

Chapter 4: Causes of Distortions II

A Review

Our discussion revolved around the topic of what pure Islam was, into what form it was changed, and what our present obligation is in relation to it.

We also saw that according to the prophecies of the Holy Prophet (S), whatever occurred in past nations will also occur in this nation.

This nation altered some of the aspects of Islam in precisely the same way predicted.

In other nations, after the alteration of God's religious creed a new prophet would be appointed to once more renew the Divine canon.

The religion of the "Last Prophet", however, was the last heavenly message to mankind. With regard to this, what destiny awaited it after all of these alterations, and what must be done about it?

The obligation to revive religion in this nation became the responsibility of the Imams of Ahlul Bait (a.s.)

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In our research into the various methods used in the alteration of Islam, we discovered various different methods. The first and probably most important means was that in the first eras of Islam those in positions of power, to their utmost ability prevented the relating and recording of the Prophet's Hadiths (which is the second pillar of Islam). As a result of this, many collections of Hadiths were burned.

Various persons were kept under surveillance. Mouths and tongues were silenced. Some persons were exiled or imprisoned and so on.

However, in the face of all these acts of force and all of that severity, Hadiths were promulgated underground and even in the open under torture. Because of this, these ruling forces sought to solve forever the matter of the Prophets Hadiths, and the prohibitions that would likely arise as a result of self-

interests and its' desires.

These efforts then took the form of a series of fabricated narratives aimed at destroying the Prophets' superior character and the sacredness of his words.

In one group of these Hadiths the collections of the Prophets praises and refutations regarding certain positive and negative Islamic personalities were remedied. They quoted the Prophet as having said to God: O' Lord, I sometimes speak in commendation or reproach of someone because of anger or happiness (at that time). Make my reproaches and curses a means for purity, growth and favour for the recipient of such!!

In another group of these narratives the Prophets' commands and directives concerning the improvement of the peoples worldly duties; politics, domestic matters, economics, leadership, the Imamate and their like, are remedied. According to one of these fabricated narratives the Prophet says: You are better informed of your own worldly matters than I, you are more experienced and aware of how to perform your own duties, (meaning; disregard my words on these matters, or rather, act according to your own judgement, thoughts and plans).

In the third group it is sought to bring down the Prophets extraordinary character and identity to a level lower than that of the average man, and then even lower. Among these the Prophet is shown as being forgetful; forgetting Quranic verses, entering the mosque in a state of impurity and preparing to pray etc. In another of these narratives they speak of him being placed under a spell. This spell was seen as being so strong that the Prophet lost his usual intelligence and understanding. In other fabricated narratives we see the prophet as a man who will not turn away from music, song and dance. Not only does he enjoy it, listens to it, and watches it, he also scolds those who become upset because of it!

This was a summary of our previous discussions, necessarily repeated here because; they included the most sensitive points in Islams historical fate, consist of the most important points in a study of Islam and they may play a vital role in revealing the role of the Holy Imams (a.s.) in the revival of religion.

The First “Divine Revelation” According To The Caliphate School

Now we must study the narratives which assail the Holy atmosphere surrounding Divine revelation. It is here that the tragedy of Islam reaches its peak and the known and unknown enemies of Islam transgress the innermost bounds of Islams' sacred realm and genuine danger threatens all of Islam.

The narratives pertaining to this matter have appeared in four or five forms. The two most important ones were related from A'ishah and Obaid ibn Omair lessy. From among these two more detailed narratives, which relate in greater detail, A'ishah's is considered the most creditable. This narrative may be found in the majority of the most authoritative Sunnite texts, such as Bukharis' "Sahih", Muslims "Sahih", Ahmad Ibn Hanbals' "Musnad" and many others.

1) In the narrative quoted from A'ishah the events surrounding the first revelation are pictured this way. In the beginning, revelation manifested themselves for the Prophet in the form of true visions. These visions were as bright as the light of dawn. Afterwards, an interest in solitude and seclusion emerged in him.

He spent many nights in the cave of Hera¹ worshipping, and every once in a while he would return home to procure the provisions needed during his seclusion and after doing so he would return to the cave. The Prophet lived in this way until suddenly one day he came upon “The Lord”. Gabriel came to him and said: “O Muhammad you are the Messenger of God”. The Prophet said: “I was standing and then suddenly fell to my knees”.

This meeting ended there and afterwards I started to go home even though my whole body had commenced to tremble, and I went to Khadijah saying: “Cover me, cover me, Cover me!” It took a while for the fear and disturbance of mind brought on by that initial meeting to be remedied. It was then that Gabriel appeared to me once more saying: “Muhammad, you are the Messenger of God”.

In those moments I decided to throw myself off of a mountain cliff!! And at the very moment of my decision Gabriel appeared to me for the third time saying; “O Muhammad, I am Gabriel and you are the messenger of God”. Then he said: “Read”. I replied: “What should I read?” He took me and pressed me hard three times. The pressure was so severe that I was close to fainting. Then he said: “Read, in the name of your lord who created” I read, and at the end of this meeting went to Khadijah saying: “I am extremely afraid for myself”. Then I related for her the events which had occurred.

Khadijah said: These are good-tidings for you. I swear by God that the Lord will not render you inferior. You are good to your family, truthful and trustworthy, and you bear the peoples burden of suffering while supporting them.

Afterwards she took me to see Varagheh-t-ibn Nufel and said to him: “Listen to your cousin's words”. Varagheh asked me: “What's the story?” I then repeated for him what had happened. Varagheh then said: This is the tiding which was revealed to Moses (a.s.). Oh, how I wish I could have a part in this movement (which will be founded by you)....²

2) The second historical narrative is related from a man named Obaidullah Ibn Shaddad and in it the reason for the Prophets' fear (mentioned in the previous narrative) is clarified. In this narrative it is stated that after the first revelation in the cave was revealed to him, the Prophet went back to Khadijah and told her:³

“O' Khadijah, I fear that I have gone crazy as a result of contact with Jinn”.

Khadijah replies: “No, never! By God, I swear that your lord would never do such to you.....⁴

3) In the lengthiest of the narratives regarding this matter, the events surrounding the first revelation to

the Holy Prophet are described like this. The narrator is Obaid Ibn Omair leesy. He says: Now I will begin the story of the revelation and Gabrels' appearance to the Prophet. One month each year the Prophet would take up residence in Hera for worship and this was a custom practiced by the Quraish who worshipped every year in this manner. The Prophet would worship in this certain month every year and if a needy person approached him during that time he would satisfy his hunger.

When the month ended and the period of worship was completed the Prophet would return to Mecca. First of all he would enter the Masjid al-Haram and circumambulate it seven or more times and then he would go home. The days went on in this manner until the year that the lord willed to bestow his munificence upon him and clothe him with the robes of prophetic mission and in this way show mercy on his servants.

This event occurred in the month of Ramazan. According to his custom, the Prophet had gone to Hira for worship and his familiarity was also with him(!). On the night that God determined to bestow his munificence upon him and give him the prophetic mission, Gabriel came to him. The Prophet said: He came to me and had with him a veil on which there was some writing. I was asleep at that time. He said to me: "Read" I said: "I can't read". He took me and pressed me hard until I felt as if I were dying, then he let me go. After that he said: "Read" and I said: "What should I read?" I said this so I wouldn't be put through that strong, killing pressure again. he said:

﴿أَفْرَأَ يَا سِمْ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴾٢﴾

Recite in the name of your Lord who created – Created man from a clinging substance. (Qur'an, 96:2)

I read it and he left. I woke up and it was as if what I had read had been engraved upon my heart.

The Prophet said: I had seen none of Gods' creatures as my enemies with the exception of poets and madmen and couldn't even beware to look at them! The Prophet then said: This unfortunate soul (meaning myself) has either become a poet or insane but the Quraish should never hear these words in order to be able to repeat them. I will climb to some mountain height and throw myself off of it, killing myself and being freed of this misfortune!!

I left the cave of Hera and went halfway down the mountain path with the intent of suicide. A sound from the heavens attracted my attention. I heard it say: "O' Muhammad you are the messenger of God and I am Gabriel". The Prophet said: I looked up at the sky and saw Gabriel in the form of a man standing in the distant horizon. I stood to look at him and was kept from my intent to commit suicide. I took not a step forward nor backward and in each direction I looked at the sky I saw him just as I first saw him..... He left and I returned to my family and Khadijeh. I sat on her lap and hugged her(!)

Khadijeh said: O' Abul Ghasssem where were you? By God my messengers have been looking for you all

over Mecca. The Prophet said: I told her; this unfortunate soul (meaning myself) has either become a poet or insane and possessed by Jinn!

She said: Abul Ghassem I take refuge in God for you from such things. God will not decree such a fate for you with the qualities I see in you, such as truthfulness, trustworthiness, superior character traits and your attention to family ties. Why do you ever say such things cousin, maybe you have seen something?

I said: Yes, and then related for her the incident which had occurred.

Khadijeh said in reply: These are good-tidings for you cousin. Be firm in this way. I swear by He who holds my life in his powerful hands that I have hopes that you are the Prophet of this nation.

Then she got up, dressed, and went to see Varagheh ibn Nufel who was her cousin. Varagheh was a Christian and a scholar familiar with the Torah and New Testaments. Khadijeh informed him of all she had heard me say. Varagheh in a state of great excitement said: It is very holy, very holy! Khadijeh, I swear by He who holds Varagheh's life in his powerful hand that if you speak the truth Gabriel has come to him the same one who appeared to Moses. I think that he is the Prophet of this nation. Relay my message to him and tell him that he must remain firm in his way!

Khadijeh returned home and told the Prophet of Varagheh's words and in this way the Prophet was relieved of some of his worries, and the mental disturbance caused by the belief that he had become a poet or insane came to an end.

In a meeting between the Prophet and Varagheh which took place in the Masjid al-Haram a few days later, Varagheh questions the Prophet regarding his feelings and about the incidents which have occurred. The Prophet then relates them for him and Varagheh says: "I swear by he who holds my life in his powerful hand that you are the prophet of this nation and Gabriel has appeared to you, the same who appeared to Moses (a.s.).

They will certainly refute you and torment you and they will turn you out of your city and birthplace and form an uprising against you. If I am here on that day I will help you in a way pleasing to God". then he bent over and kissed the Prophet's forehead. As the Prophets' suffering had thus been comforted he returned home with a more positive, resolute attitude(!!)⁵

4) In another narrative which Akrameh relates from Abdullah ibn Abbas, the event is described in this way: One day while the Prophet was in the land of Ajyaad near Safa he suddenly saw an angel appear in the distant horizon of the sky, who had one foot placed on top of the other and who was calling: "O' Muhammad I am Gabriel, O' Muhammad I am Gabriel".

The Prophet was frightened by this abrupt appearance and encounter. He repeatedly looked down but each time he looked up he would still see the angel in the horizon. It was for this reason that he did not remain there and quickly returned home to his wife Khadijeh informing her of the incident, saying: O'

Khadijeh, I regard no one else as an enemy the way I do these idols and Kahins, and now I fear that I myself have become a Kahin!

Khadijeh replied: No, that is not so, don't say such things. God would never treat you like that because you observe family ties and..... [6](#)

5) In Ovateh Ibn Zobairs' narrative, the Prophets words are related as such:

"O' Khadijeh, I see a light and hear sounds. If fear that I may have become a Kahin....." [7](#)

6) Another narrative is related by Akrameh from Ibn Abbas and repeats the Prophets words in this way:

"O' Khadijeh, I hear sounds and see a light and fear that I have become insane....." [8](#)

An Evaluation Of These Narratives

The narratives we have seen are capable of being evaluated from many aspects and after a proper assessment, their weakness in documentation and the lies and fabrications in the texts are very clearly seen. We will link at each one carefully with regard to the aspects mentioned, and come to recognize the signs of fabrication and lies in them.

An evaluation of each of the documents and texts shows a few of the factors involved in the weakness and worthlessness of the above mentioned narrative.

A Study Of Their Documentation

In the previous narratives five narrators appear and the documentation for these narratives originate with them, or at least have been attributed to them. In other words, these five are the beginning of a series or chain of narrators. They are: Aishah, Abdullah ibn Shaddad, Obaid ibn Omair, Abdullah ibn Abbas and last of all Orvateh Ibn Zobair.

History testifies to the fact that none of these persons were present at the time of this event, because they hadn't even been born by that time! Since:

1) Aishahs' birth date is known to be either the fourth, fifth, or sixth year of the mission (Besat) [9](#)

2) Abdullah ibn Shaddad leesy is not counted as being one of the Prophets' companions (Sahabeh) and is one of the followers (Tabe'een), or the generation after the companions. He was born during the Prophets' lifetime but because of his young age he couldn't have understood the Prophets' words at that time. He was killed in Kufa in the year 81 A.H. [10](#)

3) Obaid ibn Omair was also born towards the end of the Prophets' life time and as such, just like Abdullah ibn Shaddad he is not considered as being one of the companions. [11](#)

4) Abdullah ibn Abbas was born in the tenth year of the mission or three years before the migration.[12](#)

We may add here that the person who quotes from him is Akrameh, whom scholars have testified to being a liar who attributed his fabrications to Ibn Abbas.[13](#)

5) Orvateh Ibn Zobair was born during Omar's rule and is counted as being one of the second generation of followers.[14](#)

As such, none of the original narrators of the event were living at that time and we know that an event cannot be related unless the narrator was present there at that time or had heard it from an eye-witness to that event. In all of the above mentioned narratives: the narrator relates the event without mentioning an intermediary and among them only Obaid Ibn Omair relates it from the prophet himself, while he had never even seen the Prophet; since we saw previously that he was born at the end of the Prophets life and biographers have not placed him in the group of "companions", considering him one of the "followers". Thus, such narrative is also lacking in historical and traditional worth. Of course we also went into an evaluation of these narrators' characters as well as their honesty but have not included it here because it would require a whole lesson in itself.

The Holy Quran's Categorical Judgement

The Qurans judgement with regard to the text and meaning of the narratives under discussion is quite definite. If we were to ignore the worthlessness of their documentation we could reveal their defects by relying on the Quran.

By paying close attention to and inquiry into the Holy Scripture of Islam it becomes clear to us that prophethood of the Holy Prophet (S) was not a secret and unexpected event but was propounded in various aspects and was presented in different ways.

Belief in his prophethood was required of all of the prophets in the form of an emphatic covenant, and a promise was taken from them to aid him.

The great prophets gave news of his existence, appearance and mission. He and some of his followers had names and signs in the Torah and Gospel.

The people of the book (the Jews and Christians) knew him very well and accepted him or denied him with complete knowledge of his characteristics, qualities, name and means of recognition.

These types of verses and a short discussion of each may be seen below:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لِمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ
وَلَتَنْتَصِرُنَّ قَالَ أَفَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَى ذَلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاقْتُلُوهُ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

“And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom – then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you”. (Qur'an 3: 81.)

According to our belief there were 124,000 prophets and of that number a little over 300 were chosen for the prophetic mission or message.[15](#) This means that all of this group are related to the heavens and the hidden world, but only the messengers and bearers of the mission are authorized to deliver their knowledge of the hidden world to the people.

In this noble verse the covenant and promise made through the prophets (meaning the total 124,000), is spoken of so that they will keep the two responsibilities towards the apostle who will come afterwards and confirm the truths they possess: These two responsibilities are to;

A) Believe in him:

B) Aid him:

There are two opinions on the interpretation of this verse. One opinion is based on the creditable narratives existing in the Caliphate and Imamate schools. These narratives clearly and plainly show that this covenant was taken from all of the Prophets from Adam to the last of them –(a.s.)– so that they would believe in the “last Prophet” Muhammad (S) and aid him if they were present during his lifetime.

It is then commanded of them to extract a covenant from their nation on these matters.

It is related from Ali Ibn Abi Talib (a.s.) that:

“God never appointed a prophet without extracting a covenant from him regarding Muhammad, saying that if he were alive when that prophet was appointed he must certainly believe in him and aid him, and it was also commanded of him to extract the same promise from his own supporters”.[16](#)

In another more detail narrative of the Imam he says:

“God took a covenant from his prophets (a.s.), to inform and give tidings to their nations of the last Prophets' mission and his exalted rank, and to command them (if they lived during his lifetime) to certify him”.[17](#)

2) “And when Isa (Jesus) son of Marium said: O' children of Israel.' surely I am the apostle of Allah to you, verifying that which is before me of the Tavrat and giving the good news of an apostle who will come after me, his name being Ahmad. but when he came to them with clear arguments they said: This is clear magic”.[18](#)

The message in this verse is quite clear. This verse clearly announces that the Prophet of Islam with his own name was mentioned during the time of Jesus' prophetic mission and that Jesus gave tidings of his coming and mission in one of his sermons.

It could never be correct to think that this is but a mere claim; since we know that the Quran was revealed in an environment of hatred full of enemies, if this had been only a claim the enemies of Islam who strove to their utmost to battle against it (Islam), would have never remained quiet. Those who gathered thousands of warriors and soldiers to battle the followers of the Quran, could have made use of just one mistake or false claim to easily nip Islam in the bud.

Previous remarks to that effect were all based on the assumption that the above-mentioned tidings were not included in todays Bibles. Fortunately, however, older translation and printings of the Bible give us examples of these tidings. For example, in the Persian translation of the book "John" by the French Reverent F. Lameneh, and the Arabic translation of this very book by the English minister Robinson, in chapter 14 verses, 16,17,25, and 26 and in chapter 15 verse 26 and chapter 16 verse 7,12,13, and 4 the name "Fargheleet" which is "Perikleitos" in Greek and "Ahmad" in Arabic is mentioned along with a mention of his qualities and description.[19](#)

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأَمِيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التُّورَاةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَنَهَاهُمْ عَنِ
الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَابَاتِ

"Those who follow the Apostle-Prophet, the Ummi, whom they find written down with them in the Tavrat and the Injeel, (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things....." (Quran 7: 157)

In the noble verse above, in addition to what was stated in the previous verse, it says that not only does the New Testament contain the name and signs of the Prophet of Islam so does the Torah. We also know that in that environment which was full of enmity and with the existence of Jewish scholars in the Arab community there could be no possibility for making such a claim if it were false. However, in addition to this reason, we may fortunately say that in some of the older versions of the Old-Testament we come across verses which contain clear indications of Islams' messenger.

In Deuteronomy 33: 1-3 we read thus:

- 1- These are the blessings that Moses, the man of God, pronounced on the people of Israel before he died.
- 2- The Lord came from Mount Sinai;

he rose like the sun over Edom

and shone on his people from Mount PARAN

He entered with ten thousand of the esteemed

a fiery religious law at his right hand

3-He Loves the people and protects those who belong to him.[20](#)

In these verses three places are spoken of, Sinai, Edom and Paran.

(Sinai) – according to official Jewish and Christian texts Sinai is the place where God revealed his religious creed, laws and commandments to Moses (a.s.). In the Old-Testament, Leviticus 7:37–38 we read: [These, then, are the regulations for the burnt offerings There on Mount Sinai in the desert the Lord gave these commands.....] and again in the same book chapter 25, verse 1 we read: [The lord spoke to Moses on Mount Sinai and commanded him.....] When speaking of Moses on Mount Sinai and his meeting with God, the second book in the Old-Testament, Exodus 24:15–18 says: [Moses went up Mount Sinai, and a cloud covered it. The dazzling light of the Lords' presence came down on the mountain..... The cloud covered the mountain for six days and on the seventh day the lord called to Moses from the cloud..... There he stayed for forty days and nights].[21](#)

Christian religious scholars have described Sinai as such: “A mountain in the Islam-like Sinai peninsula, and the Lord delivered his religious creed to the tribe of Israel from its' peak”. [22](#)

(Edom) – (Saeer)[23](#) = A mountainous land in the south of Palestine which is also called Edom or land of Edomites.

According to the opinion of geography experts it was in these mountains that the scripture was revealed to Jesus for the first time.

(Paran) – In official Christian texts there is no final definite explanation for this word. They say for example: [The mountain of Paran is the mountain from which the lord appeared in Glory] and then they add this remark: [And the most authoritative opinion is that Mount Paran is the Southern part of the mountains in the North-Eastern part of the desert in which the Israelites wandered.....][24](#)

There are, however, signs and indication at hand which clearly show Parans location. For example, in the book Genesis chapter 21 we read: [Early the next morning Abraham gave Hagar some food and a leather bag full of water. He put the child on her back and sent her away. She left and wandered about in the wilderness of Beersheba. When the water was all gone she left the child under a bush and sat down about a hundred yards away. She said to herself, “I can't bear to see my child die”.

While she was sitting there she began to cry. God heard the boy crying, and from heaven the angel of God spoke to Hagar, “What are you troubled about Hagar? Don't be afraid. God has heard the boy crying. Get up, go and pick him up and comfort him. I will make a great nation out of his descendants”.

Then God opened her eyes and she saw a well. She went and filled the leather bag with water and gave some to the boy. God was with the boy as he grew up: he lived in the wilderness of Paran and became a skilful hunter..... ”[25](#)

Hagar and Ishmael are spoken of here and we all know that they lived in the deserts of Hejaz and Mecca, and the well of Zamzam sprang up there for the first time for Ishmael. The graves of Hagar and Ishmael are in the Masjid al-Haram of Mecca and are quite well known and famous.[26](#) The great nation which was to come from him and which Abraham was promised was the Arab nation and the tribe of Quraish which turned out to be one of the history making nations during the age of Islam and afterwards.

In this way, Parans location becomes quite clear. Older geographical experts also attest to this fact.[27](#)

If we pay close attention to what was said earlier it is quite clear that this verse refers to the appearance of three great religions at the hands of Moses, Jesus, and the Prophet of Islam of which the first appeared at Mount Sinai, the second at Saeer or Edom and the third in Hejaz and Mount Paran on the outskirts of Mecca. The other signs in this verse correlate exactly with the Prophet of Islam. Such as:

1) [Shone on his people from Mount Paran and entered with ten-thousand of the esteemed] Just as we have seen, in this verse three divine appearances are spoken of, or three great missions and the appointment of three Arch prophets bearing religious creeds. It is also explained that the third of these prophets and the third mission was to be from Mount Paran. We also know that the first Divine revelation delivered to the Last Prophet was in a cave in Hira (Paran) one of the mountains on the outskirts of Mecca (the desert of Paran), and we also know that it was He who a few years later entered Mecca with ten-thousand soldiers and conquered it.

The story of being accompanied by ten-thousand of the esteemed only occurred during the Holy Prophets' lifetime; this is because in the beginning Moses was accompanied by only his brother Aaron and in the exodus by the entire tribe of Israel which some Christian scholars have said to have been more than 60,000,[28](#) and up until the end of Jesus' ministry he gained only a very few followers estimated at being approximately 120 persons[29](#) of whom only twelve were chosen as his disciples and special followers.[30](#)

By altering this verse in the old-testament the Christians have tried to collate it to Jesus' appearance. For this reason, in some of the newer copies we see instead of the above-mentioned phrase:

“He became luminous from Mount Paran and came from the Holy heights (Palestine and Jerusalem)”[31](#)
In addition to this alteration, in this copy there is no mention of the accompaniers. In one Farsi translation[32](#) instead of ten-thousand they write: (He entered with thousands and thousands).

2- (A fiery religious creed at his right hand). This interpretation is a clear indication of Islam. We know that Islam is a religious creed in which “Jihad” is seen as a form of worship, being a pillar of the religion. This matter (Jehad) has not been referred to in this way in any of the other religious creeds and has not

attained these particular aspects.

3- (He loves the people). This is another precise indicator of Islam and its' Prophet and in the Quran the same has been said:

“And we have not sent you but as a mercy to the worlds”.[33](#)

“Thus it is due to mercy from Allah that you deal with them gently”.[34](#)

In the older copies of the Old-Testament it is said that all of the people, nations and in short all of the worlds' inhabitants are loved by the Prophet who will come from Mount Paran. Quranic verses also announce and agree with this quality possessed by the Prophet of Islam. Afterwards, however, in the newer copies of the Old-Testament this interpretation has also been altered to – (He loved his people).[35](#) This was done so that the world-wide scope of the affection beneficence of the Prophet of Mount Paran would be thus denied and be restricted to only the tribe of Israel and be correlated to Jesus Christ (a.s.)

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحْمَاءُ بَنَّهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ
وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثْرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التُّورَاةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطَأً فَآزَرَهُ
فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ

“Muhammad is the Apostle of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure; their marks are in their faces because of the effect of prostration; that is their description in the Tavrat and their description in the Injeel; like as seed-produce that puts forth its' sprout; then strengthens it, so it becomes stout and stands firmly on its' stem, delighting the sowers that He may enrage the unbelievers on account of them”. (Quran 48: 29.)

Here we see that not only the Prophet but also his supporters were mentioned in the old and new testaments with reference to their own particular qualities, centuries before the appearance of Islam.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلٍ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا
كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

“And when there came to them a book from Allah verifying that which they have, and aforetime they used to pray for victory against those who disbelieve, but when there came to them (Prophet) that which they did not recognize, they disbelieved in him; so Allahs' curse is on the unbelievers. (Quran 2: 89)

Judaism spread to the Arabian Peninsula from Yemen. The Jews who lived in Medina and its outskirts had moved there to await the Last Prophet of God and in hopes of seeing him. The Jews in Fadak, Khaybar and Medina had left their original homeland for this very reason. The Medinan Jews were later confronted by the migration of the Arab tribes of Yemen. The Yemenese Arabs who migrated to Medina increased in number and formed two vast tribes names Aws and Khazraj.

Sometimes conflicts would arise between these two groups, the Jews on one side and on the other side the idolatrous Arabs, Aws and Khazraj. It was during these battles that the Jews would pray, just as all other worshippers of God, asking God for victory in the name of and in respect for the great future prophet. The Quran mentions this with the phrase:

“Also, sometimes when they were defeated they would tell the Aws and Khazrajites that, “a prophet will soon appear in this land and we will follow him and get our revenge from you”. It was due to these murmers that the Aws and Khazrajites or in other words the non-jewish Arab tribes of Medina became familiar with the name and qualities of the Prophet of Islam. It was for this very reason that they accepted him on seeing him for the first time in Mecca while they had only gone there to obtain military aid from the Quraish.[36](#)

The Result

By paying close attention to all of the previous discussions we see how correct and beautiful the Quran explanation is in its two verses (Baqareh: 146 and Anam: 20). In the first verse God says:

“Those to whom we gave the (Heavenly) Book know him (The Prophet of Islam) as their own son. (However) certainly a group of them knowingly concealed the truth”.[37](#)

and in the second verse:

“Those of them who we gave the Book know him just as their own son”.

What we have seen in the group of verses mentioned above is that according to the Holy Quran and in agreement with the Old and New Testaments and also historical confirmations, the matter of the Holy prophets' prophethood with all of its' indications and particularities, was pointed out before his appearance and many Christians, Jews and idolatrous Arabs had previous knowledge of them. The people of his own city and country, foreigners and those distant to him, the Jews and Christians, the scholars and learned, all knew of his appearance and its' time, his spiritual and physical characteristics and his religion and scripture. Taking all of this into consideration doesn't the Prophets' own unfamiliarity with these facts and with his own destiny and character seem improbable and absurd?

Therefore, the accounts of the first revelation which speak of the Prophets doubts, misgivings and disbelief regarding his own prophethood, in addition to having fundamental problems in their documentation, are completely worthless in content; because they are irrevocable contradictory and

derogatory to decisive assertions in the Quran, the Old and New Testaments of the Bible, history and even reason.

Now we will proceed to a study of the narratives and the historical events surrounding the Prophets' lifetime and also of the persons who were familiar with the appearance and appointment of the Last Prophet before the "Besat", who all have sufficient proof of and reasons for the fact we are discussing, and are themselves our second factual theorem to prove the falsity of the narratives concerning the first revelation.

Awaiting The Last Prophet

The Hermitage Of Bahira The Monk

Every year, just as usual, the Quraishite merchants made their annual trips to Syria and Yemen. Occasionally, Abu Talib the leader and Sheikh of Quraish also participated in these commercial journeys. The Holy Prophet (S) who was in the care of his honoured uncle Abu Talib after his grandfathers' death, accompanied him on one of these journeys. The Prophet was only about twelve years old when he travelled to Syria.

The Quraishite caravan was ready to embark. Abu Talib's nephew held onto his uncles' hand and insisted and pleaded that they take him along. Even though the kind and great Sheikh of Quraish knew of the discomforts and dangers in the journey he couldn't disappoint his nephew, whom he loved very much. The caravan embarked, but before reaching its destination, on the outskirts of Bostra³⁸ a certain events occurred which interrupted Abu Talib's travel plans.

For many years the Christian monotheist monk³⁹ named (Bahira) had a hermitage in the land of Bostra and spent his time there in worship. He was well-read in the religious texts of old. It is known that generations of Christian monks had lived in this hermitage who each succeeded another at his death. A book was passed on to each of them which was handed down as a priceless heirloom, all of their knowledge being culminated in this book.

Every year the Quraishite caravan stopped near this hermitage to rest but they never saw Bahira and couldn't get in touch with him. This year however upon arriving there they saw Bahira who had come out of the hermitage to invite them to have something to eat. A man of the Quraish remarked to him; "Bahira, by God what you have done today is indeed mystifying. For many years we have been passing by your monastery and you never did such!" Bahira replied: "Yes, you are correct, but now you are my guests and I wish to honour you and prepare a meal for you".

Everyone gathered for the meal while only the Holy Prophet remained with the cargo because of his tender age. When the Christian scholar and monk looked at his guests and failed to see the one after whom he sought, he said: "Quraishites, none of you must be absent from my meal". They answered

him: "Everyone is here except a young boy who has remained behind to watch over the cargo". He said: "No! all of you must come".

One Quraishite said: "We deserve to be scolded because we have failed to bring along with us the son of Abdullah ibn Abdul Mutalib". They brought the Prophet to the table. The priest only looked at this young guest. He was paying close attention to this young Quraishite, his actions, movements, height and facial characteristics. When the meal was over and all had taken their leave he said: "Young man, I want you to answer all of my questions by the legitimacy of Lat and Uzza!" The Prophet replied: "Do not request anything of me in the name of Lat and Uzza, by God I swear that I look on nothing else with such hatred and enmity!". Bahira said: "Then swear by God that you will inform me of what I will ask you". The Prophet said: "Ask whatever you wish".

Bahira asked about the things he felt when he was asleep or awake and received answers which correlated with all he had expected. Then he looked at the Prophets' back in order to find the mole between his shoulders which would later be called the seal of prophethood. He found it just as he expected and in the place he knew it should be. After this inspection he turned to Abu Talib and said: "What relation is this young man to you?" Abu Talib answered: "He is my son". Bahira said: "He is not your son. His father should not be living".

Abu Talib said: "Yes, he is my brothers' son". Bahira asked: "What happened to his father?" Abu Talib answered: "His father died when his mother was pregnant with him". Bahira said: "You spoke the truth. Take your nephew back to his own city and fear the Jews' plots and grudges against him and be on your guard. I swear by God that if they see him and come to know and recognize what I know about him and recognize in him he will be in danger. This nephew will come to attain an exalted position in the future".[40](#)

The Second Journey to Syria

The Prophet was now twenty five years of age. Not only because of his being one of the grand children of the honoured Sheikh and leader of the tribe but also because of his outstanding qualities and superior character, he had obtained special esteem and was known by the nik-name, Amin (Trustworthy).

One day in that very year Abu Talib said to him: "Nephew, I am a man of little worldly wealth, times are hard and I have suffered many years of hard-ship and still suffer them. We have no wealth or merchandise to use to deliver us from these difficulties, but right now the Quraishite caravan of merchandise is ready to leave for Syria and Khadijeh daughter of Khuwaylid usually sends men in these caravans for trade. If you were to introduce yourself to her we will find a way out (of this predicament).

Word of this discussion reached Khadijeh. She sent a messenger to invite the Prophet for this purpose and sent more goods with the caravan for trade than in any other year. The Prophet left for Sham (Syria) with the Quraishite caravan accompanied by Khadijeh's special servant. Just as usual the caravan

arrived at Bostra, stopped there and set up camp.

The Prophet, along with Misrah and their goods took up a place in the city's market. The place they arrived at was near a hermitage where a monk named Nastoor lived. There was also a very old lotus tree next to this hermitage. After the cargo was unloaded the Prophet took refuge in the shade of this tree and sat there leaning against its trunk.

Nastoor, the Christian monk, stuck his head out of the hermitage window and said to Misrah, whom he knew from previous trips: "Misrah, who is that sitting under this tree?". Misrah answered: "He is a Quraishite from Mecca". The monk told him: "There is none other than a prophet under this tree!" The monk told him: "This is God's final prophet. Oh, how I wish I could be there when he is appointed and receives the command to declare his mission....."

In the days that followed, the prophet went to the market of Bostra and displayed his goods for sale, and after selling the goods he had with him he began to buy the merchandise he required. During these transactions he had a difference of opinion with someone and that man said: "Swear by Lat and Uzza!" the Prophet answered: "I have never sworn by these two and whenever I pass them I turn away!" The man answered: "I agree with whatever you say".

At another time when that same gentleman saw Misrah alone he told him: "By God, I swear that this man is a Prophet! I swear by He who holds my life in his powerful hands that this is the very one the scholars and theologians have discovered news of with clear and complete descriptions and explanations in their texts.

These conversations made an impression on Misrah's mind and soul and had a strong effect on his conscience, causing him to become more attached to the Prophet on this trip after already having been fascinated by his character.[41](#)

The Wise Man From Iran

Abdullah Ibn Abbas said: Salman Farsi told the story of his acceptance of Islam in this way:

I was an Iranian from Isfahan. My birthplace was a village named (Jay) and my father was its' owner and leader. My father loved me very much, so much that he kept me at home just as a girl and wouldn't allow me to go out. I was so diligent in my religion, which was Zoroastrianism, that I was chosen to serve the holy fire.

One day as I was going at my father's command to his farm, I came upon a Christian chaper. I heard the Christians praying and entered the chapel. The Christians' prayer service fascinated me immensely as it was the first time I had ever seen such a thing. I remained there so long that I had completely forgotten to complete my father's task, and the day turned to night.

When my father found out about that days' events and my attraction and attention to Christianity he became extremely upset, and he imprisoned me in our home. Without my fathers' knowledge, however, I retained connections with the Christians and asked them to inform me if a caravan headed for a Christian country came to our area. It was in this way that I escaped my imprisonment and travelled to Syria with that caravan and took up with a Christian scholar, choosing him as my instructor and teacher.

This man, however, was a hypocrite and committed sinful deeds, but after his death another priest took his place in the church who was the epitome of asceticism and worship. I became devoted to him and spent many years with him as a student. At his death he sent me to a wise man in Mousel⁴² and I spent a few years in the company of this wise man who was also very virtuous just as his friend was. When the time of his death drew near I asked him to tell me of another learned teacher. This old man told me of a virtuous scholar in Naseebain. ⁴³

When he died I went to Naseebain and to see this city's scholar and teacher, and had the advantage of his learning until the time of his death. After him, according to his recommendation I went to Amourieh⁴⁴ and there I found another example of those scholarly, devout men. I was in this scholars' company for another period of time. When he also was ready to leave this world and I asked him for a substitution, he told me: By God, I swear that I know of no one today to whom I may send you who believes in what we believe and who strives in our way. The time is near, however, for the appearance of a prophet who will be appointed to the religion of Abraham and who will rise in the land of the Arabs. The location of his migration will be a land in which date-palms grow and a land full of volcanic rock walled on two sides.⁴⁵ He accepts gifts but avoids alms, and between his shoulders there is the stamp of prophethood (a large black mole from which hair grows). If you can, go to that land.⁴⁶

The Syrian Jew

Only a few years remained until the appearance of Islam when a man of the Syrian Jews named (Ibn Haiban) travelled to Medina. Those who had seen him spoke of his superior qualities and said: "Whenever we were plagued by drought we would go to him and ask him to pray for rain". At these times Ibn Haiban would usually say: "No, I will not pray until you give some alms".

We would ask: "What should we give?"

He would ask: "For each person a portion of wheat or barley".

We would do as he asked and then he would pray, and before we even reached home the sky would darken with clouds and it would begin to rain on our heads. Many times this event was repeated and because of this Ibn Haiban obtained much esteem and influence among the Jews of Medina.

One day we heard that Ibn Haiban was in the last hours of his life. The Jews gathered around him and in their company he said: "O' Jews what do you think has brought me from the blessed, flourishing land of Syria to this poor country?" Everyone replied: "You know better!" He said: "I came here from Syria and

have been awaiting the appearance of a prophet whose mission is near, because this city is the place of his migration. I was hoping that I would find him and follow him. Unfortunately this hope will be obliterated with my death. If you, however, hear of his name or news of him don't let anyone take the lead from you in belief in him.....”

Ibn Haiban completed his last words and then died. On the morning of Bani Qurayza's defeat, three Jews named Salabah, Oseed and Asad in whom because of their youth habits and customs had not yet become firmly rooted, remembering Ibn Haibans words and testament they said to their family and relatives: “By God, this man is the very prophet Ibn Haiban described for us, fear God and follow him!” The Jews replied: “No, that's not him”. These three youths insisted once again: “Yes, by God this man is him for sure”. Then they left their fortress and joined the Islamic Army and accepted the Islamic religion.⁴⁷

The Sacrificing Scholar

Mokhairegh was a Jewish scholar. He lived in Medina and had much wealth in the form of gardens and Palm-groves. Historians say: He knew the Prophet of Islam and had seen and learned of his particularities and description from scholarly inheritances of the past.

When the prophet migrated from Mecca and before he entered Medina he stopped in a city called Ghoba and it was there that the two Jewish scholars Abdullah Ibn Salam and Mokhaireegh came to see him and accepted Islam.⁴⁸ Then the battle of Uhud occurred. This battle took place on a Saturday which was the official day of rest for the Jews. On this day, Mokhaireegh cried out to his people: “O' Jews, I swear to God, you certainly know that aiding Muhammad is your duty!” The Jews replied: “But today is Saturday and work and other activity is forbidden on this day”. Mokhaireegh replied: “There is no more Saturday for you and this custom just like other Jewish customs and rites was abolished with the coming of Islam”.

He then took his sword, left his home and went to the Prophet at Uhud. He testified at that time that “If I am killed in this battle my property becomes Muhammads' (S) and he may do as he wishes with it”. He was killed on that day and became a martyr.⁴⁹

There Was Also Bigotry

Zobair ibn Bata was the most learned of the Jewish scholars. Before the Prophets' appearance he had spoken of his name (Ahmad), his particularities and the country of his appearance. Zobair would say: “I had seen a book in my fathers' house which he kept from my sight and which he sealed so I would be unable to use it. But after his death I obtained this book and my predictions are based upon this ancient book”.

Time passed and the Holy Prophet (S) appeared. When news of this mission in Mecca reached Zobair ibn Bata, he went as soon as he could to his fathers book and erased what it contained about the

Prophet. From then on he kept what he knew of the Prophet to himself and concealed it, and when others asked he would say that this man was not the expected Prophet!![50](#)

* * * * *

In old and creditable histories we read: The Jews of Medina especially the Bani Qurayza were familiar with the Prophet of Islam's name. They had seen it in their own religious writings and taught it to their children as news of a future full of good-tidings. They reminded them that the place of this prophets' migration would be their own city Medina. When the Prophet was appointed and migrated to that city, however; they were afflicted with racial jealousy and bigotry claiming that this person is not the prophet previously spoken of.[51](#)

In Conclusion

According to all of these records, of which only a small portion of that which has been left to us may be shown you, all coming from creditable texts of the caliphate school, we become more familiar with the truth of this noble verse which states:

“The people of the Book knew the Prophet as they did one of their own sons”.

What we wished to prove in this relatively long discussion was that contrary to the narratives concerning the first revelation which proclaimed signs of doubt and unfamiliarity in the Prophet regarding his prophethood; the Prophet himself along with those around him and many Jews and Christians living in Arabia were familiar with his prophethood and they knew him by his particularities and qualities and even more important by his name and reputation.

If we were to overlook “knowledge of the invisible” and its' aids, and look upon the Prophet before the “Besat as a regular human being, when we look at his life history we see that on his and his great uncle Abu Talib's first trip to Syria they were completely informed of his prophethood its signs and indications. Special precautions were also taken in his daily life to protect this treasure for the future from possible danger. On the second trip to Syria the same events reoccurred in a different way, other persons being confronted with this matter and gaining of it.

The result here is that the narratives which spoke of the Prophets' doubt and surprise at the first revelation merely lie, especially since none of them, as far as their documentation is concerned, go back to the time of this events' occurrence. Therefore these types of narratives of narratives lack credibility because of the errors and voids existing in their documents and texts. Thus, by looking at the breach that they could make in the Prophets' integrity and prophethood, we can guess how these narratives took their place in Muawiehs' general plan for the destruction of the Prophet of Islam (S), and how to this day they have enacted this sinister duty.

Western Islamologists And The Narratives Of The First Revelation.

It is interesting to note that western orientalists and Islamologists who strive with their utmost integrity and sincerity to destroy the credibility of Islam and the Prophet, have not ignored this group of narratives and extract the greatest amount of benefit from them. That which is added to the writings of these westerners is a scientific and psychological analysis of the event which gives greater credence to its factuality in the eyes of the unfamiliar. For evidence of this we will first of all rely on the writing of Professor Montgomery Watt, the British Islamologist, in the book "Muhammad, Prophet and Statement".

"It is surprising that a person who lived in a remote city like Mecca in the seventh century could acquire the belief that he has been appointed a prophet by God(?) so it is not surprising if we hear that Muhammad was beset by fear and doubt.....another of his fears was the fear of insanity because the Arabs of that time believed that these kinds of persons were possessed by spirits and demons. A group of the inhabitants of Mecca interpreted Muhammads' inspirations this way and he himself often wondered if they were right or not!.....They say that in the early days and the receiving of the first revelation, his wife Khadijeh and her cousin Varagheh encouraged him to accept that he had been appointed to the prophethood..... Apart from all that, the claim of a Christian that the way the revelation was revealed to Muhammad was in every way similar to the way the revelation was revealed to Moses, strengthened Muhammad in his belief!"[52](#)

Professor Montgomery Watt, Professor of Islamic studies at Edinburgh University, mentions in another of his books this very discussion including a narration of the various narratives involved, and studies them in detail and at great length with no doubt as to their authenticity and factuality arriving at the same conclusion we saw summarized above.[53](#)

Of course, the use of these types of narratives is not restricted to the English orientalist Watt alone. Others in the past followed the same path and just as we saw in the past they were usually looking for weak points in Islam, the Prophet and all of the other things Holy in Islam. Unfortunately they find what they are looking for in some of the narratives of the Caliphate school, and of course, without a doubt they rely on these types of books for documentation, in particular Tabaris "Tarikh", Ibn Heshams' "Sireh" and Bukharis "Sahih". The first western writing which speaks of this subject according to the above mentioned fabricated narratives, is historical and was written by Theophanes the Byzantine historian.[54](#)

A summary of Theophanes' opinion may be found in the well-known creditable book on western Islamic studies "The Encyclopedia of Islam".[55](#) A. J. Wensinck the author of the article "Bahira" in this book bring up a summary of Theophanes remarks after disregarding historical examples of the information regarding the Holy Prophet (S) known by the people of the Book as fables without offering an explanation as to why, and even though these remarks don't even collate with the fabricated narratives he refrains from any investigation or research surrounding it. We may name other books by Europeans

which have spoken with reliance on the fabricated narratives regarding the first revelation; “Islam and the Arab” written by Professor Zoomlandu an English orientalist and The History of Nations and Islamic Government” by Professor Karl Bruckelman.

An Eyewitness speaks

A comparison between the Caliphate schools narratives and those existent in the Ahlul Bait school shows that a historical occurrence may only be related by one who was an eyewitness to it. This principle is a definite law in the study of history. Just as we saw previously, according to this decisive principle we saw all of the narratives related to the first revelation as weak and worthless. Now with attention to and reliance on the words of the only person who witnessed the event and heard of some of its aspects from the Prophet himself we will proceed to investigate into it.

Amir al-Mo'meneen Ali (a.s.) who in addition to being the legatee of all Islamic truths and its witness from the first hours of Islams' birth, describes the first revelation like this:

“From the time of his weaning Allah had put a great angel with him to take him along the path of high character and good behaviour throughout day and night, while I used to follow him like a young camel following in the footsteps of its mother. Every day he would show me in the form of a banner some of his high traits and commanded me to follow it. Every year he used to go in seclusion to the hill of Hira where I saw him but no one else saw him. In those days Islam did not exist in any house except that of the Prophet of Allah (S) and Khadijah while I was the third after these two. I used to see and watch the effulgence of divine revelation and message, and smelled the scent of prophethood.

When the revelation descended on the Prophet of Allah (S) I heard the moan of Satan. I said: “O' Prophet of Allah what is this moan?”. And he replied: “This is Satan who has lost all hope of being worshipped. O' Ali, you see all that I see and you hear all that I hear, except you are not a prophet but you are a vicegerent and you are surely on (the path of) virtue”.[56](#)

In order to show other examples of the Imamate schools' viewpoint regarding the matter of the Prophethood and revelation we will refer to another narrative by Imam Hadi (a.s.).

“When the Prophet of God abandoned trade in Syria, he spent that which he had accumulated in the way of god. Afterwards, each morning he would climb Mount Hira and from its highest summit he would look at traces of Divine mercy and the thought provoking, extraordinary signs of his power in nature. He would look at the regions of the sky and the far reaches of the earth, become immersed in thought and be busy at worship”.

These conditions continued thus until the Prophet reached the age of forty. The lord saw that his heart was the best, humblest, most modest and devoted of hearts before him and therefore he commanded the gates and kingdom of Heaven and the message to be opened to him and He opened his eyes as a

Prophet of the truths existent in the Heavens. He also commanded the Angels to descend to him. As a result of His grace he also commanded descentence upon him from the throne and also sent Gabriel down to him to take his arm and shake it.

Gabriel said: "O' Muhammad, read."

The Prophet replied: "What should I read?"

He said: "Read in the name of your Lord who created.....

Then he revealed to him that which the Lord had sent as a revelation to him and returned to the heavens. The Prophet descended the mountain as a sick person afflicted by fever and trembling because of the immensity and glory of the lord which had appeared unto him.

That which worried him and caused him fear and distress was the Quraishites refutal and the thought that they would consider him insane or possessed by a demon. This was even though he had been the most intelligent of Gods creatures from the beginning of his life and the most dear among them, and more than any one else felt enmity towards Satan within himself.

Therefore, in order for the lord to give him courage in the face of .all the enmity and opposition awaiting him, he gave the power of speech to all of the objects around him, the stones, cliffs, mountains.

Everywhere the Prophet arrived he would hear this proclamation; "Greeting to you O' Muhammad. Greetings to you O' friend of God. Greetings to you O' Messenger of God!" [57](#)

A Summary

In the Caliphate schools narratives related to the first revelation such was said:

Gabriel pressed the Prophet three times with such severity that he felt as if he were dying and then said to him:

"Read....."

After the first revelation came to an end the prophet was extremely afraid and worried that it had been by Genies. He saw the possibility that he had gone crazy or had become a Kahin, and because of this decided to throw himself off of the mountain top so he would be killed and be rid of this suffering.

Gabriel, however, interrupted him and didn't allow him to go through with his intention. The Prophet returned home in a confused state of mind and related his fear of insanity and of being possessed to his wife Khadijeh. Khadijeh heard all of her great husbands words, who was at the time upset and afraid, with a patience verging on reverence. Not only did she retain control of her own emotions, she also consoled her husband and assured him that God would not abandon him.

Afterwards, in order to accumulate more information and assurance, she went to see Varagheh the Christian scholar. After hearing the news that Khadijeh had brought him, Varagheh have Khadijeh assurance of her husbands prophethood. In a meeting with the Prophet himself he also spoke to him with his comforting words, and also taught him that which he did not know.

* * * * *

In an evaluation of the above mentioned narratives we saw that all of them were related by persons who had not been born by the time of this occurrence (thirteen years prior to the Besat), for them to be able to relate it as an eyewitness.

We then compared them to the most authoritative text in Islam, the Quran. In the exalted Quranic verses it was mentioned that: A promise or covenant was taken from the Prophets to believe in the possessors of the mission after them, especially the Last Prophet (S), give tidings of this mission to their people asking them to believe in him and to aid him if they were alive during his lifetime.

And also that: Jesus son of Mary (a.s.) gave tiding to his people that after me a prophet will come who is known as Ahmad (فارقليط) And also that: When the Quran descended from God and was the confirmation of their book the Torah they cultivated blasphemy in relation to it even though before that in their wars they asked for Gods' aid in this prophets name so they would attain victory and success.

And also that: They who follow the illiterate, uneducated Prophet who saw his name and situation in the Torah and New Testament.....

Finally, the Quran ends up with saying:

The scholars of the people of the Book knew the Prophet just as their own sons.

This matter is clear to the point of certainty, that by taking into account all of the Qurans intimidations and accusations, if these statements didn't have strong backing in truthfulness and correctness, it would have been easy for Biblical scholars to scrutinize the Torah and New Testament and prove contrary to these statements. As a result, this would with no effort at all have destroyed Islam and fourteen centuries of war and combat wouldn't have been necessary to do so.

Fortunately, however, that didn't happen and in those days the above mentioned tidings existed in the copies of the testaments in which even today, despite all of the changes and omissions which have occurred in them, we may still read in some copies of the Torah that: (The lord came from Mount Sinai, rose like the sun over Edom, shone on his people from Mount Paran, entered with ten-thousand of the esteemed a fiery religious law in his right hand).

And this verse which has remained intact in older Bibles is a mention of Moses mission from Mount Sinai, Jesus' mission from Edom, and the Last Prophet from the cave of Hira in the Paran mountains, with a religious law consisting of war and battle with idolators and seditious persons. Being accompanied

by ten-thousand persons only occurred during the last Prophets' lifetime and refers to the conquest of Mecca in the eighth year of the mission.

We also read in a copy of the Book John:

John 16:7-15: But I am telling you the truth: it is better for you that I go away, because if I do not go, the Helper فارقليط will not come to you....."

As a result of all of these tidings, Christian and Jewish scholars were in expectation of the Last prophet's (S) mission some of them having migrated to Medina and its outskirts in hopes of seeing him, their names and descriptions existing in historical records.

Among them we may find:

Bahira the monk who had a home on the Quraishite commercial road to Sham (Syria) and when at the age of twelve the Prophet passes by on this road and stopped near his hermitage he recognized him by way of signs and marks, and attained the blessing of meeting him.

Another is a monk which history has mentioned by the name Nastoora who met the Prophet on his second trip to Syria accompanied by Khadijeh's servant Misrah, and spoke of his prophethood.

Also the great Jewish scholar Ibn Haiban who had migrated from Syria to Medina to see the Prophet but died before his appearance and mission.

And also Mokhairegh another Jewish scholar who met the Prophet at "Ghoba" at the beginning of his migration and accepted Islam and was later martyred in the battle of Uhud.

Last of all we have Salman Farsi who came to Medina with this very hope and was successful in seeing the Prophet and accepted Islam.

The Jews were so familiar with the news of his appearance that they taught their children about it and gave them tiding of his nearing appearance saying: He was appointed in our land and will migrate to our city Medina.

The people of the Book at that time lived in great expectation of him and told their children of the signs and indications of his coming, the same way that Shiites today await the coming of Imam Zaman (a.s.) and speak of the signs of his appearance.

With all of these stories and historical events a few of which we related here, along with the encounters that occurred between the scholars of that time and the Prophet and his friends and relatives such as his Uncle Abu Talib, Misrah, Khadijeh and others, how could the Prophet himself be ignored of all of them? Could it be that others could understand those highly unusual events and recognize he who was introduced in their contents as the last Prophet while he himself not only didn't see those events, he

didn't understand them nor did he discover the manner of his unusual and outstanding character.

In light of all these events especially those we related from authoritative texts of the Caliphate school, how could the scholars of this school believe those false and disgracing reports regarding the first revelation; the cornerstone for the structure of Islam? How could they write that when Gabriel revealed the first Surah of the Quran to the Prophet he thought he was a genie or a devil and himself insane, possessed or a soothsayer?

Really, which mysterious hands created these false reports and what was the reason for their introduction into the first-rate Islamic books and texts of the Caliphate school?

* * * * *

Christians and Jewish scholars who have researched into Islam have referred exclusively to these fabricated narratives of the first revelation since they wished to attack Islam from beneath a veil of knowledge, learning and research. They presented these narratives in their books with a series of sociological and psychological studies and investigations, and in this way caused serious damage to a correct understanding of Islam in Eastern and Western Education.

Professor Montgomery Watt the English Orientalist in his books, "Muhammad, Prophet and Statesmen" and "Muhammad at Mecca", along with other Western orientalists mentioned earlier and their Eastern Students have relied on these narratives and have profiled from them in introducing Islam, seeing them as indisputable facts related to Islam and as irrefutable narratives.

The real truth, however, is what the Imams of Ahlul Bait (a.s.) taught the students of their own school. It is therefore proper that we should compare them to the previously mentioned reports.

* * * * *

None of the Caliphate schools narratives regarding the first revelation were related by an eye-witness to the events, indeed in principle none of them were living at the time of its occurrence. The only eye-witness to this event is Imam Ali (a.s.). He related this incident like this in one of his sermons:

"From the time of his weaning Allah had put an angel with him to take him along the path of high character and good behaviour throughout day and night.....Every year he used to go in seclusion to the hill of Hira where I saw him but no one else saw him..... When the revelation descended on the Prophet of Allah (S) I heard the. moan of Satan. I said: O' Prophet of Allah what is this moan?". and he replied "This is Satan who has lost all hope of being worshipped".

In another narrative from Imam Ali al-Hadi (a.s.) the incident is described as such:

"At the age of forty the Lord opened the gates to the Heavens to the Prophet so he could see the truths there, He gave permission to the angels to descend to him and He sent Gabriel to him. Gabriel shook

his arm and said: "Read!". He said: "What should I read?"

Gabriel said:

إِقْرَأْ بِاسْمِ رَبِّكَ

and he read for him Gods' revelation and returned to heaven.

The Prophet descended the mountain, while because of the vision of the lords' greatness and magnificence he was afflicted with fever and trembling just as a sick person. He feared that the Quraish would call him insane. God gave him consolation. Everything around him spoke to him and greeted him as a Prophet. From everything this call was heard:

"Greetings to you O' Muhammad of God....."

What happened that European Jewish and Christian orientalists and their Eastern students have not taken the story of the first revelation from the Prophets descendants, while we know that "The inhabitants of one house are more familiar with the events that take place within", only relying on the shattering, disgracing reports of the caliphate school? Why has knowledge of Islam been entirely based on the texts and records of the Caliphate school? And why have the opinions and narratives of the Imams of Ahlul Bait been completely forgotten, being found no where in Western Studies of Islam? Doesn't this prove that Western Orientalism is in principle only built upon enmity and acts of spite?

The calculated course of action created by the internal enemies of Islam to destroy the exalted reputation of the Holy Prophet (S), did not end with the previous discussion. Its' malevolent designers went even further than that. They not only just said and circulated the idea that the Prophet doubted the revelation revealed to him, hesitated for a time and thought that he had been possessed by genies and demons,⁵⁸ they progressed to an even more dangerous point. In a series of narratives existing in the majority of commentaries of the Sunni or Caliphate school they circulated the rumour that; not only did he doubt his own prophet hood and suspect the interference of genies and demons in his prophetic mission, on the contrary Satan really did interfere in this matter inspiring parallel verses containing idolatrous subject-matter correlating with his own Satanic view, as verses revealed by God. The Prophet then accepting these parallel verses believing them to be Gods genuine revelation and not realizing Satans direct interference in this matter.

This is one of the highest stages enacted by the wicked hands of Islams enemies in the Umayyad era⁵⁹ which strived to eradicate the basis for the Holy Prophets reputation and prophethood and also destroy the final stronghold – infallibility in receiving and propagating the divine revelations and mission.

The dangerous, Islam destroying fable of "Gharaniq" has gained widespread circulation in important and well-known commentaries, in first-hand and creditable histories and last of all in the writings of the

Caliphate schools biographers of the Prophet.

For an investigation of this matter we will first refer to the commentary and History of the Imam of the Caliphate schools commentators and historians, Mohamad ibn Jarir ibn Tabri (Died 310 A.H). This is because his narratives as far as documentation is concerned possess the oldest records and is more detailed and lengthy in its wording in comparison to others and is also more effective than others in sowing doubt and misgivings.

The Narratives of the “Gharaniq” Fable in The Caliphate School

The commentators of this issue have said in an interpretation of the fifty second verse of the Suah Haj:

“And we did not send before you any apostle or prophet, but when he desired, the Shaitan made a suggestion respecting his desire; but Allah annuls that which the Shaitan casts, then does Allah establish His communications, and Allah is Knowing, Wise”.

Tabari, the Imam of the caliphate schools commentators has narrated the narratives and saying related to the interpretation of the words **امنية** and **تمنٍ** and divides them into two parts:[60](#)

A–Part one of Tabaris narratives in interpretation of **امنية** and **تمنٍ** In this part Tabari mentions narratives which hold the view that because of the Prophets great interest and fervour in converting his tribe, he thought to himself that he should speak to them according to their inclination regarding their idols and gods, and at times he even disliked speaking ill of them for this very reason. To enlarge upon this opinion Tabari seeks proof for it in the following group of narratives.

1) Tabari relates the first narrative from Muhammad ibn Ka'b Gharzy and Muhammad ibn Gahis. These two say: One day the Holy Prophet (S) attended one of the assemblies of the Quraish. On that day he was hoping that something would not be revealed to him which would cause the Quraishites hatred and aversion. At that time, however, the Lord inspired in him the Surah Najm. The Prophet recited it as it was until he came to the verse.

أَفَرَأَيْتُمُ الْلَّاتَ وَالْعُزَّىٰ . وَمَنَّاةَ الْثَالِثَةِ الْأُخْرَىٰ

So have you considered al-Lat and al-'Uzza? And Manat, the third – the other one? (Holy Quran, 53: 19-20)

and it was there that satan inspired him to add:

تلك الغرانقة العلي و إن شفاعتهن لترجي

He spoke these words and then continued on with reciting the rest of the Surah. At the end of the surah he prostrated and everyone present also placed their foreheads on the ground and prostrated with him while only Valib ibn Moghaireh – because of old age and lack of strength to bend over – took a handful of dirt from the ground and prostrated on it. Everyone was happy with what they heard. The Quraishite idolators said: “We know that Allah gives life and death and possesses the power to create and sustain but our gods have intercession with Him. Now that you have set aside a part for them we will follow you!”

These two narrators then said: That night when Gabriel appeared to the Prophet, he recited the surah for Gabriel. When he came to the words that Satan had inspired in him. Gabriel said: “I did not reveal these words to you!” The Prophet said “Then I calumniated them and have ascribed words to God which he has not spoken?”.

It was for this reason that the Lord revealed the following to the Prophet (S):

وَإِنْ كَادُوا لِيَقْتُلُوكُمْ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكُمْ لِتَفْتَرِيَ عَلَيْنَا غَبْرَةً وَإِذَا لَأْتَخْذُوكُمْ خَلِيلًا

“And surely they had purposed to turn you away from that which We have revealed to you, that you should forge against Us other than that, and then they would certainly have taken you for a friend”. (Quran, 17: 73)

The occurrence left the Holy Prophet (S) saddened and depressed until these verses were revealed:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيًّا إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَسْخُنَ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

“And We did not send before you any apostle or prophet, but when he desired, the Shaitan made a suggestion respecting his desire; but Allah annuls that which the Shaitan casts, then does Allah establish His communications, and Allah is Knowing, Wise”. (Quran, 22: 52)

The narrator then says: The Muslim Emigrants who had migrated to the land of Abyssinia heard the rumour that the entire Meccan population had become Muslims. Because of this they started out to return to their tribe. They said: “Our own people are better and dearer to us”. Upon arriving at Mecca, however, and joining their tribe they saw that when the above mentioned verses were annulled they had once again turned away (from Islam and the Muslims). [61](#)

2- This narrative has only been related from Muhammad ibn Ka'b Gharzy, and he says: The Holy Prophet (S) saw his tribe turning away from him and it was extremely distressing for him to see them keeping aloof from Divine commands and that which was revealed from God. Because of this, he hoped and desired his heart that something be revealed to him from God that create closeness, affinity and

unity between himself and his tribe. It was also because of his concern for them and the avidity in his heart for their guidance that he wished the severity of the revelations (regarding the prohibition of the tribes corruption and wrong doings) would change to moderation.

At the time when these hopes gained strength and he spoke to himself about them in his heart, the lord revealed to him the Surah “Najm”

﴿وَالنَّجْمٌ إِذَا هَوَى ﴾١﴿ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى ﴾٢﴾

By the star when it descends, Your companion [Muhammad] has not strayed, nor has he erred,
(Qur'an, 53: 1-2)

This revelation continued until the noble verse:

أَفَرَأَيْتُمُ الْلَّاتِ وَالْعَزِيزِ وَمَنَّا اللَّاثَةُ الْآخِرِيُّ

when Satan inspired him to say those very things which he desired and hoped would be revealed for his tribe and that was:

تَلَكَ الْغَرَانِيقُ الْعُلَىٰ وَانْ شَفَاعَتْهُنَ تَرْتَضِي

When the idolators heard these words they listened to them because it made them happy that the Prophet mentioned their Gods. Also, the believers did not detract from their affirmation of the Prophet and did not lose their belief in that which he brought from God. They did not accuse him, of error or lapse. The Surah continued and it reached the part which required a prostration at its end and then was finished. The Prophet prostrated and the believers prostrated along with him in affirmation of their Prophet while the idolators present in the mosque joined them because of the eulogy made regarding their gods.

Therefore, there was no one in the mosque left who had not prostrated, believer or idolator. Only Valid ibn Moghaireh couldn't bend over because of his old-age and inability and because of this he took a handful of dirt and prostrated on the palm of his hand. Then the people left the mosque and went their separate ways. The Quraishites left the mosque in a happy mood because of these remarks, and were saying: Muhammad remembered our gods with the best of statements and among that which he recited was this passage:

إِنَّهَا الْغَرَانِيقُ الْعُلَىٰ وَانْ شَفَاعَتْهُنَ تَرْتَضِي

reports of this all-inclusive prostration reached Abyssinia and the prophets followers who had migrated there were informed of it and it was even said that the Quraishites had accepted Islam. A group of them started out for Mecca and also a few remained where they were.

Gabriel appeared to Muhammad and said: O' Muhammad what have you done? You read for the people (as the Quran) which I did not bring to you and you said things which had not been revealed to you".

The Prophet became extremely sad and apprehensive because of this remark and was frightened of the Lord!

Afterwards, God revealed certain verses to him. He was kind to his prophet and consoled him, making the weight of the occurrence easier for him to bear. He informed him that; "Also before you no messenger of prophet hoped or desired for something that the Satan didn't interfere in his desire and inspire him to speak certain things. While of course afterwards the lord abrogates the satanic expressions and strengthens his own verses. This means that you are like the previous prophets and apostles". Then the lord revealed the following:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيًّا إِلَّا اذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أَمْنِيَتِهِ

in this way eliminating the Prophets sadness and grief and replacing the fear in his heart with security, and abrogating the satanic inspirations;

When the Prophet mentioned the names of the idols Lat, Uzza and Manat (and it was abrogated) the divine revelation revealed the following to him:

"And how many an angel is there in the heavens whose intercession does not avail at all except after Allah has given permission to whom He pleases and chooses". (Quran 53: 26)

Which means: Then how can your gods' intercedence be effective with Him?

When the abrogation of the Satanic inspirations were revealed by god, the Quraishites said:

Muhammad regrets and recants his mention of your gods esteem in the eyes of the Lord and recants and has made other remarks. The remarks that Satan inspired the Prophet to say were being repeated by all of the idolators and made them even firmer in their seditious ways.[62](#)

3) Tabari relates from Abu Alalieh: The Quraishites said to the Prophet:

Your followers are only slaves and freed slaves and there are no noble or great men among them. If, however, you were to mention our gods in a favourable way we will associate with you and the noble will come to you. And when the poor see that the Tribal leaders are your companions then of course they will develop a greater liking for Islam and yourself. Therefore Satan inspired (these desires) in his words. It all happened like this: When these verses were revealed:

أفرأيتم اللات و العزى و مناة الثالثة الاخرى

Satan inspired the Prophet to say the following:

تلك الغرانيق العلي و شفاعتهن ترجى

When the Prophet recited these verses he fell to the ground and prostrated. The Muslims and idolators also prostrated (at that time the Prophet was not aware of the meaning of the words inspired in him and spoken by him). When, however, he found out what he had said it was very burdensome for him to bear. For this reason the lord revealed this verse to him (in consolation and comfort).[63](#)

4) Tabari relates this same narrative from a different source in greater detail from Abu Alalieh: The Quraishites said: O' Muhammad, only the poor, weak and indigent sit with you. If you speak well of our gods we will become your companions and followers and then people from all quarters and regions of the world will turn to you.

Then, when the Prophet was reciting the Surah Najm and came to this verse:

أفرأيتم اللات و العزى و مناة الثالثة الاخرى

Satan inspired him to say:

وهي الغرانيق العلي و شفاعتهن ترجى

When he had finished reciting these verses he and all of the Muslims and idolators prostrated except for Abu Uhayha Sa'id ibn al As who also took a fistful of dirt and prostrated on it saying: "In the end, it pleased Ibn Abi Kabsha to speak well of our gods".

News of this occurrence reached the Prophets followers in Abyssinia and they knew that the Quraishites had accepted Islam. The Prophet, however, was extremely upset because of this affair and suffered from the fact that Satan was able to cause him to utter certain things. It was for this reason that the lord revealed these verses:

.. وما ارسلنا من قبلك من رسول و لانبي

5-6) Tabari relates these two narratives from Said Ibn Jobair, and he has said:

When the verse **أفرأيتم اللات و العزى** was revealed, the Prophet recited it. After that he said:

تلك الغرانيق العلي وشفاعتهن ترجى

and then he prostrated. The idolators said: “Before this he spoke of our gods favourable” and they prostrated with him. At this time the lord revealed this verse:

..وما ارسلنا من قبلك من رسول و لانبي الا اذا تمنى القى الشيطان في امنيته

7) Tabari has related this narrative from Ibn Abbas: In this narrative Abdullah ibn Abbas describes the revelation of this verse:

..وما ارسلنا من قبلك من رسول

as such: One day the Prophet was praying in the masjid al haram and it was then that the verses regarding the Arabs idols were revealed to him and he began to recite them. Upon hearing his words the idolators said to themselves: We hear that Muhammad speaks well of our gods, and for this reason they drew closer to him as he was reciting and was saying:

..أفرأيتم اللات و العزّى ومناة الثالثة الأخرى

It was here that Satan inspired him to say:

تلك الغرانيق العلي منها الشفاعة ترجى

He then recited the above words after that. Later Gabriel descended to him abrogating these words and reading these verses to him;

الا اذا تمنى... والله عليم حكيم

8) Tabari relates from zakat, he says: The story behind the verse:

..وما ارسلنا من قبلك was as such. At that time the Prophet was in Mecca and the lord revealed verses to him regarding the Arabs idols and gods. He went about rewriting those verses and repeatedly mentioned the name of Lat and Uzza. The inhabitants of Mecca, who heard his remarks and words and saw that mention was being made of their gods, became happy and glad, drawing near to listen. It was then that Satan inspired certain words in the Prophets recitation:

تلك الغرانيق العلي

The Prophet also recited these words in this very form and therefore the lord revealed this verse:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٌّ ... إِنَّهُ عَلِيمٌ حَكِيمٌ

9) Tabari relates this narrative from Abu Bakr Ibn al-Tahman ibn Al-Haras. He says: When the Prophet was in Mecca, one day he recited the Surah Najm for the people and when he came to the verse:

أَفَرَأَيْتُمُ الْلَّاتَ وَالْعَزَّى وَمَنَّاةَ الْثَالِثَةِ الْأُخْرَى ..

He said:

وَشَفَاعَتْهُنَّ تَرْجِي

In speaking these words the Prophet had erred and made a mistake. As a result of this occurrence, however, the idolators who were awaiting this opportunity, greeted him and expressed their happiness upon hearing his words. and this opinion. The Prophet told them: Those words came from satan and the lord has sent this verse:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٌّ ... فَيَنْسِخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ

Tabari has offered these narratives as exegetic reasons which prove that the words **تمَنَّى** and "Amniyyeh" mean the Prophets desire and inclination for nearness and unity with his tribe on the matter of their idols.

* * * * *

B- Part two of Tabaris narratives regarding the meaning and interpretation of **تمَنَّى** and **أَمْنِيَة**. In his tafseer Tabari goes on to say: As for those who said that the two above words mean recitation, reading or speaking in the verse under discussion, their reasons for such may be found in these narratives.

1) The first narrative is from Ibn Abbas. In an interpretation of the verse:

إِلَّا الْقَى الشَّيْطَانُ فِي أَمْنِيَةٍ

he says: It means that when the Prophet speaks Satan inspires (doubt and difficulty) in his words.

2) The second narrative is from Mojahed, the great commentator of the caliphate school. He says: In the noble verse the word **إذا تمنى** means the time he spoke.

3) The third opinion is from Zahak, another commentator of this school. He says: The meaning of **تمنى** in **إذا تمنى** is “recited or read” and in short, that if he recites the Quran Satan inspires in it doubt and difficulty.

After relating Zahaks opinion, Tabari says: This opinion is closer to the real interpretation because in the last part of the verse we read:

“But Allah annuls that which the Shaitan casts, thus does Allah establish his communications”.

We say this because the verses which the lord establishes and informs us of are the verses of the Holy Quran, not something else. In light of this it becomes clear that it was this type of verse that Satan inspired similar verses for. In other words, Quranic verses are attacked by Satan and become entangled in doubt caused by him, and just as the lord himself informs us, He has annulled and obliterated these analogies and has bestowed upon the verses of his Quran strength and stability.

As such, according to Tabaris interpretation the words of God are such: We had not sent a messenger or prophet before you without his having read or recited the lords scripture or having said something himself that Satan did not inspire (analogue arid error) in it and of course the lord annulled and obliterated Satans inspirations. Here also the lord gives news that he himself destroyed Satans inspirations on his last Prophets tongue and will make them void.

After this remark, in order to prove his opinions regarding the meanings of the word **نسخ** annul in this verse, Tabari cites witnesses from among the commentators.

It has been related from Ibn Abbas that: means God makes void that which Satan has inspired.

Also, regarding the interpretation of this verse, it has been related from Zahak that on Gods command Gabriel annuled that which Satan had placed on the Prophets tongue, and strengthened the lords verses. As for the interpretation of **ثم يحكم الله آياته** he says:

This means, purify the verses of his scripture of the falsity which Satan had placed on His prophets tongue.

After this Tabari proceeds to the interpretation of the noble verse:[64](#)

ل يجعل ما يلقى الشيطان فتنة للذين في قلوبهم مرض و القاسية قلوبهم و ان الظالمين لفي شفاق بعيد

and he says:

“God the Highest has said here: So, annuled is that which Satan suggested (inspired), and afterwards

his own verses are established; so that he may make what Satan (in the way of falsities) suggests in the Prophets recitation a test and trial for those in whose hearts is disease” This means that the Prophets remark:

تلك الغرانيق العلي وان شفاعتهن ترجى

was a test by which those who were hypocritical at heart were tried, and this was the reason for doubt that arose regarding the truth and genuinesss of the Prophets and his message, these persons being caught up in it.

Then Tabari narrates the following from Ghataadeh who says: The Prophet wished that the lord would not find fault with or speak ill of the Quraishites gods (idols). Therefore Satan inspired this in his recitation:

ان الالهة التي تدعُى ان شفاعتها لترجى و أنها للغرانيق العلي

“These gods upon whom you call, it is hopeful that they may intercede and they are exalted beings”.

Then the lord abrogated this satanic remark and strengthened his own verses: [65](#)

افرأيتم اللات و العزى و مناة الثالثة الاخرى تلك اذا قسمة ضيزي... ما انزل الله بها من سلطان

Ghatadeh then adds: When Satan made those inspirations in the Prophets recitation, the idolators said: “The lord has mentioned our gods (and idols) favourably”, and they were gladdened and it was then that the Quran said:

ليجعل ما يلقي الشيطان فتنة للذين في قلوبهم مرض

“So that he may make what Satan suggests in the Prophets recitation a test and trial for those in whose hearts is disease.....”

Once again Tabari points to the Gharaniq story in an interpretation of the verse 54 of Surah Haj:[66](#)

و ليعلم الذين اوتوا العلم انه الحق من ربكم فبيئمنوا به فتخبت له قلوبهم و ان الله لهاد الذين آمنوا الى صراط مستقيم

And that those who have been given the knowledge may know that it is the truth from your lord so they may believe in it and their hearts may be lowly before it; and most surely Allah is the Guide of those who

believe into a right path".

Then he mentions Ghatadehs opinion as such: This was said that those who have knowledge of and recognise God would know, that which God revealed is truth, (in other words the verses He strengthened for His messenger and Satans suggestions which He annuled in them) and that they are from your Lord O' Muhammad.

And this is so they will believe them and their hearts be humble before the Quran, acknowledge, have faith in and admit to its truths. And the lord will guide those who believe in God and His messenger to the right path and clear truth by abrogating the Satanic suggestions in the Apostles recitation. Therefore, for them no harm can come from the Satanic tricks, suggestions and errors placed on His prophets tongue (!!)

That which we have seen up until now were all interpretations, narratives and opinions of the great commentators of the Caliphate school and all of them were collected in Tabaris great "Commentary".

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Sayooty (died 910 A.H), another of this schools great commentators and scholars, mentions other narratives in interpretation of verse 52 of the Surah Haj in addition to those narrated by Tabari.

He relates from Sodi: The Prophet went to the mosque to pray. When he was praying, and in its interim when he was reciting a Surah of the Quran and came to this verse:

أَفَرَأَيْتُمُ الْلَّاتِ وَالْعَزِيزِ وَمِنَةَ الْثَّالِثَةِ الْأُخْرَى

It was here that Satan put certain words on his tongue and he spoke them aloud:

تلك الغرانيق العلي و ان شفاعتهن ترجى

He then continued the Surah Najm to its end and then prostrated and so did his followers, the idolators also following suit; this being because he had mentioned their Gods names. When the prophet lifted his head from prostration they lifted him and placed him on their shoulders running around Mecca shouting:

"This is the prophet of Abd Manaf!"

After this event, when Gabriel appeared to the Prophet and he read for him the Quran especially those two remarks, Gabriel said: I take refuge in the lord if I read for you such things (!!) This matter was very distressing for the Prophet and the lord revealed verses to console and content him:[67](#)

...وما ارسلنا من قبلك من نبي ولا رسول الا اذا تمنى

* * * * *

Nayshabouri (died 728 A.H), another famous commentator, in the book “Tafsir-e-Gharayed-e-Quran”, relates another narrative from Ibn Abbas.

A devil known by the name of Obeez appeared to the prophet in the form of Gabriel and suggested the aforementioned remarks to him and when the idolators heard these words they were happy and glad. Afterwards, Gabriel descended and asked the Prophet to read the verses to him. The Prophet recited from the beginning of the surah until he came to those words and sentences. When the Prophet read those words Gabriel denied that they had come from the lord. The Prophet said: A being with your likeness came and suggested them to me.[68](#)

These were narratives and quotes which exist in the creditable commentaries of the Caliphate school. Unfortunately, however, this matter does not end here. Historians and the Prophets biographers have also produced narratives regarding this matter. At the forefront of this group is Muhammad ibn Ishaq (died app. 152 A.H), Musa ibn A'ghbeh (died 141 A.H) and Muhammad ibn Amr Waqidi (died 207 A.H).

Tabari mentioned Muhammad ibn Ishaqs narratives in his history and they are narratives 1+2 which we previously narrated from Tabaris Tafsir. Waqidis narratives were introduced in his pupil, ibn Sa'ds book “Tabaghat al-Kobra”. Finally, the narratives of Musa ibn A'ghbeh have been related by recent biographers such as Dhohaby and others.[69](#)

For a study of these narratives we will first look at the Quranic verses that these narratives speak of. These verses may be divided into three groups and they consist of:

First of all: The verses added to the Surah “Najm” among which it is thought that Satan was able to suggest two or three of his own sentences to the Prophet (S).

Secondly: A few verses from the Surah Haj.

Third: Two verses in the Surah Bani Israel.

A Study of The Quranic Verses

1. The First Group Of These Verses -The Surah “Najm”.

The Surah “Najm” is one of the short Meccan Surahs which was revealed all at once[70](#) and during the time that the Prophet was in Mecca. The verses among which the matter of Satans suggestion is propounded begins at verse 17 and ends with verse 30. It is therefore necessary for us to begin our study with an examination of these verses for an understanding of their content in order for us to be able

to perceive the position of the Satanic words among them.

Verses 18–30 of this Surah discusses the three famous Arab idols who were named Lat, Manat and Uzza. The Arabs believed that these idols were the images of divine angels and they also believed that angels were the daughters of God. The Quran has spoken as such of these beliefs and has criticized them. For example

“Then ask them whether your lord has daughters and sons. Or did we create the angels females while they were witnesses?” (Qur'an 37: 149)

“And when one of them is given news of that of which he sets up as a likeness for the Beneficent God, his face becomes black and he is full of rage.....And they make the angels them who are the servants of the Beneficent God – female (divinities).....” (Qur'an 43: 17-20)

“And they ascribe daughters to Allah, glory be to Him; and for themselves (they would have) what they desire. And when a daughter is announced to one of them his face becomes black and he is full of wrath”. (Qur'an 16:57-8)

“What! has then your lord preferred to give you sons, and (for himself) taken daughters from among the angels? Most surely you utter a grievous saying”. (Qur'an 17:40)

The Qurans ideological battle with the Arab idolators who believed in these weak-minded, superstitious beliefs, took shape in different ways and was introduced in each place in a particular way and with special logical reasons. One of these examples is in Surah “Najm” our present point of discussion.

The Almighty Lord says in this surah:

“Have you then considered the Lat, and the Uzza, and Manat, the third, the last?”

and know that according to the Arab idolators belief they were the images of Gods female angels(!) and it is for this reason that afterwards we read:

“What! for you the males and for him the females! This indeed is an unjust division!”

Then he tells of. the principle source of this type of beliefs error

They are naught but names which you have named, you and your fathers; Allah has not sent for them any authority. They follow naught but con lecture and the low desires which (their) souls incline to; and certainly the guidance has come to them from their lord”.

Here, God propounds and refutes another of the idolators beliefs with regard to their idols and that being their ower of intercession. “Shall man have what he wishes?” certainly not “For Allah is the hereafter and the former (life)” it in not in mans' control and according to his carnal desires. In principle, intercession has certain precise conditions. “And how many an angel is there in the heavens whose intercession

does not avail at all except after Allah has given permission to whom He pleases and chooses”, After this lecture, God once again questions the idolators beliefs regarding the angels saying: “Most surely they who do not believe in the hereafter name the angels with female names.....” .[71](#)

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You can see that in all of the above verses from Surah “Najm”, not only is there no trace of praise for the Quraishites gods, on the contrary there is only criticism and ridicule for their idolatrous beliefs. It discusses the fact that the idolators said these things about their idols out of ignorance and stupidity and by following their carnal desires, possessing no realm reason for their actions,

Afterwards, it also adds that in principle the idolators or their minds cannot grasp higher understanding and knowledge and only extends to the material world incapable of understanding better than or beyond that. He then commands the Prophet to keep aloof from them and to turn away from them keeping his path separate from theirs.

We don't know how this matter escaped the fabricators of this fable and how they failed to realize that the Meccan idolators were not so ignorant of the Arabic language to not understand the Surah “Najm's” attack on and clash with their beliefs, and fail to perceive all of this reproach, taunting and ridicule? We all know that the Arabs of Mecca, the Quraishites, were pure, untouched Arabs whose entire culture consisted of only emotion-stirring discourses, lyric and epic poetry, odes, eulogies, and satires.

With one eulogy they would become so joyous they could almost fly, and one satirical poem could enrage them to the point of initiating bloody wars, causing the blood of their brave sons to flow upon the sandy region of Arabia's deserts for many years. According to the remarks in the previous narratives, despite all this it seems that they didn't understand those taunts and attacks at all.

The ignored tens of verses of refutation because of two verses of praise which followed them and joined the Muslims' ranks with one prostration. It also seems that they didn't perceive the contradiction and contrast between the Satanic verses and the Qurans rash and harsh verses and by satisfying themselves with only those two verses they fell to the ground in prostration.

They, who despite all their hatred and enmity, listened to all of these verses very carefully[72](#) being so astonished at the beauty and eloquence of the words and their meanings that they had no choice but to call it magic.[73](#) How could they then fail to perceive this change in content and modification in the way of speech, especially with such speed and in a short Surah!! Not only did they not perceive it but the great scholars and first-rate commentators of the Caliphate school were also caught up in the web of this ignorance!! Aren't these things strange and amazing?!

2. The Second Group of These Verses -The Surah “Hajj”

In the second part we will proceed to a study of the verses in the Surah “Hajj” and discuss this noble

verse:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيًّا إِلَّا أَذَا تَمَنَّى... وَاللَّهُ عَلَيْمٌ حَكِيمٌ

We must also study the three points we are confronted with in this verse so that its understanding and interpretation will be made possible. These three points are:

A: أمنية: *Amniyah*

B: Satans suggestion or inspiration.

C: Gods abrogation of the satanic suggestions and strengthening of his own verses.

* * * * *

The plural of this word being written Some have said that it means (Talavat) reading or (Ghara'at) recitation of the Quran, and we learned previously of those who possess this opinion. It could also mean (reghabat) desire, or (Arazou) wish, such as many others have said and with which we agree. These are the only two possible meanings for this word.

When we look at the various derivations of this word in the Holy Quran we see that only the second supposition suits the collection of verses in which the derivatives of this word have been used in some way.

“Amanee” which is the plural form of “Amniyeh” has been used five times in the Holy Quran, among them:

“And they say: None shall enter the garden (of paradise) except, he who is a Jew or a Christian. These are their vain desires. Say: Bring your proof if you are truthful”.[74](#)

“(This) shall not be in accordance with your vain desires nor in accordance with the vain desires of the followers of the Book; whoever does evil, he shall be requited with it, and besides Allah he will find for himself, neither a guardian nor a helper”. (Quran 4: 123)

Therefore, the research done by the linguists of **مجمع لغت عربي** was correct when they interpreted the above mentioned word as such: “Amniyeh” is something someone desires and wants and of course most of the time the word is used with regard to futile wishes which are incorrect and impossible, like that of an unusually long life or delaying resurrection day”.[75](#)

The word “Tamannna” which is close to the word “Amniyeh” is rooted and meaning, has come to us in different forms in the Quran. It may, in no way, have meanings other than desiring or wishing. Pay attention to examples of these verses:

“And those who yearned for his place only the day before began to say....” (Quran 28: 82)

“Say: If the future abode with Allah is specially for you to the exclusion of the people, then yearn for death if you are truthful”. (Quran 2: 94)

“And they will never yearn for it because of what their hands have sent before: and Allah is cognizant of the unjust”. (Quran 62: 7)

Thus, “Majma logat-e-Arab” was correct in its opinion regarding this word when they interpreted it as such:

تمني الشيء المحبوب: رغب في أن يناله و حدثه نفسه بوقوعه

“To desire a certain thing which is liked, meaning to wish for it and set ones' heart on achieving it”.⁷⁶

Then they add: “The Apostles' or prophets تمنى means his desire to propagate his invitation and establish his mission. Satan also places doubt, suspicion and hesitation in the hearts of those who are called to accept this mission and invitation, and strives to make the Prophets' great desire and wish unattainable”.⁷⁷

Based on the previous points, “Tamanna” and “Amniyah” are used in the Quran to mean wish and desire, and when we look carefully at the position of this verse in the above-mentioned Surah we see that this verse of the Surah Haj is located in a completely unified group of verses according to their topic. This unified collection begins with verse 42 and continued up to verse 65. In these verses the lord says:

(If they refute you, the people of Noah and Aad and Samud and the people of Abraham and lot and also the inhabitants of Madyain refuted (their prophets), and Moses was also refuted. Afterwards we gave the unbelievers respite and time and then we punished them. How numerous the cities of the oppressors are which we have destroyed and now the walls and roofs of these cities are collapsed and the water in their wells remain unused and their castles uninhabited).

And He once again repeats, (How numerous the cities of oppression are which we gave respite but eventually destroyed, and the return is unto Me). He then begins to speak to the prophet and consoles him telling him not to suffer because of their refutation and blasphemy; because you are only a messenger and a warner while you have no responsibility for the peoples faith and practice, and if they do not practice you are not responsible. Then He says: As far as your propagation is concerned the people are divided into two groups: the believers and the unbelievers.

“.....Then (as for) those who strive to oppose our communications, they shall be the inmates of the flaming fire”.

For those who believe in the Quran and perform good deeds there will be (on resurrection day)

forgiveness, and (in heaven) honourable sustenance and as for those who strive to annul our verses or show weakness and breaks in the position of miracles, they are the inhabitants of Hell. After this distinction He once again comforts His prophet saying:

And we did not send before you any prophet or Apostle but when he desired and wished for progress for his invitation Satan made suggestions and problems preventing his achieving these wishes (to annul the divine verses and show its failure and unsuccess) . So the lord took away and destroyed the Satanic doubts, objections and obstacles in the way of his invitation and removed all traces of it).

In other Quranic verses this two sided battle is shown, the lord his prophet and verses on one side and on the other side those possessing satanic qualities, their objections, doubts and obstructions, where the victory of Gods' front is clearly proclaimed:

“The lord casts the truth against the falsehood and in this way breaks and destroys the falsehood”. (Quran 21: 18)

And in another place:

“The unbelievers come to you so they may dispute with you and say: This Quran which you have brought with you is nothing but the stories and fables of the ancients. They prohibit the people from (hearing and accepting) it, and they themselves go far away from it and they destroy nothing but their own souls while they perceive not”. (Quran 6: 24-25)

And also:

“Just as we have made enemies for you we made for every prophet an enemy from among the devils, men and jinn, and some of them suggest to others varnished falsehoods. If your lord pleased (to constrain them) they would not have done it. Therefore leave them with what they forge”. (Quran 6: 112)

That which was mentioned under the name “Mo'aajezeen” in verse 51 of the Surah Haj and showed the efforts of the two fronts, truth and falsehood to defeat each to her may be found in many other Quranic verses. We saw three examples of it above and we refrain from mentioning other examples of it above and we refrain from mentioning other examples.

In addition, we deem it necessary to point out that from verse 51 onward of this very surah a few verses come in interpretation and explanation of this very word and the noble verse containing it and shows the battle between truth and falsehood. On one side the suggestion of doubts and objections by Satans party and on the other side their abrogation by God is spoken of after which the divine trial and the positive and negative reactions of the believers and unbelievers is explained.

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According to what we just read “Tamanna” and “Amniyah” is the Prophets strong relish and desire, and his effort in the way of the peoples guidance and prosperity, and on these grounds the (Satanic suggestion) is the doubt and temptations that Satan creates in the peoples guidance.

“Naskh” is also the abrogation, destruction and rendering inoperative these doubts and objections while “Ahkam” is the clarifying of doubts and showing Satans temptatio ns by way of the Holy Quran miraculous verses.

This was the interpretation of verse 52 of the Surah Haj with regard to its position among other verses in the same surah, which are united with it in subject-matter. Of course this is if “Tamanna” and “Amniyah” mean desire, which and liking as was Gods intent. If, however, these two words are seen as meaning recitation and reading, the interpretation is the same but the translation meaning of this verse becomes thus:

“No prophet or Apostle was sent before you unless when he recited the scripture and its verses (to the people) Satan would put doubts, objections and false beliefs regarding it in his peoples hearts saying to them: ‘These are tricks and stories of the ancients, and has been culminated with doubts with other verses and in this way disposes of them.....’”

In the Surah “Saba” this very meaning and intention is delivered in a different way:

“And when Our clear communications are recited to them, they say: This is naught but a man who desires to turn you away from that which your fathers worshipped. And they say: This is naught but a lie which is forged. And those who disbelieve say of the truth when it comes to them: This is only clear enchantment”. (Quran 34: 43)

The Qurans Interpretation of This Verse

It is a well known matter in the Quran and Islamic history that the Holy Prophet (S) loved guiding his people and in doing so he never had an idle moment, suffered, and went without sleep in hopes that he could lead them on the road to prosperity, The lord says regarding him: (Then maybe you will kill yourself with grief, sorrowing after them, if they do not believe in this announcement).[78](#)

On the opposing side, however, among the Quraishites the prophets' tribe and family there were persons like Abu Lahab and Nozr ibn Haras who inspired doubts in other members of the tribe and even those who entered Mecca for the pilgrimage or other reasons. They circulated doubt and error in the community regarding the Prophets invitation and the verses he read from the Book of God, causing a group to draw away from Islam, and for the prophets' – invitation to have no effect on him. It is for this reason that in these numerous and repetitive verses it is spoken of the fact that a group strive to annul the Quran, for example, calling it enchantment, his fables, or the result of foreigners teachings.

The Satanic suggestions referred to these types of Satanic persons who spoke these words and

phrases;

"We heard (the words and verses of the Quran and) if we wish we can bring verses like them. These are but stories of the ancients". (Quran 8: 31)

"And they say: This Quran is stories of the ancients that he (the prophet) writes after persons read them to him morning and night (and then proclaims)".[79](#)

Also in the Surah Nahl we read this about the statements made by the anti-Islamic groups and their satanic suggestions to the people:

"And certainly we know that they say: Only a mortal teaches him. The tongue of him whom they reproach is barbarous, and this is clear Arabic tongue". (Quran 16: 103)

And then in Surah "Mudassir" some more of them are related:

"Surely he reflected and guessed, but may he be cursed how he plotted, again may he be cursed how he plotted; Then he looked, then he frowned and scowled, then he turned back and was big with pride, Then he said: This is naught but enchantment, narrated (from others) This is naught but the word of a mortal". (Quran 74: 19-27)

Also in the Surah Ha-mim verse 26 we read the following:

"And those who disbelieve say: Do not listen to this Quran and make noise therein, perhaps you may overcome". (Quran 41:26)

These types of remarks and other things resembling it are the Satanic inspirations and the doubts and objections that human beings circulated regarding the Holy Quran, these were the various battles that took place to abolish the Quran.

The lord abrogated all of these and destroyed them and on the opposite gave strength to his own verses by giving them miraculous superiority and super human meanings and by challenging human beings to try and produce verses like them or similar to them for example He said:

"If you are in doubt as to that which we revealed to our servant, then produce a chapter like it and call on your witnesses besides Allah if you are truthful.....But if you do (it) not and never shall you do (it), then be on guard against the fire....." (Quran 2:23).

It was in this way that the lord supported his own verses and strengthened them, making the satanic inspirations weak and worthless, abrogating their effects on the Quranic verses. This was just like His annihilation and abrogation of satanic suggestions, temptations and efforts in past nations.

In this way Satans suggestion in the Apostle whether this word means recitation or wish, desire or liking, consists of suggesting doubts in the Holy Quran which itself may be accomplished in two ways:

1) An invisible satan in the form of Jinn suggests a thought, temptation or doubt. This means that he places doubts in the hearts of the idolators who are afflicted with the disease of blasphemy and moves them to promulgate these types of doubts and objections.

2) In principle the planners of temptations, doubt, objection and protests are human beings possessing Satanic characteristics. The Holy Quran makes explicit mention of both of these types of Satanic suggestions, saying:

“And thus did we make for every prophet an enemy, the Shaitans from among men, and jinn, some of them suggesting to others varnished falsehood to deceive (them)....” (Quran 6: 112)

The devils had put all of their efforts to work in order to destroy the divine verses but the lord abrogated their effects. Satan and the Satanic persons exchanged views and suggested to each other misleading and deceiving words to confront the divine movement of Islam. they strove to remove the credibility and value from the divine verses.

The Lord, however, strengthened his verses by clarifying these temptations and refuting doubts. These types of confrontations and battles were not only just to the Final Prophet (S). Every apostle and Prophet who desired to guide his people and nation and recited for them the Lords scripture, became entangled in their treachery and dangerous plots, whole on the contrary the Lord destroyed and made worthless these doubts and temptations.

3. A Study Of The Surah”Bani-Israel”

In the first Hadith which we narrated from Tabari,⁸⁰ in which the fabricated, false events surrounding the Gharaniq fable were spoken of, mention was made of verses in the Surah Bani Israel” the precise meaning of which is:

“If we hadn’t made you firm in your way with the purity and infallibility we gifted you with, you would have been close to developing an inclination towards them (the idolators, of the strong agents of wealth and power on the opposite front) . We have, however, made you firm in your way and therefore you will not find the slightest inclination towards them let alone act according to the idolators desires!”. (Quran 17:73-74)

According to the basis of this verse, the prophet did not bring about the idolators desires and wishes, nor come to have the slightest desire for them nor even did this possibility for closeness and inclination exist in him. This verse has complete resemblance in wording to the verse delivered about the Prophet Joseph (a.s.) where the Lord says:

“And he would have made for her were it not that he had seen the manifest evidence of his lord.....” (Quran 12: 24)

The result of this verse in the Surah “Bani Israel” which is completely evident, is that there is no possibility that the Prophet will develop the smallest inclination towards the idolators or give a positive answer to their wishes.

An Evaluation of The “Gharaniq” Narrative

Up until now we have presented the interpretation of the verses under discussion based of the literal meanings of their key words in the Arabic language, an observation of the approach taken by the verses in this surahs, attention to that which precede and followed them and most important keeping the whole Quran in mind while we have ignored the narratives introduced regarding them in the Caliphate school.

If we wish to refer to these narratives, first of all we must study their (sanad) narrators and texts; assaying their sanad by relying on history and “the study of the transmitters”, and assessing their texts in a comparative study with the Quran.

The Narratives Versus The Holy Quran

We don't know how a group of Islams scholars such as Tabari (died 310 A.H), Vahedi (died 486 A.H), Zamakhshary (died 538 A.H), Bayzavi (died 791 A.H) and Suyooty (910 A.H) along with others could have included these narratives in their commentaries or . histories, compiling and proposing them as if they were indicative of the truth.

We don't know how they accepted and attested to these narratives in which Satan dominated the Prophet, when they had read in the Holy Quran that:

“So when you recited the Quran, seek refuge with Allah from the accursed Shaitan, surely he has no authority over those who believe and rely on their lord. His authority is only over those who befriend him and those who associate others with him”. (Quran 16: 98–100.)

and also:

“Surely as regards my servants, you have no authority over them except those who follow you of the deviators”.⁸¹

While Satan himself says:

“He said: Then by Thy might I will surely make them live an evil life, all, except thy servants from among them, the purified ones”.⁸²

* * * *

The above mentioned scholars narrated these kinds of narratives and looked on them with believing eyes while in the Holy Quran we may read:

“And surely the Quran is an indefeatable scripture and in the past there was not, nor will there be in the future an annular of it, and has been revealed by a lord praised and all-knowing”. (Quran 41: 42)

and also:

“Surly We have revealed The Reminder and We will most surely be its guardian”. (Quran 15: 19)

We don't know if it just didn't occur to these scholars that since the Quran was indefeatable, nothing existing in the past or future which could annul it, and being enclosed by the lords certains protection and safe-guarding that all of this was enough to protect it from Satans deeds?!

* * * * *

The narratives under discussion all spoke of the Prophet adding similar Satanic verses to the Holy Quran, when the Lord says this about his Prophet in the Quran:

“Your companion does not err, nor does he go astray, Nor does he speak out of desire. It is naught but Revelation that is revealed”. (Quran 53: 2-3.)

and also:

“Surely, it does not beseem me that I should change it of myself: I follow naught but what is revealed to me”. (Quran 10: 14.)

and also:

“And if he had fabricated against us some of his sayings, We could certainly have seized him by the right hand, then We would certainly have cut off his aorta. And not one of you could have withheld us from him”. (Quran, 69: 44-47.)

According to these verses, all of the prophets words, precisely all of his words are based upon the lords revelation and inspiration and he cannot change or alter that which is revealed to him. If the impossible occurs, however, and he would do such the lord with his unlimited power would prevent him by taking his hand and then severing his aorta thus ending his life. Unfortunately, however, these scholars relate that the lord gave Satan a free hand in this deed and the Prophet introduced similar verses in the Holy Quran based upon his suggestions, accepting them as Gods' verses!!

In view of this Quranic discussion to show the falsity and forgery of the Gharaniq fable, and keeping in mind the interpretation of the related verses, we have no need to say more and we need no more logical reasons regarding this matter. We will, however, take one more step in the way of research and study these traditions from other viewpoints.

The Transmitter Of The Gharaniq Fable Narratives

Because of the brevity we had in mind for this discussion we will study the list of the transmitters of the “Gharaniq Fable” narratives from only one viewpoint and the time and occurrence of the Surah “Najm” revelation, and whether they actually saw the event take place. This is to see whether this chain of transmitters actually go back to the actual event or not. Just as we will see in this study notwithstanding the other weak points in the Sanad, none of the primary narrators of these tradition comprehended the time of this event, and from this viewpoint these narratives are worthless.

As for the narratives are worthless.

As for the narratives we quoted from Tabaris Tafseer their chain of transmitters goes back to the persons listed below;

- 1) The chain of transmitters for the first and second narratives go back to Muhammad ibn ka'b ibn Solim Qurayzi who was descended from the Jews of Bani Qurayza. He was born in the fortieth year after the migration meaning almost thirty years after the prophet's death, and died in either 108 or 117 A.H. He is considered to be one of the Medinan followers (Tabein). [83](#)
- 2) Muhammad ibn Ghais is the last transmitter in the chain of transmitters in Tabaris first narrative along with Muhammad ibn Ka'b.[84](#) He was the official religious spokesman during the rule of Umar ibn Abdul Aziz and died during the unrest and disturbances during the time of Valid ibn Yazid ibn Abdul Mulk, or approx. the year 126 A.H. The experts in the study of the transmitters count him as being one of the followers.[85](#)
- 3) The transmitters for the third and fourth narratives go back to Abu Alalieh Roaye ibn Mehran, He accepted Islam two years after the prophet's death and therefore he is of the second class transmitters and considered one of the followers. His death has been said to be in either 92, 93 or 106 or 110 A.H.[86](#)
- 4) The fifth and sixth narratives go back to Sa'id ibn Jobair as far as its transmitters are concerned. He is also considered to be from the followers and the third-class transmitters. Hojaj murdered him in either the year 92, 94 or 95 A.H. when he was only 49 years old.[87](#)
- 5) The seventh narrative is from Abdullah ibn Abbas and he is the only narrator of this type of narratives who is from the group of companions and all of the other transmitters and commentators who related this fable are the group of followers or in other words the group after the companions. Ibn Abbas was born three years before the migration.[88](#)
- 6) Tabari relates the eighth narrative and the interpretation of some of the sentences from Zahak ibn Maahem Halaly, this gentleman being of the fifth-class of transmitters and having died in the year 105 or 106 A.H.[89](#)

7) The ninth narrative is related from Abu Bakr ibn Abdul Rahman ibn Haras who is one of the followers and considered to be of the there class transmitters. He died in the year 94 A.H.[90](#) and was said to have been born during Umars rule.[91](#)

8) In the interpretation of the verse under discussion (Haj: 52) a few of Mojaheds remarks are mentioned. He is Mojahed ibn Habr Abu Al Hojaj Macci. He was born in the year 21 A.H and died in either the year 103, 104 or 105 A.H.[92](#)

9) Tabari also relates from Ghatadeh and he is Ghatadeh ibn De'ameht ibn Ghatadeh Saduci and is included in the fourth group of transmitters. Ghatadeh was born in the year 60 A.H and died in the year 118 A.H of the plague.[93](#)

10) In addition to the above mentioned narratives Sayooty relates a narrative by Sodi. He is Abu Muhammad Esmael ibn Abdul Rahman ibn Abi Dhoyab Sodi and is from the fourth class narrators (transmitters) he died in the year 127 A.H.

11) Nayshaburi also related another narrative by Ibn Abbas in his commentary (Tafseer).

* * * * *

This chain of transmitters upon which the historians and biographer of the Prophet relied to narrate their own narratives is divided into several groups. That which Tabari related in his history[94](#) are the first two narratives, the texts of which we read previously and the chain of transmitters of which we studied. The historians who followed Tabari, such as Ibn Asir, shortened these narratives and then related them.[95](#)

That which the biographers have related are from three sources. First are the narratives of Ibn Eshagh which are the same as those quoted in Tabaris history, and which were previously studied. Another is something which Musa ibn Oghbeh relates in his biography and also persons such as Dohaby in Tarikh al-Islam and Kalaey in Al-Ektafa etc. have related.[96](#) Musa ibn Oghbehs narratives,[97](#) however, originate with Muhammad ibn Muslim Zohry[98](#) who was a transmitter and narrator of the fourth class, having been born in the year 50 A.H. and died in the year 124 A.H.

The third source is the narratives which Ibn Sa'd, Vaghedy's student related in Al-Tabaghat al-Kobra, Ibn Sa'd relates his narratives from his teacher. Muhammad ibn Umar Vaghedy who died in the year 208 A.H.[99](#) Vaghedy's narratives are three altogether the first being from two transmitters named Muhammad ibn Fazaleh Zafary and Mutalib ibn Abdullah ibn Hantab while the second and third are from Abu Bakr ibn Abdul Rahman ibn Haras. Abu Bakr ibn Abdul Rahman is the same we read about in number (7) and we saw that he was of the third class of transmitters.

Experts on the transmitters know Mutalib ibn Abdullah ibn Hantab as being from the fourth class of transmitters[100](#) and they only just mention a person named Muhammad ibn Fazaleh, the only introduction made by them regarding him being that he was a Shaikh of Sham and a student of Hesham

ibn Umar ibn Salamy.[101](#) In an account about Hesham ibn Umar they say: He was born in the year 153 A.H. and died in the year 245 A.H.[102](#) Therefore, his student must have lived in the second and third or third and fourth centuries.

* * * * *

The result of this study of the chain of transmitters is that the group of transmitters from which all of the narratives existing on the Gharaniq fable originate, with the exception of Abdullah ibn Abbas, all were from the followers and some of them were even a few generations removed from the Holy Prophets lifetime. This is a fact which those familiar with the study of history know will cause any historical narrative to lose its value.

Just as we mentioned earlier, only one of the Prophets companions is included in this group of transmitters. He is Abdullah ibn Abbas ibn Abdul Mutalib and just as was said previously he was born three years before the Prophets migration, meaning that he was born in Mecca and was therefore approximately thirteen years old at the Prophet's death.

The Surah Najm, according to the concensus of historians opinions, was certainly revealed Mecca, meaning in historians opinions, was certainly revealed in Mecca,[103](#) meaning in the years before the migration. Even a group of historians and the first companions of the Prophet such as Ibn Massoud are of the opinion that this was the first Surah that he read publicly in Mecca. The final result of all this being.

First of all – The revelation of the Najm occurred in the years prior to the migration.

And second of all- The revelation of this surah was at the outset of the mission.

With regard to these two results and the years of Ibn Abbas's birth we see that in principle Ibn Abbas had not been born in those years and even if we disregard this and think that this Surah was revealed at the end of the Prophets' inhabitance in Mecca, Abdullah Ibn Abbas was even then no more than a small child or even a baby and cannot narrate this event as an eye-witness. In this way Ibn Abbas's narrative loses its credibility and encounters the same fate the other narratives encountered.

Having the fact in mind that none of the narrators were present at the time of this events' occurrence, all being born afterwards, we ask: Then how could they relate these narratives and in them tell of these events with so many particulars and lengthy details?

We don't wish to place the burden of sin from this enormous lie, fabrication and calumny on their shoulders, and we consider it more probable that a group of fabricators created these types of narratives and attributed them to these narrators as the basis of a calculated plot. Our future discussions, by the grace of God, will be responsible for further clarifying this matter

Contrasts And Contradictions In The Texts Of The Gharaniq

Fable Narratives.

In a study of the texts of these narratives – not including all of their other problems – we come up upon the contradictions existing in them and the contrasts that some have with others.

If we look at the first and second narratives we realize that the second narrative is only a lengthier more detailed version of the first. In the second narrative we read: When Gabriel was communicating the Surah Najm to the Holy prophet, after the verse Satan suggested the phrases to the Prophet and he recited them in the Quranic verses and he continued the Surah to its end. After that he prostrated and the believers and idolators also fell down in prostration.

تلك الغرائب

In the last part of the narrative the narrator says: The Prophet prostrated when the Satanic words came to an end and afterwards Gabriel appeared to the Prophet saying to him: What did you do?! Amongst those verses you recited something that I did not bring for you! The Prophet was saddened by this occurrence and here the Lord revealed verse 52 of the Surah Haj to comfort him. Then he abrogated that which Satan suggested to him and revealed

كم من ملك في السماوات

Therefore the substance and contents of the end of this narrative is that the Prostration was after the reading of the Satanic verses, and after this prostration the end of the surah was revealed and the satanic suggestions were abrogated. This is in the event that at the beginning of this narrative all of these events occurred after the end and termination of the Surah, and as such this lie was forgetful and spoke two contradictory things in one narrative.

In addition to this plain contradiction in the texts of the second narrative, contradictions may be seen in the texts of other narration in relation to one another.

In some of these narratives we read that the Prophet nourished thoughts in his heart regarding the Quraishites gods and that these thoughts and reflections were spoken by him in the form of these verses.

In another we see that Satan placed these words on his tongue. In a third we read that Satan appeared to the Prophet in the form of a wild being and made him believe that he was Gabriel.

In the fourth it says that Satan suggested his remarks at a time when the Prophet paused in the

recitation of the Quran.

Another relates that the Prophet recited this surah during prayer while another says it was at a time other than prayer and in an assembly of his tribe.

Last of all another says that satan suggested his words to the Prophet while he was napping.

This Fables Contents Contrast With And Are Contradictory To The Prophet's Natural Disposition.

In addition to the many reasons we previously spoken of, me must add here that the substance of the narratives on the “Gharaniq Fable” are essentially contradictory to the Prophets natural disposition, character and behaviour throughout his lifetime. In the previous lesson we saw that when Bahira asked the Holy prophet (S) to swear by Lat and Uzza, the Prophet (S) said to him: “Do not request anything of me in the name of lat and Uzza, by God I swear that I look on nothing else with such hatred and enmity!” This remark was made at a time when the Prophet was only 8 or 12 years old.[104](#)

Likewise, on the Prophets second trip to Sham, while in Bostra he had differences with a merchant over a business transaction. When the merchant asked him to swear by Lat and uzzza he said: “I have never sworn by them, and everytime I pass them I turn away (out abhorrence)”.[105](#)

Following the lords explicit demand to declare the invitation and mission, the Prophet said in his first public message to the Quraishites in Mecca: “I am Gods messenger to you and I invite you to worship only God and to refrain from the worship of the idols who give no benefit or profit and may cause no harm, who neither create nor give sustenance, neither give life nor cause death.[106](#)

History has also recorded: At the beginning of Islams emergence and arising and during the first years in which the Prophet called the people of his tribe to accept Islam, they did not draw away or banish or reject him. When the names of their gods were mentioned, however, and the Prophet began finding fault with them and criticizing them the Quraishites rose in opposition and hate for him and strived to keep him from this in anyway possible. For example they went to Abu Talib the Shaikh and leader of Quraish and Bani Hashem telling him: O' Abu Talib you are superior to all of us in age, honour and position. We have asked you to put a stop to your nephew's actions and remarks. By god, we will not tolerate abusive language regarding our fathers and we will not accept ridicule, ill words and criticism of our gods and beliefs. Either you prevent him from doing this or you will have to deal with us”.

After this meeting was concluded Abu Talib sent someone to bring the Holy Prophet (S) and when he came to his uncle, Abu Talib said: “Nephew, your relatives, kinsmen and tribe have come to me and have said this and that, do not allow you and I to be killed and done away with and do not place an intolerable burden on my shoulders”.

The Prophet said in reply: "O' Uncle, I swear to God, if they were to place the sun in my right hand and the moon in my left so that I will abandon this way and deed, I would never do so until I am either victorious or killed". The Prophet said this and red, and afterwards stood up and left his uncles' meeting. When he had turned his back on him Abu Talib called out: "Come back nephew!" then he added: "Go and say whatever you like, I swear to God that I will never deliver you to them, nor will I abandon you".[107](#)

Once again history is a witness to the fact that in the month of Ramazan in the year 9 A.H. the people of Taif sent a group of representatives to see the Holy Prophet (S). They remained in Medina for a time and participated in discussions with him, at the end of which they naturally accepted Islam, but they also had several requests of the prophet.

They wanted: First of all for the idol Lat to remain among them protected for three years not being destroyed, in this way hoping to remain safe from the hands of the illiterate people, their protests and anger. The Prophet (S) did not accept this request. They decreased their request and agreed to two years but again the Prophet (S) did not accept. They lowered it to one year but the prophet (S) still did not approve. In the end they were satisfied with only one month. The Prophet of Islam (S) did not accept that either.

Secondly they requested that they be exempted from saying prayers. The Prophet (S) rejected this request also saying: "In a religion without prayer there is nothing!"

At the end of these discussions the Prophet sent two officers along with them to destroy their idol.[108](#)

In light of all these positions, a few of which were mentioned here, can the fabricated, fabilistic story of Gharaniq be believed?

We really don't know how those who possess sound judgement can accept this fable?! Would you believe it if they were to say: Karl Marx, Vladimir Ilyeh Lenin or Joseph Stalin had delivered a speech in a gathering and assembly composed of the supporters of Capitalism and in it made a strong attack on this economic system while also making this remarks:

"Human prosperity is provided for in the Capitalist economic system" or "Prosperity is not achievable for the suffering and hard-working in any other system but the Capitalist system"!!

Or would you believe that the speaker did not realize the meaning and effect of his remarks and the listeners (who were all supporters of capitalism) would be pleased with this remark totally forgetting that the whole speech was in criticism of and an attack on Capitalism while only this single remark was to their liking!! Could someone who possesses a reasonably sound mind really believe such a story? How could a human being with sound judgement accept that a Prophet who in the Surah Yousef with such clarity said to the idolators:

“You do not serve besides Him but names which you have named, you and your fathers; Allah has not sent down any authority for them;”. (Quran 12: 40)

And warns them in the Surah Araf:

“What! do you dispute with me about names which you and your fathers have given? Allah has not sent any authority for them;” (Quran 7: 71)

And in this very Surah Najm, which we are discussion, after mentioning Iat, Uzza and Manat it is pointed out to the idolators that:

“They are naught but names which you have named, you and your fathers; Allah has not sent for them any authority”. (Quran 53: 23)

And he speaks to them in the Surah Anbia saying:

“Surely you and what you worship are the firewood of hell: to it you shall come. Had these been gods, they would not have come to it and shall abide therein”. (Quran 21: 98-99)

While in the Surah Kafereen which was revealed in the first year of his mission it was said:

“Say: O Unbelievers! I do not serve that which you serve, nor do you serve Him whom I serve: Nor am I going to serve that which you serve. Nor are you going to serve Him whom I serve: You shall have your religion and I shall have my religion”.

In light of all these verses, found throughout the Quran, in addition to many other verses, could any sound mind believe that the Gharaniq Fable possesses even the slightest trace of truth?!

The Infallibility of the Prophets

The scholars of the Caliphate school who narrated this fable at least believed in the Prophets infallibility with regard to the delivery of Gods' messages even though they did not believe in their purity with regard to all of their words and deeds as those who were trained in the Ahlul Bait school. This of course in itself necessitates acceptance of their infallibility in receiving and safeguarding these revelations; because if we don't accept the Prophets infallibility in receiving and safeguarding the revelation there will be conflict and incompatibility with regard to their infallibility in its propagation which is agreed upon by all.

If a prophet cannot learn heavenly instruction without errors and mistakes and cannot safeguard it in the proper way; how can he accomplish his mission completely and thoroughly. Therefore, the belief in these types of narratives by some of the scholars of this school is incompatible and inconsistent with their belief in the prophets infallibility in the propagation, acceptance and safeguarding of divine revelation.

This is because according to these false narratives the Holy Prophet (S) did not remain immune from Satanic suggestions and divine protection and infallibility in propagation did not apply to him; With the elimination of infallibility and divine protection, at least in this matter, what confidence and trust in the Holy Quran will remain? If Satan could interfere in one place of the Quran, what reason could exist to keep other parts of it immune from him. Isn't it even possible to say: The verse dealing with the abrogation of satanic suggestion – (if this fable is indeed true) – is itself a satanic suggestion under the shelter of which he could infiltrate the rest of his anti – Islamic subject matter into the Quran!!

Here, we realize what a dangerous objective that they had in mind when fabricating these types of narratives, and how in this way they wished to discredit the strongest proof of Islam.

In the false and fabricated narratives studied in previous lessons their entire attack was only on the Prophet of Islams' identity and to try and destroy its heavenly and Holy esteem while on the contrary the Quran, which was proof of Islam and its everlasting miracle, was not exposed to an attack of doubt and suspicion.

Now, however, they have taken a step further and not only is the Prophet attacked, so is the Quran and the revelation, and its undoubted immunity is given up to doubt and uncertainty!!!

Discovering The Truth

All of the research that has been conducted up until now and all of the comparative discussions that we have observed in which the texts and documents of these narratives were analyzed from various viewpoints were appropriate and suitable. Its effectiveness, however, was only before discovering the truth behind this event and the essential reality of what happened, and when the veil is removed from the reality of the event there will be no further need for that discussion and research. Now for the truth behind the event: The great historian of the second century A.H Ibn Kolby who died in 204 A.H wrote in his book Al-Asnaam:

“The Quraishites circled the Ka'aba in Mecca saying:

واللات و العزى ومنة الثالثة الأخرى

فانهن الغرانيق العلي منها الشفاعة ترجى

The Quraishites believed that these idols were the daughters of God! and had the power of intercession with Him. When God sent his prophet to them, however, He revealed to him (in opposition to these vain beliefs) that: [109](#)

افرأيتم اللات و العزى و مناة الثالثة الاخرى الکم الذکر و له الانثی تلك اذا قسمة ضیزی ان و آباؤکم ما انزل الله بها من سلطان

Therefore the speakers of these words were the Quraishites and not the Holy Prophet (S). The Quraishites did not say this only once, on the contrary it was customary for them to recite this during their circulation around the Ka'aba. During the Haj and Umreh and during circumambulations they always spoke and repeated these words as an invocation.

The Surah Najm was then revealed to reflect this type of belief and weak-minded idolatrous thoughts spoken of in the above mentioned words. It contained proof of the futility of their beliefs and words, and reproached and reprimanded them. Unfortunately, however, the narrative mentioned and discussed here reversed the truth, and with an enormous lie and foul calumny they attributed these words to the great Prophet of Islam. Words that never even occurred to him or were ever spoken by him. They misrepresented the facts by deceitful means!!

Now that this is so we must find the roots of the appearance of such narratives and search for the reasons and means for their invention. After referring to and researching first-hand records and references, we see that in Islam's distant historical past some of the researchers from among Islam's scholars found the reason and discovered the means.

This researcher is Muhammad ibn Eshaq ibn Khazimeh (died 311 A.H.). In reference to the Gharaniq narratives he has said: "These narratives have been created and furnished by atheists and dualists".[110](#) This scholar also wrote a book on this matter which unfortunately has not remained for us today to enable us to find out about the range of his studies and research and become further acquainted with this fact.

Now, in order to gain an acquaintance with the perimeters of the dualists deeds and the limits of their destruction we will refer to the writings of the authorities on the matter. Researchers from among the experts on Hadith have investigated the circumstances surrounding the plots and destructive acts of the dualists and atheists in the first centuries of Islam, and have given explanations which to an extent remove the veil of mystery surrounding this deed. In a description of those persons who purposefully lied in the narration of hadiths, Ibn Jozay a sixth century researcher and expert on hadiths (died 597 A.H) says:

'There was one group of dualists whose aim was the misgiving in the hearts of the people and to play with beliefs. One maternal uncle and Hammad ibn Salamehs step son. Ibn Abil Auja (one of the well-known second century dualists) entered fabricated hadiths into his step father, Hammad ibn Salamehs books of Hadith.

Ibn Jozay adds: "The great expert on Hadiths Abu Ahmad taken before Muhammad ibn Sulaiman ibn Ali (because of dualism and atheism) he ordered his head to be severed. Because Ibn Abil Auja was certain

of his death he said: I swear to God that I have spread among you four thousand fabricated, false hadiths which have made the permitted, prohibited, and the prohibited, permitted. I have changed your days of fasting to days of fast-breaking and your days of fast-breaking to days of fasting. It has also been related that Mahdi Abbasi has said: A man of the dualists admitted to me that he had fabricated and furnished four hundred false Hadiths which circulated among the Muslims".

Ibn Jozay said: "Among those who fabricated false Hadiths we have: (Moghaireh ibn Sa'id) and (Bayan) and then he mentions this remark by Ibn Numayr: Moghaireh was a sorcerer and Bayan was a dualist and Khalib ibn Abdullah Ghasry, the Hakem, killed them both and burned their bodies. Among these dualists there were certain persons who deceived the scholars of Hadiths and entered fabricated Hadiths in their books of hadiths, and later these experts repeated them to others thinking that they were their own narrations. It is related from Hakam ibn Mobarak that: Hammad ibn Zayd declare: The dualists and atheist ascribed twelve-thousand false hadiths to the Prophet (S)".[111](#)

In addition to these, this humble servant of God has shown in the books "Abdullah ibn Saba wa Asaateer Okhra" 2 volumes, and "Khamsoon wa Me'ah Sahabi Moghtalek" 2 volumes, the results of a series of destructive deeds committed by the dualist of those eras in upturning the truth in Islamic history. They have gone so far in alteration and fabrication and mixing the truth with falsities that they have made the darkness of night seem like the light of day and the light of day seem like the darkness of night.

Among the members of this group we introduced a person known as a dualist and atheist named Saif ibn Amir Tamimi and who by writing two books "Alfottoh wa reddah" and "Jamal wa maseer-e-A'esha wa Ali" filled the history of Islam with lies. Among the discoveries presented in this humble servants writings, dualists, we came up upon great companions, conquerors, epic, poets, battlegrounds, cities and lands, rivers and mountains which never existed being nothing but lies, fabrications, alterations and inventions!! [112](#)

From what we have said it has become clear that these types of hadiths and narratives were fabricated by the dualists and atheists in the first years of Islams history so that the Muslims beliefs and ways of thought would be disturbed and that doubt, misgivings and disbelief would become prevalent among them. Following this aim, the hadiths under study were suggested to the gullible, simple-minded scholars of Hadith, or entered into their books without the authors being aware of such. This humble servant believes that the time of the fabrication of such hadiths was the beginning of the second century A.H because experts have said that Ibn Eshagh (died 152 A.H) included some of them in his book Seerat un-Nabi.[113](#)

It doesn't matter what time these fabrication were created, since their results have been spread throughout the books on commentary and history of the Caliphate school, and have been handed down generation to generation until they have reached this era; thus having formed the way of thought of many of this schools adherents. In the modern era this tragedy took on a new aspect and European and

American Orientalists entered the scene gaining access to these types of sources.

These scholars, who went about their scientific investigations with colonialist interests and aims, found what they desired and hoped for in these types of books and these kinds of narratives. Therefore, with special bombastic style and varnishing borrowed from the knowledge of the era they included them in their own books and published them in the worlds scientific communities under the title of “Islamic studies” and under the heading of “research and investigation” into the Prophet of Islams life and the Quran.

Most regrettably they didn't stop at just narrating these fabrications, but used their own suppositions for the furnishing and glorification of these narratives and introduced them as a historical analysis of the matter and a study of the social and individual reasons for the event, of course under the heading of an impartial, exact inquiry.

In the following pages we will see examples of these types of inquiries which were undertaken by famous orientalists on the environs of the Gharaniq fable, and we will also obtain a deeper recognition of the limits and value of this groups scientific works and investigative inquiries.

The Words of Islamologists

First– Professor Montgomery Watt, professor of Islamic studies and head of the Arabic Department of Edinbugh University in Scotland, in a book quoted from in previous lessons says that:

“In the minds of the Meccans, monotheism was vague, and they didn't see it as being the exact opposite of polytheism, this matter being clearly represented in the story of the (Satanic verses)! Muhammad, who was tired and worn out by the Meccans opposition, awaited a revelation which would clear up the difficulties with the Meccan leaders. It was under these circumstances that a revelation was revealed which did not exceed two or three verses, and gave permission for the mediation of some of the gods in the temples surrounding Mecca.

Later he realized that these verses were not inspired to him from God but were really satanic suggestions. At first he wanted to accept them and this shows that in this stage of monotheism he did not refrain from paying respect to or praying to certain supernatural beings which they knew as a kind of Angel! [114](#)

In another place in this book we read: “The various descriptions of this events circumstances are quite diverse, so first of all we had better refer to an explanation of the creditable (!) Apparently there was a time in which Muhammad introduced verses in the Quran which probably gave permission for the intercedence of the idols. The contents of one of these verses is:

أَفَرَأَيْتُ الْلَّاتِ وَالْعَزِيزِ وَمِنَةَ الْثَالِثَةِ الْأُخْرَى تَلَكَ الْغَرَانِيقُ الْعُلَى وَإِنْ شَفَاعَتْهُنَّ لِتَرْجِي

A while later another revelation was revealed to him which abrogated the above verses.... Both the first and second verses had been circulated everywhere and the explanation for this correction and abrogation was that Satan had slipped his own inspiration into the first verses without Muhammad being aware of such. This story is very strange and amazing.

A Prophet who propagandizes the greatest monotheistic religion gives permission for idolatry (!) In truth this event is so strange that it proves its being based on fact (!) and it is not conceivable that someone fabricated it and wished the Muslims to believe it..... One of the fascinating aspects of this story is that it reveals to us Muhammads opinions and beliefs in relation to his time.

Even though Muhammad was sure that the speaker of these verses was not himself and was being revealed to him, in the beginning he was not aware that these verses were contrary to the religion he was the propagator of (!) Doesn't this mean that he himself was an idolator at this time?!.....”[115](#)

Second- Professor Watt in another of his books in a lengthy discussion entitled “The Satanic verses, its causes and interpretations” writes such: “Islamic scholars and Jurisprudents who have no understanding of the Western term evolution (gradual development or perfection) believe, that in Muhammads case he was completely aware of the total content of Islamic belief, and it is extremely difficult for them to accept the fact that he didn't see the revealing of “the satanic verses” as being contrary to his beliefs.

This is while the truth of the matter is that his monotheism, just as the monotheism of his enlightened contemporaries, is not free of complexity, ambiguity and mystery (!) and they don't think of the acceptance of these gods as opposing or antithetical to “Tauhid”, and no doubt they see Lat, Uzza, and Manat as being heavenly creatures but of a lower rank in relation to God.....There is no doubt Muhammad succeeded in gaining the Quraishite leaders' interest in his beliefs by these means.

Efforts were made in order for him to agree to a form of permission for worship in the temples surrounding Mecca, and he was initially ready to accept this because of its material advantages, because he knew that this would help in an effortless, easy advancement of his ideas. Later, as a result of divine counsel, he realised that this association and sympathy with the idolators would be fatal for Islam.

As a result he announced a foresaking of idolatry and he went about this with such strong words and so vigorous that he closed the way for any kind of co-operation with them).[116](#)

Third- Joseph Schacht Danish Orientalist and Islamologist, Professor of Arabic in Leiden University and also Professor of the Universities of Cairo, Algeria, Oxford in England, Fribourg in Switzerland and Columbia in the United States, in the article “Osoul” of the Encyclopedia of Islam, mentions the fabricated, false story of Gharaniq and Satans interference. He says: “Among the Muslims there is no one who doubts the Qurans irrefutability and immunity from mistakes, in spite of the efforts Satan may have made to taint it and mix his words and ideas with the Quran”.[117](#)

Fourth- F. Buhl the great orientalist and Islamologist from Denmark (1850–1932), Professor of the University of Leipzig, in the Encyclopedia of Islam under the article Quran, he mentions this very fabricated, false story after the necessary prelude and introduction saying: “The Prophet possessed readiness to recognize and discern the words which were inspired to him from his unconscious mind.....he was responsible for battling with the secret sound of Satan.....But sometimes he intended to intermingle the revelation with these secret proclamations from Satan. This matter is completely clear in verse 98 of the Surah Nahl. In order to keep himself immune from these Satanic proclamations he asked for his protection from God.

Reliable narratives (!!) show that at least one time he permitted himself to be tempted by Satan and praised Lat, Uzza and Manat. Afterwards, however, he discovered his error and verse 19 of Surah Najm was revealed to him”. [118](#)

This group of Orientalists, in addition to personal motives and sometimes ignorance, were in the clutches of the Western colonialist forces and were the hirelings and wage-earners of the Foreign Ministry or Colonial Department of the great imperialistic governments.

Apart from them, however, another group went about the work involved in Oriental studies and Islamic studies. They are church scholars who in the first place follow the aim of Christianizing the world and secondly are the wage earners and aids of the colonialist Imperialist governments with a mediator. Somtimes in bigotry this group excels (outdoes) the firs-rate scholars.

One of the outstanding examples of this group is P. F Lammens (1862–1937). Eighty of his articles in the first edition of the “Encyclopedia of Islam” and many of his other books and articles show the height of his bigotry and enmity towards Islam and Ahlul Bait. This group of scholars also gained access to the Gharanig Fable and they use it against Islam in their writings.

Among them is one writing which was published in Egypt in Arabic at the beginning of the twentieth century, which was compiled by a group of American Christian scholars against Islam. The writer or writers of this article, which appeared in four parts and was named “Al-Hidayah”, after narrating the Gharaniq Fable said that they knew it was the greatest proof of the prophets attachment to and inclination towards the idols. [119](#)

A Summary of Our Discussion

In the previous lesson, from among the Caliphate schools narratives, we narrated and studied the fable regarding the first divine revelation. This fable stated: The Holy Prophet (S) doubted the revelations of the Lord, and he thought that the angel delivering the revelations was a jinn or devil – God Forbid! After wards we stated the truth behind the occurance from the narratives related to this event in the Ahlul bait (a.s.) school.

In this discussion we study a bigger lie than the previous one, a lie which has gained vast publication in the historical and biographical texts of the Caliphate school, and that being the Gharaniq Fable.

A summary of this fable has been narrated by Tabari and many other scholars as such:

When the Prophet (S) was reciting the Surah Najm and came to the celebrated verse:

أَفْرَأَيْتَ الْلَّاتِ وَالْعَزِيزِ وَمِنَةَ الْثَّالِثَةِ الْأُخْرَى

Satan caused him to say:[120](#)

تَلَكَ الْغَرَانِيقُ الْعُلَىٰ وَإِنْ شَفَاعَتْهُنَّ تَرْجِىٰ

and the Prophet recited these words among the Quranic verses in his recitation. The idolators were gladdened that the Prophet spoke such words in description of their idols and prostrated along with the Muslims while Valid, who was one of the Quraishite leaders, took a fistful of earth and prostrated on it since because of his advanced age he could not bend over.

News of this occurrence reached the immigrant Muslims in Abyssinia, they thought that the idolators of Mecca had accepted Islam. They returned to their homeland but upon arrival saw that the idolators had remained firm in their idolatry.

After this event Gabriel appeared to the Prophet and informed him that the aforesaid verses were from Satan and the Prophet became greatly saddened and unhappy and God sent this verse to console him:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيًّا إِلَّا إِذَا تَمَنَّى الْقَوْمُ الشَّيْطَانُ فِي أُمْبِيَتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحَكِّمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

"And We did not send before you any apostle or prophet, but when he desired, the Shaitan made a suggestion respecting his desire; but Allah annuls that which the Shaitan casts, then does Allah establish His communications, and Allah is Knowing, Wise". (Quran, 22: 52)

* * * * *

This was a summary of this enormous lie and fabricated, dangerous fable, and we said in a description of its many weak and defective points that: This fable centered around verses from the Surahs Najm and Hajj. In the part concerning the Surah Najm the verses which mention the three famous Arab idols are included in a group of this Surahs' verses which are verses 17–30. This group of the Surah Najms' verses are unified and uniform as to the subject matter of their topic of discussion, and all of their

remarks revolve around the three Arab idols. The Quran had repeatedly refuted them with a series of impressive reasons and ridiculed the idolators beliefs regarding them since they believed that those idols were the angels and daughters of God and would intercede for them on resurrection day. Following this very aim, these verses in Surah Najm say: "They thought of the angels as being girls and women and addressed them likewise". And adds, "are you to have sons and the lord daughters?" Also in the Surah Saffat it has also come to us:

فَاسْتَفْتُهُمْ أَلْرِبِكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَّا

'Then ask them whether your lord has daughters and they have sons. Or did we create the angels females..... ?(Qur'an, 37: 149-150)

In a continuation of the battle with the beliefs possessed by the idolators the verses of Surah Najm say: These idols are not symbols or signs of forgiveness nor angels and they have no power of intercession; up until the point where it is said: "There are many angels in heaven...who possess no power of intercession....." With this statement the Holy Quran makes man realize: When the intercession of angels has no effect how can the lifeless, mindless statues you think of as images of angels have any benefit or intercession?

These types of verses in the Holy Quran debate with the idolators and ridicule their beliefs regarding Lat, Uzza and Manat, and these are the clearest and most explicit verses in the Quran on this subject. Anyone who understands Arabic words and language will see that adding the satanic verses to these verses would be completely unharmonious, and this is understandable to anyone familiar with the Arabic language. This inharmony can in no way remain hidden just as a piece of coal in a bowl of sugar cannot remain hidden from the sighted person.

* * * * *

This was the result of the study of the verses in Surah Najm and the lies that have been forged regarding its interpretation, and the fables they fabricated regarding them.

In Surah Haj, however, the discussion concerns the verse:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

"And We did not send before you any apostle or prophet, but when he desired, the Shaitan made a suggestion respecting his desire; but Allah annuls that which the Shaitan casts, then does Allah establish His communications, and Allah is Knowing, Wise". (Quran, 22: 52)

and also the fables they narrated on an interpretation of it. This verse has also been revealed among a group of verses which possess unified subject-matter and a relationship with one another which may be realized after a short deliberation. This group begins with verse 92, the place where God says: “And if they reject you, then already before you did the people of Nuh and Ad and Samud reject their prophets”.

This statement continued and He says: “And (as for) those who strive to oppose our communications, they shall be the inmates of the flaming fire. And We did not send before you any apostle or prophet, but when he desired, the Shaitans made a suggestion respecting his desire, but Allah annuls that which the Shaitan casts then does Allah establish His communications, and Allah is knowing, Wise”.

The verses in this Surah are so apparent with the flow of words continuing as such up to verse 57, that we can summarize them like this: O' Prophet! your rejection by your people and their efforts to destroy your “school of thought” are not peculiar to you and your religion alone. The idolators among the previous nations also acted the same way with their Prophets Noah, Saleh and Abraham etc. They all strove to destroy Gods' verses and there was no prophet who was not tempted by Satans' suggestions in the way of establishing his Holy aim. In all eras Satan has strived to prevent the prophets from obtaining their desire regarding the peoples' guidance. Of course God destroyed all of Satans plots and efforts and established his own verses.

God has also said the same in another place:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًا شَيَاطِينَ الْإِنْسَانِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَيْ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوا هُنَّ ذَرَّهُمْ وَمَا يَقْتَرُونَ

“And thus did we make for every prophet an enemy, some of them suggesting to others varnished falsehoods to deceive (them), and had your lord pleased they would not have done it, therefore leave them and that which they forge”. (Quran Surah Anaam: 112)

God annuls all of these types of Satanic inspirations and suggestions and abrogates their effects. This was satanic inspirations and suggestions and abrogates their effects. This was satans ways and means for confronting the Prophets efforts in the way of the peoples guidance and divine grace.

The meanings of the Quranic verses in these surahs are in all clarity and free of ambiguity, just as they were presented to you here, but this is only if we possess an impartial mind and refer to the Quran without any form of pre-judgement. Unfortunately, however, we must say that if we refer to the Hadiths which exist in the Caliphate Schools books of history, commentary and the Prophet biography, just as we have seen, the matter is presented in a way completely opposed to the Quran. By relating and studying those narratives, however, the truths below appear:

A- According to their content these narratives contain several contradictions:

1- These narratives say: When the Holy Prophet (S) was reciting the Surah Najm and came to the names of the famous Arab idols (Lat, uzza and Manat), Satan inspired him to say:

ذلك الغرانيق العلی

and the Prophet unknowingly recited them.

When Gabriel informed him that these words were not revelations, however, he was saddened and God revealed verse 52 of the Surah Haj for his consolation All of this was said even though the Surah Haj is Medinan, meaning that it was revealed in Medina while the Gharaniq fable says that this event occurred many years before that in Mecca and before the migration to Mecca.

2- Some of these Hadiths have contradictions and contrast with others in content, especially the second Hadith (which .is also the most detailed, in which various parts in it contain clear contrariety).

3- The contents of all these narratives are inconsistent with the prophet (S) infallibility, at least with regard to their reception of revelations and their propagation, while they are also contradictory to explicitly and veritable Quranic texts which state that Satan has no form of sovereignty over the believers and the devoted.

4- This fable is contradictory to the Prophets natural disposition which has been introduced by successive witnesses in histories, narratives and biographies, because all of these records pronounce that from childhood he spoke in nothing but ill terms regarding these idols.

These were examples of the contradictions and contrasts present in the texts of these narratives.

B- The narratives spoken of are also discredited by several weaknesses and difficulties in their “chain of transmitters”, in which, with the exclusion of one narrative, all of them originate with persons who not only did not witness the time of the event they were also all from the class following the companions called the followers (Tabe'in).

As for the narrative which was narrated from Abdullah ibn Abbas, even though he is known as one of the Prophets' companions, since he was born in the third year before the mission, he had not yet been born at the time of this occurrence which took place in the first years of the mission and even if we assume that he had been born he was so young that he couldn't have understood such an event or even gain presence there.

Therefore, room for this question is made: How can these narrators relate an event at which none of them were present?

Discovering The Truth

All of these narratives say: The first person to speak the sentence

تلك الغرانيق العلي منها الشفاعة ترجى

was the Holy Prophet (S) and the Quraishites heard it from him and used it. Ibn Kolby, the creditable historian and student of Imam Ja'far ibn Mohammmad al-Sadeq (a.s.), however, removes the veil from the truth of the event.

In his famous book Al-Asnaam, he says on this matter; “The Quraishites on their processions around the Ka'aba would say:

واللات و العزى ومناة الثالثة الاخرى

فانهن الغرانيق العلي منها الشفاعة ترجى

They believed that their idols were the daughters of God and possessed intercession with him.

When the Prophet was appointed, however, God revealed to the Prophet in annulification of this belief that:

“Have you then considered the Lat and the Uzza, and Manat, the third, the Last? What! for you the males and for Him the females! This indeed is an unjust divisions! They are naught but names you have named, you and your fathers; Allah has not sent for them any authority”.

Just as it was researched, Hesham Ibn Kolby a student of Imam Sadeq (a.s.) school of thought,[121](#) raises the curtain from before the truth of the event and shows the falsity of the above mentioned hadiths.[122](#)

The care and extent existant in Hesham Ibn Muhammad Kolbys' writings is but a small indication of the scholarly care and extent of their thinking in Imam Sadeq's school of thought.

Here it is possible that a seeker of the truth would ask: “Then where is the root of these narratives?” The answer to this question has been given by the old Islamic scholar, Muhammad ibn Eshaq ibn Khazimeh.

He wrote a book on the matter and proved with firm reasons and proof that: These false narratives were fabricated and furnished by the atheists and dualists.

This humble servant of God has spoken in detail of how the dualists went about fabricating hadiths in order to inspire doubt in the minds of the Muslims, in the introduction to the first volume of the book Abdullah ibn Saba and the book "Khamsoon wa Me'ata Sahabi Mokhtaleq".

At any rate, unfortunately the narrative of Imam Sadeqhs student (Ibn Kolby) , which clarifies the truth, has not gained publication and only those narratives have been published which the dualists, atheists and enemies of Islam have fabricated. It is interesting to note that no scholar of the Ahlul Bait (a.s.) school has narrated the narratives of the Gharaniq Fable except those who wished to critisize it.

The Enemies Of Islam Take Advantage

In the present era, Christian missionaries, Jewish and Christian Orientalists and Communists have written and published many discussions on the study of Islams various aspects the most important and lengthy of these being the set "Encyclopedia of Islam".[123](#)

These articles which deal with giving an understanding of Islams' beliefs, laws, history and nations, the evolution of the Muslims way of thinking, their politics and beliefs and also a study of the Quran and its history and the Prophet and all aspects of his life, all or most of them followed a single, spiteful motive; the destruction and obliteration of Islam.

These sorts of persons used the fabricated, false "Gharaniq Fable" in a special way, and in addition to presenting it to the people of the world they added to it and furbished and varnished it to a great extent with analyses and assimilations so that they could obtain a new angle for their motive with regard to Islam, the Quran, and the Prophet.

These Orientalists and Christian missionaries did not travel to the east and world of Islam on an academic mission in search of the truth for them to refer to Imam Sadeqhs' student Hesham ibn Hakam or other renowned men of this school. Since they could not obtain their colonialist ambitions in the students of Ahlul Bait (a.s.) they had no choice but to turn away from this school and face the direction in which they could find proof for their motive.

The narrative presented in the Gharaniq Fable brought the esteemed personage of the Holy Prophet (S) down to a level lower than the average intelligent person, and in addition opens up a way for creating doubt in the Holy Quran just as we have seen accomplished in the deeds of the Orientalists.

Thanks be to God who bestowed upon us the Grace to discover and reveal this enormous lie.

383) This encyclopedia which we have mentioned frequently in these discussions, was begun under the supervision of the International association of Academies and with the help of the Royal Academy of Holland. Its' first printing was published in the years 1913–1936 in English, German and French under the supervision of a group of famous Orientalists. In 1953 a condensed version of it was published and the first volume of new printing was published in 1960.

The Tidings In The Old And New Testaments

Samples of Tidings in the Torah and New Testament regarding the mission of the Last Prophet (S).

All of the available copies of the old and new Testaments have been altered, and examples of these alterations have been given in a discussion translated and published in farsi as Heavenly Religions and the Matter of Alteration by the same author (Adyaan-e-Asamaani wa Masa'el-e-Tahreef).

Despite all of the alterations, however, sometimes examples of the tidings given by the prophets concerning the last Prophets mission may be seen in those copies, like the copies existent in the library of Majma elmi Islamy including the two books: The Samaritan in the old Testament and Barnabas in the New Testament.

Because however, these two books are not accepted by all Christians we will not narrate from these two regarding this topic and will content ourselves with narrating from the other texts.

A- In the tidings from the prophet Moses(a.s.) for Bani Israel in chapter 18 of Deuteronomy the following may be seen:

Translation of the Farsi into English by the Translator:

And the lord said to me and what he said was good I will appoint a prophet for them from their own brethren and I will tell him what to say and he will tell the people everything I command and for anyone who does not listen to his words which he speaks in my name I will punish.

B- The last words of Moses (a.s.) to Bani Israel before his death in chapter 33 of Deuteronomy:

Translation of the Farsi text into English by the Translator:

Chapter 33

1- These are the blessings that Moses, the man of God, pronounced on the people of Israel before he died.

2- The lord came from Mount Sinai and he rose like the sun over Edom, and shone from Mount Faran and entered with ten thousand of the esteemed and a fiery religious cannon came to him from his right hand.

3- Yes he loved the tribes and protects those who belong to him and the esteemed shall follow him and accept his commands.

4- Moses gave us a law that is the inheritance from the Tribe of Jacob.

C- In the lord Jesus's last words in chapter 14,15 and 16 of the book John we read:

إنجيل يوحنا 12

ان كنتم تحبوني فاحفظوا وصاياتي وانا اطلب من الاب فيعطيكم فارقليط اخر ليثبت معكم الى الابد.

روح الحق الذي لن يطبق العالم ان يقبله و من لا يحبني ليس يحفظ كلامي

و كلمتي التي سمعتموها ليست لي بل للاب الذي ارسلني

كلمتم بهذا مقينا عندكم و الفارقليط روح القدس الذي يرسله الاب

بإسمي هو يعلمكم كل شيء و هو يذكركم كلما قلته لكم

والآن قد قلت لكم قبل ان يكون حتى اذا كان تؤمنوا

من الان لا اكلمكم كثيرا لان ارکون هذا العالم يأتي

إنجيل يوحنا 15

فاما اذا جاء الفارقليط الذي ارسله انا اليكم من الاب روح الحق الذي من الاب ينبع هو يشهد لاجلي

الاصلاح السادس عشر

ولم اخبركم بهذه منذ البدى

لاني معكم و الان فاني منطلق الى من ارسلني و ليس احد منكم يسألني الى اين تذهب

بل لاني قلت لكم هذه فالكآبة ملأت قلوبكم

لكني اقول لكم الحق انه خير لكم ان انطلق لاني ان لم انطلق لم يأتكم الفارقليط

فاما انطلقت ارسلته اليكم. فاذا جاء ذاك فهو يوبخ العالم على خطية و على برو على حكم

اما على الخطية فلانهم لم يؤمنوا بي و اما على البر فلاني منطلق الى الااب و لستم ترونني بعد

و اما على الحكم فان اركون هذا العالم قد دين. و ان ليس كلاماً كثيراً اقوله لكم و لكنكم لستم طيقون حمله الان

و اذا جاء روح الحق ذاك فهو يعلمكم جميع الحق لانه ليس ينطق من عنده بل يتكلم بكلما يسمع و يخبركم بما سيأتي.

و هو يمجدني لانه يأخذ مما هو لي و يخبركم

جميع ما هو بلاب فهو لي فمن اجل هذا قلت ان مما هو لي يأخذ و يخبركم

* * * * *

English Translation of the preceding Arabic and Farsy version of the Book John chapters 14, 15 and 16 .

The Book John : chapter 14.

15– If you love me keep my commandments

16– I will ask the Father and He will give you another Helper who will stay with you forever.

24– (and) whoever does not love me does not obey my teaching. And the teaching you have heard is not mine but comes from the father, who sent me.

25– I have told you this while I am still with you.

26–The Helper, the Holy Spirit whom the father will send in my name, will teach you everything and make you remember all that I have told you.

29– I have told you this now before it all happens, so that when it does happen you will believe.

30– I cannot talk with you much longer, because the ruler of this world is coming.

Chapter 15.

26-The Helper will come – The Spirit, who reveals the truth about God and who comes from the Father, I will send him to you from the Father, and he will speak about me.

Chapter 16.

7– But I am telling you the truth: it is better for you that I go away, because if I do not go, the Helper will not come to you. But if I do go away, then I will send him to you.

6– And when he comes, he will prove to the people of the world that they are wrong about sin and about what is right and about Gods' judgement.

9– They are wrong about sin, because they do not believe in me.

10– They are wrong about what is right, because I am going to the Father and you will not see me any more

11 –And they are wrong about judgement, because the ruler of this world has already been judged.

12– I have much more to tell you but now it would be too much for you to bear.

13– When, however, the spirit comes, who reveals the truth about God, he will lead you into all the truth. He will not speak on his own authority, but he will speak of what he hears and will tell you of things to come.

14– He will give me glory, because he will take what I say and tell it to you.

15– All that my Father has is mine: that is why I said that the spirit will take what I give him and tell it to you.

The Difference between the two Copies

A summary Of These Two Prophets Words

In chapter 18 of Deuteronomy Moses gives tidings to bani Israel that the lord said: I will appoint a prophet like you from among their own people and I will place my words in his mouth.

And a condensed version of Moses last words in chapter 33 of Deuteronomy would be:

The lord came from Mount Sinai and became visible from Edom, and shone from Mount Faran (Paran). (Then) he entered (Mecca) with ten thousand of the esteemed and a fiery cannon (cannon of war) came to him from his right hand.

The Last Words Of The Lord Jesus (a.s.)

A summary of the lord Jesus words in chapter 14, 15 and 16 of the book John in the New Testament is as such: I will ask God to appoint prophet for you so that his cannon will always remain with you.

He who does not love me will not keep my commandments and the commandments you hear are not my own but from God who sent me. I have said this to you while I'm still with you but when send Farqaliyat to you he will teach you everything and he will remind you of what I have said. I have told you about it before its advent so that you would believe. After this I will not say much to you because the ruler of the world will come.

And when Farqaliyat comes from God he will speak about me. I speak the truth when I tell you that it is necessary for me to leave you because if I don't leave Farqaliyat will not come to you and when I go he will come to fill the world with right instead of wrong, justice and Gods' judgement. I have many other things to say but you cannot bear to hear of them now, but when he comes he will guide you to all of the right things since he does not speak of his own authority but will say what he has heard (from God) and he will give you news of things to come and he will give me glory.

A Comparison Of Quranic Verses With That Which Was Narrated From The Testaments

Now we will return to the Quran to see how it certified that which Jesus (a.s.) predicted.

In verse 6 of the Surah Saff it is said:

And when Isa son of Marium said: O Children of Israel! Surely I am the apostle of Allah to you, verifying that which is before me of the Tavrat and giving the good news of an apostle who will come after me, his name being Ahmad; but when he came to them with clear arguments they said: This is clear magic .

and about the fact that he (does not speak of his own authority) , in the surah Najm such is declared:

It is naught but revelation that is revealed, The Lord of Mighty Power taught him.....

Also the glorification of Jesus was said for the Jews who said unjust things about Mary. In the Surah Al-Imran verse 42, the Quran says about this:

يَا مَرِيمُ اِنَّ اللَّهَ اصْنَطَفَكِ وَاطَّهَرَكِ وَاصْنَطَفَكِ عَلَىٰ نِسَاءِ الْعَالَمِينَ

O' Marium! Surely Allah has chosen you and purified you and chosen you above the women of the world (in her own time) . (Quran 3:42)

and in verse 45 says:

يَا مَرِيمٌ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلَمَةٍ مِّنْهُ أَسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرِيمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ

O' Marium, surely Allah gives you good news with a word from him (of) whose name is Messiah, is a son of Marium, worthy of regard in this world and the hereafter..... (Quran 3:45)

And in verse 91 of the Surah Anbiya says:

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ

And she who guarded her chastity, so We breather into her of Our inspiration and made her and her son a sign for the nations . (Quran 21:91)

and in the Surah Marium verse 34 it is said:

ذُلكَ عِيسَى ابْنُ مَرِيمَ قَوْلُ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ

Such is Isa, son of Marium: (This is) the saying of truth about which they dispute . (Quran 19:34)

A Few Questions

Now it is appropriate here for us to pose a few questions to the Christians and ask them:

Who was the prophet that Moses (a.s.) informed Bani Israel of, whom God would appoint from their brothers and in whose mouth he would place his words?

Who was the prophet on whose tongue revelation was placed, not being descended on tablets like Moses' commandments, the prophet who came after Moses but was not from Bani Israel like David Solomon and Jesus were?

And we also ask:

After God came from Mount Sinai and rose over Edom, upon whom did he shine on Mount Faran (Mecca)? Also, who was the person who entered (Mecca) with ten-thousand of the elect? And who had a fiery cannon in his right hand?

Who was the person, who coming to Jesus (a.s.) gave news of regardless of whether his name is Farqaliyat meaning Ahmad or has been altered to Helper? At any rate, Jesus gave tidings of someone's coming. Who was this who in these very testaments Jesus (a.s.) describes as such?

God will send Farqaliyat and he will teach you everything and remind you of what I have said, I will not say much more to you because the ruler of this world will come.

Farqaliyat will come from God and he will speak about me. I speak the truth when I tell you that my leaving is beneficial for you because if I don't go, Farqaliyat (Ahmad) will not come. If I go he will come and will judge the world. I have many things to say to you but you can't bear to hear them now.

When he comes he will guide you to universal truth. He does not speak of his own authority but says that which he has heard from God. He will give you tidings of things to come and will glorify me.

Who was this person with these qualities?

Who was it that came after Jesus, glorifying him and witnessing to the truth of his words?

Who was the person who came after Jesus and judged the world, distinguishing between right and wrong, gave tidings of things to come and taught everything to the people?

Who was it, this person who spoke not of himself but spoke of what he heard from God?

Regardless of whether his name is Ahmad, Faqaliyat or Helper, who was it?

Who was it that Moses and Jesus spoke of when they said: God will place this words on his tongue, the revelation for him not being as it was for Moses, on stone tablets.

1. Hera – a mountain north of Mecca and a distance of three miles from this city. At its' peak there is a cave in which the first revelation was descended upon the Prophet and is for this reason called “Jabal an-Nur” See: Mo'jam al Boldaan.

2. Tabari 2/298–299 + Bukhari “Sahih” 1/7 chapter Bada al-Wahy + “Al-Tabaghat” 1/194–195

3. refer to Ibn Aseer Al-Nehayeh 3/83.

4. Tabari 2/299–300.

5. Tabari 2/206–208, first pr. Egypt and volume 2/300–302” “Dar al-Ma'aref”. + Ibn Hesham 1/236–239 Egypt 1375 + Al-Ektafa 1/263–266 Egypt.

6. Al-Tabaghaat al-Kobra 2/194–195 Beirut 1376.

7. Same as above 2/195 In narratives 4 and 6 the matter of the meeting with Varagheh is also mentioned and how he comforted and encouraged the Prophet is narrated.

8. Same as above 2/195 In narratives 4 and 6 the matter of the meeting with Varagheh is also mentioned and how he comforted and encouraged the Prophet is narrated.

9. Asad ul-Ghaabeh 7/179 new print Egypt “Ketaab al-Sha'ab”.

10. Taqreeb al-Tahzeeb 1/422, Medina Al-Mamlekatul Elmiyah.

11. Taqreeb al-Tahzeeb 1/544.

12. Asad ul-Ghaabeh 3/291.

13. Meezaan al-E'tedaal 3/94.

14. Taqrreb al-Tahzeeb 2/19.

15. Saduqh: Al-Khesal 605 Najaf + Mufid: Al-Ekhtesas 264 + Behar Al-Anwar 11/30,32 + 33.

16. “Tafseer Tabari 3/236 + Tafseer Ibn Kasir 1/378 + Tafseer Al-Durrul Mansoor + Tafseer Qortabi 4/125 Cairo Dar al-Detaab Al-Araby + Tafseer Al-Kabir 8/115.

17. Tafseer Tabyaan 2/513 + Tafseer Majma'ul Bayaan 2/468 + Tafseer Safi 1/274.

18. Saff: 6.

19. New Testament, translated by Lamenet, printed in Paris, France and existing in the Iranian Parliaments library index number 1763 and the New Testament translated by Robinson printed in London in 1831 which exists in my own personal library. A collection of the above mentioned verses in both translations may be found at the end of the book.

20. Torah, translated from the original Hebrew by Robinson and printed in London 1879 A.D.
21. Exodus: 24:15–18.
22. Dr. James Hox: Dictionary of the Holy Book, Sinai /498 first pr.
23. See Mo'jam al-Boldaan entry on Saeer 3/171 and on Faaraan 4/225 and see also Dictionary of the Holy Book, Edom 27–30, Galilee 289–290, Nazareth 865–867 and Judea 982, and Palestine 660 onward.
24. Dictionary of the Holy Book: 642.
25. Bible: Genesis 14–21, 1845 Edinburgh.
26. Tarikh al Yaghoubi 1/182 + Ibn Hesham 1/5 + Tabari 1/314 + Al-Tabaghat le-ibn Sa'ood 1/52 + Al-Ektafaa 1/63 + Mo'jam al-Boldaan 2(211).
27. Mo'jam al-Boldaan 4/225 Beirut.
28. James Hox: same as above: exodus /349 first pr. Beirut 1928.
29. New Testament Acts 1: 15.
30. V. M. Miller: History of the Old Church 31–32, translated by Ali Nokhostin (Ali Nokhostin : Tareekh-e-Kelisaye Qadeem) Germany.
31. Torah, Arabic translation, published in American priming house Beirut, 1907.
32. Torah, farsi translation by Fazel Khan Hamadani Edinburgh 1845.
33. Anbia: 107.
34. Torah: Fazel Khan.
35. Torah, Farsi, Society for the distribution of Holy Books throughout the world.
36. Seerah-e-Ibn Hesham 2/36, Hejazy, Cairo.
37. Translation from the authors Farsi by translator.
38. A city near Damascus (Mo'jam al-Boldaan 1/441).
39. Seereh Ibn Hesham 1/196, Hejazy Cairo.
40. Ibn Hesham 1/180–183, Mostafa As-Seqa Egypt 1375 + Tabari 2/277–278 + Al-Kamel 2/23–24, Dar al-Ketab + Dhohaby “Tarikh al Islam” 2/28–30 Damascus + Al-Ektafa 1/190–193 + Halaby 1/130–132 Egypt 1382.
41. Al-Tabaghat al-Kobra, Ibn Sa'ad Ketab al-Waqedi 1/156–157 Beirut + Ibn Hesham 1/178–179 Egypt 1375 + Tabari 2/280–281 pr. Muhammad Abal Fazl Ebrahim + al-Kamel 2/24–25 + Halaby 1/147–152.
42. Mousel is an old city in northern Iraq (Mo'jam al-Boldan 5/223–225 Beirut)
43. Naseebain is a flourishing city in Mesopotamia three days travel from Mousel.
44. Amourieh is used for two cities one of them being near Syria.
45. Medina is located between two deserts which used to be volcanic, each of the two being called Horrah.
46. Ibn Hesham vol. 1/214–218 + Dhohaby, “Tarikh al-Islam” vol. 2/51–63 + Al-Ektafa 1/236–244 + Oyoon al-Athar 1/60–65 + Asad al-Ghabah 2/417–419, Dar ash-Sho'ab.
47. Al-Tabaghat Al-Kobra 1/160 Beirut.
48. Emtaa-ul Asmaa: Moqreezi, 46.
49. Ibn Hesham vol. 2/112 + Al-Bedayeh wan-Nehayah vol. 4/36 + Al-Tabaghat al Kobra vol. 1/501–503 Beirut.
50. Al-Tabaghat al-Kobra vol. 1/159 second pr. Beirut.
51. Al-Tabaghat al-Kobra vol. 1/160, Beirut.
52. The same book translated by Esmael Vali Zadeh 26–27, Tehran 1344.
53. M. Watt: “Muhammad at Mecca”. pg. 39–54. Oxford.
54. vol. 1. pg. 513, Kelaasan.
55. In the Arabic translation vol. 3 pg. 396–399.
56. Nahjul Balaghe sermon 190 (Khutba-e-Qasea) English translation by S. Ali Reza.
57. Tafseer al-Imam al-Askary 60–61 + Behar al-Anwar 18/205–206 + Holiyat al-Abrar 1/37–38.
58. Thus they made room for doubt and misgiving regarding the basis for his prophethood for anyone who believes these documents.
59. At the end of this discussion – God Willing – we will give proof of this statement.
60. Tabari “Jame' al-bayaan fi Tafseer al-Quran part 17 pg. 131 onward (Bulagh).

- [61.](#) Tarikh Tabari 2/338.
- [62.](#) Tabari “Al-Tafseer” 17/131–132 + Al-Tarikh 2/338–339 second pr. by Muhammad Abul Fazl Ebrahim.
- [63.](#) Haj: 52.
- [64.](#) Haj: 53. interpretation of this verse from “Jame al-Bayaan fi Tafseer al-Quran by Tabari 17/134 (Bulagh).
- [65.](#) Najm: 19–24.
- [66.](#) Interpretation of this verse from “Jame al-bayaan.....by Tabari 17:134–135 (Bulagh).
- [67.](#) Tafseer al Ghara'eb al Quran. Nayshabouri vol. 16 pg. 110, 1365.
- [68.](#) Tafseer al Durrul Mansour 4/368 (Bulagh).
- [69.](#) Like Muhammad ibn Yousoff Salehy in “Sobolul Huda wal Ershado fi Seerate Khairel Ebaad.
- [70.](#) Some of the commentators believe all of the verses in this Surah to be Meccan. (Al Mizan 19/25 + Tafseer al Kabir 28/277) while others saw only verse 32 as being Medinan (Majma'ul Bayaan 9/ 170 + 180 + Ketaab al-Tasheel le oloom al Tanzeel 4/75.
- [71.](#) Najim verses 19–31 Italicized words are translations of the verses, the rest is by the author.
- [72.](#) Ibn Hesham. 1/315–317, second pr. Egypt 1375 + Al Ektefa 1/313–314.
- [73.](#) Ibn Hesham, 1/270–271 + Tarikh al Islam 2/90, sec. pr. Egypt.
- [74.](#) Baghreh: 111.
- [75.](#) Mo'jam alfaaz al-Quran al-Karim, Mo'jam lel-loghatel Arabiyah vol. 2/660 second pr. 1390. Egypt.
- [76.](#) Mo'jam al-Alfaaz al-Quran al-Karim 2/659–660.
- [77.](#) Mo'jam al-Alfaaz al-Quran al-Karim 2/659–660.
- [78.](#) Kahf 6.
- [79.](#) “Furqaan: 5 also see “Anaam: 25 + Nahl: 24 + Mo'meneen: 83 + Nahl: 67 + Ahqaf: 17 +Qalam: 15 + Mutaffin: 13.
- [80.](#) The narrative of Muhammad ibn Ka'b Qurayzeh and Muhammad ibn Ghais in Tabari: “Tarikh” 2/340–341, Muhammad Abul Fazl Ebrahim.
- [81.](#) Hijr: 42 + Bani Israel: 65.
- [82.](#) Sad: 75 + Hijr: 39 in which the same intent is repeated.
- [83.](#) “Taqreeb at-Tahzeeb” 2/203, Cairo + Ibn Hajar: Mashaheer-e-Ulamael Amsaar pg. 65 num. 436 Cairo + Al Tabaghat al Kobra 5/37–=371 and 7/501 and also Al-Tabaghat le Khaleefate ibn Khayyat.
- [84.](#) Just as we have seen, Tabari in his Tarikh related these two very narratives and these two narrators were the first in this series of narrators. Refer to Tabaris Tarikh 2/338–341.
- [85.](#) Tahzeeb al-kaamel vol. 7 pg. 620 + tahzeeb al-tahzeeb 9/414 + ketaab al-tabaghat le khalifate ibn Khayyat 2/648 + al-jarho wa ta'deel vol. 4 pg. 64 + meezaan al e'tedaal 4/16.
- [86.](#) al-tabaghat al kobra 7/112–117 + al-tabaghat le khalifa 1/482 + tazkerat ul-hefaaz 1/61 + tahzeeb al-tahzeeb 3/284 + taqreeb al-tahzeeb 1/252 + kholase tahzeeb al-kaamel /101 + tabaghat al-hefaaz /22.
- [87.](#) al-tabaghat al-kobra 6/256–267 + tahzeeb al-tahzeeb 4/11 + tagreeb al-tahzeeb 1/292 + tazkerat ul hefaaz 1/76 + holiyatul olya 4/272 + al-ma'aaref 445–446 + tabaghat al-hefaaz lelsayooti /31.
- [88.](#) al-esteeaab 3/933–939 + asad al-ghaabeh 3/290–294 + al-asaabeh 2/322–326 + tazkerat al-hefaaz 1/40 + tabaghat al hefaaz /10.
- [89.](#) al-ma'aref 457–458 + Habban: Mashaheer ulama'el amsaar /194 no. 1562 + taqreeb al-tahzeeb 2/273 + meezaan al- e'tedaal 2/326.
- [90.](#) Ibn Habban: Mashaheer al-amsaar /65 + no. 434 + tahzeeb al-tahzeeb 12/30 + tazkerat ul-hefaaz 1/63–64 + Kholase tahzeeb al-Kaamel /382.
- [91.](#) Tabaghat al-hefaaz /24.
- [92.](#) al-tabaghat al-kobra 5/466–467 + tazkeratul hefaaz 1/92–93 + Tahzeeb al-tahzeeb 10/42 + taqreeb al-tahzeeb 2/229 + Mezzaan al-E'tedaal 3/439–440 + Tabaghat al hefaaz /35–36.
- [93.](#) Al-tabaghat al Kobra 7/229–231 printed in Beirut + Al-Bedayeh wan nehayeh 9/313–314 + Tahzeeb al- Tahzeeb 8/337 + Taqreeb al-tahzeeb 2/123 + Tazkerat ul Hefaaz 1/122–124 + Tabaghat al- Hefaaz /47–48.
- [94.](#) Tarikh tabari 2/311–312.
- [95.](#) Ibn Asir: 2/52–53 (Dar al Ketaab al Araby).

- [96.](#) Tarikh al-Islam 2/112–113.
- [97.](#) For a description of him refer to tazkeratul Hefaaz 1/148 + Tabaghat al hefaaz /63 + Shazaarat ul zahab 1/209–210 Beirut.
- [98.](#) Al-tabaghat le-khaleefate ibn khayyat 2/652–653 + Ma'aref /472 + Tazkerat ul hefaaz 1/108 + al-Jarho wal ta'deel vol. 4 pg. 71 + tahzeeb al-tahzeeb 9/445 + Meezaan al-e'tedaal 4/40 + tabaghat al-Hefaaz /42–43 vol. 1. Cairo.
- [99.](#) See: al-tabaghat al-Kobra vol. 1/205–206 Beirut.
- [100.](#) Al-tabaghat le-khalifate ibn Khayyat 2/640 + taqreeb al-tahzeeb 1/255.
- [101.](#) Meezan al e'tedaal 4/6 no. 8055.
- [102.](#) Meezan al e'tedaal 4/302–304 + Shazraat al-zahab 2/109–110.
- [103.](#) Al-Dorrol Mansoor under the tafseer of Ayat “Ma men nabiyyen wala rasoolen ella ezaa tamanna from surah Haj.
- [104.](#) Al-tabaghat al Kobra 1/130, 154 + Ibn Hesham 1/182 + Wan nehayeh 2/282 + Seerat ul Holiyah 1/132 + Bayhagi: Dalael ul Nabuwah 1/311 + Soyooti: al-Khasaes al Kobra 1/209 printed in Egypt 1386.
- [105.](#) Al tabaghat al Kobra 1/156 + Al-ektefa 1/197 + Oyoon al-asar 1/48 + Al-khasaes al-Kobra 1/227.
- [106.](#) Tarikh by Yaghoubi 2/17 Najaf.
- [107.](#) Ibn Hesham 1/264–266 printed in Egypt 1375 + Tarikh al-Islam Zahaby 2/84–85 second print + Tabari 2/322–326 second print + Ibn Asir 2/42–43.
- [108.](#) Ibn Hesham 2/538–540 +Tabari 3/96–99 + Oyoon al-Asar 2/228–229 + Al-Ektafa 2/398–401 + al-Kaamel 2/193–194.
- [109.](#) “Al-Asnaam: Ibn Kolby research by Ahmad Zaky p.19 Cairo 1384, the verses refer to verses 18–22 of Surah Najm.
- [110.](#) These words were related by Fakhr Razi “Tafseer al Kobra” 23/50 first pr. Egypt.
- [111.](#) “Al-Mauza'aat” Ibn Jozi vol. 1/37–38 first pr. Medina 1386.
- [112.](#) Refer to the four volumes of Abdullah Ibn Saba and Khamsoon wa Me'ata Sahabi Mokhtalef.
- [113.](#) Just as we have seen, Tabari related tow narratives by Ibn Eshagh on this topic in his Tarikh.
- [114.](#) The same book farsi translation by Esmael Vali Zadeh.
- [115.](#) The same book 76–78.
- [116.](#) M. Watt: Muhammad at Mecca pg. 104–109.
- [117.](#) “Shorter Encyclopedia of Islam” 612 pages, New York.
- [118.](#) “Shorter Encyclopedia of Islam”, pages 274–275.
- [119.](#) “Al-hedayeh” vol. 1/61–65 second pr. 1900 A.D Egypt, under the supervision of American Christian missionaries.
- [120.](#) We saw that this saying which was attributed to Satan in various narratives was narrated conflictingly.
- [121.](#) Ahmad ibn Ali Najashy “Ketab al-Rejal” /339–340, Markat Nash Ketab.
- [122.](#) Ibn Kolys' writings consist of the most accurate historical opinions, since his sayings regarding the history of the Ancient Arabs have been on the most part proven by new finding and researches. Look at: Tarikh al Adab al Araby 3/30–31 + Tarikh Arab 1/495.
- [123.](#) This encyclopedia which we have mentioned frequently in these discussions, was begun under the supervision of the International association of Academies and with the help of the Royal Academy of Holland. Its' first printing was published in the years 1913–1936 in English, German and French under the supervision of a group of famous Orientalists. In 1953 a condensed version of it was published and the first volume of new printing was published in 1960.

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