

**THE
DISMANTLING
OF THE**

**SATANIC
SAATANIC
VEDSES
VEDSES**

**MUHAMMAD NAASIRUD-DEEN
A L - A L B A A N I**

THE DISMANTLING
of
THE SATANIC VERSES

نصب المجانيق لنسف قصة الغرائق

تأليف

الشيخ الإمام
محمد ناصر الدين الألباني

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of
The SATANIC VERSES

by
MUḤAMMAD NĀŞIRUD-DĪN
A L - A L B A A N I

MAY ALLAAH HAVE MERCY ON HIM

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THE SATANIC VERSES ARE:

«وإنهن لهن الغرائق العلى، وإن شفاعتهن لهي التي تُرتجى»

“And indeed they are the exalted cranes, and verily their intercession—it is the one that is hoped for.”

THE MEANING OF “THE EXALTED [OR HIGH FLYING] CRANES.”

«تِلْكَ الْغَرَانِيقُ الْعَلَا» — قَالَ ابْنُ الْأَعْرَابِيِّ: «الْغَرَانِيقُ
الدُّكُورُ مِنَ الطَّيْرِ وَاحِدُهَا غَرْنُوقٌ وَغَرْنِيقٌ وَكَانُوا يَدْعُونَ
أَنَّ الْأَصْنَامَ تَشْفَعُ لَهُمْ فَشَبَّهَتْ بِالطَّيُورِ الَّتِي تَرْتَفِعُ إِلَى
السَّمَاءِ.» غريب الحديث، م. ٢، ص. ١٥٥.

“Ibn al-A‘rābī said, ‘Al-Gharānīq, the male species
of the bird, its singular form is Ghurnūq or
Ghurnaiq. The polytheists used to claim
that the idols would intercede for
them and likened them to birds
which go up towards
the sky.’” *Gharīb-ul-
Ḥadīth*, vol. 2,
p. 155.

«فِيهِ «تِلْكَ الْغَرَانِيقُ الْعَلَى» الْغَرَانِيقُ هَاهُنَا: الْأَصْنَامُ، وَهِيَ فِي الْأَصْلِ الدُّكُورُ مِنْ طَيْرِ
الْمَاءِ، وَاحِدُهَا: غَرْنُوقٌ وَغَرْنِيقٌ، سُمِّيَ بِهِ لِتَبَيُّضِهِ. وَقِيلَ هُوَ الْكُرْكِيُّ ... وَكَانُوا يَزْعُمُونَ أَنَّ
الْأَصْنَامَ تُقَرِّبُهُمْ مِنَ اللَّهِ وَتَشْفَعُ لَهُمْ، فَشَبَّهَتْ بِالطَّيُورِ الَّتِي تَعْلُو فِي السَّمَاءِ وَتَرْتَفِعُ.» النهاية
في غريب الحديث والأثر، م. ٣، ص. ٣٦٤.

“The cranes’ [mentioned in the narration] mean, ‘the idols,’ the word’s origin
refers to the male species of an aquatic bird, its singular form is Ghurnūq
or Ghurnaiq and it is said that it is named as such due to its whiteness, and
it is said that it is [the Numidian crane](#) [‘remarkable in the East for its
superlatively-high flight,’ cf. Lane], ... the polytheists used to think
that their idols brought them closer to Allaah and would
intercede on their behalf and so they were likened
to these birds which fly up high in the sky.”
An-Nihāyah fī Gharīb-il-Ḥadīth wal-Athar,
vol. 3, p. 364.

THE LIE AGAINST THE PROPHET ﷺ

“IN THE EVENING JIBRĪL ﷺ CAME TO THE PROPHET AND THE PROPHET ﷺ RECITED [THE SŪRAH] TO HIM. WHEN HE REACHED THE TWO SENTENCES WHICH THE DEVIL HAD INTERJECTED, JIBRĪL SAID, ‘I DID NOT BRING THESE TWO TO YOU!’ SO ALLAAH’S MESSENGER ﷺ SAID, ‘I HAVE LIED ABOUT ALLAAH AND HAVE SAID THAT WHICH HE DID NOT SAY!’”

المقدمة

BEING THE SHAIKH'S INTRODUCTION
AND THE REASON THAT LED
HIM TO WRITE THE BOOK.

THE IMAAM SAID:

IN THE NAME OF ALLAAH
MOST BENEFICENT
MOST MERCIFUL



كما أشار إلى ذلك قول رسوله الكريم: «ما منكم من أحد إلا وقد وكل به قرينه من الجن». قالوا: «وإياك يا رسول الله؟» قال: «وإياي، إلا أن الله أعانني عليه فأسلم، فلا يأمرني إلا بخير».

Il praise is due to Allaah Who chose our Prophet over all of mankind and protected him from the Devil ever inspiring evil to him. Addressing the accursed Iblīs, the Most High said, “You will certainly have no authority over My servants, except the deviant who follow you.”^{15:42}

In fact, the Most High, gave him ﷺ control over his devil-companion [*Al-Qarīn*], so how will those who are distant from Him be? As the saying of His noble Messenger ﷺ indicated, “There is not one among you except that Allaah has appointed a companion for him from the Jinn.” They said, “Even you, O Messenger of Allaah?” He said, “Even me, but Allaah helped me with him, and he became a Muslim, so he only tells me to do good.”

بسم الله الرحمن الرحيم

الحمد لله الذي اصطفى نبينا على سائر البشر، وعصمه من الشيطان أن يوحى إليه بشر، فقال تعالى مخاطباً إبليس اللعين: «إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ» الحجر: ٤٢، بل جعل تعالى له السلطة على شيطانه القرين، فكيف من كان عنه من المبعدين؟

فحملني ذلك على أن أغتتم فرصة العيد المذكور، فشرعت، متوكلاً على الله الغفور، في جمع طرق تلك القصة من كتب التفسير والحديث، وبينت عللها متناً وسنداً، ثم ذكرت قول الحافظ ابن حجر في تقويتها، وتعقبته بما يبين وهماً ما ذهب إليه، ثم عَقَّبْتُ على ذلك بذكر بعض البحوث والنقول عن بعض الأئمة الفحول ذوي التحقيق في الفروع والأصول، تؤيد ما ذهبنا إليه من نكارة القصة وبطلانها، ووجوب رفضها، وعدم قبولها، تصديقاً لقوله تعالى: «لِئَلَّامُنَا بِاللَّهِ وَرَسُولِهِ وَنُعَزِّرُوهُ وَنُقْضَرُوهُ وَنُسَبِّحُوهُ بُكْرَةً وَأَصِيلاً» الفتح: ٩٠

And may Allaah praise Muḥammad with attributes of perfection before the Highest Assembly of angels, [Muḥammad] who He gave power to over Iblīs such that he ﷺ was almost about to strangle him to death and intended to tie him to one of the pillars of Medina's Mosque¹, and [may He also], right up until the Day of Judgement and before the Highest Assembly of angels praise his family, Companions and all those who seek to be led aright by following his guidance.

A scholar from our dear brothers who was sent to Pakistan for some academic purpose wrote to me on 14/7/1952 asking for my opinion concerning the ḥadīth of 'the [cranes](#)' [Gharānīq] about which two great Ḥāfiẓs, Ibn Kathīr the Damascene and Ibn Ḥajar the Egyptian, differed, the first rejected it and the second said it was a strong ḥadīth, and he requested that I not refrain from giving him an answer. So I spent some months waiting for an opportunity to be able to respond.

After the 'Īd al-'Adḥā prayer this year, 1952, a dear brother met me and he too asked me about the ḥadīth of the Gharānīq, so I responded telling him that it was not authentic but rather false and fabricated. He then mentioned a young man to me, someone in whose heart is a disease, who used that ḥadīth to show that the Prophet ﷺ used to—and far be it from him—say things to please the polytheists to draw them to himself, based upon this young man's false claim that he was not a true Prophet but only pretending to be one in order to take a position of authority over them, a point some of the infidels of times past and present used to praise excessively without reason.

So that led me to make good the opportunity of the aforementioned 'Īd and I began, whilst trusting in Allaah the Most Forgiving, to gather the paths of narration of that story from the books of Quranic exegesis [tafsīr] and ḥadīth, clarifying the hidden defects both in their text and chains of narration. I then made mention of al-Ḥāfiẓ Ibn Ḥajar's statement strengthening those ḥadīths and followed that up with a clarification of the invalidity of the result he came to, expounding on that with research and quotes from some of the eminent Imāms, those of great scrutiny in subsidiary issues and the fundamentals, which support the conclusion I came to concerning the dubiousness of this story and its futility and the obligation of rejecting it and not accepting it, believing in the Most High's Statement, "So that you 'believers' may have faith in Allaah and His Messenger, support and honour him, and glorify Allaah morning and evening."¹⁵⁴

وصلى الله على محمد الذي مكنه الله تعالى من إبليس حتى كاد أن يخنقه، وهم أن يربطه بسارية من سواري مسجد المدينة وعلى آله وصحبه ومن اهتدى بهديه إلى يوم الدين. وبعد. فقد كتب إلي بتاريخ ١٩٥٢/٧/١٤م بعض الأساتذة من الإخوان الأعزة من الباكستان، حيث أوفد إليها لغاية علمية، يسألني عن رأيي في حديث الغرائق الذي اختلف فيه قول حافظين كبيرين، هما: ابن كثير الدمشقي، وابن حجر المصري، فقد أنكره الأول وقواه الآخر. وطلب مني أن لا أضن بالجواب عليه، فلبثت بعض الأشهر أترقب فرصة أستطيع فيها إجابة طلبه.

ثم لقيني أحد الأحبة عقب صلاة عيد الأضحى لهذه السنة، ١٣٧١هـ، فسألني أيضاً عن حديث الغرائق، فأجبتُه بأنه لا يصح، بل هو باطل موضوع، فذكر لي أن أحد الشباب ممن في قلوبهم مرض احتج به على أن النبي صلى الله عليه وسلم كان—وحاشاه—يتكلم بما يرضي المشركين جذباً لهم إليه، لأنه بزعمه الباطل لم يكن نبياً صادقاً، وإنما كان يتظاهر بذلك ترؤساً عليهم كما يهرف بذلك بعض الملاحدة قديماً وحديثاً.

¹ This has been reported in Ṣaḥīḥ al-Bukhārī, 3/62 in Ibn Ḥajar's Sharḥ, Muslim 2/72 and others.

And so came about a book unique in its field and strong in its subject matter, removing the confusion of the believing brother and destroying the doubt of that hare-brained atheist, and I have called it:

“Erecting the Ballista to Decimate the Story of the Cranes.”¹

I ask Allaah the Most High to make it sincerely for Him and to accept it from me as a defence of His Prophet, and that He stores its reward for me for the Day when we will be in the utmost need of his intercession:

“The Day when neither wealth nor children will be of any benefit. Only those who come before Allaah with a pure heart will be saved.”^{26:88-89}

Indeed He is the All-Hearing, the All-Knowing, the Most Beneficent, the Most Merciful.

Damascus, on 2/1/1372 AH, Sunday, 21st September, 1952.
Muḥammad Nāṣirud-Dīn al-Albaani.

فجاءت رسالة فريدة في بابها، قوية في موضوعها، ترفع حيرة الأخ المؤمن، وتطيح بشبهة الملحد الأرعن، وقد سميتها، «نصب المجانيق لنسف قصة الغرائق.»

أَسْأَلُ اللَّهَ تَعَالَى أَنْ يَجْعَلَهَا خَالِصَةً لَوَجْهِهِ، وَيَقْبَلَهَا مِنِّي نَصْرَةً لِنَبِيِّهِ، وَيَدْخِرَ لِي ثَوَابَهَا لِيَوْمِ أُخْرَجُ مَا نَكُونُ فِيهِ إِلَى شِفَاعَتِهِ، «يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ، إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ» الشعراء: ٨٨-٨٩. إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ، وَالْبَرُّ الرَّحِيمُ.

دمشق في: ١٣٧٢/١/٢ هـ، ١٩٥٢/٩/٢١ م.
محمد ناصر الدين الألباني

¹ Transl. note: the title makes more sense in Arabic, for the English I changed it to, “The Dismantling of the Satanic Verses,” to make it more accessible for the reader.

T W O

A WORD ON THE NARRATIONS



وإن الظالمين لفي شقاقٍ
بعيدٍ، وليعلم الذين أوتوا العلم
أنه الحق من ربك فيؤمنوا به
فتخبت له قلوبهم وإن الله
لهاد الذين آمنوا إلى صراطٍ

مُسْتَقِيمٍ ﴿٥٠﴾ الحج: ٥٤-٥٢

efore I begin listing the story's narrations, I feel I must make some brief comments in order to make whole the benefit to be gained from this book.

This story has been mentioned by the scholars of tafsīr in relation to the Most High's Statement:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ ۖ فَيَنسَخُ
اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكُمُ اللَّهُ ءَايَتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ٥٢ لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ
فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ٥٣ وَلِيَعْلَمَ
الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ ۖ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ
ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ

بين يدي الروايات

وقبل أن أشرع في سوق
روايات القصة، أرى أنه لا
بد من أن نذكر كلمة، تنميماً
لفائدة الرسالة، فأقول: إن هذه
القصة قد ذكرها المفسرون
عند قوله تعالى: «وَمَا أَرْسَلْنَا
مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ
إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ
فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي
الشَّيْطَانُ ثُمَّ يُحْكُمُ اللَّهُ ءَايَتِهِ
وَاللَّهُ عَلِيمٌ حَكِيمٌ. لِيَجْعَلَ مَا
يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي
قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ

“Whenever We sent a messenger or a prophet before you ‘O Prophet’ and he recited [تَمَنَّى] ‘Our revelations’, Satan would influence ‘people’s understanding of’ his recitation [أُمْنِيَّتِهِ]. But ‘eventually’ Allaah would eliminate Satan’s influence. Then Allaah would ‘firmly’ establish His revelations. And Allaah is All-Knowing, All-Wise. All that so He may make Satan’s influence a trial for those ‘hypocrites’ whose hearts are sick and those ‘disbelievers’ whose hearts are hardened. Surely the wrongdoers are totally engrossed in opposition. ‘This is’ also so that those gifted with knowledge would know that this ‘revelation’ is the truth from your Lord, so they have faith in it, and so their hearts would submit humbly to it. And Allaah surely guides the believers to the Straight Path.”^{22:52-54}

They differed concerning the explanation of, “تَمَنَّى” and “أُمْنِيَّتِهِ”, with the best explanation being that “تَمَنَّى” is from [the word] “الأمنية” which means recitation, as the poet said about ‘Uthmān, may Allaah be pleased with him, when he was killed:

تمنى كتاب الله أول ليلة وآخرها لاقى حمام المقادر
He recited the Book of Allaah at the beginning of the night
And at its end did meet the appointed fate of death

Most of the scholars of Quranic exegesis [tafsīr] and verifiers are of this opinion, with Ibn Kathīr reporting it from most of the scholars of tafsīr. In fact, Ibn al-Qayyim attributed it to the Salaf without exception saying in Ighāthatul-Lahfān¹ (1/93), “And the Salaf, all of them, hold that the meaning is: when he recited, the Devil threw [some misunderstanding or falsehood] into [في] his recitation.” And al-Qurṭubī explained it in his tafsīr (12/83), saying, “And Sulaimān ibn Ḥarb said, ‘Indeed [the preposition] ‘in/في’ means ‘at the time of/when,’ i.e.: the Devil threw [some misunderstanding/falsehood] into the hearts of the disbelievers at the time of the Prophet’s recitation ﷺ. This is similar to [the use of the preposition ‘in/في’] in His Statement: «وَلَبِثْتُ فِيْنَا» ‘... and you stayed in our care ...’^{26:18} i.e., [the preposition ‘in/في’ in the above verse means] “among’ us,’ and this is the meaning of what Ibn ‘Aṭīyyah reported from his father from the scholars of the East and al-Qāḍī Abū Bakr ibn al-‘Arabī indicated it too.”

¹ See the Al-Maktab al-Islāmī and Dār al-Khānī prints, checked by Dr. Muḥammad Afifi, 2nd edition, 1/150.

وقد اختلفوا في تفسير قوله تعالى: «تَمَنَّى» و«أُمْنِيَّتِهِ»، وأحسن ما قيل في ذلك: إن «تَمَنَّى» من «الأمنية» وهي التلاوة، كما قال الشاعر في عثمان رضي الله عنه حين قتل:

تمنى كتاب الله أول ليلة
وآخرها لاقى حمام المقادر

وعليه جمهور المفسرين والمحققين، وحكاه ابن كثير عن أكثر المفسرين، بل عزاه ابن القيم إلى السلف قاطبة فقال في إغاثة اللفهان ٩٣/١: «والسلف كلهم على أن المعنى إذا تلا ألقى الشيطان في تلاوته»، وبيته القرطبي فقال في تفسيره ٨٣/١٢: وقد قال سليمان بن حرب: «إن «في» بمعنى: عند»، أي ألقى الشيطان في قلوب الكفار عند تلاوة النبي صلى الله عليه وسلم كقوله عز وجل: «وَلَبِثْتُ فِيْنَا» الشعراء: ١٨ أي عندنا، وهذا هو معنى ما حكاه ابن عطية عن أبيه عن علماء الشرق، وإليه أشار القاضي أبو بكر بن العربي.

ولكن أعداء الدين الذين قعدوا له في كل طريق، وترصدوا له عند كل مرصد، لا يرضيهم إلا أن يدسوا فيه ما ليس منه، ولم يقله رسوله، فذكروا ما ستره في الروايات الآتية، مما لا يليق بمقام النبوة والرسالة، وذلك دُيِّنَهم منذ القديم، كما فعلوا في غير ما آية وردت في غيره صلى الله عليه وسلم من الأنبياء، كداود، وسليمان، ويوسف عليهم الصلاة والسلام، فرووا في تفسيرها من الإسرائيليات ما لا يجوز نسبته إلى رجل مسلم فضلاً عن نبي مُكْرَم. كما هو مبين في محله من كتب التفسير والقصص.

Qāḍī Abū Bakr's statements shall be mentioned in due course, if Allaah the Most High wills, and what we have stated in terms of the explanation of the verse is what Imām Ibn Jarīr chose [as the correct opinion], and who, after quoting a group of the Salaf, (17/121), said, "And this statement is the most correct explanation of the verse, shown by the Most High's Saying, 'But Allaah abolishes that which Satan throws in. Then Allaah would 'firmly' establish His revelations ...'^{22:52} because there is no doubt that the verses which Allaah جل ثناؤه makes precise are those of His Revelation, thus we come to know that what Shaitān threw in among them is what He تعالى ذكره said He abolished and nullified, and by annulling them He made His verses precise. So the meaning is:

"And We did not send any messenger or prophet before you except that when he recited and read the Book of Allaah or made a Prophetic statement and spoke, the Devil interjected things in amongst the Book of Allaah which the Prophet was [then] reciting and reading or into his speech which he was making, [but] then Allaah would, through His Speech, abolish whatever the Devil threw in among it: i.e., Allaah would, through His Prophet, eliminate and nullify whatever it was the Devil interjected."

This is the noble verse's intended meaning and it contains, as you can see, nothing except the fact that at the time of the Prophet's recital ﷺ the Devil interjected things which caused those in whose hearts a disease was to be put to trial.

But nothing satisfies the enemies of the religion who sit in wait at every path and lurk in the shadows at each and every point of ambush against it, except to thrust into it things not from it and which His Messenger did not say. And as you will soon see in the coming narrations, they mentioned things not becoming of the rank of Prophethood and Messengerhood—and that is their habit of old.

Just as they did with more than one verse about Prophets apart from Muhammad ﷺ like Dāwūd, Sulaimān and Yūsuf عليهم الصلاة والسلام, such that, when explaining the verses about them, they reported Isrā'īlyāt narrations [containing abominations] which it is not even permissible to attribute to a regular Muslim let alone a revered Prophet, and this can be seen in the relevant parts in the books of tafsīr and stories.

قلت: وكلام أبي بكر سيأتي في محله إن شاء الله تعالى، وهذا الذي ذكرناه من المعنى في تفسير الآية، هو اختيار الإمام ابن جرير، حيث قال بعد ما رواه عن جماعة من السلف ١٢١/١٧ «وهذا القول أشبه بتأويل الكلام، بدلالة قوله تعالى: «فَيَنْسُخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ» المجمع: ٥٢ على ذلك، لأن الآيات التي أخبر الله جل ثناؤه أنه يحكمها لا شك أنها آيات تنزيله، فمعلوم بذلك أن الذي ألقى فيه الشيطان، هو ما أخبر تعالى ذكره أنه نَسَخَ ذلك منه وأبطله ثم أحكمه بنسخه ذلك منه.

فتأويل الكلام إذن: وما أرسلنا من قبلك من رسول ولا نبي إلا إذا تلا كتاب الله وقرأ أو حدث وتكلم، ألقى الشيطان في كتاب الله الذي تلاه وقرأه، أو في حديثه الذي حدث وتكلم، فينسخ الله ما يلقي الشيطان بقوله تعالى: فَيُذْهِبُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ مِنْ ذَلِكَ، على لسان نبيه ويبطله.

هذا هو المعنى المراد من هذه الآية الكريمة، وهي كما ترى ليس فيها إلا أن الشيطان يلقي عند تلاوة النبي صلى الله عليه وسلم ما يفتتن به الذين في قلوبهم مرض.

So beware, Muslim, of being deceived by any of that and as a result ending up amongst those destroyed, and, “Leave that which causes you to doubt for that which doesn’t,” as your Prophet ﷺ said. “And Allaah surely guides the believers to the Straight Path.”^{22:54}

فَحَذَرِ أَيُّهَا الْمُسْلِمُ أَنْ تَغْتَرَّ
بِشَيْءٍ مِنْهَا فَتَكُونَ مِنَ الْهَالِكِينَ،
و «دَعْ مَا يَرِيْبُكَ إِلَى مَا لَا
يَرِيْبُكَ» كَمَا قَالَ نَبِيُّكَ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ، «وَإِنَّ اللَّهَ
لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ
مُسْتَقِيمٍ». الحج: ٥٤

THREE

THE NARRATIONS MENTIONING THE STORY AND THEIR DEFECTS



رسول الله صلى الله عليه وسلم، فقال المشركون: إنه لم يذكر آلهتهم قبل اليوم بخير، فسجد المشركون معه، فأُنزل الله: «وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ...» الحج: ٥٢ إلى قوله: «عَذَابٌ يَوْمَ عَقِيمٍ». الحج: ٥٥

أخرجه ابن جرير ١٢٠/١٧ من طريقين عن شعبة عن أبي بشر عنه، وهو صحيح الإسناد إلى

after having mentioned the comments that I promised I would, I turn now to citing the narrations of the story I have come across so that we can list them one by one, and after each one, state its defect.

1) “From Sa’id ibn Jubair, who said, ‘When this āyah was sent down: ‘So have you considered al-Lāt and al-‘Uzzā?’^{53:19} Allaah’s Messenger ﷺ recited it and said, ‘They are the exalted ‘cranes’ and indeed their intercession is hoped for,’ and Allaah’s Messenger ﷺ prostrated and thus the polytheists said, ‘He has not mentioned your gods positively before today.’ And so they prostrated along with him, and so Allaah sent down [the verse], ‘Whenever We sent a messenger or a prophet before you ...’ up until, ‘... the punishment of a barren Day.’”^{22:52-55}

Reported by Ibn Jarīr, 17/120, through two paths from Shu‘bah, Abū

روايات القصة وعللها

بعد أن فرغنا من ذكر الفائدة التي وعدنا بها، أعود إلى ذكر روايات القصة التي وقفنا عليها لكي نسردها رواية رواية، ونذكر عقب كل منها ما فيها من علة فأقول:

(١) عن سعيد بن جبیر قال: لما نزلت هذه الآية: «أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ» النجم: ١٩ قرأها رسول الله صلى الله عليه وسلم فقال: «تلك الغرانيق العلى، وإن شفاعتهن لترجى» فسجد

عن ابن عباس» كذا في «تفسير ابن كثير: ٣ / ١٢٩». وعزا الحافظ في «تخريج الكشاف: ٤ / ١٤٤» هذه الرواية «للبرار، والطبري، وابن مردويه» وعزوه للطبري سهو، فإنها ليست في تفسيره فيما علمت، إلا إن كان يعني غير التفسير من كتبه، وما أظن يريد ذلك، ويؤيدني أن السيوطي في «الدر» عزاه لجميع هؤلاء إلا الطبري.

❖ A Mowṣūl ḥadīth: *an uninterrupted tradition of the Prophet ﷺ, a ḥadīth with a continuously uninterrupted chain of narration all the way back to the Messenger ﷺ, just because the chain is connected does not mean a mowṣūl ḥadīth is necessarily authentic, it can be weak.*

❖ A Muttaṣil ḥadīth: *an uninterrupted tradition, a report with a continuous chain of narration in which every narrator has received the ḥadīth from the link immediately above him or her. Either it is elevated to the Prophet ﷺ or halted at a Companion.*

Bishr narrating it from him, and its chain of narration is authentic up to Ibn Jubair as al-Ḥāfiẓ said and as will be mentioned, and as-Suyūṭī agreed with him in that in Ad-Durr al-Manṭūr, 4/366, and he attributed it to Ibn al-Mundir too and Ibn Mardawaih after citing something similar to it with the wording, “The Devil threw onto his tongue, ‘They are the exalted idols [cranes],’” and in it there occurs, “Then Jibrīl came to him after that and said, ‘Recite to me what I came to you with.’ So when he reached, ‘They are the exalted idols, and indeed their intercession is hoped for,’ Jibrīl said, ‘I did not come to you with this. This is from Shaiṭān!’ So Allaah revealed, ‘Whenever We sent a messenger or a prophet before you ...’”^{22:52}

Al-Wāḥidī also reported it like that in Asbāb an-Nuzūl from a different path from Sa‘īd ibn Ḥasan, as will follow. And it has been transmitted in an uninterrupted form [mowṣūl] from Abu Sa‘īd but is not authentic, reported by al-Bazzār¹ in his Musnad:

“... from Yūsuf bin Ḥammād from ‘Umayyah bin Khālīd from Shu‘bah from Abū Bishr from Sa‘īd ibn Jubair from Ibn ‘Abbās—as far as I know, the doubt is in the ḥadīth—that the Prophet ﷺ recited Sūrah an-Najm in Makkah until he came to His Saying, ‘Now, have you considered ‘the idols of’ al-Lāt and al-‘Uzzā?’”^{53:19}

And then he mentioned the remainder [of the ḥadīth]. Then al-Bazzār said, “We do not know it to have been narrated with a connected chain of narration [muttaṣil] except this one, ‘Umayyah ibn Khālīd was alone in reporting it in a connected form, and he is trustworthy and well-known, otherwise this has only been reported through al-Kalbī from Abū Ṣāliḥ from Ibn ‘Abbās,” such is the quote in Tafsīr Ibn Kathīr 3/129.

In Takhrij al-Kashhāf, 4/11, al-Ḥāfiẓ attributed this narration to al-Bazzār, aṭ-Ṭabarī and Ibn Mardawaih, but his attribution of it to aṭ-Ṭabarī is an oversight on his part for it is not in his tafsīr, as far as I know, except if he means that it is reported in his other books apart from his tafsīr, and I do not think he means that, and what supports me in this [assumption] is that in Ad-Durr, as-Suyūṭī attributed it to all of them except aṭ-Ṭabarī.

ابن جبیر، كما قال الحافظ على ما يأتي عنه، وتبعه السيوطي في الدر المنثور: ٤/٣٦٦، وعزاه لابن المنذر أيضاً وابن مردويه بعد ما ساقه نحوه بلفظ: «ألقى الشيطان على لسانه: تلك الغرائق العلى» الحديث، وفيه: ثم جاءه جبريل بعد ذلك، قال: إعرض علي ما جئت بك به، فلما بلغ: «تلك الغرائق العلى، وإن شفاعتهن لترجي» قال جبريل: لم آتكم بهذا، هذا من الشيطان! فأُنزل الله: «وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ» الحج: ٥٢ وهكذا أخرجه الواحدي في «أسباب النزول» من طريق أخرى عن سعيد بن حسن، كما سيأتي.

وقد روي موصولاً عن سعيد، ولا يصح: رواه البزار في «مسنده» عن يوسف بن حماد عن أمية بن خالد، عن شعبة، عن أبي بشر، عن سعيد بن جبیر، عن ابن عباس—فيما أحسبه، الشك في الحديث—أن النبي صلى الله عليه وسلم قرأ بمكة سورة «النجم» حتى انتهى إلى قوله: «أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى» النجم: ١٩، وذكر بقيته، ثم قال البزار: «لا نعلمه يروي متصلاً إلا بهذا الإسناد، تفرد بوصله أمية بن خالد وهو ثقة مشهور، وإنما يروي هذا من طريق الكلبي عن أبي صالح،

1 I say: and at-Ṭabarānī reported it in Al-Mu‘jam al-Kabīr, leaf 162, page 2, from a handwritten copy in Al-Maktabah az-Zāhiriyyah under ḥadīth number 283 [and it has been printed with the checking of Ḥamdi ‘Abdul-Majīd as-Salāfi, see number 12/12450], he said, “Ḥusain ibn Ishāq at-Tustarī and ‘Abdān ibn Aḥmad said that Yūsuf ibn Ḥammād al-Ma‘nī reported it to us, and in it there occurs, ‘The Devil threw on his tongue, ‘They are the exalted cranes, their intercession is hoped for,’” reported by aḍ-Ḍiyyā’ al-Maqdisī in Al-Mukhtārah, page 120/1/2, by way of aṭ-Ṭabarānī and Ibn Mardawaih from a number of paths from Yūsuf.

النبيل، عن عثمان بن الأسود، عن سعيد بن جبير، عن ابن عباس نحوه، ولم يشك في وصله، وهذا أصح طرق الحديث. قال البزار... «قلت: وقد نقلنا كلام البزار آنفاً، ثم ذكر الحافظ المراسيل الآتية، ثم قال: «فهذه مراسيل يقوي بعضها بعضاً».

❖ A Mursal ḥadīth: a loose tradition, a ḥadīth with a broken link in its chain of narration at the level of a Companion, i.e., where the *tābiʿ* reports the ḥadīth from the Prophet ﷺ without mentioning the intermediary he took it from, that intermediary could be a Companion but it might not, it could be another *tābiʿ*.

However as-Suyūṭī too was mistaken when he said in addition to what has just been mentioned, “And aḍ-Ḍiyā’ [also reported it] in Al-Mukhtārah with a chain of narration whose men are all trustworthy through Saʿīd ibn Jubair from Ibn ‘Abbās who said that Allaah’s Messenger ﷺ recited ...” then he mentioned a ḥadīth like the **mursal** one we just quoted from ad-Durr itself.

The misleading point in what he said is his statement, “...with a chain of narration whose men are all trustworthy ...” [this statement] in addition to the fact that aḍ-Ḍiyā’ reported it in Al-Mukhtārah gives the false impression that it does not have a hidden defect which is not the case, for it *is* defective due to the uncertainty of the narrator about it being connected as we quoted from Tafsīr Ibn Kathīr, Takhrij al-Kashhāf and others, and this [TRANSL. NOTE: i.e., the uncertainty of the narrator that the Shaikh is talking about is where the narrator in the isnād himself said, “—as far as I know, the doubt is in the ḥadīth—”] is something which was not mentioned in the wording as-Suyūṭī listed. I do not know whether that was due to him summarising the ḥadīth or some of the collectors of the ḥadīth summarising it?¹

Whatever the case, it was not becoming of as-Suyūṭī to be unaware of this defect, especially when he openly stated that which gives the impression that the chain of narration is authentic, which is misleading as is not hidden—for doubt [by its very nature] is something that cannot be relied on and is something that has no truth to it—as al-Qāḍī ‘Iyāḍ said in ash-Shifā, 2/118.

Al-Ḥāfiẓ agreed with him in at-Takhrij but at the end of it he said, “Aṭ-Ṭabarī reported it through Saʿīd ibn Jubair in **mursal** form, and Ibn Mardawaih reported it through Abū ‘Āsim an-Nabīl from ‘Uthmān ibn al-ʿAswad from Saʿīd ibn Jubair from Ibn ‘Abbās and others, and he did not doubt about it being continuously uninterrupted [**muttaṣil**], and this is the most authentic of the paths of narration of the ḥadīth. Al-Bazzār said ...”

I say: we have already quoted al-Bazzār’s statement just now [so there is no need to repeat it here]. Al-Ḥāfiẓ then mentioned some **mursal** narrations and said, “So these **mursal** narrations strengthen one another.”

إلا أن السيوطي أوهم أيضاً حيث قال عطفاً على ما ذكر: والضيء في «المختارة» بسند رجاله ثقات، من طريق سعيد بن جبير، عن ابن عباس قال: إن رسول الله ﷺ قرأ، فذكر الحديث مثل الرواية المرسلة التي نقلناها آنفاً عن الدرنفسه، ومحل الإيهام هو قوله: «بسند رجاله ثقات» بالإضافة إلى أنه أخرجه الضياء في «المختارة» فإن ذلك يوهم أنه ليس بمعلول، وهذا خلاف الواقع، فإنه معلول بتردد الراوي في وصله كما نقلناه عن «تفسير ابن كثير» وكذلك هو في «تخريج الكشاف» وغيره، وهذا ما لم يرد ذكره في سياق السيوطي، ولا أدري أذلك اختصاراً منه، أم من بعض مخرجي الحديث؟

وأياً ما كان، فما كان يليق بالسيوطي أن يغفل هذه العلة، لا سيما وقد صرح بما يشعر أن الإسناد صحيح، وفيه من التغرير ما لا يخفى، فإن الشك لا يوثق به، ولا حقيقة فيه، كما قال القاضي عياض في «الشفاء»: ١١٨ / ٢ «وأقره الحافظ في «التخريج» لكنه قال عقب ذلك: «ورواه الطبري من طريق سعيد بن جبير مرسلًا، وأخرجه ابن مردويه من طريق أبي عاصم

¹ Then I saw that as-Suyūṭī did mention the doubt about it being a **marfuʿ** narration in his book Asbab an-Nuzūl, and so he was correct [in that judgement], and so it became clear that no one else is responsible for it being narrated in the form that did not convey that doubt.

فلو كان إسناد ابن مردويه الموصول صحيحاً عند الحافظ، لرد به على القاضي عياض، ولما جعل عمدته في الرد عليه هو كثرة الطرق، وهذا بين لا يخفى.

الثالث: أن الحافظ في كتابه «فتح الباري» لم يُشِرْ أدنى إشارة إلى هذه الطريق فلو كان هو أصح طرق الحديث، لذكره بصريح العبارة، ولجعله عمدته في هذا الباب كما سبق.

❖ A Mowṣūl ḥadīth: *an uninterrupted tradition of the Prophet ﷺ, a ḥadīth with a continuously uninterrupted chain of narration all the way back to the Messenger ﷺ, just because the chain is connected does not mean a mowṣūl ḥadīth is necessarily authentic, it can be weak.*

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I say: there is some discrepancy in al-Ḥāfiẓ's expression, and I do not know whether that is from him or from the transcribers, which is the likely case, because if we were to take his statement, "... and this is the most authentic of the paths of narration of the ḥadīth," to be referring to the last thing he mentioned—which is the path of Ibn Mardawaih and which is **mowṣūl** as is evident—[then] a number of things would [actually] prevent us from doing that:

The first: Al-Ḥāfiẓ's statement after that, "So these **mursal** narrations strengthen one another," indicating that there is no authentic mowṣūl chain of narration upon which to rely for otherwise he would have stopped at it and made it the foundation [upon which to rely] and would have made the mursal path a supporting witness for it and something which strengthened it, this is supported by the following point:

The second: Is that when al-Ḥāfiẓ rejected al-Qāḍī 'Iyāḍ's declaration of al-Bazzār's isnād to be weak due to that doubt, he said, "As for its weakness, then there is no weakness in it to begin with, (I say: i.e., referring to weakness in its narrators), for all of them are trustworthy. And as for the doubt, then that would have had an affect [on the authenticity of the ḥadīth] if it were a single narrator [on his own, and even then] that, at most, would have made it a **mursal** narration, and 'Iyāḍ and others hold such narrations to be valid proof because they accept the mursal narrations of a trustworthy narrator. And when such narrations are strengthened by the presence of lots of supporting narrations, they are [then even] regarded as proof by those who reject mursal narrations."

So al-Ḥāfiẓ has accepted that the ḥadīth is mursal but he went on to declare it to be strengthened due to its many paths of narration, and a clarification of [what] that [assumption contains] will come in our rebuttal of him, if Allaah the Most High wills.

So if the mowṣūl chain of narration of Ibn Mardawaih was authentic in the eyes of al-Ḥāfiẓ he would have used it to answer al-Qāḍī 'Iyāḍ, and he would not have made the many chains of narration his basis in answering him, and this is clear and self-evident.

The third: is that in his book *Fatḥul-Bārī*, al-Ḥāfiẓ did not [even] allude to this path of narration in the slightest, so if it were the most authentic of the paths of narration of the ḥadīth he would have expressed it unreservedly and would have made it his main foundation in this issue.

قلت: وفي عبارة الحافظ شيء من التشويش، ولا أدري أذلك منه، أم من النساخ؟ وهو أغلب الظن، وذلك لأن قوله: «وهذا أصح طرق هذا الحديث» إن حملناه على أقرب مذكور، وهو طريق ابن مردويه الموصول كما هو المتبادر، منعنا من ذلك أمور:

الأول: قول الحافظ عقب ذلك: «فهذه مراسيل يقوي بعضها بعضاً»، فإن فيه إشارة إلى أن ليس هناك إسناد صحيح موصول يعتمد عليه، وإلا لعرج عليه وجعله أصلاً، وجعل الطريق المرسلة شاهدة ومقوية له، ويؤيده الأمر الآتي وهو:

الثاني: وهو أن الحافظ لما ردّ على القاضي عياض تضعيفه للحديث من طريق إسناد البزار الموصول بسبب الشك، قال الحافظ: «أما ضعفه فلا ضعف فيه أصلاً» قلت: يعني في رواته، فإن الجميع ثقات، وأما الشك فيه، فقد يجيء تأثيره ولو فرداً غريباً - كذا - لكن غايته أن يصير مرسلاً، وهو حجة عند عياض وغيره ممن يقبل مرسلاً الثقة، وهو حجة إذا اعتضد عند من يردّ المرسلاً، وهو إنما يعتضد بكثرة المتابعات.

فقد سلم الحافظ بأن الحديث مُرسَلٌ، ولكن ذهب إلى تقويته بكثرة الطرق، وسيأتي بيان ما فيه في ردنا عليه قريباً إن شاء الله تعالى.

عليه وسلم وقال: إعرض عليّ كلام الله، فلما عرض عليه، قال: أما هذا فلم آتِك به، هذا من الشيطان، فأنزل الله تعالى: «وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ» الآية الحج: ٥٢. فرجع الحديث إلى أنه -عن عثمان بن الأسود عن سعيد- مرسل، وهو الصحيح، لموافقة رواية عثمان هذه رواية أي بشر عن سعيد.

ثم وقفت على إسناد ابن مردويه ومتمه، بواسطة الضياء المقدسي في «المختارة ١: ٢٣٥/٦٠ بسنده عنه قال:

❖ A Mowṣūl ḥadīth: *an uninterrupted tradition of the Prophet ﷺ, a ḥadīth with a continuously uninterrupted chain of narration all the way back to the Messenger ﷺ, just because the chain is connected does not mean a mowṣūl ḥadīth is necessarily authentic, it can be weak.*

❖ A Mursal ḥadīth: *a loose tradition, a ḥadīth with a broken link in its chain of narration at the level of a Companion, i.e., where the tābiʿ reports the ḥadīth from the Prophet ﷺ without mentioning the intermediary he took it from, that intermediary could be a Companion but it might not, it could be another tābiʿ.*

The fourth: That those who came after him, like as-Suyūṭī and others, did not mention this narration.

Thus, all of these issues prevent us from taking the demonstrative pronoun ‘that’ to refer back to the last thing he mentioned [which is the **mowṣūl** path of Ibn Mardawaih], and compel us to take it to refer to what was mentioned prior to it, which is the path of narration before this one, i.e., the **mursal** path of Saʿīd ibn Jubair, which is the one al-Ḥāfiẓ relied on in Al-Fatḥ and which he held to be the lead narration, with the others being supporting ones. We followed his lead in that by mentioning this narration of Ibn Jubair first, even though we disagree with him concerning the point about these paths of narration strengthening each other.

This is bearing in mind that the narrators mentioned in the mowṣūl part of Ibn Mardawaih’s isnād are trustworthy, men who the two Shaikhs [i.e., Bukhārī and Muslim] reported from—but there must be a defect in those below Abū ʿĀṣim an-Nabīl in the chain, and what gives strength to this, and I am referring to the fact that the chain of narration has a defect, is that I saw this narration reported by al-Wāḥidī in Asbāb an-Nuzūl, p. 233, by way of Sahl al-ʿAskarī who said:

“Yaḥyā (I say: he is referring to al-Qaṭṭān) informed me from ‘Uthmān ibn al-ʿAswad from Saʿīd ibn Jubair that, ‘Allaah’s Messenger ﷺ recited: ‘Now, have you considered ‘the idols of’ al-Lāt and al-ʿUzzā?’^{53:19} Then the Devil threw on his tongue, ‘They are the exalted cranes, and their intercession is hoped for,’ and thus the polytheists were pleased and said, ‘He has mentioned our gods.’ So Jibrīl ﷺ came to Allaah’s Messenger ﷺ and said, ‘Read Allaah’s Speech [back] to me.’ So when he recited it he said, ‘As for this, then I did not bring it to you. This is from the Devil.’ And so Allaah the Most High revealed, ‘Whenever We sent a messenger or a prophet before you ...’^{22:52}”

So the ḥadīth from ‘Uthmān ibn al-ʿAswad from Saʿīd went back to being mursal, which is what is correct, due to this narration of ‘Uthmān conforming to the narration of Abū Bishr from Saʿīd.

Later I came across the chain of narration of Ibn Mardawaih and his wording of the ḥadīth through ad-Ḍiyāʾ al-Maqdisī in Al-Mukhtārah, 1/230/60, with his [i.e., al-Maqdisī’s] chain of narration going back to him, he said:

الرابع: أن من جاء بعده كالسيوطي وغيره لم يذكروا هذه الرواية. فكل هذه الأمور تمنعنا من حمل اسم الإشارة «هذا» على أقرب مذكور، وتضطرنا إلى حمله على البعيد، وهو الطريق الذي قبل هذا، وهو طريق سعيد بن جبير المرسل. وهو الذي اعتمده الحافظ في «الفتح» وجعله أصلاً، وجعل الروايات الأخرى شاهداً له، وقد اقتدينا نحن به، فبدأننا أولاً بذكر رواية ابن جبير هذه، وإن كنا خالفناه في كون هذه الطرق يقوي بعضها بعضاً.

قلت: هذا مع العلم أن القدر المذكور من إسناد ابن مردويه الموصول رجاله ثقات رجال الشيخين، لكن لا بد أن تكون العلة فيمن دون أي عاصم النبيل، ويقوي ذلك، أعني كون إسناده مُعَلَّاً أني رأيت هذه الرواية أخرجهما الواحدي في «أسباب النزول»: ص ٢٣٣ من طريق سهل العسكري قال: أخبرني يحيى «قلت: هو القطان» عن عثمان بن الأسود، عن سعيد بن جبير قال: قرأ رسول الله صلى الله عليه وسلم: «أَقْرَأَيْتُمُ اللَّاتَ وَالْعُزَّى، وَمَنَاةَ الثَّالِثَةَ الْأُخْرَى» البحر: ٢٠-١٩. فألقى الشيطان على لسانه: «تلك الغرائق العلى وشفاعتهن ترتجى» ففرح بذلك المشركون، وقالوا: قد ذكر آلهمنا، فجاء جبريل عليه السلام إلى رسول الله صلى الله

حرب»، فلا أدري أهي كنية أخرى له، أم تحرفت على الناسخ أو الطابع، ثم حكى الخطيب عن العطشي أنه قال: «توفي سنة ثلاثمائة»، ولم يذكر فيه جرماً ولا تعديلاً، فهو مجهول الحال، وهو علة هذا الإسناد الموصول، وهو غير أبي بكر محمد بن إبراهيم بن علي بن عاصم الأصبهاني المشهور بابن المقرئ، الحافظ الثقة، فإنه متأخر عن هذا نحو قرن من الزمان، وهو من شيوخ ابن مردويه مات سنة (٣٨١) إحدى وثمانين وثلاثمائة، ووقع في «الذكرة: ١٧٢/٣» ومائتين» وهو خطأ.

فتبت مما تقدم صواب ما كنا جزمنا به قبل الاطلاع على إسناد ابن مردويه «أن العلة فيه فيمن دون أبي عاصم النبيل». وازددنا تأكيداً من أن الصواب

❖ A Mowṣūl ḥadīth: *an uninterrupted tradition of the Prophet ﷺ, a ḥadīth with a continuously uninterrupted chain of narration all the way back to the Messenger ﷺ, just because the chain is connected does not mean a mowṣūl ḥadīth is necessarily authentic, it can be weak.*

“Ibrāhīm ibn Muḥammad reported to me [that] Abū Bakr Muḥammad ibn ‘Alī al-Muqri’ al-Baghdādī reported to me [that] Ja‘far ibn Muḥammad aṭ-Ṭayālīsī reported to me [that] Ibrāhīm ibn Muḥammad ibn ‘Ar‘arah reported to me [that] Abū ‘Āṣim an-Nabīl reported to me [that] ‘Uthmān ibn al-‘Aswad reported to me from Sa‘īd ibn Jubair from Ibn ‘Abbās that Allaah’s Messenger ﷺ recited: ‘Now, have you considered ‘the idols of’ al-Lāt and al-‘Uzzā?^{53:19} They are the exalted cranes, and their intercession is hoped for.’ And so the polytheists were pleased at that and said, ‘He has mentioned our gods.’ So Jibrīl came to him and said, ‘Recite to me what I brought to you.’ So he recited: ‘Now, have you considered ‘the idols of’ al-Lāt and al-‘Uzzā?^{53:19} They are the exalted cranes, and their intercession is hoped for.’ So he said, ‘I did not bring this to you. This is from the Devil!’ or he said, ‘This is from the Devil, I did not bring it to you!’ So Allaah sent down: ‘Whenever We sent a messenger or a prophet before you ‘O Prophet’ and he recited ‘Our revelations’, Satan would throw into it [some misunderstanding] ...’^{22:52} to the end of the āyah.”

I say: and this is a chain of narration whose men are all trustworthy, all of them are narrators listed in at-Tahdhīb—except the ones before Ibn ‘Ar‘arah, there is no one in it that needs to be looked at [since they are all weak narrators] apart from Abū Bakr Muḥammad ibn ‘Alī al-Muqri’ al-Baghdādī. Al-Khaṭīb mentioned him in Tārikh Baghdād, 3/68-69, saying, “Muḥammad ibn ‘Alī ibn Ḥasan Abū Bakr al-Muqri’ reported from Maḥmūd ibn Khaddāsh and Muḥammad ibn ‘Amr and Ibn Abī Maḍ‘ūr. Aḥmad ibn Kāmil al-Qāḍī and Muḥammad ibn Aḥmad ibn Yaḥyā al-‘Aṭashī reported from him.” He then quoted one ḥadīth of his in which he had the kunya, ‘Abū Ḥarb,’ so I do not know whether that was another kunya of his or whether the scribe or copyist made a mistake. Then al-Khaṭīb said that al-‘Aṭashī, “... passed away in 300,” not mentioning any criticism or praise of him, so his condition as a narrator is unknown—and this is the hidden defect [‘illah] of this mowṣūl isnād. He is not Abū Bakr Muḥammad ibn Ibrāhīm ibn ‘Alī ibn ‘Āṣim al-Aṣbahānī, well-known as Ibn al-Muqri’, the trustworthy Ḥāfiẓ, for he came after him by about a century and was one of Ibn Mardawaih’s Shaikhs, he died in 381ah, in At-Tadhkirah, 3/172, it says 281ah, which is a mistake.

So from what has preceded the correctness of what I had asserted before looking at the chain of narration of Ibn Mardawaih has been established, “That the defect is in someone before Abū

حدثني إبراهيم بن محمد، حدثني أبو بكر محمد بن علي المقرئ البغدادي، ثنا جعفر بن محمد الطيالسي، ثنا إبراهيم بن محمد بن عزرعة، ثنا أبو عاصم النبيل، ثنا عثمان بن الأسود، عن سعيد بن جبيرة، عن ابن عباس: أن رسول الله صلى الله عليه وسلم قرأ: «أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ، وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ» البقر: ١٩-٢٠ «تلك الغرائق العلى، وشفاعتهن ترجى»، ففرح المشركون بذلك، وقالوا: «قد ذكر آلهتنا». فجاءه جبريل، فقال: «اقرأ علي ما جئتك به». قال: فقرأ «أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ، وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ» البقر: ١٩-٢٠ «تلك الغرائق العلى، وشفاعتهن ترجى». فقال: «ما أتيتك بهذا، هذا عن الشيطان» أو قال: هذا من الشيطان، لم أتك بها! فأنزل الله «وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ» إلى آخر الآية.

قلت: وهذا إسناد رجاله كلهم ثقات وكلهم من رجال «التهذيب» إلا من دون ابن عزرعة، ليس فيهم من ينبغي النظر فيه غير أبي بكر محمد بن علي المقرئ البغدادي. وقد أورده الخطيب في «تاريخ بغداد» فقال (٣/٦٨-٦٩): «محمد بن علي بن الحسن أبو بكر المقرئ، حدث عن محمود بن خدّاش، ومحمد بن عمرو، وابن أبي مذكور. روى عنه أحمد بن كامل القاضي، ومحمد بن أحمد بن يحيى العطشي» ثم ساق له حديثاً واحداً وقع فيه مكناً «أبي

«لما أنزلت سورة النجم، وكان المشركون يقولون: لو كان هذا الرجل يذكر آلهتنا بخير، أقرناه وأصحابه، ولكن لا يذكر من خالف دينه من اليهود والنصارى بمثل الذي يذكر آلهتنا من الشتم والشر، وكان رسول الله صلى الله عليه وسلم قد اشتد عليه ما ناله وأصحابه من أذاهم وتكذيبهم، وأحزنته ضلالتهم، فكان يتمنى كَفَّ

❖ A Mursal ḥadīth: a loose tradition, a ḥadīth with a broken link in its chain of narration at the level of a Companion, i.e., where the *tābiʿī* reports the ḥadīth from the Prophet ﷺ without mentioning the intermediary he took it from, that intermediary could be a Companion but it might not, it could be another *tābiʿī*.

❖ A Muʿḍal ḥadīth: a perplexing tradition, a report with more than one consecutive missing link in the chain of narration, where two or more narrators are missing in a row in one place, whether at the beginning of the *isnād*, its middle or end.

‘Āṣim an-Nabīl,” and we also established with greater certainty the fact that what is correct is that ‘Uthmān ibn al-Aswad reported it from Saʿīd ibn Jubair in **mursal** form only, as al-Wāḥidī reported, in opposition to Ibn Mardawaih’s narration from him. So in conclusion, the ḥadīth is mursal and is not authentic from Saʿīd ibn Jubair in *mowṣūl* form whatsoever.

2) “From Ibn Shihāb [who said], ‘Abū Bakr ibn ‘Abdur-Raḥmān ibn al-Ḥārith reported to me, ‘That when Allaah’s Messenger ﷺ was in Makkah he recited: ‘By the stars when they fade away!’^{53:1} until when he got to: ‘Now, have you considered ‘the idols of’ al-Lāt and al-‘Uzzā?’^{53:19} He said, ‘Indeed their intercession is hoped for,’ Allaah’s Messenger ﷺ got distracted and so the polytheists in whose hearts was a disease met him and gave salām to him and were pleased with that, so he said to them, ‘That was only from the Devil,’ and so Allaah sent down: ‘And We did not send before you any messenger or prophet ...’ up until, ‘But Allaah abolishes that which Satan throws in ...’”^{22:52}

Reported by Ibn Jarīr, 17/121, and its chain of narration to Abū Bakr ibn ‘Abdur-Raḥmān is authentic as as-Suyūṭī said following al-Ḥāfiẓ in that, but its defect is that it is **mursal**¹ and as-Suyūṭī also attributed it to ‘Abd ibn Ḥumaid, and Ibn Abī Ḥatīm reported it through Muḥammad ibn Fulaiḥ, from Mūsā ibn ‘Uqbah, from Ibn Shihāb who mentioned it in a longer version, and he did not mention Abū Bakr ibn ‘Abdur-Raḥmān in its chain of narration so it is **mursal**, in fact **muʿḍal**, and its wording as is mentioned in Ibn Kathīr and Ad-Durr is:

“When Sūrah Najm was revealed the polytheists used to say, ‘If this man mentioned our gods favourably we would acknowledge him and his companions—he does not mention those Jews and Christians who oppose his religion with the same revilement and evil that he mentions about our gods,’ and their harm and lies against Allaah’s Messenger ﷺ and his Companions had become most severe, their misguidance grieved him and so he

عن عثمان بن الأسود إنما هو عن سعيد بن جبير مرسلاً كما رواه الواحدي، خلافاً لرواية ابن مردويه عنه. وبالجملة، فالحديث مرسل، ولا يصح عن سعيد بن جبير موصولاً بوجه من الوجوه.

٢ عن ابن شهاب: حدثني أبو بكر بن عبد الرحمن بن الحارث «أن رسول الله صلى الله عليه وسلم وهو بمكة قرأ عليهم: «وَالنَّجْمِ إِذَا هَوَىٰ» [النجم: ١]، فلما بلغ «أَقْرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ، وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ» البقر: ١٩-٢٠، قال: «إن شفاعتهن ترتجي» سها رسول الله صلى الله عليه وسلم، فلقية المشركون الذين في قلوبهم مرض فسلموا عليه وفرحوا بذلك، فقال لهم: «إنما ذلك من الشيطان»، فأنزل الله: «وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ» حتى بلغ «فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ» الحج: ٥٢

رواه ابن جرير (١٧/١٢١) وإسناده إلى أبي بكر بن عبد الرحمن صحيح، كما قال السيوطي تبعاً للحافظ، لكن علته أنه مرسل وعزاه السيوطي لعبد بن حميد أيضاً، وأخرجه ابن أبي حاتم من طريق محمد بن فليح، عن موسى بن عقبة، عن ابن شهاب قال: فذكره مطولاً، ولم يذكر في إسناده أباً بكر بن عبد الرحمن، فهو مرسل، بل معضل، ولفظه كما في «ابن كثير» و«الدر»:

1 And an-Naḥḥās said, “This is a disconnected ḥadīth in which this grave matter is mentioned,” quoted in al-Qurṭubī, 12/81.

٣ عن أبي العالية قال: قالت قریش لرسول الله صلى الله عليه وسلم إنما جلساؤك عبید بنی فلان، ومولى بنی فلان، فلو ذكرت آلهتنا بشيء جالسناك، فإنه يأتيك أشرف العرب، فإذا رأوا جلساءك أشرف قومك كان أرغب لهم فيك، قال: فألقى الشيطان في أمنيته، فنزلت هذه الآية: «أَقْرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ، وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ» البقر: ٢٠-١٩ قال: فأجرى الشيطان على لسانه: «تلك الغرائق العلى، وشفاعتهم ترتجى، مثلهن لا ينسى» قال:

wanted their harm to stop (and in Ibn Kathīr there occurs, 'their guidance.') so when Allaah sent down Sūrah Najm and said: 'Now, have you considered 'the idols of' al-Lāt and al-'Uzzā? And the third one, Manāt, as well?'^{53:19-20} When the ṭaghūts were mentioned the Devil threw some words [forth] and said, 'And indeed they are the cranes, most exalted, and verily their intercession—it is the one that is hoped for.' So that was from the Devil's rhymed prose and his fitnah. These two sentences found a place in the heart of every polytheist in Makkah and were flowing from their mouths and they rejoiced in them with one another, saying, 'Indeed Muḥammad has returned to his original religion, that of his people.' So when Allaah's Messenger reached the end of Sūrah Najm, he prostrated and everyone who was present, Muslim and polytheist, prostrated along with him. And that sentence spread amongst the people and the Devil made it known until it spread to Abyssinia and so Allaah revealed: 'Whenever We sent a messenger or a prophet before you'^{22:52} And so when Allaah made His Divine Decree clear and absolved it from the Devil's rhyming prose, the polytheists turned in their misguidance and enmity against the Muslims and became severe against him ﷺ."

Reported by al-Baihaqī in Dalā'ilul-Nubuwwah from Mūsā ibn 'Uqbah who reported it in his [book] al-Maghāzī with a wording similar to it but he did not mention Ibn Shihāb, as occurs in Ad-Durr, 4/367, and others.

3) "From Abul-'Āliyah who said, 'Quraish said to Allaah's Messenger ﷺ, 'The people who sit with you are merely the slaves of Banū so and so, and the freed-slaves of so and so. Would that you would mention our gods with something [good, then] we would sit with you, for the nobles amongst the Arabs come to you and if they were to see that your people's noblemen were sitting with you that would make them more desirous of you.' He said, 'So the Devil threw [some misunderstanding] into it and so this āyah was sent down: 'Now, have you considered 'the idols of' al-Lāt and al-'Uzzā? And the third one, Manāt, as well?'^{53:19-20} He said, 'So the Devil caused [the following] to flow on his tongue, 'They are the exalted cranes, and their intercession is hoped for, the likes of them are not forgotten.' He said, 'So the Prophet ﷺ

أذاهم، وفي «ابن كثير» هدايتهم، فلما أنزل الله سورة «وَالنَّجْمِ» قال: «أَقْرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ» البقر: ٢٠-١٩ ألقى الشيطان عندها كلمات حين ذكر الطواغيت، فقال: «وانهن لهن الغرائق العلى، وإن شفاعتهن ليهي التي تُرتجى» فكان ذلك من سجع الشيطان وفتنته، فوقعت هاتان الكلمتان في قلب كل مشرك بمكة، ودلقت بها ألسنتهم، وتباشروا بها، وقالوا: إن محمداً قد رجع إلى دينه الأول ودين قومه، فلما بلغ رسول الله صلى الله عليه وسلم آخر «وَالنَّجْمِ» سجد وسجد كل من حضر من مسلم ومشرك، ففشيت تلك الكلمة في الناس، وأظهرها الشيطان حتى بلغت أرض الحبشة، فأنزل الله «وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ» الحج: ٥١ فلما بين الله قضاءه، وبرأه من سجع الشيطان، انقلب المشركون بضاللتهم وعدوانهم للمسلمين، واشتدوا عليه».

وأخرجه البيهقي في «دلائل النبوة» عن موسى بن عقبة ساقه من «مغازيه» بنحوه لم يذكر ابن شهاب كما في «الدر»: ٣٦٧/٤ وغيره.

أمسى أتاه جبريل عليه السلام
 فعرض عليه السورة، فلما بلغ
 الكلمتين اللتين ألقى الشيطان
 عليه قال: ما جئتكم بهاتين!
 فقال رسول الله صلى الله
 عليه وسلم: «افتريت على الله،
 وقلت ما لم يقل»، فأوحى الله
 إليه: «وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ
 الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا
 غَيْرَةً» الإسراء: ٧٣ إلى قوله: «ثُمَّ لَا
 تَجِدُ لَكَ عَلَيْنَا نَصِيرًا» الإسراء: ٧٥

❖ A Tabi'ī: a successor
 or follower. Someone who
 knew or met any of the
 Companions and trans-
 mitted ḥadīth from them.

❖ Irsāl: the absence of
 the link between the suc-
 cessor and the Prophet ﷺ

prostrated when he recited them and the Muslims and the poly-
 theists prostrated along with him. And so when he came to know
 what had been brought about on his tongue it was difficult upon
 him and so Allaah sent down: 'Whenever We sent a messenger or
 a prophet before you' up until: '... and Allaah is All-Knowing,
 All-Wise.'^{22:52}

Reported by aṭ-Ṭabarī, 17/120, through two paths of narration from
 Dāwūd ibn Abī Hind from Abul-Āliyah, and its chain of narration is
 authentic up to him but its defect is that the *tabi'ī* did not name who
 he heard it from [irsāl]. It was also reported by Ibn al-Mundhir and
 Ibn Abī Ḥatīm.

4) "From Muḥammad ibn Ka'b al-Quraẓī and Muḥammad ibn
 Qais who both said, 'Allaah's Messenger ﷺ sat down in one of
 the gatherings of Quraish where there were a lot of people. So
 that day he wished that nothing from Allaah would be revealed
 to him so that they would not turn away from him. Then Allaah
 sent down to him: 'By the stars when they fade away! Your fel-
 low man [i.e., Muhammad] is neither misguided nor astray.'^{53:1-2}
 So Allaah's Messenger ﷺ recited it until when he got to: 'Now,
 have you considered 'the idols of' al-Lāt and al-'Uzzā? And the
 third one, Manāt, as well?'^{53:19-20} the Devil threw two sentences at
 him, 'They are the exalted cranes, and verily their intercession is
 hoped for,' he uttered them and carried on and recited the entire
 chapter and then prostrated at its end and the people all pros-
 trated along with him. Al-Walid ibn al-Mughīrah raised some
 dust to his forehead and prostrated on it, he was an old man and
 was not able to prostrate [normally]. And so they were pleased
 with what he had said and said, 'We know that Allaah gives life
 and death and that He is the One who creates and provides but
 these gods of ours intercede with Him, if you give them a por-
 tion then we are with you.' They both [the two narrators of this
 ḥadīth] said, 'In the evening Jibrīl ﷺ came to him and he ﷺ
 recited [the sūrah] to him, when he reached the two sentences
 which the Devil had interjected, he [i.e., Jibrīl] said, 'I did not
 bring these two to you!' So Allaah's Messenger ﷺ said, 'I have lied
 about Allaah and have said that which He did not say!' So Allaah
 revealed to him: 'They definitely 'thought they' were about to
 lure you away from what We have revealed to you 'O Prophet',
 hoping that you would attribute something else to Us falsely ...'^{17:73}

فسجد النبي صلى الله عليه
 وسلم حين قرأها وسجد معه
 المسلمون والمشركون، فلما
 علم الذي أجري على لسانه،
 كبر ذلك عليه، فأنزل الله:
 «وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ
 وَلَا نَبِيٍّ» إلى قوله «وَاللَّهُ عَلِيمٌ
 حَكِيمٌ» الحج: ٥٢ أخرجه الطبري
 «١٧/١٢٠» من طريقين عن
 داود بن أبي هند عنه، وإسناده
 صحيح إلى أبي العالية، لكن
 علته الإرسال، وكذلك رواه
 ابن المنذر، وابن أبي حاتم.

٤ عن محمد بن كعب القرظي،
 ومحمد بن قيس قالوا: «جلس
 رسول الله صلى الله عليه
 وسلم في ناد من أندية قريش
 كثير أهلها، فتمنى يومئذ أن
 لا يأتيه من الله شيء فينفروا
 عنه، فأنزل الله عليه: «وَالنَّجْمِ
 إِذَا هَوَىٰ مَا صَلَّ صَاحِبُكُمْ وَمَا
 غَوَىٰ» [النجم: ٢-١] فقرأها
 رسول الله صلى الله عليه
 وسلم حتى إذا بلغ: «أَفَرَأَيْتُمُ
 اللَّاتَ وَالْعُزَّىٰ، وَمَنَاةَ الثَّالِثَةَ
 الْأُخْرَىٰ» [النجم: ١٩-٢٠]، ألقى
 عليه الشيطان كلمتين: «تلك
 الغرائق العلى، وإن شفاعتهن
 لترتجى» فتكلم بها ثم مضى،
 فقرأ السورة كلها، فسجد في
 آخر السورة، وسجد القوم
 جميعاً معه، ورفع الوليد بن
 المغيرة تراباً إلى جبهته فسجد
 عليه، وكان شيخاً كبيراً لا يقدر
 على السجود، فرضوا بما تكلم
 به، وقالوا: قد عرفنا أن الله
 يحيي ويميت، وهو الذي
 يخلق ويرزق، ولكن آلهتنا هذه
 تشفع لنا عنده، إذا جعلت لها
 نصيباً فنحن معك، قالوا: فلما

up to: ‘... and you would have found no helper against Us.’^{1 17:75}
 And so he remained grief-stricken and distressed until the following was sent down to him: ‘Whenever We sent a messenger or a prophet before you ‘O Prophet’ and he recited ‘Our revelations’ ...’^{22:52} He said, ‘So those Muhājirs who were in Abyssinia heard that all the people of Makkah had embraced Islaam and so they went back to their kinsfolk saying, ‘That is more beloved to us.’ Then they found that the people had relapsed when Allaah had invalidated what the Devil had thrown forth.”

Reported by Ibn Jarīr, 17/119, through Abū Ma’shar from them both, and Abu Ma’shar is weak as al-Ḥāfiẓ said in At-Taqrīb, his name is Najīh ibn ‘Abdur-Raḥmān as-Sindī. Ibn Jarīr reported it by way of Ibn Ishāq from Yazīd ibn Ziyād al-Madanī from Muḥammad ibn Ka’b al-Quraẓī alone in a more complete version, and in it [there occurs]:

“So when Quraish heard that, they were joyous, and what he mentioned about their gods pleased and delighted them and so they hearkened to him. And the believers believe what their Prophet brought to them from their Lord and do not accuse him of making a mistake or imagining [something] or slipping up,’ the ḥadīth.”

❖❖ A Mudallis: a person who conceals a defect in the ḥadīth that he or she reports.

❖❖ ‘An’an: i.e., reporting it by saying, ‘So and so from [‘an] so and so from [‘an] so and so,’ using the term, ‘عن,’ from,’ without saying, “So and so narrated to me,” or “... informed me ...” or “I heard from so and so that ...”]

Yazīd is trustworthy but the one narrating from him, Ibn Ishāq, conceals defects in traditions that he reports, [he is a **mudallis**], and [also in addition to that] in this chain he has reported it using the method of “‘an’an.”

فما زال مغمومًا مهمومًا حتى نزلت عليه: «وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى...» الحج: ٥٢ قال: فسمع كل من المهاجرين بأرض الحبشة أن أهل مكة قد أسلموا كلهم، فرجعوا إلى عشائرتهم وقالوا: هو أحب إلينا، فوجدوا القوم قد ارتكسوا حين نسخ الله ما ألقى الشيطان. أخرجه ابن جرير «١١٩/١٧» عن طريق أبي معشر عنهما، وأبو معشر ضعيف، كما قال الحافظ في «التقریب» واسمه نجیح بن عبد الرحمن السندی.

ثم أخرجه ابن جرير من طريق ابن إسحاق، عن يزيد بن زياد المدني، عن محمد بن كعب القرظي وحده به أتم منه، وفيه: «فلما سمعت قريش ذلك فرحوا، وسرهم وأعجبهم ما ذكر به آلهتهم، فأصاخوا له، والمؤمنون مصدقون نبينهم فيما جاء به عن ربهم، ولا يتهمونه على خطأ ولا وهم ولا زلل، الحديث».

ويزيد هذا ثقة، لكن الراوي عنه ابن إسحاق مدلس، وقد عنعنه.

1 The complete āyahs are: “They definitely ‘thought they’ were about to lure you away from what We have revealed to you ‘O Prophet’, hoping that you would attribute something else to Us falsely—and then they would have certainly taken you as a close friend. Had We not made you steadfast, you probably would have inclined to them a little, and then We truly would have made you taste double ‘punishment’ both in this life and after death, and you would have found no helper against Us.”^{17:73-75}

5) “From Qatādah that the Prophet ﷺ used to wish that Allaah would not criticise the gods of the polytheists, so the Devil threw [the following] into his recitation saying, ‘Indeed the gods that are called upon, verily their intercession is hoped for, and indeed they are the exalted cranes,’ so Allaah abolished that and made precise His verses: ‘Now, have you considered ‘the idols of’ al-Lāt and al-‘Uzzā? And the third one, Manāt, as well?’^{53:19-20} up until: ‘... no authority.’”^{1 53:19-23} Qatādah said, ‘When the Devil threw forth what he threw, the polytheists said, ‘Allaah has mentioned your gods favourably,’ and they were pleased at that, so he mentioned His Saying: ‘All that so He may make Satan’s influence a trial for those ‘hypocrites’ whose hearts are sick ...’”^{22:53}

Reported by Ibn Jarīr, 17/122, from two paths of narration from Mu‘ammar from Qatādah, and it is authentic up to Qatādah but it is **mursal** or **mu‘ḍal**. Ibn Abi Ḥātim has reported a more complete version as occurs in Ad-Durr:

“He said, ‘Allaah’s Messenger ﷺ was praying by the Maqām, [then] he felt drowsy, so the Devil threw a statement onto his tongue and so he uttered it, and the polytheists latched on to it using it against him, so he said: ‘Now, have you considered ‘the idols of’ al-Lāt and al-‘Uzzā? And the third one, Manāt, as well?’^{53:19-20} So the Devil threw [the following] onto his tongue and falsely said, ‘And indeed their intercession is hoped for, and verily it [i.e., the intercession] is with the exalted cranes.’” And so the polytheists memorised it and the Devil informed them that Allaah’s Prophet ﷺ had recited it, and so it began to flow easily on their tongues, and so Allaah sent down: ‘Whenever We sent

ه عن قتادة أن النبي صلى الله عليه وسلم كان يتمنى أن لا يعيب الله آلهة المشركين، فألقى الشيطان في أمنيته فقال: «إن الآلهة التي تدعى، إن شفاعتهن لترتجى، وإنها للغرانيق العلى» فنسخ الله ذلك، وأحكم الله آياته: «أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ» النجر: ١٩ حتى بلغ «من سُلْطَان» النجر: ٢٣، قال قتادة: لما ألقى الشيطان ما ألقى، قال المشركون: قد ذكر الله آلهتهم بخير، ففرحوا بذلك، فذكر قوله: «لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ» الحج: ٥٣.

أخرجه ابن جرير «١٢٢/١٧» من طريقين عن معمر عنه، وهو صحيح إلى قتادة، ولكنه مرسل أو معضل. وقد رواه ابن أبي حاتم كما في «الدر» بلفظ أتم منه وهو: «قال: بينما رسول الله صلى الله عليه وسلم يصلي عند المقام، نعى، فألقى الشيطان على لسانه كلمة فتكلم بها، وتعلق بها المشركون عليه، فقال: «أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ، وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ» النجر: ١٩-٢٠ فألقى الشيطان على لسانه ولغى: «وإن شفاعتهن لترتجى وإنها لمع الغرانيق العلى» فحفظها المشركون، وأخبرهم الشيطان أن نبي الله صلى الله عليه وسلم قد قرأها، فذلت بها ألسنتهم، فأنزل الله: «وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا

❖ A Mursal ḥadīth: a loose tradition, a ḥadīth with a broken link in its chain of narration at the level of a Companion, i.e., where the tābiṭ reports the ḥadīth from the Prophet ﷺ without mentioning the intermediary he took it from, that intermediary could be a Companion but it might not, it could be another tābiṭ.

❖ A Mu‘ḍal ḥadīth: a perplexing tradition, a report with more than one consecutive missing link in the chain of narration, where two or more narrators are missing in a row in one place, whether at the beginning of the isnād, its middle or end.

1 The complete verses are: “So have you considered al-Lāt and al-‘Uzzā? And Manāt, the third—the other one? Is the male for you and for Him the female? That, then, is an unjust division. They are not but [mere] names you have named them—you and your forefathers—for which Allaah has sent down no authority.”^{53:19-23}

نَبِيِّ» الآية الحج: ٥٢ فدحر الله الشيطان ولقن نبيه حجته».

٦ عن عروة، يعني ابن الزبير، في تسمية الذين خرجوا إلى أرض الحبشة المرة الأولى «قلت وفيه:» فقال المشركون: لو كان هذا الرجل يذكر آلهتنا بخير، أفررناه وأصحابه، فإنه لا يذكر أحدًا ممن خالف دينه من اليهود والنصارى بمثل الذي يذكر به آلهتنا من الشتم والشر، فلما أنزل الله - عز وجل - السورة التي يذكر فيها: «وَالنَّجْمِ» وقرأ: «أَقْرَأْتُمُ اللَّاتَ وَالْعُزَّى، وَمَنَاةَ الثَّالِثَةَ الْأُخْرَى» البقر: ١٩-٢٠ ألقى الشيطان فيها عند ذلك ذكر الطواغيت فقال: «وإنهن لَمِنَ الغرائقِ العلى، وإن شفاعتهن لثرتجى» وذلك من سجع الشيطان وفتنته، ف وقعت هاتان الكلمتان في قلب كل مشرك وذلت بها ألسنتهم، واستبشروا بها، وقالوا: إن محمداً قد رجع إلى دينه الأول ودين قومه، فلما بلغ رسول الله صلى الله عليه وسلم آخر السورة التي فيه «النَّجْمِ» سجد وسجد معه كل من حضره من مسلم ومشرك، غير أن الوليد بن المغيرة، كان رجلاً كبيراً، فرفع ملاء كفه تراباً فسجد عليه، فعجب الفريقان كلاهما من جماعتهم في السجود لسجود رسول الله صلى الله عليه وسلم، فأما المسلمون فعجبوا من سجود المشركين من غير إيمان ولا يقين، ولم يكن المسلمون سمعوا الذي ألقى

a messenger or a prophet before you 'O Prophet' and he recited 'Our revelations' ...^{22:52} So Allaah defeated the Devil and taught His Prophet His decisive argument."

6) "From 'Urwah, i.e., Ibn az-Zubair, when listing the names of the people who migrated to Abyssinia. (I [i.e., al-Albaani] say: and in it there occurs:), '... and so the polytheists said, 'If this man would mention our gods favourably, we would acknowledge him and his Companions, for he does not mention any of the Jews and Christians who have opposed his religion with the revilement or evil he mentions our gods with. So when Allaah, the Mighty and Majestic, sent down the Sūrah in which وَالنَّجْمِ is mentioned and he recited: 'Now, have you considered 'the idols of' al-Lāt and al-'Uzzā? And the third one, Manāt, as well?'^{53:19}

²⁰ The Devil threw in amongst that a mention of the tāghūts, saying, 'And indeed they are the exalted cranes! And verily their intercession is surely hoped for,'—and that is from the Devil's rhyme and his fitnah. And thus these two sentences took hold in the heart of every polytheist and it began to flow easily on their tongues, and they rejoiced at it, saying, 'Indeed Muhammad has come back to his first religion, to the religion of his people.' So when Allaah's Messenger ﷺ reached the end of the Sūrah in which the star is mentioned he prostrated and everyone present, Muslim and polytheist, prostrated along with him, except for al-Walid ibn al-Mughīrah, he was an aged man so he raised his palm, full of dust, and prostrated on it. And both parties were astonished at their unison in prostrating at the prostration of Allaah's Messenger ﷺ. The Muslims were amazed at the prostration of the polytheists, [done] without faith and certainty, the Muslims had not heard what the Devil had thrown forth on the tongue of the polytheists. And as for the polytheists, they felt at peace with the Prophet ﷺ (and his Companions due to what they had heard the Devil throw forth at the time of the Prophet's recitation ﷺ) and the Devil told them that the Prophet ﷺ had recited it in the prostration [that occurs at the end of Sūrah Najm], and so they prostrated in veneration of their gods, and so that statement spread amongst the people and the Devil made it known until it spread to Abyssinia ... and that was difficult on Allaah's Messenger ﷺ and so in the evening Jibrīl came to him (ﷺ) and he complained to him and so he ordered him to recite

الشيطان على السنة المشركين، وأما المشركون فاطمأنت أنفسهم إلى النبي صلى الله عليه وسلم) وأصحابه لما سمعوا الذي ألقى الشيطان في أمانة النبي صلى الله عليه وسلم (وحدثهم الشيطان أن النبي صلى الله عليه وسلم قد قرأها في «السجدة»، فسجدوا لتعظيم آلهتهم، ففشت تلك الكلمة في الناس وأظهرها الشيطان حتى بلغت الحبشة.. فكبر ذلك على رسول الله صلى الله عليه وسلم فلما أمسى أتاه جبريل عليه السلام، فشكا إليه، فأمره فقرأ عليه، فلما بلغها تبرأ منها جبريل عليه السلام

«أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى، وَمَنَاةَ
الثَّالِثَةَ الْاُخْرَى» البحر: ١٩-٢٠ فَأَلْقَى
الشَّيْطَانُ عَلَى لِسَانِهِ فَقَالَ

and he did, and when he reached it Jibrīl ﷺ dissociated himself from it)¹ and said, '[I seek] refuge with Allaah from these two [sentences], my Lord did not send them down, and nor did your Lord order me with them! [i.e., order me to recite them].' And so when Allaah's Messenger ﷺ saw that [reaction from Jibrīl] it became unbearable for him, and he said, 'I have obeyed the Devil and have spoken his words and he has become a partner with me in Allaah's Command.' And so Allaah (the Mighty and Majestic) abolished what the Devil had thrown forth, and sent down to the Prophet ﷺ: 'Whenever We sent a messenger or a prophet before you ...' up to: '... are totally engrossed in opposition.'^{22:52-53} And so when Allaah, the Mighty and Majestic, exonerated him from the Devil's rhyme and his trial, the polytheists turned against him with their misguidance and enmity."

❖ A Mursal ḥadīth: a loose tradition, a ḥadīth with a broken link in its chain of narration at the level of a Companion, i.e., where the tābi' reports the ḥadīth from the Prophet ﷺ without mentioning the intermediary he took it from, that intermediary could be a Companion but it might not, it could be another tābi'.

Reported by aṭ-Ṭabarānī in this **mursal** form, as occurs in Al-Majma', 6/32-34 and 7/70-72² and he said, "Ibn Lahī'ah is in it and narrations that Ibn Lahī'ah is alone in reporting are unacceptable."

7) "From Abū Ṣāliḥ who said, 'Allaah's Messenger ﷺ stood up and so the polytheists said, 'If he mentions our gods favourably we will mention his god favourably.' And so upon his recitation of: 'Now, have you considered 'the idols of' al-Lāt and al-'Uzzā? And the third one, Manāt, as well?'^{53:19-20} [The Devil] threw in amongst it, 'Indeed they are amongst the exalted cranes and verily their intercession is hoped for.' He said, 'So Allaah sent down: 'Whenever We sent a messenger or a prophet before you ...'"

Reported by 'Abd ibn Ḥumaid as occurs in Ad-Durr, 4/366, where as-Suddī reported it from him. Ibn Abī Ḥātim reported it from as-Suddī, stopping at as-Suddī [and not mentioning anyone else], with the wording:

"He said, 'The Prophet ﷺ went out to the mosque to pray, while he was reciting he [got to the part where] he said: 'Now, have you considered 'the idols of' al-Lāt and al-'Uzzā? And the third one, Manāt, as well?'^{53:19-20} And so the Devil threw on to his tongue [the

وقال: معاذ الله من هاتين، ما أنزلهما ربي، ولا أمرني بهما ربك!! فلما رأى ذلك رسول الله صلى الله عليه وسلم شق عليه، وقال: «أطعت الشيطان، وتكلمت بكلامه وشركني في أمر الله»، فنسخ الله - عز وجل - ما ألقى الشيطان، وأنزل عليه: «وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ» إلى قوله: «لَنفِي شِقَاقٍ بَعِيدٍ» الحج: ٥٣ فلما برأه الله عز وجل من سجع الشيطان وقتنته انقلب المشركون بضلالهم وعداوتهم». رواه الطبراني هكداً مرسلًا، كما في «المجمع: ٣٢/٦-٣٤ و٧/٧-٧٢» وقال: «وفيه ابن لهيعة، ولا يحمل هذا من ابن لهيعة».

٧ عن صالح قال: «قام رسول الله صلى الله عليه وسلم فقال المشركون: إن ذكر آلهتنا بخير ذكرنا إلهه بخير، فألقى في أمنيته: «أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى، وَمَنَاةَ الثَّالِثَةَ الْاُخْرَى» البحر: ١٩-٢٠ «إنهن في الغرائق العلى وإن شفاعتهن لترتجى» قال: فأُنزل الله «وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ...» الآية الحج: ٥٣

أخرجه عبد بن حميد كما في «الدر: ٣٦٦/٤» من طريق السدي عنه، وأخرجه ابن أبي حاتم عن السدي لم يجاوزه بلفظ: «قال: خرج النبي صلى الله عليه وسلم إلى المسجد ليصلي فبينما هو يقرأ، إذ قال:

1 That which is between the two brackets is an addition taken from Al-Mu'jam al-Kabir and was not in our previous edition [of this book], see the one printed in 9/8316.

2 Later I came across it in his Al-Mu'jam al-Kabir, vol. 3, page 2, second side, from a Zāhiriyyah [library] handwritten copy under number 283, and its chain of narration is as follows: Muḥammad ibn 'Umar ibn Khālid al-Harrānī reported to us [that]: Ibn Lahī'ah reported to us from Abul-'Aswad from 'Urwah.

وروي من وجوه أخرى عن ابن عباس سيأتي ذكرها، لا يصح شيء منها.

following] saying, 'They are the exalted cranes, and indeed their intercession is hoped for.' Until when he got to the end of the chapter he prostrated and his Companions prostrated, and the polytheists prostrated due to their gods having been mentioned and so when he raised his head they quickly dispersed with it to the ends of Makkah, saying, 'The Prophet of Banī 'Abd-Manāf!' Until when Jibrīl came he recited to him and read those two sentences and so Jibrīl said, '[I seek] refuge with Allaah from ever having taught you to recite this!' So that became difficult for him and so Allaah, consoling him, sent the verse down: 'Whenever We sent a messenger or a prophet before you ...' ^{22:52}

I say: And it has been reported in an uninterrupted form from Ibn 'Abbās which Ibn Mardawaih reported through al-Kalbī from Abū Ṣāliḥ from Ibn 'Abbās. This chain of narration is very weak, fabricated in fact, for Sufyān said, 'Al-Kalbī said to me, 'Everything I related to you from Abū Ṣāliḥ is a lie.' Al-Kalbī's name is Muḥammad ibn as-Sā'ib and he was a mufasssīr, a genealogist and a historian. And Ibn Ḥibbān said, 'Al-Kalbī was one of the followers of 'Abdullah bin Saba', those who say, 'Alī has not died and he is going to come back to this world and fill it with justice just as it had been filled with oppression,' and if they saw a cloud they would say, 'The Chief of the Believers is in it.' He said: and his madhhab in the religion and the obviousness of his lies concerning it are more plain to see than to require a deep description of it. He reports tafsīr from Abū Ṣāliḥ from Ibn 'Abbās, but Abū Ṣāliḥ did not meet Ibn 'Abbās and nor did al-Kalbī hear from Abū Ṣāliḥ except here and there. It is not allowed to [even] make mention of al-Kalbī [himself] in books, let alone rely on what he reports as proof¹ or support.'

And it has been reported from other paths from Ibn 'Abbās whose mention will follow, and none of them are authentic.

«تلك الغرائق العلى، وإن شفاعتهن لترجى» حتى إذا بلغ آخر السورة سجد وسجد أصحابه، وسجد المشركون لذكر آلهتهم فلما رفع رأسه حملوه فاشتدوا به قطري مكة يقولون: نبي بني عبد مناف، حتى إذا جاء جبريل عرض عليه فقراً ذينك الحرفين، فقال جبريل: معاذ الله أن أكون أقرأئك هذا! فاشتد عليه، فأنزل الله يطيب نفسه: «وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ...» الآية الحج: ٥٢

قلت: وقد روي موصولاً عن ابن عباس أخرجه ابن مردويه من طريق الكلبي، عن أبي صالح، عن ابن عباس. وهذا إسناد ضعيف جداً، بل موضوع، فقد قال سفيان: «قال لي الكلبي: كل ما حدثك عن أبي صالح فهو كذب»، والكلبي هذا اسمه محمد بن السائب، وقد كان مفسراً نساباً أخباراً. وقال ابن حبان: كان الكلبي سبائياً من أولئك الذين يقولون: إن علياً لم يمت وأنه راجع إلى الدنيا، ويملوها عدلاً كما ملئت جوراً، وإن رأوا سحابة قالوا: أمير المؤمنين فيها». قال: ومذهبه في الدين، ووضوح الكذب فيه أظهر من أن يحتاج إلى الإغراق في وصفه، ويروي عن أبي صالح عن ابن عباس التفسير، وأبو صالح لم يرا ابن عباس ولا سمع الكلبي من أبي صالح إلا الحرف بعد الحرف، لا يحل ذكره في الكتب، فكيف الاحتجاج به!؟

¹ I quoted this from Mizān al-I'tidāl fī Naqdir-Rijāl of Imām adh-Dhahabī.

البصري، وهو ضعيف، كما في «التقريب»، والراوي عنه الحسين هو ابن الفرّج أبو علي وقيل: أبو صالح، ويعرف بابن الخياط والبغدادي، وهو ضعيف متروك، وله ترجمة في «تاريخ بغداد» و«الميزان» و«اللسان» ثم شيخ ابن جرير فيه مجهول لم يُسمَّ.

❖ A Munqaṭiʿ ḥadīth: an interrupted or disconnected tradition, a ḥadīth with an incoherent chain of narration at the level below the followers.

❖ A Mursal ḥadīth: a loose tradition, a ḥadīth with a broken link in its chain of narration at the level of a Companion, i.e., where the tābiʿ reports the ḥadīth from the Prophet ﷺ without mentioning the intermediary he took it from, that intermediary could be a Companion but it might not, it could be another tābiʿ.

❖ Irsāl: the absence of the link between the successor and the Prophet ﷺ

8) “From aḍ-Ḍaḥḥāk who said concerning His Statement: ‘Whenever We sent a messenger or a prophet before you ...,’^{22:52} ‘So verily when Allaah’s Prophet ﷺ was in Makkah Allaah sent down [some verses] to him regarding the gods of the Arabs, and so he started to recite [the verses about] al-Lāt and al-‘Uzzā, repeating them amply, and so the people of Makkah heard the Prophet ﷺ mentioning their gods and became pleased at that and came close, listening, and so the Devil threw forth [the following] in amongst the recitation of the Prophet ﷺ, ‘They are the exalted cranes, and from them is intercession hoped for.’ And so the Prophet ﷺ recited it like that, and so Allaah sent down to him: ‘Whenever We sent a messenger or a prophet before you ...’ up until: ‘... and Allaah is All-Knowing, All-Wise.’”^{22:52}

Reported by Ibn Jarīr, 17/121, who said: “I was narrated to from al-Ḥusain who said: I heard Abū Muʿādh saying: ‘Ubaid informed us [and] said, ‘I heard aḍ-Ḍaḥḥāk saying ...’”

I say: This is a weak [ḍaʿīf], disconnected [munqaṭiʿ] and loose [mursal] chain of narration. It appears that the aḍ-Ḍaḥḥāk referred to is Ibn Muzāḥim al-Hilālī al-Khurasānī, and he is someone who performs irsāl abundantly as al-Ḥāfiẓ said, such that it was said, “It has not been established that he heard from a single Companion.” And the person reporting from him is ‘Ubaid who I do not recognise¹. And it seems that Abū Muʿādh is Sulaimān ibn ʿArqam al-Baṣrī, who is weak, as is mentioned in At-Taqrīb. The narrator from him is al-Ḥussain who is Ibn al-Faraj Abū ʿAlī and it was also said that his kunyā is Abū Ṣāliḥ, he is known as Ibn al-Khayyāṭ and also as al-Baghdādī, he is weak and abandoned as a narrator, there is a biography of him in Tārikh Baghdād, Al-Mizān and Al-Lisān. And the Shaikh of Ibn Jarīr in the isnād is unknown as a narrator and has not been named.

¹ Later it became clear to me that he is Ibn Sulaimān al-Bāhili and he narrated from aḍ-Ḍaḥḥāk ibn Muzāḥim, and from him a number of people, among them Abū Muʿādh al-Faḍl ibn Khālīd an-Naḥwī. In At-Taqrīb he [i.e., al-Ḥāfiẓ Ibn Ḥajar] said, “There is no harm in him [as a narrator].” And from what we have mentioned it also becomes clear that Abū Muʿādh, the one narrating from ‘Ubaid is not Sulaimān ibn ʿArqam but rather al-Faḍl ibn Khālīd an-Naḥwī, Ibn Abi Ḥatīm mentioned him in Al-Jarḥ wat-Taʿdīl, 3/2/61, but he didn’t mention any criticism or praise of him.

٨ عن الضحاك قال: في قوله «وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ...» الآية الحج: ٥٢ فإن نبي الله صلى الله عليه وسلم وهو بمكة أنزل الله عليه في آلهة العرب، فجعل يتلو اللات والعزى ويكثر من ترديدها، فسمع أهل مكة النبي صلى الله عليه وسلم يذكر آلهتهم، ففرحوا بذلك، ودنوا يستمعون، فألقى الشيطان في تلاوة النبي صلى الله عليه وسلم: «تلك الغرائق العلى، ومنها الشفاعة ترجى» فقرأها النبي صلى الله عليه وسلم كذلك، فأنزل الله عليه: «وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ» إلى قوله: «وَاللَّهُ عَلِيمٌ حَكِيمٌ» الحج: ٥٢

أخرجه ابن جرير ١٢١/١٧ قال: حدثت عن الحسين يقول: سمعت معاذاً يقول: أخبرنا عبيد قال: سمعت معاذاً يقول: أخبرنا عبيد قال: سمعت الضحاك يقول:

قلت: وهذا إسناده ضعيف منقطع مرسل، الضحاك هذا الظاهر أنه ابن مزاحم الهلالي الخراساني، هو كثير الإرسال، كما قال الحافظ، حتى قيل: إنه لم يثبت له سماع من أحد من الصحابة، والراوي عنه عبيد لم أعرفه، وأبو معاذ الظاهر أنه سليمان بن أرقم

لها نصيباً فنحن معك، فكبر ذلك على رسول الله صلى الله عليه وسلم من قولهم حتى جلس في البيت، فلما أمسى أتاه جبريل عليه السلام، فعرض عليه السورة فقال جبريل: جئت بك بهاتين الكلمتين!! فقال رسول الله صلى الله عليه وسلم: قلْتُ على الله ما لم يقل، فأوحى الله إليه: «وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ وَإِذَا لَا تُحَدِّثُكَ خَلِيلًا

9) “From Muḥammad ibn Faḍālah az-Zafarī and al-Muṭṭalib ibn ‘Abdullah ibn Ḥanṭab who both said, ‘Allaah’s Messenger ﷺ saw that his people had distanced themselves from him, so he sat down in isolation and hoped [for something] and so said, ‘Would that nothing which will drive them away from me is revealed to me.’ And Allaah’s Messenger ﷺ approached his people and came close to them and they to him. And so one day he sat down in one of the public gatherings around the Ka’bah, and he recited to them: ‘By the stars when they fade away! Your fellow man is neither misguided nor astray,’^{53:1-2} until when he got to: ‘Now, have you considered ‘the idols of’ al-Lāt and al-‘Uzzā? And the third one, Manāt, as well?’^{53:19-20} the Devil threw forth two sentences on his tongue, ‘They are the exalted cranes, and indeed their intercession is hoped for.’ And so Allaah’s Messenger ﷺ said them and then continued reciting until he finished the whole sūrah, and he prostrated and all of the people prostrated with him. Al-Walid ibn al-Mughīrah raised up some dirt to his forehead and prostrated on it, he was an old man who was not able to prostrate [normally], and it has been said that Abū Uḥaiḥah Sa’id ibn al-‘Āṣ took some dust and prostrated on it, raising it to his forehead, he [too] was an old man. So some people say that the one who raised the dust up was al-Walid and others that it was Abū Uḥaiḥah, and some say that both of them did it. And so they were pleased at what Allaah’s Messenger ﷺ said and they said, ‘We know that Allaah gives life and takes it, creates and provides, but these gods of ours intercede for us before Him. And if you give them a share, we are with you.’ And so that statement of theirs bore heavily upon Allaah’s Messenger ﷺ and he withdrew to his home. When evening came, Jibrīl عليه السلام came to him and he recited the chapter to him and so Jibrīl said, ‘I brought these two sentences to you!’? So Allaah’s Messenger ﷺ said, ‘I have attributed to Allaah that which He did not say.’ So Allaah revealed to him: ‘They definitely ‘thought they’ were about to lure you away from what We have revealed to you ‘O Prophet’, hoping that you would attribute something else to Us falsely—and then they would have certainly taken you as a close

٩ عن محمد بن فضالة الظفري، والمطلب بن عبد الله بن حنطب قالوا: «رأى رسول الله صلى الله عليه وسلم من قومه كفاً عنه، فجلس خالياً، فتمنى فقال: لبيته لا ينزل عليّ شيء ينفرهم عني، وقارب رسول الله صلى الله عليه وسلم قومه، ودنا منهم، ودنوا منه، فجلس يوماً مجلساً في ناد من تلك الأندية حول الكعبة، فقرأ عليهم «وَالنَّجْمُ إِذَا هَوَىٰ» النجم: حتى إذا بلغ: «أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ، وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ» النجم: ١٩-٢٠ ألقى الشيطان كلمتين على لسانه: «تلك الغرائيق العلى، وإن شفاعتهن لترتجى»، فتكلم رسول الله صلى الله عليه وسلم بهما ثم مضى، فقرأ السورة كلها، وسجد وسجد القوم جميعاً، ورفع الوليد بن المغيرة تراباً إلى جبهته فسجد عليه، وكان شيخاً كبيراً لا يقدر على السجود، ويقال: إن أبا أحيحة سعيد بن العاص أخذ تراباً فسجد عليه رفعه إلى جبهته، وكان شيخاً كبيراً، فبعض الناس يقول: إنما الذي رفع التراب الوليد، وبعضهم يقول: أبو أحيحة، وبعضهم يقول: كلاهما جميعاً فعل ذلك. فرضوا بما تكلم به رسول الله صلى الله عليه وسلم وقالوا قد عرفنا أن الله يحيي ويميت، ويخلق ويرزق، ولكن ألهتنا هذه تشفع لنا عنده، وأما إذ جعلت

¹ This is how it is written in the original and it is permitted as istifhām inkārī [Trans. note, an exclamatory statement expressing disapproval or the inaccuracy of something], and in al-Qurṭubī reporting it from al-Wāḥidī it says, “I did not come to you ...”

١٠ عن ابن عباس أن رسول الله صلى الله عليه وسلم قرأ سورة «النجم» وهو بمكة، فأتى على هذه الآية «أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ، وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ» النجم: ١٩-٢٠. فألقى الشيطان على لسانه «أنهن الغرائيق العلى» فأُنزل الله: «وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ...» الآية الحج: ٥٢.

وكذا أورده السيوطي في «الدرر المنثور: ٢٦٧/٤» وقال: «أخرجه ابن مردويه من طريق الكلبي عن أبي صالح عن ابن عباس، ومن طريق أبي بكر الهذلي وأيوب عن عكرمة عن ابن عباس، ومن طريق سليمان التيمي عن حدثه عن ابن عباس».

❖❖ Tadrīs: *concealment of a defect in the tradition, either in the chain of narration or the text or in the source, that is, the teacher from whom the ḥadīth is learned. The one who does it is a mudallis.*

❖❖ Munkar: *a disclaimed ḥadīth, a narration reported by a weak narrator which goes against another authentic ḥadīth.*

friend. Had We not made you steadfast, you probably would have inclined to them a little, and then We truly would have made you taste double 'punishment' both in this life and after death, and you would have found no helper against Us."^{17:73-75}

Reported by Ibn Sa'd in Aṭ-Ṭabaqāt, vol. 1, paper 1, page 137¹: "Muḥammad ibn 'Umar reported to us, saying: Yūnus ibn Muḥammad ibn Faḍālah az-Zafarī reported to me from his father, saying: and Kathīr ibn Zaid reported to me from al-Muṭṭalib ibn 'Abdullah ibn Ḥanṭab who both said: ..."

I say: and this chain of narration is very weak because in At-Taqrīb, al-Ḥāfiẓ said about Muḥammad ibn 'Umar, who is al-Wāqidi, "Abandoned [as a narrator] despite his vast knowledge," and I could not find a biography of his Shaikh in the first chain of narration, Yūnus ibn Muḥammad, and nor his father Muḥammad ibn Faḍālah, then I saw that Ibn Abī Ḥātim mentioned them both, 4/1/55 and 4/2/236, but he did not mention any criticism or praise concerning them. And in the second chain of narration there is Kathīr ibn Zaid, who is al-Aslamī al-Madanī, there is a difference of opinion about him, with al-Ḥāfiẓ saying, "He is truthful but makes mistakes."

In addition to this it is **mursal** because al-Muṭṭalib ibn 'Abdullah ibn Ḥanṭab conceals defects in ḥadīths [**tadrīs**] and also drops narrators [**irṣāl**] abundantly as mentioned in At-Taqrīb. For this reason, after mentioning the second narration and relating that an-Naḥḥās had declared both of them to be weak, al-Qurṭubī said, "An-Naḥḥās said, 'This ḥadīth is rejected [**munkar**] and disconnected, especially when it is one of al-Wāqidi's.'"

10) "From Ibn 'Abbās that Allaah's Messenger ﷺ recited Surah an-Najm in Makkah, and so he came to this verse: 'Now, have you considered 'the idols of' al-Lāt and al-'Uzzā? And the third one, Manāt, as well?'^{53:19-20} and the Devil threw on to his tongue [the following], 'Indeed they are the exalted cranes,' so Allaah sent down the verse: 'Whenever We sent a messenger or a prophet before you ...' "^{22:52}

As-Suyūṭī reported it as such in Ad-Durr al-Manthūr, 4/267, and said, "[1] Ibn Mardawaih related it by way of al-Kalbī from Abū Ṣāliḥ from Ibn 'Abbās, [2] and by way of Abū Bakr al-Hudhalī and Ayyūb from 'Ikrimah

وَلَوْلَا أَنَّ تَبَتُّنَاكَ لَقَدْ كِدْتَ تَزْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا، إِذَا لَأَذُقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا» الإسراء: ٧٣-٧٥

أخرجه ابن سعد في «الطبقات: ج ١ ق ١ ص ١٣٧»: أخبرنا محمد بن عمر قال: حدثني يونس بن محمد بن فضالة الظفري عن أبيه، قال: وحدثني كثير بن زيد عن المطلب بن عبد الله بن حنطب قال:

قلت: وهذا إسناد ضعيف جداً، لأن محمد بن عمر، هو الواقدي، قال الحافظ في «التقريب»: «متروك مع سعة علمه»، وشيخه في الإسناده الأول يونس بن محمد، ووالده محمد بن فضالة، لم أجد لهما ترجمة، ثم رأيت ابن أبي حاتم أوردهما «١/٤ و ٥٥/١ و ٦٤/٢» ولم يذكر فيهما جرماً ولا تعديلاً.

وفي إسناده الثاني كثير بن زيد وهو الأسلمي المدني مختلف فيه، قال الحافظ: «صدوق يخطيء».

ثم هو مرسل فإن المطلب بن عبد الله بن حنطب كثير التدليس والإرسال، كما في «التقريب». ولذلك قال القرطبي بعد أن ساق الرواية الثانية، وحكي عن النحاس تضعيفها كما سبق نقله عنه هناك قال: قلت: فذكره مختصراً ثم قال: «قال النحاس: هذا حديث منكّر منقطع، ولا سيما من حديث الواقدي».

¹ Refer to the Dar Ṣādir print, 1/205.

ثم قال له: «وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ...» الآية الحج: ٥٢ رواه ابن مردويه أيضاً كما في «الدرر: ٤/٣٦٦».

قلت: وهذا إسناد ضعيف جداً، مُسَلَّس بالضعفاء: محمد بن سعد، هو ابن محمد بن الحسن بن عطية بن جُنَادَة أبو جعفر العوفي ترجمه الخطيب في «تاريخ بغداد: ٥/٣٢٢-٣٢٣» وقال: «كان ليئناً في الحديث».

from Ibn ‘Abbās, [3] and by way of Sulaimān at-Taimī from someone who reported it to him from Ibn ‘Abbās.” I say: so these are three chains of narration from Ibn ‘Abbās and they are all weak.

The first path has al-Kalbī in it who is a liar as was mentioned previously. The second has an unnamed narrator, and the third contains Abū Bakr al-Hudhalī, about whom al-Ḥāfiẓ said in At-Taqrīb, “A historian, someone whose ḥadīths are abandoned,” but Ayyūb was also mentioned in it, and it appears that it is [Ayyūb] as-Sakhtiyānī, so there has to be someone in the path who is not accepted as a reliable narrator because al-Ḥāfiẓ said in Al-Fath, 8/355, after relating it from the three lines of transmission, “And all of them are weak or disconnected.”

And he mentioned that which shows that Ibn Mardawaih reported it through ‘Abbād ibn Suhaib and he is abandoned as a narrator, as al-Ḥāfiẓ adh-Dhahabī said in his biography in Al-Mizān.

It also has a fourth chain of narration, reported by Ibn Jarīr, 17/120:

“Muḥammad ibn Sa’d reported to me, saying: My father reported to me, saying: My uncle reported to me, saying: My father reported to me from his father from Ibn ‘Abbās, ‘That while Allaah’s Prophet ﷺ was praying, the story of the gods of the Arabs was sent down to him, and so he started to recite it, and the polytheists heard him, so they said, ‘Verily, we can hear him mentioning our gods favourably.’ So they came closer to him, then whilst he was saying: ‘Now, have you considered ‘the idols of’ al-Lāt and al-‘Uzzā? And the third one, Manāt, as well?’^{53:19-20} The Devil threw forth, ‘Indeed they are the exalted cranes, from them is intercession hoped for,’ and so he began to recite it, and Jibrīl ﷺ descended and abrogated it, and then said to him: ‘Whenever We sent a messenger or a prophet before you ...’^{22:52}”

Reported by Ibn Mardawaih also as occurs in Ad-Durr, 4/366. I say: this chain of narration is very weak, having a series of weak narrators [one after another]: Muḥammad ibn Sa’d who is Ibn Muḥammad ibn al-Ḥasan ibn ‘Atiyyah ibn Junādah Abu Ja’far al-‘Awfī, al-Khaṭīb wrote a biography about him in Tārīkh Baghdād, 5/322-323, and said, “He was *layyin* in ḥadīth.”

❖ Layyin: a narrator who has transmitted little knowledge and there is no positive proof of his or her accuracy or reliability.

قلت: فهذه طرق ثلاث عن ابن عباس وكلها ضعيفة. أما الطريق الأولى: ففيها الكلبي وهو كذاب كما تقدم بيانه قريباً. وأما الطريق الثانية: ففيها من لم يسم. وأما الطريق الثالثة: ففيها أبو بكر الهذلي. قال الحافظ في «التقريب»: «أخباري متروك الحديث» لكن قد قرن فيها أيوب، والظاهر أنه السخيتاني، فلا بد أن يكون في الطريق إليه من لا يحتج به لأن الحافظ قال في «الفتح: ٨/٣٥٥» بعد أن ساقه من الطرق الثلاث: «وكلها ضعيف أو منقطع». وقد ذكر ما يفيد أن ابن مردويه أخرجه من طريق عباد بن صهيب، وهو أحد المتروكين، كما قال الحافظ الذهبي في ترجمته من «الميزان».

وله طريق رابع، أخرجه ابن جرير «١٧/٢٠»، حدثني محمد بن سعد قال: ثني أبي قال: ثني عمي. ثني أبي عن أبيه عن ابن عباس، «أن نبي الله صلى الله عليه وسلم بينما هو يُصَلِّي إذ نزلت عليه قصة آلهة العرب، فجعل يتلوها، فسمعه المشركون، فقالوا: إنا نسمعه يذكر آلهتنا بخير، فدنوا منه، فبينما هو يقول: «أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ، وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ» البحر: ١٩-٢٠ ألقى الشيطان: «إن تلك الغرانيق العلى، منها الشفاعة ترتجى»، فجعل يتلوها، فنزل جبريل صلى الله عليه وسلم فنسخها،

Al-Khaṭīb also wrote a biography of his father Sa’d ibn Muḥammad, 9/126-127, and he reported that Aḥmad said, “He was not someone who deserved to be written from, nor fit for that.”

His uncle is al-Ḥusain ibn al-Ḥusain ibn ‘Atiyyah ibn Sa’d and his weakness as a narrator is agreed upon, al-Khaṭīb wrote a biography of him and others, 8/29-32, and his father, al-Ḥasan ibn ‘Atiyyah is also unanimously regarded as a weak narrator, Ibn Ḥibbān mentioned him in Aḍ-Ḍu‘afā [“The Weak Narrators”] and said, “His ḥadīths are rejected, and I do not know whether he is the problem or his son or both of them together?” His biography is in Tahdhīb at-Tahdhīb. ‘Atiyyah, his father, is also well-known as a weak narrator.¹

ووالده سعد بن محمد ترجمه الخطيب أيضًا «١٢٦-١٢٧/٩» وروى عن أحمد أنه قال فيه: «لم يكن ممن يستأهل أن يكتب عنه، ولا كان موضعاً لذلك». وعمه هو الحسين بن الحسن بن عطية بن سعد، وهو متفق على ضعفه ترجمه الخطيب «٣٢-٢٩/٨» وغيره وأبوه الحسن بن عطية ضعيف أيضًا اتفاقاً، وقد أورده ابن حبان في «الضعفاء» وقال: «مُنْكَر الحديث، فلا أدري البلية منه أو من ابنه، أو منها معاً؟» ترجمته في «تهذيب التهذيب». وكذا والده عطية، وهو مشهور بالضعف.

¹ The invalidity of attributing this story to Ibn ‘Abbās, especially through the narration of Ayyūb from ‘Ikrimah from him, is further proven by the fact that at-Ṭabarānī reported it in an abridged form in Al-Mu‘jam al-Kabīr, paper 138, first side, and 11/11866 of the printed edition, through two paths of narration from ‘Abdul-Wārith [who said]: “Ayyūb reported to us from ‘Ikrimah from Ibn ‘Abbās that the Prophet ﷺ prostrated while he was in Makkah due to [the prostration that occurs at the end of Surah] an-Najm and the Muslims and the polytheists prostrated along with him,” this chain of narration is authentic according to the standard of Bukhārī, so it is *this portion* of the story which is authentic from Ibn ‘Abbās and other Companions, whose mention will follow.

FOUR

AN ACCOUNT OF THE INVALIDITY OF THE STORY FROM A TEXTUAL STANDPOINT



وسلم بتلك الجملة الباطلة التي تمدح أصنام المشركين، «تلك الغرائق العلى، وإن شفاعتهن لترتجى».

hose then are the story's narrations, **all of them** are defective as you have seen, due to the absence of the mention of the narrator between the successor [tābi'] and the Prophet [irsāl], and due to being weak, and the fact that some of the narrators in the chains are unknown. **Nothing in them** is suitable to be used as proof—especially in a matter as grave as this one.

Additionally, the story's weakness, invalidity rather, is confirmed by the contradictions and strange and reprehensible things it contains which do not befit the station of Prophethood and Messengerhood, a point which is elucidated by the following.

Firstly: in all of the narrations, or most of them, it is mentioned that the Devil uttered that absurd sentence, "Those are the exalted cranes and indeed their intercession is hoped for," which praises the idols of the polytheists on the tongue of the Prophet ﷺ.

بيان بطلان القصة متناً

تلك هي روايات القصة، وهي كلها كما رأيت مُعلَّلة بالإرسال والضعف والجهالة، فليس فيها ما يصلح للاحتجاج به، لا سيما في مثل هذا الأمر الخطير. ثم إن مما يؤكد ضعفها بل بطلانها، ما فيها من الاختلاف والتكرار مما لا يليق بمقام النبوة والرسالة، وإليك البيان: أولاً: في الروايات كلها، أو جلها، أن الشيطان تكلم على لسان النبي صلى الله عليه

سابعاً: وفي الرواية «٤ و ٦ و ٩» أنه صلى الله عليه وسلم قال عندما أنكر جبريل ذلك عليه «أفتريت على الله، وقلت على الله ما لم يقل، وشركني الشيطان في أمر الله!!».

فهذه طامات يجب تنزيه الرسول منها لا سيما هذا الأخير منها فإنه لو كان صحيحاً لصدق فيه، عليه السلام، -وحاشاه- قوله تعالى: «وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ، لَأَخَذْنَا مِنْهُ بِالْيَمِينِ، ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ» الحاققة: ٤٤-٤٧ فثبت مما تقدم بطلان هذه القصة سنداً وممتناً. والحمد لله على توفيقه وهدايته.

Secondly: in some of them, like the fourth narration, there occurs, “And the believers believe in what their Prophet brought to them from their Lord and do not accuse him of making a mistake or imagining something or slipping up,” so this mentions that the believers heard that from him ﷺ and did not realise that it was an interjection from the Devil but that in fact they believed that it was from The Most Merciful’s Revelation! Whereas the sixth narration says, “... and the Muslims had not heard what the Devil had thrown forth ...,” so this contradicts that.

Thirdly: some of the narrations, like nos. one, four, seven and nine, mention that the Prophet ﷺ remained for some time not knowing that it was from the Devil until Jibril said to him, “[I seek] refuge in Allaah! I did not bring this to you! This is from the Devil!”

Fourthly: in the second narration, it is mentioned that the Prophet ﷺ became forgetful to the extent that he said that! If that were the case, would he not have caught on and realised what had happened?

Fifthly: in the fourth path of transmission of the tenth narration it says it was interjected while he was praying ﷺ!

Sixthly: in narrations four, five and nine there occurs that he ﷺ wished that no revelation finding fault with the gods of the polytheists would be revealed to him so that they would not flee from him! Refer to the fourth point of Ibn al-‘Arabī’s forthcoming statements on page 44.

Seventhly: narrations four, six and nine say that when Jibril disapproved of it, he ﷺ said, “I have lied against Allaah and have said that which He did not say! And the Devil has become a partner with me in Allaah’s affair!”

So these are catastrophes which it is obligatory to declare the Messenger free from, especially this last one, for if it were an authentic narration then the [following] Saying of Allaah would apply to him ﷺ—and far be it from him [to ever fall into such a thing]: “Had the Messenger made up something in Our Name, We would have certainly seized him by his right hand—then severed his aorta.”^{69:44-46}

Thus from what has preceded the falsehood of the story both in its chains of narration and the [actual wording and] text of the narrations has been established.

And all praise is due to Allaah for the success He granted and His Guidance.

ثانياً: وفي بعضها كالرواية الرابعة: «والمؤمنون مصدقون نبيهم فيما جاء به عن ربهم ولا يتهمونهم على خطأ وهم» ففي هذا أن المؤمنين سمعوا ذلك منه صلى الله عليه وسلم، ولم يشعروا بأنه من إلقاء الشيطان، بل اعتقدوا أنه من وحي الرحمن!! بينما تقول الرواية السادسة: «ولم يكن المسلمون سمعوا الذي ألقى الشيطان» فهذه خلاف تلك.

ثالثاً: وفي بعضها كالرواية «١ و ٤ و ٧ و ٩»: أن النبي صلى الله عليه وسلم بقي مدة لا يدري أن ذلك من الشيطان، حتى قال له جبريل: «معاذ الله! لم آتك بهذا، هذا من الشيطان!».

رابعاً: وفي الرواية الثانية أنه صلى الله عليه وسلم سها حتى قال ذلك! فلو كان كذلك، أفلا ينتبه من سهوه؟!

خامساً: في الرواية العاشرة الطريق الرابع: أن ذلك ألقى عليه وهو يصلي!!

سادساً: وفي الرواية «٤ و ٥ و ٩» أنه صلى الله عليه وسلم تمنى أن لا ينزل عليه شيء من الوحي يعيب آلهة المشركين، لئلا ينفروا عنه!! وانظر المقام الرابع من كلام ابن العربي الآتي «ص ٥٠».

FIVE

AL - ḤĀFIZ ' S STATEMENTS AND THEIR REFUTATION



«الحق لا يعرف بالرجال إعرف
الحق تعرف الرجال».

ولبيان ذلك لا بد لي من أن أنقل
كلام الحافظ بتمامه، ثم أتبعه
ببيان رأينا فيه، والصواب الذي
نرمي إليه.

فأقول:

It may be said that what you have concluded regarding the weakness of the story's chains of narration and the invalidity of its text contradicts the conclusion that al-Ḥāfiẓ Ibn Hajar came to in saying that it is a strengthened narration, as was previously mentioned.

The answer is that this does not harm us in any way. If we have disagreed with him then at the same time we have still agreed with a group of the Imāms of Ḥadīth and knowledge who will be mentioned later, following them is more deserving—and not because they are greater in number—but because the correct, scholarly critique is with them, and may Allaah have mercy on the one who said, “The truth is not known by men, know the Truth—ye shall know its men.”

To clarify this I have to quote al-Ḥāfiẓ's words in full, and then follow them up with an explanation of my own view on the matter and the correct position I advocate.

So I say:

كلام الحافظ والرد عليه

وقد يقال: إن ما ذهب إليه من
تضعيف القصة سنداً، وإبطالها
متناً، يخالف ما ذهب إليه
الحافظ ابن حجر من تقويتها
كما سبق الإشارة إليه آنفاً.

فالجواب: أنه لا ضير علينا
منه، ولئن كنا خالفناه، فقد
وافقنا جماعة من أئمة الحديث
والعلم سيأتي ذكرهم، فاتباعهم
أولى، لأن النقد العلمي معهم، لا
لأنهم كثرة، ورحم الله من قال:

❖❖ A Mursal ḥadīth: a loose tradition, a ḥadīth with a broken link in its chain of narration at the level of a Companion, i.e., where the tābiʿ reports the ḥadīth from the Prophet ﷺ without mentioning the intermediary he took it from, that intermediary could be a Companion but it might not, it could be another tābiʿ.

In Al-Fath, 8/354-355, after he presented and checked the first narration along with some of the others previously mentioned, al-Ḥāfiẓ said:

“All of them except for the narration from the path of Saʿīd ibn Jubair are either weak or disconnected, however, the abundance of the paths of narration indicates that the story has a basis, moreover it has two other **mursal** lines of transmission whose narrators meet the criteria of the narrators included in the two Ṣaḥīḥs,” (he then mentions narrations numbers two and three and says), “... and Abū Bakr ibn al-ʿArabī was audacious as is his habit, and [went and] said, ‘Aṭ-Ṭabarī mentioned many narrations about it which are false and baseless,’ but this is a generalisation that is rejected from him. The same goes for the statement of ʿIyād [where he said], ‘None of the Ahluṣ-Ṣiḥḥah [scholars who collected authentic ḥadīths] have reported this ḥadīth. Nor has a trustworthy narrator reported it with a sound, connected chain of narration. This is in addition to the weakness of its transmitters, the inconsistencies in the narrations and the disconnectedness of its chain of narration.’ And likewise his statement, ‘Not one of the Tābiʿīn and scholars of tafsīr who this story has been reported from did so with a chain of narration.’ And then he refuted it from a rational perspective, saying that had this actually occurred, many of those who had accepted Islam would have apostatised, and he said, ‘And that was not reported [to have happened],’ end quote. [Ibn Ḥajar continues] And all of that does not conform with the established principles [of ḥadīth science] for when the paths of narration are numerous and their sources vary, it indicates that they have an origin, and I have mentioned three of those chains of narration which meet the condition of the Ṣaḥīḥ, and they are mursal narrations, which, because of their supporting one another, are accepted by both those scholars who do use mursal narrations as proof and also those who do not use them as proof.”

قال الحافظ في «الفتح ٨/ ٣٥٥-٣٥٤» بعد أن ساق الرواية الأولى وخزجها هي وغيرها مما تقدم: «وكلها سوى طريق سعيد بن جبير، إما ضعيف وإما منقطع، ولكن لكثرة الطرق تدل على أن للقصة أصلاً، مع أن لها طريقين آخرين مرسلين رجالهما على شرط «الصحيحين» ثم ذكر الرواية الثانية والثالثة ثم قال: «وقد تجرأ أبو بكر بن العربي كعادته فقال: ذكر الطبري في ذلك روايات كثيرة باطلة لا أصل لها، وهو إطلاق مردود عليه، وكذا قول عياض: هذا حديث لم يخرج له أحد من أهل الصحة، ولا رواه ثقة بسند سليم متصل مع ضعف نقلته، واضطراب رواياته، وانقطاع إسناده، وكذا قوله: ومن حملت عنه هذه القصة من التابعين والمفسرين، لم يسندها أحد منهم، ثم رده من طريق النظر بأن ذلك لو وقع لارتد كثير ممن أسلم، قال: ولم ينقل ذلك انتهى. وجميع ذلك لا يتمشى مع القواعد، فإن الطرق إذا كثرت وتباينت مخارجها، دل ذلك على أن لها أصلاً، وقد ذكرت أن ثلاثة أسانيد منها على شرط الصحيح وهي مراسيل يحتج بها من يحتج بالمرسل، وكذا من لا يحتج به لا اعتضاد بعضها ببعض».

THE PRINCIPLE OF STRENGTHENING
A ḤADĪTH BY MEANS OF MULTIPLE
CHAINS OF NARRATION IS NOT
WITHOUT EXCEPTION



أحاديث محكوماً بضعفها، مع كونها قد رُوِيَتْ بأسانيد كثيرة من وجوه عديدة (ص. ٣٩) مثل حديث: «الأذنان من الرأس» ونحوه، فهلاً جعلتم ذلك وأمثاله

he answer to what al-Ḥāfiẓ said is from several angles.

Firstly: the principle he referred to, that a ḥadīth is strengthened due to the abundance of its paths of narrations, is not universal or absolute. Several leading ḥadīth verification experts from the scholars of ḥadīth have pointed this out, amongst them is al-Ḥāfiẓ Abu 'Umar ibn aṣ-Ṣalāḥ, who, may Allaah have mercy on him, said in his Muqaddimah 'Ulūm al-Ḥadīth, pp. 36-37:

“And perchance an astute researcher will say, ‘We find ḥadīths judged as weak, despite having been reported with many isnāds through numerous lines of transmission, such as the ḥadīth, ‘The ears are part of the head,’ and similar ones. Why do you not include that

¹ I regard this ḥadīth as being Ṣaḥīḥ li-Ghairihī, for it has been reported from seven Companions from different paths of narration. Al-Mundhiri, Ibn Daqīq al-ʿĪd, Ibn at-Turkamāni and az-Zailaʿi declared one of them to be strengthened, and because of that I mentioned it in my book, Ṣaḥīḥ Sunan Abī Dāwūd, no. 123, and spoke about it there. Then I printed it in *Silsilah al-Aḥādīth aṣ-Ṣaḥīḥah*, no. 36, and mentioned its paths of narration, some of which are Ṣaḥīḥ li-Dhātihī, so refer back to it, if you so wish.

قاعدة تقوية الحديث بكثرة الطرق ليست على إطلاقها.

والجواب عن ذلك من وجوه:

أولاً: أن القاعدة التي أشار إليها، وهي تقوية الحديث بكثرة الطرق ليست على إطلاقها، وقد نبّه على ذلك غير واحد من علماء الحديث المحققين، منهم الحافظ أبو عمر بن الصلاح حيث قال رحمه الله في «مقدمة علوم الحديث»: ص ٣٦-٣٧: «لعل الباحث الفهم يقول: إنا نجد

كون ضعفها من النوع الذي لا ينجبر الحديث بضعفها، بل لا تزيده إلا وهناً على وهن، ومن هذا القبيل حديث ابن عباس في هذه القصة، فإن طريقه كلها ضعيفة جداً كما تقدم، فلا يتقوى بها أصلاً.

لكن يبقى النظر في طرق الحديث الأخرى، هل يتقوى الحديث بها، أم لا؟

❖ A Mursal ḥadīth: *a loose tradition, a ḥadīth with a broken link in its chain of narration at the level of a Companion, i.e., where the tābiʿ reports the ḥadīth from the Prophet ﷺ without mentioning the intermediary he took it from, that intermediary could be a Companion but it might not, it could be another tābiʿ.*

❖ A Shādh ḥadīth: *It is what is narrated by a trustworthy or acceptable narrator in a manner that contradicts what is narrated by someone superior to him in memorisation, precision, or the number of narrations he reported.*

ḥadīth and others like it in the category of ḥasan [“fair”] ḥadīth, because the various versions reinforce one another, in the fashion you previously described regarding the ḥasan category of ḥadīth?”

The answer to that is that **not every weakness found in a ḥadīth is eliminated due to it being reported from several paths of transmission**, rather, the situation varies. So in some narrations it being reported through several lines of transmission does eliminate the weakness, when the weakness is of the type that emanates from some deficiency in the narrator’s retention but where his accuracy in that narration has not been compromised. Similarly if his weakness is on account of irsāl [looseness] then it disappears because of something along those lines—as is the case with the loose [mursal] ḥadīth which an expert authority, an Imām-Ḥāfiẓ, transmits as mursal—since it contains just a small weakness which disappears through its narration from another line of transmission.¹

[On the other hand] there are also types of weakness that are not eliminated in this way on account of the severity of the weakness, and the failure of these other isnāds to mend or fend it off. An example of this is the weakness that arises due to the narrator being accused of lying or on account of the ḥadīth being anomalous [shādh]. This is a general outline whose particulars can be acquired through direct examination and research. So be aware of that, for it is a fine and precious point.”

I [Al-Albaani] say: he has spoken the truth, may the Most High have mercy on him, for heedlessness of this fine point has led many scholars, especially those engaged in fiqh, to fall into a flagrant error: namely, declaring many weak ḥadīths to be authentic due to their being deceived by the abundance of their lines of transmission, while neglecting the fact that a ḥadīth with that type of weakness cannot be remedied [by the multiplicity of chains], in fact, it only adds weakness upon weakness. Among such cases is the ḥadīth of Ibn ‘Abbās about this story: all of its chains of narration are severely weak [ḍaʿīf jiddan] so it cannot be strengthened with them to begin with.

However, the question remains regarding the other chains of narration of the ḥadīth: do they strengthen it or not?

من نوع الحسن لأن بعض ذلك عضد بعضاً كما قلتم في نوع الحسن على ما سبق أنفاً؟!

وجواب ذلك أنه ليس كل ضعف في الحديث يزول بمجيئه من وجوه، بل ذلك يتفاوت فمنه ما يزيله ذلك بأن يكون ضعفه ناشئاً من ضعف حفظ راويه، ولم يختل فيه ضبطه له، وكذلك إذا كان ضعفه من حيث الإرسال زال بنحو ذلك، كما في المرسَل الذي يرسله إمام حافظ، إذ فيه ضعف قليل يزول بروايته من وجه آخر ومن ذلك لقوة الضعف، وتقاعد هذا الجابر عن جبره ومقاومته، وذلك كالضعف الذي ينشأ من كون الراوي متهمًا بالكذب، أو كون الحديث شاذًا. وهذه جملة تفصيلها تُدرَك بالمباشرة والبحث، فاعلم ذلك فإنه من النفائس العزيرة».

قلت: ولقد صدق رحمه الله تعالى، فإن الغفلة عن هذه النفيسة قد أوقعت كثيرًا من العلماء، لا سيما المشتغلين منهم بالفقه في خطأ فاضح، ألا وهو تصحيح كثير من الأحاديث الضعيفة اغترارًا بكثرة طرقها، وذوولاً منهم عن

1 And this is not without restriction [or open ended] as will be mentioned from Sharḥ an-Nukhbah of Ibn al-Ḥajar, p. 23.

❖❖ A Mursal ḥadīth: *a loose tradition, a ḥadīth with a broken link in its chain of narration at the level of a Companion, i.e., where the tābiʿ reports the ḥadīth from the Prophet ﷺ without mentioning the intermediary he took it from, that intermediary could be a Companion but it might not, it could be another tābiʿ.*

Know, then, that they are all loose traditions [mursal], and in addition to being mursal they also have the hidden defects of being weak and having unknown narrators, as previously detailed—except for the first four chains, nos. one, two, three and five. These are the ones worthy of examination, because al-Ḥāfiẓ, may Allaah have mercy on him, made them the foundation on which he based his authentication of the story, and on whose account he said the story was strengthened.

This is something I disagree with him on. I do not concur with him on this point.

Explaining this requires a concise, beneficial introduction, if Allaah the Most High wills.

فاعلم أنها كلها مرسله، وهي على إرسالها معلة بالضعف والجهالة كما سبق تفصيلها، سوى الطرق الأربعة الألى منها «رقم ١ و ٢ و ٣ و ٥» فهي التي تستحق النظر، لأن الحافظ رحمه الله جعلها عمدته في تصحيحه هذه القصة، وتقويته لها بها، وهذا مما يخالفه فيه، ولا نوافقه عليه، وبيان ذلك يحتاج إلى مقدمة وجيزة مفيدة إن شاء الله تعالى، وهي:

SEVEN

THE WEAKNESS OF MURSAL ḤADĪTH



كما سبق بيانه... وما ذكرناه من سقوط الاحتجاج بالمرسل والحكم بضعفه، هو المذهب الذي استقر عليه آراء جماهير حفاظ الحديث، ونقاد الأثر، وقد تداولوه في تصانيفهم.

الأمر الثاني: معرفة سبب عدم احتجاج المحدثين بالمرسل من الحديث، فاعلم أن سبب ذلك إنما هو جهالة الوساطة التي روى عنها المرسل الحديث.

he second aspect: and it consists of establishing two fundamental points.

Firstly, that a **mursal** ḥadīth—even if the one performing the loosening [**irsal**] is trustworthy—is not accepted as evidence by the Imāms of ḥadīth, as Ibn aṣ-Ṣalāh explained and was resolute about in his *‘Ulūmul-Ḥadīth*, on page 58, saying:

“Know that the ruling on a mursal ḥadīth is that it is treated as weak, except if it is authentically reported through another chain as clarified earlier ... and what I have mentioned about the invalidity of using the mursal ḥadīth as proof and judging it to be weak is the doctrine that the majority of ḥadīth masters [*ḥuffāz*] and critics [*nuqqād*] settled on, and it is what they reiterated often in their works.”

The second: is to know the reason why the scholars of ḥadīth do not use the mursal ḥadīth as valid proof. Be aware, then, that the reason is because the intermediary who is being reported from is unknown.

ضعف الحديث المرسل

الوجه الثاني: وهو يحتوي على تحقيق أمرين أساسيين:

الأول: أن الحديث المرسل، ولو كان المرسل ثقة، لا يُحتج به عند أئمة الحديث، كما بيّنه ابن الصلاح في «علوم الحديث» وجزم هو به فقال «ص ٥٨»:

«ثم اعلم أن حكم المرسل حكم الحديث الضعيف، إلا أن يصح مخرجه بمجيئه من وجه آخر

العقلي، فإلى ما لا نهاية، وأما بالاستقراء، فإلى ستة أو سبعة، وهو أكثر ما وجد من رواية بعض التابعين عن بعض، فإن عرف من عادة التابعي أنه لا يرسل إلا عن ثقة، فذهب جمهور المحدثين إلى التوقف، لبقاء الاحتمال، وهو أحد قولي أحمد، وثانيهما: يقبل مطلقاً.

❖ A Mursal ḥadīth: *a loose tradition, a ḥadīth with a broken link in its chain of narration at the level of a Companion, i.e., where the ṭābiʿ reports the ḥadīth from the Prophet ﷺ without mentioning the intermediary he took it from, that intermediary could be a Companion but it might not, it could be another ṭābiʿ.*

Al-Khaṭīb al-Baghdādī clarified this in Al-Kāfiyah fī ʿIlmīr-Riwayah, where after giving an account of the disagreement about acting upon a **mursal** ḥadīth, he said on page 287, “And the view that I choose is that the obligation of acting upon mursal narrations is **null and void**, that the mursal narration is **unacceptable**. What shows this is that the loosening of a ḥadīth means not knowing the very person who narrated it, **it being impossible to know whether he was upright when you don’t know who you are referring to**. And we have previously clarified that it is only allowed to accept narrations from someone whose integrity is known, and so it is for this reason that the mursal report must not be accepted. Additionally, if a trustworthy narrator is asked who he performed the irsāl from but he doesn’t say that it is someone with integrity [ʿadl], then acting upon his narrations is not an obligation, unless the reliability of that person is established from another source. The same goes for when he is the one who starts off by not mentioning the unknown narrator and by not saying he was someone of integrity, since by virtue of him not naming him he has, [as a result,] not declared him to be an upright narrator, and thus narrations must not be accepted from him.”

And in Sharḥ Nukhbatil-Fikr, p. 17, after mentioning the mursal ḥadīth amongst, “The Types of Ḥadīth which are Rejected,” al-Ḥāfiẓ Ibn Ḥajar said, “And it has only been mentioned in the section of rejected ḥadīths due to the unfamiliarity of the state of the missing narrator. This is because it is possible that it is a Companion, or it is possible that it is a Successor [Ṭābiʿ]. In the latter case, it is possible that he is weak and it is possible that he [might be] trustworthy. And if he is trustworthy, then it is possible that he may be narrating it from a Companion but at the same time it is also possible that he may be narrating it from another Ṭābiʿ. If it is the second scenario [i.e., from another Ṭābiʿ and not a Companion] then the previous uncertainty [i.e., that the Ṭābiʿ can be either weak or trustworthy] applies again and multiplies.

Theoretically, it could go on like this infinitely. In practice, it extends to six or seven [links], which is the most that has been found in the narrations of the Ṭābiʿin from each other.

If it is known that a Ṭābiʿ’s practice is only to drop mention of someone trustworthy, then the majority of ḥadīth scholars are of the opinion that one should withhold judgement [tawaqquf] because the possibility still remains, this is one of the two opinions of [Imām] Aḥmad, the other is that it is accepted unreservedly.

وقد بين ذلك الخطيب البغدادي في «الكفاية في علم الرواية» حيث قال «ص ٢٨٧» بعد أن حكى الخلاف بالعمل المرسل:

«والذي نختاره سقوط فرض العمل بالمراسيل، وأن المرسل غير مقبول، والذي يدل على ذلك أن إرسال الحديث يؤدي إلى الجهل بعين راويه، ويستحيل العلم بعدالته مع الجهل بعينه، وقد بينا من قبل أنه لا يجوز قبول الخبر إلا ممن عرفت عدالته فوجب كذلك كونه غير مقبول، وأيضاً فإن العدل لو سئل عن أرسل عنه؟ فلم يُعَدِّله، لم يجب العمل بخبره، إذا لم يكن معروف العدالة من جهة غيره، وكذلك حاله إذا ابتدأ الإمساك عن ذكره وتعديله، لأنه مع الإمساك عن ذكره غير مُعَدِّل له، فوجب أن لا يقبل الخبر عنه».

وقال الحافظ ابن حجر في «شرح نخبة الأفكار» «ص ١٧» بعد أن ذكر الحديث المرسل في «أنواع الحديث المردود»:

«وإنما ذكر في قسم المردود للجهل بحال المحذوف، لأنه يحتمل أن يكون صحابياً، ويحتمل أن يكون تابعياً، وعلى الثاني يحتمل أن يكون ضعيفاً، ويحتمل أن يكون ثقة، وعلى الثاني يحتمل أن يكون حُمل عن صحابي، ويحتمل أن يكون حمل عن تابعي آخر وعلى الثاني فيعود الاحتمال السابق ويتعدد، أما بالتجوز

الأحاديث الضعيفة والموضوعة «حديث ٢٢١/٤٠٥»، فقال ابن تيمية رحمه الله تعالى: «وأما أسباب النزول، فغالبها مرسل، ليس بمسند، لهذا قال الإمام أحمد: ثلاث علوم لا إسناده لها. وفي لفظ: ليس لها أصل: التفسير والمغازي والملاحم. يعني أن أحاديثها مرسلة، ليست مسندة».

والمراسيل قد تنازع الناس في قبولها وردها. وأصح الأقوال: أن منها المقبول، ومنها المردود، ومنها الموقوف، فمن علم من حاله أنه لا يرسل إلا عن ثقة قبل مرسله،

❖ A Musnad ḥadīth: *a supported tradition, a tradition of the Prophet ﷺ, having a continuous chain of authorities that can be traced back all the way to the Prophet ﷺ. Even though it has a connected chain of narrators does not mean it is automatically authentic, it can be weak or ḥasan or authentic.*

❖ A Mursal ḥadīth: *a loose tradition, a ḥadīth with a broken link in its chain of narration at the level of a Companion, i.e., where the tābiʿ reports the ḥadīth from the Prophet ﷺ without mentioning the intermediary he took it from, that intermediary could be a Companion but it might not, it could be another tābiʿ.*

Ash-Shāfiʿī, may Allaah be pleased with him, said it is accepted if it is supported by a ḥadīth coming from another path distinct from the first, whether this path is **musnad** or **mursal**, due to this favouring the possibility that the omitted narrator is, in fact, trustworthy.”

I say: so the mursal ḥadīth is not accepted due to the missing narrator’s anonymity—thus the response to him is that the opinion of it being supported through another mursal narration is not strong, because it is possible that all those who transmitted it as mursal only took it from a single narrator, and that if that is the case the possibilities that al-Ḥāfiẓ mentioned apply.

It is as though Imām ash-Shāfiʿī, may Allaah have mercy on him, noticed this possibility and how strong [a doubt in the chain] it was and so stipulated that the tābiʿ performing the irsāl in the second mursal narration must be reporting it from narrators the first tābiʿ did not use, as Ibn aṣ-Ṣalāḥ mentioned, p. 34. This is as if to make it more likely that the omitted person in one of the mursal narrations is different from the one omitted in the other mursal narration.

This is a fine point which I have not seen anyone apart from ash-Shāfiʿī mention, may Allaah have mercy on him, so memorise it and bear it in mind when you come across mursal ḥadīths which some people strengthen—without having considered this important condition—merely due to the fact that they have been reported from two mursal paths.

Then I saw that the Shaikh of Islam Ibn Taymiyyah had also mentioned a beneficial statement about this condition when writing about the principles of tafsīr, al-Ḥāfiẓ Muḥammad ibn ‘Abdul-Ḥādī quoted it from him in a book of his which is in manuscript form on the topic of weak and fabricated ḥadīths, under ḥadīth number 221/405. Ibn Taymiyyah, may Allaah the Most High have mercy on him, said, “Most of the narrations about the reasons for the revelation of the Qur’ān [Asbāb an-Nuzūl] are mursal and don’t have a continuous chain of authorities that can be traced all the way back to the Prophet ﷺ [musnad], which is why Imām Aḥmad said, ‘Three fields of knowledge have no chain of transmission ...’ and in another wording, ‘... have no basis: tafsīr, maghāzī [military campaigns], and malāḥim [apocalyptic events],’ i.e., meaning their ḥadīths are mursal, not having an isnād.”

The scholars have differed as to whether to accept or reject mursal ḥadīths. The soundest opinion is that some of them are accepted, some rejected, and some suspended. The mursal narrations of a person who only does irsāl from a trustworthy narrator are accepted.

وقال الشافعي رضي الله عنه: يُقبل إن اعتضد بمجيئه من وجه آخر يباين الطريق الأولى مسنداً كان أو مرسلًا ليرتجح احتمال كون المحذوف ثقة في نفس الأمر»

قلت: فإذا عرف أن الحديث المرسل لا يقبل، وأن السبب هو الجهل بحال المحذوف فيرد عليه أن القول بأنه يقوى بمرسل آخر غير قوي لاحتمال أن يكون كل من أرسله إنما أخذه عن راوٍ واحد، وحينئذ ترد الاحتمالات الذي ذكرها الحافظ، وكأن الإمام الشافعي رحمه الله تعالى قد لاحظ ورود هذا الاحتمال وقوته، فاشتراط في المرسل الآخر أن يكون مرسله أخذ العلم عن غير رجال التابعي الأول، كما حكاه ابن الصلاح «ص ٣٥» وكأن ذلك ليغلب على الظن أن المحذوف في أحد المرسلين هو غيره في المرسل الآخر.

وهذه فائدة دقيقة لم أجدها في غير كلام الشافعي رحمه الله فاحفظها وراعها فيما يمر بك من الرسائل التي تذهب البعض إلى تقويتها لمجرد مجيئها من وجهين مرسلين دون أن يراعوا هذا الشرط المهم.

ثم رأيت شيخ الإسلام ابن تيمية قد نصّ أيضاً على هذا الشرط في كلام له مفيد في أصول التفسير، نقله عنه الحافظ محمد بن عبد الهادي في كتاب له مخطوط في

ومن عُرف أنه يُرسل عن الثقة وغير الثقة، كان إرساله رواية عمن لا يُعرف حاله، فهو موقوف. وما كان من المراسيل مخالفاً لما رواه الثقات، كان مردوداً، وإن جاء المرسل من وجهين، كل من الراويين أخذ العلم عن غير شيوخ الآخر، فهذا يدل على صدقه فإن مثل ذلك لا يُصوّر في العادة تماثل الخطأ فيه وتعتمد الكذب...».

قلت: ومع أن التحقق من وجود هذا الشرط في كل مرسل من هذا النوع، ليس بالأمر الهين، فإنه لو تحققنا من وجوده، فقد يرد إشكال آخر، وهو أنه يحتمل أن يكون كل من الواسطتين أو أكثر ضعيفاً، وعليه يحتمل أن يكون ضعفهم من النوع الأول الذي ينجبر بمثله الحديث على ما سبق نقله عن ابن الصلاح، ويحتمل أن يكون من النوع الآخر الذي لا يقوى الحديث بكثرة طرقه، ومع ورود هذه الاحتمالات يسقط الاستدلال بالحديث المرسل وإن تعددت طرقه. وهذا التحقيق مما لم أجد من سبقني إليه، فإن أصبت فمن الله تعالى وله الشكر، وإن أخطأت فمن نفسي، وأستغفر الله من ذنبي.

وبالجملة فالمانع من الاستدلال بالحديث المرسل الذي تعدد مرسلوه أحد الاحتمالين: الأول: أن يكون مصدر المرسلين واحداً. الثاني: أن يكونوا جمعاً، ولكنهم جميعاً ضعفاء ضعفاً شديداً.

The mursal narrations of someone known to do irsāl from both trustworthy and non-trustworthy narrators are counted as being narrations from a person whose condition is unknown, and as a result are suspended.

Mursal reports which contradict what trustworthy narrators [thiqāt] report are rejected. And if a mursal narration comes to us from two paths, each of the two narrators reporting it from a different Shaikh, then this indicates its truthfulness, for it is not usually conceivable that such a coincidence in error or deliberate fabrication would occur.”

I [al-Albaani] say: even though verifying the presence of this condition in every mursal ḥadīth of this type is not an easy matter—even if it were met—another problem would arise: it is possible that each of the two intermediary narrators or more are weak, and it is possible that their weakness is of the first type, which can be compensated for [by it being reported from another route, see p. 34] as previously mentioned from Ibn al-Salah, and it is also possible that it is of the other type, which is not strengthened by multiplicity of routes.

So with these possibilities, using a mursal ḥadīth as proof becomes invalid even if its paths of narration are numerous.

This detailed point is something I have not found anyone before me mentioning—if I am correct, then it is from Allaah and the thanks are for Him. If I am mistaken, it is from myself and I seek Allaah's Forgiveness for my sin.

In summary, what stops a mursal ḥadīth, which has multiple narrators performing irsāl, from being used as evidence is one of two possibilities:

- (i) the source [i.e., Shaikh] of both the mursal narrators is the same.
- (ii) that the source is a group of people but all are severely weak.

After this preface we can say that if we look at the narrations of this story we find that all of them are mursal, except for the ḥadīth of Ibn ‘Abbās, but all of its paths of narration, are weak, severely weak and cannot be used to strengthen those other seven mursal narrations. Of those seven, the chains of four of them are authentic, i.e., the mursal of Sa‘īd ibn Jubair, Abū Bakr ibn ‘Abdur-Raḥmān ibn al-Ḥārith and Abul-‘Āliyah, nos. 1-3 and Qatādah’s, no. 5. But the two aforementioned possibilities apply to all of them, because the narrators are all of the same generation [ṭabaqah]: Sa‘īd ibn Jubair passed away in 99AH, Abū Bakr ibn ‘Abdur-Raḥmān in 94AH, Abul-‘Āliyah, whose name is Rufai‘, in 90AH, and Qatādah in approximately 110AH. The first was from Kūfah, the second from Madīnah and the last two from Baṣrah. So it is possible that their source who they all took and narrated this story from is

وبعد هذه المقدمة نستطيع أن نقول:

إننا لو ألقينا النظر على روايات هذه القصة، لألفيناها كلها مرسلّة، حاشا حديث ابن عباس، ولكن طرقه كلها واهية شديدة الضعف لاتنجربها تلك المراسيل، فيبقى النظر في هذه المراسيل، وهي كما علمت سبعة، صح إسناده أربعة منها، وهي مرسل سعيد بن جبير، وأبي بكر بن عبد الرحمن بن الحارث، وأبي العالية «رقم ١-٣»، ومرسل قتادة، رقم «٥» وهي مراسيل يرد عليها أحد الاحتمالين السابقين، لأنهم من طبقة واحدة: فوفاة سعيد بن جبير سنة «٩٥» وأبي بكر بن عبد الرحمن سنة «٩٤»، وأبي العالية -واسمه رفيع مصغراً- سنة «٩٠» وقاتدة سنة بضع عشرة ومائة، والأول كوفي، والثاني مدني، والأخيران بصريان.

فجائز أن يكون مصدرهم الذي أخذوا منه هذه القصة ورووها عنه، واحداً لا غير، وهو مجهول. وجائز أن يكون

١ أبو بكر محمد بن عبد الله بن محمد المعروف بابن العربي توفي سنة «٥٤٢»، في تفسيره «أحكام القرآن».

٢ القاضي عياض بن موسى بن عياض «٥٤٤» في كتابه «الشفاء في حقوق المصطفى».

٣ فخر الدين محمد بن عمر بن الحسن الرازي «٦٠٦» في تفسيره «مفاتيح الغيب: ١٩٣/٦-١٩٧» وقد مضى بعض كلامه في ذلك.

٤ محمد بن أحمد الأنصاري أبو عبد الله القرطبي في «أحكام القرآن: ٨٠/١٢-٨٤».

one person, and he is an unknown narrator. It is also possible that it is narrated by a group of people but that all of them are weak.

Thus with the presence of such possibilities one is not at peace accepting this ḥadīth of theirs, especially when it is about an event as grave as this which touches on the noble station [of the Prophet ﷺ].

It is not surprising then as to why scholars have successively rejected it, indeed utterly condemning its validity, and the only way to do so in terms of its line of transmission is through what I have mentioned, even though I did not come across anyone who explicitly stated that, as I said earlier.

Al-Fakhr ar-Rāzī said in his tafsīr, (6/193), "It has been reported that Muḥammad ibn Ishāq ibn Khuzaimah¹ was asked about this story, so he replied, 'It is something the heretics [zanādiqah] fabricated,' and he wrote a book about it."

Imām Abū Bakr Aḥmad ibn al-Ḥusain al-Baihaqī said, "This story is not established by transmission," and then he went on to discuss the fact the narrators of this story have been criticised.

Also, in his Ṣaḥīḥ, Bukhārī narrated that the Prophet ﷺ recited Surah an-Najm and prostrated, and the Muslims, the polytheists, the people and the Jinn [all] prostrated with him, but there is no mention of the ḥadīth of the false idols [cranes/Gharānīq] in it. He reported this ḥadīth from many paths of narration and they [all] contain absolutely no mention of this ḥadīth of the false idols [cranes/Gharānīq].

A group of other Imāms and scholars followed these scholars too, and here are their names in order of their deaths:

1) Abū Bakr Muḥammad 'Abdullah ibn Muḥammad, well-known as Ibn al-'Arabī, d. 542AH, in his tafsīr, 'Aḥkāmul-Qur'ān.'

2) Al-Qāḍī 'Iyāḍ ibn Mūsā ibn 'Iyāḍ, d. 544AH, in his book, 'Ash-Shifā fī Ḥuqūq al-Muṣṭafā.'

3) Fakhar ad-Dīn Muḥammad ibn 'Umar ibn al-Ḥasan ar-Rāzī, d. 606AH, in his tafsīr, 'Mafātīḥul-Ghaib,' 6/193-197, some of what he said has been mentioned earlier.

4) Muḥammad ibn Aḥmad al-Anṣārī Abū 'Abdullah al-Qurtubī in 'Aḥkāmul-Qur'ān,' 12/80-84.

جمعاً، و لكنهم ضعفاء جميعاً فمع هذه الاحتمالات لا يمكن أن تطمئن النفس لقبول حديثهم هذا، لا سيما في مثل هذا الحدث العظيم الذي يمس المقام الكريم، فلا يجزم تتابع العلماء على إنكارها، بل التنديد بطلانها، ولا وجه لذلك من جهة الرواية إلا ما ذكرناه، وإن كنت لم أقف على من صرح بذلك كما ذكرت آنفاً. قال الفخر الرازي في «تفسيره ١٩٣/٦»:

«روي عن محمد بن إسحاق بن خزيمة أنه سئل عن هذه القصة؟ فقال: «هذا من وضع الزنادقة»، وصنف فيه كتاباً. وقال الإمام أبو بكر أحمد بن الحسين البيهقي: «هذه القصة غير ثابتة من جهة النقل» ثم أخذ يتكلم في أن رواة هذه القصة مطعون فيهم، وأيضاً: فقد روى البخاري في «صحيحه» أن النبي صلى الله عليه وسلم قرأ سورة «النجم» وسجد وسجد فيها المسلمون والمشركون، والإنس والجن، وليس فيه حديث الغرائيق وروى هذا الحديث من طرق كثيرة، وليس فيها البتة حديث الغرائيق.

و قد تبع هؤلاء جماعة من الأئمة العلماء، وهاك أسماءهم على ترتيب وفياتهم:

1 He is Imām Ibn Khuzaimah, well-known through his work *Aṣ-Ṣaḥīḥ*. Ash-Shawkānī followed al-Fakhr in attributing this quote to Ibn Khuzaimah in *Faṭḥul-Qadīr* (3/447). Ibn Ḥayyān in his tafsīr, al-Baḥr, attributed it to Muḥammad ibn Ishāq, author of *As-Sirah an-Nabawiyyah*, al-Ālūsī followed him in that in his tafsīr (17/161). The first attribution is more correct in my opinion because in al-Faṭḥ (8/354), al-Ḥāfiẓ Ibn Hajar, following Ibn Kathīr, mentioned that Ibn Ishāq reported this story in *As-Sirah* at length, so that makes it unlikely that he said this sentence, if he did al-Ḥāfiẓ would have pointed it out, and Allaah knows best.

5) Muḥammad ibn Yūsuf ibn ‘Alī al-Kirmānī who was one of the commentators on Ṣaḥīḥ al-Bukhārī, d. 786_{AH}, and al-Ḥāfiẓ quoted what he said concerning this issue in al-Fatḥ, 8/498.

6) Maḥmūd ibn Aḥmad Badrud-Dīn al-‘Ainī, d. 855_{AH}, in ‘Umdat-ul-Qārī, 9/47.

7) Muḥammad ibn ‘Alī ibn Muḥammad al-Yamānī, ash-Shawkānī, d. 1250_{AH}, in Al-Fatḥ al-Qadīr, 3/247-248.

8) As-Sayyid Maḥmūd Abul-Faḍl Shihābud-Dīn al-Ālūsī, d. 1270_{AH}, in ‘Rūḥul-Ma‘ānī,’ 17/160-169.

9) Ṣiddīq Ḥasan Khān Abūṭ-Ṭayyib, d. 1307_{AH}, in his tafsīr, ‘Fatḥul-Bayān.’

10) Muḥammad ‘Abduh al-Miṣrī, the Ustādh and Imām, d. 1323_{AH}, in a book he wrote specifically about this story.

Now that you are aware of this, there is no harm in mentioning what some of these scholars said due to the benefit and detailed research it contains which increase the reader’s certainty in the invalidity of this story, and which makes it clear that sound scholarly critique always agrees with sound ḥadīth criticism, because both of them are established on precise scientific principles which do not accept alteration or change.

I will suffice here with the statements of four of them, whoever wants more can refer to the other sources I just listed.

The four are: Ibn al-‘Arabī, al-Qāḍī ‘Iyāḍ, ash-Shawkānī and al-Ālūsī.

٥ محمد بن يوسف بن علي الكرماني من شراح «البخاري: ٧٨٦»، وقد نقل كلامه في ذلك

الحافظ في «الفتح: ٤٩٨/٨».

٦ محمود بن أحمد بدر الدين العيني «٨٥٥» في «عمدة القاري: ٤٧/٩».

٧ محمد بن علي بن محمد اليميني الشوكاني «١٢٥٠» في «فتح القدير: ٢٤٧/٣-٢٤٨».

٨ السيد محمود أبو الفضل شهاب الدين الألوسي «١٢٧٠» في «روح المعاني: ١٦٩-١٦٠/١٧».

٩ صديق حسن خان أبو الطيب «١٣٠٧» في تفسيره «فتح البيان».

١٠ محمد عبده المصري الأستاذ الإمام «١٣٢٣» في رسالة خاصة له في هذه القصة.

وإذا عرفت هذا فلا بأس من ذكر كلمات بعض هؤلاء العلماء، لما فيها من الفوائد والتحقيقات التي تزيد القارئ إيماناً ببطلان القصة، وتجعله يتبين أن النقد العلمي

الرجيح يتفق دائماً مع النقد الحديثي الصحيح، لأن كلا منهما يقوم على قواعد علمية دقيقة لا

تقبل التغيير والتبديل، وأنا أكتفي هنا بكلمات أربعة منهم. ومن

شاء الزيادة فليرجع إلى المصادر الأخرى التي أشرنا إليها، والأربعة هم: ابن العربي^٢ القاضي عياض

٣ الشوكاني^٤ الألوسي.

EIGHT

IBN AL-‘ARABĪ’S STATEMENTS ON THE INVALIDITY OF THE STORY



مقدار النبي» بما نرجو به عند
الله الجزاء الأوفى في مقام
الزلفى، ونحن الآن نجلو بتلك
الفصول الغماء، ونزقيكم بها
عن حضيض الدهماء إلى بقاع
العلماء في عشر مقامات.

fter stating the reason for the revelation of the verse from Surah al-Ḥajj, which we mentioned at the start of this book, he, may the Most High have mercy on him, said:

“Know—may Allaah illuminate your hearts with the light of His Guidance, and make the purpose and meaning of tawḥīd easy for you—that guidance is the Guidance of Allaah. So glory to the One who bestows it on whoever He wants and turns it away from whoever He wishes.

I have already explained the meaning of this verse in the chapter, ‘Faḍl Tanbīh al-Ghabī ‘alā Miqdārīn-Nabī,’ hoping thereby for the fullest reward from Allaah at a station of nearness to Him.

We will now throw light on what is unclear and through it cause you to rise from the depths of the common folk to the heights of the scholars, [achieving that] through ten points.

كلام أبي بكر بن العربي
في إبطال القصة

قال رحمه الله تعالى بعد أن
ذكر سبب نزول آية الحج التي
ذكرناها في أول الرسالة ملخصاً
من الروايات التي أوردناها:

«اعلموا أنار الله أفئدتكم
بنور هداة، ويسر لكم مقصد
التوحيد ومغزاه، أن الهدى
هدى الله، فسبحان من تفضل
به على من يشاء ويصرفه عمن
يشاء، وقد بيّنا معنى هذه الآية
في «فضل تنبيه الغبي على

المقام الثالث: أن الله قد عرّف رسوله بنفسه و بصره بأدلته، وأراه ملكوت سماواته وأرضه، وعرفه سنن من كان قبله من إخوته فلم يكن يخفى عليه من أمر الله ما نعرفه اليوم، ونحن حُثالة أمته، ومن خطر له ذلك فهو ممن يمشي مُكِبًّا على وجهه، غير عارف بنبيّه ولا بريّه.

المقام الرابع: تأملوا فتح الله إغلاق النظر عنكم إلى قول الرواة الذين هم بجهلهم أعداء على الإسلام ممن صرح بعداوتهم

The first: When Allaah sends an Angel to the Prophet ﷺ with His Revelation, He creates knowledge for the Prophet about that angel, so that the Prophet is certain that the angel is indeed a messenger from Him. If it were not for that the message would not be valid and nor would prophethood be clear. So when Allaah created knowledge for the Prophet about the angel he was able to distinguish the angel from anyone else, thus certainty was established, and the way of the religion became sound and proper.

For if, when the angel spoke words of revelation to the Prophet, the Prophet did not know whether it was an angel or a devil, or a person, or a different form to these which conveyed some speech and statements to him, then it could not be said that, 'It is from Allaah,' nor would it be established that it is Allaah's edict.

So this is a definite path and a confirmed state which must exist, neither revelation nor reason differ on it.

And if it were possible for the Devil to imitate it or assume its form we could not trust a single āyah from him, nor would we able to distinguish falsehood from truth. So through this distinction confusion is removed and certainty firmly established in the soul.

The second point: That Allaah has protected his Prophet from disbelief, and protected him from ever committing shirk, a point firmly established in the religion of the Muslims through their consensus and unanimous agreement on it. So whoever claims that it is possible for the Prophet to disbelieve in Allaah or to doubt Him even for the blink of an eye has removed the yolk of Islaam from his neck. In fact, it is not even possible for him ﷺ to commit an act of sin let alone that disbelief in creed [i'tiqād] be ascribed to him. Rather, he is entirely pure, both in action and belief, from such things. And I have firmly laid that out in the books of Uṣūl with the clearest proofs.

The third point: That Allaah acquainted His Prophet with Himself and made him perceive His Proofs, and showed him the dominion of His Heavens and the Earth, and made him aware of the ways of his Brothers before him. So what we—and we are the scum of his nation—know of Allaah's command today would not be something that was obscure to him, and whoever imagines otherwise is someone walking around crawling on his face, not acquainted with his Prophet nor his Lord.

The fourth point: Carefully reflect, may Allaah grant you insight, [lit: may Allaah unlock the barriers to reflection for you,] on the statements of the narrators who, through their ignorance became the enemies of Islaam, [and] who openly declared their hostility for it by claiming that

المقام الأول: أن النبي صلى الله عليه وسلم إذا أرسل الله إليه الملك بوحيه، فإنه يخلق له العلم به حتى يتحقق أنه رسول من عنده، ولولا ذلك لما صحّت الرسالة، ولا تبين النبوة، فإذا خلق الله له العلم به تميز عنده من غيره، وثبت اليقين، واستقام سبيل الدين، ولو كان النبي إذا شافهه الملك بالوحي لا يدري، أملك هو، أم شيطان، أم أنسان، أم صورة مخالفة لهذه الأجناس ألقت عليه كلاماً وبلغت إليه قولاً لم يصح أن يقول: إنه من عند الله، ولا تثبت عندنا أنه أمر الله، فهذه سبيل متيقنة، وحالة متحققة لا بد منها، ولا خلاف في المنقول ولا في المعقول فيها، ولو جاز للشيطان أن يتمثل فيها، أو يتشبه بها ما أمناه على آية، ولا عرفنا منه باطلاً من حقيقة، فارتفع بهذا الفصل اللبس، وصح اليقين في النفس.

المقام الثاني: أن الله قد عصم رسوله من الكفر، وأمنه من الشرك، واستقر ذلك من دين المسلمين بإجماعهم فيه وإطباقهم عليه، فمن ادعى أنه يجوز عليه أن يكفر بالله أو يشك فيه طرفه عين، فقد خلع ربة الإسلام من عنقه، بل لا تجوز عليه المعاصي في الأفعال، فضلاً عن أن ينسب إلى الكفر في الاعتقاد، بل هو المنزّه عن ذلك فعلاً واعتقاداً، وقد مهدنا ذلك في كتب الأصول بأوضح دليل.

ولا تنفع ولا تنصر ولا تشفع، بهذا كله كان يأتيه جبريل الصباح والمساء، وعليه انبنى التوحيد ولا يجوز نسخه من جهة المنقول، فكيف يخفى هذا على الرسول؟! ثم لم يكف هذا حتى قالوا: إن جبريل عليه السلام لما عاد إليه بعد ذلك ليعارضه فيما ألقى إليه من الوحي كررها عليه جاهلاً بها -تعالى الله عن ذلك- فحينئذ أنكرها عليه جبريل، وقال له: «ما جئتك بهذا!» فحزن النبي صلى الله عليه وسلم وأنزل عليه: «وَإِنْ كَاذِبًا لَيُفْتِنُونَكَ عَنِ الَّذِي أُوحِيَ إِلَيْكَ لِتُفْتَرِي

when the Prophet ﷺ sat with Quraish he hoped that no revelation would descend on him from Allaah¹.

How could anyone possessing even a shred of reason think that the Prophet ﷺ would prefer to maintain ties with his people over his connection with his Lord? Or that he would wish not to sever his companionship with them on account of the revelation that comes down to him from his Lord—revelation which was the very life of his body and heart, the solace for his loneliness and the crown of his aspirations?

Allaah's Messenger ﷺ was the most generous of people, and when Jibrīl would come he would be more generous than a fast wind—how then could he possibly favour sitting with his enemies over this [divine revelation]?

The fifth point: That the Prophet ﷺ accepted the statement, "They are the exalted cranes, and their intercession is hoped for," made by the Devil to him, so he mistook the Devil for an angel, and became confused about tawhīd and shirk such that he could not distinguish between the two—and I, someone who is the lowest ranking of the believers, and the least knowledgeable among them in terms of what Allaah has granted me, and in terms of the knowledge He has given me—it is not [even] hidden from [someone like] me or you that this is disbelief which cannot possibly come from Allaah.

And that if someone had said it to you everyone would rush to renounce, rebuke, condemn, and revile him without giving it a second thought—let alone [imagine] the Prophet ﷺ being unaware of the nature of the statement, unaware that he had said it, not understanding the description of the idols as elevated cranes, and that their intercession is hoped for, when he knew as a matter of necessary knowledge that they were inanimate objects that do not hear or see, speak or cause harm, help or aid or intercede. Jibrīl used to bring this [knowledge] to him day and night, it is what tawhīd is built on, you cannot abrogate this tawhīd with intellectual reasoning—so how could all this be hidden from the Prophet? Yet [even] this was not enough for them, they further claimed that when Jibrīl came back to him afterwards to review the revelation that had been given to him, the Prophet repeated it again, ignorant of it—exalted is Allaah above such a thing!—and that it was then that Jibrīl answered him saying, 'I did not bring this to you!' and so the Prophet ﷺ was grieved and the verse was sent down, 'They definitely 'thought they' were about to lure you away from what We have revealed to you 'O Prophet', hoping that you would attribute

أن النبي صلى الله عليه وسلم لما جلس مع قريش تمنى أن لا ينزل عليه من الله وحي فكيف يجوز لمن معه أدنى مسكة أن يخطر بباله أن النبي صلى الله عليه وسلم آثروصل قومه على وصل ربه، وأراد أن لا يقطع أنسه بهم بما ينزل عليه من عند ربه من الوحي الذي كان حياة جسده وقلبه، و أنس وحشته وغاية أمنيته، وكان رسول الله صلى الله عليه وسلم أجود الناس، فإذا جاءه جبريل، كان أجود بالخير من الريح المرسلة، فيؤثر على هذا مجالسته للأعداء؟!

المقام الخامس: أن قول الشيطان: «تلك الغرائق العلى، وأن شفاعتهن لترتجى» للنبي صلى الله عليه وسلم قبله منه، فالتبس عليه الشيطان بالملك، واختلط عليه التوحيد بالكفر، حتى لم يفرق بينهما، وأنا من أدنى المؤمنين منزلة، وأقلهم معرفة بما وفقني الله له، وآتاني من علمه لا يخفى عليّ وعليكم أن هذا كفر لا يجوز وروده من عند الله، ولو قال أحد لكم لتبادر الكل إليه قبل التفكير بالإنكار والردع والتشريب والتشنيع، فضلاً عن أن يجهل النبي صلى الله عليه وسلم حال القول، ويخفى عليه قوله ولا يتفطن لصفة الأصنام بأنها «الغرائق العلى وأن شفاعتهن ترتجى» وقد علم علماً ضرورياً أنها جمادات لا تسمع ولا تبصر، ولا تنطق ولا تضمر،

¹ Refer to the sixth reason showing the invalidity of the text [matn] of the story, on p. 30.

المقام التاسع: قوله: «فما زال مغموماً مهموماً حتى نزلت عليه: «وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ» الحج: ٥٢ فأما غمه و حزنه، فبأن تمكن الشيطان مما تمكن مما يأتي بيانه، وكان النبي صلى الله عليه وسلم يعز عليه أن ينال الشيطان شيئاً وإن قل تأثيره.

المقام العاشر: إن هذه الآية نص في غرضنا، الدليل على صحة مذهبنا، أصل في براءة النبي صلى الله عليه وسلم مما نسب إليه أنه قاله عندنا، وذلك أنه قال تعالى: «وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ

something else to Us falsely.^{17:73}

So O Allaah save the students and teachers from corrupt, worn-out, delusional Shaikhs who do not know that this verse negates what they think and nullifies what they reported and invented, which is:

The sixth point: That the meaning of Ibn al-‘Arabi’s statement, ‘It almost happened ...’ is that it was close to happening but did not, so in this verse Allaah informed us that they were on the verge of tempting him away from what was revealed to him, but that the fitnah did not take place, then He said: ‘... hoping that you would attribute something else to Us falsely ...’^{17:73} which is:

The seventh point: that he did not invent anything, and that if they had tempted you and you had invented a lie they would have taken you as a friend, but you were not tempted and you did not invent a lie and nor did they take you as a friend: ‘Had We not made you steadfast, ...’^{17:74}, which is:

The eight point: ‘... you probably would have inclined to them a little ...’^{17:74}

So Allaah ﷻ informed us that He strengthened him, and firmly established tawhīd and knowing Allaah in his heart, and enveloped him in the canopy of infallibility, and sheltered him in the embrace of mercy, and if He had left him to himself, and removed the shade of infallibility from him for a moment, he might have inclined toward what they desired—but We commanded that you be protected, and with the light of guidance We illuminated your heart, and so it saw clearly and We removed falsehood from you and vanquished it. So this verse is explicit proof of his infallibility against everything that has been [falsely] attributed to him.

The ninth point: His statement, ‘And so he remained grief-stricken and distressed until the following was sent down to him: ‘Whenever We sent a messenger or a prophet before you ‘O Prophet’ and he recited ‘Our revelations’ ...’^{22:52 1} and that his grief and distress were because of what the Devil was able to do, which shall be expounded upon later, and the Prophet ﷺ used to find it very difficult that the Devil influenced him in anything even if its effect were only minor.

The tenth point: This verse is a clear proof in our favour, evidence for the correctness of our madhhab, foundational proof absolving the Prophet ﷺ of what was falsely attributed to him, and that is because He, the Most High, said: ‘Whenever We sent a messenger or a prophet before you ‘O Prophet’ and he recited ‘Our revelations’, Satan would

عَلَيْنَا غَيْرُهُ» الإسراء: ٧٣ فيالله والمتعلمين والعالمين من شيخ فاسد موسوس هامد لا يعلم أن هذه الآية نافية لما زعموا، مبطله لما رووا وتقولوا. وهو:

المقام السادس: وذلك أن قول ابن العربي: «كاد يكون كذا» معناه قارب ولم يكن فأخبر الله في هذه الآية أنهم قاربوا أن يفتنوه عن الذي أوحى إليه، ولم تكن فتنة، ثم قال: «لِتَفْتَرِي عَلَيْنَا غَيْرُهُ» الإسراء: ٧٣ وهو:

المقام السابع: ولم يفتر، ولو فتنوك وافتريت لاتخذوك خليلاً، فلم تفتتن ولا افتريت ولا اتخذوك خليلاً، «وَلَوْلَا أَنْ تَبَيَّنَّاكَ» الإسراء: ٧٤ وهو:

المقام الثامن: «لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا» الإسراء: ٧٤ فأخبر الله سبحانه وتعالى أنه ثبته، وقرر التوحيد والمعرفة في قلبه، وضرب عليه سرادق العصمة، وآواه في كنف الرحمة، ولو وكله إلى نفسه، ورفع عنه ظل عصمته لحظة، لألممت بما راموه ولكننا أمرنا عليك المحافظة، وأشرقنا بنوره الهداية فؤادك، فاستبصر وأزاح عنك الباطل ودحر، فهذه الآية نص في عصمته من كل ما نسب إليه، فكيف يتأولها أحد عدوا عما نسب إليه من الباطل إليه؟!

¹ See narrations 3, 4 and 6.

فأين هذا من قولهم؟! وليس في القرآن إلا غاية البيان بصيانة النبي صلى الله عليه وسلم في الإسرار والإعلان، عن الشرك والكُفران، وقد أودعنا إليكم توصية أن تجعلوا القرآن، إمامكم، وحروفه أمامكم، فلا تحملوا عليها ما ليس فيها، ولا تربطوا بها ما ليس منها.

وما هدي لهذا إلا الطبري بجلالة قدره وصفاء فكره، وسعة باعه في العلم، وشدة ساعده وذراعه في النظر، وكأنه أشار إلى هذا الغرض، وصوّب على هذا المرمى فقرطس بعد ما ذكر في ذلك روايات كثيرة باطلة لا أصل لها.

influence 'people's understanding of' his recitation ...^{22:52}

So the Most High informed us that His way with His Prophets and His practice with His Messengers is that when they convey a message from Allaah, Shaiṭān adds something to it of his own accord, just as he does with all other sins, like when you say, 'I threw such and such into the house ... I threw such and such into the bundle ... I put such and such into the bag,' [i.e., to put something into it which wasn't there before]—this is explicit in showing that it was the Devil who added to what the Prophet ﷺ said and not that the Prophet ﷺ said it, because the Prophet ﷺ would recite the Quran in measured intervals, pausing clearly at the breaks between verses. Likewise, his speech was deliberate and unhurried and so Satan exploited those pauses between the [Prophet's ﷺ recitation of] His Saying: '... and the third one, Manāt, as well?'^{53:20} and: 'Do you 'prefer to' have sons while 'you attribute' to Him daughters?'^{53:21} And so the Devil, imitating the voice of the Prophet ﷺ, said: 'They are the exalted cranes, and indeed their intercession is hoped for.'

So as for the polytheists and those who had diseased hearts, and due to their lack of insight and corrupt inner state they recited those words as if from the Prophet ﷺ, ignorantly attributing them to him such that they even prostrated along with him believing that he was in agreement with them, but those who had been given knowledge and faith knew that the Qur'ān was the Truth from Allaah and believe in it and refuse anything else besides it and their hearts respond to the truth and recoil from falsehood—and all of that was a trial and test from Allaah.

So how far is this from what they claim?!

There is nothing in the Qur'ān except the utmost clarity about the Prophet ﷺ being safeguarded, both in private and public, from shirk and disbelief.

And I have indeed entrusted you with the advice to make the Qur'ān your Imām, to keep its words before you, so do not give them a meaning they do not have, and do not attach to them that which does not belong to them.

No one was guided to this [understanding] except at-Ṭabarī due to his immense stature, his pure mind, profuse learning, and his robust critical insight. And it is as if he alluded to this purpose, aimed at this target and, after mentioning lots of false narrations about it that have no basis, he hit the mark.

في أُمْنِيَّتِهِ» الحج: ٥٢ فأخبر الله تعالى أن من سنته في رسله، وسيرته في أنبيائه، أنهم إذا قالوا عن الله قولاً، زاد الشيطان فيه من قبل نفسه، كما يفعل سائر المعاصي، كما تقول: أَلْقَيْت في الدار كذا، وأَلْقَيْت في العِصَم كذا، وأَلْقَيْت في الكيس كذا، فهذا نص في أن الشيطان زاد في الذي قاله النبي صلى الله عليه وسلم، لا أن النبي صلى الله عليه وسلم قاله، وذلك أن النبي صلى الله عليه وسلم كان إذا قرأ تلا قرآناً مقطّعا، وسكت في مقاطع الآي سكوّاً محصلاً، وكذلك كان حديثه مترسلاً فيه متأنياً، فتبع الشيطان تلك السكّات التي بين قوله: «وَمَنَاءَ الثَّالِثَةِ الْاُخْرَى» البقر: ٢٠ وبين قوله تعالى: «الْكُمُ الذِّكْرُ وَلَهُ الْاُنْثَى» البقر: ٢١ فقال يحاكي صوت النبي صلى الله عليه وسلم: «وأنهن العرائقة العلى وإن شفاعتهن لترتجى»، فأما المشركون، والذين في قلوبهم مرض لقلّة البصيرة وفساد السريّة، فتلوها عن النبي صلى الله عليه وسلم، ونسبوا بها بجهلهم إليه، حتى سجدوا معه اعتقاداً أنه معهم، وعلم الذين أوتوا العلم والإيمان أن القرآن حق من عند الله، فيؤمنون به، ويرفضون غيره، وتجب قلوبهم إلى الحق، وتنفر عن الباطل، وكل ذلك ابتلاء من الله، ومحنة.

And had your Lord so willed no-one would have reported or written these false narrations down, but He does whatever He wills.

May Allaah protect us and you by granting us success and guidance, and may He, through His Grace and Mercy, make us people of Tawḥīd.”

ولو شاء ربك لما رواها أحد،
ولا سطرها، ولكنه فعال لما
يريد، عصمنا الله و إياكم
بالتوفيق والتسديد، وجعلنا من
أهل التوحيد بفضله ورحمته.»

Q Ā Ḍ Ī ‘ I Y Ā Ḍ ’ S S T A N C E



كل صحيح وسقيم، وصدق
القاضي بكر بن العلاء المالكي
حيث قال: لقد بُلي الناس
ببعض أهل الأهواء والتفسير،
وتعلق بذلك الملحدون مع
ضعف نقله، واضطراب رواياته

nd Qāḍī ‘Iyāḍ said, “So know, may Allaah honour you, that we have two approaches to the problems posed by this ḥadīth: the first is to weaken their foundation and the second is to accept them [for the sake of argument].

As for the first approach, then it is sufficient for you to know that this ḥadīth has not been reported by any of the authors of the authentic collections [Aḥluṣ-Ṣiḥḥah], and nor has any trustworthy narrator reported it with a sound, connected chain of narration. In fact, the only ones who are attached to it are the commentators on the Qur’ān and historians who are infatuated by all strange reports, those who snap up all things whether authentic or weak.

Al-Qāḍī Bakr ibn al-‘Alā al-Mālikī spoke the truth when he said that, ‘People have been afflicted by some of the people of desires and exegesis [tafsīr]—and the heretics clung to the story despite its weak chains of transmission, the inconsistency of its various versions, the

كلام القاضي عياض في ذلك
وقال القاضي عياض: «فاعلم
أكرمك الله: أن لنا في الكلام
على مشكل الحديث مأخذين:
أحدهما في توهين أصله،
والثاني على تسليمه.

أما المأخذ الأول، فيكفيك أن
هذا الحديث لم يخرج أحد
من أهل الصحة، ولا رواه
ثقة بسند متصل سليم، وإنما
أولع به وبمثله المفسرون
والمؤرخون المولعون بكل
غريب، المتلقفون من الصحف

من الضعف ما نبّه عليه مع وقوع الشك فيه - كما ذكرنا- الذي لا يوثق به ولا حقيقة معه. وأما حديث الكلبي فمما لا تجوز الرواية عنه، ولا ذكره لقوة ضعفه وكذبه كما أشار إليه البزّار، والذي منه في «الصحیح» «أن النبي صلى الله عليه وسلم قرأ: «النجم» وهو بمكة فسجد معه المسلمون والمشركون والجن والإنس. هذا توهينه من طريق النقل. فأما من جهة المعنى: فقد قامت الحجة، وأجمعت الأمة على عصمته صلى الله عليه وسلم ونزاهته عن مثل هذه الرذيلة، إما من تمنيه أن ينزل عليه مثل هذا من مدح آلهة غير الله وهو كفر، أو أن يتصور عليه الشيطان

❖ A Marfu' ḥadīth: *an elevated ḥadīth, what has been transmitted on the authority of the Prophet ﷺ, including his deeds, sayings, tacit approvals, or descriptions of his physical appearance. A report is proven as marfū' if the narrator quotes the Prophet ﷺ, or when the word marfū'an follows the name of the Companion, through the chain of authorities, such as saying, «عن أبي هريرة» "An Abī Hurairata marfū'an," "On the authority of Abū Hurairah, who narrated the ḥadīth as elevated to the Prophet ﷺ..." A Marfu' ḥadīth can be authentic, weak or ḥasan.*

disconnection of its isnād and the contradictions in its wording. So you have one person saying it happened during the prayer while another says he said it in a gathering of his people when the Sūrah was being revealed to him. Yet another claims it was when he was overcome with drowsiness, someone else says he was speaking to himself and forgot, another claims that the Devil said it on his tongue and that when the Prophet ﷺ then recited it back to Jibrīl, he said, 'This is not how I recited it to you!' Another says that the Devil informed the people that the Prophet ﷺ recited it like that and that when the Prophet ﷺ learned of that he said, 'By Allaah, it was not revealed like that,' along with other contradictions from the narrators.

None of the mufasssirs or Tābi'ūn who this story was conveyed from gave a chain of narration for it or traced it back to a Companion. Most of the chains of narrations about it from them are weak and unfounded. The [only] **marfu'** narration is from Shu'bah from Abī Bishr from Sa'īd ibn Jubair from Ibn 'Abbās who says, 'I imagine—the doubt is in the ḥadīth—that the Prophet ﷺ was at Makkah,' and then he mentioned the story.

Abū Bakr al-Bazzār said, 'We do not know of this ḥadīth being reported from the Prophet ﷺ with a connected chain of narration which is permitted to cite apart from this one. No one reported it from Shu'bah except Umayyah ibn Khālīd, other people report it in irsāl form [i.e., as a broken chain] from Sa'īd ibn Jubair. It is [otherwise] only known from al-Kalbi from Abū Ṣāliḥ from Ibn 'Abbās.'

So Abū Bakr, may Allaah have mercy on him, has clarified for you that the story is not known through any path of narration which it is permissible to cite apart from this one, and that it itself contains weakness which he has pointed out along with the doubt narrated in it, as we mentioned, with whose presence it cannot be authenticated and there is no truth to it.

As for Al-Kalbi's ḥadīth, then it is one which it is not allowed to report due to how weak he was and his lying as al-Bazzār pointed out, the part of it that is in the Ṣaḥīḥ is, 'That the Prophet ﷺ recited Sūrah an-Najm whilst in Makkah and the Muslims, the polytheists, the Jinn and mankind all prostrated along with him,' [i.e., with no mention of the Satanic Verses being uttered]. So this is the story's baselessness in how it was transmitted [naql].

As for its weakness in terms of its meaning: then the proofs have been established and the Ummah has united on the fact that the Prophet ﷺ was infallible and free from ever falling into anything as base and as vile as this, whether it be him wishing that anything praising gods

وانقطع إسناده واختلاف كلماته. فقائل يقول: إنه في الصلاة، وآخر يقول: قالها في نادي قومه حين أنزلت عليه السورة، وآخر يقول: قالها وقد أصابته سنة، وآخر يقول: بل حَدَّثَ نفسه فسها، وآخر يقول: إن الشيطان قالها على لسانه، وإن النبي صلى الله عليه وسلم لما عرضها على جبريل قال: ما هكذا أقرأتكَ؟! وآخر يقول: بل أعلمهم الشيطان أن النبي صلى الله عليه وسلم قرأها، فلما بلغ النبي صلى الله عليه وسلم ذلك، قال: والله ما هكذا أنزلت. إلى غير ذلك من اختلاف الرواة.

ومن حُكيت هذه الحكاية عنه من المفسرين والتابعين لم يُسندْها أحد منهم، ولا رفعها إلى صاحب، وأكثر الطرق عنهم فيها ضعيفة واهية، والمرفوع فيه حديث شعبة عن أبي بشر عن سعيد بن جبير عن ابن عباس فيما أحسب -الشك في الحديث- أن النبي صلى الله عليه وسلم كان بمكة، وذكر القصة. وقال أبو بكر البزّار: «هذا الحديث لا نعلمه يروى عن النبي صلى الله عليه وسلم بإسناد متصل يجوز ذكره إلا هذا، ولم يسنده عن شعبة إلا أمية بن خالد، وغيره يرسله عن سعيد بن جبير، وإنما يعرف عن الكلبي عن أبي صالح عن ابن عباس».

فقد بيّن لك أبو بكر رحمه الله أنه لا يُعرف من طريق يجوز ذكره سوى هذا، وفيه

ووجه ثالث: أنه قد علم من عادة المنافقين، ومعاندة المشركين، وضعفة القلوب، والجهلة من المسلمين، نفورهم لأول وهلة، وتخليط العدو على النبي صلى الله عليه وسلم لأقل فتنة، وتعييرهم المسلمين والشماتة بهم الفنية بعد الفنية، وارتداد من في قلبه مرض ممن أظهر الإسلام لأدنى شبهة، ولم يحك أحد في هذه القصة شيئاً سوى هذه الرواية الضعيفة الأصل ولو كان ذلك لوجدت قريش بها على المسلمين الصولة، ولأقامت بها اليهود عليهم الحجة، كما فعلوا مكابرة في قصة الإسراء، حتى كانت في ذلك

other than Allaah be revealed to him, which is disbelief, or that the Devil could interfere and confuse him about the Qur'an such that he would, as a result, add something to it which was not a part of it, leading the Prophet to believe that something which is not part of the Qur'an is actually a part of it until Jibril would have to inform him of the truth ﷺ. All of this is impossible for the Prophet ﷺ. It is impossible for him to have said this intentionally of his own accord, which would be disbelief, or out of forgetfulness. He is protected [ma'sūm] from all of that.

And we have established with clear proofs and the consensus [of the Ummah] his immunity ﷺ from disbelief entering his heart or being uttered on his tongue, intentionally or mistakenly, or that he would confuse what the Angel gives to him with what the Devil casts forth. Or that the Devil should have any power over him, or that he ﷺ would forge lies against Allaah saying that something had been revealed to him when it had not, whether intentionally or mistakenly. The Most High said, 'Had the Messenger made up something in Our Name ...'^{69:44} and He said, 'And then We truly would have made you taste double 'punishment' both in this life and after death, and you would have found no helper against Us.'^{17:75}

The second point is the impossibility of this story to have occurred from [both] a rational and a common sense standpoint. If these statements had [truly] occurred as narrated, they would have been incoherent [and disjointed], self-contradictory, mixing praise and blame, poorly structured in composition and style. This would not have been hidden from the Prophet ﷺ nor the Muslims around him nor the chief idolaters—[in fact], it would not escape even the most superficial observer—so how then can it be concealed from someone of [such] profound wisdom, someone whose knowledge of eloquent speech and mastery of clarity of expression so vast ﷺ.

The third point is that it is a well-known habit of the hypocrites, and [well-known from] the obstinacy of the idolaters, and those weak of heart, and the ignorant Muslims that they recoil at the first hurdle, and that the enemy would cause confusion about the Prophet ﷺ at the slightest fitnah, and that they would scoff and gloat at the misfortune of the Muslims time after time, and for those in whose hearts is a disease and who outwardly professed Islaam to apostatise at the slightest doubt. Yet despite this no one has related anything about this story except this one narration which in its very foundation is weak. If the story had actually happened, Quraish would have used it to attack the Muslims, and the Jews would have used it as a proof against the

ويشبه عليه القرآن حتى يجعل فيه ما ليس منه، ويعتقد النبي صلى الله عليه وسلم أن من القرآن ما ليس منه حتى ينبيه عليه جبريل عليهما السلام، وذلك كله ممتنع في حقه صلى الله عليه وسلم أو يقول ذلك النبي صلى الله عليه وسلم من قبل نفسه عمداً، وذلك كفر، أو سهو، وهو معصوم من ذلك كله، وقد قررنا بالبراهين والإجماع عصمته صلى الله عليه وسلم من جزيان الكفر على قلبه أو لسانه لا عمداً ولا سهواً، وأن يشتبه عليه ما يليق به الملك بما يليق الشيطان، أو يكون للشيطان عليه سبيل، أو يتقول على الله لا عمداً ولا سهواً ما لم ينزل عليه، وقد قال تعالى: «وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ» الآية الحاققة: ٤٤ و قال «إِذَا لَكُنَّاكَ فِي سُلْبِ الْأُمَمِ» الآية: ٧٥

ووجه ثانٍ: وهو استحالة هذه القصة نظراً وعرفاً، وذلك أن هذا الكلام لو كان كما روي لكان بعيد الالتئام متناقض الأقسام، ممتزج المدح والذم، متخاذاً التأليف والنظم، ولما كان النبي صلى الله عليه وسلم ولا من حضرته من المسلمين وصناديد المشركين ممن يخفى عليه ذلك، وهذا لا يخفى على أدنى متأمل، فكيف بمن رجح حلمه، واتسع في باب البيان ومعرفة فصيح الكلام علمه؟!

وهذا مثل قوله تعالى في الآية الأخرى: «وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ» النساء: ١١٣ وقد روي عن ابن عباس: «كل ما في القرآن كاد» فهو ما لا يكون».

قال القاضي: ولقد طالبتهم قريش وثقيف إذا مرّ بالهتيم أن يقبل بوجهه إليها، ووعوده الإيمان به إن فعل، فما فعل ولا كاد أن يضل، وقد ذكرت في معنى الآية تفاسير أخرى، ما ذكرناه من نص الله على عصمة رسوله برد سفاستها.

Muslims as they arrogantly did about the Night Journey, which resulted in some of the weaker Muslims apostatising, and the same thing also happened in relation to the circumstances around the Treaty of Hudaibiyyah.

There would be no temptation or fitnah bigger than this calamity and no incitement greater than it that the enemy could use to plant dissension with than this story if it were true—yet not a word has been reported about it from any of those obstinate people nor any Muslims, which shows its falsehood and the eradication of its very roots. There is no doubt that some of the devils among mankind and the Jinn foisted this ḥadīth onto the heedless among the ḥadīth scholars to confuse the weak Muslims with it.

The fourth point is that the narrators say that these two verses were revealed about it: 'They definitely 'thought they' were about to lure you away from what We have revealed to you 'O Prophet', hoping that you would attribute something else to Us falsely—and then they would have certainly taken you as a close friend. Had We not made you steadfast, you probably would have inclined to them a little ...^{17:73-74} But these two verses refute the very narration that they reported because Allaah the Most High mentioned that they were about to tempt him away so that he would lie and that if He had not strengthened him he would have almost inclined to them—so essentially the meaning and implication of this verse is that Allaah the Most High did indeed protect him from lying and strengthened him such that he did not even incline to them a little let alone a lot!

In their baseless reports they cite that in addition to inclining to them he added the fabrication of praising their idols, saying ﷺ, 'I have lied against Allaah and said what He did not say,'—but this is the opposite of what the āyah means. This āyah would have rendered the very ḥadīth itself weak if it were authentic, so what, then, when it is not even authentic in the first place? This is similar to what He says in another verse: 'Had it not been for Allaah's Grace and Mercy, a group of them would have sought to deceive you 'O Prophet'. Yet they would deceive none but themselves, nor can they harm you in the least.'^{4:113} It has been reported that Ibn 'Abbās said, 'Everything in the Qur'ān which says, 'almost/kāda' means it did not happen at all.'

Al-Qāḍī al-Qushairī said that the tribes of Quraish and Thaḳīf asked him to turn to face their idols when he passed by them, promising him that they would believe in him if he did, but he did not—and he was not even close to doing so.

لبعض الضعفاء ردّة. كذلك ما روي في قصة القضية، ولا فتنة أعظم من هذه البلية لو وجدت، ولا تشغيب للمعادي حينئذ أشد من هذه الحادثة لو أمكنت، فما روي عن معاند فيها كلمة، ولا عن مسلم بسببها بنت شفة، فدل على بطلانها واجتثاث أصلها. ولا شك في إدخال بعض شياطين الإنس والجن هذا الحديث على مُغفلي المحدثين، يلبس به على ضعفاء المسلمين.

ووجه رابع: ذكر الرواية لهذه القضية أن فيها نزلت: «وَإِنْ كَادُوا لَيَفْتِنُوكَ...» الآيتين الإسراء: ٧٣-٧٤ وهاتان الآيتان تردان الخبر الذي رووه، لأن الله تعالى ذكر أنهم كادوا ليفتنونه حتى يفترى، وأنه لولا أن ثبته لكاد يركن إليهم، فمضمون هذا ومفهومه أن الله تعالى قد عصمه من أن يفترى، وثبته حتى لم يركن إليهم قليلاً، فكيف كثيراً؟

و هم يروون في أخبارهم الواهية أن زاد على الركون الافتراء بمدح آلهتهم، وأنه قال صلى الله عليه وسلم: «أفترت على الله، وقلت ما لم يقل» وهذا ضد مفهوم الآية، وهي تضعف الحديث لو صح فكيف ولا صحة له؟

Other tafsīrs of this āyah have mentioned what we have stated about what Allaah said about His Messenger being protected which is enough to rebut their nonsense.

So all that remains to be learned from the āyah is: that Allaah the Most High favoured His Prophet with His Protection and by strengthening him against what the disbelievers were about to do when they wanted to beguile him. Our goal in this is to show his infallibility and how he was free from it all ﷺ.

This is the meaning of the verse.

The second approach [to this story] is based on considering the ḥadīth to be sound—and Allaah has granted us refuge from it actually being authentic—but in any case [even if we were to consider it sound then] the Imāms of the Muslims have responded to that with answers of varying strengths.”

I [al-Albaani] say: so he then went on to mention these various answers saying they were all weak except for the last one, which he supported and favoured, and it is the one that Ibn al-‘Arabī used as his answer as was mentioned earlier on p. 46:

“It was the Devil who slipped that in to the Prophet’s ﷺ silence between his recital of the two verses, imitating his tone ﷺ and then the polytheists spread that about him ﷺ, but that did not affect the Muslims due to the Sūrah already having been memorised before that just as Allaah had revealed it, and their certainty about the Prophet’s stance in criticising and denouncing the idols as was known about him.

Mūsā ibn ‘Uqbah reported something similar in his book Maghāzī saying, “The Muslims did not hear these words, the Devil cast them into the polytheist’s ears and their hearts.”¹ And so what was reported about the Prophet’s ﷺ grief was because of this rumour and doubt and fitnah that was being spread.”

فلم يبق في الآية إلا أن الله تعالى امتن على رسوله بعصمته وتثبيتته بما كاده به الكفار، وراموا من فتنته، ومرادنا في ذلك تنزيهه وعصمته صلى الله عليه وسلم وهو مفهوم الآية. وأما المأخذ الثاني: فهو مبني على تسليم الحديث لو صح أعادنا الله من صحته، ولكن مع كل حال فقد أجاب عن ذلك أئمة بأجوبه منها الغث والسمين.»

قلت: فذكر هذه الأجوبة، وضعفها كلها أو كلها، إلا الأخير منها، فإنه استظهره ورجحه، وهو الذي أجاب به ابن العربي فيما تقدم من كلامه «ص ٥٣»:

إن الشيطان هو الذي ألقى ذلك في سكتة النبي صلى الله عليه وسلم بين الآيتين، محاكيًا نغمة النبي صلى الله عليه وسلم وأشاع ذلك المشركون عنه صلى الله عليه وسلم، ولم يقدح ذلك عند المسلمين لحفظه السورة قبل ذلك على ما أنزلها الله، وتحققهم من حال النبي صلى الله عليه وسلم في ذم الأوثان وعيبها على ما عرف منه، وقد حكى موسى بن عتبة في مغازيه نحو هذا وقال: «إن المسلمين لم يسمعوها، وإنما ألقى الشيطان ذلك في أسماع المشركين وقلوبهم» ويكون ما روي من حزن النبي صلى الله عليه وسلم لهذه الإشاعة والشبهة وسبب هذه الفتنة.

¹ And something similar [to this] appears in the narration of ‘Urwah, no. 6, pp. 20-21, even though at the end of it there is something which differs from this, and I have relayed the narration of Mūsā ibn ‘Uqbah from Ibn Kathīr in what has preceded, p. 15.

AL-ḤĀFIẒ'S REBUTTAL OF IBN
AL-‘ARABĪ AND AL-QĀḌĪ ‘IYĀḌ
AND MY RESPONSE TO THAT



فأقول: إن هذا الجواب ليس بالقوي على إطلاقه لما بيّنا فيما تقدم أن تقوية الحديث بكثرة الطرق ليس قاعدة مضطربة، نعم من ذهب إلى الاحتجاج بالمرسل مطلقاً أو عند اعتضاده، ففي

l-Ḥāfiẓ summarised the defects and weakness the two Imāms mentioned about the story in al-Faṭḥ, and then said, “And all of that does not conform to the principles [of the science of ḥadīth], because when there are lots of paths of narration [of a ḥadīth] and it has multiple sources it shows that it has a basis. I have mentioned that three of its chains of narration meet the conditions of the Ṣaḥīḥ, they are mursāl narrations which scholars who accept mursāl narrations use as proof, just as they are also accepted as proof by those scholars who do not consider mursāl ḥadīths as proof, due to the narrations [of the story] supporting each other.”

So I say: this is not a strong answer in absolute terms since as I clarified earlier a ḥadīth being strengthened due to it being narrated from many different paths is not a consistently applicable rule [qā'idah muḍṭaridah]. Yes, for those scholars who accept mursāl narrations totally or who accept them if they are supported by other reports—this

ردُّ الحافظ على ابن العربي و القاضي عياض وتعقبنا عليه وأما قول الحافظ في «الفتح» بعد أن نقل خلاصة عن الوجوه التي تقدمت عن الإمامين المذكورين في إعلال القصة وتوحيدها: «وجميع ذلك لا يتمشى على قواعد، فإن الطرق إذا كثرت و تباينت مخارجها، دلَّ ذلك على أن لها أصلاً، وقد ذكرت أن ثلاثة أسانيد منها على شرط الصحيح، وهي مراسيل يحتج بمثلها من يحتج بالمرسل، وكذا من لا يحتج به لاعتضاد بعضها ببعض».

عمداً منه، وكذا سهواً إذا كان مغائراً لما جاء به من التوحيد لمكان عصمته».

ثم ذكر الحافظ مسالك العلماء في تأويل ذلك، ثم اعتمد على الوجه الأخير منها. وهو الذي نقلناه عن القاضي عياض قبل هذا الفصل، وقلنا إنه رجّحه، ثم قال الحافظ: «وهذا أحسن الوجوه، ويؤيده ما تقدم في صدر الكلام عن ابن عباس من تفسير تَمَنَّى بـ«تلا»».

فينتج من ذلك أن الحافظ رحمه الله، قد سَلِمَ أن الشيطان لم يتكلم على لسان النبي صلى الله عليه وسلم بتلك الجملة، وإنما ألقاها الشيطان بلسانه في سكتة النبي صلى الله عليه وسلم، فهذا لا يتفق البتة مع القول بصحة القصة، أو أن لها أصلاً.

response is a strong refutation against them, such as al-Qāḍī ‘Iyāḍ and others who accept the mursal narrations of a trustworthy narrator.¹ But it does not apply to us, due to the possibilities that we mentioned that stop us using mursal ḥadīths as a proof even if they are reported from different paths. This might even be al-Ḥāfiẓ Ibn Kathīr’s madhhab since in his tafsīr of the verse in question, he said, “Many of the Qur’anic exegetes mentioned the story of the cranes here, and how many of those who had gone to Ethiopia came back thinking that the polytheists of Quraish had embraced Islam. But all of these narrations are from mursal paths, and I have not seen any of them with an authentic chain of narration.”

Thus Ibn Kathīr knew that some of these mursal chains were authentic up to the tābi‘ī, and so had he believed that they did support each other and gave strength to the story, he would not have called it weak merely on the basis that he found that none of them had been reported through an authentic path. This is clear and indisputable.

What is even more peculiar is that although al-Ḥāfiẓ Ibn Ḥajar considered the [reports of the] story to be strong, he still felt that it had things which were objectionable and that had to be interpreted. So after the statement that I just quoted from him, he said, “If this is established, it becomes incumbent to interpret the parts in it which are objectionable, which is the phrase, ‘The devil cast on his tongue,’ ‘They are the exalted cranes, and indeed their intercession is hoped for,’ because it is not allowed to take this at face value since, due to his infallibility, it is impossible for him ﷺ to add something to the Qur’ān of his own accord intentionally, just as it is impossible for him to do so mistakenly, when it is in opposition to the tawḥīd he brought.”

Then al-Ḥāfiẓ mentioned the scholars varying interpretations of it and approved the last one which is the one we quoted from al-Qāḍī ‘Iyāḍ just before this section, the one we said al-Qāḍī ‘Iyāḍ favoured. Al-Ḥāfiẓ then said, “This is the best interpretation, it is supported by what was previously mentioned from Ibn ‘Abbās’ explanation of ‘tamannā’ to mean, ‘recited.’”

So the result is that al-Ḥāfiẓ, may Allaah have mercy on him, conceded that the Devil did not utter that sentence on the tongue of the Prophet ﷺ, but rather that the Devil cast it forth with his own tongue during the gap in the Prophet’s ﷺ recitation—this does not at all agree with the claim that the story is authentic or that it has any basis or foundation.

الجواب رد قوي عليه، كالفاضي عياض وغيره ممن يقبل مرسل الثقة أما نحن فهو غير وارد علينا لما أوردنا من الاحتمالات التي تمنع الاحتجاج بالحديث المرسل ولو من غير وجه، ولعل هذا مذهب الحافظ ابن كثير حيث قال عند تفسيره للآية السابقة «٢٢٩/٣»: «قد ذكر كثير من المفسرين ها هنا قصة الغرائيق، وما كان من رجوع كثير من المهاجرة إلى أرض الحبشة، ظناً منهم أن مشركي قريش قد أسلموا، ولكنها من طرق كلها مرسلة، ولم أرها مسندة من وجه صحيح»

فإن ابن كثير يعلم أن بعض هذه المراسيل التي أشار إليها أسانيدُها صحيحة إلى مُرْسِلِها، فلو كان بعضها يعضد بعضاً عنده وتقوي القصة بذلك، لما ضعفها بحجة أنه لم يرها مسندة من وجه صحيح وهذا بين لا يخفى ثم إن من الغريب أن الحافظ ابن حجر مع ذهابه إلى تقوية القصة يرى أن فيها ما يُستنكر وأنه يجب تأويله فيقول بعد كلامه الذي نقلته آنفاً: «وإذا تقرر ذلك تعيّن تأويل ما وقع فيها مما يستنكر وهو قوله: «ألقى الشيطان على لسانه: «تلك الغرائيق العلى

وإن شفاعتهن لترتجى» فإن ذلك لا يجوز حمله على ظاهره لأنه يستحيل عليه صلى الله عليه وسلم أن يزيد في القرآن

1 Takhrij al-Kashāf, 4/112.

الثاني: تشنيعه القول على ابن العربي والقاضي عياض لإنكارهما القصة، ومع أنه يعلم أنهما أنكراها لم فيها من البواطيل التي لا تتفق مع القول بعصمة الرسول الكريم، منها هذه الزيادة التي وافقها الحافظ على استنكارها، مع فارق شكلي وهو أنهما كانا صريحين في إنكارها من أساسها، بينما الحافظ إنما أنكرها بطريق تأويلها -زعم-.

ومن هنا يتبين لك ضعف ما قاله في رده على القاضي في «تخريج الكشاف».

«وأما طعنه فيه باختلاف الألفاظ فلا تأثير للروايات الواهية في الرواية القوية، فيعتمد من القصة على الرواية الصحيحة، أي: يُعتمد على الرواية المتابعة، وليس فيها وفيما تابعها اضطراب

If he means that it has a basis in general, i.e., excluding that fabricated phrase, then this is not the point of disagreement between him and the scholars he refuted who said that the story is false, but rather the point of contention is in the statement which claims the Devil cast [this falsehood] onto the Prophet's tongue ﷺ.

So if al-Ḥāfiẓ has openly stated his rejection of it and exonerated the Prophet ﷺ from it then we can say to the questioner: al-Ḥāfiẓ agrees with Ibn Kathīr and others [both] before and after him in denouncing the story as it was reported in those narrations, even the ones al-Ḥāfiẓ authenticated. As for the things left in the story which do not conflict with the Prophet's ﷺ infallibility then there is no disagreement about the possibility of them occurring. In fact it seems that those parts of the story are what happened based on the apparent meaning of the verse of Sūrah al-Ḥajj, as explained at the start of this book.¹

Nonetheless, two objections may be raised against al-Ḥāfiẓ here:

The first is his lenient phrasing when rejecting that addition, because he only rejected it by reinterpreting it [ta'wīl]! Whereas what he should have done is reject it from its very foundation, [without even needing to reinterpret anything], since that addition does not support the reinterpretation he claims at all—because al-Ḥāfiẓ says, “The Devil is the one who uttered it with his own tongue during a gap in the Prophet's ﷺ recitation of the two verses,” yet the narrations say, “The Devil cast the words on to the Prophet's ﷺ tongue,” so how far apart are the two statements?!

The second: his strong criticism of Ibn al-‘Arabī and al-Qāḍī ‘Iyāḍ for rejecting the story even though he knows they rejected it due to the many falsehoods it contains which are incompatible with the doctrine of the infallibility of the most noble Prophet ﷺ, such as that very addition which al-Ḥāfiẓ agreed in rejecting. The difference is that they were both explicit in their rejection of it from its very foundation, whereas al-Ḥāfiẓ only rejected it through his reinterpretation, as he claimed.

From this the weakness of his rebuttal of al-Qāḍī ‘Iyāḍ in Takhriḥ al-Kashāf will become clear to you [where he said]:

“As for his criticism of it due to the discrepancy in its wording then [it does not matter because] weak narrations have no effect on strong ones. So we rely on the authentic narration of the story—i.e., the one that has supporting narrations is relied upon—and there is no inconsistency or

فإن كان يريد بذلك أن لها أصلاً في الجملة، أعني بدون هذه الزيادة، فهذا ليس هو موضع خلاف بينه وبين العلماء الذين ردّ عليهم قولهم بطلان القصة، وإنما الخلاف في الجملة التي تزعم الروايات أن الشيطان ألقاها على لسانه صلى الله عليه وسلم فإذا قد صرح الحافظ بإنكارها وتنزيه النبي صلى الله عليه وسلم عنها فنستطيع أن نقول لحضرة السائل:

إن الحافظ متفق مع ابن كثير وغيره ممن سبقه ولحقه -على إنكار القصة على ما وردت في الروايات حتى التي صحّحها الحافظ، وأما ما بقي منها مما لا يتنافى مع عصمة النبي صلى الله عليه وسلم، فلا خلاف في إمكان وقوعها، بل الظاهر أن هذا القدر هو الذي وقع بدليل ظاهر آية الحج حسبما تقدم تفسيرها في أوائل الرسالة.

نعم يرد على الحافظ هنا اعتراضان:

الأول: تليينه العبارة في إنكار تلك الزيادة، لأنه إنما أنكرها بطريق تأويلها! وحقه أن ينكرها من أصلها، لأن التأويل الذي زعمه ليست تفيده تلك الزيادة أصلاً، لأن الحافظ يقول: «إن الشيطان هو الذي ألقى بلسانه في سكتة النبي صلى الله عليه وسلم». وهي تقول: «إن الشيطان ألقى على لسان النبي صلى الله عليه وسلم» فأين هذا من ذلك؟!

¹ After I had written the above I saw that the Shaikh of Islam Ibn Taymiyyah leaned towards confirming this part of the story and that the Prophet ﷺ didn't say, “They are the exalted cranes ...” but that it was the Devil who threw it into their ears, refer to what he said in al-Fatāwā, 2/282.

وأما قوله: «إن حديث الغرائق له أسوة بكثير من الأحاديث الصحيحة»، فصحيح لو صح إسناده وأمكن تأويله، وكلا الأمرين لا نسلم به.

أما الأول فلما علمت من إرساله من جميع الوجوه حاشا ما اشتد ضعفه من الموصول، وإنها على كثرتها لا تعضده. وأما الأمر الآخر فلأن التأويل الذي ذهب إليه الحافظ رحمه الله هو في الحقيقة ليس تأويلاً، بل هو تعطيل لحقيقة الجملة المستنكرة، وهو أشبه ما يكون بتأويلات بل تعطيلات القرامطة ورافضة الآيات القرآنية والأحاديث المصطفوية. تأييداً لمذاهبهم الهدامة وآرائهم الباطلة، خلافاً للحافظ رحمه الله فإنه إنما فعل ذلك دفاعاً عن مقام الحضرة النبوية

discrepancy [idṭirāb] in it or in the ones that support it—rather the discrepancy is in the other narrations. As for his criticising the [actual] meaning of the narration then there are many authentic ḥadīths whose apparent meanings are not accepted but which are rather interpreted in a way consistent with the principles of the religion.”

I [al-Albaani] say: this is a weak response, because the authentic narration that he is referring to is the previously mentioned narration of Ibn Jubair and it, just like the other supporting narrations, includes this objectionable issue which he himself has admitted. In fact, some of the narrations from Saʿīd have things even more repugnant than that, like, “Then Jibrīl came to him after that and said, ‘Recite to me what I brought to you.’ So when he reached, ‘They are the exalted cranes, and indeed their intercession is hoped for,’ Jibrīl said to him, ‘I did not bring this to you, this is from the Devil!’”

And this also occurs in narrations apart from Saʿīd’s as has preceded, the implication here is that the Devil tricked the Prophet ﷺ into not being able to distinguish between the Devil’s revelation and The Most Merciful’s and that he ﷺ stayed in that condition for as long as he did until Jibrīl came to him from the sky! Glory be to You O Allaah! This is a most serious slander and most flagrant a lie!

So it has become clear that there is no correct, reliable, authentic narration, in the true scholarly sense—and that al-Ḥāfiẓ himself rejected part of that narration which he authenticated—so what is there to rely on?

As for his statement, “The ḥadīth of the cranes has many a precedent from authentic ḥadīths,” then that would have been correct if its chain of narration was [in fact] authentic and if it was [indeed] possible to interpret it—but we do not concede to either of these two points.

As for the first, then we have shown that it is mursal from all its routes apart from the connected [mawṣūl] chains that are extremely weak, and they, even though abundant, do not render it any support.

As for the other issue, then it is because the reinterpretation [taʿwīl] that al-Ḥāfiẓ did, may Allaah have mercy on him, is not in fact taʿwīl but rather a nullification [taʿṭīl] of the sentence, and it is similar to the interpretation, rather the negation or nullification [taʿṭīl], of the Qarāmīṭah and Rāfiḍah when dealing with Qur’anic verses and prophetic ḥadīths which they do in order to support their destructive madhhab and their baseless opinions—in opposition to al-Ḥāfiẓ, may Allaah have mercy on him, for he did that in defense of the Prophetic station

والإضطراب في غيرها، وأما طعنه من جهة المعنى فله أسوة كثيرة من الأحاديث الصحاح التي لا يؤخذ بظاهرها بل يرد بالتأويل المعتمد إلى ما يليق بقواعد الدين».

قلت: إن هذا الرد ضعيف، لأن الرواية الصحيحة التي أشار إليها هي رواية ابن جبير المتقدمة وفيها كما في غيرها من الروايات المتابعة الأمر المستنكر باعترافيه، بل في بعض الروايات عن سعيد ما هو أنكر من ذلك وهو قوله:

«ثم جاءه جبريل بعد ذلك فقال: إغرض علي ما جئتك به، فلما بلغ «تلك الغرائق العلى وإن شفاعتهن لترتجى» قال له جبريل: لم آتك بهذا وهذا من الشيطان!!» وقد جاء هذا في غير رواية سعيد كما تقدم، ولازمه أن النبي صلى الله عليه وسلم قد انطلى عليه وحي الشيطان واختلط عنده بوحى الرحمن، حتى لم يميز بينهما، وبقي على هذه الحالة ما بقي، إلى أن جاءه جبريل في المساء! سبحانك هذا بهتان عظيم وافتراء جسيم.

فاتضح أن ليس هناك رواية معتمدة صحيحة بالمعنى العلمي الصحيح، وأن الرواية التي صححها الحافظ قد أنكر بعضها هو نفسه فأين الإعتماد؟

and Prophetic infallibility, so we thank him for that and he will be rewarded with good even though, in our opinion, he was mistaken in that ta'wīl and in authenticating the story.

والعصمة المحمدية، فهو مشكور على ذلك ومأجور، وإن كان مخطئاً عندنا في ذلك التأويل مع تصحيح القصة.

A S H - S H A W K Ā N Ī ' S S T A T E M E N T



sh-Shawkānī, may Allaah the Most High have mercy on him, said, “None of it is authentic, nor established in any way whatsoever. And in addition to its lack of authenticity—its falsehood rather—the scholar-examiners [muhaqqiqūn] have refuted it with the Book of Allaah.” Then he mentioned some of the verses which prove its falsehood and said, “And the Imām of the Imāms, Ibn Khuzaimah, said, ‘Indeed this story is a fabrication of the heretics.’”

كلام الشوكاني

وقال الشوكاني رحمه الله تعالى: «ولم يصح شيء من هذا، ولا يثبت بوجه من الوجوه، ومع عدم صحته، بل بطلانه فقد دفعه المحققون بكتاب الله سبحانه» ثم ذكر بعض الآيات الدالة على البطلان ثم قال: «وقال إمام الأئمة ابن خزيمة، إن هذه القصة من وضع الزنادقة».

T W E L V E

AL - ĀL Ū S Ī ' S S T A T E M E N T S A B O U T T H E S T O R Y ' S F A L S E H O O D



بعض المتأخرين حيث ذهب إلى تصحيح القصة مع التسليم بها دون استنكار أي شيء منها، أو تأويل! بل جوز على النبي صلى الله عليه وسلم جميع ما فيها زاعماً أن ذلك لا يتنافى مع عصمته

In any case, al-Ḥāfiẓ Ibn Ḥajar, may Allaah have mercy on him, is in agreement with those who rejected the story, exonerating the Prophet ﷺ from the possibility of the Devil speaking on his tongue. So the difference of opinion between him and them is almost superficial or in [mere] wording.

The real disagreement is between those scholars [who reject the story] and a later figure¹ who went and claimed the story to be authentic along with accepting it entirely without rejecting or interpreting any of it!

In fact, he permitted everything contained in the story concerning the Prophet ﷺ, claiming that none of it contradicts his infallibility and

كلام الألوسي في إبطال القصة:

وعلى كل حال فإن الحافظ ابن حجر رحمه الله متفق مع الذين أنكروا القصة على تنزيهه صلى الله عليه وسلم من أن يكون للشيطان تكلم على لسانه عليه الصلاة والسلام، فالخلاف بينه وبينهم يكاد يكون شكلياً أو لفظياً، وإنما الخلاف الحقيقي بينهم وبين

¹ He is Shaikh Ibrāhīm al-Kūrānī as al-Ālūsī said, his full name is Ibrāhīm ibn Ḥasan ibn Shihāb al-Kurdi, born in Shahrzūr in Shawāl in 1025, he went to Medinah and accompanied al-Qashāshī and met ash-Shihāb al-Khafājī when he passed through Egypt, he died in Medinah on the 28th of Jumād al-Ūlā in the year 1101, this is mentioned in al-Manāwī's Tāj al-'Arūs.

that it was rather a form of [divine] discipline for him!—writing about it at length. The obviousness of its falsehood is such that there is no need to pen down pages refuting it.

Al-Ālūsī quoted him in full and then answered him with a firm and strong response, and were it not for the fact that this brief work was not written for that purpose, I would have quoted his response in full, but I will suffice with his final words at the end of his piece where he said, “But establishing the authenticity of the story is harder than drawing blood from a stone, [Trans. note: «أشد من خراط القتاد», literally, harder than stripping the leaves from the Qatād plant, which is a thorny, tough desert plant. “Before one can attain it he has to strip the tragacanth [Qatād] of its leaves by grasping each branch and drawing his hand down it: i.e., he has to perform what will be extremely difficult, if not impossible,” Lane’s Lexicon, under the entry for خراط, see [here](#).], for those who criticise its transmission are eminent scholars, well-versed in distinguishing sound reports from weak ones who strove and exerted themselves in establishing the truth about the story and came to the conclusion that it is nothing but rejected. And those who said it is rejected outnumber those who accept it, among them are scholars who are more knowledgeable than him. It is likely that they examined the narrators found in all the paths of narration and held them to be unreliable, while it escaped the one who accepted it.”¹

And by my life², saying that this story is something which the Devil threw onto the tongues of some of the narrators, and that Allaah then granted a group of His chosen servants the ability to refute it, is lighter than saying that the ḥadīth of the cranes is something the Devil cast upon the tongue of the Prophet ﷺ and that Allaah then abrogated it.

بل هو تأديب له! في كلام له طويل. يُعني وضح بطلانه عن إيراده وتسويد الصفحات لده، وقد نقله الألويسي برمته، ثم رده عليه في كلام متين، ولولا أن هذه العجالة لم توضع لهذه الغاية، لاسقتته بتمامه فأختصر من ذلك على قوله في خاتمة بحثه:

«لكن إثبات صحة الخبر أشد من خراط القتاد، فإن الطاعنين فيه من حيث النقل علماء أجلاء، عارفون بالغث والسمين من الأخبار، وقد بذلوا الوسع في تحقيق الحق فيه فلم يرووه إلا مردوداً، وهم أكثر ممن قال بقوله، ومنهم من هو أعلم منه، ويغلب على الظن أنهم وقفوا على رواته في سائر الطرق فأروهم مجروحين، وفات ذلك القائل بالقبول. ولعمري إن القول بأن هذا الخبر مما ألقاه الشيطان على بعض ألسنة الرواة، ثم وفق الله تعالى جمعاً من خاصته لإبطاله، أهون من القول بأن حديث الغرائق مما ألقاه الشيطان على لسان رسول الله صلى الله عليه وسلم ثم نسّخه سبحانه وتعالى.

¹ This is far-fetched especially in relation to al-Ḥāfiẓ Ibn Ḥajar, for if there were any criticism [Jarḥ] it would not have been hidden from him, and the truth is that he followed some ḥadīth principles [in this issue] and so has more of an excuse than those who opposed it but who did not provide an answer to it, and I have addressed this earlier. The closest conclusion would be to say: that they came across the hidden defect or flaw—namely, the missing link in the chain [īrsāl], whose presence I explained is found in all the paths of narration of this story—but that the ones who accepted it did not consider it a severe enough flaw to reject it.

² Transl. note: **Questioner:** “The phrase, ‘La’amrī,’ ‘By my life’ and ‘La’amruka’ ‘By your life’ is frequently used by some preachers, poets, and others. Is this considered an oath or swearing by one’s life? And what does it mean?”

Shaikh Ibn Baaz: “The correct view is that there is no harm in it. It has appeared in some authentic ḥadīths of the Prophet ﷺ that he said, ‘By my life’ ‘La’amrī’. It has also been authentically reported from Ibn ‘Abbas and a group of the Salaf and later generations (the Khalaf). It is not considered an oath by other than Allaah, nor is it part of swearing by other than Allaah. Or it is something that is tolerated and intended for emphasis, such as saying, ‘By your life, such and such,’ or ‘By my life, such and such.’ It is used to emphasise and strengthen speech, and it is not intended as a formal act of swearing an oath.” [Source](#).

Especially since its authenticity is not necessary for any religious matter, nor for the meaning of any āyah—it brings nothing except the emergence of doubt in the hearts of many of the weak believers which can only be dispelled with great effort.”

This concludes what I have to say on establishing the invalidity of the story of the cranes.

There remains a point of benefit related to the prostration of the polytheists along with the Prophet ﷺ when he recited Surah an-Najm, a mention of the reason as to why they did so.

So I say:

ولا سيما وهو مما لم يتوقف
على صحته أمر ديني، ولا معنى
آية، ولا سوى أنها يتوقف عليها
حصول شبه في قلوب كثير
من ضعفاء المؤمنين لا تكاد
تدفع إلا بجهد جهيد.

وهذا آخر الكلام في تحقيق
بطلان قصة الغرائق.

وقد بقي علينا التعرض لذكر فائدة
سبقت مناسبتها وهي سجود
المشركين مع النبي صلى الله
عليه وسلم عند قراءة سورة
«النجم» وهي تضمن بيان
سبب ذلك.

فأقول:

THIRTEEN

THE REASON THE POLYTHEISTS PROSTRATED ALONG WITH THE PROPHET ﷺ



«وليس لأحد أن يقول: إن سجود المشركين يدل على أنه كان في السورة ما ظاهره مدح آلهتهم، وإلا لما سجدوا، لأننا نقول: يجوز أن يكونوا سجدوا لدهشة أصابتهم وخوف اعتراهم عند سماع السورة لما فيها من قوله تعالى:

aybe someone will say: when the falsehood of the Devil placing the sentence, “They are the exalted cranes, and indeed their intercession is hoped for,” on the tongue of the Prophet ﷺ has been established, why, then, did the polytheists prostrate along with him when it was not from their habit to do so?

The answer is what the meticulous scholar al-Ālūsī said a few lines into his answer which I just quoted above, “No one has the right to say, ‘The polytheists’ prostration shows that there was something in the Sūrah whose apparent meaning was a praise of their gods, and if that were not the case, they would not have prostrated,’ no one has the right to say that because [in answer to that] we say: it is possible that they prostrated due to being bewildered and due to fear seizing them when they heard the Sūrah due to the verses of the Most High it contains, like:

سبب سجود المشركين مع النبي صلى الله عليه وسلم

رب سائل يقول: إذا ثبت بطلان إلقاء الشيطان على لسانه عليه الصلاة والسلام جملة «تلك الغرائيق العلى وإن شفاعتهن لترتجى» فَلِمَ إذن سجد المشركين معه صلى الله عليه وسلم وليس ذلك من عادتهم؟

والجواب ما قاله المحقق الألوسي بعد سطور من كلامه الذي نقلته آنفاً:

ويمكن أن يقال على بعد: إن سجودهم كان لاستشعار مدح آلهتهم، ولا يلزم منه ثبوت ذلك الخبر، لجواز أن يكون ذلك الاستشعار من قوله تعالى: «أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ، وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ» النجر: ٢٠-١٩ بناءً على أن المفعول محذوف وقدروه حسبما يشتهون، أو على أن المفعول: «الْكُمُ الذَّكْرُ» وَلَهُ الْأُنثَىٰ» النجم: ٢١. وتوهموا أن مصب الإنكار فيه كون المذكورات إنائاً.

“And He destroyed the first ‘people of’ ‘Ād. And ‘then’ Thamūd, sparing no one. And before ‘that, He destroyed’ the people of Noah, who were truly far worse in wrongdoing and transgression. And ‘it was’ He ‘Who’ turned the cities ‘of Sodom and Gomorrah’ upside down. How overwhelming was what covered ‘them’!”^{53:50-54}

to the end of the verses, so they may have felt a foreboding of something similar befalling them, and maybe they had not heard anything like it from the Prophet ﷺ before, [with him reciting it] while standing before his Lord ﷻ in such a grave moment and before a large gathering. And they might have assumed, due to the command to prostrate following those verses, that their prostration—even if not out of faith—would be sufficient to repel what they feared. And do not consider it unlikely that they became fearful at hearing such statements recited by the Prophet ﷺ for Sūrah Ḥā Mīm Sajdah was revealed after that as explicitly mentioned in the ḥadīth of Ibn ‘Abbās. As-Suyūṭī mentioned it at the start of al-Itqān [that] when ‘Utbah ibn Rabī‘ah heard the Most High’s Statement:

“If they turn away, then say, ‘O Prophet, ‘I warn you of a ‘mighty’ blast, like the one that befell ‘Ād and Thamūd.’”^{41:3} He placed his hand over the Prophet’s ﷺ mouth and appealed to the ties of kinship, and excused himself to his people when they thought that he had become a Muslim, and said, “You know that when Muḥammad says something he doesn’t lie!? And I feared that the punishment would descend upon you.”

Al-Baihaqī reported it in ad-Dalā’il, and Ibn ‘Asākir in a long ḥadīth from Jābir ibn ‘Abdullah, may Allaah be pleased with him.

It may also be said, albeit far-fetched, that their prostration was due to them feeling as though their gods had been praised, but that does not necessitate that the [false] story was true, it is possible that this feeling [of theirs] came upon hearing His Statement: “Now, have you considered ‘the idols of’ al-Lāt and al-‘Uzzā? And the third one, Manāt, as well?”^{53:19-20} basing that upon the fact that [in the grammatical structure of the sentence] the object is omitted and they [filled it in and] gave it a meaning according to their desires, or on the premise that the object is [the subsequent verse]: “Do you ‘prefer to’ have sons while ‘you attribute’ to Him daughters?”^{53:21} and they mistakenly believed that

«وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ وَثَمُودَ فَمَا أَبْقَىٰ، وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَىٰ، وَالْمُؤْتَفِكَةَ أَهْوَىٰ، فَغَصَّاهَا مَا غَشَىٰ» إلى آخر الآيات النجر: ٥٠-٤١ فاستشعروا نزول مثل ذلك بهم، ولعلمهم لم يسمعوا قبل ذلك مثلها منه صلى الله عليه وسلم، وهو قائم بين يدي ربه سبحانه في مقام خطير وجمع كثير، وقد ظنوا من ترتيب الأمر بالسجود على ما تقدم أن سجودهم ولو لم يكن عن إيمان، كافٍ في دفع ما توهموه، ولا تستبعد خوفهم من سماع مثل ذلك منه صلى الله عليه وسلم، فقد نزلت سورة «حم السجدة» بعد ذلك كما جاء مصرحاً به في حديث عن ابن عباس. ذكره السيوطي في أول «الإتقان» فلما سمع عتبة بن ربيعة قوله تعالى فيها: «فَإِنْ أَغْرَضُوا فَقُلْ أَنَذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ» فصلت: ١٣! أمسك على فم رسول الله صلى الله عليه وسلم، وناشده الرحم واعتذر لقومه حين ظنوا به أنه صباً وقال: «كيف وقد علمتم أن محمداً إذا قال شيئاً لم يكذب؟ فخفت أن ينزل بكم عذاب» وقد أخرج ذلك البيهقي في «الدلائل» وابن عساكر في حديث طويل عن جابر بن عبد الله رضي الله عنه.

والحب لشيء يعمي ويصم. the focus of the rebuke therein was merely the fact that the aforementioned entities were female.

And love for something blinds and deafens.

This [misunderstanding] is not more far-fetched than their interpretation of the fabricated line, “Those are the exalted cranes (al-Gharānīq al-‘Ulā), and their intercession is to be hoped for,” as praise—which led them to prostrate at the end of the sūrah. Despite the fact that the line appears between two [sentences] of clear condemnation, which makes it obviously impossible to take it as praise, to anyone whose heart’s eye is free from blindness.”

وسبحانك اللهم وبحمدك، أشهد أن لا إله إلا أنت، أستغفرك وأتوب إليك
Muḥammad Nāsirud-Dīn al-Albaani

The writing of this book was completed on Monday morning, 7/3/1372, corresponding to, 23/11/1952, I ask Allaah, the Most High, to allow the questioner and all Muslims to benefit from it, and that He makes it sincerely for Him.

وليس هذا بأبعد من حملهم
«تلك الغرائق العلى وإن
شفاعتهن لترتجى» على المدح
حتى سجدوا لذلك آخر
السورة، مع وقوعه بين ذمين
المانع من حمله على المدح
في البين كما لا يخفى على من
سلمت عين قلبه من الغين.»

«وسبحانك اللهم وبحمدك،
أشهد أن لا إله إلا أنت،
أستغفرك وأتوب إليك.»

محمد ناصر الدين الألباني

انتهى تبيض هذه الرسالة
صباح يوم الإثنين الواقع في
١٣٧٢/٣/٧ هـ / ١٩٥٢/١١/٢٣ م.

أسأل الله تعالى أن يفيد بها
السائل وسائر المسلمين ويجعلها
خالصة لوجه الكريم.

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