

THE HOLY PROPHET MUHAMMAD (p.b.u.h.) IN THE CALIPHS SCHOOL OF THOUGHT(Gharaniq myth)

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April.2022

Abstract: *In order to remove the dust of slander from the sacred and luminous face of the beloved Messenger of God, we will study a part of the view of the school of caliphs towards Prophet (p.b.u.h.). We apologize the divine Prophet of God Almighty for telling such inappropriate reports and emphasize that our goal is to familiarize the minds with a part of cultural crimes. In this way, some stories must be told; Although the pen is ashamed of quoting many of these stories.*

However, only a few of the multitude of these accusations will be expressed in the following four sections: 1. Lying 2. The story of the beginning of revelation 3. The legend of Gharaniq 4 other improper accusation

Key words: slander, Gharaniq, prophet Muhammad, caliphs school of thought

Introduction

The Saqifa school of thought distorts and misrepresents the heavenly face of the Merciful Prophet. Unfortunately, this distorted face has been studied by orientalists. In this part, we will examine one of these distorts which is telling lies about the Prophet.

Almighty God sent the Holy Prophet to guide people. Based on the Qur'an and reason, his holiness has such a personality that he is a role model and leader for people in all fields. But the usurpers of the caliphate pictured an ugly image of Islam and its great bringer. Unfortunately, in the West, today the face of the great Prophet is

represented on this basis; An image that is miles away from the real life of that good role model and is even inferior to the life of an ordinary person!

Forgery is of the phenomena that has happened in all historical periods and nations towards the prophets. This is due to different motivations, all of which have evil roots. Among the nations, those who have been looking for their material interests have been lying even in the guise of being friends.

Some of the consequences of this work are as follows:

Destruction of the character of divine prophets.

Disruption in the guidance programs of the prophets.

Distortion of their words and statements.

In the Islamic nation, the roots of lying and spreading rumors go back to the time of the Prophet's life, which was led by hypocrites. During the time of the Messenger of God, a group of them started planning to seize power and government. This group was constantly obstructing the educational path of His Holiness with their plans.

After the demise of the beloved messenger, they stole the caliphate in *Saqifa* and removed the rightful successor from his rightful position. Being placed on the post of prophetic caliphate requires a kind of appropriateness between the prophet

and the successor. This relationship and similarity between the two kind fathers of the Ummah was both expressed in the words of the Messenger of God, may God bless him and grant him peace, and was also seen in their action. But the usurpers of caliphate, who did not see any similarity in themselves with the Prophet not in their lineage, attributes, and virtues, to justify themselves had to destroy the truths. They attempted to destroy the character of that Prophet. In other words, the claimants of the caliphate, at least for two reasons, degraded the lofty and heavenly position of the Prophet to the level of a defiled sinful human being:

- 1- They were unable to raise their scientific and moral levels;
- 2- They could not cleanse their ancestry from the pollution of polytheism and corruption.
- 3- By lying and fabricating traditions, they created an untrue image of the

heavenly messenger in order to purify themselves and rely on the government's throne.

The lying and spreading of rumors by the group of hypocrites during the lifetime of the Holy Prophet was to such an extent that they always gave him unfair accusations until he said:

“Don't lie about me, anyone who knowingly lies about me, will enter the fire.”¹

These lies were recorded with the support of the caliphate system and were passed down from generation to generation in the interpretation and hadith works and created a mixture of truth and falsehood that became very difficult for ordinary people to distinguish.

Sulaym bin Qays Helali says, “I asked Amirul Muminin ‘Ali that I

heard some statements from Salman, Miqdad and Abu Dhar; Then I come across some things from you that are in confirmation of their words, and also there are other things that come to my ears from others that are against yours. What (should I do?)” ‘Ali (a.s.) replied:

“O Sulaym, you asked; So, here is the answer... During the time of the Prophet of God, many lies were told about him until he went to the pulpit and said: O people! There are many liars and slanderers against me. Whoever deliberately lies against me, his abode will be fire.

After the demise of the Messenger of God, they also lied about him...”.²

In this way, we see that lying and slandering the Holy Prophet, may God bless him and grant him peace, and fabricating narrations were a tactic in the hands of the hypocrites and the followers of the

usurpation of the caliphate to make the face of him look ugly, and to distort other facts.

وَأَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا مَالَ الْوَالِدِينَ وَالْأَقْرَبِينَ مَا كَانَ لِأُولَئِكَ أَنْ يَرْتَدَّ إِلَيْكُمْ طَرْفًا وَقُلْ عَنَّا عُذْرٌ قَدِيمٌ وَمَا كُنَّا بِمَعْرِضِكُمْ عَظِيمًا كَانُوا يَقْتُرُونَ
(Ankabut:13)

Apart from the lies, the narration of the story of the beginning of the revelation from the narrators of the school of caliphate shows that the political caliphs separated from the right path of religion and went astray.

In the following, citing numerous sources which are accepted by them, we will examine some accusations.

We saw that after the deviation created at the beginning of Islam, people succeeded the Messenger of God who did not have any similarity or proportion with that holy man. One of the tricks of these usurpers was the accusations they attributed to His Holiness to cover

up their shortcomings. Their words about the beginning of revelation and then its evaluation are mentioned here.

We recount four examples here:

1. ‘Aysha, who later became one of the important narrators of this school, despite her young age and late joining the Muslims, describes the incident of the first revelation as follows:

Gabriel came to Prophet and said, “O Muhammad, you are the messenger of God”, the Prophet said: “I was standing and fell to my knees. This meeting ended here. Then, while my whole body was shaking, I moved and went to Khadijah's house and said: Cover me! cover me! cover me! Some time passed until the fear and anxiety of this sudden encounter was removed. At this time Gabriel appeared to me again. In those moments, I had made a definite

decision to throw myself down from a mountain height, just when I was about to do this, Gabriel appeared to me again and said, O Muhammad! I am Gabriel and you are the messenger of God. Then he said, read! I said, what should I read? He grabbed me three times and squeezed me. The pressure was so hard that I was about to faint, then he said, *اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ* I read. After this visit, I came to Khadijah. I said that I am afraid of myself. Then I told her the events that happened..."³

2. The reason for the fear of the Messenger of God, which was claimed in the previous narration, is mentioned in the report of ‘Abdullah bin Shaddad like this:

The Prophet returned to Khadijah after the first revelation that was revealed to him in the *Hira Cave*. He said to Khadijah at home: Khadijah! I'm sure I'm captured by jinns!!"

Khadijah answered: No, I swear to God, your Lord will never treat you like this.⁴

3. In the report of ‘Urwa bin Zubayr, these words are attributed to that messenger of wisdom and wisdom:

"O Khadijah! I see a light and hear a voice, I am afraid that I have become a priestess!"⁵

Evaluation of these words

1. The Qur'an and the intellect are decisive in the inaccuracy of these historical reports. We read earlier that the Qur'an does not consider the prophethood of the Holy Prophet to be an unknown event, and that the great prophets before him had given good news about his coming. The name of the holy Prophet was mentioned in the Torah and the

Bible, and the people of the book knew him completely.⁶ We have also seen that the authentic texts of the school of caliphs also admit the fact that Christian monks gave good news concerning the prophethood of him in the presence of *Amin Quraysh* and were waiting for his appearance.

Another reason is that *Aus* and *Khazraj* (the two polytheist tribes living in Medina) were familiar with the name and characteristics of the Prophet of God due to their interactions with the People of the Book. Therefore, a group of Khazarians converted to the new religion in the first encounter in Mecca; Even though they had only come for the purpose of getting war help from Quraysh.⁷ So how is it possible that the Prophet himself doubts his prophethood?

As a result, the narrations of the school of caliphs, which talk

about the doubts and wonder of the prophet in his prophecy, apart from having fundamental problems in the document are also worthless in terms of content; Because they contradict the Qur'an explicitly and wisdom.

2.The mentioned narrators even if being honest, according to history, none of them were present in the incident and even some of them were not born at that time!⁸ It is clear that an incident cannot be narrated except by being present and hearing from eyewitnesses; While in all the aforementioned narrations, the narrator reported the incident without an even one intermediary!!

The best reporters of any event are its witnesses. History says that the only eyewitness to this incident was Hazrat 'Ali bin Abi Talib. Therefore, Imam 'Ali's words are valid regardless of his position of infallibility and Imamate. His

holiness says the following in his *Qasi'a* sermon:

"God made His greatest angel companion of the Prophet since his young age. This angel was with His Holiness at all times of the day and night and guided him to the ways of magnanimity and decent and pleasant disposition. Every year, the prophet stays in *Hira Cave* for some time and I was also present. When the first revelation came to him, I heard a moan. I asked him what is this moaning? He said, "This is of the devil who is disappointed in being a ruler."⁹

4. Always and everywhere, it is accepted by reason that the family of a character to express the reality of events of inside, are more deserving of those who even their sincerity is not certain. Now let's read what the report of the family of the Prophet is.

Imam Hadi, quoting his honorable fathers, described the revelation as follows:

"When the Prophet was forty years old, God opened the doors of the heavens and the *Malakut* to him to see the truths of the heavens and allowed the angels to descend upon him and sent Gabriel to him. Gabriel moved the Prophet's arm and ordered him to read, he said what should I read? He said: Read in the name of the Lord... and recited God's revelation to him and returned to the sky.

The Prophet came down from the mountain; While due to the appearance of the glory and majesty of God, he was suffering from fever and chills like a patient and was afraid that the Quraysh would know him insane. God consoled him. All the objects around him spoke to him and greeted him as a prophet. This

call could be heard from everything: Peace be upon you, O Messenger of God...”¹⁰

So it became clear that attributing ignorance to the Holy Prophet at the beginning of his mission, is a completely false statement, and reason and narration clearly reject it. In addition, the good news of the previous prophets and the reliable traditions of the Ahl al-Bayt clearly show that the prophethood of His Holiness was completely clear to them, and they had no doubts about his prophethood and it has also been clear even to many scholars of the book and others.

The legend of Gharaniq

The most ridiculous slander of the school of caliphs on the Prophet is the prostration of him in front of the idols.

This myth has been examined and criticized in the following. As it was mentioned earlier, the calculated flow that was created to break the noble picture of the messenger of wisdom and mercy at the hands of the influential enemies of Islam, continued... and in addition to the previous accusation, they also targeted him with more slanders.

In a series of fake traditions that exist in most Sunni interpretations and chronicles, the claim can be seen that the Prophet not only doubted his prophethood and considered the devils and jinn to be involved in his prophecy, but the devil actually interfered in this matter! Tabari and many other popular scholars have pretended this legend to be a Muslim fact, the summary of which is as follows:

When the Messenger of God, may God bless him and grant him

peace, was reciting Surah Najm, he came to this blessed verse:

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ وَ مَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ

The devil poured on the tongue of His Holiness... تلك الغرانيقُ العُلَى، منها الشفاعة لترتجي¹¹

This fabricated verse has been quoted in various Sunni sources in different terms.

They say that the Prophet recited these evil words as verses of the Qur'an following the other verses. The polytheists became happy that their idols were described like this and prostrated with the Muslims.¹²

Evaluation of the story

1. According to history, when the Messenger of God was reciting this surah, the eloquent and well-known Quraysh orators, including Walid bin Mughayrah, were present. What

clarifies the lies of the forgers of this legend is that the verses before and after the sentence quoted from Satan are all in condemnation and slander of the beliefs and behavior of polytheists; How is it possible that the rhetoricians and the wise men of the Quraysh do not understand all the blame and condemnation of the idols and fall to the ground only by pleasing themselves with two sentences?!

The verses of Surah Najm are as follows:

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ وَ مَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ؟

“(Can anything as such be considered true) of al-Lat, al-Uzza, and your third idol al-Manat (whom you considered as God's daughters)?”(54:19-20)¹³

أَلَكُمُ الذَّكَرَ وَ لَهُ الْأُنثَىٰ؟ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ إِنَّ هِيَ إِلَّا أَسْمَاءُ سَمِيَّتُمُوهَا أَنْتُمْ وَ آبَاؤُكُمْ، مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ؟!¹⁴

If we include the translation of the forged phrase among these

verses, it will be like this: "These are high-ranking cranes, and there is hope at their fortitude." It is clear that it will be a complete contradiction. The continuation of the verses is:

“ .. Do sons belong to you and daughters to God? This is an unfair distinction! These are only names given by yourselves and your fathers. God has not given them any authority.”(21-23)

You can see that the collection of verses is a rebuke of idols and idolaters.

2. The Sunnis say: Reject any hadith that is against the Qur'an. They have even sometimes rejected the correct content that appears to be inconsistent with the word of God; But here, where this group of news is clearly incompatible with the Qur'an, they did not pay attention to this opposition and quoted these hadiths!

Indeed, how did old and new Sunni scholars such as Tabari (AD) (310), Waqidi (AD 468), Zamakhshari (AD 538), Beydawi (AD) (791) and Suyuti (AD) (911) included such fake hadiths in their interpretations. How can these fabricated narratives, which indicate Satan's control over a noble human being who is innocent, be compiled and presented as reality? While the verses testify to the contrary. Here are examples of these verses:

A)The Holy Qur'an rejects Satan's control over believers who trust in God:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ. إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ؛ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ. Nahl (16): 99-101.

“When you read the Qur'an, seek refuge in God from Satan. He has no superiority over the believers who

believe in their Lord and trust in Him; His dominion is only over those who accept his guardianship and those who associate partners with God.”

Satan also said to God:

فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ، إِلَّا عِبَادَكَ مِنْهُمُ
الْمُخْلِصِينَ

“I swear by Your Might, that I will seduce all of them, except those among them who are Your sincere worshipers.” (Sad. (38): 83-84)

Undoubtedly, the Messenger of God is the perfect example of the sincere and the best human being who is safe from the dominion and seduction of the devil and demons.

b) The Holy Prophet does not go beyond the divine revelation as it is mentioned in the verses of the Qur'an. At the beginning of the Surah Najm, God Almighty says the following in the description of His Prophet:

مَا يُنطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

According to this verse and other verses¹⁵, the Prophet never allows himself to change the divine revelation, even an insignificant change; Let alone being inspired by Satan and glorifying idols!

3. As mentioned before, in the examination of the documents that Sunni historians and biographers have used in reporting their narrations, it is clear that none of the narrators of this legend were present when the incident occurred, and even more of them were born after that.¹⁶ It should be asked, then, how did they recount these traditions and have reported incidents with full details...?! Isn't this indicative of the role of hadith falsifiers and calculated conspiracies that have created such traditions and attributed them to such narrators?!

4. The themes of this myth

contradict the spirit and behavior of the beloved Prophet throughout his lifetime.

Here are some examples:

A) Before Bi'that, his holiness said to Bahira:

“Don't ask for anything from me by mentioning the name of Lot and ‘Uzi, I swear to God I have no enmity with anything as much as these two.”

B) In his first public addressing in Mecca, he said the following to the polytheists of Quraysh: "I am God's messenger to you and I invite you to only worship Him and abandon the worship of idols that neither benefit nor harm; They neither create nor provide sustenance; They neither make alive nor die."¹⁷

c) When the Quraysh sent a message of threat and enticement to the Holy Prophet through Hazrat Abu Talib, and demanded that the Messenger of

God stop speaking ill of their idols, he said:

“Dear uncle, I swear to God! If they put the sun in my right hand and the moon in my left hand to leave this task - I will not (accept) until I either win or get killed in this way.”

As seen, in non-Shiite texts, a dark and unpleasant image of the great event of the Prophet's Bi'that has been presented, then this fake course continued for the lifetime of that heavenly guide and distorted the great and glorious phenomenon of the revelation and Islam which is not compatible with the holy status of the Messenger of God.

We hope that Almighty God will reveal the truth by hastening the emergence of Imam Mahdi (may God hasten his reappearance).

¹ Bihar al-Anwar 38: 247, quoted by Manaḡib Kharazmi; Saḡih Muslim: 1: 7 (Chapter fi Tahzir Min al-Kizb ala Rasulullah) and Musnad Ahmad 1: 83 (Chapter Musnad Ali bin Abi Talib). The content of this statement is found in many 'Ammeh works.

² Al-Kafi 1: 63 (Book of the Excellence of Knowledge, Chapter Ikhtilaf al-Hadith, H 1).

³ Tarikh Ṭabari 2:47; Saḡih Bukhari 1:3 (Chapter: The Beginning of Revelation); Al-Ṭabaqat Al-Kubra 2: 194-195.

⁴ Tarikh Tabari 2:48 (ذكر الخبير عما كان من امر نبي الله ...)

⁵ Al-Ṭabaqat Al-Kubra 2: 195 (ذكر (نزل الوحي على رسول الله.

⁶ Verse 147 of Surah Baqarah and 7 Surah Ṣaf.

⁷ Ibn Hisham's sirah 2:383

⁸ a. Ayesha was born in the 4th or 5th or 6th year after the prophethood. B. 'Abdullah bin Shaddad Laithi was one of the followers (Tabi'an), that is, the generation after the Companions. He was born at the time of the Prophet; But due to his young age, he was not able to meet him. C.'Abdullah bin 'Abbas was born in the year 10, after Bi'that. d. 'Urwa bin Zubair was born during the reign of 'Umar. He is considered one of the second level of Tabi'an. See the role of infallibles in reviving religion 1: 227-228.

⁹ Nahj al-Balagheh, sermon 234

¹⁰ Bihar al-Anwar 18: 205-206, quoting Imam Askari's commentary .

¹¹ Gharaniq is the plural form of "Ghurnuq" which originally referred to

beautiful seabirds. This name was given to them because of the whiteness of these birds. Pagans called their idols Gharaniq; Because they thought that these idols would bring them closer to God and intercede for them. Therefore, they were likened to the birds that soar in the sky. (Majma' al-Bahrein 5:222) .

¹² Tarikh Ṭabari 2:75-76 Chapter: Zikr al-Khabar 'Amma kana min Nabi Allah...)

¹³ Ignorant Arabs believed that these three idols are the embodiment of angels and they also considered angels as daughters of God. Therefore, in these verses, God has mentioned these three idols.

¹⁴ Najm (53): 20-24

¹⁵ Like verse 16 of Surah Yunus and verses 45-47 of Surah Haqa

¹⁶ Those to whom this fabricated Gharaniq myth is attributed are: 1. Muhammad ibn Ka'ab Qurayzi, from generation of Bani Qurayzah Jews, born in 40 AH (30 years after the demise of the Prophet 2. Muhammad bin Qays, who died in 126 AH, who was among the Tabi'an and never saw Prophet. 3. Abul 'Aliya Rafi' bin Mehran, who converted to Islam two years after Prophet's demise and is considered from Tabi'an. 4. Saeed bin Jubair, one of the Tabi'an killed around the year 94 AH. He was 49 years old at the time of his death. So he was born in the year 45 AH. 5. 'Abdullah bin 'Abbas, who is the only narrator among the Companions, but he was also born in the third year before the Hijrah. 6. Zaḡḡak bin Muzahim Hilali, Abu Bakr bin 'Abdul

Rahman, Mujahidin Jubair, Qatadah bin Di'amah, and Suddi are also in the group of the narrators of this hadith; none of the companions and they died between the years 94 and 127 AH. They were often born many years after the demise of the Prophet. (see. The Role of Imams in Revival of Religion 1:302-304)

¹⁷ Tarikh Ya'qubi 2: 24, Chapter Mab'ath.