

Do shiite's say "Gabriel betrayed" (Arabic: خان الامين) after their prayers?

The group of **Wahhabiism**

Question asker: Zahir Behzad Pour

Wahhabis of Algeria say that we ,as Shia's, believe that Gabriel made a mistake in bringing the revelation to the holy prophet of Islam (peace be upon him) instead of Ali (peace be upon him). Is it any true?

Explaining the doubt:

Shiites have been accused of believing in Gabriel's betrayal in bringing the revelation, and instead of giving [the mission of] Prophethood to Imam Ali (peace be upon him) he has given it the holy prophet of Islam (peace be upon him), thus they raise their hands and say "Gabriel betrayed" (Arabic: خان الامين).

Answer:

The root of accusation

it can be implied from Quran and a Hadith that the Jews believe Gabriel has betrayed in bringing prophecy, since the Almighty had ordered him to bring th prophecy to dynasty of Israel, but he unlike the order brought it to the dynasty of Ismail, therefore, the Jews consider Gabriel a traitor and made the sentence "Gabriel betrayed" (Arabic: خان الامين) their motto, that's why the Almighty to criticize and to prove their insubstantiality of their remarks introduced Gabriel as an honest trustworthy angel.

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ **شعراء آيه 193، 194 .**

With it came down the spirit of Faith and Truth-

To thy heart and mind, that thou mayest admonish. **Surah Sho'ara verse 193, and 194**

And in another place it says:

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَيَّ قَلِيلًا يَا ذُنَّ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُوَ
لِلْمُؤْمِنِينَ

Say, "Whoever is an enemy to Gabriel - it is [none but] he who has brought the Qur'an down upon your heart, [O Muhammad], by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers." [Surah Baqarah, verse 97](#)

It is clear from the mentioned verses and their interpretations that the Jews have considered Gabriel as foe, have called him the angel of torment, and they also have accused him of betraying in giving the prophecy.

حدثنا القاسم ، قال : ثنا الحسين ، قال : حدثني حجاج ، عن ابن جريح ، قال : حدثني القاسم بن أبي بزة : أن يهود سألوا النبي (ص) من صاحبه الذي ينزل عليه بالوحي ، فقال : جبريل . قالوا : فإنه عدو لا يأتي إلا بالحرب والشدة والقتال . فنزل : (من كان عدوا لجبريل) الآية .

Jews asked the holy prophet of Islam (peace be upon him) that "who is the angle descending revelation upon you?" his presence replied " Gabriel" then Jews said, " he is a foe and descends when there is a battle" this verse was revealed:

Say, "Whoever is an enemy to Gabriel - it is [none but] he who has brought the Qur'an down upon your heart, [O Muhammad], by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers."

[Jame All- Bayan Tabari, vol 1, p 608, Tafthie Ibn Kathir vol 1, p 134, Al- Ajab fi Bayan Al- Asbab Ibn Hajar Asqalani vol 1, p 289, with same content, in the book Tafseeral Mizan, Allameh Tabatabaei, vol 1, p 231](#)

Therefore, the root of the motto of "Gabriel betrayed" lies in Jewish superstitions, and some of ignorant rancorous authors toward Shiites, have unjustly attributed it to Shiites.

Ibn Teymiah says, "Jews tried to find fault with Gabriel and considered him as their foe, like heretics who say, "Gabriel made mistake in bringing revelation to Muhammad..."

[Manhaj Al- ,Sonnat Al- Nabaviyah vol 1, p 8 6](#)

Answers:

First Shiites say Takbir after their prayers:

This accusation made by Wahabbites, is due to their ignorance about Shiite's beliefs, for it must have been mentioned in jurisprudential books and treatises if they were of Shiite's Ebadi (related to worshiping) acts, while there is no such thing in any jurisprudential, traditional, interpretive, or historical of Shiites, but what mentioned in Shiite's jurisprudential books is that the Salat performer after finishing his prayer raises his hands and utters Takbir for three times.

To clarify this issue and reveal the lies of Whabiites, let us notify the idea of some of Shiite's known jurists

The viewpoint of Shiite jurists on Takbir after prayers.

A) The late Sheykh Mufid (may God bless him)

فاذا سلم بما وصفناه فليرفع يديه حيا لوجهه مستقبلا بظاهرها ووجهه و بباطنهما القبلة بالتكبير و يقول: الله اكبر ثم يخفض يديه الى نحو فخذه و يرفعهما ثانية بالتكبير ثم يخفضهما و يرفعهما ثالثة بالتكبير ثم يخفضهما.

المقنعة ص 114 باب 9 كيفية الصلاة و صفته.

Al- Maqna'at p 114 Chapter 9 Keifiyat Al- Salat va Sefat

"when said "Salam" [in prayers] as mentioned before one needs to raise his hands to his face in a way to have his palm toward Qibla and the back of his hands toward his face and say (الله اكبر God is the greatest) then one puts his hands down on his thighs, and raises them for the second time and utters Takbir, then puts them up and again down."

In this remark of the late sheikh Mufid, a great Shiite scholar, there is nothing mentioned about the intention, he must have notified if it was of the compulsory or recommended rulings of prayers in Shiism.

B) Ibn Edris Helli (May God bless him) says:

و يستحب بعد التسليم و الخروج من الصلاة أن يكبر و هو جالس ثلاث تكبيرات يرفع بكل واحدة يديه الى شحمتي اذنيه ثم يرسلهما الى فخذه.

Al- Saraer vol 1 p 232 Chapter fi Al- Mostahabat Bad Al- Taslim.

“it is a recommended act after saying Salam and finishing prayers, one says Takbir for three times while he is still in sitting manner, he raises his hands up to the earlobe then puts them down on their knees.”

C) Shahid Awal (the first Martyred) regarding the recommended acts after prayers says:

و يستحب التعقيب مؤكدا وليبدأ بالتكبير ثلاثا رافعا بكل واحدة يديه الى أذنيه ثم التهليل و الدعاء بالمأثور و تسبيح الزهراء عليها السلام من أفضله...

Al- Dorous Le Shariyah vol 1 p 184 lesson 45.

“in the respect of the recommended acts after prayers, it's better to utter Takbir (الله أكبر Allah is the greatest) for three times, and each time one raises his hands up to the ear and then says (لا اله الا الله) [there is no God except for Allah] and recites the supplications among which the supplications of presence Zahra (peace be upon her) is the most superior.”

2. Shiite’s belief on the prophecy of Muhammad Ibn Abdollah (peace be upon him and his progeny)

Shiites believe in the prophecy of Muhammad ibn Abdollah (peace be upon him and his progeny), and considers it a pillar of religion.

The late Sheykh Tousi says:

محمد بن عبدالله بن عبدالمطلب بن هاشم نبي هذه الأمة رسول الله صلى الله عليه وآله
بدليل انه ادعى النبوة و ظهر المعجز على يده كالقرآن فيكون نبيا حقا.

Al- Rasael Al- Ashar p 96 Masael Kalamiyah chapter Al- Nabovat val Imamat val Ma’ad

"Muhammad ibn Abdol Mutallib ibn Hashim (peace be upon him) is the prophet of this nation and the messenger of Allah, for his claim to be prophet, and the miracle done by him like Quran (that is the everlasting miracle), thus he is a rightful prophet."

Allameh Helli (may God bless him) says:

و ظهور معجزة القرآن و غيره مع افتران دعوة نبينا محمد صلي الله عليه و آله وسلم يدل علي

نبوته.

"The advent of Quran and other miracles along with inviting to the religion of our prophet Muhammad (peace be upon him) indicate to the prophecy of his presence."

Kashf Al- Morad fi Sharh Tajrid Al- Eteqad (researched by: Sobhani) p 169.

3. The necessity of Sha Hadatayn in prayers

Shiites consider Shahadatayn a compulsory act in Tashah hud of Salat, and its nullification if one deliberately quits it, how is possible that [Shiites] in one part of the prayers testify the prophecy of the holy prophet of Islam (peace be upon him), and in another part claim the betrayal of Gabriel in bringing revelation to prophet. These two are in contradiction."

The verdicts of Shia jurists as well as the acts of all Shiite around the world are the best proof for these remarks and nullify the nonsense claims of Wahhabiites.

The late Sheykh Mufid says:

وأدنى ما يجزي في التشهد أن يقول المصلي : " أشهد أن لا إله إلا الله ، وأشهد أن محمدا
صلى الله عليه وآله عبده ورسوله " .

Al- Maqneah Sheikh Mofid p 143.

"the shortest sentence in Tashah' hud that suffices the Salat performer is to say

" أشهد أن لا إله إلا الله ، وأشهد أن محمدا صلى الله عليه وآله عبده ورسوله

The late sheikh Tousi (may God bless him)

وأقل ما يجزيه من التشهد أن يقول أربعة ألفاظ : الشهادتان والصلاة على النبي محمد والصلاة
على آله وصفته أن يقول (أشهد أن لا إله إلا الله وحده لا شريك له **وأشهد أن محمد عبده ورسوله**
اللهم صل على محمد وآل محمد)

Al- Rasael Al- Ashar Sheikh Tousi p 148.

"the shortest sentence in Tash' hud is to say four things: two Shahadats (testimony) and sending salutation to the holy prophet of Islam (peace be upon him) and his progeny and the exact sentence is to say " I testify that there is no God except Allah, He has no partner, and I testify Muhammad is his Abd and messenger, Oh God send him and his progeny our salutations. "

Sahib Jawaher says:

الواجب (السابع التشهد) وهو لغة تفعل من الشهادة ، وهي الخبر القاطع ، وشرعا كما في جامع المقاصد الشهادة بالتوحيد والرسالة والصلاة على النبي صلى الله عليه وآله

The seventh compulsory act is tashah' hud that has the WAZN of Tafa' ol and it is taken from testifying (Tashah' hud) and is a definite report (Khabar Qat'ee), and as it is mentioned in the book " Jame al-maqased" it is testifying the oneness of God and prophecy of Muhammad and sending salutations to his presence."

Jawaher Al- Ahkam Sheikh JAvaheri vol 10 p 246.

All of the current Jurists in their treatises have mentioned Tashah'hud

Number 1100 in the second Rakat of Wajib prayers, in the third Rakat of Maghrib prayer, and in the fourth Rakat of noon, Asr, and Isha prayers one must sit after the second prostration, and utter the Tshah'hud while he is calm, he should say:

اشهد ان لا اله الا الله وحده لا شريك له **و اشهد ان محمدا عبده ورسوله** الله صل علي محمد و آل محمد.

" I testify that there is no deity except God: The Unique God who has no associate and no equals; And I testify that Muhammad is His servant and His prophet"

رساله توضيح المسائل مراجع عظام تقليد حضرات آيات عظام خوئي ، خميني ، گلپایگانی سيستانى ، فاضل لنكراني ، بهجت ، تبريزي ، صافي گلپایگانی احكام نماز واجبات نماز.

With the same content, the issue of Tashah'hud is mentioned in other jurisprudential books of Shiites, and it goes without saying/ that Shiites confess on the prophecy of the holy prophet of Islam (peace be upon him) in Tashah'hud, and it is the opinion of all Shiite jurists.

4. Shiites belief on the infallibility of angels

Shiites believe in the infallibility of Gabriel and other angels, Shiites would never stress on the infallibility of Gabriel if they believed in his betrayal in bringing revelation.

The late Sheykh Mufid says:

فجميع المؤمنين من الملائكة والنبين والأئمة معصومون لأنهم متمسكون بطاعة الله تعالى

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Avael Al- Maqalat Sheikh Mofid p 135

"thus all believers of angels, prophets and Imams are infallible, for they stand by God.

اعتقادنا فى الانبياء و الرسل و الأئمة و الملائكة صلوات الله عليهم انهم معصومون مطهرون من كل دنس و انهم لا يذنبون ذنبا لا صغيرا و لا كبيرا ولا يعصون الله ما امرهم و يفعلون ما يؤمرون.

Al- Eteqadat fi Din All- Imamiyah chapter Fi Al- Esmat p 96.

The late Sheykh Sdouq says

اعتقادنا فى الانبياء و الرسل و الأئمة و الملائكة صلوات الله عليهم انهم معصومون مطهرون من كل دنس و انهم لا يذنبون ذنبا لا صغيرا و لا كبيرا ولا يعصون الله ما امرهم و يفعلون ما يؤمرون.

Al- Eteqadat fi Din All- Imamiyah chapter Fi Al- Esmat p 96.

" we believe that prophets, God's authorities, and angels to whom be God's salutations are infallible, they free from any impurity, do not commit sin neither a minor nor do they commit major sins, they do not disobey what they are told by God, and act upon what they are told by the Almighty."

5. Shiite pay a special respect to Gabriel

Shiite jurists have emphasized and respecting Gabriel as a trustee in bringing divine revelation and an archangel during history.

Allameh Tabaresi, the great commentator of Quran about the interpretation of this verse says:

Shoara verse 193

نَزَلَ بِهِ الرُّوحُ اللَّامِينُ شعراء آيه 193.

يقول : يعنى جبرئيل(عليه السلام) و هو امين وحى الله لا يغيره و لا يبدله.

Majma Al- BAyan vol 7 p 353.

" I say it means Gabriel (Rohul Amin) and he is honest in bringing revelation; he neither counterfeits it, nor does he change it."

And the late Allameh Tabatabaei regarding the interpretation of this verse says

المراد بالروح الامين هو جبريل ملك الوحي ... و قد وصف الروح بالامين للدلالة على انه مأمون في رسالته منه تعالى الى نبيه (صلى الله عليه وآله) لا يغير شيئا من كلامه تعالى بتبديل او تحريف بعمد او سهو او نسيان كما ان توصيفه في آية اخرى بالقدس يشير الى ذلك.
الميزان ج 15 ص 316.

"Gabriel is meant to be Gabriel the angel of revelation, he has been described by the expression Rouhol Amin for his being infallible and free from error in doing the duty given to him by the Almighty, never does he forget any remark of the almighty neither intentionally or inadvertently, as the other verse indicate the same thing."

Considering these remarks of the great jurists of Shiites, is it equitable to consider Shiites the enemy of Gabriel and charge them with this kind of accusation???

6.Wahabiism and accusing the prophet in Ayat Sheytani (satanic verses)

Those who accuse Shiites of being hostile with Gabriel, do they already know that they have accused the holy prophet in the worst way and say: the holy prophet had confused the satanic and divine inspiration!

Isn't it the worst accusation to say Satan recited blasphemy under the name of Quranic verses, and prophet supposing these verses are divine announces them to people as Quran?

Doesn't the prophet who cannot distinguish divine call of Gabriel with satanic inspirations of devil question the validity of the other verses of Quran?

And this is the story mentioned in valid resources of Wahabiites

Satanic verses in Tafaseer (interpretation) of Sunnites

Ibn Teymah and satanic verses:

pay attention to the remark of the Wahhabi theoretician Ibn Teymieh regarding the holy verse to see whether Shiites are making mistake about the issue or it is Wahbbism immersing in deviation.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانَ فِي أُمْنِيَّتِهِ. فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ. الحج : 52. 52. Al- Haj;

Never did We send a messenger or a prophet before thee, but, when he framed a desire, Satan threw some (vanity) into his desire: but Allah will cancel anything (vain) that Satan throws in, and Allah will confirm (and establish) His Signs: for Allah is full of Knowledge and Wisdom:

وتنازعوا هل يجوز أن يسبق على لسانه ما يستدركه الله تعالى ويبينه له بحيث لا يقره على الخطأ كما نقل أنه ألقى على لسانه صلى الله عليه وسلم تلك الغرائق العلى وإن شفاعتهن لترتجى ثم إن الله تعالى نسخ ما ألقاه الشيطان وأحكم آياته فمنهم من لم يجوز ذلك ومنهم من جوزه إذ لا محذور فيه فإن الله تعالى «يَنْسَخُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ * لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ» .

Menhaj Al- Sonat, vol 1, p 471

"and experts argued if it is possible for prophet to utter something that is not revealed to him by the Almighty, and utter it in a way while he doesn't notice Satan has revealed it to him, thus God has revealed this verse, however there are some experts who do not permit while some do since the permission do not cause a problem for the Almighty has said: Allah will cancel anything (vain) that Satan throws in, and Allah will confirm (and establish) His Signs: for Allah is full of Knowledge and Wisdom"

Tabari and satanic verses

Ibn Teymiah considers Tabari as a great commentator and calls his Tafseer book devoid of forged traditions.

قال ابن تيمية بعد رد ما نقله العلامة عن تفسير الثعلبي : و أما أهل العلم الكبار أهل التفسير مثل تفسير محمد بن جرير الطبري و بقي بن مخلد و ابن أبي حاتم و ابن المنذر و عبد الرحمن بن إبراهيم دحيم و أمثالهم فلم يذكروا فيها مثل هذه الموضوعات.

Menhaj Al- Sonat, vol 7, p 13

Ibn Teymiah after rejecting Allameh Hellei's point, mentioned in Tafsser Thalabi, says: "however some experts at Tafseer (interpretation) like Muhammad ibn Jarir Tabari, Baqi ibn Mukhlid, ibn Abi Hatam, Ibn Manzar, Abdol Rahman ibn Ibrahim Ibn Dahim, and people like them do not have this kind of (fake) traditions in their works."

قال أيضاً: كتفسير ابن جريج و سعيد بن أبي عروبة و عبد الرزاق و عبد بن حميد و أحمد و إسحاق و تفسير بقي بن مخلد و ابن جرير الطبري و محمد بن أسلم الطوسي و ابن أبي حاتم و أبي

بكر بن المنذر وغيرهم من العلماء الأكابر الذين لهم في الإسلام لسان صدق و تفاسيرهم متضمنة للمنقولات التي يعتمد عليها في التفسير.

Menhaj Al- Sonat, vol 7, p 178-179

" he also says: just like Ibn Jarir, Saeid Ibn Abi Aroubeh, Abdol Razzaq, Abd ibn Hamd, Ahmad, Ishaq, the tafseer of Baqi Ibn Mukhled, Ibn Jarir Tabari, Muhammad ibn Aslam Tousi, Ibn Abi Hatam, Abi Bakr ibn Menzar, and some other experts of Islam who are truth teller, and their Tafseers contain traditions that are trustworthy to the field of Tafseer (interpretation)."

Tabri in his Tafseer quotes

عن محمد بن كعب القرظي قال : لما رأى رسول الله (ص) تولي قومه عنه ، وشق عليه ما يرى من مبادئهم ما جاءهم به من عند الله ، تمنى في نفسه أن يأتيه من الله ما يقارب به بينه وبين قومه . وكان يسره ، مع حبه وحرصه عليهم ، أن يلين له بعض ما غلط عليه من أمرهم ، حين حدث بذلك نفسه وتمنى وأحبه ، فأنزل الله : والنجم إذا هوى ما ضل صاحبكم وما غوى فلما انتهى إلى قول الله : أفرايتم اللات والعزى ومناة الثالثة الأخرى ألقى الشيطان على لسانه ، لما كان يحدث به نفسه ويتمنى أن يأتي به قومه : تلك الغرانيقة العلى ، وإن شفاعتهن لترتجي . فلما سمعت ذلك قريش فرحوا وسرهم ، وأعجبهم ما ذكر به آلهتهم ، فأصاخوا له ، والمؤمنون مصدقون نبينهم فيما جاءهم به عن ربهم ، ولا يتهمونه على خلط ولا وهم ولا زلل . فلما انتهى إلى السجدة منها وختم السورة ، سجد فيها ، فسجد المسلمون بسجود نبينهم ، تصديقا لما جاء به واتباعا لامره ، وسجد من في المسجد من المشركين من قريش وغيرهم لما سمعوا من ذكر آلهتهم ، فلم يبق في المسجد مؤمن ولا كافر إلا سجد إلا الوليد بن المغيرة ، فإنه كان شيخا كبيرا فلم يستطع ، فأخذ بيده حفنة من البطحاء فسجد عليها . ثم تفرق الناس من المسجد ، وخرجت قريش وقد سرهم ما سمعوا من ذكر آلهتهم ، يقولون : قد ذكر محمد آلهتنا بأحسن الذكر ، وقد زعم فيما يتلو أنها الغرانيق العلى وأن شفاعتهن ترتضي وبلغت السجدة من بأرض الحبشة من أصحاب رسول الله (ص) ، وقيل : أسلمت قريش . فنهضت منهم رجال ، وتخلف آخرون . وأتى جبرائيل النبي (ص) ، فقال : يا محمد ماذا صنعت ؟ لقد تلوت على الناس ما لم أتك به عن الله ، وقلت ما لم يقل لك فحزن رسول الله (ص) عند ذلك ، وخاف من الله خوفا كبيرا ، فأنزل الله تبارك وتعالى عليه وكان به رحيمًا يعزيه ويخفض عليه الأمر ويخبره أنه لم يكن قبله رسول ولا نبي تمنى كما تمنى ولا أحب كما أحب إلا والشيطان قد ألقى في أمنيته كما ألقى على لسانه (ص) ، فنسخ الله ما ألقى الشيطان وأحكم آياته ، أي فأنت كبعض الأنبياء والرسل فأنزل الله : وما أرسلنا من قبلك من رسول ولا نبي إلا إذا تمنى ألقى الشيطان في أمنيته . . . الآية . فأذهب الله عن نبيه الحزن ، وأمنه من الذي كان يخاف ، ونسخ ما ألقى الشيطان على لسانه من ذكر آلهتهم أنها الغرانيق العلى وأن شفاعتهن ترتضي.

Jame Al- Bayan vol 17, p 245-246-247, interpretation of Surah Najm verse no 53

when the Prophet - Allâh bless and greet him - saw the turning away of his people from him and it bore heavily on him to see the distance grow between them and what he brought them on Allâh's part, he desired in his soul that there come from Allâh something that would bridge the gap between him and his people, for he was deeply concerned that they should have faith., Allâh revealed Sura al-Najm (53), whereupon Allâh's Messenger - Allâh bless and greet him -- began to recite it,: **By the Star when it goes down,- Your Companion is neither astray nor being misled.** until he reached His saying

Have ye thought upon Al Lat and Al Uzza?

And Manat, the third, the other?

Whereupon the devil interjected upon his tongue in connection with that, of which he spoke to himself and was hoping for:

"Those are the elevated cranes: truly their intercession is dearly hoped!"

People of Qoraysh got happy when they heard this, they found this remarks that was about their God satisfying, thus they listened to prophet, the holy prophet of Islam (peace be upon him) proceeded with his recitation until the end of the Sura, at which point he prostrated, and the Muslims prostrated with him as well as all those of the pagans that were in the mosque. There remained no-one in the mosque, neither believer nor non-believer, except he prostrated, but for al-Walid ibn al-Mughira and Abu Uhayha Sa`id ibn al-`As who took a handful of earth and applied it to his foreheads, prostrating on it, for he was old man who could not prostrate. Then the Quraysh dispersed in elation at the way they had heard their gods mentioned, saying: "Muhammad has mentioned our gods in the best way possible.

Meanwhile those of the Prophet's Companions who were in Abyssinia heard the news of the prostration of the Quraysh and the rumor that the Quraysh and the Meccans had accepted Islam, so most of them returned to their kindred. Gibril came to Allâh's Messenger - Allâh bless and greet him - and said: "O Muhammad! What have you done? You have recited to the people something which I never brought you from Allâh Exalted and Almighty." Hearing this, the Prophet - Allâh bless and greet him - was deeply grieved and feared much from Allâh . So Allâh revealed to him the following verse in which he consoled him , as He was ever merciful towards him:

{Never sent We a messenger or a Prophet before thee but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allâh abolisheth that which Satan proposeth. Then Allâh establisheth His revelations. Allâh is Knower, Wise} (22:52)

Soyouti and quoting the satanic verses with flawless documents

قال السيوطي: وأخرج البزار والطبراني وابن مردويه والضياء في المختارة بسند رجاله ثقات من طريق سعيد بن جبير عن ابن عباس قال إن رسول الله صلى الله عليه وسلم قرأ أفرأيتم اللات والعزى ومنات الثالثة الأخرى تلك الغرانيق العلى وإن شفاعتهن لترتجي ففرح المشركون بذلك وقالوا قد ذكر آللهتنا فجاء جبريل فقال اقرأ على ما جئتك به فقرأ أفرأيتم اللات والعزى ومنات الثالثة الأخرى تلك الغرانيق العلى وإن شفاعتهن لترتجي فقال ما أتيتك بهذا من الشيطان فأنزل الله وما أرسلنا من قبلك من رسول ولا نبي إلا إذا تمنى إلى آخر الآية.

Al- Dor Al- Manthour, vol 4, p 366

" Soyouti says: Bazar, Tabarani, Ibn Mardawai, and Zia in the book Al-Mukhtarah in a well documented way whose narrators are all Theqa (trustee) have quoted from Saeid Ibn Jarir from Ibn Abbas who said, " the holy prophet of Islam (peace be upon him) recited **Have ye thought upon Al Lat and Al Uzza?**

And Manat, the third, the other? "Those are the elevated cranes: truly their intercession is dearly hoped!"

" thus the infidels got satisfied; they said he remembered our Gods in the best way, then Gabriel descended and said: "recited the way as I brought to you, he recited like that for two times; Gabriel said these are not what I brought for you, and these are from Satan, and then the Almighty revealed the verse

{Never sent We a messenger or a Prophet before thee but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allâh abolisheth that which Satan proposeth. Then Allâh establisheth His revelations. Allâh is Knower, Wise} (22:52)

وقال أيضاً: وأخرج ابن جرير وابن المنذر وابن أبي حاتم وابن مردويه بسند صحيح عن سعيد بن جبير قال قرأ رسول الله صلى الله عليه وسلم بمكة النجم فلما بلغ هذا الموضوع أفرأيتم اللات والعزى ومنات الثالثة الأخرى ألقى الشيطان على لسانه تلك الغرانيق العلى وإن شف اعتهن لترتجي قالوا ما ذكر آللهتنا بخير قبل اليوم فسجد وسجدوا ثم جاءه جبريل بعد ذلك قال أعرض على ما جئتك به فلما بلغ

تلك الغرائيق العلى وان شفاعتهن لترتجي قال له جبريل لم آتك بهذا هذا من الشيطان فأنزل الله وما أرسلنا من قبلك من رسول ولا نبي الآية.

Al- Dor Al- Manthour, vol 4, p 366

" he also says: Ibn Jari, Ibn Manzar, ibn Abi Hatam, and Ibn Mardawai in a supported way quote Saeid ibn Jabir, "the holy prophet of Islam (peace be upon him) was reciting Sura Najm when he reached to this verse **Have ye thought upon Al Lat and Al Uzza?**

And Manat, the third, the other? "Those are the elevated cranes: truly their intercession is dearly hoped!"

the devil interjected upon his "Those are the elevated cranes: truly their intercession is dearly hoped!"

"" then Gabriel was descended and said, " recite me the verses I brought for you" so when he got the part" "Those are the elevated cranes: truly their intercession is dearly hoped!"

. Gabriel said, "I didn't bring it to you these are from the side of Satan, and therefore the Almighty revealed the verse ," {**Never sent We a messenger or a Prophet before thee but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allâh abolisheth that which Satan proposeth. Then Allâh establisheth His revelations. Allâh is Knower, Wise**} (22:52)

.."

The satanic verses mentioned in the book Sahih Bukhari

روى البخاري بإسناده عن ابن عباس أن النبي صلى الله عليه وسلم سجد بالنجم وسجد معه
المسلمون والمشركون والجن والإنس. ورواه ابن طهمان عن أيوب.

Sahih Al- Bokhari vol 2, p 32, H 1071, Kitab Sojoud Al- Quran B 5- chapter sojoudol Moslemin Ma'al Moshrekin, and vol 6, p 52, Hadith no 4862, Ketabol Tafseer, b 4, Chapter Fa'asjodou Lelelah wa E'ebedou

Bukhari quotes from Ibn Abbas that the holy prophet of Islam (peace be upon him) prostrated to the stars and to follow the holy prophet of Islam (peace be upon him) Muslims, infidels, and Jens prostrated, and this tradition is quoted by Ibn Tahman from Ayoub."

Ibn Battal , a commentator of Bukhari, objects this issue and says

فقال: إن أراد البخاري الاحتجاج لابن عمر بسجود المشركين فلاحجة فيه؛ لأن سجودهم لم يكن على وجه العبادة وإنما كان لما ألقى الشيطان.

Fath Al- Bari, vol 2, p 457

"Then says: if Bukhari intends to reason to Ibn Omar on the prostration of the infidels, his reason is not valid since the infidels didn't do the prostration with the purpose of Ibadat (worshipping) and it was because of the inspiration of Satan."

Ibn Hajar Asqalani's impression on satanic verses

لكن كثرة الطرق تدل على أن للقصة أصلاً مع أن لها طريقين آخرين مرسلين رجالهما على شرط الصحيحين.

But these numerous traditions acknowledge that this story was true, while there are two Mursal tradition on this respect, however these narrators have the conditions of the validity of the traditions of Shihayn (sahih Bukhari and Sahih Muslim)."

... وجميع ذلك لا يتمشى على القواعد فإن الطرق إذا كثرت وتباينت مخارجها دل ذلك على أن لها أصلاً وقد ذكرت أن ثلاثة أسانيد منها على شرط الصحيح .

Fath Al- Bari, vol 8, p 333- 334, Sura Al- Haj

"perhaps not all of these traditions do not agree the rules of the science of tradition narrating, but if there was document for a tradition galore and varied each other, it indicates the reality of the tradition; it was notified that three documents of that are compatible with the conditions of Sahih."

The verdict of Shia scholars regarding the Hadith Qaraniq

Allameh Tabatabaei's idea

قال السيد الطباطبائي: الرواية مروية بطرق عديدة عن ابن عباس وجمع من التابعين وقد صححها جماعة منهم الحافظ ابن حجر . لكن الأدلة القطعية على عصمته صلى الله عليه وآله وسلم تكذب متنها وإن فرضت صحة سندها فمن الواجب تنزيه ساحته المقدسة عن مثل هذه الخطيئة مضافاً إلى أن الرواية تنسب إليه صلى الله عليه وآله وسلم أشنع الجهل وأقبحه فقد تلى (تلك الغرائيق العلى وإن شفاعتهن لترتجي) وجهل أنه ليس من كلام الله ولا نزل به جبريل ، وجهل أنه كفر صريح يوجب الارتداد ودام على جهة حتى سجد وسجدوا في آخر السورة ولم يتنبه ثم دام على جهله حتى نزل عليه جبريل وأمره أن يعرض عليه السورة فقرأها عليه وأعاد الجملتين وهو مصر على جهله حتى أنكره عليه جبريل ثم أنزل عليه آية تثبت نظير هذا الجهل الشنيع والخطيئة الفضيحة لجميع الأنبياء

والمرسلين وهي قوله : (وما أرسلنا من قبلك من رسول ولا نبي إلا إذا تمنى ألقى الشيطان ن في أمنيته) .

وبذلك يظهر بطلان ما ربما يعتذر دفاعا عن الحديث بأن ذلك كان سبقا من لسان دفعة بتصرف من الشيطان سهوا منه عليه السلام وغلطا من غير تفتن . فلا متن الحديث على ما فيه من تفصيل الواقعة ينطبق على هذه المعذرة ، ولا دليل العصمة يجوز مثل هذا السهو والغلط . على أنه لو جاز مثل هذا التصرف من الشيطان في لسانه صلى الله عليه وآله وسلم بإلقاء آية أو آيتين في القرآن الكريم لارتفع الامن عن الكلام الإلهي فكان من الجائر حينئذ أن يكون بعض الآيات القرآنية من إلقاء الشيطان ثم يلقي نفس هذه الآية (وما أرسلنا من ن رسول ولا نبي) الآية فيضعه في لسان النبي وذكره فيحسبها من كلام الله الذي نزل به جبريل كما حسب حديث الغرائيق كذلك فيكشف بهذا عن بعض ما ألقاه وهو حديث الغرائيق سترا على سائر ما ألقاه .

أو يكون حديث الغرائيق من الكلام الله وآية (وما أرسلنا من قبلك من رسول ولا نبي) الخ ، وجميع ما ينافي الوثنية من كلام الشيطان ويستتر بما ألقاه من الآية وأبطل من حديث الغرائيق على كثير من إلقاءاته في خلال الآيات القرآنية ، وبذلك يرتفع الاعتماد والوثوق بكتاب الله من كل جهة وتلغو الرسالة والدعوة النبوية بالكلية جلت ساحة الحق من ذلك .

Tafsir Al- Mizan, vol 14, p 396- 397

"this tradition has been quoted in different ways from Ibn Abbas and a group of Tabe'eens, and a crowd of Tabe'eens like Hafez Ibn Hajar have considered it a correct tradition.

However the reasons of a majority that indicate to the infallibility if his presence, rejects the tradition, even if its document is correct, thus according to those reasons we need to consider him free from this kind of mistake, plus this traditions attributes the nastiest levels of ignorance to him , since it charges him with his unawareness that the sentence " تلك الغرائيق علي ... " is not the words of the Almighty and Gabriel hasn't brought them to him and he even didn't know that this word of mere blasphemy will lead to convert [people]from their religion , and besides he has proceeded with his ignorance until the end of the Surha and he has even done the last prostration and yet he didn't notice until Gabriel descended to him, and once again he recited the surah while he included the two blasphemous verses. Then Gabriel said , I didn't bring it down to you, the worst thing is that Gabriel revealed the verse " و ما ارسلنا من قبلك من رسول ... " and proved the instances of this blasphemy to all of the prophets.

Therefore it gets obvious that the excuses and pretexts used by some to defend the Hadith is void, it is an excuse worse than the offence itself, and that excuse is that " this remark of his presence was a Sabq Lesani , and Satan tempted him which resulted in his making the mistake " but neither the content of the Hadith

says that , nor does the reason of infallibility considers this kind of mistake permissible for the prophets to make"

Moreover, if Satan succeeded to bring one or two satanic verses to prophet's tongue as divine Quran, there will be no longer trust in Divine remarks, since some might believe they are satanic , and they would say the holy prophet of Islam (peace be upon him) has comprehended these verse the same way he had comprehend the story of Qaraniq the verse ".... وما ارسلنا " is the reason of revealed the falsehood of one of them – it means the whole story of Qaraniq- and a cover to the rest of them.

Or one would come up with this probability that the verse ".... وما ارسلنا " any other verse incompatible with idol worshipping is of Satan, and he with the mentioned verse which nullifies the story of Gharaniq, would cover the many of the verse which are thought to be of Satan, by this probability the validity of God's book will be questioned , and Resalat and Nabowat (prophecy) would be totally nullified , and God is free from that.

The opinion of Ayatollah Makarem Shirazi on satanic verses

there is an unusual tradition quoted from Ibn Abbas in the references of Sunnites that (peace be upon him) was reciting Sura Al-Najm in Mecca, and when his presence got to the verse which were about the idols (أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ وَ مَنَاةَ الثَّالِثَةَ الْأُخْرَى) here Satan interjected upon his tongue

"Those are the elevated cranes: truly their intercession is dearly hoped!"

At this time the infidels got happy, and said,: never has Muhammad talked good of our gods " then the holy prophet of Islam (peace be upon him) prostrated and the infidels followed him and they prostrated as well, at this time Gabriel descended and warned the holy prophet of Islam (peace be upon him) that he hadn't brought them to him, and they were interjections of satan, at this time the verse

{Never sent We a messenger or a Prophet before thee but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allâh abolisheth that which Satan proposeth. Then Allâh establisheth His revelations. Allâh is Knower, Wise} (22:52)

Was revealed and warned the holy prophet of Islam (peace be upon him), although some anti-Muslims supposing they had found a good excuse to

weaken the plans of the holy prophet of Islam (peace be upon him), and exaggerated in narrating this tradition, but plenty of indications indicate that this tradition is a forged and counterfeited one, and it was forged by some devil-like people to disprove the Quran and the remarks of the holy prophet of Islam (peace be upon him) because firstly: according to many researchers narrators of this tradition are invalid and weak narrators [in narrating a tradition], and it is not proven that it was issued by Abbas, as Ibn Eshaq says this tradition is a forged tradition issued by heretics, he has also written a book in that respect, secondly: there are plenty of traditions about the revelation of Sura Najam and the prostration of the holy prophet of Islam (peace be upon him) and Muslims in different books; however, the legend of Qaraniq is not mentioned in any of them, and simply indicates that it was later added, thirdly: the beginning verses of Surah Najm explicitly nullify these superstitions when He says: **Nor does he say (ought) of (his own) Desire. It is no less than inspiration sent down to him.**, how is this verse compatible with the legend above-mentioned?, fourthly: the verses revealed after naming the idols all reproach them, they explicitly say: **These are nothing but names which ye have devised,- ye and your fathers,- for which Allah has sent down no authority (whatever). They follow nothing but conjecture and what their own souls desire!- Even though there has already come to them Guidance from their Lord!** by these verses that strongly disapprove them how is it possible that some verse before the idols were admired? In addition, the holy Quran has clearly notified that the Almighty will protect it from any kind of distortion and corruption as we read in Surah Hijr verse 9 : **We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption,** fifthly the holy prophet's standing against idol and idol worshipping was an everlasting one which had started from the beginning and lasted until the end of his life, the holy prophet of Islam (peace be upon him) showed that he was so strict with idols and worshipping them, and he never compromised with them even in the worst circumstances, how is it possible to say that his presence had remarked such thing, and sixthly: even those non-Muslims who do not believe in the prophecy of the holy prophet of Islam (peace be upon him), consider him as a thoughtful, aware, and contemplative person that achieved many victories by his thoughtfulness. This kind of person whose main motto was "there is no God but Allah" and never compromised with idol worshippers, and the one who practically showed that he would never come to a compromise with idol worshippers, how is it possible to leave his main plan and admire the idols? By these discussions it gets clear that

the legend of Gharaniq is made up by of awkward enemies the holy prophet of Islam (peace be upon him) to weaken the status of Quran and his presence, therefore all Muslim researchers whether Shiites or Sunnites strongly disapprove this tradition and they consider it a fake tradition, of course some commentators of Quran have justified this tradition saying " the holy prophet of Islam (peace be upon him) recited Quran slowly and distinctively, so that people heart could perceive them well, when his presence was reciting the verses of Surah Najm and reached the verse **Have ye seen Lat. and 'Uzza, And another, the third (goddess), Manat?** Some evil like people(the stubborn infidels) took the opportunity and with a special tone uttered **Those are the elevated cranes: truly their intercession is dearly hoped!**" they did that to mock the prophet, but the upcoming verses answered them and strongly disapprove idol worshipping , and clearly shows that those who wanted to consider the legend as a permissiveness of the holy prophet of Islam (peace be upon him) toward the idol worshippers and the interest of his presence to attract them to Islam made a big mistake, and it also shows that the justifiers haven't completely figured out the attitude of the holy prophet of Islam (peace be upon him) and Islam toward idols and idol worshipping, or perhaps they haven't heard that the idol worshippers and decided to give everything the holy prophet of Islam (peace be upon him) wished, however his presence never gave up, or perhaps they deliberately are being ignorant

[Tafseer Nemouneh, vol 14, p 142](#)

We demand these people to be responsive to this venture toward the holy prophet of Islam (peace be upon him), and avoid accusing Shiites of these unrealistic accusations, it is a matter of wonder that why these Sunnites forget about the confirmations of their scholars and follow the lies that are not mentioned in any resources of Shiites.

Good luck

The group of answering to the doubts

The investigative center of Wali Asr (May God hasten his advent)