Tanzil, (died in 5th Century), v 1 p 252, Researched by: Al-Sheikh Muhammad Bagher Al-Mahmudi, First Edition, 1411 hejira, Published by: Al-

E, the narration of Hozayfah Ibn Al-Yaman

حدثنا محمد بن عيسى الدامغاني حدثنا سلمة بن الفضل ، عن أبي مريم ، عن يونس بن حسان ، عن عطية : عن حذيفة بن اليمان قال : كنت والله جالسا بين يدي رسول الله صلى الله عليه وآله وسلم ، قد نزل بنا غدِير خَم ، وقد غص المجلس بالمهاجرين والأنصار فقام رسول الله صلى الله عليه وآله وسلم على قدميه فقال : يا أيها الناس إن الله أمرني بأمر فقال : « أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ » ثم نادى علي بن أبي طالب فأقامه عن يمينه ثم قال : يا أيها الناس ألم تعلموا أنني أولى منكم بأنفسكم؟ قالوا : اللهم بلى . قال : من كنت مولاه فعلي مولاه اللهم وال من والاه ، وعاد من عاداه ، وانصر من نصره واخذل من خذله . فقال حذيفة : فوالله لقد رأيت معاوية قام وتمطى وخرج مغضبا واضع يمينه على عبد الله بن قيس الأشعري ويساره على المغيرة بن شعبة ثم / 179 / أ / قام يمشي متمطنا وهو يقول : لا نصدق محمدا على مقالته ولا نقر لعلي بولايته فأنزل الله تعالى : « فلا صدقَ ولا صلَى * ولكنْ كذَّبَ وتولَى * ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى » فهم به رسول الله صلى الله عليه وآله وسلم أن يرده فيقتله فقال له جبرئيل : « لا تُحَرِّكْ بِهِ لِسَانَكَ لِتُعْجَلَ بِهِ » القيامة 16 فسكت عنه .

Hazifah Ibn Yaman has said that; I swear to GOD that I was sitting in front of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) in the session of Qadir Khom and the meeting was full of Mohajer (the migrants from Mecca) and Ansar (the people of Medina) and suddenly the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stood up and stated that; O the people, indeed GOD has ordered me to do something and has stated that; O the prophet, deliver what has been revealed to you from your Lord” then the holy prophet called Ali Ibn Abi Taleb and he stood in the right side of His Holiness and then stated that; O the people, do you know I am more merit than you pertaining to yourselves? They said; Yes, he stated that; whoever I am his Molla then Ali is his Molla, O my Lord, love whoever love him and hate whoever hates him and aid him whoever aids him and humiliate whoever humiliates him” and then Hozayfah said that; swear to GOD I saw Moavia who stood up and left the gathering angrily and arrogantly while he was putting his right hand on the shoulder of Abd Allah Ibn Qays Ashari and his left hand on the shoulder of Moqayrah Ibn Shoabah and he walked in such a manner and said we do not accept the remarks of Mohammad and do not acknowledge the Imamate of Ali and in this moment GOD revealed this verse that; “he never believed nor performed prayer but he rejected and turned his face away then he came back to his family while he was walking arrogantly “ and the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) understood that he has to return him and kill him and at this time Gabriel recited this verse that; do not move your tongue so quickly to recite it” and the holy prophet stayed silent

2, The narration of the holy prophet of GOD's fear pertaining to this announcement

In addition to the above-mentioned narrations which imply in the revelation of the verse'' O the prophet, deliver what has been revealed to you from your Lord'' pertaining to the Imamate of the commander of the faithful (peace be upon him) and the holy prophet of GOD duty to announce the Imamate of the commander of the faithful (peace be upon him) as a result of the revelation of this verse in Qadir Khom, two other sayings have been narrated by Hakem Haskani which explicitly unveiled the fear of the holy prophet of GOD from the announcement of the Imamate of the commander of the faithful (peace be upon him) which are;

A, The narration of Ibn Abbass

حدثني محمد بن القاسم بن أحمد في تفسيره قال : حدثنا أبو جعفر محمد بن علي الفقيه ، قال : حدثنا أبي قال : حدثنا سعد بن عبد الله قال : حدثنا أحمد بن عبد الله البرقي ، عن أبيه ، عن خلف بن عمار الأسدي عن أبي الحسن العدي عن الأعمش ، عن عباية بن ربعي عن عبد الله بن عباس عن النبي (صلى الله عليه وآله وسلم) حديث المعراج إلى أن قال : وإني لم أبعث نبيا إلا جعلت له وزيرا و إنك رسول الله وإن عليا وزيرك . قال ابن عباس : فهبط رسول الله فكره أن يحدث الناس بشئ منها إذ كانوا حديثي عهد بالجاهلية حتى مضى ذلك ستة أيام ، فأنزل الله تعالى : (فلعلك تارك بعض ما يوحى إليك) فاحتمل رسول الله حتى كان يوم الثامن عشر ، أنزل الله عليه « يا أيها الرسول بلغ ما أنزل إليك من ربك » ثم إن رسول الله (صلى الله عليه وآله وسلم) أمر بلالا حتى يؤذن في الناس أن لا يبقى غدا أحد إلا خرج إلى غدیر خم فخرج رسول الله (صلى الله عليه وآله وسلم) والناس من الغد ، فقال : « يا أيها الناس إن الله أرسلني إليكم برسالة وإني ضقت بها ذرعا مخافة أن تتهموني وتكذبوني حتى عاتبني ربي فيها بوعيد أنزله علي بعد وعيد ، ثم أخذ بيد علي بن أبي طالب فرفعها حتى رأى الناس بياض إبطيه ثم قال : « أيها الناس الله مولاي وأنا مولاكم فمن كنت مولاة فعلي مولاة اللهم وال من والاه وعاد من عاداه وانصر من نصره واخذل من خذله » و أنزل الله : «اليوم أكملت لكم دينكم» .

...Ebayah Ibn Rebi has quoted from Abd Allah Ibn Abbass and from the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) the narration of Meraj until to this point that Allah stated that; I have never appointed an apostle unless I appointed for him a minister and you are the holy prophet of GOD and Ali is your minister

Ibn Abbass said that; the holy prophet of GOD came down and was not willing to stated this comment to the people since they have recently abandoned the state of Jaheliah (the condition prior to Islam) until 6 days passed and GOD revealed this verse that; 'maybe you have abandoned or delayed to deliver some of the verses which have been revealed to you (due to the rejection of the people) and the holy prophet of GOD waited until the 18 of Ze Hajjah came and GOD revealed the verse '' O the prophet deliver what has been revealed to you from your Lord'' and

the day before the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) had ordered Belal to announce among the people that no one allowed to stay unless move to Qadir Khom and the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) moved on and the people followed His Holiness (and when they arrived at Qadir Khom he delivered a speech among the gathering of the people) and stated that; O the people GOD has ordered me to deliver something to you and my heart is sorrowful since you will accuse me and reject me until my Lord rebuked and censured and even threatened me and then he took the hand of Ali Ibn Abi Taleb and raised it until the people saw those two under arms then he stated that; O the people Allah is my Molla and I am your Molla and whoever I am his Molla then Ali is his Molla, O my Lord, love whoever loves him and hate whoever hates him and aid whoever aids him and humiliate whoever humiliates him” and then GOD revealed this verse “ this day I perfected for you your religion”

- Al-Hakem Al-Hasakani, Obeidollah Ben Ahmad, Shavahed Al-Tanzil, (died in 5th Century), v 1 p 256, 257, hadith 250, Researched by: Al-Sheikh Muhammad Bagher Al-Mahmudi, First Edition, 1411 hejira, Published by: Al-Taba Valnashr Al-Tabeat le Vezerat Al-Thaghafat Al-Ershad Al-Eslami Institute, Majma Ehya Al-Thaghafe Al-Eslamiye

B, The narration of Jaber

حدثني علي بن موسى بن إسحاق ، عن محمد بن مسعود بن محمد ، قال : حدثنا سهل بن بحر ، قال : حدثنا الفضل بن شاذان ، عن محمد بن أبي عمير ، عن عمر بن أذينة عن الكلبي عن أبي صالح : عن ابن عباس وجابر بن عبد الله قالوا : أمر الله محمدا أن ينصب عليا للناس ليخبرهم بولايته فتخوف رسول الله (صلى الله عليه وآله وسلم) أن يقولوا حابا ابن عمه وأن يطعنوا في ذلك عليه ، فأوحى الله إليه : « يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ » الآية ، فقام رسول الله بولايته يوم غدیر خم .

... Abu Saleh has quoted from Ibn Abbass and from Jaber Ibn Abd Allah that they said; GOD ordered the holy prophet of GOD to appoint and inform the people of the Imamate of His Holiness and the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) was fearful due to the blame of the people and maybe they say that; he has selected his own cousin as result of the personal desires and at this moment GOD revealed to him in such a manner that; O the prophet, deliver what has been revealed to you from your Lord” therefore the holy prophet of GOD announced the Velayah (Imamate) of Ali in the day of Qadir Khom

- Al-Hakem Al-Hasakani, Obeidollah Ben Ahmad, Shavahed Al-Tanzil, (died in 5th Century), v 1 p 256, hadith 249, Researched by: Al-Sheikh Muhammad Bagher Al-Mahmudi, First Edition, 1411 hejira, Published by: Al-Taba Valnashr Al-Tabeat le Vezerat Al-Thaghafat Al-Ershad Al-Eslami Institute, Majma Ehya Al-Thaghafe Al-Eslamiye

The second response; the fear of the prophets in the holy Qur'an

The holy Qur'an has mentioned the fear of the holy apostles in various cases and does not regard this fear in contrast to the honor of the prophets and now if this fear is an offence to them can we say that the holy Qur'an has insulted the holy prophets

In the below sections we mention some of the instances of the holy prophets' fear in the holy Qur'an

A, the attribution of fear to the holy prophet of Islam

The holy book has attributed the fear and concern to the holy prophet of GOD of the people pertaining to the case of Zayd and his separation from his wife

« وَتَخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ »

-Surah Ahzab/ 37

Alusi the famous Sunnite commentator writes pertaining to the interpretation of this verse that

والظاهر أن الله تعالى لما أراد نسخ تحريم زوجة المتبني أوحى إليه عليه الصلاة والسلام أن يتزوج زينب إذا طلقها زيد فلم يبادر له صلى الله عليه وسلم مخافة طعن الأعداء فعوتب عليه وهو توجيه وجيه .

And it seems that when GOD wanted to lift sanction of the marriage to the divorced wife of the stepchild then revealed to the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) to marry Zaynab his divorced wife of his stepchild but the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) did not do that due to the fear of the blame of the enemies and then Allah rebuked and censured His Holiness (Alusi says that) and this is a right justification of this verse

-Tafsir Al-Alusi, v 16 p 128

Now if someone says that the holy prophet of GOD was fearful of the blame and rejection of the people due to the announcement of the Imamate of the commander of the faithful then has he insulted His Holiness?

B, The attribution of the fear to His Holiness Moses

Allah the almighty has explicitly mentioned the fear of the prophet of decision such as His Holiness Moses (peace be upon him) to announce the divine prophecy as well as his comments pertaining to his fear in the presence of GOD exactly after the GOD's command to invite Pharaoh and his people and states that;

« وَإِذْ نَادَى رَبُّكَ مُوسَى أَنْ أَنْتَ الْقَوْمَ الظَّالِمِينَ * قَوْمَ فِرْعَوْنَ أَلَا يَتَّقُونَ * قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِي . »

-Surah Shoara/ 10- 12

Now this question will arise that has the holy Qur'an insulted His Holiness Moses (peace be upon him)? and if someone says that the holy prophet of GOD was fearful due to the rejection, enmity and division of the newly established Islamic society as a result of the announcement of the Imamate of the commander of the faithful (peace be upon him) then has he really insulted and humiliated the holy prophet of GOD?

And also GOD has mentioned the fear of His Holiness Moses (peace be upon him) of being killed by the Pharaoh's men due to the killing of a Qebti man and states that;

« ... وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْتُهُ مَعِيَ رِدْءًا يُصَدِّقُنِي * إِنِّي أَخَافُ أَنْ يُكَذِّبُونِي * قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكَمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمْ وَمَنْ اتَّبَعَكُمَا الْغَالِبُونَ . »

-Surah Ghesas/ 33, 34

Qartabi writes pertaining to the interpretation of these verses that

وقد مضى في طه ذكره وخاف موسى أن يقتلوه به **ودل على أن الخوف قد يصحب الأنبياء والفضلاء والأولياء** مع معرفتهم بالله وأن لا فاعل إلا هو إذ قد يسلم من شاء على من شاء .

And Moses was fearful of being killed by them as a result of the murder of that Qebti man and this implies in this point that sometimes in spite of the awareness of this point that there is no cause except Allah but the holy prophets, the pious and divine men became fearful since GOD gives predominance whoever likes over the other ones

-Al-Jame Le Ahkam Al-Quran, author name: Abu Abdullah Muhammad Ben Ahmad Al-Ansari Al-Ghartabi (died in 671), v 13 p 92, Published by: Dar Al-Shoab, Cairo

And the holy Qur'an has emphasized the fear of Moses (peace be upon him) in the case of the Pharaoh's magicians as well and states that;

« قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوْلَ مَنْ أَلْقَى * قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعَصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى * فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى فَلَمَّا لَا تَخَفُ إِنَّكَ أَنْتَ الْأَعْلَى » .

-Surah Taha/ 65 – 68

C, The attribution of fear to His Holiness Aaron

The holy Qur'an also mentioned the fear of His Holiness Aaron (peace be upon him) pertaining to the rebuke and censure of His Holiness Moses (peace be upon him) of the division among the Israelite in his absence as well as his ignorance to fight against the conspiracy of the speaking calf of Sameri and the misled of the people

« قَالَ يَا هَارُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا * أَلَا تَتَّبِعُنِي أَفَعَصَيْتَ أَمْرِي * قَالَ يَبْنَومُ لَا تَأْخُذْ بِحُجَّتِي وَلَا بِرَأْسِي **إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ تَرْقُبْ قَوْلِي** » .

-Surah Taha/92_ 94

Now if someone says that when His Holiness can remain silent in spite of the conspiracy and spread of speaking calf worship among the whole followers as a result of the fear and concern of division then can the attribution of the fear to the holy prophet of GOD be regarded as an offence due to the companions denial?

D, The attribution of fear to His Holiness Abraham

The holy Qur'an also mentions the fear of another holy prophet of decision such as Abraham Khalil (peace be upon him) of the guests who were in fact the angels of GOD to the people of Lot in this manner;

« فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ » .

-Surah Hud 70

And the holy book also states in the chapter Z pertaining to this case that;

« هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ * ... فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ » .

-Surah Zariat 24- 28

E, The attribution of fear to His Holiness Zacharias

And Allah the almighty also unveiled the fear of Zacharias (peace be upon him) which has been set forth in the presence of GOD in the form of prayer and states that

« وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا » .

-Surah Maryam 5

Now if someone says that the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) was reasonably fearful of the announcement of the Imamate of the commander of the faithful (peace be upon him) which could cause the rejection of the others then has he insulted His Holiness?

The third response; the Sunnites and the attribution of the fear to the holy prophet of GOD

We are going to present in this response that; if we regard the attribution of the fear to the holy prophet of GOD as an offence to His Holiness then the Sunnites have numerously committed such an offence since the remarks of their own

commentators as well as the narrations which have been considered authentic in their own views explicitly attributed the sense of fear to His Holiness (peace and bless of GOD be upon him)

Therefore we will present the answer in two separate sections

1, The Sunnite scholars and the attribution of the fear to the holy prophet of GOD

Most of the Sunnite scholars have attributed the fear to the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) pertaining to the announcement of the prophecy in the interpretation of the verse ‘‘ O the prophet, deliver what has been revealed to you from your Lord’’ and we are going to suffice to some of these cases

1, Maqatel (died in 150 Hejrah)

He explicitly attributed the sense of fear to the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) pertaining to Jews in the interpretation of the verse ‘‘ O the prophet, deliver what has been revealed to you from your Lord and if you do it not then he have not delivered His Message and Allah will protect you from the people’’ and says that;

... فقال : « يا أيها الرسول بلغ ما أنزل إليك من ربك » « وإن لم تفعل فما بلغت رسالته والله يعصمك من الناس » ، يعني من اليهود ، فلا تقتل «إن الله لا يهدي القوم الكافرين» | آية : 67 | يعني اليهود فلما نزلت هذه الآية ، أمن النبي (ص) من القتل والخوف ، فقال : « لا أبالي من خذني ومن نصرني » ، وذلك أنه كان يخشى أن تغتاله اليهود فتقتله .

GOD stated that; O the prophet, deliver what has been revealed to you from your Lord ‘‘ ‘‘and if you do it not then you have not delivered His message and Allah will protect you from the people’’ and the real intent of the protection here is the protection against the danger of Jews, therefore you will not be killed, indeed Allah will not guide the unjust people’’ (the verse 67) and the real purpose of the unbelievers are Jews thus when this verse revealed the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) was protected from murder and fear and the holy prophet of GOD stated that; it is not important to me no more if someone humiliate me or even not to aid me’’ and the revelation of these verses

were due to the constant fear of the holy prophet of GOD of the Jews conspiracies and from being killed

-Tafsir Maghatel Ben Soleiman, Author name: Abu Al-Hasan Maghatel Ben Soleiman Ben Bashir Al-Azadi Bel Vala Al-Balkhi, (died in 150 hejira), v 1 p 311, Published by: Dar Al-Kotob Al-Elmiye, Lebanon, Beirut, 1424 hejira-2003, First Edition, Researched by: Ahmad Farid

2,3. Ibn Atiah (died in 546 Hejrah) and Thalabi (died in 875 Hejrah)

And also these Sunnite commentators write in their own interpretations pertaining to the concept of the foresaid verse that;

وقوله سبحانه : { يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ... } الآية : هذه الآية أمرٌ مِنَ اللَّهِ تعالى لنبيه علي ه السلام بالتبليغ على الاستيفاء والكمال ؛ لأنه قد كان بَلِّغَ صلى الله عليه وسلم وإنما أمرَ في هذه الآية بالأتوقفَ عن شيءٍ مخافة أحدٍ؛ وذلك أن رسالته عليه السلام تضمنت الطعن على أنواع الكفرة و بيان فساد حالهم فكان يلقي منهم صلى الله عليه وسلم عنتاً و ربما خافهم أحياناً قبل نزول هذه الآية .

And the interpretation of this statement of GOD; O the prophet, deliver what has been revealed to you from your Lord... until the end of the verse

This verse contains the order of GOD to the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) pertaining to the thoroughly announcement of the divine prophecy since prior to this case the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) delivered His message as well and what has been ordered here in this verse is that His Holiness is not allowed to stop the divine prophecy due to the fear of anyone and (the real purpose of this fact is) the prophecy of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) has caused the blame of the unbelievers as well as the disclosing of their evil deed per se and for this reason, the holy prophet of GOD has permanently faced the hardship and difficulties caused by them and sometimes His Holiness was fearful of them prior to the revelation of this verse

-Al-Moharar Al-Vajiz Fi Tafsir Al-Ketab Al-Aziz, author name: Abu Muhammad Abd Al-Hagh Ben Ghaleb Ben Atiye Al-Andolesi (died in 546 hejira), v 2 p 218, Published by: Dar Al-Kotob Al-Elmie, Lebanon, 1413 hejira- 1993, First Edition, Researched by: Abd Al-Salam Abd Al-Shafi Muhammad

-Tafsir Al-Thaalabi (Al-Javaher Al-Hesan Fi Tafsir Al-Quran), Author name: Abd Al-Rahman Ben Muhammad Ben Makhluaf Al-Thaalabi, v 2 p 403, Researched by: Doctor Abd Al-Fatah Abu Sonat, Al-Sheikh Ali Muhammad Moavez, Al-Sheikh Adel Ahmad Abd Al-Mojud, First Edition, 1418, Dar Ehya Al-Torath Al-Arabi, Beirut, Published by: Dar Ehya Al-Torath Al-Arabi, Al-Tarikh Al-Arabi Institute, Beirut, Lebanon

4, Qarnati Kolbi (died in 741 Hejrah)

He also presents his own view pertaining to the fear of the holy prophet of GOD in such a manner that;

« وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ » وعد و ضمان للعصمة وكان رسول الله صلى الله عليه وسلم يخاف أعداءه ويحترس منهم في غزواته

وغيرها

The verse ‘ ‘ and Allah will protect you from the people’ ’ contains the promise and guarantee of GOD pertaining to the protection of the holy prophet of GOD since the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) was fearful of his own enemies and His Holiness was protected from them whether in wars or in other circumstances

-Al-Tashih le Olum Al-Tanzil Kitab Al-Tashil le Olum Al-Tanzil, Author name: Muhammad Ben Ahmad Ben Muhammad Al-Gharnati Al-Kalbi, (died in 741 hejira), v 1 p 183, Published by: Dar Al-Kotob Al-Arabi, Lebanon, 1403 hejira- 1983, Forth Edition

Have not these Sunnite scholars insulted the holy prophet of GOD?

12, The narrations pertaining to the fear of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny)

In the second section of this answer we present some narrations from the Sunnite first-hand sources which explicitly attributed the sense of fear to the apostles of GOD and specifically to the holy prophet of Islam as well

16, the fear of the apostles of GOD pertaining to the rejection of the companions

Sahih Bokhari which is the Sunnite most authentic sources has attributed the sense of fear to all of the prophets of GOD who were fearful of the rejection of their own companions and take into account the narration has been quoted from Ayeshah by Bokhari that

حدثنا إبراهيم بن موسى أخبرنا هشام عن بن جريج قال سمعت بن أبي مليكة يقول قال بن عباس رضي الله عنهما «حتى إذا استئياست الرسل وظنوا أنهم قد كذبوا» خفيفة ذهب بها هناك وتلا «حتى يقول الرسول والذين آمنوا معه متى نصر الله إلا إن نصر الله قريب» فلقبت عروة بن الزبير فذكرت له ذلك فقال قالت عائشة معاذ الله والله ما وعد الله رسوله من شيء قط إلا علم أنه كائن قبل أن يموت ولكن لم يزل البلاء بالرسول حتى خافوا أن يكون من معهم يكذبونهم فكانت تفرؤها «وظنوا أنهم قد كذبوا».

Ibn Jorayj said that; I heard from ibn Abi Malikah who said; Ibn Abbass (may GOD be pleased with them) recited the word Kazabu (rejection) in the verse “ that they thought the holy prophets of GOD will be rejected by them” with no intensification and when he reached to this point then he recite this verse that “ when the holy prophet of GOD and those who believed in him say when the GOD’s victory come then indeed the victory of GOD is so near” and until I saw Orvat Ibn Zobayr and quoted what I have heard for him and Orvat responded; Ayeshah said I take refuge to Allah and swear to GOD, Allah the almighty never made a promise unless His apostle know this promise of GOD will be fulfilled prior to his own demise but with respect to this fact that they have permanently encountered hardships and difficulties then they were fearful of the rejection of their own companions and followers thus Ayeshah recited the word Kazabu (rejection) with intensification “ they thought they will reject them”

-Sahih Al-Bokhari (Al-Jame Al-Sahih Al-Mokhtasar), Author name: Muhammad Ben Esmaeel Abu Abdullah Al-Bokhari Al-Jaafi (died in 256), v 4 p 1644, Published by: Dar Ibn Kathir Al-Yamame, Beirut, 1407- 1987, Third Edition, Researched by: D. Mostafa Deib Al-Bagha

B, the fear of the holy prophet of GOD of some of their own companions’ rejection

and also another narration has been reflected in Sahih Bokhari which implies in the sense of fear of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) pertaining to the determination and implementation of some of the divine laws as a result of the newly believers and recently faiths of the people in the age very near to the age of Jaheliah (the ignorant age prior to Islam)

Bokhari the most authentic Sunnite narrator in their most authentic book has quoted the saying of Ayeshah pertaining to this case that;

حدثنا مسدد حدثنا أبو الأحوص حدثنا أشعث عن الأسود بن يزيد عن عائشة رضي الله عنها قالت سألت النبي صلى الله عليه وسلم عن الجدر أمن البيت هو قال نعم قلت فما لهم لم يدخلوه في البيت قال إن قومك قصرت بهم النفقة قلت فما شأن بابيه مرتفعاً قال فعل ذلك قومك ليدخلوا من شاوروا ويمنعوا من شاوروا ولو لا أن قومك حديث عهدهم بالجاهلية فأخاف أن تُنكر قلوبهم أن أدخل الجدر في البيت وأن الصق بابيه بالارض .

Asvad Ibn Yazid has quoted from Ayeshah (may GOD be pleased with her) that she has said; I asked the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) pertaining to Hajr Esmaeil and is it a part of Kaaba or not?

He stated that; Yes, then I said; why do not the people regard it as a part of Kaaba? His Holiness stated that; since your people were not able to do that, I said; what about its door which has situated above the ground (and we should use stairs to arrive at that door)? He stated that; your people did this in order to enter whoever they like and stop to enter whoever they do not like. And if your people were not so close to the ignorant age of Jaheliah and I am fearful that their hearts reject this then I would situated the Hajr Esmaeil inside Kaaba and I put its door on the ground

-Sahih Al-Bokhari (Al-Jame Al-Sahih Al-Mokhtasar), Author name: Muhammad Ben Esmaeel Abu Abdullah Al-Bokhari Al-Jaafi (died in 256), v 2 p 573, Published by: Dar Ibn Kathir Al-Yamame, Beirut, 1407- 1987, Third Edition, Researched by: D. Mostafa Deib Al-Bagha

Is not an offence to the holy prophet of GOD to avoid the determination of the divine laws due to the fear of the rejection of his own companions?

C, The fear of the holy prophet of GOD of the enemy

And also the Sunnite sources are filled with the attribution of the fear to the holy prophet of GOD during the battles and those who consider the rational fear of the holy prophet of GOD which emphasized in the holy Qur'an as an offence then do not they regard the fear of the holy prophet of GOD in the battlefields as an insult?

Abu Davud Sajestani one of the Sunnite well-known scholars writes pertaining to the fear of the holy prophet of GOD of the enemies and His Holiness prayers that;

حدثنا محمد بن المثنى ، ثنا معاذ بن هشام ، حدثني أبي ، عن قتادة ، عن أبي بردة بن عبد الله ، أن أباه حدثه ، أن النبي صلى الله ع ليه وسلم كان إذا خاف قوما قال : اللهم إنا نجعلك في نحورهم و نعوذ بك من شرورهم .

Abi Bardah Ibn Abd Allah has quoted from his father Abd Allah that when the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) was fearful of some people then stated that; O my Lord, we put You in their throats (ironically, we put You as a barrier between them and us) and we take refuge to You from their evils

-Sonan Abi Davood, Author name: Soleiman Ben Al-Ashath Abu Davood Al-Sajestani Al-Azadi (died in 275 hejira), v 2 p 89, Published by: Dar Al-Fekr, Researched by: Muhammad Mohai Al-Din Abd Al-Hamid

Hakem Nayshaburi has quoted this narration as well as presented his own view pertaining to its proof that;

... ان النبي صلى الله عليه وآله كان إذا خاف قوما قال : اللهم انا نجعلك في نحورهم ونعوذ بك من شرورهم .
هذا حديث على شرط الشيخين وأكبر ظني انهما لم يخرجاه

When the holy prophet of GDO (peace and bless of GOD be upon him and his progeny) was fearful of some people then stated that; O my Lord, we put You in their throats (that means we put You as a barrier between them and us) and take refuge to You of their evils

And this narration has contains the condition which is necessary to be accepted as an authentic narration by Bokhari and Moslem and in my own view that they have not mentioned this narration in their own Sahihs

-Al-Mostadrak Ala Al-Sahihein, Author name: Muhammad Ben Abdullah Abu Abdullah Al-Hakem Al-Neishaburi (died in 405 hejira), v 2 p 154, Published by: Dar Al-Kotob Al-Elmie, Beirut, 1411 Hejira-1990, First Edition, Researched by: Mostafa Abd Al-Ghader Ata

This narration has been mentioned by the other Sunnite scholars and you can consider some of them in the below-mentioned sources

-Al-Bahr Al-Zokhar (Mosnad Al-bazar), Author name: Abubakr Ahmad Ben Amru Ben Abd Al-Khalegh Al-Bazar, (died in 292), v 8 p 129, Published by: Olum Al-Quran Institute, Maktab Al-Olum Al-Hakam, Beirut, Medina, 1409, First Edition, Researched by: D. Mahfuz Al-Rahman Zeinollah

-Al-Sonan Al-Kobra, Author name: Ahmad Ben Shoaib Abu Abd Al-Rahman Al-Nesai (died in 303), v 5 p 188, Published by: Dar Al-Kotob Al-Elmie, Beirut, 1411, 1991, First Edition, Researched by: D. Abd Al-Ghafar Soleiman Al-Bendari, Seyed Kasravi hasan

-Mosnad Al-Royani, Author name: Muhammad Ben Harun Al-Royani Abubakr (died in 307), v 1 p 311, Published by: Ghartabat Institute, Cairo, 1416, First Edition, Researched by: Imen Ali Abu Yamani

-Sahih Ibn Haban be Tartib Ibn Balbalan, Author name: Muhammad Ben Haban Ben Ahmad Abu Hatam Al-Tamimi Al-Basti, (died in 354), v 11 p 82, Published by: Al-Resalat Institute, Beirut, 1414- 1993, Second Edition, Researched by: Shoaib Al-Arnout

-Al-Moajem Al-Aosat, Author name: Abu Al-Ghasem Soleiman Ben Ahmad Al-Tabarani (died in 360), v 3 p 74, Published by: Dar Al-Haramein, Cairo, 1415, Researched by: Taregh Ben Avazollah Ben Muhammad, Abd Al-Mohsen Ben Ebrahim Al-Hoseini

-Sonan Al-Beihaghi Al-Kobra, Author name: Ahmad Ben Al-hossein Ben Ali Ben Musa Abubakr Al-Beihaghi, (died in 458), v 5 p 253, Published by: Maktab Dar Al-Baz, Mecca, 1414, 1994, Researched by: Muhammad Abd Al-Ghader Ata

-Sharh Al-Sonat, Al-Hosein Ben Masud Al-Baghavi, (died in 516 hejira), v 5 p 153, Published by: Al-Maktab Al-Eslami, Damascus, Beirut, 1403 hejira- 1983, Second Edition, Researched by: Shoaib Al-Arnawt, Muhammad Zahir Al-Shavish

-Al-Majmu, Author name: Al-Navavi, (died in 676), v 4 p 337, Published by: Dar Al-Fekr, Beirut, 1997

-Tafsir Al-Quran Al-Azim, Author name: Esmaeel Ben Omar Ben Kathir Al-dameshghi Abu Al-Feda (died in 774), v 4 p 78, Published by: Dar Al-Fekr, Beirut, 1401

-Mavared Al-Zeman Ela Zavaed Ibn Haban, Author name: Ali Ben Abibakr Al-Heithami Abu Al-Hasan, (died in 807), v 1 p 589, Published by: Dar Al-Kotob Al-Elmie, Beirut, Researched by: Muhammad Abd Al-Razagh Hamze

D, having guards prior to the revelation of this verse

In most of the Sunnite sources has been quoted from Ayeshah and Ibn Abbass that the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) had guards and protectors until this verse “ O the prophet, deliver what has been revealed to you from your Lord, and if you do it not then you have not delivered His message and Allah will protect you from the people” has not been revealed. And with respect to the emphasis of the Sunnite scholars pertaining to the revelation of this verse in Medina and rather this verse revealed in the late of His Holiness’ prophecy as Ibn Kathir one of the Vahabiah outstanding figures writes that;

... والصحيح أن هذه الآية مدنية ، بل هي من أواخر ما نزل بها .

The accurate view is that this verse has been revealed in Medina and rather than this verse was among the latest verses revealed

- Tafsir Al-Quran Al-Azim, Author name: Esmaeel Ben Omar Ben Kathir Al-dameshghi Abu Al-Feda (died in 774), v 2 p 80, Published by: Dar Al-Fekr, Beirut, 1401

Now this major question will be raised that; does not this constant and long standing protection and safeguard indicate the fear and consequently the offence to the presence of the holy prophet of GOD?

And is not an offence to the holy prophet of GOD according to the views of those who consider the attribution of the sense fear to His Holiness as an insult?

The text of the narration

Saeed ibn Mansour one of the Sunnite early scholars has quoted from Ayeshah in his own Sonan that

حَدَّثَنَا الْحَارِثُ بْنُ عُبَيْدٍ الْإِيَادِيُّ عَنْ سَعِيدِ بْنِ إِبَاسِ الْجُرَيْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : **كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْرُسُ** فَنَزَلَتْ « يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ » فَأَخْرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ مِنَ الْفِجَةِ فَقَالَ أَيُّهَا النَّاسُ انصَرَفُوا فَقَدْ عَصَمَنِي اللَّهُ مِنَ النَّاسِ .

Ayeshah has quoted and said that; the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) has constantly been safeguard and when this verse ‘ ‘ O the prophet, deliver what has been revealed to you from your Lord, and if you do it not then you have not delivered His message and Allah will protect you from the people’ ’ revealed then His Holiness brought his head out of the tent and stated that; O the people go since Allah has protected me from the evils of the people

-Sona Saeed Ben Mansur, Author name: Saeed ben Mansur (died in 227), v 4 p 1503, Published by: Dar Al-Aseimi, Al-Riyadh, 1414, First Edition, Researched by: D. Sad Ben Abdullah Ben Abd Al-Aziz Ale Hamid

And also Abu Yoali who is one of the Sunnite early scholars as well has quoted this verse from Ibn Abbass in his own book Mosnad

أخبرنا أبو يعلى ثنا الحسن بن أبي الربيع الجرجاني ثنا عبد الحميد بن عبد الرحمن بن النضر بن عبد الرحمن عن عكرمة عن ابن عباس قال كان النبي صلى الله عليه وسلم يحرس فلما نزلت هذه الآية « يا أيها الرسول بلغ ما أنزل إليك من ربك وإن لم تفعل فما بلغت رسالته والله يعصمك من الناس » ترك الحرس .

Ibn Abbass said that; the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) was constantly protected and when the verse’ ’ O the prophet deliver what has been revealed to you from your Lord and if you do it not then you have not delivered His message and Allah will protect you from the people’ ’ revealed then His Holiness dismissed the guards

-Moajem Abi Yali, Author name: Ahmad Ben Ali Ben Al-Mothana Al-Moseli Abu Yali, (died in 307), v 1 p 138, Published by: Edare Al-Olum Al-Athariye, Feisal Abad, 1407, First Edition, Researched by: Ershad Al-Hagh Al-Athari

Hakem Nayshaburi after the quotation on this narration from Ayeshah writes pertaining to the proof of this saying that;

... هذا حديث صحيح الإسناد ولم يخرجاه .

This narration is narration with an authentic proof which has not been mentioned by Bokhari and Moslem in their own Sahihs

- Al-Mostadrak Ala Al-Sahihein, Author name: Muhammad Ben Abdullah Abu Abdullah Al-Hakem Al-Neishaburi (died in 405 hejira), v 2 p 342, Published by: Dar Al-Kotob Al-Elmie, Beirut, 1411 Hejira-1990, First Edition, Researched by: Mostafa Abd Al-Ghader Ata

Ibn Hojr Asqalani writes pertaining to the proof this narration as well;

وقد روى الترمذي من طريق عبد الله بن شقيق عن عائشة قالت كان النبي صلى الله عليه وسلم يحرس حتى نزلت هذه الآية « والله يعصمك من الناس » وإسناده حسن

Tarmazi has quoted this narration from Abd Allah Ibn Shaqiq and also from Ayeshah that she said that; the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) was permanently protected until the verse’’ Allah will protect you from the people’’ revealed and this narration has a sound proof

-Fath Al-Bari Sharh Sahih Bokhari, Author name: Ahmad ben Ali Ben Hajar Abu Al-Fazl Al-Asghalani Al-Shafei (died in 852), v 6 p 82, Published by: Dar Al-Marefat, Beirut, Researched by: Moheb Al-Din Al-Khatib

And also this narration has been quoted from the numerous Sunnite scholars and you are able to consider their exact names and addresses in the below-mentioned sources

-Sonan Saeed ben Mansur, Author name: Saeed Ben Mansur, v 4 p 1503, Published by: Published by: Dar Al-Aseimi, Al-Riyadh, 1414, First Edition, Researched by: D. Sad Ben Abdullah Ben Abd Al-Aziz Ale Hamid

-Jame Al-Bayan An Tavit Ayal Quran, Author name: Muhammad Ben Jarir Ben Yazid Ben Khaled Al-Tabari Abu Jafar, (died in 310 hejira), v 6 p 307, 308, Published by: Dar Al-Fekr, Beirut, 1405

-Tafsir Al-Quran (Tafsir Ibn Abi Hatam), Author name: Abd Al-Rahman Ben Muhammad Ben Edris Al-Razi, (died in 327), v 4 p 1173, Published by: Al-Maktab Al-Asriye- Seida, Researched by: Asad Muhammad Al-Tayeb

-Sharh Osul Eteghad Ahle Al-Sonat va Al-Jamaat Min Al-Ketab Al-Sonat va Ejma Al-Sahabat, author name: Habatollah Ben Al-Hasan Ben Mansur Al-Lalkai Abu Al-Ghasem, v 4 p 762, Published by: Dar Tayebe, Al-Riyadh, 1402, Researched by: D. Ahmad Sad Hamdan

-Heliyat Al-Aoliya va Tabaghat Al-Asfiya, author name: Abu Naeem Ahmad Ben Abdullah Al-Asbahani, v 6 p 206, Published by: Dar Al-Kotob Al-Arabi, Beirut, 1405, Forth Edition

-Al-Bayan Fi Ad Ayal Quran, author name: Abu Amro Osman Ben Saeed Al-Omavi Al-Dani (died in 444 hejira), v 1 p 22, Published by: Markaz Al-Makhtutat Al-Torath, Al-Kuwait, 1414 hejira- 1994, First Edition, Researched by: Ghanem Ghaduri Al-Ahmad

-Sharh Sahih Al-Bokhari, author name: Abu Al-Hasan Ali Ben Khalaf Ben Abd Al-Malek Ben Betal Al-Bokara Al-Ghartabi, (died in 449 hejira), v 5 p 82, Published by: Maktab Al-Roshd, Saudi Arabia / Riyadh, 1423 hejira- 2003, Second Edition, Researched by: Abu Tamim Yaser Ben Ebrahim

-Tafsir Al-Baghavi, author name: Al-Baghavi, (died in 516), v 2 p 52, Published by: Dar Al-Marefat, Beirut, Researched by: Khaled Abd Al-Rahman Al-Ak

-Menhaj Al-Sonat Al-Nabaviye, author name: Ahmad Ben Abd Al-Halim Ben Teimiye Al-Horani Abu Al-Abbas (died in 728), v 7 p 315, Published by: Ghartabat Institute, 1406, First Edition, Researched by: D. Muhammad Reshad Salem

-Tafsir Al-Quran Al-Azim (Tafsir Ibn Kathir), Author name: Esmael Ben Omar Ben Kathir Al-Damesghi Abu Al-Feda (died in 774), v 3 p 353, Published by: Dar Al-Fekr, Beirut, 1401

-Fath Al-Bari Sharh Sahih Bokhari, author name: Ahmad Ben Ali Ben Hajar Abu Al-Fazl Al-Asghalani Al-Shafei (died in 852), v 6 p 82, Published by: Dar Al-Marefat, Beirut, Researched by: Moheb Al-Din Al-Khatib

-Omdat Al-Ghari Sharh Sahih Al-Bokhari, author name: Badr Al-Din Mahmud Ben Ahmad Al-Eini (died in 855 hejira), v 3 p 137, Published by: Dar Ehya Al-Torath Al-Arabi, Beirut

-Al-Khasaes Al-Kobra, author name: Abu Al-Fazl Jalal Al-Din Abd Al-Rahman Abi Bakr Al-Siuti, v 1 p 210, Published by: Dar Al-Kotob Al-Elmie, Beirut, 1405 hejira- 1985

-Al-Etghan Fi Olum Al-Quran, author name: Jalal Al-Din Abd Al-Rahman Al-Siuti, v 1 p 66, Published by: Dar Al-Fekr, Lebanon, 1416 hejira- 1996, First Edition, Researched by: Saed Al-Mandub

-Tafsir Al-Jalalein, author name: Muhammad Ben Ahmad Abd Al-Rahman Ben Abibakr Al-Mahali Al-Siuti, v 1 p 150, Published by: Dar Al-Hadith, Cairo, First Edition

-Al-Dor Al-Manthur, author name: Abd Al-Rahman Ben Al-Kamal Jalal Al-Din Al-Siuti, v 3 p 118, Published by: Dar Al-Fekr, Beirut, 1993

-Sabal Al-Hoda Al-Reshad Fi Sirat Kheir Al-Ebad, author name: Muhammad Ben Yusef Al-Salehi Al-Shami, (died in 942 hejira), v 11 p 398, Published by: Dar Al-Kotob Al-Elmie, Beirut, 1414 hejira- First Edition, Researched by: Adel Ahmad Abd Al-Mojud and Ali Muhammad Moavez

-Fath Al-Ghadir Al-Jame Bein Fani Al-Ravayat va Al-Derayat Min Elm Al-Tafsir, author name: Muhammad Ben Ali Ben Muhammad Al-Shokani, (died in 1250), v 2 p 61, Published by: Dar Al-Fekr, Beirut

-Ruh Al-Maani Fi Tafsir Al-Quran Al-Azim va Al-Sabaa Al-Mathani, Author name: Al-Alame Abi Al-Fazl Shahab Al-Din Al-Seyed Mahmud Al-Alusi Al-Baghdadi (died in 1270 hejira), v 6 p 199, Published by: Dar Ehya Al-Torath Al-Arabi, Beirut

One night the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) did not sleep without guards

In addition to the permanent protection also it has been quoted in the Sunnite sources that at the first night of the arrival to Medina the holy prophet of GOD did not sleep without guard.

And after the holy book Bokhari and Moslem the Sunnite writers of the books Sahihs have quoted this case and write that

حدثنا إسماعيل بن خليل أخبرنا علي بن مسهر أخبرنا يحيى بن سعيد أخبرنا عبد الله بن عامر بن ربيعة قال سمعت عائشة رضي الله عنها تقول : كان النبي ﷺ سهر فلما قديم المدينة قال : لئيت رجلاً من أصحابي صالحاً يحرسني الليلة إذ سمعنا صوت سلاح فقال : من هذا فقال : أنا سعد بن أبي وقاص جئت لأحرسك ونام النبي ﷺ .

Abd Allah Ibn Amer Ibn Rabiah said that; I heard from Ayeshah (may GOD be pleased with her) that she said; the holy prophet of GOD was awake at nights and when His Holiness arrived at Medina then he stated in one night that; I wish one of my pious companions safeguard and protect me and suddenly we heard the sound of a weapon and the holy prophet of GOD stated that who is he? He responded that; I am Saed Ibn Abi Vaqas and I came here to safeguard you and then His Holiness slept

-Sahih Al-Bokhari (Al-Jame Al-Sahih Al-Mokhtasar), Author name: Muhammad Ben Esmaeel Abu Abdullah Al-Bokhari Al-Jaafi, (died in 256), v 3 p 1057, v 6 p 2642, Published by: Dar Ibn Kathir, Al-Yamame, Beirut, 1407- 1987, Third Edition, Researched by: D. Mostafa Deib Al-Bagha

Ahmad Ibn Hanbal has mentioned this sentence at the end of this narration that;

... and Ayeshah said that; after Saed began to protect the holy prophet of GOD then His Holiness went to sleep and we heard he was snoring

حدثنا عبد الله حدثني أبي ثنا يزيد قال انا يحيى قال سمعت عبد الله بن عامر بن ربيعة يحدث ان عائشة كانت تحدد ان رسول الله صلى الله عليه وسلم ذات ليلة وهي إلى جنبه قالت فقلت : ما شانك يا رسول الله قالت فقال : لئيت رجلاً صالحاً من أصحابي يحرسني الليلة قال فبينما انا على ذلك إذ سمعت صوت السلاح فقال من هذا قال ان سعد بن مالك فقال ما جاء بك قال جئت لأحرسك يا رسول الله قالت فسمعت غطيظ رسول الله صلى الله عليه وسلم في نومه .

... Yahya said that; I heard that Abd Allah Ibn Amer Ibn Rabiah quoted from Ayeshah that one night the holy prophet of GOD was awake and she was beside His Holiness and Ayeshah said that; I said; O the prophet of GOD what is going on? His Holiness stated that; I wish one of my pious companions safeguard me and meanwhile, we heard the sound of a weapon and the holy prophet of GOD stated that; who is he? He answered I am Saed Ibn Abi Vaqas and His Holiness asked; why did you come here? He said; O the holy prophet of GOD, I came here to safeguard you and Ayeshah said that; then at this time the holy prophet of GOD went to sleep and I heard His Holiness (peace and bless of GOD be upon him and his progeny) was snoring

-Sahih Moslem, Author name: Moslem Ben Al-Hajaj Abu Al-Hossein Al-Ghashiri Al-Neishaburi, (died in 261), v 4 p 1875, Published by: Dar Ehya Al-Torath Al-Arabi, Beirut, Researched by: Muhammad Foad Abd Al-Baghi

The final conclusion;

At first, in spite of the emphasis has been made in the Sunnite sources regarding the sense of fear of the holy prophet of GOD pertaining to the announcement of the Imamate of the commander of the faithful (peace be upon him) and secondly; the holy Qur'an has attributed the sense of fear to GOD's apostles and thirdly; Sunnites have attributed the sense of fear to the holy prophet of GOD pertaining to the announcement of the divine prophecy and fear of the rejection of Moslems and the fear of the enemies and to consider the sense of fear as an offence is not a logical comment and it has originated from nothing except prejudice and ignorance toward the holy Qur'an and the tradition

The real insulters to the holy prophet of GOD

What has been presented to this point is the rejection of the religious doubt pertaining to regard the attribution of the sense of fear to the holy prophet of GOD as an offence but it is time to probe this point that those who are so sensitive to the presence of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) and did not tolerated the sense which has been attributed to the GOD's holy prophets and accused Shiites of insulting His Holiness then are they informed of their own explicit and irrational offences? The attributions which Shiites feel shameful to talk about them

And Arabic well-known proverb says that; do not throw stones to the people if you live in a crystal house since if he intends to retaliate then there will be nothing left for you and in order to make clear this fact it will be sufficient to take a glance at the personality of the holy prophet of GOD from the Sunnite standpoint only to find some unbelievable and so disgrace and shameful matters which cause to annoy the heart of any Moslem of a pure nature (of course prior to enter into this discussion we are going to apologize the sacred presence of the holy prophet of

GOD (peace and bless of GOD be upon him and his progeny) for the quotation of these comments

1, The holy prophet of GOD's parents were unbelievers

The Sunnites, we take refuge to Allah, introduced the parents of the holy prophet of GOD namely, Abd Allah and Amaneh as unbelievers and idol worshipers such as Moslem Ibn Hajaj Nayshaburi writes pertaining to Abd Allah the father of the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) that;

حدثنا أبو بكر بن أبي شيبة حدثنا عفان حدثنا حماد بن سلمة عن ثابت عن أنس أن رجلاً قال يا رسول الله أين أبي؟ قال: في النار فلما قفي دعاه فقال: إن أبي وأباك في النار.

Anas has quoted that; a man said to the holy prophet of GOD; O the holy prophet of GOD, where is my father (who passed away prior to Islam)? The holy prophet of GOD stated that; in hell and he turned away and he was going but the holy prophet of GOD called him and stated to him that; my father and yours are in hell

-Sahih Moslem, Author name: Moslem Ben Al-Hajaj Abu Al-Hossein Al-Ghashiri Al-Neishaburi, (died in 261), v 4 p 191, Published by: Dar Ehya Al-Torath Al-Arabi, Beirut, Researched by: Muhammad Foad Abd Al-Baghi

As Ibn Taymyah writes in Majmu Al-Fatavi pertaining to this case that;

التوسل بدعائه - اى النبى - وشفاعته ينفع مع الايمان به واما بدون الايمان به فالكفار والمنافقون لا تغنى عنهم شفاعته الشافعين فى الاخره، ولهذا نهى عن الاستغفار لعمه و ابيه وغيرهما من الكفار.

Resort to the prayer of His Holiness- that is the holy prophet of GOD- and his intercession only beneficial when you believe in him and if you do not believe in him (No, it is not beneficial) thus the intercession of those who interced does not be fruitful for the unbelievers and the hypocrites in hereafter and for the same reason the holy prophet of GOD has been avoided to ask forgiveness for His uncle and fathers as well as for the other unbelievers

-Majmu Al-Fatavi, v 1 p 145, Al-Tavasol Al-Vasilat, p 7

And also Moslem Ibn Hajaj writes pertaining to Amenah the mother of the holy prophet of GOD that; the holy prophet of GOD asked GOD to pray for his mother, Amenah, but GOD did not allow him to do that

حدثنا يحيى بن أيوب ومحمد بن عباد واللفظ ليحيى قال حدثنا مروان بن معاوية عن يزيد يعني بن كمي سأن عن أبي حازم عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم استأذنت ربي أن أستغفر لأمي فلم يأذن لي واستأذنته أن أزور قبرها فأذن لي.

Abu Horayrah said that; the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) stated that; I requested GOD to ask forgiveness for my mother but Allah did not allow me and then I asked Him to pay tribute to her tomb and Allah allowed me.

-Sahih Al-Bokhari (Al-Jame Al-Sahih Al-Mokhtasar), Author name: Muhammad Ben Esmaeel Abu Abdullah Al-Bokhari Al-Jaafi, (died in 256), v 1 hadith 222 p 90, chapter Al-Baole Faeman Vaghaedan, Published by: Dar Ibn Kathir, Al-Yamame, Beirut, 1407- 1987, Third Edition, Researched by: D. Mostafa Deib Al-Bagha

Novi the famous commentator of Sahih Moslem writes pertaining to this narration and His Holiness' mother was an unbeliever that;

قوله (ص) : « استأذنت ربي أن أستغفر لأمي فلم يأذن لي واستأذنته أن أزور قبرها فأذن لي » ، فيه جواز زيارة المشركين في الحياة وقبورهم بعد الوفاة .

This statement of the holy prophet of GOD; I requested Allah to aske forgiveness for my mother but Allah did not allow me and then I askes to visit my mother's tomb and Allah allowed me. thus we can conclude from this saying that we are permitted to visit the unbelievers in their lives and to visit their tombs after their deaths

- Sahih Moslem, Author name: Moslem Ben Al-Hajaj Abu Al-Hossein Al-Ghashiri Al-Neishaburi, (died in 261), v 1 p 228, hadith 273, Published by: Dar Ehya Al-Torath Al-Arabi, Beirut, Researched by: Muhammad Foad Abd Al-Baghi

Now this question arises that; those who consider the sense of fear of the holy prophet of GOD as an offence then how do not they consider the attribution of born of the unbelievers parents to the holy prophet of GOD as an insult?

2 He was uncertain about his own prophecy

Bokhar , the Sunnite most outstanding figure and scholar, has quoted the story of His Holiness' prophecy and the initiation of the prophecy revelation via the initial verses of the chapter Alaq (The Clot) (« اقرأ بِسْمِ رَبِّكَ الَّذِي خَلَقَ * خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ * عَلَّمَ الْقَلَمَ * عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ») from Ayesah in such a manner that; the holy prophet of GOD has spent a long time praying in the cave Hara and

then he returned to Khadijah (His Holiness' wife) until a day when he was in that cave and angel came to him and said that; Read, His Holiness stated; I am not able to read, then that angel took him tightly and said; Read. The holy prophet of GOD stated that; I cannot read. And this action happened for several times and the first five verses of the chapter Alaq have been revealed. And His Holiness came back home and stated to Khadijah that; cover me, cover me and asked Khadijah that what was happened to me? and stated the whole story to her and said I am fearful of my own life and Khadijah calmed him down and took him to his own cousin, Varaqa Ibn Nofayl who was a Christian scholar, and said to him; listen to his remarks and he asked His Holiness what do you see? And the holy prophet of GOD stated to him what he has seen and Varaqah answered this is the same thing which has been revealed to His Holiness Moses and I wish I be still alive when you declare your own prophecy to the people and His Holiness stated that; has I appointed as the prophet for the people? And he answered; Yes

Can you imagine such a disgrace offence to the presence of the holy prophet of GOD that His Holiness in spite of, seeing the revelation then still remain in doubt about his own prophecy and he came to a Christian like Varaqa Ibn Nofayl and told him his own story and then he informed His Holiness of the prophecy

Those who consider the rational fear of the holy prophet of GOD as an insult do not regard the uncertainty of His Holiness' prophecy as an offence?

The exact text of Sahih Bokhari's narration is as follow;

حدثنا يحيى بن بكير حدثنا الليث عن عقيل عن بن شهاب وحده ثني عبد الله بن محمد حدثنا عبد الرزاق حدثنا معمر قال الزهري فأخبرني عروة عن عائشة رضي الله عنها أنها قالت : أول ما بُدئ به رسول الله صلى الله عليه وسلم من الوحي الرؤيا الصالحة في النوم فكان لا يرى رؤيا إلا جاءت مثل فلق الصبح فكان يأتي حراء فيتحنث فيه وهو التَّعَدُّ اللَّيالي ذوات العدد وي تَزوَّدُ لذلك ثم يرجع إلى خديجة فنزوده لمثلها حتى فجته الحق وهو في غار حراء فجاءه الملك فيه فقال « اقرأ » فقال النبي صلى الله عليه وسلم : فقلت : « ما أنا بقارئ » فأخذني فغطني حتى بلغ مني الجهد ثم أرسلني فقال « اقرأ » فقلت : « ما أنا بقارئ » فأخذني فغطني الثانية حتى بلغ مني الجهد ثم أرسلني فقال : « اقرأ باسم ربك الذي خلق » حتى بلغ « علم الإنسان ما لم يعلم » فرجع بها ترجف بواديه حتى دخل على خديجة فقال : « زملوني زملوني » فزملوه حتى ذهب عنه الروع فقال : « يا خديجة مالي ؟ » وأخبرها الخبر وقال : « قد خشيت على نفسي » فقالت له : لئلا نبشرك فوالله لا يخزيك الله أبدا إنك لتصل الرحم وتصدق الحديث وتحمل الكل وتقرى الضيف وتعين على نوايب الحق ثم انطلقت به خديجة حتى أتت به ورقة بن نوفل بن أسد بن عبد العزى بن قصي وهو بن عم خديجة أخي أبيها وكان امرأ تنصر في الجاهلية وكان يكتب الكتاب العربي يكتب بالعربية من الإنجيل ما شاء الله أن يكتب وكان شيخا كبيرا قد عمي فقالت له خديجة أي بن عم اسمع من بن أخيك فقال ورقة : بن أخي ماذا ترى فأخبره النبي صلى الله عليه وسلم ما رأى فقال ورقة هذا الناموس الذي أنزل على موسى ي ليتبني فيها جذعا أكون حيا حين يخرجك قومك فقال رسول الله صلى الله عليه وسلم : **أومخرجي هم ؟ فقال ورقة نعم** لم يأت رجل قط بمثل ما جئت به إلا عودي وإن يدركني يومك أنصرك نصرًا مؤزرًا ثم لم ينشب ورقة أن توفي .

- Sahih Al-Bokhari (Al-Jame Al-Sahih Al-Mokhtasar), Author name: Muhammad Ben Esmaeel Abu Abdullah Al-Bokhari Al-Jaafi, (died in 256), v 6 p 2561, hadith 6581, Ketab Al-Tabir, chapter Avala Ma Badi Ya Rasulollah Alaihe Vasalam Min

Al-Vahi Al-Roya Al-Salehat, Published by: Dar Ibn Kathir, Al-Yamame, Beirut, 1407- 1987, Third Edition, Researched by: D. Mostafa Deib Al-Bagha

3, His Holiness has forgotten some verses of the holy Qur'an

And also Bokhari writes pertaining to this case that;

حدثنا أحمد بن أبي رجاء هو أبو الوليد الهروي حدثنا أبو أسامة عن هشام بن عروة عن أبيه عن عائشة قالت سمع رسول الله صلى الله عليه وسلم رجلاً يقرأ في سورة الليل فقال يرحمة الله لقد أذكرتني كذا وكذا آية كنت أنسيتها من سورة كذا وكذا....

Ayeshah said that; the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) heard the voice of a man who was reciting the holy book then His Holiness stated that; Allah may forgive him who remind me some verses of that chapter of the holy book which I have forgotten.

-Sahih Al-Bokhari, v 3 p 201, Kitab Al-Estezan, chapter 41: Man Zara Ghaoman Faghala Endahom, hadith 6282, 6283

4, His Holiness forgot to perform the morning prayer

Bokhari says pertaining to forgetting the morning prayer of the holy prophet of GOD in such a manner that;

حدثنا مسدد قال حدثني يحيى بن سعيد قال حدثنا عوف قال حدثنا أبو رجاء عن عمران قال كنا في سفر مع النبي صلى الله عليه وسلم وأنا أسرىنا حتى كنا في آخر الليل وقعبا وقعبا ولا وقعة أحلى عند المسافرين منها **فما أيقظنا إلا حر الشمس** وكان أول من استيقظ فلان ثم فلان ثم فلان يسميهم أبو رجاء فنسي عوف ثم عم ر بن الخطاب الرابع وكان النبي (ص) إذا نام لم يوقظ حتى يكون هو يستيقظ لأننا لا ندرى ما يحدث له في نومه فلما استيقظ عمر ورأى ما أصاب الناس وكان رجلاً جليداً فكبر ورفع صوته بالتكبير ف ما زال يكبر ويرفع صوته بالتكبير **حتى استيقظ بصوته النبي (ص)** فلما استيقظ شكوا إليه الذي أصابهم قال لا ضير أو لا يضير ارتحلوا فارتحل فسار غير بعيد ثم نزل فدعا بالوضوء فتوضأ وتوذي بالصلاة فصلى بالناس .

Amran said we were accompanied the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) in a journey and we continued our own trip until the late night and at the end of the night something so sweet happened to us which was beyond our imagination (then we slept) and nothing awakened us unless the light of the sun and the first man who awakened was that man and then the next man and the other man who was called Abu Raja and Aouf has forgotten him and then Omar Ibn Khatab was the fourth man who got up and when the holy prophet of GOD slept then he did not wake up until Omar awakened since we do not know what was happening in His Holiness' dream and when Omar woke up and found out what happened and he was a quick man and immediately started to say Takbir (Allah is great) and he frequently say that until the holy prophet of GOD woke up

and Moslems went to His Holiness and complained about the disaster which happened to them and the holy prophet of GOD stated that; it is not important then let us move and Moslems began to move and we do not go too far when His Holiness stopped and asked for water and made ablution and informed the people of performing the morning prayer and prayed with them

Those who regard the attribution of the sense of fear to the holy prophet of GOD as an offence then do not they consider the delay in performing the morning prayer of the last prophet of GOD as an insult?

- Sahih Al-Bokhari (Al-Jame Al-Sahih Al-Mokhtasar), Author name: Muhammad Ben Esmaeel Abu Abdullah Al-Bokhari Al-Jaafi, (died in 256), v 1 hadith 907,p 323, v 3 p 1064, Published by: Dar Ibn Kathir, Al-Yamame, Beirut, 1407- 1987, Third Edition, Researched by: D. Mostafa Deib Al-Bagha

5, he forgot to perform 2 Rekat of the prayer

Once again Bokhari writes in his own Sahih that;

714 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَيُّوبَ بْنِ أَبِي تَمِيمَةَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْصَرَفَ مِنَ اثْنَتَيْنِ فَقَالَ لَهُ ذُو الْيَدَيْنِ أَقْصَرْتَ الصَّلَاةَ أَمْ نَسِيتَ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَصْدَقُ ذُو الْيَدَيْنِ ". فَقَالَ النَّاسُ نَعَمْ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى اثْنَتَيْنِ آخَرَيْنِ ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ .

The holy prophet of GOD (peace and bless of GOD be upon him and his progeny) finished the prayer in its second Rekat then Zo Al-Yadayn said to him; did you performed prayer in its short form or forget to perform the whole prayer? O the prophet of GOD. Then the holy prophet of GOD stated that; is Zo Al-Yadayn right? The people said; Yes. Then the holy prophet of GOD stood up and performed the other two Rekat and then he finished the prayer with Salam and said Takbir (Allah is great) and then he performed two prostrations as the prostration of the prayer or even longer

-Sahih Al-Bokhari, v 1 p 175, Kitab Al-Azan, chapter 69: Hal Yakhozo Al-Emam Eza Shaka Yaghaole Al-Nas, hadith 714

6, performing of the slave girl singers in his presence

Bokhari and Moslems write pertaining to this case that;

حدثنا أحمدُ قال حدثنا بن وهب قال أخبرنا عمرو أن محمداً بن عبد الرحمن الأسدي حدثه عن عروة عن عائشة قالت دخل علي رسول الله صلى الله عليه وسلم وعندي جاريتان تغنيان بغناء بعات فاضطجع على الفراش وحول وجهه ودخل أبو بكر فانتهرني وقال ميزمارة الشيطان عند النبي صلى الله عليه وسلم فأقبل عليه رسول الله عليه السلام فقال دعهما فلما غفل غمزتهما فخرجتا .

Ayeshah says that; the holy prophet of GOD came to me while two slave girls were present beside me singing the songs of Baath (a war day of Jaheliah) then His Holiness laid down on a mattress and turned his face away and Abu Baker came to us and stoped me and said that; the instruments of Satan in the presence of the holy prophet of GOD? And the holy prophet of GOD turned to him and stated that; leave her and when His Holiness did not pay attention I pointed to those two slave girls and they left there

- Sahih Moslem, Author name: Moslem Ben Al-Hajaj Abu Al-Hossein Al-Ghashiri Al-Neishaburi, (died in 261), v 2 p 609, Published by: Dar Ehya Al-Torath Al-Arabi, Beirut, Researched by: Muhammad Foad Abd Al-Baghi

-Sahih Al-Bokhari (Al-Jame Al-Sahih Al-Mokhtasar), Author name: Muhammad Ben Esmaeel Abu Abdullah Al-Bokhari Al-Jaafi, (died in 256), v 1 hadith907 p 323, v 3 p 1064, Published by: Dar Ibn Kathir, Al-Yamame, Beirut, 1407- 1987, Third Edition, Researched by: D. Mostafa Deib Al-Bagha

7, face on face of Ayeshah in the presence of the people

Bokhari and Moslems write in the following section of the previous nation that;

... وكان يوم عيد يلعب السودان بالدرق والحراب فبما سألت النبي صلى الله عليه وسلم وإما قال تشته بين تنظرين؟ فقلت : نعم. فأقامني وراءه خدي على خده وهو يقول : دوتكم يا بني أرفدة ! حتى إذا مللت قال حسبك ؟ قلت : نعم قال : فاذهبي .

It was a celebration day and the soldiers were dancing with their own weapons and performing the sword dance (Ayeshah says) whether I asked the holy prophet of GOD or His Holiness stated to me that; do you like to see the dance of the swords? And I said; Yes then His Holiness took me on his own back while my face was on His Holiness' face and in order to encourage them was repeatedly stating that; go ahead and when I felt tired His Holiness asked me is that enough? I said; Yes. Then he stated; go

- Sahih Moslem, Author name: Moslem Ben Al-Hajaj Abu Al-Hossein Al-Ghashiri Al-Neishaburi, (died in 261), v 2 p 609, Published by: Dar Ehya Al-Torath Al-Arabi, Beirut, Researched by: Muhammad Foad Abd Al-Baghi

-Sahih Al-Bokhari (Al-Jame Al-Sahih Al-Mokhtasar), Author name: Muhammad Ben Esmaeel Abu Abdullah Al-Bokhari Al-Jaafi, (died in 256), v 1 hadith 222 p 90, chapter Al-Baole Faeman Vaghaedan, Published by: Dar Ibn Kathir, Al-Yamame, Beirut, 1407- 1987, Third Edition, Researched by: D. Mostafa Deib Al-Bagha

8. His Holiness urinated while he was standing

Bokhari and Moslem write with all rudeness in their own Sahihs pertaining to the holy prophet of GOD (peace and bless of GOD be upon him and his progeny) that; His Holiness urinated while he was standing and then he asked some water and made ablution

حدثنا آدم قال حدثنا شعبة عن الأعمش عن أبي وائل عن حذيفة قال أتى النبي ﷺ سبابة قوم فقال قانما ثم دعا بماء فحنته بماء فتوضأ .

Hozayfah said; the holy prophet of GOD went to a place in which the garbage was buried by the people and urinated while His Holiness was standing then asked for some water and I brought him some water and His Holiness made ablution

- Sahih Moslem, Author name: Moslem Ben Al-Hajaj Abu Al-Hossein Al-Ghashiri Al-Neishaburi, (died in 261), v 1 p 228, hadith 273, Published by: Dar Ehya Al-Torath Al-Arabi, Beirut, Researched by: Muhammad Foad Abd Al-Baghi

9, His Holiness frequently intended to commit suicide but Gabriel stopped him

حدثنا يحيى بن بكير حدثنا الليث عن عقيل عن ابن شهاب . وحدثني عبد الله بن محمد حدثنا عبد الرزاق حدثنا معمر قال الزهري فأخبرني عروة عن عائشة - رضي الله عنها - ... وفتّر الوحي فترة حتى حزن النبي - صلى الله عليه وسلم - فيما بلغنا حزنا عدا منه **مِرَارًا كَمَا يَتَرَدَّى مِنْ رُغُوسِ شَوَاهِقِ الْجِبَالِ** ، فكلما أوفى بذروة جبل لكي يلقي منه نفسه ، تَبَدَّى لَهُ جِبْرِيْلُ فَقَالَ : يَا مُحَمَّدُ إِنَّكَ رَسُولُ اللَّهِ حَقًّا فَيَسْكُنُ لَدَيْكَ جَاشُهُ وَتَقَرُّ نَفْسُهُ فَيَرْجِعُ فَإِذَا طَالَتْ عَلَيْهِ فِتْرَةُ الْوَحْيِ عَدَا **لِمِثْلِ ذَلِكَ** فَإِذَا أَوْفَى بِذُرْوَةِ جَبَلٍ تَبَدَّى لَهُ جِبْرِيْلُ فَقَالَ لَهُ مِثْلَ ذَلِكَ .

Ayeshah has quoted that; and the revelation stopped for a long time until we were informed that; the holy prophet of GOD was so unhappy in such a manner that His Holiness intended to fall himself from the top of a mountain every day and every time His Holiness intended to fall himself from the top to down then Gabriel showed himself and said; O Mohammad, you are really the holy prophet of GOD and for this reason the holy prophet of GOD's sorrow was vanished and he felt calm and once again when the revelation stopped for a while His holiness intended to do that thing again and when he reached to a mountain then Gabriel appeared and reminded him this issue

- Sahih Al-Bokhari (Al-Jame Al-Sahih Al-Mokhtasar), Author name: Muhammad Ben Esmaeel Abu Abdullah Al-Bokhari Al-Jaafi, (died in 256), v 6 p 2561, hadith 6581, Ketab Al-Tabir, chapter Avala Ma Badi Ya Rasulallah Alaihe Vasalam Min Al-Vahi Al-Roya Al-Salehat, Published by: Dar Ibn Kathir, Al-Yamame, Beirut, 1407- 1987, Third Edition, Researched by: D. Mostafa Deib Al-Bagha

10, a strange woman braided His Holiness' hair

Bokhari writes pertaining to the holy prophet of GOD's trips to Qoba when His Holiness was at least 50 years and so that

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَهُ يَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ذَهَبَ إِلَى قَبَاءٍ يَدْخُلُ عَلَى أُمِّ حَرَامَ بِنْتِ مِلْحَانَ فُطْعِمَهُ وَكَانَتْ تَحْتَ عِبَادَةَ بْنِ الصَّامِتِ فَدَخَلَ يَوْمًا فَاطْعَمَتْهُ وَجَعَلَتْ تَغْلِي رَأْسَهُ فَنَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ اسْتَيْقَظَ يَضْحَكُ.

It has been quoted from Anas Ibn Malek that he said; when the holy prophet of GOD went to Qoba to Ome Haram the daughter of Malhan and she welcomed and received His Holiness and Ome Haram was the wife of Obadah Ibn Samet and one day when the holy prophet of GOD went there and after eating food and reception that woman started to braid His Holiness' hair and then His Holiness went to sleep and woke up while he was laughing

-Sahih Al-Bokhari, v 3 p 201, Ketab Al-Estezan, chapter 41: Man Zara Ghaoman Faghala Endahom, hadith 6282, 6283

Is not an offence to claim that a strange woman braid His Holiness' hair and his blessing head was in the hands of a strange woman?

However there are numerous bitter story pertaining to the insult to the hallow presence of the holy prophet of GOD in the Sunnite first-hand sources and texts but we are going to suffice to these 10 cases only.

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