

Al-Hajj (The Pilgrimage) [22:52]

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

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

MUHAMMAD HUSAIN TABA TABAI (AR)

Never did We send a Messenger or a Prophet before you, but; when he did recite the revelation, narrated or spoke. Satan threw (some falsehood) in it. But Allah abolishes that which Satan throws in. Then Allah establishes His Revelations. And Allah is all knowing. All wise.

The word “Tammanna” here means the fate of man which is either established or has a possibility of being established, like a beggar becoming philanthropic or a man without children of becoming a father. It may also be the hope of a person to be secure eternally and that he may never be annihilated or the hope that he may have two hands with which he can fly and these are the day dreams that he hopes for. Though it means fate it is also used to denote the Qira’at or style of rendition of the Qur’an. At times the evil temptations of the Satan interfere into a man’s fate and convert his deeds to sins.

In the first instance the word “Tammanna” means that the man’s heart accepts Satan’s interference.

The verse further says that never did God send a Messenger or a Prophet but that Satan interfered in his ministry and the fulfillment of his Message. This led to the unjust and the mischievous openly defying the Messenger or the Prophet and try to thwart his propagation of truth. God however, dispels the mischief created by Satan and establishes the Truth.

The second interpretation of the word means that Satan instills temptations in a man’s heart and they create obstacles in the fulfillment of a Prophet or Messenger’s mission. They destroy the belief and certitude of the believers but God erases, destroys or dispels their mischief when the believers or Prophets of Messenger recite His words and so he dispels all doubts.

There is a difference between the meaning of a Prophet and a Messenger and as has been said, “the Messenger is appointed by God and preaches and a Prophet is one who preaches as well as reforms. If this was not the case then the word “No Prophet” would be mean no prophet other than the Messenger who was not ordained to preach and this negates the words “We did not send”.

I have presented the discussion on the Prophets in another part of the book wherein I have stated that the Messenger is the one to whom the angels bring the revelations; he sees them and talks to them. But a Prophet is one who is ordered in his dream. This contention is amply proven by verse 95 of Surah Isra that says, *Tell (them) O Messenger, If there were on the earth angels walking about in peace and security, We should certainly have sent down for them from the heavens an angel as Messenger.*

- As is known about Messenger ship and Prophet hood, the Messenger of God is a person who brings new laws and the Prophet is one who maintains the laws of the previous Messenger.
- We have already proven that there are 5 great Messengers who brought new laws like Hazrat Nuh, Hazrat Ibrahim, Hazrat Musa, Hazrat Isa and our Messenger Muhammad Mustafa.
- It is also said that a Messenger is he who brings a book from God and a Prophet does not have a book or we may say
- the Messenger is an apostle with the book and preaches and practices it but a Prophet is one who preaches and practices the book of the Messenger.
- These two assumptions are like the previous one.

God said, *But Allah abolishes that which Satan throws in. Then establishes His revelations*

Some people opine that the stress is on the revelation from the unseen and it has been brought to note by the word “Jalala”. The permissions and denials are connected with a person who cannot create and this is the reason that the name Allah is mentioned twice instead of His qualities.

Similarly “Satan ‘has been mentioned twice stressing that none should pay heed to Satan though he stands against Allah.

The piety and innocence of the Messenger remains intact and it negates the purpose of this Hadith. Even if we take it to be true then even we will have to concur that his character is unblemished so the Hadith that is connected with the Messenger in this regard is untrue. Ignorance is evil and abhorrent. And the verse amply proves it so. God’s message is never frivolous and Jibril does not bring such messages because ignorance is disbelief and it is outside Islam, though it exists for long.

It has been rumored that the Messenger had prostrated and so others followed suit. He was not admonished so he remained ignorant till Jibril appeared and asked him to repent through this Surah reciting two verses twice but he (The Messenger) remained adamant on his ignorance. Then Hazrat Jibril asked him to desist. After this is quoted the verse which according to them proves that Prophets and Messengers too are fallible and prone to mistakes.

“Never did We send a Messenger or Prophet before you, but when he did recite the revelation or narrated or spoke, Satan threw some falsehood into it.” But this proves the Hadith to be untrue because here it says that Satan prevented the apostles from doing their duty.” And they did so unknowingly.

What this Hadith seems to purport is that Satan was able to make the Messenger commit a mistake, and that too in ignorance, but this is incorrect for this does not prove the innocence and piety of the Messenger. Had it been possible for the Satan to include or insert his words within the words, then the word of God would not be free of mistakes and then it would be correct to say that some of the verses are the revelation of Satan as has been assuaged about this verse being discussed; and which has been termed as Hadith Farniq.

Jibril brought it but it contained the words from Satan. Some of his insertions are manifest and others are hidden. Then it is also said that Hadith Farniq is not the word of God because the words of Satan deny idolatry and hide his insertions. This also insinuates that the verses of the Qur’an are not free from the insertions of Satan. If all this is true then there can be no certitude about the book of God and the claim to Prophethood and Messengership will be nothing but a farce.

MIR AHMED ALI (AR)

To confuse people so as to make them misinterpret the verses of the Quran Shaytan plants doubts in their minds about the Holy Prophet and the words of Allah he recited. Some translators and commentators have drawn misconceived and mischievous conclusions to belittle the high status of the Holy Prophet in order to bring him on the level of those ordinary men whom they accept as their leaders, mentioned in Qasas: 41. Please refer to the commentary of Bani Israil: 71.

Aqa Mahdi Puya says:

Some pagans and hypocrites planned secretly to recite words praising idolatry alongside the recitation of the Holy Prophet, while he was praying, in such a way that the people would think as if they were recited by him. Once when the Holy Prophet was reciting verses 19 and 20 of Najm one of the pagans recited: "Tilkal gharani-ul ula wa inna shafa-atahuma laturja"-(These are the lofty (idols), verily their intercession is sought after.) As soon as this was recited the conspirators shouted in delight to make the people believe that it was the Holy Prophet who said these words. Here, the Quran is stating the general pattern the enemies of the messengers of Allah followed when they were positively convinced that the people were paying attention to the teachings of the messengers of Allah and sincerely believing in them. They would mix their false doctrines with the original teachings so as to make the divine message a bundle of contradictions. This kind of satanic insertions are referred to in thus verse, and it is supported by Ha Mim: 26. It is sheer blasphemy to say that satanic forces can influence the messengers of Allah. The Quran has repeatedly asserted that Shaytan shall have no authority whatsoever over the purified servants of Allah. Please refer to the commentary of Ibrahim: 22 and Nahl: 99 and 100 according to which Shaytan has no authority over the purified servants of Allah.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

There are some believers with whom Satan contacts but they immediately understand it and banish him, while there are some others that Satan is always with them, as the Qur'ān says: "... for him a Satan, so he becomes his associate." Sura Az-Zukhruf, No. 43, verse 36

In view of the fact that in the former verses the speech was about the effort and endeavour of the pagans to wipe out the religion of Allah and they used to mock and ridicule it, too, in the verses under discussion the Qur'ān warns that these plots of the opponents are not something new and these satanic vain temptations have ever existed in the way of the prophets. It says:

" And We did not send before you any messenger or a prophet but when he desired, the Satan threw (some vanity) into his desire; ..."

But Allah never left His Messenger alone with the rush of these satanic vain temptations, and He vanished them all, and then, He strengthened His signs.

This deed is very easy for Allah to do, because He is All-Knowing, All-Wise, and He is completely aware of all these plots and plans, and He knows well how to nullify them. The verse continues saying:

“... but Allah will cancel anything (vain) that Satan throws in, then Allah does establish His signs, and Allah is All-Knowing, All-Wise.