



THE RISE OF AL-ISRAELIYAAT 30 A.H. - 100 A.H.



by

Abu Shahiryar

2023

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BY
ABU SHAHIRYAR

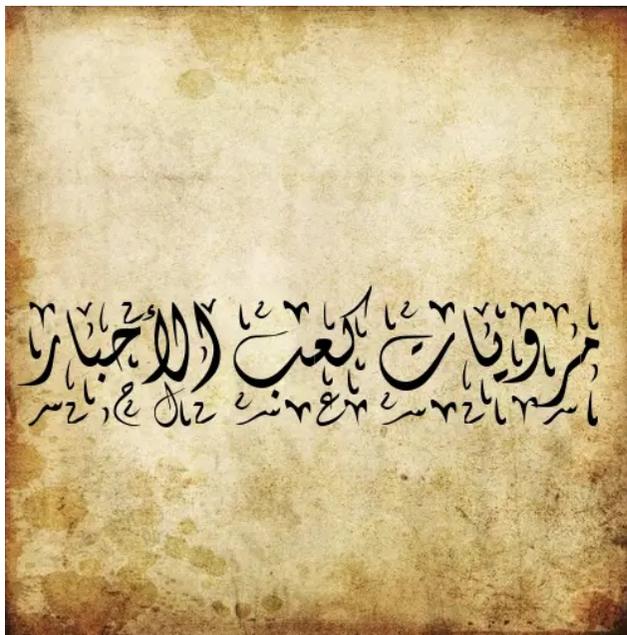
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Narrations of former Yemenite Jew

Ka'b Al-Ahbar

The Rise of

Al-Israeilliyaat

(Judeo-Christian Narrations)

In the First 100 years of
Hijri Calender

Part-I

By

Abu Shahiryaar

2023

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Part I: Narrations of Ka'ab Al-Ahbaar

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Prelude for Part I

Many Christians and Jews, who used to read the Torah, Gospel, and Psalms in the Arabian Peninsula, converted to Islam during the first 100 years of the Hijra. They were also engaged in discussions about the Quran. Some of them were companions of the Prophet, such as Salman the Persian (may Allah be pleased with him) and Abdullah ibn Salam (may Allah be pleased with him), who were former Jews. Abu Huraira (may Allah be pleased with him) was formerly a Christian, and Sahib al-Rumi (may Allah be pleased with him) was enslaved by the Persians, claiming to be a Roman when the Persians attacked the region of Heraclius in Iraq. Some of the People of the Book came to Medina from Yemen during the time of the Prophet. Among them, Ka'b al-Ahbar was famous. Ka'b moved to Syria, and later, during the time of Uthman (may Allah be pleased with him), he relocated there. However, his statements were later adopted by the new Muslim converts, who narrated them as hadiths of the Prophet. Ka'b al-Ahbar had many statements related to Sham (Syria), where a significant number of Jews and Christians lived.

During the time of Uthman (may Allah be pleased with him), some people from Yemen came to Medina, and among them was the famous Abdullah ibn Saba, who was a Jewish Sufi. His narrations spread among the Shia circles. In the books of Shia, it is mentioned that the Imams of the Shia, when they wanted to make a special supplication, would recite it in Hebrew instead of Arabic. This kind of narration is found in the books of those narrators who migrated from Yemen to Kufa.

* * *

During the era of Muawiya (may Allah be pleased with him), some people from Yemen came to Medina, including Wahb ibn Munabbih. He preferred to take hadith only from Abu Huraira (may Allah be pleased with him), even though many companions of the Prophet were still alive at that time. Later, he compiled his own books and showed these hadiths to only three relatives and friends, both in Yemen and Sudan. His narrations spread in three regions: Yemen, Hijaz, and Sudan.

Some of the narrators, such as Mujahid, Al-Suddi, and others, were also enthusiastic about mentioning the Israeliyaat. The subject of this book is the narrations of Abu Ishaq Ka'b ibn Mati' ibn Zayd al-Himyari, known as Ka'b al-Ahbar, who passed away in 34 AH or 32 AH. Ka'b was a Jew from Yemen, and he belonged to the tribe of Al-Dhay Rayn or sometimes called Al-Dhay Kila'a in Yemen. It is said that he embraced Islam during the time of Abu Bakr or Umar (may Allah be pleased with them) and moved to Sham (Syria) instead of staying in Medina. According to Imam Ahmad's Al-Alal, it is mentioned, 'I heard that Ka'b al-Ahbar, from the people of Homs, embraced Islam during the time of Umar, and he was from the Himyari tribe.'

On the contrary, Haji Khalifah's statement suggests that he embraced Islam during the time of Uthman (may Allah be pleased with him). According to Tabqat Ibn Saad, it is mentioned, 'Ibn Sa'd narrated through Ali ibn Zaid ibn Jud'an, from Sa'id ibn Al-Musayyib, who said: Al-Abbas said to Ka'b, 'What prevented you from embracing Islam during the time of the Prophet, peace be upon him, and Abu Bakr until you embraced it during the caliphate of Umar?' He replied, 'My father was writing a book.'

Ka'b's intention was that his father kept urging him to write, and most of the time, he practiced taqiyyah (concealment of faith) until his father passed away. Then, when his father died, he

embraced Islam. Some people have also displayed extremism in this matter, for example, Rashid Rida wrote in Al-Manar (28/10/747), 'And we have previously clarified that Ka'b al-Ahbar was one of the heretical Jews.'

Narrating Israeilliyaat (Judeo-Christian) narrations is permissible in Islam. It is mentioned in the Quran that you should ask the People of the Reminder (Ahl al-Dhikr) if you do not know. According to the Hanbali scholar Ibn Aqil, based on a single report, in his book 'Al-Funun' on pages 663 and 638, he stated this."

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كتاب الفنون

وَلَرَّبِّ بِسَاطِرٍ عَلَيَّ يَا غَنَاقُومَا عَنِّي قَلِيلٌ

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كان قد استدلل حنبلي على أن خبر الواحد يوجب العلم ، وتثبت به الاعتقادات ، بدلائل آيات : ﴿ قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴾ ، وقوله ﴿ أَوْ لَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَأْتِيَهُمُ عَلَمًا مِنْ رَبِّي إِسْرَائِيلَ ﴾ ؛ وقوله ﴿ فَإِنْ كُنْتَ فِي شكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ ﴾ . والمراد بمن أشار إليهم من أسلم وصنفته ؛ وهم كعب الأخبار ، وروى بن منبه ، وعبدالله بن سلام ، ومن أسلم . وجميعهم إنما هم آحاد ، لا يرتفون عن الآحاد . وقد عول عليهم ، ورد إليهم في أصل عظيم ؛ وهو ذكره صلح في التوراة بعلامات الرسالة ودلائل النبوة ، وشهادة التوراة له بذلك .

"Hanbali (meaning Ibn Aqil) argued that knowledge can be derived from a single report and that it constitutes proof. On this, there are three verses:

1. "Say, 'Sufficient is Allah as Witness between me and you, and [so are] those with knowledge of the Scripture.'" (Surah Ar-Ra'd)

* * *

2. *"Then is it not a sign to them that the scholars of the Children of Israel recognized it?" (Surah Ash-Shu'ara)*

3. *"So if you are in doubt, [O Muhammad], about that which We have revealed to you, then ask those who have been reading the Scripture before you." (Surah Yunus)*

The reference here is to those who embraced Islam, affirmed their faith, and among them were Ka'b al-Ahbar, Wahb ibn Munabbih, and Abdullah ibn Salam. All of them embraced Islam, and they are considered among the scholars.

Asking questions or seeking evidence from the People of the Reminder (Ahl al-Dhikr or people of the book) is neither permissible in times of tribulation nor appropriate regarding matters of heaven and hell. Drawing evidence from them is not suitable for ambiguous matters; rather, evidence can be sought from the actions of the previous prophets.

It is worth noting that Ibn Abbas (Companion of the Prophet) had a particular aversion to this category, and it cannot be said that they did not accept the sayings of the Prophet, as some of the Companions have narrated.

According to the book 'Kitab al-Sunnah' by Abu Bakr ibn Abi Asim, who was Ahmad ibn Amr ibn al-Dhahak ibn Mukhlad al-Shaybani (died: 287 AH), it is narrated as follows:

Muhammad ibn Abdul Ala narrated to us, Ibn Thawr narrated from Ma'mar, who narrated from Ibn Tawus, who narrated from his father, who narrated from Ibn Abbas, saying: "A man narrated a hadith from Abu Huraira, and Ibn Abbas said, 'What has

happened to these people? They abandon the established matters and perish with the ambiguous ones."

According to Al-Bani, the word is *يُحِيدُونَ* deviating (from the truth), and not the *يُجَدُّونَ*.

Ibn Abbas (may Allah be pleased with him) said, "Deviate them (reject them) when someone narrates a hadith of Abu Huraira (may Allah be pleased with him)." Ibn Abbas added, "What has happened to these people that they have moved away from the established matters and have perished with the ambiguous ones?"

Ibn Abbas (may Allah be pleased with him) observed that people were not using the permission granted by the Prophet (peace be upon him) correctly. Instead, they were narrating ambiguous matters, the verification of which is not possible through the Quran and Hadith. Israelites narratives were also being mentioned in sermons. The hadith of Abu Huraira, Abdullah, and Abu Sa'id Al-Khudri (may Allah be pleased with them) is mentioned in Sunan Abu Dawood and Sahih Bukhari.

Ibn Abbas (may Allah be pleased with him) said, "O Muslims! Why do you ask the People of the Book, while your Book, which was revealed to your Prophet (peace be upon him), is the latest news by Allah? You read it and there is no mixing in it. Allah has already informed you that the People of the Book changed what Allah had written and distorted it with their hands, and they said, 'This is from Allah,' so they could earn a little profit from it. So why do you not forbid them from asking them (the People of the Book) for anything?"

Abu Huraira (may Allah be pleased with him) narrated: The Messenger of Allah (peace be upon him) said, "Narrate from the Children of Israel; there is no harm in it."

In any case, Israeilliyaat narrations have not been compiled separately but have been included in the books of Hadith alongside the sayings of the Prophet and the statements of the Companions. Raqim has mentioned Israeilliyaat narrations on multiple occasions on the Islamic Belief website. In this book, the narrations attributed to Ka'b al-Ahbar have been gathered. These narrations pertain to events that occurred after the year 34 Hijri. It is evident that people have often fabricated falsehoods in the name of Ka'b. The claim here is that various statements have been attributed to Ka'b's name, so they should be compiled. Therefore, thorough research has not been presented on every chain of narration, and the interpretive narrations attributed to Ka'b have not been included in this book. It is hoped that this effort will prove beneficial for further research.

Modus Operandi of narrators of Israeilliyat

In any case, Israeilliyat narrations have not been written separately; rather, they have been included in the books of Hadith along with the sayings of the Prophet and the statements of the Companions. This author has mentioned Israeilliyat narrations on multiple occasions on the Islamic-Belief website. In this book, the narrations attributed to Ka'b al-Ahbar have been compiled. These narrations pertain to events that occurred after the year 34 Hijri. It is apparent that by using Ka'b's name, people have often fabricated falsehoods. The assertion here is that various statements attributed to Ka'b should be collected. Therefore, thorough research has not been conducted on every chain of narration, and the Quranic interpretive narrations attributed to Ka'b have not been included in this book. It is hoped that this endeavor will prove beneficial for further research."

Ka'b al-Ahbar or Wahb ibn Munabbih had a method where they would read the books of the Jews, Islamize them, and then present them. For example, it is written in the Book of Ezekiel in the Bible that Ezekiel saw a person in the sky who was moving in a flying throne. This person was lifted by four angels, and each angel had four faces: one like a bull, one like a human, one like a lion, and one like an eagle. They had four wings, and two of their wings were covering their faces.

According to the Book of Ezekiel, Ezekiel was associated with the priestly class - he was among the nobility of the Jews, who were taken as captives and brought to Babylon. In the vicinity of the Khabor River in Babylon, by the Abib hill, Ezekiel saw a strange revelation. He saw a great chariot, surrounded by angels on all sides (Ezekiel 1:28). In this chariot, Ezekiel described that there

was light and lightning, and it was among the clouds. Over time, this chariot gained significance and led to the establishment of a mysticism based sects among the Jews, also known as Merkabah mysticism¹. The inception of such sects is estimated to be from 100 BCE to 1000 CE. It appears that this methodology began about 100 years before the time of Jesus (peace be upon him) and continued during the era of our Prophet, Prophet Muhammad (peace be upon him).

The important thing in this vision of Ezekiel 1:26, is

"And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it."

In Jewish mysticism, these verses are understood in relation to God, and the "throne" is considered to represent the divine throne that is within the clouds and the chariot. Allah is seen as being on the chariot, which is lifted by four angels and is within the clouds.

Wahab bin Munabah presented this in the following way - it is narrated in the book "Al-Azamah" by Abu Sheikh:

"We were informed by Ahmad bin Muhammad bin Shuraih, who narrated from Muhammad bin Rafi', who narrated from Isma'il bin Abd al-Karim, who narrated from Abd al-Samad, who narrated from Wahb (may Allah have mercy on him). He said, 'The bearers of the Throne, who carry it, each of them has four faces and four wings. Two of their faces are used to look at the Throne, and when they do so, they become unconscious, and the other two faces are used to fly. Their feet are in the ground, and the Throne is on their shoulders. Each one of them has the face of a bull, the face of a

¹Merkabah Mysticism: In Ezekiel's revelation, there was a person in human form on the chariot, giving instructions to all the angels.

lion, the face of a man, and the face of an eagle. They only utter these words: Holy, Allah is the Strong, His greatness fills the heavens and the earth."

Here, we can see that the description of the Throne has been changed from the original text - in addition, the entity that was on the Throne, whether it was Allah or not, is not mentioned in the text of Book of Ezekiel. However, Wahb attributed it to Allah.

The Throne was lifted by four angels, each of whom had four faces: one like a bull, one like a lion, one like a man, and one like an eagle. Similar narrations can also be found in the books of Ahl al-Sunnah, and scholars have considered them authentic.

Apocrypha of Daniel from Persia

According to Jewish scholars, Daniel was regarded as a mystic and not recognized as a prophet or messenger of God. On the other hand, Christian scholars acknowledge him as a prophet of God. Over time, Muslims have come to accept Daniel as a prophet. However, it's important to note that the Book of Daniel is riddled with historical inaccuracies. The author of this book made mistakes in identifying the kings and their respective eras. As a result, some biblical researchers among the People of the Book are now suggesting that the Book of Daniel may be a work of fiction.

In "Kitab al-Fitan" by Abu Abdullah Nu'aim bin Hammad bin Muawiya al-Khuzai al-Marwazi (d. 228 AH), Abu al-Alia recounted,

حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ، عَنْ أَبِي خَلْدَةَ، عَنْ أَبِي الْعَالِيَةِ، قَالَ: " لَمَّا فُتِحَتْ تُسْتَرُ وَجَدْنَا فِي بَيْتِ مَالِ الْهُرْمُزَانَ مُصْحَفًا عِنْدَ رَأْسِ مَيِّتٍ عَلَى سَرِيرٍ، وَقَالَ: هُوَ دَانِيَالُ فِيمَا يَحْسِبُ، قَالَ: فَحَمَلْنَاهُ إِلَى عُمَرَ، فَأَنَا أَوَّلُ الْعَرَبِ قَرَأْتُهُ، فَأُرْسِلَ إِلَيَّ كَعْبٍ فَنَسَخَهُ بِالْعَرَبِيَّةِ، فِيهِ مَا هُوَ كَائِنٌ، يَعْنِي مِنَ الْفِتَنِ

"When the city of Tustar was conquered, we discovered a manuscript in the treasury of Hurmuzan, placed near the head of a deceased person on a bed. It was claimed to be the work of Daniel. I, as the first Arab, had the privilege of reading it. Subsequently, it was sent to Ka'b, who translated it into Arabic. This manuscript contained information about various events, particularly those related to times of turmoil."

Abu al-Alia emphasized, "I was the first Arab to peruse its contents." The manuscript was in Arabic and contained details about future events, particularly focusing on periods marked by

unrest.

Kaa'b al-Ahbaar encountered this book -a mix of Jewish and Persian traditions about Daniel, and he began to narrate them as if this were the Book of Allah. On the other hand, Abu al-Alia also regarded it as something akin to the Quran, saying that when he read this book, it felt as though he was reading the Quran.

Abu al-Alia, from Al-Basra, Iraq, mentioned his belief that the body they had discovered might be of prophet Daniel. However, this was a misconception on the part of the him due to his limited knowledge. It is mentioned in narrations that Muslims sought information from the Persians regarding when this individual had passed away. The Persians informed them that it had occurred approximately three hundred years ago. It is widely recognized that no prophet was sent between the time of the Prophet Muhammad (peace be upon him) and Jesus (peace be upon him). Nevertheless, those unfamiliar with history considered this corpse to be that of a deceased prophet and the accompanying book to be the Book of Daniel. The truth is neither the body nor the book was a revelation from Allah. However, Abu al-Alia held a different perspective.

"We then took the manuscript and brought it to Amir al-Mu'minin Umar ibn al-Khattab, who requested it from Kaab. Kaab translated it into Arabic. I was the first among the Arabs to read it, much like how I read the Quran. I asked Abu al-Alia about its contents, and he replied, 'It encompasses your history, your affairs, and even the nuances of your language, including what is yet to come.'

فأخذنا المصحف فحملنا إلى عمر بن الخطاب فدعا له كعباً فنسخه بالعربية فأنا أول رل
من العرب قرأته مثلما أقرأ القرآن هذا فقلت لأبي العالية: ما كان فيه؟ فقال سيرتكم
وأموركن ولحون كلامكم وما هو كائن بعد

We delivered the manuscript to Umar ibn al-Khattab, and I, as the first Arab, had the privilege of reading from it. Like the Quran, I found it fascinating. I inquired of Abu al-Alia about its contents, to which he replied, 'It covers all your history, your circumstances, your linguistic expressions, and what lies ahead.'"

Abu Khalda bin Dinar asked Abu al-Alia, "What was written in that manuscript?" He responded, "It contained your entire history, your affairs, your language, and everything that will happen in the future." (Evidence of Prophethood, by Al-Behaqi)

Subsequently, Abu al-Alia and those like him who were less cautious began to disseminate the contents of this book.

Now, let's look at the other side of the picture. It is reported in Musanif Abdul Razzaq:

عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عَوْنٍ، عَنِ إِبْرَاهِيمَ النَّخَعِيِّ قَالَ: كَانَ يَقُولُ بِالْكُوفَةِ رَجُلٌ يَطْلُبُ كُتُبَ دَانِيَالٍ، وَذَلِكَ الصَّرْبُ، فَجَاءَ فِيهِ كِتَابٌ مِنْ عُمَرَ بْنِ الْخَطَّابِ أَنْ يُرْفَعَ إِلَيْهِ، فَقَالَ الرَّجُلُ: مَا أَذْرِي فِيمَا رُفِعْتُ؟ فَلَمَّا قَدِمَ عَلَيَّ عُمَرَ عَلَاهُ بِالذَّرَّةِ، ثُمَّ جَعَلَ يَقْرَأُ عَلَيْهِ {الرَّتْلِكَ آيَاتُ الْكِتَابِ الْمُبِينِ} {يُوسُفُ: 1}، حَتَّى بَلَغَ {الْعَافِلِينَ} [يُوسُفُ: 3] قَالَ: «فَعَرَفْتُ مَا يُرِيدُ»، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، دَعْنِي، فَوَاللَّهِ مَا أَدْعُ عِنْدِي شَيْئًا مِنْ تِلْكَ الْكُتُبِ إِلَّا حَرَقْتُهُ قَالَ: ثُمَّ تَرَكَهُ

"Ibrahim al-Nakha'i said: They say there was a man in Kufa who used to seek the books of Daniel. So, a letter came from Umar, may Allah be pleased with him, saying, 'Take it from him.' The man said, 'I don't know what I was summoned for?' When that man went to Umar, he covered it with a cloth and began to read, '{Alif Lam Ra. These are the verses of the clear Book.}' [Surah Yusuf, 12:1], until he reached '{the unaware.}' [Surah Yusuf, 12:3]. He said, 'So, I understood what he wanted.' I said, 'O Amir al-Mu'minin, please let me go. By Allah, I swear I will burn this book.' Umar said, 'Then leave it.'"

* * *

عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ ابْنِ سَبْرِينَ، عَنْ أَبِي الرَّبَابِ الْقُشَيْرِيِّ قَالَ: "كُنْتُ فِي الْحَيْلِ الَّذِينَ افْتَتَحُوا تُسْتَرَ، وَكُنْتُ عَلَى الْقَبْضِ فِي نَفَرٍ مَعِيَ، فَجَاءَنَا رَجُلٌ بِجَوْنَةٍ، فَقَالَ: تَبِيعُونِي مَا فِي هَذِهِ؟ فَقُلْنَا: نَعَمْ، إِلَّا أَنْ يَكُونَ ذَهَبًا، أَوْ فِضَّةً، أَوْ كِتَابَ اللَّهِ قَالَ: فَإِنَّهُ بَعْضُ مَا تَقُولُونَ، فِيهَا كِتَابٌ مِنْ كُتُبِ اللَّهِ قَالَ: فَفَتَحُوا الْجَوْنَةَ فَإِذَا فِيهَا كِتَابٌ دَانِيَالُ فَوَهَّبُوهُ لِلرَّجُلِ، وَبَاعُوا الْجَوْنَةَ بِدِرْهَمَيْنِ قَالَ: فَذَكَرُوا أَنَّ ذَلِكَ الرَّجُلَ أَسْلَمَ حِينَ قَرَأَ الْكِتَابَ"

Abu al-Rabab al-Qushayri recounted, "I was riding a horse when Tustar fell to conquerors, clutching a manuscript in my hand. A man approached and asked, 'What have you got there?' We responded, 'It's a precious find, akin to gold or silver, or perhaps a divine book.' He inquired, 'Is it said to be a Book of Allah?' Upon opening it, we realized it was the Book of Daniel. The man grew apprehensive and sold it for two dirhams, and embraced Islam.

This Daniel-associated book found its way to the market, and later, anyone caught reading it risked arrest and the book was ordered to be burned. On the other hand, it's claimed that Umar, may Allah be pleased with him, directed Kaab to translate it, and Abu al-Alia perused its contents. According to Abu al-Alia, it contained insights into the trials and tribulations that would befall the Ummah of Muhammad, peace be upon him. It's noteworthy that narrator Abu Aliya was involved in transmitting the Gharaaniq incident narrations, which suggests his propensity to fabricate hadiths against the Prophet Muhammad.

Nevertheless, owing to Caliph Umar's stringent orders, Kaab al-Ahbar took possession of this book and sought refuge in Syria. There, he commenced disseminating its contents, many of which can be found in Nu'aim bin Hammad's book, 'Kitab al-Fitan.'"

Book of Ka'b al-Ahbar

The manner of Caliphate and Arab Culture and Civilization:

The following narration is from the book "Kitab al-Fitan" by Abu Abdullah Nu'aim bin Hammad bin Muawiya al-Khuzai al-Marwazi (d. 228 AH):

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، أَنَا صَفْوَانُ بْنُ عَمْرٍو، عَنْ شَرِيحِ بْنِ عُبَيْدٍ، عَنْ كَعْبٍ، قَالَ: «لَا يَزَالُ لِهَذِهِ الْأُمَّةِ خَلِيفَةٌ يَجْمَعُهُمْ، وَإِمَارَةٌ قَائِمَةٌ، وَيُعْطَى الرِّزْقُ وَالْحِزْبَةُ حَتَّى يُبْعَثَ عَيْسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ، ثُمَّ يَكُونُ هُوَ يَجْمَعُهُمْ، ثُمَّ تَنْقَطِعُ الْإِمَارَةُ

Sharik bin Ubayd al-Hadrami al-Shami narrated from Kaab who said, "There will always be a consensus on a Caliph for this Ummah, and there will be a upright leadership, and sustenance and jizyah will continue until came the descent of Jesus, son of Mary, peace be upon him. Then Jesus will gather them, and after that, the leadership will be discontinued.

The following narration is from the book "Kitab al-Fitan" by Abu Abdullah Nu'aim bin Hammad bin Muawiya al-Khuzai al-Marwazi (d. 228 AH):

حَدَّثَنَا صَمْرَةُ، عَنْ ابْنِ سَوْدَبٍ، عَنْ أَبِي الْمُنْهَالِ، عَنْ أَبِي زَيْدٍ، عَنْ كَعْبٍ، قَالَ: «إِنَّ اللَّهَ تَعَالَى وَهَبَ لِإِسْمَاعِيلَ عَلَيْهِ السَّلَامُ مِنْ صُلْبِهِ اثْنَيْ عَشَرَ قَبِيْلًا، أَفْضَلُهُمْ وَخَيْرُهُمْ أَبُو بَكْرٍ الصِّدِّيقُ، وَعُمَرُ بْنُ الْخَطَّابِ، وَعُثْمَانُ ذُو النُّوْرِ، يُقْتَلُ مَظْلُومًا، يُؤْتَى أَجْرُهُ مَرَّتَيْنِ، وَمَمْلِكُ الشَّامِ وَابْنُهُ، وَالسَّفَّاحُ، وَمَنْصُورٌ، وَسَيْنٌ وَسَلَامٌ، يَعْنِي صَالِحًا وَعَافِيَةً

Abi Ziyad said: Kaab said, "Allah gave Isma'il twelve sons in his lineage. Among them, the most excellent were Abu Bakr and Uthman, both of whom were innocent of and wrongdoing. They received double rewards. And Sham (Syria) became their

kingdom, and their descendants are those who acted righteously and brought goodness and well-being."

The following narration is from the book "Kitab al-Fitan" by Abu Abdullah Nu'aim bin Hammad bin Muawiya al-Khuzai al-Marwazi (d. 228 AH):

حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنَا ابْنُ لَهَيْعَةَ، عَنْ عِيَّاشِ بْنِ عَبَّاسٍ، قَالَ: سَمِعْتُ يَعْفَرَ بْنَ حُمْرَةَ، يَقُولُ: أَخْبَرَنِي عَمِّي، مَعْدِي كَرْبُ بْنُ عَبْدِ كَلَّالٍ يَقُولُ: قَالَ لَنَا كَعْبُ الْأَخْبَارِ: «إِنَّ مَنْصُورَ حَامِسَ خَمْسِ عَشْرَةَ خَلِيفَةً

Ma'di Karbu bin Abd Kulal said: Kaab told us, "Mansur will be the fifteenth Caliph."

Mansur here refers to the second Abbasid Caliph, Abu Ja'far al-Mansur. The chain of narration is broken.

The following narration is from the book "Kitab al-Fitan" by Abu Abdullah Nu'aim bin Hammad bin Muawiya al-Khuzai al-Marwazi (d. 228 AH):

حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ ابْنِ لَهَيْعَةَ، عَنْ يَزِيدَ بْنِ قَوْذَرٍ، عَنْ ثُبَيْعٍ، عَنْ كَعْبٍ، قَالَ: «الْمَنْصُورُ مَنْصُورُ بَنِي هَاشِمٍ

Tubay'u bin 'Amir al-Himyari al-Habr reported from Ka'b: "Al-Mansur is the one who will grant victory to the Banu Hashim."

The following narration is from the book "Kitab al-Fitan" by Abu Abdullah Nu'aim bin Hammad bin Muawiya al-Khuzai al-Marwazi (d. 228 AH):

حَدَّثَنَا عُثْمَانُ بْنُ كَثِيرٍ، وَالْحَكَمُ بْنُ نَافِعٍ، عَنْ سَعِيدِ بْنِ سِنَانٍ، عَنْ الْوَلِيدِ بْنِ عَامِرِ الْبَزْرِيِّ، عَنْ يَزِيدَ بْنِ حُمَيْرٍ، عَنْ كَعْبٍ، قَالَ: " قِيلَ: لِمَنِ الْمَلِكُ ظَفَارًا؟ قَالَ: لِحِمَيْرِ الْأَخْيَارِ، قِيلَ: لِمَنِ الْمَلِكُ ظَفَارًا؟ قَالَ: لِلْحَبَشِ الشَّرَارِ، قِيلَ: لِمَنِ الْمَلِكُ ظَفَارًا؟ قَالَ: لِفَارِسِ الْأَحْرَارِ، قِيلَ: لِمَنِ الْمَلِكُ ظَفَارًا؟ قَالَ: لِقُرَيْشِ اتَّجَارِ، قِيلَ: لِمَنِ الْمَلِكُ ظَفَارًا؟ قَالَ: إِلَى حِمَيْرِ الْبَحَّارِ " وَقَالَ الْحَكَمُ: «لِحِمَيْرِ التُّجَّارِ

Yazid bin Khumayr al-Yazani reported from Ka'b: "Who will be the ruler of Dhofar (Oman)?" It was said: "The best of the

people of Himyar." Then he was asked again: "Who will be the ruler of Dhofar (Oman)?" He said: "The worst of the people of Abyssinia (Ethiopia)." Then he was asked again: "Who will be the ruler of Dhofar (Oman)?" He said: "For the merchants of Quraysh." Then he was asked again: "Who will be the ruler of Dhofar (Oman)?" He said: "For the merchants of Himyar."

The following narration is from the book "Kitab al-Fitan" by Abu Abdullah Nu'aim bin Hammad bin Muawiya al-Khuzai al-Marwazi (d. 228 AH):

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، عَنْ صَفْوَانَ بْنِ عَمْرٍو، عَنْ شُرَيْحِ بْنِ عُبَيْدٍ، عَنْ كَعْبٍ، قَالَ: «لَمْ يَبْعَثِ اللَّهُ تَعَالَى نُبُوَّةً، وَلَا جَعَلَ خِلَافَةً وَلَا مُلْكًا إِلَّا فِي أَهْلِ الْقَرْيَةِ وَالْحَضَارَةِ، كَانُوا لَا يَطْمَعُونَ أَنْ يَجْعَلَهَا فِي أَهْلِ عَمُودٍ وَلَا بَدْوٍ»

Shurahbil bin 'Ubayd reported from Ka'b: "Why did Allah the Almighty send prophethood and establish caliphate and rulership? Was it for the people of the towns and those who have civilization? Was it not preferred for the Bedouins?"

The following narration is from the book "Kitab al-Fitan" by Abu Abdullah Nu'aim bin Hammad bin Muawiya al-Khuzai al-Marwazi (d. 228 AH):

حَدَّثَنَا ضَمْرَةُ، عَنْ ابْنِ شَوْذَبٍ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَبِيهِ، عَنْ أَبِي الْعَوَّامِ، عَنْ كَعْبٍ، قَالَ: " تَدُورُ رَحَى الْعَرَبِ بَعْدَ خَمْسِ وَعِشْرِينَ بَعْدَ وِفَاةِ نَبِيِّهَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ تَنْشَأُ فِتْنَةٌ فِيهَا قَتْلٌ وَفِتَالٌ، فَأَمْسِكَ عَلَيْكَ فِيهَا يَدُكَ وَسِلَاحَكَ، ثُمَّ تَكُونُ أُخْرَى بَعْدَ الطَّمَأِينَةِ، فَأَمْسِكَ عَلَيْكَ فِيهَا يَدُكَ وَسِلَاحَكَ، فَإِنِّي أَجِدُهَا فِي كِتَابِ اللَّهِ: الْمُظْلِمَةُ تَلْوِي بِكُلِّ ذِي كِبِيرٍ

Abu al-Awwam reported from Ka'b: "After the death of the Prophet of the Arabs (peace be upon him), there will be fifteen years of a similar state of affairs. Then a dispute will arise, and a conflict will occur in which there will be killing and plunder. In that, you should keep your hand and weapons away. Then after that, there will be tranquility, and then again a dispute will arise in which you should keep your hand and weapons away. It is because I found in

the Book of Allah that wrongdoing will stain every arrogant one."

The following narration is from the book "Kitab al-Fitan" by Abu Abdullah Nu'aim bin Hammad bin Muawiya al-Khuzai al-Marwazi (d. 228 AH):

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَرْوَانَ، عَنْ أَرْطَاةَ بْنِ الْمُنْذِرِ، قَالَ: حَدَّثَنِي تُبَيْعُ بْنُ امْرَأَةَ كَعْبٍ قَالَ: «مُلْكُ بَنِي أُمَيَّةَ مِائَةٌ عَامٌ، لِبَنِي مَرْوَانَ مِنْ ذَلِكَ نَيْفٌ وَسِتُّونَ عَامًا، لَا يَذْهَبُ مُلْكُهُمْ حَتَّى يَنْزِعُوهُ بِأَيْدِيهِمْ، يُرِيدُونَ سُدَّهُ فَلَا يَسْتَطِيعُونَهُ، كُلَّمَا سَدَّوْهُ مِنْ نَاحِيَةِ أَنْهَدَمَ مِنْ نَاحِيَةِ، يُفْتَتِحُونَ بِمِمْ وَيُخْتَتِمُونَ بِمِمْ، وَلَا يَذْهَبُ مُلْكُهُمْ حَتَّى يُخْلَعَ خَلِيفَةٌ مِنْهُمْ فَيُقْتَلُ، وَيُقْتَلُ جَمَلًا، وَيُقْتَلُ جِمَارُ الْجَزِيرَةِ الْأَصْهَبُ مَرْوَانُ، ثُمَّ يَنْقَطِعُ مُلْكُهُمْ وَعَلَى يَدَيْهِ هَدْمُ الْأَكَالِيلِ»

Ka'b's wife's son Tubay' reported: "For the Banu Umayyah, there will be 100 years, and for the Banu Marwan, it will be 60 or more years. They will not be ruled except that they will fight among themselves. Their rule will not last until their ruler is killed, and their supporters will be killed. Marwan's donkey in Al-Jazirah will be killed, then their rule will be discontinued, and the Akalil will be destroyed."

Reported in same book:

حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ عَبْدِ الْجَبَّارِ بْنِ رُسَيْدِ الْأَزْدِيِّ، عَنْ أَبِيهِ، عَنْ رَبِيعَةَ الْقَصِيرِ، عَنْ تُبَيْعٍ، عَنْ كَعْبٍ، قَالَ: «تَكُونُ بِالشَّامِ فِتْنَةٌ تُسْفِكُ فِيهَا الدَّمَاءَ، وَتُقَطِّعُ فِيهَا الْأَرْحَامَ، وَتَهْرُجُ فِيهَا الْأَمْوَالُ، ثُمَّ تَتَّبَعُهَا الشَّرَفِيَّةُ»

Tubay' reported from Ka'b: "There will be turmoil in Sham (Syria), bloodshed will occur, family ties will be severed, and wealth will be wasted. Then the same will happen in the East."

Reported in same book:

حَدَّثَنَا أَبُو الْمُغِيرَةِ، عَنْ ابْنِ عَبَّاشٍ، حَدَّثَنَا الثَّقَاتُ مِنْ مَشَائِخِنَا، أَنَّ يَشُوعَ، وَكَعْبًا، اجْتَمَعَا، وَكَانَ يَشُوعُ رَجُلًا عَالِمًا قَارِئًا لِلْكِتَابِ قَبْلَ مَبْعَثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَتَسَاءَلَا، فَسَأَلَ يَشُوعُ كَعْبًا فَقَالَ: أَلَيْكَ عِلْمٌ بِمَا يَكُونُ بَعْدَ هَذَا النَّبِيِّ مِنَ الْمُلُوكِ؟ قَالَ كَعْبٌ: «أَجِدُ فِي التَّوْرَةِ اثْنَيْ عَشَرَ مَلِكًا، أُولَاهُمْ صِدِّيقٌ، ثُمَّ الْفَارُوقُ، ثُمَّ الْأَمِينُ، ثُمَّ رَأْسُ

المُلُوكِ، ثُمَّ صَاحِبِ الْأَحْرَاسِ، ثُمَّ جَبَّارٍ، ثُمَّ صَاحِبِ الْعُصْبِ، وَهُوَ آخِرُ الْمُلُوكِ يَمُوتُ مَوْتًا، ثُمَّ يَمْلِكُ صَاحِبُ الْعَلَامَةِ يَمُوتُ مَوْتًا، فَأَمَّا الْفِتْنُ فَإِنَّهَا تَكُونُ إِذَا قُتِلَ ابْنُ مَاحِقِ الذَّهَبِيَّاتِ، فَعِنْدَ ذَلِكَ يُسَلِّطُ الْبَلَاءُ، وَيَرْفَعُ [ص: 199] الرَّخَاءُ، وَعِنْدَ ذَلِكَ يَكُونُ أَرْبَعَةُ مُلُوكٍ مِنْ أَهْلِ بَيْتِ صَاحِبِ الْعَلَامَةِ، مَلِكَانِ لَا يُقْرَأُ لَهُمَا كِتَابٌ، وَمَلِكٌ يَمُوتُ عَلَى فِرَاشِهِ يَكُونُ مُكْتَنَةً قَلْبِيًّا، وَمَلِكٌ يَجِيءُ مِنْ قِبَلِ الْجَوْفِ، عَلَى يَدَيْهِ يَكُونُ الْبَلَاءُ، وَعَلَى يَدَيْهِ تُكْسَرُ الْأَكَالِيلُ، يُقِيمُ عَلَى حِمَصَ عَشْرِينَ وَمِائَةَ صَبَاحٍ، يَأْتِيهِ الْفَرْعُ مِنْ قِبَلِ أَرْضِهِ فَيَرْتَجِلُ مِنْهَا، فَيَقَعُ الْبَلَاءُ بِالْجَوْفِ، وَيَقَعُ الْبَلَاءُ بَيْنَهُمْ، ثُمَّ يَنْقَطِعُ أَمْرُهُمْ، وَيَجِيءُ مِنْ أَهْلِ بَيْتِ غَيْرِهِمْ فَيَغْلِبُ عَلَيْهِمْ

Trustworthy narrators reported that Yashua and Ka'b met, and Yashua, who had been studying books even before appointment of our prophethood, asked Ka'b if he knew who would be the kings after the prophet Muhammad. Ka'b replied, "I have found in the Torah that there will be twelve kings. The first of them will be Siddiq (Righteous), then Al-Farooq (The Just), then Ameen (The Honest), followed by kings who are commanders of armies, then tyrants, and finally, kings who will be oppressors. They will die during a time of tribulation when the son of a goldsmith will be killed, and there will be a prevalence of trials. Happiness will be lifted, and at that time, there will be four kings who will be from the descendants of the Prophet's household. Two kings will be those who have not have read the Book of God, and third king will die in his bed, causig unrest. Fourth king will emerge due to hunger, and he will face a trial. This will happen in Homs (Syria), and they will see 120 morning."

Reported in same book:

حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ عَبْدِ الْجَبَّارِ بْنِ رُسَيْدِ الْأَزْدِيِّ، عَنْ أَبِيهِ، عَنْ رَبِيعَةَ الْقَصِيرِ، عَنْ ثُبَيْعٍ، عَنْ كَعْبٍ، قَالَ: «تَكُونُ بَعْدَ فِتْنَةِ الشَّامِيَّةِ الشَّرْقِيَّةِ هَلَكَ الْمُلُوكِ وَذُلُّ الْعَرَبِ، حَتَّى يَخْرُجَ أَهْلُ الْمَغْرِبِ

Tubay' reported from Ka'b that he said, "After the Eastern turmoil in Sham, the kings will perish, and the Arabs will face humiliation to the extent that the people of the Maghrib will emerge."

Reported in same book:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَرْوَانَ، عَنْ أَرْطَاةَ، عَنْ تَبِيْعٍ، عَنْ كَعْبٍ، قَالَ: «إِذَا خُسِفَ بِقَرْيَةِ يُقَالُ لَهَا حَرَسْتَا، وَخُلِعَ خَلِيْفَتَانِ مِنْ بَنِي الْعَبَّاسِ، وَأَخْتَلَفَ آلُ الْعَبَّاسِ بَيْنَهُمْ حَتَّى يُرْفَعَ فِيهِمْ اثْنَا عَشَرَ لَوَاءً، وَثِنْتَا عَشْرَةَ رَايَةً، فَعِنْدَهَا يَغْلِبُ عَلَيْهِمُ الْفِتْنُ فِي دَارِ مُلْكِهِمْ، وَبِهَا يَجْتَمِعُونَ، فَعِنْدَ ذَلِكَ الْآخِرَةِ، وَيُعْمَرُ جَيْحُونَ، وَبِهَا يَجْتَمِعُونَ، وَعِنْدَ ذَلِكَ سُقُوطُ مُلْكِهِمْ، وَخُرُوجُ الْبَرْبَرِ عَلَى الشَّامِ

Tubay' reported from Ka'b that he said, "When the village known as Harasta is razed, two caliphs will emerge from the Banu Abbas, and there will be a dispute among the Al-Abbas. They will raise twelve banners, and calamity will befall their kingdom. They will then gather in it, and there will be another trial when they cross the Jayhoon River, and they will gather there. Their kingdom will fall, and the Berber tribe will invade Sham."

Even at the time of his death, Ka'b al-Ahbar had a desire to pass away in Harasta (located in the Ghouta region). This is mentioned in Al-Kunji by Al-Dawlabi.

ذَكَرَ عَبْدُ الرَّحْمَنِ بْنُ إِبرَاهِيمَ قَالَ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ حَدَّثَنِي صَخْرُ بْنُ جَنْدَلَةَ، أَنَّهُ سَمِعَ يُونُسَ بْنَ مَيْسَرَةَ يُحَدِّثُ عَنْ أَبِي فَرْوَةَ حَدِيرِ السُّلَمِيِّ قَالَ حَضَرْتُ بَعَثَ الصَّائِفَةَ فِي آخِرِ خِلَافَةِ عُثْمَانَ وَقَدْ كَانَ كَعْبٌ أَوْقَعَ اسْمَهُ فِي الْبَعْثِ " فَأَمَرَ بِإِخْرَاجِهِ وَهُوَ مَرِيضٌ ، فَقِيلَ: لَهُ إِنَّكَ مَرِيضٌ ، فَقَالَ: أَخْرَجُونِي فِي الْبَعْثِ فَوَاللَّهِ ، لَأَنْ أَمُوتَ بِحَرَسْتَا أَحَبُّ إِلَيَّ مِنْ أَنْ أَمُوتَ بِدِمَشْقَ وَلَأَنْ أَمُوتَ بِدَوْمَةَ أَحَبُّ إِلَيَّ مِنْ أَنْ أَمُوتَ بِحَرَسْتَا هَكَذَا قَدِمَا فِي سَبِيلِ اللَّهِ " [ص:906]، قَالَ أَبُو فَرْوَةَ: «فَأَخْرَجْنَاهُ، فَمَاتَ حِينَ انْتَهَى إِلَى حِمص

Ka'b al-Ahbar, at the time of his death, expressed his preference for passing away in Harasta over Damascus, and he favored dying in Dumah even more than in Harasta. However, he ultimately passed away in Homs.



About the Arabs

The following narration is from the book "Kitab al-Fitan" by Abu Abdullah Nu'aim bin Hammad bin Muawiya al-Khuzai al-Marwazi (d. 228 AH):

«حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، عَنْ صَفْوَانَ بْنِ عَمْرٍو، عَنِ شُرَيْحِ بْنِ عُبَيْدٍ، عَنِ كَعْبِ، قَالَ: «رَأْسُ الْأَرْضِ الشَّامُ، وَجَنَاحَاهَا مِصْرُ وَالْعِرَاقُ، وَالذَّنَابُ الْحِجَازُ، وَعَلَى الذَّنَابِ يُسْلَخُ الْبَاذُ»

Shurayh ibn 'Ubayd narrated from Ka'b that he said, "The head of the earth is Sham (Syria), and upon it are Egypt and Iraq, while Hijaz (the Arabian Peninsula) is the backbone."

Narrated in same book:

«حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنِ أَبِيهِ، عَنِ كَعْبِ، قَالَ: «تُخْرَبُ الْأَرْضُ قَبْلَ الشَّامِ بِأَرْبَعِينَ عَامًا»

Abdul-Rahman ibn Jubair narrated from his father, who narrated from Ka'b, that he said, "The entire land will be destroyed 40 years before Sham (Syria)."

About Non-Arabs

The following narration is from the book "Kitab al-Fitan" by Abu Abdullah Nu'aim bin Hammad bin Muawiya al-Khuzai al-Marwazi (d. 228 AH):

«حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، وَأَبُو الْمُغِيرَةِ، عَنْ صَفْوَانَ، عَنِ شُرَيْحِ بْنِ عُبَيْدٍ، عَنِ كَعْبِ، قَالَ: «وَدِدْتُ أَنْ كُلَّ دُرٍّ عَلَى وَجْهِ الْأَرْضِ صَارَ قَطْرَانًا»، ثُمَّ [ص: 241] قَالَ: «إِنَّ النَّاسَ لَا يَنْتَهُونَ حَتَّى يَنْتَجِدُوا الْعَنَمَ وَيَحْتَلِبُوهَا وَيَتَبَارَوْا فِيهَا، حَتَّى إِذَا كَثُرَتْ خَرَجُوا مِنَ الْمُدُنِ وَالْجَمَاعَاتِ وَالْمَسَاجِدِ، فَبَدُّوا بِهَا، فَلَمْ يَبْعَثِ اللَّهُ نَبِيًّا، وَلَا جَعَلَ خِلَافَةً، وَلَا مَلِكًا إِلَّا فِي أَهْلِ الْقُرَى وَالْحَضَارَةِ، وَكَانُوا لَا يَطْمَعُونَ أَنْ يَجْعَلَهَا فِي أَهْلِ عَمُودٍ وَلَا بَدُو، فَإِذَا رَأَى اللَّهُ رَغْبَتَهُمْ عَنِ الْجَمَاعَاتِ وَالْمَسَاجِدِ ابْتَعَثَ اللَّهُ عَلَيْهِمْ مِمَّا مَلَكَتْ أَيْمَانُهُمْ أَقْوَامًا يُنَاطِقُونَهُمْ بِالْعَرَبِيَّةِ، وَيَضْرِبُونَهُمْ بِالْمَشْرِيفَةِ حَتَّى يُعُودُوا إِلَى الْجَمَاعَةِ وَالْمَسَاجِدِ، فَلَا

تَسْتَكْثِرُوا مِنْ سِنِي الْعَجَمِ، وَلَوْ سُلِّطْتُ عَلَى مَا فِي أَيْدِيكُمْ مِنْ سِنِيهِمْ لَقَتَلْتُ مِنْ كُلِّ عَشْرَةٍ تِسْعَةً، وَأَنْظُرُ إِلَى الْعُشْرِ الْبَاقِي فَأَنْفِيهِمْ إِلَيَّ وَادِي الشَّجَرِ، أَوْ وَادِي الْعَرَجِ، أَوْ وَادِي الْعَرَعْرِ، فَوَاللَّهِ إِنْ بَقُوا لَكُمْ لَيَمُرَنَّ عَلَيْكُمْ الْعَيْشُ

Shurahbil ibn Ubayd narrated from Ka'b who said, "I have a feeling that it is possible that upon the earth, all the pearls and gems may change into black tar. People did not stop (from their activities) even until they began herding goats, milking them, and paying attention to them. Then, people were killed in cities, groups were formed, and places of worship were established. Then, Allah did not send any Prophet, nor did He establish any Caliphate, nor did He appoint any king except for one who was a Prophet from among the city-dwellers and a man of civilization and culture. Yet, the people of the Prophet's nation were not pleased with him, whether they were urban or Bedouins. Then, when Allah saw that the desire of people was to be in congregations and mosques, He took some nations from among you who had fulfilled their promises and brought them back to the congregations and mosques. But do not underestimate the non-Arabs; if they gain power, they will kill nine out of every ten of you, and the remaining one will be expelled to the valley of Ash-Shajr or the valley of Al-Arj or the valley of Al-Ar'ar. Therefore, for the sake of Allah, if the non-Arabs find a place among you, let them live."

قَالَ ابْنُ عَيَّاشٍ: وَأَخْبَرَنِي دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ قَيْسِ بْنِ عَاصِمِ التَّقْفِي، عَنْ ابْنِ الْمُسَيَّبِ، قَالَ: قُلْتُ: لَوْ خَرَجْتَ فَتَبَوَّهْتَ مَعَ قَوْمِكَ؟ فَقَالَ: مَعَادَ اللَّهِ أَنْ أَتْرُكَ خَمْسًا وَعِشْرِينَ وَمِائَةَ صَلَاةٍ إِلَى خَمْسِ صَلَوَاتٍ، ثُمَّ قَالَ سَعِيدٌ: سَمِعْتُ كَعْبَ الْأَخْبَارِ يَقُولُ: " لَيْتَ هَذَا اللَّيْلَ عَادَ قَطْرَانًا، قِيلَ: وَلِمَ ذَلِكَ؟ قَالَ: إِنَّ قُرَيْشًا اتَّبَعَتْ أَذْنَابَ الْإِبِلِ فِي الشَّعَابِ، وَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ، وَهُوَ مِنَ الْإِثْنَيْنِ أَبْعَدُ

Saeed bin Musayyib said, "I say that if you leave the allegiance to Calpiah, you will further trouble your own people." He added, "May Allah protect us! I will leave behind 125 prayers." Then Saeed said, "I had heard from Ka'b that this situation will not change, whether it is in the countryside or in the cities."

Freedmen will rule:

The following narration is from the book "Kitab al-Fitan" by Abu Abdullah Nu'aim bin Hammad bin Muawiya al-Khuzai al-Marwazi (d. 228 AH):

حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ مُوسَى بْنِ أَيُّوبَ، عَنْ سَلِيطِ بْنِ شُعْبَةَ الشَّعْبَانِيِّ، عَنْ أَبِيهِ، عَنْ كُرَيْبِ بْنِ أِبْرَهَةَ، عَنْ كَعْبٍ، قَالَ: «إِذَا رَأَيْتَ الْعَرَبَ تَهَاوَنَتْ بِأَمْرِ قُرَيْشٍ، ثُمَّ رَأَيْتَ الْمَوَالِي تَهَاوَنَتْ بِأَمْرِ الْعَرَبِ، ثُمَّ رَأَيْتَ مُسْلِمَةَ الْأَرْضِينَ تَهَاوَنَتْ بِأَمْرِ الْمَوَالِي، فَقَدْ غَشِيَتْكَ أَشْرَاطُ السَّاعَةِ» قَالَ كُرَيْبٌ: فَقُلْتُ لَهُ: يَا أَبَا إِسْحَاقَ، إِنَّ حَدِيثَنَا حَدِيثًا بِالْأَحْمَرِينَ، قَالَ: ذَلِكَ إِذَا مُنِعَتِ الْأَقْلَامُ وَالْوَسَائِدُ

Kuraib bin Abrahah narrated from Ka'b: When you see the Arabs showing slackness in the affairs of the Quraysh, and then you see the Mawali (freedmen) showing slackness in the affairs of the Arabs, and then you see the people of the two lands (non-Arab Muslims) showing slackness in the affairs of the Mawali, then you should expect the signs of the Hour.

Mongol in Iraq

The following narration is from the book "Kitab al-Fitan" by Abu Abdullah Nu'aim bin Hammad bin Muawiya al-Khuzai al-Marwazi (d. 228 AH):

حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، وَالْحَكَمُ، قَالَا: أَخْبَرَنَا صَفْوَانُ بْنُ عَمْرٍو، عَنْ شُرَيْحِ بْنِ عُبَيْدٍ، عَنْ كَعْبٍ، قَالَ: «كَأَنِّي أَسْمَعُ حَفَقَ جِعَابِ التُّرْكِ بَيْنَ الْأَعْغَلَةِ وَبَارِقِ

Shurahbil ibn Ubayd reported from Ka'b that he said as if, "I am hearing the sound of the arrows of the Turks, Baariq, and Al-Aghla." Baariq and Al-Aghla are cities in the region of Al-Jazeerah, which is nowadays part of Iraq.

قَالَ ابْنُ عِيَّاشٍ: فَأَخْبَرَنِي عُثْبَةُ بْنُ تَعِيمٍ التَّنُوخِيُّ، عَنِ الْوَلِيدِ بْنِ عَامِرِ الْبَيْرُنِيِّ، عَنْ يَزِيدَ بْنِ

خُمَيْرٍ، عَنِ كَعْبٍ، قَالَ: «تَرُدُّ التُّرُكُ الْجَزِيرَةَ حَتَّى يَسْتَقُوا خِيُولَهُمْ مِنَ الْفُرَاتِ، فَيَبْعَثُ اللَّهُ عَلَيْهِمُ الطَّاعُونَ فَيَقْتُلُهُمْ، فَلَا يَفْلِتُ مِنْهُمْ إِلَّا رَجُلٌ وَاحِدٌ»

Yazid bin Khumair reported from Ka'b that he said, "The Turks will return to Al-Jazeera (Kurdistan, which is now part of Iraq) to the extent that their horses will drink water from the Euphrates River. Then Allah will send a plague upon them, and they will be killed, with only one out of every hundred surviving."

قَالَ ابْنُ عَبَّاسٍ: وَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنِ كَعْبِ قَالَ: " يَنْزِلُونَ آمِدًا، وَيَشْرَبُونَ مِنَ الدَّجَلَةِ وَالْفُرَاتِ، يَسْعَوْنَ فِي الْجَزِيرَةِ، وَأَهْلُ الْإِسْلَامِ فِي تِلْكَ الْجَزِيرَةِ لَا يَسْتَطِيعُونَ لَهُمْ شَيْئًا، فَيَبْعَثُ اللَّهُ عَلَيْهِمُ التَّلَاحَ فِيهِ صِرٌّ وَرِيحٌ وَجَلِيدٌ، فَإِذَا هُمْ خَامِدُونَ فَيَرْجِعُونَ فَيَقُولُونَ: إِنَّ اللَّهَ قَدْ أَهْلَكَهُمْ وَكَفَاكُمُ الْعُدُوَّ، وَلَمْ يَبْقَ مِنْهُمْ أَحَدٌ، قَدْ هَلَكُوا مِنْ عِنْدِ آخِرِهِمْ

Abdullah bin Dinār reported from Ka'b that he said, "They (the Turks) will descend in Iraq, drink the waters of the Tigris and Euphrates, and proceed toward Al-Jazeera (Kurdistan, which is now part of Iraq). The people of Al-Jazeera, who are Muslims, will not be able to confront them. Then Allah will send a wind during the first part of the day, which will be gentle. It will destroy everything in their path. None will survive."

About Companions of Prophets

About Uthman

In the Shia book "Al-Amali" by Al-Mufid, it is mentioned that Uthman (may Allah be pleased with him) and Abu Dharr (may Allah be pleased with him) had a dispute when they met. Ka'b al-Ahbar was also present and was surprised by their argument. Abu Dharr accused Ka'b of being a descendant of Jews.

Ka'b al-Ahbar then spoke to Uthman and said, "Do you not fear Allah, O Sheikh, to allow the Commander of the Faithful (referring to Uthman) to engage in such talk?" Abu Dharr raised a stick he had in his hand and struck Ka'b on the head with it, saying, "O son of Jews, what is your conversation among Muslims?"

Uthman replied, "By Allah, you have not completely abandoned your Jewish beliefs." Then Uthman said, "By Allah, I will never gather you and him (referring to Abu Dharr and Ka'b) in one place again. You have gone astray, and your intellect has left you."

About Umer

Narrated Tabari:

حدَّثني سلم بن جُنادة، قال: حدَّثنا سليمان بن عبد العزيز بن أبي ثابت بن عبد العزيز بن عمر بن عبد الرحمن بن عوف، قال: حدَّثنا أبي عن عبد الله بن جعفر، عن أبيه، عن المسور بن مخرمة. - وكانت أمه عاتكة بنت عوف - قال: خرج عمر بن الخطاب يوماً يطوف في السوق فلما كان من الغد جاءه كعب الأبحار فقال له: يا أمير المؤمنين!

اعهد، فإنك ميّت في ثلاثة أيام؛ قال: وما يُدريك؟ قال: أجدّه في كتاب الله عزّ وجلّ التوراة، قال عمر: آلهة إنك لتجد عمر بن الخطاب في التوراة؟! قال: اللهم لا؛ ولكني أجد صفتك، وجلبتك، وأنه قد فني أجلك - قال: وعمر لا يُحسّ وجعاً ولا ألماً - فلما كان من الغد جاءه كعب، فقال: يا أمير المؤمنين! ذهب يوم وبقي يومان؛ قال: ثمّ جاءه من غد الغد؛ فقال: ذهب يومان وبقي يوم وليلة؛ وهي لك إلى صبيحتها. قال: فلما كان الصبح خرج عمر إلى الصلاة، وكان يوكل بالصفوف رجالاً، فإذا استوت؛ جاء هو فكبّر. قال: ودخل أبو لؤلؤة في الناس، في يده خنجر له رأسان نصابه في وسطه، فضرب عمر ستّ ضربات،

The narration from Al-Misr ibn Mukhrama is mentioned that Umar (may Allah be pleased with him) went to the market one day. In the afternoon, Ka'b al-Ahbar arrived and said to him, "Commander of the Faithful, take precautions because you will pass away in three days." Umar asked him, "Where did you find this information?" Ka'b replied, "I found it in the Book of Allah, the Torah."

Umar asked, "Did you find a mention of Umar ibn Khattab in the Torah?" Ka'b said, "No, but I found your description and characteristics." Then Ka'b left, and after two days, he came back and said, "Two days have passed since your appointed time of passing away."

It should be noted that the chain of narrators for this narration is considered weak (da'if) as mentioned by Ibn al-Qattan, and the authenticity of this narration is a subject of debate among scholars. This narration is found in historical works like "Tafsir al-Tabari," but its reliability is not universally accepted.

The narration you provided contains weak and unreliable chain of narrators. Furthermore, it has been criticized for its content and implications, such as attributing knowledge of future events to a person. It is important to note that such narrations should be approached with caution, and their authenticity should be thoroughly examined before accepting them as reliable sources of information.

Additionally, some individuals have suggested a connection between Ka'b al-Ahbar and the assassination of Umar ibn al-Khattab (may Allah be pleased with him), but this is historically unsubstantiated and not accepted by mainstream scholarship. Umar ibn al-Khattab was assassinated by a lone individual named Abu Luluah while leading the Fajr prayer, and there is no credible evidence linking Ka'b al-Ahbar to the assassination.

In Biblical Book of Zechariah there is a verse:

Shout aloud, O daughter of Jerusalem!
Behold, your king is coming to you;
righteous and having salvation is he,
humble and mounted on a donkey,
on a colt, the foal of a donkey.

It appears that the mention of the word "عمر" (Umar) can be traced to this source. After the conquest of Jerusalem, Umar entered in it like a king. In the same Book of Zechariah, there is also a mention of the killing of this king. It is possible that the reference to the killing of Umar was extracted from the same book. Allah knows best.

About Ali

Narrated in Tabqat-ibn-Saad:

أَخْبَرَنَا مُحَمَّدُ بْنُ عُمَرَ. قَالَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ حَرَامِ بْنِ عُثْمَانَ عَنْ أَبِي حَارِمٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ: أَنَّ كَعْبَ الْأَخْبَارِ قَامَ زَمَنَ عُمَرَ فَقَالَ وَنَحْنُ جُلُوسٌ عِنْدَ عُمَرَ أَمِيرِ الْمُؤْمِنِينَ: مَا كَانَ آخِرُ مَا تَكَلَّمَ بِهِ رَسُولُ اللَّهِ. ص؟ فَقَالَ عُمَرُ: سَلْ عَلِيًّا. قَالَ: أَيْنَ هُوَ؟ قَالَ: هُوَ هُنَا. فَسَأَلَهُ فَقَالَ عَلِيٌّ: أَسْنَدْتُهُ إِلَيَّ صَدْرِي فَوَضَعَ رَأْسَهُ عَلَيَّ مِنْ كَيْبِي فَقَالَ: الصَّلَاةُ الصَّلَاةُ! فَقَالَ كَعْبٌ: كَذَلِكَ آخِرُ عَهْدِ الْأَنْبِيَاءِ وَبِهِ أَمْرُوا وَعَلَيْهِ يُبْعَثُونَ.

Jabir ibn Abdullah al-Ansari (may Allah be pleased with him) narrated that during the time of Umar, when we were sitting with

Umar (may Allah be pleased with him), Ka'b al-Ahbar asked, "Who was the last person to speak with the Messenger of Allah (peace be upon him)?" Umar replied, "Ask Ali." Ka'b asked, "Where is he?" Umar said, "He's here." So, Ka'b inquired from Ali, who replied, "I placed the Messenger of Allah (peace be upon him) on my chest in such a way that his head was on my shoulder, and he was saying, 'Prayer, prayer.'" Ka'b said, "This is the last will of the Prophets. They convey this message, and they were sent with this purpose."

Please note that the narrator Haram ibn Uthman is considered unreliable in the chain of this narration.

In the context of the reliability of the narrator Haram ibn Uthman, scholars have made the following comments:

- Malik and Yahya said: He is not trustworthy.
- Ahmad ibn Hanbal said: People have abandoned his hadith.
- Al-Shafi'i and others said: Narrations from Haram are considered unlawful (unreliable).
- Ibn Hibban said: He was extreme in Shia beliefs, he used to manipulate the chains of narrators, and he used to fabricate narrations.
- Ibrahim ibn Yazid al-Hafiz said: I asked Yahya ibn Ma'in about Haram, and he said: "Narrations from Haram are considered unlawful (unreliable)."

This narration has been presented by Shia scholars in their books as evidence that Ali was the last person with whom Prophet Muhammad (may Allah be pleased with him) had a conversation.

About Muawiya

* * *

The report from Al-Sunah by Abu Bakr Al-Khalaal (with research on it by Atiyyah Al-Zahrani), has in it Hadith number 348:

فقال كعب : لا ولكنه صاحب البغلة الشهباء يعنى معاوية، فقبل لمعاوية إن كعباً يسخر بك يزعم أنك تلى هذا الأمر، فأتاه فقال له : يا أبا إسحاق وكيف وها هنا على والزبير وأصحاب رسول الله ؟ قال : أنت صاحبها

Also reported in Musanif-ibn-Abi Sheebah:

وَكَيْعٌ , عَنِ الْأَعْمَشِ , عَنْ أَبِي صَالِحٍ , قَالَ: كَانَ الْحَادِي يَحْدُو بِعُثْمَانَ وَهُوَ يَقُولُ: «
[البحر الرجز] إِنَّ الْأَمِيرَ بَعْدَهُ عَلِيٌّ ... وَفِي الزُّبَيْرِ خَلْفٌ رَضِيٌّ»

, قَالَ: فَقَالَ كَعْبٌ: وَلَكِنَّهُ صَاحِبُ الْبُغْلَةِ الشَّهْبَاءِ, يَعْنِي مُعَاوِيَةَ, فَقِيلَ لِمُعَاوِيَةَ: إِنَّ كَعْبًا يَسْخَرُ بِكَ وَيَزْعُمُ أَنَّكَ تَلِي هَذَا الْأَمْرَ, قَالَ: فَأَتَاهُ فَقَالَ: يَا أَبَا إِسْحَاقَ, وَكَيْفَ وَهَذَا هُنَا عَلِيٌّ وَالزُّبَيْرُ وَأَصْحَابُ مُحَمَّدٍ, قَالَ: «أَنْتَ صَاحِبُهَا»

Abu Saleh said that a narrator of Hadith mentioned regarding Uthman:

"Amir (i.e., leadership) is after him, and it belongs to Ali. And for Zubair, he is content with Khilafah."

Someone remarked: "Kaab (the narrator) said, 'No, it is for the one with thick skin and long ears,' referring to Muawiya."

So, they went to Muawiya and said: "O Abu Ishaq, how can it be that Ali is the Caliph, and Zubair is content, while there are other Companions of the Prophet as well?"

Kaab replied, "You are among those too."

The chain of this narration is discontinuous. There is no meeting mentioned between Abu Saleh and Muawiya, and it is not clear who this Abu Saleh is. The mention of Kaab al-Ahbar is in reference to his time during Uthman's era. However, the text mentions that Kaab used to make jokes about Muawiya. Kaab was

not known for having knowledge of the unseen, so these statements were made without any basis.

Following narration can be found in Imam Ahmad's "Al-'Ilal" (The Defects of Hadith).

قال عبد الله: وجدت في كتاب أبي: حدثنا يزيد بن عبد ربه، قال: حدثنا عثمان بن سعيد، يعني ابن كثير بن دينار، قال: حدثنا حريز، عن سليم بن عامر، قال: قال معاوية: إن كان عند كعب لعلم مثل الثمار

In other versions, "الثمار" is mentioned instead of "الثمار." Muawiya is reported to have said that Kaab's knowledge is like that of fruits or plants.

The hearing (سماع) of Salim bin 'Amr from Muawiya (may Allah be pleased with him) is not confirmed, and it is unclear whether it can be relied upon or not.

Following information can be found in the book "Tareekh Abu Zur'ah al-Dimashqi" (The History of Abu Zur'ah al-Dimashqi).

قال أبو زرعة الدمشقي: حدثنا الحكم بن نافع. قال: أخبرنا شعيب بن أبي حمزة، عن الزهري. قال: أخبرني حميد بن عبد الرحمن بن عوف، أنه سمع معاوية بن أبي سفيان يحدث رهطاً من قریش، وهو بالمدينة، فذكر كعب الأحبار. فقال: إن كان لمن أصدق هؤلاء المحدثين، الذين يحدثون عن الكتاب، وإن كنا مع ذلك لنبلو عليه الكذب. "تاريخه"

Hamid bin Abdul Rahman bin Auf heard from Muawiya. They narrated from a group of Quraysh when they were in Medina. Kaab al-Ahbar was mentioned, and it was said that they were the most truthful among the hadith narrators who used to narrate from the People of the Book. It was also mentioned that if we had this knowledge, the People of the Book would call it a lie.

However, the chain of this narration also has some issues, as some scholars have mentioned that there is uncertainty about Shu'ayb bin Abi Hamza hearing from Imam Zahri.

This narration is similar to the narration of "Al-Imla" (the dictation). It appears as if someone has written it down.

The virtue of the people of Sham (Greater Syria)

Narrated in Kitab-al-Fitan by Naim:

حَدَّثَنَا عَبْدُ الْقُدُّوسِ، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عُرْوَةَ بْنِ رُوَيْمٍ، عَنْ كَعْبٍ، قَالَ: «حِمَصُ مِنَ الْجُنْدِ الَّذِي يَشْفَعُ شَهِدَهُمْ لِسَبْعِينَ، وَأَهْلُ دِمَشْقِ الَّذِينَ يُعْرَفُونَ بِالثِّيَابِ الْخَضِرِ فِي الْجَنَّةِ، وَأَهْلُ الْأُرْدُنِّ مِنَ الْجُنْدِ الَّذِينَ هُمْ فِي ظِلِّ الْعَرْشِ يَوْمَ الْقِيَامَةِ، وَأَهْلُ فَلَسْطِينَ مِمَّنْ يَنْظُرُ اللَّهُ إِلَيْهِمْ كُلَّ يَوْمٍ مَرَّتَيْنِ»

Urwa ibn Ruwaim narrated from Ka'b that he said, "Homs (a city in Syria) is a legion whose martyrs will intercede, and the people of Damascus will enter Paradise with green garments, while the people of Jordan are the troops who will be under the shade of the Throne on the Day of Resurrection, and the people of Palestine are those whom Allah looks at twice every day."

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، عَنْ صَفْوَانَ، عَنْ كَعْبٍ، قَالَ: «شَهِيدُ أَهْلِ حِمَصٍ يَشْفَعُ فِي سَبْعِينَ أَلْفًا، وَأَهْلُ دِمَشْقٍ يَكْسُوهُمْ اللَّهُ ثِيَابًا خَضِرًا يَوْمَ الْقِيَامَةِ، وَأَهْلُ الْأُرْدُنِّ يُظَلُّهُمْ اللَّهُ فِي ظِلِّ عَرْشِهِ، وَأَهْلُ فَلَسْطِينَ يَنْظُرُ اللَّهُ إِلَيْهِمْ كُلَّ يَوْمٍ ثَلَاثَ مَرَّاتٍ»

Sufwan narrated from Ka'b that he said, "The martyrs among the people of Homs will intercede for seventy thousand, on the Day of Resurrection, Allah will clothe the people of Damascus in green garments, the people of Jordan will be granted the shade of the Throne, and Allah looks at the people of Palestine three times every day."

حَدَّثَنَا عَبْدُ الْقُدُّوسِ، عَنْ صَفْوَانَ، عَنْ سَعِيدِ بْنِ خَالِدٍ، عَنْ مَطَرِ مَوْلَى أُمِّ حَكِيمٍ، عَنْ كَعْبٍ، قَالَ: «أُظِلَّتْكُمْ فِتْنَةٌ كَقَطْعِ اللَّيْلِ الْمُظْلَمِ، لَا يَبْقَى بَيْتٌ مِنْ بُيُوتِ الْمُسْلِمِينَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ إِلَّا دَخَلَتْهُ»، قِيلَ: فَمَا يَخْلُصُ مِنْهَا أَحَدٌ؟ قَالَ: «يَخْلُصُ مِنْهَا مَنْ اسْتَعْتَلَ بِظِلِّ لُبْنَانَ فِيمَا بَيْنَهُ وَبَيْنَ الْبَحْرِ، فَهُوَ أَسْلَمَ النَّاسُ مِنْ تِلْكَ الْفِتْنَةِ»، قَالَ: «فَإِذَا كَانَ مِائَةٌ وَائْتِنَيْنِ وَعِشْرِينَ سَنَةً احْتَرَقَتْ دَارِي هَذِهِ فَاحْتَرَقَتْ دَارُهُ حِينَئِذٍ»

Matar, the freedman of Umm Hakim, narrated from Ka'b, who said: "Upon you there will be a trial like the dark part of the night. In the houses of the Muslims in the East and the West, there will be no house but that this trial will enter it." It was said, "What will be the safeguard against it?" Ka'b replied, "The safeguard against it will be in the houses of the people of Lebanon who are in the middle of the sea. They are the ones who will be saved from this trial." He said, "When it is 122 years old, this house and its door will be set on fire."

حَدَّثَنَا عَبْدُ الْقُدُّوسِ، عَنْ أَبِي بَكْرٍ بْنِ أَبِي مَرْيَمَ، عَنْ حَبِيبِ بْنِ عُبَيْدٍ، عَنْ كَعْبٍ، قَالَ:
«أَحَبُّ الْقُدْسِ إِلَى اللَّهِ جَبَلُ نَابِلِسَ، لِيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَتَمَاسَحُونَهُ بِالْحِجَالِ بَيْنَهُمْ»

Abdul-Qudoos told us, from Abu Bakr bin Abi Maryam, from Habib bin Ubayd, from Kaab who said: "The most beloved land to Allah is the mountain of Nablus (Gerizim), and there will come a time when people will crawl over it using ropes among themselves."

This reference is interesting. According to the Samaritan sect of the Jews, Mount Gerizim in Nablus, Israel, is the original Qibla. Abu Huraira (may Allah be pleased with him) often used to perform prayers there. The rest of jews do not accept it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَرْوَانَ، عَنْ أَرْطَاةَ، عَنْ ثُبَيْعٍ، عَنْ كَعْبٍ، قَالَ: «يَمْلِكُ حَمَلُ امْرَأَةٍ،
اسْمُهُ عَبْدُ اللَّهِ بْنُ يَزِيدَ، وَهُوَ الْأَزْهَرُ بْنُ الْكَلْبِيِّ، أَوْ الزُّهْرِيُّ ابْنُ الْكَلْبِيِّ، الْمُسَوَّهُ
السُّفْيَانِيُّ»

Abdullah bin Marwan told us, from Arta'ah, from Tubay', from Kaab, who said: "A woman will give birth to a child named Abdullah bin Yazid, who will be known as Al-Azhar bin Al-Kalbiyah or Al-Zuhri bin Al-Kalbiyah, and he will have Sufyani characteristics."

The emergence of tribulations in Syria

Narrated in Kitab-al-Fitan by Naim:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَرْوَانَ، عَنْ أَرْطَاةَ، عَنِ تُبَيْعٍ، عَنْ كَعْبٍ، قَالَ: "ثَلَاثُ فِتْنٍ تَكُونُ بِالشَّامِ: فِتْنَةُ إِهْرَاقَةِ الدِّمَاءِ، وَفِتْنَةُ قَطْعِ الأَرْحَامِ وَنَهْبِ الأَمْوَالِ، ثُمَّ يَلِيهَا فِتْنَةُ المَغْرِبِ وَهِيَ العَمِيَاءُ"

Tubay narrated that Ka'ab said, "There will be three trials in Sham: a bloodshedding trial, a trial that will sever family ties, and a trial of looting. Then there will be a trial from the west that will blind."

حَدَّثَنَا الوليدُ بنُ مسلم، عَن عَبْدِ الجَبَّارِ بنِ رُشَيْدِ الأَرْدِيِّ، عَن أَبِيهِ، عَن رَبِيعَةَ القَصِيرِ، عَن تُبَيْعٍ، عَن كَعْبٍ، قَالَ: «العَرَبِيَّةُ هِيَ العَمِيَاءُ»

Al-Walid bin Muslim narrated from Abdul-Jabbar bin Rushaid Al-Azdi, from his father, from Rabiaa Al-Qaseer, from Tubay, from Ka'ab, who said, "The western region is the one that will be blind."

حَدَّثَنَا عَبْدُ القُدُّوسِ، عَنِ ابْنِ عِيَّاشٍ، عَنِ أُمِّ بَدْرٍ، قَالَتْ: سَمِعْتُ سَعِيدَ بنَ زُرْعَةَ، يَقُولُ: سَمِعْتُ نَوْفًا البِكَالِيَّ، يَقُولُ لِأَصْحَابِهِ: إِنِّي أَجِدُ أَنَّ هَذَا العَامَ تُجَلَّلُ فِيهِ دِمَشَقُ المُسَوِّحِ وَالبَرَادِغِ وَالبُودِ، وَتَخْرُجُ قَتْلَاهُمْ عَلَى العَجَلِ، وَتُبْقَرُ بَطُونُ نِسَائِهِمْ، فَقَالَ كَعْبٌ: " إِنَّمَا أَوْلَئِكَ قَوْمٌ يَأْتُونَ مِنَ المَشْرِقِ جَرِيدِينَ، مَعَهُمْ رَايَاتٌ سَوْدٌ مَكْتُوبٌ فِي رَايَاتِهِمْ عَهْدُكُمْ وَبَيْعَتُكُمْ وَفِتْنًا بِهَا ثُمَّ نَكَشُوهَا، فَيَأْتُونَ حَتَّى يَنْزِلُوا بَيْنَ حِمَصَ وَدَيْرِ مَسْحَلِ، فَتَخْرُجُ إِلَيْهِمْ سَرِيَّةٌ [ص:210] فَيَعْرِكُونَهُمْ عَرَكِ الأَدِيمِ، ثُمَّ يَسِيرُونَ إِلَى دِمَشَقَ فَيَفْتَحُونَهَا قَسْرًا، شِعَارُهُمْ: أَقْبِلْ أَقْبِلْ، يَعْنِي بَكُشْ بَكُشْ، تُرْفَعُ عَنْهُمْ الرَّحْمَةُ ثَلَاثَ سَاعَاتٍ مِنَ النَّهَارِ "

Saeed said I heard from Nauf Al-Bukali was saying to his companions: I found that This year these killers will kill from cows to women. Kaab said they will come from Hardeen Lebanon and with them will be black flags written on them your alligeance, but later they will break the covenant themselves.

Rule of Banu Abbas

The following narration is from the book "Kitab al-Fitan" by Abu Abdullah Nu'aim bin Hammad bin Muawiya al-Khuzai al-Marwazi (d. 228 AH):

حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا شَيْخٌ، عَنْ يَزِيدَ بْنِ الْوَلِيدِ الْخُرَاعِيِّ، عَنْ كَعْبٍ، قَالَ: «عَلَامَةُ انْقِطَاعِ مُلْكِ وُلْدِ الْعَبَّاسِ حُمْرَةٌ تَظْهَرُ فِي حَوِّ السَّمَاءِ، وَهَذِهِ تَكُونُ فِيمَا بَيْنَ الْعَشْرِ مِنْ رَمَضَانَ إِلَى خَمْسِ عَشْرَةَ، وَوَاهِيَةٌ فِيمَا بَيْنَ الْعِشْرِينَ إِلَى الرَّابِعِ وَالْعِشْرِينَ مِنْ رَمَضَانَ، وَنَجْمٌ يَطْلُعُ مِنَ الْمَشْرِقِ يُضِيءُ كَمَا يُضِيءُ الْقَمَرُ لَيْلَةَ الْبَدْرِ، ثُمَّ يَنْعَقِفُ»

Yazid bin Al-Waleed al-Khaza'i narrated that Ka'b that Ka'b said, "The redness in the sky will be a sign that the time for the end of the reign of Banu Abbas has arrived and it will be between 10 and 15 Ramadan, then between 20 and 24 Ramadan, this redness will be decreased and the star will rise from the east and will be illuminated as the moon, then it will be disappeared.

قَالَ قَالَ الْوَلِيدُ: " وَقَالَ كَعْبٌ: هُوَ نَجْمٌ يَطْلُعُ مِنَ الْمَشْرِقِ، وَيُضِيءُ لِأَهْلِ الْأَرْضِ كِإِضَاءَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ "

Walid said: Ka'b said, "The star will come out of the east and shine upon the people of the earth as the moon of date of fourteenth of lunar calender."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَرْوَانَ، عَنْ أَرْطَاةَ بْنِ الْمُنْذِرِ، عَنْ تُبَيْعٍ، عَنْ كَعْبٍ، قَالَ: «هَلَاكُ بَنِي الْعَبَّاسِ عِنْدَ نَجْمٍ يَظْهَرُ فِي الْجَوْفِ، وَهَدَّةٌ، وَوَاهِيَةٌ، يَكُونُ ذَلِكَ أَجْمَعُ فِي شَهْرِ رَمَضَانَ، تَكُونُ الْحُمْرَةُ مَا بَيْنَ الْخَمْسِ إِلَى الْعِشْرِينَ مِنْ رَمَضَانَ، وَالْهَدَّةُ فِيمَا بَيْنَ النَّصْفِ إِلَى الْعِشْرِينَ، وَالْوَاهِيَةُ مَا بَيْنَ الْعِشْرِينَ إِلَى أَرْبَعَةٍ وَعِشْرِينَ، وَنَجْمٌ يُرْمَى بِهِ يُضِيءُ كَمَا يُضِيءُ الْقَمَرُ، ثُمَّ يَلْتَوِي كَمَا تَلْتَوِي الْحَيَّةُ، حَتَّى يَكَادُ رَأْسَاهَا يَلْتَقِيَانِ، وَالرَّجْحَفَتَانِ فِي لَيْلَةِ الْفَسْحِينَ، وَالنَّجْمُ الَّذِي يُرْمَى بِهِ شَهَابٌ يَنْقُضُ مِنَ السَّمَاءِ، مَعَهَا صَوْتٌ شَدِيدٌ حَتَّى يَبْقَعَ فِي الْمَشْرِقِ، وَيُصِيبُ النَّاسَ مِنْهُ بَلَاءٌ شَدِيدٌ»

Al-Taba'i narrated from Ka'b that he said: "Banu 'Abbas will die when the star comes out during times of hunger." It will happen in the month of Ramadan and humra disease (redness on skin) will be

between 5th and 20th of month of Ramadan and falling it will be in the middle of 20 and ... Then the star will move like a meteor with loud thunder in the east ...

Black-flags

The following narration is from the book "Kitab al-Fitan" by Abu Abdullah Nu'aim bin Hammad bin Muawiya al-Khuzai al-Marwazi (d. 228 AH):

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَرْوَانَ، عَنْ أَرْطَاةَ بْنِ الْمُنْذِرِ، قَالَ: حَدَّثَنِي تَيْبِعٌ، عَنْ كَعْبٍ، قَالَ: «لَا تَذْهَبُ الْأَيَّامُ حَتَّى تَخْرُجَ لِبَنِي الْعَبَّاسِ رَايَاتٌ سُودٌ مِنْ قِبَلِ الْمَشْرِقِ»

Al-Taba'i narrated to Ka'b: "The days will not end until the black flags of Banu 'Abbas come out of the east."

حَدَّثَنَا أَبُو الْمُعِيرَةِ، عَنِ ابْنِ عَبَّاشٍ، عَمَّنْ حَدَّثَهُ، عَنْ كَعْبٍ، قَالَ: "تَظْهَرُ رَايَاتُ سُودٍ لِبَنِي الْعَبَّاسِ حَتَّى يَنْزِلُوا الشَّامَ، وَيَقْتُلُ اللَّهُ عَلَى أَيْدِيهِمْ كُلَّ جَبَّارٍ عَنِيدٍ أَوْ عَدُوًّا لَهُمْ، يُرَابِطُ بِسَاحَتِهِمْ أَدَمَ خَمْسَةَ وَأَرْبَعِينَ صَبَاحًا، فَيَدْخُلُهَا سَبْعُونَ أَلْفًا شِعَارُهُمْ فِيهَا: أَمِتْ أَمِتْ، ثُمَّ تَضَعُ الْحَرْبُ أَوْزَارَهَا، فَيَمُكُّهُمْ مُلْكُهُمْ تِسْعًا فِي سَبْعٍ، ثُمَّ يَنْتَكِثُ أَمْرُهُمْ بَعْدَ ثَلَاثٍ وَسَبْعِينَ سَنَةً"

Abu al-Mugheera narrated from Ibn 'Ayash, who narrated from Ka'b: "The black flags of Banu 'Abbas will come out until they reach Syria, and Allah will kill their enemies on their hands, they will stay in their territory for 45 days, then seventy thousand sloganeers will enter it, and they will call: he died, he died. ... Then the war will carry its weight, and their kingdom remain nine times in seventy... Then after these years, Banu 'Abbas government will be shaken.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَرْوَانَ، عَنْ أَرْطَاةَ بْنِ الْمُنْذِرِ، عَنْ تَيْبِعٍ، عَنْ كَعْبٍ، قَالَ: «أَسْعَدُ أَهْلِ الشَّامِ بِخُرُوجِ الرَّايَاتِ السُّودِ أَهْلُ حِمَصَ، وَأَشَقَّاهُمْ بِهَا أَهْلُ دِمَشَقٍ»

It was narrated from Ka'b that at the time of the appearance of the black flags, the luckiest of the people of Syria would be homs, and

the most unfortunate would be the people of Damascus.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَرْوَانَ، عَنِ أَرْطَاةَ بْنِ الْمُنْذِرِ، عَنِ تُبَيْعِ، عَنِ كَعْبِ، قَالَ: «إِذَا اِخْتَلَفَ آلُ الْعَبَّاسِ فِيمَا بَيْنَهُمْ فَهُوَ أَوَّلُ انْتِقَاضِ أَمْرِهِمْ»

Al-Taba'i narrated from Ka'b that the first sign of fall of al-'Abbas is when the disputes arise among them.

Differences will arise in Banu Abbas

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَرْوَانَ، عَنِ أَرْطَاةَ بْنِ الْمُنْذِرِ، عَمَّنْ حَدَّثَهُ، عَنِ كَعْبِ، قَالَ: «إِذَا خُلِعَ مِنْ بَنِي الْعَبَّاسِ رَجُلَانِ وَهُمَا الْفَرْعَانِ وَقَعَ بَيْنَهُمَا الْإِخْتِلَافُ الْأَوَّلُ، ثُمَّ يَتَّبِعُهُ الْإِخْتِلَافُ الْآخِرُ الَّذِي فِيهِ الْفَنَاءُ، وَخُرُوجُ السُّفْيَانِيِّ عِنْدَ اِخْتِلَافِهِمُ الثَّانِي»

Arttat narrated from one, who has narrated from Ka'b that he said: "When two men get separated among the Abbasids, they will be like two branches, and there will be differences between them, then there will be a difference of opinion in which they will perish, and the Sufyanis will come out when there is a second difference between them."

Famine in the East

قَالَ الْوَلِيدُ: وَبَلَغَنِي عَنْ كَعْبٍ أَنَّهُ قَالَ: «قَحْطٌ فِي الْمَشْرِقِ، وَوَاهِيَةٌ فِي الْمَغْرِبِ، وَحُمْرَةٌ فِي الْجَوْفِ، وَمَوْتُ فَاشٍ فِي الْقِبْلَةِ»

Walid said, "They have received the information from the Ka'b, and he said, 'There will be a famine in the east, and there will be a lack of sustenance in the west, and there will be Erysipelas on bellies.'

Discussion on Al-Mahdi

The theory of Mahdi is also related to the Jewish Messiah – some say that this concept was derived from the Book of Daniel. In al-Haawi al-Fataawa, al-Sayyuti (911 AH) has mentioned the saying of Ibn al-Manadi (d. 947 AH) is reported:

قَالَ ابن المنادى: وَفِي كِتَابِ دَانِيَالِ أَنَّ السُّفْيَانِيَّيْنَ ثَلَاثَةٌ وَأَنَّ الْمَهْدِيَّيْنَ ثَلَاثَةٌ، فَيَخْرُجُ السُّفْيَانِيُّ الْأَوَّلُ، فَإِذَا خَرَجَ وَفَشَا ذَكَرَهُ خَرَجَ عَلَيْهِ الْمَهْدِيُّ الْأَوَّلُ، ثُمَّ يَخْرُجُ السُّفْيَانِيُّ الثَّانِي فَيَخْرُجُ عَلَيْهِ الْمَهْدِيُّ الثَّانِي، ثُمَّ يَخْرُجُ السُّفْيَانِيُّ الثَّلَاثُ فَيَخْرُجُ عَلَيْهِ الْمَهْدِيُّ الثَّلَاثُ، فَيُضْلِحُ اللَّهُ بِهِ كُلَّ مَا أَفْسَدَ قَبْلَهُ، وَيَسْتَنْقِذُ اللَّهُ بِهِ أَهْلَ الْإِيمَانِ، وَيُحْيِي بِهِ السُّنَّةَ، وَيُطْفِئُ بِهِ نِيرَانَ الْبِدْعَةِ، وَيَكُونُ النَّاسُ فِي زَمَانِهِ أَعْرَاءَ ظَاهِرِينَ عَلَى مَنْ خَالَفَهُمْ، وَيَعِيشُونَ أَطْيَبَ عَيْشٍ، وَيُرْسِلُ اللَّهُ السَّمَاءَ عَلَيْهِمْ مِدْرَارًا، وَتُخْرَجُ الْأَرْضُ زَهْرَتَهَا وَنَبَاتَهَا فَلَا تَدَخِرُ مِنْ نَبَاتِهَا شَيْئًا، فَيَمُوتُ عَلَى ذَلِكَ سَبْعَ سِنِينَ، ثُمَّ يَمُوتُ. ثُمَّ قَالَ: تَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ صَدَقَةَ، تَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ أَبُو أُمِيَّةَ الطَّرْسُوسِيُّ، تَنَا أَبُو نُعَيْمٍ الْفَضْلُ بْنُ دُكَيْنٍ، تَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ، عَنْ عِمَارِ بْنِ عَبْدِ اللَّهِ الدَّهْنِيِّ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ: يَكُونُ الْمَهْدِيُّ إِحْدَى وَعِشْرِينَ سَنَةً، أَوْ اثْنَتَيْنِ وَعِشْرِينَ، ثُمَّ يَكُونُ آخَرَ مِنْ بَعْدِهِ وَهُوَ صَالِحٌ تِسْعَ سِنِينَ.

Ibn al-Manadi said: "There are three Sufyanis in the Book of Daniel –and also there are three Al-Mahdi – when the first Sufyani comes out, the news of him will spread – on Al-Mahdi-I will confront him – then the second Sufyani will come out, then Al-Mahdi-II will confront him – then the third Sufyani will come out and Al-Mahdi-III will confront him – then Allah will remove corruption." It's done - (blessings are mentioned)... It will last for seven years – then Mahdi will die... It is narrated from another hadith that Salem bin Abi al-Ja'ad said, "Mahdi will stay for 21-22 years...."

World Before Al-Mahdi

عَنِ الْوَلِيدِ، قَالَ: بَلَغَنِي عَنْ كَعْبٍ، أَنَّهُ قَالَ: «يَطْلُعُ نَجْمٌ مِنَ الْمَشْرِقِ قَبْلَ خُرُوجِ

المَهْدِيِّ، لَهُ ذَنَابٌ»

Walid said, I got this information from Ka'b, and said, 'Before Mahdi, the star will rise from the east.'

حَدَّثَنَا رَشِيدٌ، عَنِ ابْنِ لَهَيْعَةَ، عَنِ أَبِي قَبِيلٍ، عَنِ شُفَيْيٍّ، عَنِ تَبِيْعٍ، عَنِ كَعْبٍ، قَالَ: «إِذَا مَلَكَ رَجُلٌ الشَّامَ، وَآخِرُ مِصْرَ، فَاقْتَتَلَ الشَّامِيَّ وَالْمِصْرِيَّ، وَسَبَى أَهْلَ الشَّامِ قِبَائِلَ مِنْ مِصْرَ، وَأَقْبَلَ رَجُلٌ مِنَ الْمَشْرِقِ بِرَايَاتِ سُودٍ صِغَارٍ قَبْلَ صَاحِبِ الشَّامِ، فَهُوَ الَّذِي يُؤَدِّي الطَّاعَةَ إِلَى الْمَهْدِيِّ» قَالَ أَبُو قَبِيلٍ: يَكُونُ بِإِفْرِيقِيَّةَ أَمِيرًا اثْنَتَا عَشْرَةَ سَنَةً، ثُمَّ تَكُونُ بَعْدَهُ فِتْنَةٌ، ثُمَّ يَمْلِكُ رَجُلٌ أَسْمَرَ يَمْلُؤُهَا عَدْلًا، ثُمَّ يَسِيرُ إِلَى الْمَهْدِيِّ فَيُؤَدِّي إِلَيْهِ [ص: 313] الطَّاعَةَ وَيُقَاتِلُ عَنْهُ

It was narrated from Ka'b: There will be a Syrian king and there will be an Egyptian opponent, there will be a battle between the Egyptians and the Syrians – the Egyptian tribes will abuse the People of Syria – a man with black flags will come out from the east and attack the ruler of Syria, this man will be the one who will lead people to the allegiance of Al-Mahdi

عَنِ الْوَلِيدِ، قَالَ: بَلَغَنِي عَنْ كَعْبٍ، أَنَّهُ قَالَ: «يَطْلُعُ نَجْمٌ مِنَ الْمَشْرِقِ قَبْلَ خُرُوجِ الْمَهْدِيِّ، لَهُ ذَنَابٌ»

Al-Waleed said: I got this information from Ka'b, and said: 'The star from the east will rise before the Mahdi, as its last sign.'

Signs of Al-Mahdi

Narrated in Kitab al-Fitan:

حَدَّثَنَا صَمْرَةُ، عَنِ ابْنِ شَوْذَبٍ، عَنِ أَبِي الْمُنْهَالِ، عَنِ أَبِي زِيَادٍ، قَالَ سَمِعْتُ كَعْبًا، يَقُولُ: «إِنِّي أَحَدُ الْمَهْدِيِّ مَكْتُوبًا فِي أَسْفَارِ الْأَنْبِيَاءِ، مَا فِي عَمَلِهِ ظَلَمٌ وَلَا عَيْبٌ»

Abu Ziyad said, "I heard Ka'b say, 'I have found mention of al-Mahdi in the books of the previous prophets, whose deeds have neither oppression nor any defect.'

حَدَّثَنَا الْوَلِيدُ، عَنِ شَيْخٍ، عَنِ زَيْدِ بْنِ الْوَلِيدِ الْخَزَاعِيِّ، عَنِ كَعْبٍ، قَالَ: «الْمَهْدِيُّ مِنْ وَدِّ الْعَبَّاسِ»

Yazid ibn al-Waleed al-Khaza'i narrated from Ka'b that Al-Mahdi is from the descendants of Banu 'Abbas.

حَدَّثَنَا أَبُو يُوسُفَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ بْنِ السَّنْدِيِّ، عَنْ كَعْبٍ، قَالَ: «عَلَامَةُ خُرُوجِ الْمَهْدِيِّ الْوَيْةُ تُقْبَلُ مِنَ الْمَغْرِبِ، عَلَيْهَا رَجُلٌ أَعْرَجٌ مِنْ كِنْدَةَ

Muhammad ibn 'Ubayd Allah ibn Yazid ibn al-Sandi narrated from Ka'b that the sign of Al-Mahdi's departure would be a brigade (an army) from the West (i.e., supported by the people of the West), and a lame man from Kinda (central Arabia) will be leading it.

حَدَّثَنَا أَبُو يُوسُفَ، عَنْ صَفْوَانَ بْنِ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ بَشِيرٍ، عَنْ كَعْبٍ، قَالَ: «الْمَهْدِيُّ خَاشِعٌ لِلَّهِ كَخَشْيَةِ اللَّهِ كَخَشْيَةِ النَّسْرِ يَنْشُرُ جَنَاحَيْهِ

'Abd Allah ibn Bashir narrated from Ka'b: "Al-Mahdi fears Allaah, just like an eagle who spreads its wings."

حَدَّثَنَا أَبُو يُوسُفَ الْمَقْدِسِيُّ، عَنْ صَفْوَانَ بْنِ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ بَشِيرٍ الْخَنْعَمِيِّ، عَنْ كَعْبٍ، قَالَ: «الْمَهْدِيُّ يُبْعَثُ بِقِتَالِ الرُّومِ، يُعْطَى فِيقَهُ عَشْرَةَ، يَسْتَخْرِجُ تَابُوتَ السُّكِينَةِ مِنْ عَارِ بِأَنْطَاكِيَّةَ، فِيهِ التَّوْرَةُ الَّتِي أَنْزَلَ اللَّهُ تَعَالَى عَلَى مُوسَى عَلَيْهِ السَّلَامُ، وَالْإِنْجِيلَ الَّذِي أَنْزَلَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى عِيسَى عَلَيْهِ السَّلَامُ، يَحْكُمُ بَيْنَ أَهْلِ التَّوْرَةِ بِتَوْرَاتِهِمْ، وَبَيْنَ أَهْلِ الْإِنْجِيلِ بِإِنْجِيلِهِمْ»

'Abdullah ibn Bishr al-Khatami narrated from Ka'b: "Mahdi will be sent to fight Rome, he will be given ten (human beings) wisdom, he will take out the Ark of Covenant, which contains the Torah which Allah has sent down on Moses and the Gospel which Allah has sent down on Jesus. Al-Mahdi will decree according to the Torah for people of Torah and use Gospel for people of Gospel.

حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ مَطَرِ الْوَرَّاقِ، عَمَّنْ حَدَّثَهُ عَنْ كَعْبٍ، قَالَ: «إِنَّمَا سُمِّيَ الْمَهْدِيُّ لِأَنَّهُ يَهْدِي لِأَمْرِ خَفِيِّ، وَيَسْتَخْرِجُ التَّوْرَةَ وَالْإِنْجِيلَ مِنْ أَرْضٍ يُقَالُ لَهَا أَنْطَاكِيَّةُ

Al-Mutar al-Waraq narrated from him who narrated from Ka'b: Ka'b said: he would be called al-Mahdi because he would guide them towards the hidden thing, and he would excavate true Torah and true Gospel from the land which is called Antioch.

Narrated in Musnif Abdur-Razzaq:

أخبرنا عبد الرزاق عن معمر عن مطر قال كعب إنما سمي المهدي لأنه لا يهدي لأمر قد خفي قال ويستخرج التوراة والإنجيل من أرض يقال لها انطاكية

Ka'b said: "He will be called Mahdi, that he will guide them to what is hidden: He will bring forth the Torah and the Gospel from the land of Antioch."

Antioch was captured by the Banu Umayyads in 16 A.H. in the Battle of Al-Jasr al-Hadi, but the city was on the border of the Islamic Caliphate and the Roman Empire, so the situation here was not right.

In the lifetime of Ka'b Ahbar, Antioch was conquered, so for him Amr al-Muntazir or Al-Mahdi awaited was imminent.

The Ark of Covenant is lost since 587 BC when the Babylonian forces destroyed the Al-Aqsa Mosque - it is still being searched, but our islamic sources say that Imam al-Mahdi will excavate it. The concept of Jewish Messiah figure and Islamic al-Mahdi come close to each other.

Indeed there is no such figure called al-Mahdi and idea was concocted to perish Umayyad rule.

After demise of AL-Mahdi

حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَمَّنْ حَدَّثَهُ عَنْ كَعْبٍ، قَالَ: «يَمُوتُ الْمَهْدِيُّ مَوْتًا، ثُمَّ يَلِي النَّاسَ بَعْدَهُ رَجُلٌ مِنْ أَهْلِ بَيْتِهِ فِيهِ خَيْرٌ وَشَرٌّ، وَشَرُّهُ أَكْثَرُ مِنْ خَيْرِهِ، يُعْضِبُ النَّاسَ، يَدْعُوهُمْ إِلَى الْفُرْقَةِ بَعْدَ الْجَمَاعَةِ، بَقَاؤُهُ قَلِيلٌ، يَثُورُ بِهِ رَجُلٌ مِنْ أَهْلِ بَيْتِهِ فَيَقْتُلُهُ، فَيَقْتُلُ النَّاسَ بَعْدَهُ قِتَالًا شَدِيدًا، وَبَقَاءُ الَّذِي قَتَلَهُ بَعْدَهُ قَلِيلٌ، ثُمَّ يَمُوتُ مَوْتًا، ثُمَّ يَلِيهِمْ رَجُلٌ مِنْ مُضَرَ مِنَ الشَّرْقِ، يُكْفِّرُ النَّاسَ، وَيُخْرِجُهُمْ مِنْ دِينِهِمْ، يُقَاتِلُ أَهْلَ الْيَمَنِ قِتَالًا شَدِيدًا فِيمَا بَيْنَ النَّهْرَيْنِ فَيَهْرُمُهُ اللَّهُ وَمَنْ مَعَهُ»

Walid bin Muslim narrated from him who narrated from Ka'b:

Mahdi will die his death, then one of his family members will be the ruler in whom good and evil will be mixed, but his evil will be greater than his good. Then a man from tribe of al-Madar in the East will be the ruler. He will persecute the people and drive them out of the religion; and fight the people of Yemen, and he will be defeated between two canals in Yemen.

حَدَّثَنَا أَبُو الْمُغِيرَةِ، قَالَ: حَدَّثَنِي ابْنُ عَيَّاشٍ، عَنِ الْمَشِيخَةِ، عَنِ كَعْبٍ، قَالَ: «يَكُونُ بَعْدَ الْمَهْدِيِّ خَلِيفَةً مِنْ أَهْلِ الْيَمَنِ مِنْ قَحْطَانَ أَخُو الْمَهْدِيِّ فِي دِينِهِ، يَعْمَلُ بِعَمَلِهِ، وَهُوَ الَّذِي يَفْتَحُ مَدِينَةَ الرُّومِ، وَيُصِيبُ غَنَائِمَهَا» قَالَ كَعْبٌ: «وَيَلِي النَّاسَ رَجُلٌ مِنْ بَنِي هَاشِمٍ بَيْتِ الْمَقْدِسِ، يُطْفِئُ سُنَّاتِ مَعْرُوفَةٍ، وَيَبْتَدِعُ سُنَّاتِ لَمْ تَكُنْ، حَتَّى لَا تَجِدَ عَالِمًا يُحَدِّثُ بِحَدِيثِ وَاحِدٍ، وَفِي زَمَانِهِ الْخَسْفُ وَالْمَسْخُ، وَيَعُودُ الْإِسْلَامُ غَرِيبًا كَمَا بَدَأَ غَرِيبًا، فَالْمُتَمَسِّكُ يَوْمَئِذٍ بِدِينِهِ كَالْقَابِضِ عَلَى الْجَمْرِ، وَكَخَارِطِ الْقَتَادِ فِي لَيْلَةِ مُظْلَمَةٍ، وَيُرْسَلُ ابْنَتُهُ تَخْطُرُ فِي الْأَسْوَاقِ مَعَهَا الشَّرْطُ، عَلَيْهَا بَطِيطَانٍ مِنْ ذَهَبٍ، لَا تَوَارَى مُقْبِلَةً وَلَا مُدْبِرَةً، فَلَوْ تَكَلَّمَ فِي ذَلِكَ رَجُلٌ ضَرَبَتْ عُنُقُهُ»

Ibn 'Ayash narrated from his shaykhs, who narrated from Ka'b that he said, "After Mahdi, there will be a caliph from the Qahtans in Yemen, who will be the brother of Mahdi in faith. This ruler will act like al-Mahdi, and he will conquer Rome and take its spoils. He will issue customs that have not happened before until there will be no scholar left who can narrate a hadith about them - in this period the earth will sink, people will be distorted and Islam will return like a stranger as it was in the beginning...

* * *

Battle of Al-Hind, Appearance of a deceiver, and descent of Jesus

Narrated by Ka'b:

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، عَمَّنْ حَدَّثَهُ عَنْ كَعْبٍ، قَالَ: «يَبْعَثُ مَلِكٌ فِي بَيْتِ الْمُقَدَّسِ جَيْشًا إِلَى الْهِنْدِ فَيَفْتَحُهَا، فَيَطَّئُوا أَرْضَ الْهِنْدِ، وَيَأْخُذُوا كُنُوزَهَا، فَيَصِيرُهُ ذَلِكَ الْمَلِكُ حَلِيَّةً لِبَيْتِ الْمُقَدَّسِ، وَيُقَدِّمُ عَلَيْهِ ذَلِكَ الْجَيْشُ بِمَلُوكِ الْهِنْدِ مُغَلَّلِينَ، وَيُفْتَحُ لَهُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، وَيَكُونُ مَقَامُهُمْ فِي الْهِنْدِ إِلَى خُرُوجِ الدَّجَالِ»

Ka'b said, "An army will be sent to India by the king of Bait-ul-Muqaddas (Jerusalem), so India will be trampled upon and its treasures will be captured and they will be used to decorate Bait-ul-Muqaddas.

In the chain of this narration, there is an unknown narrator between al-Hakam bin Nafi and Ka'b, whose name is not even mentioned.

The narrations of the Battle of Hind are the sayings of Ka'b Ahbar which he probably found in the persian Apocrypha of Danel. These reports were later narrated by Abu Hurairah (may Allah be pleased with him) and some were attributed it to Souban (may Allaah be pleased with him).

The question is, why persian Jews were narrating an invasion on India if all this was written in the book attributed to persian Daniel? If is possible that the persian Jewry were adapting their beliefs as per Persian thought and customs, just as they had removed the mention of the Iblis from the Torah. Aa large number of Jews lived in Persia, and the Persians and the Hindus used to quarrel, so it is possible that a war was planned and attributed to Daniel. But at the same time the Muslims conquered Persia, and the plan spoiled.

It is worth noting that the most of narrators of the battle on hind are from Homs, Syria.

Narrated in Kitab al-Fitan:

قَالَ صَفْوَانُ، وَحَدَّثَنِي شُرَيْحُ بْنُ عُبَيْدٍ، عَنْ كَعْبٍ، قَالَ: «يَأْتِيهِمُ الْخَبْرُ وَهُمْ يَقْسِمُونَ عَنَائِمَهُمْ، إِنَّ الدَّجَالَ قَدْ خَرَجَ، وَإِنَّمَا هُوَ كَذِبٌ، فَخُذُوا مَا اسْتَطَعْتُمْ، فَإِنَّكُمْ تَمْكُثُونَ سِتَّ سِنِينَ، ثُمَّ يَخْرُجُ فِي السَّابِعَةِ»

Ka'b said: While Spoils of war distributed, the deceiver will appear, and he will be a liar, so pick in spoils whatever you can and you will rule for six years, and leave on the seventh year.

Ka'b has narrated this news from Prophet as well:

حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَاصِمِ بْنِ حَكِيمٍ، عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ، عَنْ كَعْبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَأْتِيهِمُ الْخَبْرُ أَنَّ الدَّجَالَ قَدْ خَرَجَ بَعْدَ فَتْحِهِمُ الْقُسْطَنْطِينِيَّةَ، فَيَنْصَرِفُونَ، فَلَا يَجِدُونَهُ، ثُمَّ لَا يَلْبَثُونَ إِلَّا قَلِيلًا حَتَّى يَخْرُجَ»

In book Hiliyah-al-Aulia it is reported as

حَدَّثَنَا أَبِي، ثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَزِيدَ، ثَنَا أَبُو مَسْعُودٍ، أَنبَأَنَا أَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ، ثَنَا صَفْوَانُ بْنُ عَمْرٍو، عَنْ شُرَيْحِ بْنِ عُبَيْدٍ، عَنْ كَعْبٍ، قَالَ: إِنَّ الْقُسْطَنْطِينِيَّةَ سَمَتَتْ بِخِرَابِ بَيْتِ الْمَقْدِسِ.... فَتَحْمِلُونَ مَا اسْتَطَعْتُمْ مِنْ كُنُوزِهَا فَتَقْسِمُونَهَا بِالْفِرْقَادُونَةِ، ثُمَّ يَأْتِيكُمْ آتٌ أَنَّ الدَّجَالَ قَدْ خَرَجَ فَتَرْفُضُونَ مَا فِي أَيْدِيكُمْ وَمَنْ رَفَضَ مِنْكُمْ، فَإِذَا بَلَغْتُمُ الشَّامَ وَجَدْتُمْ ذَلِكَ بَاطِلًا إِنَّمَا هِيَ نَفْخَةٌ مِنْ كَذِبٍ لَا يَدْخُلُ الدَّجَالَ بَعْدَهَا إِلَّا بَسِيعَ سِنِينَ يَمْكُثُ سِتًّا وَيَخْرُجُ فِي السَّابِعَةِ تَتَعَلَّقُ بِهِ حَيَّةٌ إِلَى جَانِبِ سَاحِلِ الْبَحْرِ

In Masnad Imam Ahmed it is reported as saying of Rashid bin Saad:

قَالَ عَبْدُ اللَّهِ بْنُ أَحْمَدَ حَدَّثَنِي أَبُو حُمَيْدٍ الْجَمْصِيُّ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُغِيرَةِ بْنِ سَيَّارٍ (1)، قَالَ: حَدَّثَنَا حَيَّوَةُ، قَالَ: حَدَّثَنَا بَقِيَّةُ، عَنْ صَفْوَانَ بْنِ عَمْرٍو، عَنْ رَاشِدِ بْنِ سَعْدٍ قَالَ: لَمَّا فُتِحَتْ إِصْطَخْرُ نَادَى مُنَادٍ: أَلَا إِنَّ الدَّجَالَ قَدْ خَرَجَ، قَالَ: فَلَقِيهِمُ الصَّعْبُ بْنُ جَثَامَةَ قَالَ: فَقَالَ: لَوْلَا مَا تَقُولُونَ لَأَخْبَرْتُكُمْ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: " لَا يَخْرُجُ الدَّجَالَ حَتَّى يَذْهَلَ النَّاسُ عَنْ ذِكْرِهِ، وَحَتَّى تَتَرَكَ الْأَيْمَةُ ذِكْرَهُ عَلَى الْمَنَابِرِ

Researcher Shoaib-al-Arnawat rejected this narration:

إسناده ضعيف، راشد بن سعد: هو المقرائي الحمصي، لم يدرك الصعب بن جثامة،

وبقية: وهو ابن الوليد بدلس ويسوي، وهو وإن صرح بسماعه من شيخه صفوان بن عمرو عند ابن أبي عاصم، فإن مثله يحتاج إلى التصريح في جميع طبقات الإسناد، ثم إنه انفرد به وهو ممن لا يحتمل تفرده.

The chain of narration of this report is weak, Rashid bin Saad is from Maqri'i al-Homs. He hasn't met ibn Jathama, Baqiyah: He is the son of Al-Walid, he is one who used to hide names of narrators and even if he say the name of his Sheikh Safwan bin Amr, then even then such reports are unique. And we cannot held these reports reliable due to the fact that they bear such uniqueness.

The truth is that these narrations are not connected and cannot be tracked back to Prophet Muhammad peace and blessings be on him. These narration are saying of Ka'b which mistakenly people took as hadith. The burden lies on Prophet's companion Abu Hurairah, who was not clear in his articulation. This is well know in knowledge of hadith literature.

Dajjal will rise from Egypt/Iraq

Some reports are attributed to Ka'b in which he claimed that Dajjal will appear from Egypt.

ذُكِرَ فِي كُتُبِ الْأَنْبِيَاءِ، يُوَلَدُ فِي قَرِيَّةٍ بِمِصْرَ يُقَالُ لَهَا قُوصٌ، يَكُونُ بَيْنَ مَوْلِدِهِ وَمَخْرَجِهِ ثَلَاثُونَ سَنَةً

Reported in book of prophets: he will born in a city in Egypt called Qus. The period between his birth and appearance is 30 years.

Qus (Egypt) is a city with large population of Coptic Christians. Probably Ka'b believed that Dajjal will be a Christian.

Narrated in Jami Mu'ammam bin Rashid:

أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، عَنِ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، قَالَ: أَرَادَ عُمَرُ أَنْ يَسْكُنَ الْعِرَاقَ فَقَالَ لَهُ كَعْبٌ: «لَا تَفْعَلْ، فَإِنَّ فِيهَا الدَّجَالَ، وَبِهَا مَرَكَةُ الْجِنِّ، وَبِهَا تِسْعَةُ أَغْشَارِ السَّحْرِ، وَبِهَا كُلُّ دَاءٍ عُضَالٍ» يَعْنِي الْأَهْوَاءَ

Ta'aws reported that 'Umar (may Allah be pleased with him) intended to live in Iraq, and Ka'b said: "Do not do this, because there is dajjal there.

It has also been narrated by Imam Malik in Mu'ta' but there is no mention that Dajjal is in Iraq.

Mentioned in Kitab al-Fitan:

قَالَ صَفْوَانُ: وَأَخْبَرَنِي أَبُو الزَّاهِرِيِّ، عَنْ كَعْبٍ قَالَ: «مَعْقِلُ الْمُسْلِمِينَ مِنَ الْمَلَاخِمِ دِمَشْقُ، وَمِنَ الدَّجَالِ نَهْرُ أَبِي فُطْرُسٍ، وَمَنْ يَأْجُوجَ وَمَأْجُوجَ الطُّورُ»

Abu al-Zuhriyyah narrated from Ka'b that the stronghold of the Muslims would be Damascus in the blood-soaked wars, the stronghold of the Muslims would be the Abu Fitr's canal during the time of Dajjal, and the stronghold of the Muslims would be in the time of Yajuj Majuj.

حَدَّثَنَا صَمْرَةُ، عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو السَّيْبَانِيِّ، عَنْ كَعْبٍ، قَالَ: " يُحَاصِرُ الدَّجَالُ الْمُؤْمِنِينَ بِبَيْتِ الْمَقْدِسِ، فَيُصِيبُهُمْ جُوعٌ شَدِيدٌ، حَتَّى يَأْكُلُوا أَوْتَارَ قِسِيَّتِهِمْ مِنَ الْجُوعِ، فَبَيْنَمَا هُمْ عَلَى ذَلِكَ إِذْ سَمِعُوا صَوْتًا فِي الْعَلَسِ، فَيَقُولُونَ: إِنَّ هَذَا لَصَوْتُ رَجُلٍ شَبَعَانٍ، قَالَ: فَيَنْظُرُونَ فَإِذَا بَعِيسَى ابْنِ مَرْيَمَ، قَالَ: وَتَقَامُ الصَّلَاةُ، فَيَرْجِعُ إِمَامُ الْمُسْلِمِينَ الْمَهْدِيُّ، فَيَقُولُ عِيسَى: تَقَدَّمْ، فَلَاكُ أَيْمَتِ الصَّلَاةِ، فَيُصَلِّي بِهِمْ ذَلِكَ الرَّجُلُ تِلْكَ الصَّلَاةَ، قَالَ: ثُمَّ يَكُونُ عِيسَى إِمَامًا بَعْدَهُ "

Yahya ibn Abi 'Amr al-Sebani narrated from Ka'b that Dajjal will besiege the Muslims in Bait al-Maqdis, they will be in a state of extreme hunger until they eat bark, then they will hear in the darkness, and they will say, this sounds like a voice of a young man. Then they recognize Isa. Said: When prayer was about to happen, then Al-Mahdi will ask Isk to lead but Isa will say: "Go ahead." The prayer will be done, and the Mahdi will lead them in the prayer, afterwards Isa will be the leader.

Ka'b al-Ahbar mentioned reciting Surah Kahf to avoid dajjal. Kitab al-Fatan by Naeem bin Hamad attributed a saying to Ka'b:

حَدَّثَنَا بَقِيَّةُ، وَأَبُو الْمُغِيرَةِ، عَنْ صَفْوَانَ بْنِ عَمْرٍو، عَنْ شُرَيْحِ بْنِ عُبَيْدٍ، عَنْ كَعْبٍ، قَالَ: " مَنْ صَبَرَ عَلَى فِتْنَةِ الدَّجَالِ لَمْ يَفْتِنْ وَلَمْ يُفْتَنْ أَبَدًا حَيًّا وَلَا مَيِّتًا، وَمَنْ أَدْرَكَهُ وَلَمْ يَتَّبِعْهُ وَجَبَتْ لَهُ الْجَنَّةُ، وَإِذَا أَخْلَصَ الرَّجُلُ وَكَذَبَ الدَّجَالُ مَرَّةً وَاحِدَةً، قَالَ: قَدْ عَلِمْتُ مَنْ أَنْتَ: أَنْتَ الدَّجَالُ، ثُمَّ قَرَأَ فَاتِحَةَ سُورَةِ الْكَهْفِ، وَلَمْ يَسْتَطِعْ أَنْ يَفْتِنَهُ، وَكَانَتْ لَهُ تِلْكَ الْآيَةُ كَالْتَّمِيمَةِ مِنَ الدَّجَالِ، فَطُوبَى لِمَنْ نَجَا بِإِيمَانِهِ قَبْلَ فِتْنِ الدَّجَالِ وَهَوَانِهِ وَصَعَارِهِ، وَلْيُدْرِكَنَّ الدَّجَالُ أَقْوَامًا مِثْلَ خِيَارِ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "

Ka'b said, "Whoever endures the fitnah of Dajjal will not fall prey to any other temptation in living or in death (in Barzakh) , and whoever finds him and does not support him, Paradise is ensured for him, and a person... will say to Dajjal, "I know who are you, then he recites Surah Kahf, then Dajjal will not be able to make him fall into temptation, these verses will become like amulets for him. And the best people like the Companions of the Prophet (peace and blessings of Allaah be upon him) will meet Dajjal.

حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ، عَنْ جَرَّاحٍ، عَمَّنْ حَدَّثَهُ عَنْ كَعْبٍ، قَالَ: «تَجِيءُ رِيحٌ طَيِّبَةٌ فَتَقْبِضُ رُوحَ عِيسَى وَالْمُؤْمِنِينَ»

Ka'b said, "A pure wind will come, and the soul of Jesus and the believers will be seized."

ثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ ابْنِ لَهَيْعَةَ، عَنْ يَزِيدَ بْنِ قَوْذَرٍ، عَنْ ثُبَيْعٍ، عَنْ كَعْبٍ، قَالَ: «يَبْقَى عِيسَى ابْنُ مَرْيَمَ بَعْدَمَا يَنْزِلُ أَرْبَعِينَ سَنَةً» قَالَ الْوَلِيدُ: وَقَرَأْتُ عَلَى دَانِيَالَ مِثْلَ ذَلِكَ

Ka'b said, "Jesus will live for forty years after his descent on earth. Al-Waleed bin Muslim said: h read similar to it in book of Daniel."

حَدَّثَنَا نُعَيْمٌ حَدَّثَنَا بِقِيَّةُ، عَنْ صَفْوَانَ، عَنْ شُرَيْحِ بْنِ عُبَيْدٍ، عَنْ كَعْبٍ، قَالَ: «إِذَا خَرَجَ عِيسَى ابْنُ مَرْيَمَ انْقَطَعَتِ الْإِمَارَةُ»

Ka'b said, "When Jesus comes, the Caliphate in Islam will end."

It is mentioned in Biblical book of Daniel

Dan. 9:24 "Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.

Dan. 9:25 Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.

Dan. 9:26 And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed.

Dan. 9:27 And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."

Seventy weeks are usually translated, but in the original Aramaic, words are *Shabam Shabu'a*, which is literally translated seven times, that is, seven times seven equal to 49 years - from this the scholars of the People of the Book have excluded that Messiah will stay at least for 40 years after his appearance.

According to Everyman's Talmud By Abraham Cohen , Schocken Books, page 356:

* * *

Many Rabbis believed that the period of the Messiah was to be only a transitional stage between this world and the World to Come, and opinions differed on the time of its duration. 'How long will the days of the Messiah last? R. Akiba said, Forty years, as long as the Israelites were in the wilderness. R. Eliezer (b. José) said, A hundred years. R. Berechya said in the name of R. Dosa, Six hundred years. R. Judah the Prince said, Four hundred years, as long as the Israelites were in Egypt. R. Eliezer (b. Hyrcanus) said, A thousand years. R. Abbahu said, Seven thousand years; and the Rabbis generally declared, Two thousand years' (Tanchuma Ekeb §7). Other versions read: 'R. Eliezer said, The days of the Messiah will be forty years. R. Eleazar b. Azariah said, Seventy years. R. Judah the Prince said, Three generations' (Sanh. 99a). 'R. Eliezer said, The days of the Messiah will be forty years. R. Dosa said, Four hundred years. R. Judah the Prince said, Three hundred and sixty-five years. R. Abimi b. Abbahu said, Seven thousand years. R. Judah said in the name of Rab, As long as the world has already lasted. R. Nachman b. Isaac said, As long as from the days of Noah up to the present' (ibid.). 'It was taught in the School of Elijah, The world will

Jewish scholars differ on how long Messiah will last. Rabbi Akiba, and Rabbi Eliezer says that Messiah will last for forty years - These scholars passed before our Prophet (peace and blessings of Allaah be upon him) . The Christian scholars have taken 49 years from the Book of Daniel.

It was the tradition among the People of the Book, the in writing numbers, they usually drop off the unit digit of a number.

Therefore in saying of Rabbis, 49 is converted to 40.

It is reported in Kitab al-Fitan:

حَدَّثَنَا الْحَكْمُ بْنُ نَافِعٍ، أَنَا صَفْوَانُ بْنُ عَمْرٍو، عَنِ شُرَيْحِ بْنِ عُبَيْدٍ، عَنْ كَعْبٍ، قَالَ: «لَا يَزَالُ لِهَذِهِ الْأُمَّةِ خَلِيفَةٌ يَجْمَعُهُمْ، وَإِمَارَةٌ قَائِمَةٌ، وَيُعْطَى الرَّزْقُ وَالْجَزْيَةُ حَتَّى يُبْعَثَ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ، ثُمَّ يَكُونُ هُوَ يَجْمَعُهُمْ، ثُمَّ تَنْقَطِعُ الْإِمَارَةُ»

Ka'b said: "There will always be a consensus among this ummah on the caliph, and the rule will remain for it, and it will receive sustenance, and jizya until Jesus son of Maryam (a.s.) came down, then people will gather for him and the emirate (caliphate) will be cut off."

يَهْبِطُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ عِنْدَ الْفَنْطَرَةِ الْبَيْضَاءِ عَلَى بَابِ دِمَشَقِ الشَّرْقِيِّ إِلَى طَرْفِ الشَّجَرِ، تَحْمِلُهُ عِمَامَةٌ، وَاضِعٌ يَدَيْهِ عَلَى مَنْكَبِ مَلِكَيْنِ، عَلَيْهِ رِطْبَتَانِ، مُتَنَزِّرٌ يَأْخُذُ بِهِمَا، مُرْتَدِّ بِالْآخَرَى، إِذَا أَكَبَّ رَأْسَهُ فَطَرَّ مِنْهُ كَالْجُمَانِ، فَيَأْتِيهِ الْيَهُودُ فَيَقُولُونَ: نَحْنُ أَصْحَابُكَ، فَيَقُولُ: كَذَبْتُمْ، ثُمَّ يَأْتِيهِ النَّصَارَى فَيَقُولُونَ: نَحْنُ أَصْحَابُكَ، فَيَقُولُ:

كَذَبْتُمْ، بَلْ أَصْحَابِي الْمُهَاجِرُونَ، بَقِيَّةُ أَصْحَابِ الْمَلْحَمَةِ، فَيَأْتِي مُجْمَعُ الْمُسْلِمِينَ حَيْثُ هُمْ، فَيَجِدُ خَلِيفَتَهُمْ يُصَلِّي بِهِمْ، فَيَتَأَخَّرُ لِلْمَسِيحِ حِينَ يَرَاهُ، فَيَقُولُ: يَا مَسِيحُ اللَّهُ، صَلِّ لَنَا [ص:568]، فَيَقُولُ: بَلْ أَنْتَ فَصَلِّ لِأَصْحَابِكَ، فَقَدْ رَضِيَ اللَّهُ عَنْكَ، فَإِنَّمَا بُعِثْتُ وَزِيْرًا، وَلَمْ أُبْعَثْ أَمِيْرًا، فَيُصَلِّي لَهُمْ خَلِيفَةُ الْمُهَاجِرِينَ رَكَعَتَيْنِ مَرَّةً وَاحِدَةً، وَأَبْنُ مَرْيَمَ فِيهِمْ، ثُمَّ يُصَلِّي لَهُمُ الْمَسِيحُ بَعْدَهُ، وَيَنْزِعُ خَلِيفَتَهُمْ“

Jesus will descend on the white al-Qantrah (or white arch) towards a tree in the east of Damascus, riding on a cloud and laying hands on two angels. Wearing two fine sheets wrapped in each other that will be a separate loose one – when he bow his heads, drops will fall like pearls. The Jews will come and speak to him. We are your companions - Jesus will say that you have denied - then the Christians will come, they will say, 'We are your companions', 'Jesus will say, 'You have denied, but my companions are muhajirs who will be the survivors of al-Malhamah (Bloody battle)'. Muslim will delay their prayer until they see Jesus and say, "O Messiah, pray for us, Jesus will answer, one of your companions will lead the prayer, for Allah is pleased with you. I have been sent as a minister and not an emir. So they will pray two rak'ahs behind the Caliph once in and later the Son of Maryam will be with them, then the Messiah will lead the prayer afterwards." The Caliph of the Muslims will be removed (from the Emirate).

According to Ka'b al-Ahbar, The descent of Jesus will be near the white al-Qantara (or white arch), but in Sahih Muslim it is said that the descent will be near the minaret – this is because during the life of Ka'b, Jami al-Amawi Damascus was a church, and its minaret was also be the residence of a monk. Hence, Ka'b does not bring Christ to the minaret. The white al-qatra (or white arch) means a The Roman Arch:

Ancient Roman Triumphal Arch , Damascus, Syria

This arch was constructed by Roman on Straight Street², Damascus (in Latin, Via Recta).

It is said that this road passes through the middle of Damascus, and the eastern gate of the old city lies on this road. One may view this using Google Earth.

In the east of Damascus, there is a white minaret near Bab Toma, which was originally built by the Christians. The minaret of Jami Umayyad is also a Christian monument. In Sahih Muslim narration, the Ka'b account is modified and jews are removed due to political reason³.

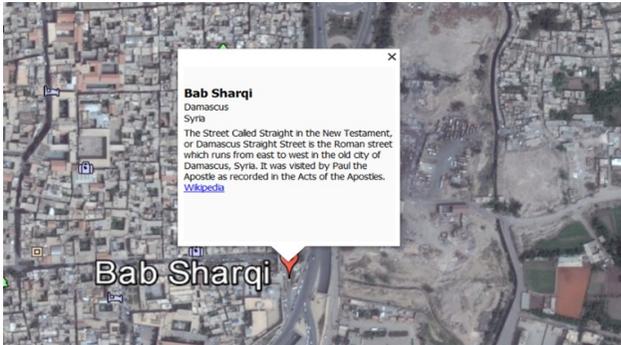


Figure: The Eastern Gate in Damascus

²https://en.wikipedia.org/wiki/Damascus_Straight_Street

³Sahih Muslim's narration attributed to Nuwas bin Samaan (may Allah be pleased with him) is actually a collection of sayings of Ka'b al-Ahbar – which after being altered, after including The Christian components. In this process Ka'b saying were cleansed of any Jewish ingredients – Jesus has been kept far away from the Jews that no word or dialogue has been mentioned and Jesus has been shown to descent on the minaret.

The text in the picture states that the Straight road is described in the Old Testament. It is a road made by the Romans that goes from east to west in the old city and from this road St. Paul visited the city, which is mentioned in the Book of Acts.

Note that the eastern gate, the Straightroad, and arch were all present during the life span of Ka'b al-Ahbar because they were the constructions of the Romans.



Figure: The Umayyad mosque is in Old Damascus

The Eastern gate was located near the place where the Jews used to live. On the contrary, The Mosque of Jama al-Amowi (Umayyad mosque) is located far away from the arch. According to Ka'b, when Jesus is sent down, he will come to this arch first, and pass by, and the Jews will welcome him first. One can notice in Figure that Jewish Quarters were here on the eastern side of the city. After that the Christians will come, they will welcome Jesus because on the same road Al-Kanesa al-Maryamiyyah (Mariamite Cathedral of Damascus) is located. Eventually Jesus will reach the place where Muslims used to pray.

Jesus will kill Dajjal at Lud

حَدَّثَنَا ضَمْرَةُ، عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو السَّيْبَانِيِّ، عَنْ كَعْبٍ، قَالَ: ” إِذَا سَمِعَ الدَّجَّالُ،
نُزُولَ عِيسَى ابْنِ مَرْيَمَ هَرَبَ، فَيَتَّبِعُهُ عِيسَى فَيُدْرِكُهُ عِنْدَ بَابٍ لُدٍّ فَيَقْتُلُهُ، فَلَا يَبْقَى شَيْءٌ إِلَّا
دَلٌّ عَلَى أَصْحَابِ الدَّجَّالِ، فَيَقُولُ: يَا مُؤْمِنُ هَذَا كَافِرٌ “

When Dajjal hears about the descent of Jesus, he will flee, and

Jesus will follow him until he finds him at the gate of Lud, killing him there. So there will be nothing left that will inform Muslim about the companions of Dajjal. The things will say: "O believer, there is a disbeliever (here)."

Narrated in Musanif Abdul Razzaq's tradition is 20836:

أخبرنا عبد الرزاق عن معمر عن الزهري عن سالم عن أبيه أن عمر سأل رجلاً من اليهود عن شيء فحدثه ، فصدقه عمر ، فقال له عمر قد بلوت صدقك ، فأخبرني عن الدجال " قال وإله اليهود ليقتلنه ابن مريم بفناء لد

Salim narrated from his father that 'Umar (may Allah be pleased with him) asked one of the Jews about a thing. The Jew answered and 'Umar (may Allah be pleased with him) confirmed, and then Umar inquired more: "You turned out to be truthful in the trial, now inform me about Dajjal". (The righteous Jew) said: "God of Jews, he shall be killed by Jesus in the suburbs of Lud "

This shows that the statement about the killing of an anti-christ near Lud was actually coming from Judo-Christian tradition prevalent in Arabia.

Maryam cannot be from family of levites?

Ka'b used to tell the Israeliyaat to the people. Ka'b had a stubborn mind and he and his family used to describe Islam according to Jewish traditions – for example, they used to dispute over one of the ayah in surah Maryam. According to Ka'b and his family the lady referred to as Akht-Haroon (from family of Aaron), cannot be truly from Aaron's family.

It was necessary for the temple priesthood to be Levi (from family of Aaron), and according to Jews the lineage record of who is truly from the family of Aaron was long lost. The true record of the Aaronic lineage was lost in the destruction of first temple in 586 BC. Ka'b and his family were Yemenite Jews and according to them Mary cannot be from the descendant of Aaron. Quran is revealed by Allah and Allah knows the best. Although the records were lost but there were still families who knew from their family tradition that they are from the family of Aaron (Levite) and should come forward to help in maintenance of the Al-Aqsa mosque.

According to Tafsir al-Tabari, vol. 18, p. 187, 'Aa'ishah (may Allah be pleased with her) rejected this view of Kaab.

حدثني يعقوب، قال: ثنا ابن علية، عن سعيد بن أبي صدقة، عن محمد بن سيرين، قال: نبئت أن كعبا قال: إن قوله (يَأْخُذَتْ هَارُونَ) ليس بهارون أخي موسى، قال: فقالت له عائشة: كذبت، قال: يا أم المؤمنين، إن كان النبي صلى الله عليه وسلم قاله فهو أعلم وأخبر، وإلا فإنني أجد بينهما ست مئة سنة، قال: فسكتت.

Ibn Sireen said: "We came to know that Ka'b says that in saying of God: (يَأْخُذَتْ هَارُونَ) Aaron here cannot be the brother of Moses. 'Aa'ishah (may Allah be pleased with her) said to Ka'b, "You are lying." Kaib said: O mother of believers the Prophet knows more and knew better, as far as I am concerned I see a difference of 600

years between Mary and Aaron. 'Aa'ishah (may Allah be pleased with her) remained silent on this⁴.

⁴ Ibn Kathir has quoted this statement in tafseer and said that this date is disapproved.

About the Sijjeen and Alliyeen

Report mentioned in Tafseer Tibari:

حدثني يونس، قال: أخبرنا ابن وهب، قال: أخبرني جرير بن حازم، عن سليمان الأعمش، عن شمر بن عطية، عن هلال بن يساف، قال: كنا جلوسا إلى كعب أنا وربيعة بن خيثم وخالد بن عُرْعرة، ورهط من أصحابنا، فأقبل ابن عباس، فجلس إلى جنب كعب، فقال: يا كعب أخبرني عن سَجِّين، فقال كعب: أما سَجِّين: فإنها الأرض السابعة السفلى، وفيها أرواح الكفار تحت حدّ إبليس.

Hilal bin Yasaf said, "I and Rabi'i bin Khaytham and Khalid bin 'Ararah were sitting near Ka'b Ahbar and a group of our companions, so Ibn 'Abbas came and sat next to Ka'b and said, "O Ka'b, inform us of Sajin." Ka'b al-Ahbar said, "Sajin, this is the seventh earth below which the souls of the disbelievers are under the prison of Iblis."

حدثني يونس، قال: أخبرنا ابن وهب، قال: أخبرني جرير بن حازم، عن الأعمش، عن شمر بن عطية، عن هلال بن يساف، قال: سألت ابن عباس كعباً وأنا حاضر عن العليين، فقال كعب: هي السماء السابعة، وفيها أرواح المؤمنين

Ibn 'Abbaas asked 'Alin, 'Ka'b said, 'The seventh heaven in which are the souls of the believers.'

According to Muhaddeseen the chain of narration is broken:

وفي كتاب «سؤالات حرب الكرمانى» قال أبو عبد الله: الأعمش لم يسمع منه شمر بن عطية

Reported in Tafseer Tabari

حدثنا ابن حميد، قال: ثنا يعقوب القُمِّي، عن حفص بن حميد، عن شمر، قال: جاء ابن عباس إلى كعب الأبحار، فقال له ابن عباس: حدثني عن قول الله: (إِنَّ كِتَابَ الْفُجَّارِ لَفِي سَجِّين ...) الآية، قال كعب: إن روح الفاجر يصعد بها إلى السماء، فتأبى السماء أن تقبلها، ويهبط بها إلى الأرض فتأبى الأرض أن تقبلها، فتهدم فتدخل تحت سبع أرضين، حتى ينتهي بها إلى سجين، وهو حدّ إبليس، فيخرج لها من سجين من تحت

حدّ إبليس، رَقَّ فيرقم ويختم ويوضع تحت حدّ إبليس بمعرفتها

Al-Shamr said: Ibn 'Abbaas (may Allaah be pleased with him) came to Ka'b al-Ahbar and said to him, "Tell us about the the words of Allah (... إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ)". Ka'b said: When the soul of evil-doer ascend towards sky, the sky does not accept it and it is sent towards Earth and the Earth refused to accept it. Then soul is desended into lower earth up till seven layers until it reaches Sijjeen and it is the limit set for Iblees. There comes forth a scroll in which this soul name is added and sealed and placed under the captivity of the Devil.

حدثنا ابن حميد، قال: ثنا يعقوب القُمِّي، عن حفص، عن شمر بن عطية، قال: جاء ابن عباس إلى كعب الأبحار فسأله، فقال: حدثني عن قول الله: (إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلِيَيْنَ ...) الآية، فقال كعب: إن الروح المؤمنة إذا قُبِضَتْ، صُعد بها، فَفُتحت لها أبواب السماء، وتلقَّتها الملائكة بالبُشْرَى، ثم عَرَجُوا معها حتى ينتهوا إلى العرش، فيخرج لها من عند العرش فيُرقم رَقَّ، ثم يختم بمعرفتها النجاة بحساب يوم القيامة، وتشهد الملائكة المقربون.

Ibn 'Abbaas asked Ka'b al-Ahbar about 'Alliyeen, and Ka'b said, "When the souls of the believers are seized, they are exalted until the gates of heaven are opened, and the angels give glad tidings, and then they rise until they reach the Throne...."

Both the narrations are weak.

According to Mizan of al-Dhahabi, Hafs ibn Humayd who narrates from Abu 'Ubayd al-Qummi ibn al-Madini: is an unknown narrator.

Narrated in Mustdrak al-Hakim:

أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الصَّيْدَلَانِيُّ، ثنا إِسْمَاعِيلُ بْنُ قُتَيْبَةَ، ثنا يَحْيَى بْنُ يَحْيَى، أَنَا جَرِيرٌ، عَنْ عُمَارَةَ، عَنِ الْأَخْنَسِ بْنِ خَلِيفَةَ الصَّبِيِّ، قَالَ: رَأَى كَعْبُ الْأَحْبَارِ عَبْدَ اللَّهِ بْنَ عَمْرٍو يُفْتِي النَّاسَ، فَقَالَ: مَنْ هَذَا؟ قَالُوا: هَذَا عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِ، فَأَرْسَلَ إِلَيْهِ رَجُلًا مِنْ أَصْحَابِهِ قَالَ: قُلْ لَهُ: يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو، لَا تَفْتَرِ عَلَى اللَّهِ كَذِبًا فَيُسْحَتَكَ بَعْدَابٍ، وَقَدْ خَابَ مَنْ افْتَرَى. قَالَ: فَأَتَاهُ الرَّجُلُ فَقَالَ لَهُ ذَلِكَ. قَالَ ابْنُ عَمْرٍو: وَصَدَقَ

كَعْبٌ، قَدْ حَابَ مِنْ افْتَرَى وَلَمْ يَغْضَبْ. قَالَ: فَأَعَادَ عَلَيْهِ كَعْبُ الرَّجُلِ، فَقَالَ: سَلُهُ عَنِ الْحَشْرِ مَا هُوَ؟ وَعَنْ أَرْوَاحِ الْمُسْلِمِينَ أَيْنَ تَجْتَمِعُ؟ وَأَرْوَاحِ الشِّرْكَ أَيْنَ تَجْتَمِعُ؟ فَتَأَهُ فَسَأَلَهُ، فَقَالَ: «أَمَّا أَرْوَاحُ الْمُسْلِمِينَ فَتَجْتَمِعُ بِأَرِيحَاءَ، وَأَمَّا أَرْوَاحُ أَهْلِ الشِّرْكَ فَتَجْتَمِعُ بِصَنْعَاءَ، وَأَمَّا أَوْلُ الْحَشْرِ، فَإِنَّهَا نَارٌ تَسُوقُ النَّاسَ يَرَوْنَهَا لَيْلًا، وَلَا يَرَوْنَهَا نَهَارًا»، فَرَجَعَ رَسُولُ كَعْبٍ إِلَيْهِ فَأَخْبَرَهُ بِالَّذِي قَالَ: فَقَالَ: صَدَقَ هَذَا عَالِمٌ فَسَلُوهُ

Al-Akhnis bin Khalifa al-Daabi says that Ka'b al-Ahbar saw 'Abd Allah ibn 'Amr (may Allah be pleased with him) giving a fatwa. So he said, 'This is 'Abd Allah b. 'Amr b. al-'As, and Ka'b al-Ahbar sent people from among his companions to him and said, 'Say to them, 'O 'Abd Allah b. 'Amr b. al-'As, do not lie against Allah, he will punish you. 'Abd Allah b. 'Amr b. al-'As said, "Verily, ruined is the one, who fabricated a lie Ka'b al-Ahbar sent another man to 'Abd Allah b. 'Amr b. al-'As and said, 'Ask him about al-Hashr, what is this?' Where are the souls of the Muslims gathered and where are the polytheists gathered? So he went and inquired. 'Abd Allah b. 'Amr b. al-'As said, "The souls of the believers gather together in This Ariha (Syria) and the souls of the polytheists are gathered in Sana'a (Yemen).

This is the case exhibiting knowledge of Imam Al-Hakim. The report is totally wrong as it is said here that the souls are not in heaven; they are in the earth.

The Jews say that Hell is in the earth, and one of its gates is in the holy land. According to Jewish Encyclopedia, GEHENNA:

The statement that Gehenna is situated in the valley of Hinnom near Jerusalem, in the "accursed valley"

(Enoch, xxvii. 1 et seq.), means simply that it has a gate there. It was in Zion, and had a gate in Jerusalem

(Isa. xxxi. 9). It had three gates, one in the wilderness, one in the sea, and one in Jerusalem ('Er. 19a).

What Ka'b al-Ahbar said or attributed to him is one of the Israeliyaat.

Shi'a Tafseer al-Tabayan fi Tafseer al-Qur'an al-Mu'lif: Shaykh al-Ta'ifa According to Abu Ja'far

Muhammad ibn al-Hasan al-Tusi:

وقال أبو جعفر (ع) أما المؤمنون فترفع أعمالهم وأرواحهم إلى السماء، فتفتح لهم أبوابها. وأما الكافر، فيصعد بعمله وروحه حتى إذا بلغ السماء نادى مناد: اهبطوا بعمله إلى سجين، وهو واد بحضر موت يقال له: برهوت.

Imam Abu Ja'far al-Baqir (a) said: "As far as the believers are concerned, their deeds and their souls are lifted up to heaven, so the gates are opened, and as far as the disbelievers are concerned, when their deeds are lifted up, and their spirit reaches the heavens, a voice will be heard: Take them and their deeds to Sajin, which lies a valley in Hadhar al-Mut, which is called Barhut.

We now visit Barhut:



The news of Barhut was given by the Yemenite jews, and according to Shi'ites, it is the way of Sajin.

According to Ka'b Al-Ahbar the path to Hell is from the Barhut, which is in the middle of the earth

where Satan is imprisoned. According to him, Barhut and Sajin are same.

* * *

The importance of Rock under the dome of Rock

According to the Jews, the most important place of the Temple of Solomon was a rock that was considered to be a qibla like the Ka'ba and called Quds al-Aqdas (Holy of Holies⁵) . The Holy of Holies was covered in a veil⁶ like the Ka'ba, and only once in a year the imam or head priest can enter inside it.

Umar (may Allah be pleased with him) allowed the Jews to settle in Bait al-Maqdis, which was banned by The Christians. According to unauthenticated historical accounts, 'Umar was accompanied by Ka'b during his journey towards Jerusalem and he inquired Ka'b: Where was the Mosque of Solomon (Temple of Solomon)? Ka'b replied: "It was on al-Sakhra (The Rock)".

'Umar (may Allah be pleased with him) left the rock and went ahead and built a mosque towards the Qiblah. Abu Ishaq Ka'b was a Hebrew scholar from Yemen, believed in the time of 'Umar (may Allah be pleased with him) but hardly ever traveled to al-Aqsa mosque because he was a Jew. According to the narration, he advised 'Umar (may Allah be pleased with him) that there was al-Aqsa mosque on al-Sakhra. According to history, al-Sakhra rock was part of the Roman fortress of Antonia. Umar built the Mosque

⁵The Jews consider Quds al-Aqdas to be the most sacred place on earth and the orthodox among them cannot step on this rock because according to them they are unclean and will be cleansed of the ashes of a red cow after the burnt sacrifice according to chapter 19 of the Book of Numbers of the Torah. The Jews do not know the location of the Mosque of Al-Aqsa to this day because of the Mosque of Al-Aqsa. The stones were broken and scattered and they were deported – so some of them say that the rock underneath the building on the Quba al-Sakhra (Dome of Rock) built by 'Abd al-Malik is the rock of Quds al-Aqdas, and some disagree.

⁶The Gospel of Matthew chapter 27 – verses 50, 51

of Jerusalem separately on Fort Antonia on a place for which no one at that time had any claims (undisputed spot). It was made mosque as it was the highest place in Jerusalem.

The Muslims today do not present the fact that the mosque built by 'Umar (may Allah be pleased with him) was actually built by 'Umar (may Allah be pleased with him) with his ijthihad (intuition). As per accounts 'Umar (may Allah be pleased with him) asked Ka'b al-Ahbar where the Masjid al-Aqsa was, which indicate that Umar himself did not know where it was originally located.

The Jews of Yemen, and Ka'b Ahbar, were misled by one rock deep in the crevice in the fort. In the Book of Virtues of Al-Maqdis by Zia al-Din Abu 'Abd Allah Muhammad b. 'Abd al-Wahid al-Maqdisi (643 AH), Wahb bin Munbah, a former Yemeni Jew, says:

قَالَ اللَّهُ لِصَخْرَةٍ بَيْتِ الْمَقْدِسِ يَا صَخْرَةَ بَيْتِ الْمَقْدِسِ أَنْتِ عَرْشِي الْأَدْنَى

Allaah says to the rock which is in Jerusalem, "O rock, you are my throne on Earth."

Narrated Tabari:

حَدَّثَنِي يُونُسُ، قَالَ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ لَهْيَعَةَ، [ص: 164] قَالَ: ثنا أَبُو الْأَسْوَدِ، عَنْ عُرْوَةَ، قَالَ: كُنَّا فُجُودًا عِنْدَ عَبْدِ الْمَلِكِ حِينَ قَالَ كَعْبٌ: إِنَّ الصَّخْرَةَ مَوْضِعُ قَدَمِ الرَّحْمَنِ يَوْمَ الْقِيَامَةِ، فَقَالَ: كَذَبَ كَعْبٌ، إِنَّمَا الصَّخْرَةُ جَبَلٌ مِنَ الْجِبَالِ، إِنَّ اللَّهَ يَقُولُ: {وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا} [طه: 105] فَسَكَتَ عَبْدُ الْمَلِكِ

"Aruwa said, 'We were sitting with Abdul Malik when Ka'b said that on the Day of Judgment, the place for putting the feet of the Most Merciful will be a rock.' Aruwa said, 'This is a lie. Rocks are mountains, and Allah says they question the mountains, so tell them we will scatter them like dust.' Upon this, Abdul Malik remained silent."

Ibn Layyah in chain of this narration is is weak.

The second sign of al-Aqsa Mosque was a fountain similar to Zam Zam, which issues in the courtyard of the temple and was called Jihon (Book of Ezekiel chapter 47).

Narrated in Musnad Ahmed:

حدثنا أسود بن عامر حدثنا حماد بن سلمة عن أبي سنان عن عبيد بن آدم وأبي مريم وأبي شعيب: أن عمر بن الخطاب كان بالجابية، فذكر فتح بيت المقدس، قال: فقال أبو سلمة: فحدثني أبو سنان عن عبيد بن آدم قال: سمعت عمر بن الخطاب يقول لكعب: أين ترى أن أصلي؟ فقال: إن أخذت عني صليت خلف الصخرة فكانت القدس كلها بين يديك! فقال عمر: ضاهيت اليهودية، لا، ولكن أصلي حيث صلى رسول الله - صلى الله عليه وسلم -، فتقدم إلى القبلة فصلى، ثم جاء فبسط رداءه، فكنس الكناسة في رداءه وكنس الناس

Abu Sinan narrates from Ubaid bin Adam that he heard Umar (may Allah be pleased with him) asked Ka'b, 'In your opinion, where should we offer our prayers?' Ka'b replied, 'If you pray, standing behind the rock, the entire Quds (Jerusalem) will be in front of you.' Upon this, Umar said, 'This is the deviation of the Jews! No, we will pray where the Messenger of Allah (peace be upon him) prayed.' Then he went forward and offered his prayer facing the Qiblah (the direction of the Kaaba).

In its chain of narrators, there is Abu Sinan 'Isa bin Sinan al-Qasimally, who has been criticized by hadith scholars. Abu Hatim says, 'He is not strong in hadith.' Ibn Ma'een and Ahmad bin Hanbal consider him weak. Abu Zur'ah labels him as weak-mixed in terms of hadith authenticity, while Adh-Dhahabi states that he is weak but not abandoned. Ibn Hajar mentions that he is unreliable.

This narration is specific to Basrah because the narrator mentioned it was from Basrah. He passed away during the years 141-150

Hijri. In the chain of narrators of the hadith reported in Musnad Ahmad, 'Ubaid bin Adam is also unknown (majhool). Al-Mu'allimi says, 'No narrator is mentioned for him except Abu Sinan, who is the sole narrator of this narration.' Shu'ayb al-Arna'ut says that its chain is weak. It is surprising that Ibn Kathir and Ahmad Shakir consider it as hasan (good)."

Umar did not designate his constructed mosque as Al-Aqsa; rather, it was referred to as the Masjid al-Qibli (the Mosque of the Qiblah). This is the same mosque that is now famous as Al-Aqsa Mosque.

Narrated in Al-Kafi:

علي بن إبراهيم، عن أبيه ; ومحمد بن إسماعيل، عن الفضل بن شاذان جميعا عن ابن أبي عمير، عن عمر بن اذينة، عن زرارة قال: كنت قاعدا إلى جنب أبي جعفر (ع) وهو محتب مستقبل الكعبة، فقال: أما إن النظر إليها عبادة فيجاءه رجل من بجيلة يقال له: عاصم بن عمر فقال لابي جعفر (ع): إن كعب الاحبار كان يقول: إن الكعبة تسجد لبيت المقدس في كل غداة، فقال أبو جعفر (ع): فما تقول فيما قال كعب؟ فقال: صدق، القول ما قال كعب فقال أبو جعفر (ع): كذبت وكذب كعب الاحبار معك وغضب

Zarara mentioned that Asim bin Umar said to Imam Abu Ja'far, "Ka'b says that the Ka'bah prostrates to Bait al-Maqdis every morning." Imam Abu Ja'far said to Asim, "What do you say about Ka'b? He said, "He speaks the truth, I say what Ka'b is saying." Imam Abu Ja'far said, "He lied."



* * *

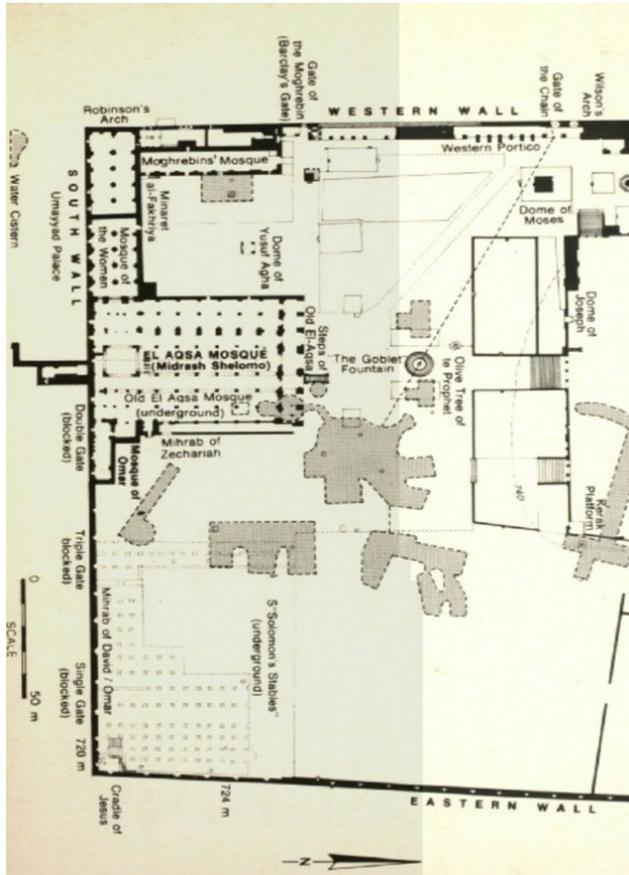


The original name of this mosque is al-Qabli, that is, the mosque which is facing the Qiblah and since it was the first mosque in Jerusalem, it has this name.



Al-Musalla al-Marwani or The Stable of Sulaiman is a little away from al-Aqsa Mosque under the platform.

* * *



About the dreams

Narrated in Kitab al-Fitan

حَدَّثَنَا أَبُو عُمَرَ الْبَصْرِيُّ، عَنْ أَبِي بَيَانَ الْمَعَاوِرِيِّ، عَنْ تَيْبِعٍ، عَنْ كَعْبٍ، قَالَ: «إِذَا كَانَ سِتَّةٌ وَسِتِّينَ وَمِائَةً، انْتَقَصَ فِيهَا حِلْمُ ذَوِي الْأَحْلَامِ، وَرَأَى ذَوِي الرَّأْيِ»

Abu Omar al-Basri told us, from Abu Bayan al-Ma'afari, from Taba'a, from Ka'b, he said: "By sixty and one hundred years, the dream of those with dreams and the opinion of those with opinion is detracted."

On The Attribute of our Prophet

Narrated in Musnad Al-Darmi

أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى، حَدَّثَنَا مَعْنٌ (2) - هُوَ ابْنُ عَيْسَى -، حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ أَبِي فَرُوزَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ سَأَلَ كَعْبَ الْأَخْبَارِ: كَيْفَ تَجِدُ نَعْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي التَّوْرَةِ؟ فَقَالَ كَعْبٌ: نَجْدُهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، يُوَلَّدُ بِمَكَّةَ، وَيُهَاجِرُ إِلَى طَابَةَ وَيَكُونُ مُلْكُهُ بِالشَّامِ، وَلَيْسَ بِفَحَّاشٍ، وَلَا يَسْتَحَابُ فِي الْأَسْوَاقِ، وَلَا يُكَافِي بِالسَّيِّئَةِ السَّيِّئَةَ، وَلَكِنْ يَغْفُو وَيَغْفِرُ، أُمَّتُهُ الْحَمَّادُونَ، يَحْمَدُونَ اللَّهَ فِي كُلِّ سَرَاءٍ، وَيَكْبُرُونَ اللَّهَ عَلَى كُلِّ نَجْدٍ، يُوضُّونَ أَطْرَافَهُمْ، وَيَأْتِرُونَ فِي أَوْسَاطِهِمْ، يَصُفِّونَ فِي صَلَاتِهِمْ كَمَا يَصُفِّونَ فِي قِتَالِهِمْ، دَوِيهِمْ فِي مَسَاجِدِهِمْ كَدَوِي النَّحْلِ، يُسْمَعُ مُنَادِيهِمْ فِي جَوِّ السَّمَاءِ.

Ibn 'Abbas asked Ka'b al-Ahbar, "What is the attribute of the Messenger of Allah in the Torah?" Ka'b said, "Muhammad will be born in Makkah, he will emigrate to Taba, where he will rule till Syria. He will not speak badly, nor make noise in the market, nor will he avenge evil with evil, but he will forgive his enemies, his Ummah will praise him and praise the God privately. ... His Ummah will make rows in battle like rows in the prayer, and they will whisper in the mosque like bees, and their voice will go up to the sky.

The narration has Mu'awiya bin Salih bin Hadeer and Muhaddis 'Abd al-Rahman ibn al-Mahdi, and Ibn al-Qatan were not happy with his narrations.

Imam Darmi gave two more chains:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ، قَالَ: حَدَّثَنِي اللَّيْثُ، قَالَ: حَدَّثَنِي خَالِدٌ - هُوَ ابْنُ يَزِيدَ (1) -، عَنْ سَعِيدٍ - هُوَ ابْنُ أَبِي هِلَالٍ -، عَنْ هِلَالِ بْنِ أَسَامَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ ابْنِ سَلَامٍ أَنَّهُ كَانَ يَقُولُ: إِنَّا لَنَجِدُ صِفَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا وَحَزْرًا لِلْأُمِّيِّينَ، أَنْتَ عَبْدِي وَرَسُولِي، سَمَّيْتُهُ الْمُتَوَكَّلَ، لَيْسَ يَفْطُرُ وَلَا غَلِيظٌ وَلَا سَخَابٌ بِالْأَسْوَاقِ، وَلَا يَجْزِي بِالسِّيَةِ مِثْلَهَا وَلَكِنْ يَعْفُو وَيَتَجَاوَزُ، وَلَنْ أَقْبِضَهُ حَتَّى يُقِيمَ الْمَلَّةَ الْمُتَعَوِّجَةَ، بَأَنْ يُشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، نَفَتْحُ بِهِ أَعْيُنًا عُمْيًا، وَأَدَانًا صُمًّا، وَقَلُوبًا غُلْفًا. [الإتحاف: 7182]

Ata bin Yasar also attributed this statement to 'Abd Allah ibn Salam (may Allah be pleased with him).

This report is also narrated by Sa'id ibn Abi Hilal, who was Mukhtalit in later age.

According to Sunan Darmi, this was the view of Ka'b al-Ahbar.

قَالَ عَطَاءُ بْنُ يَسَارٍ: وَأَخْبَرَنِي أَبُو وَاقِدٍ اللَّيْثِيُّ: أَنَّهُ سَمِعَ كَعْبًا يَقُولُ: مِثْلَ مَا قَالَ ابْنُ سَلَامٍ.

Ka'b said similar to what Abdullah said.

These are the reports attributed to Ka'b al-Ahbar or Ibn Salam (may Allah be pleased with him) mentioning that the Messenger of Allah (peace and blessings of Allaah be upon him) would not make noise in the marketplace. These verses are not in the Torah, but are actually taken from the Book of Isaiah, chapter 42, and they are about the awaited Messiah not about any prophet.

Is. 42:1 See my servant, whom I am supporting, my loved one, in whom I take delight: I have put my spirit on him; he will give the knowledge of the true God to the nations.

Is. 42:2 He will make no cry, his voice will not be loud: his words will not come to men's ears in the streets.

Whereas we know that in the life of Makkah, the call of the Messenger of Allah (peace and blessings of Allaah be upon him) was in the markets. According to sahih al-Bukhaari Prophet used to call people towardsto Allah with a loud voice.

It is mentioned in Book of Isaiah:

Book of Isaiah chapter 35

Say to those who have an anxious heart,

“Be strong; fear not!

Behold, your God

will come with vengeance,

with the recompense of God.

He will come and save you.”

Then the eyes of the blind shall be opened,

and the ears of the deaf unstopped;

then shall the lame man leap like a deer,

and the tongue of the mute sing for joy.

For waters break forth in the wilderness,

and streams in the desert;

the burning sand shall become a pool,

and the thirsty ground springs of water;

On the basis of these verses, Jews in Arabia were waiting for a

Messiah who would give sight to a blind, make the deaf hear, heal the lame, and give tongue to the dumb.

It is strange for the narrators attribute the verses of the Book of Isaiah to the Messenger of Allah (peace and blessings of Allaah be upon him). Firstly these verses are not present in Torah, secondly, these verses are about Messiah, not about any prophet.

The Celestial rivers in Earth

Narrated in Al-Bada wa'l-Tarikh by al-Mutahar ibn Taher al-Maqdisi (al-Mutafi: Nahu 355 AH):

وأهل الكتاب يزعمون أن أربعة أنهار تنخرج من الجنة سيحان وجيحان والفرات والنيل وزعموا أن الفرات مد فرمى برمانة شبه البعير البازل وذلك في زمن معاوية فسئل كعب الأحبار فقال هي من الجنة

The people of the Book claim that four rivers come out of Paradise....and when people during reign of Muawiya inquired Ka'b about it, he said, "The Euphrates is from Paradise."

About Enoch or Idrish

Narrated Tabari:

حدثني يونس بن عبد الأعلى ، أنبأنا ابن وهب ، أخبرني جرير بن حازم ، عن سليمان الأعمش ، عن شمر بن عطية ، عن هلال بن يساف قال : سألت ابن عباس كعباً ، وأنا حاضر ، فقال له : ما قول الله عز وجل لإدريس : (وَرَفَعْنَاهُ مَكَانًا عَلِيًّا) ؟ فقال كعب : أما إدريس فإن الله أوحى إليه أني أرفع لك كل يوم مثل عمل جميع بني آدم ، فأحب أن يزداد عملاً ، فأتاه خليل له من الملائكة فقال : إن الله أوحى إلي كذا وكذا ، فكلم لي ملك الموت ، فليؤخرني حتى أزداد عملاً ، فحمله بين جناحيه ، حتى صعد به إلى السماء ، فلما كان في السماء الرابعة تلقاهم ملك الموت منحدرًا ، فكلم ملك الموت في الذي كلمه فيه إدريس ، فقال : وأين إدريس ؟ فقال : هو ذا على ظهري . قال ملك الموت : فالعجب ! بُعثت وقيل لي : اقبض روح إدريس في السماء الرابعة . ففجعت أقول : كيف أقبض روحه في السماء الرابعة ، وهو في الأرض ؟ فقبض روحه هناك ، فذلك قول الله : (وَرَفَعْنَاهُ مَكَانًا عَلِيًّا) ثم قال ابن كثير : هذا من أخبار كعب الأحبار الإسرائيليات ، وفي بعضه نكارة ، والله أعلم .

Al-Hilal ibn Yassaf said: Ibn 'Abbas asked Ka'b about Idris. Ka'b replied: The angel of death siezes the soul of Idris on the fourth

heaven.

Ibn Kathir said, "This is the report of Ka'b.

Also, the chain of narration of this report is broken.

في كتاب «سؤالات حرب الكرماني» قال أبو عبد الله: الأعمش لم يسمع منه شمر بن عطية

Narrated in Kitab al-Fitan

قَالَ الْحَكَمُ بْنُ نَافِعٍ: وَحَدَّثَنِي جَرَّاحٌ، عَمَّنْ حَدَّثَهُ عَنْ كَعْبٍ، قَالَ: ”الدَّجَالُ بَشَرٌ وَلَدَتْهُ
امْرَأَةٌ، وَلَمْ يَنْزَلْ شَأْنُهُ فِي التَّوْرَةِ وَالْإِنْجِيلِ، وَلَكِنْ ذُكِرَ فِي كُتُبِ الْأَنْبِيَاءِ، يُوَلَّدُ فِي قَرْيَةٍ
بِمِصْرَ يُقَالُ لَهَا قُوصٌ، يَكُونُ بَيْنَ مَوْلِدِهِ وَمَخْرَجِهِ ثَلَاثُونَ سَنَةً، فَإِذَا ظَهَرَ خَرَجَ إِدْرِيسُ
وَحُنُوكٌ يَصْرُخَانِ فِي الْمَدَائِنِ

Al-Jarah said, "He who narrated from Ka'b that Ka'b said, "When Dajjal comes out of Egypt from place called Qus, Idris and Enoch will scream out from Al-Madain (city in Iraq)."

This narration has an unknown narrator.

About the Magic

Tafseer 'Abd al-Razzaq (d. 211 AH) has a narration:

عَبْدُ الرَّزَّاقِ قَالَ - نَا الثَّوْرِيُّ , عَنْ مُوسَى بْنِ عُقْبَةَ , عَنْ سَالِمٍ , عَنْ ابْنِ عُمَرَ , عَنْ كَعْبٍ , قَالَ: «ذَكَرَتِ الْمَلَائِكَةُ أَعْمَالَ بَنِي آدَمَ , وَمَا يَأْتُونَ مِنَ الذَّنُوبِ» فَقِيلَ لَهُمْ: «اخْتَارُوا مَلَكَيْنِ , فَاخْتَارُوا هَارُوتَ وَمَارُوتَ» قَالَ: فَقَالَ لَهُمَا: «إِنِّي أُرْسِلُ رُسُلِي إِلَى النَّاسِ , وَلَيْسَ بَيْنِي وَبَيْنَكُمْ رَسُولٌ , أَنْزِلَا وَلَا تُشْرِكَا بِي شَيْئًا , وَلَا تَزْنِيَا , وَلَا تَسْرِقَا» قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: قَالَ كَعْبٌ: «فَمَا اسْتَكْمَلَا يَوْمَهُمَا الَّذِي أَنْزِلَا فِيهِ حَتَّى عَمِلَا مَا حَرَّمَ اللَّهُ عَلَيْهِمَا»

Ka'b told about the angels who were the watchers on the humans and what sins angels had committed. Ka'b said: "(God gave option to angels:) Choose the angels among you". And (angels) choose two angel, called Harut and Marut. God commanded to Harut and Marut: 'I am sending my agents to the children of Adam, and there will be no one else between me and you". Ibn 'Umar (may Allah be pleased with him) said: Ka'b said: "They did not do what was revealed to them until they did what was forbidden."

The account is taken from the Book of Enoch or Book of Jubilees. The story of the angels narrated here are Fallen Angels and Watchers. God is shown to sends two of his angels to mankind. The occurrence of sahar (magic) is possible only if Satan is involved in it. Jews of Madinah held the view that magic was taught by angels in Babylon, so Satan should also be an angel. It is mentioned in the book of Job:

Job 1:7 The LORD said to Satan, "From where have you come?" Satan answered the LORD and said, "From -going to and fro on the earth, and from walking up and down on it."

* * *

Some Jews prove from this verse that Satan is actually an angel who gives the news of the earth to Allah. According to the Jews, Satan's purpose is to test the Jews time to time, but with to the help of Allah, it often resulted in favor of the Jews, that is, the Jews become more favored in the eyes of God.

* * *

Zul-Qarnain tied his beast on the Pleiades

Ibn Katheer reported in his work:

وَقَالَ ابْنُ لَهْيَعَةَ: حَدَّثَنِي سَالِمُ بْنُ غَيْلَانَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ؛ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ قَالَ (1) لِكَعْبِ الْأَحْبَارِ: أَنْتَ تَقُولُ: إِنَّ ذَا الْقَرْنَيْنِ كَانَ يَرْبُطُ حَيْلَهُ بِالْثُرَيَّا؟ فَقَالَ لَهُ كَعْبٌ: إِنْ كُنْتُ قُلْتُ ذَلِكَ، فَإِنَّ اللَّهَ تَعَالَى قَالَ: {وَأَتَيْنَاهُ مِنْ كُلِّ شَيْءٍ **سَبَبًا**}

Mu'awiya (may Allah be pleased with him) asked Ka'b, "Do you say that Zulqarnain used to tie his ride to Pleiades?" So Ka'b said to them, "If I tell you, Allaah says: We have given him the lead on all things."

On the Doomsday

It is reported in Sahih Ibn Khuzaimah:

أَخْبَرَنَا أَبُو طَاهِرٍ، نَا أَبُو بَكْرٍ، نَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدُّورَقِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ - يَعْنِي الْقُرْفَسَانِيَّ - ثنا الأوزاعي، عَنْ أَبِي عَمَّارٍ، عَنْ عَبْدِ اللَّهِ بْنِ فَرْوَجٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ، فِيهِ خَلِقَ آدَمُ، وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا، وَفِيهِ تَقُومُ السَّاعَةُ".

قَالَ أَبُو بَكْرٍ: قَدْ اِخْتَلَفُوا فِي هَذِهِ اللَّفْظَةِ فِي قَوْلِهِ "فِيهِ خَلِقَ آدَمُ" إِلَى قَوْلِهِ "وَفِيهِ تَقُومُ السَّاعَةُ"، أَهْوَى عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، أَوْ عَنْ أَبِي هُرَيْرَةَ عَنْ كَعْبِ الْأَحْبَارِ؟ قَدْ حَرَّجْتُ هَذِهِ الْأَخْبَارَ فِي "كِتَابِ الْكَبِيرِ" مَنْ جَعَلَ هَذَا الْكَلَامَ رِوَايَةً مِنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، وَمَنْ جَعَلَهُ عَنْ كَعْبِ الْأَحْبَارِ، وَالْقَلْبُ إِلَى رِوَايَةٍ مَنْ جَعَلَ هَذَا الْكَلَامَ عَنْ أَبِي هُرَيْرَةَ عَنْ كَعْبِ أَمِيْلٍ، لِأَنَّ مُحَمَّدَ بْنَ يَحْيَى حَدَّثَنَا، قَالَ: نَا مُحَمَّدُ بْنُ يُوسُفَ: ثنا الأوزاعي، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ، فِيهِ خَلِقَ آدَمُ، وَفِيهِ أُسْكِنَ [ب - 182] الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا، وَفِيهِ تَقُومُ السَّاعَةُ. قَالَ، قُلْتُ لَهُ: أَسْئَلُكَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -؟ قَالَ: بَلْ شَيْءٌ حَدَّثَنَا عَنْ كَعْبِ وَهَكَذَا رَوَاهُ أَبَانُ بْنُ زَيْدِ الْعَطَّارِ وَسَيِّبَانُ بْنُ عَبْدِ الرَّحْمَنِ التَّحَوِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ (1).

قَالَ أَبُو بَكْرٍ: وَأَمَّا قَوْلُهُ: "خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ" فَهُوَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - لَا شَكَّ وَلَا مَرِيَّةَ فِيهِ، وَالزِّيَادَةُ الَّتِي بَعْدَهَا: "فِيهِ خَلِقَ آدَمُ" إِلَى آخِرِهِ هَذَا الَّذِي اِخْتَلَفُوا فِيهِ، فَقَالَ بَعْضُهُمْ: عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، وَقَالَ بَعْضُهُمْ: عَنْ كَعْبِ

'Abd Allah ibn Farrukh narrated from Abu Hurayrah that he narrated from the Prophet (peace and blessings of Allaah be upon him):

The best days on which the sun rises are Friday, in which Adam was created, on the same day he entered Paradise and came out of

it on the same day, and on that day the Hour will come.

Imam Ibn Khuzaima said, "There is a difference of opinion among the muhaddithseen on the words which say that <<from the time Adam was created on that day until the day of resurrection,>> whether these are the words of Abu Hurairah or of the Prophet.

In Kitab al-kabir, some have said that this is the narration of Abu Hurairah from the Prophet (peace and blessings of Allaah be upon him) and some have called it the saying of Ka'b Ahbar, narrated by Abu Hurairah.

* * *

Rage of 'Umar (may Allah be pleased with him)

سعيد بن عبد العزيز عن إسماعيل بن عبيد الله عن السائب بن يزيد قال سمعت عمر بن الخطاب يقول لأبي هريرة لتترك الحديث عن رسول الله (صلى الله عليه وسلم) أو لألحقنك بأرض دوس وانقطع من كتاب أبي بكر كلمة معناها دوس وقال لكعب لتترك الحديث أو لألحقنك بأرض القردة

Sa'id ibn 'Abd al-Aziz said: Isma'il heard Al-Sa'ib ibn Yazeed (may Allah be pleased with him) said, I heard Umar saying to Abu Hurairah: "Stop narrating hadiths from the Messenger of Allah, or else I will exile you to the land of Dous (Eastern Arabia), and to Ka'b al-Ahbar he warned: Leave hadith or I will drive you out into the land of monkeys (Yemen)."

Umar reprimand Abu Hurairah and Ka'b and warned both of them that he would send them back to places they came from.

Shiites have also recorded narrations from Ka'b in their books, such as al-Kharaij wa'l-Jara'ih by Qutb al-Din al-Rawandi, narrated a report that a person mentioned his dream, and Ka'b Ahbar said, "similar to it is mentioned in the Book of Allah (meaning Torah)."

ومنها حديث كعب بن ماتع : بينا هو في مجلس ورجل من القوم معهم يحدث أصحابه يقول : رأيت في النوم أن الناس حشروا . وأن الامم تمر كل أمة مع نبيها ، ومع كل نبي نوران يمشي بينهما ومع كل من اتبعه نور يمشي به ، حتى مر محمد صلى الله عليه وآله في أمته فإذا

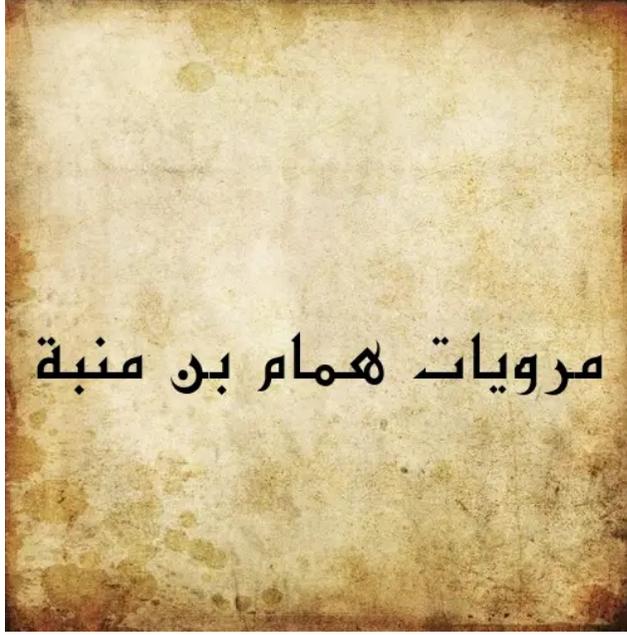
ليس معه شعرة إلا وفيها نوران من رأسه وجلده ، ولا من اتبعه من أمته إلا ومعه نوران

مثل الأنبياء . فقال كعب : والتفت إليهما ما هذا الذي يحدث به ؟ قال : رؤيا

رأيتها . فقال : والذي بعث محمدا صلى الله عليه وآله بالحق إنه لفي كتاب الله كما رأيت

Among Shiites scholars, Tusi, Tabarsi, 'Abd 'Ali b. Jama'ah, al-Faiz

al-Qashani al-Safi, Al-Qummi have positively quoted the sayings of Ka'b al-Ahbar in their respective commentaries. Only in contemporary times al-Tabataba'I has criticized Ka'b Al-Ahbar.



Narrations of former Yemenite Jew

Hamam bin Munabbah

www.islamic-belief.net

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The Rise of

Al-Israeilliyaat

(Judeo-Christian Narrations)

In the First 100 years of
Hijri Calender

Part-II

By

Abu Shahiryaar

2023

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Prologue

Many Christians and Jews in the Arabian Peninsula became Muslims, and they wrote scriptures on hadiths, one of them was the new Muslim Hamam bin Munabbah bin Kamil bin Sij al-Sana'ani, who arrived in Madinah and his choice was only on Abu Hurairah while a large number of companions of the Prophet (peace and blessings of Allaah be upon him) were present there. And he did not like the companion to sit in his assembly and learn - Hamam bin Munabbah had come from Yemen to Madinah, which was the stronghold of the Jews.

Hamam took 140 narrations from Abu Hurairah (may Allah be pleased with him) and narrated them with a single chain, and included his own words and statements in these narrations.

Hamam went to Sudan and met Muammar bin Rashid and narrated the story to him, after which the army of Ibn Zubayr (may Allah be pleased with him) captured Hamam in Hejaz and he was alive until the departure of the Abbasids.

According to Kitab al-Taqmayl fi al-Jarh wa'l-Ta'dil wa'rifa al-Thaqaat wa'l-Da'ifa wa'l-Majahil by Ibn Kathir

قال أحمد أيضاً: روى عنه أخوه وهب، وكان رجلاً يغزو، وكان يشتري الكتب لأخيه وهب، فجالس أبا هريرة بالمدينة فسمع منه أحاديث، وكان قد أدرك المُسَوِّدَةَ وسقط حاجباه، وهي نحو أربعين ومائة حديث بإسناد واحد، ولكنها مُقَطَّعة في الكتب ففيها أشياء ليست في الأحاديث.

Ahmad said: "His brother Wahb bin Munabbah narrated from him and Hamam used to go to wars, and Hamam used to buy these books for his brother Wahb. He sat with Abu Hurairah in Madinah and listened to ahadiths from him. Hamam also

encountered al-Muswadah (the black-flag people - the supporters of Banu Hashim who overthrew banu Umayyah) and Hamam suffered with loss of sight. He used to narrate 140 ahadith with a single chain, but his books were cut off from (other) books (of Muhaddeseen) because Hamam narrations contained things that were not truly ahadiths.

Abu Hurayrah (may Allah be pleased with him) died during the reign of Mu'awiya (may Allah be pleased with him) (d. 57 AH). Hamam was not only got long age but he was so old that he travelled from Yemen to Madinah, met Abu Hurayrah and heard and wrote 140 hadiths from, then he went to Sudan, narrated hadiths to Mu'ammār bin Rashid, then he lived and saw the era of Ibn Zubayr. Imam Al-Bukhaari mentioned: Imam Ali Al-Madani said:, "Hamam died in 132 AH. It means that Hamam had lived 75 years even after the death of Abu Hurairah.

Just as Hamam was selective in teachers, he was equally discerning in choosing his disciples. Throughout his life, he kept his collection of hadiths concealed from the public, choosing to reveal it to only four individuals. Surprisingly, only his brother Wahb bin Munabbah (Story-teller Sahib al-Qass), his nephews Aqeel bin Ma'iq, a Basri Mu'ammār bin Rashid, and a Yemeni, Ali bin al-Hasan bin Anas al-Sana'ani, narrate from him.

Al-Dhahabi says in *Sīr al-'Alam al-Nabālā'* that "We do not see anyone narrating Hamam's journal except Mu'ammār". According to Imam Ahmad, Mu'ammār heard from this journal in Sudan.

It may be recalled that in our contemporary times, according to researcher Dr. Hameedullah of India, it has been claimed that the journal or Al-ahfeefah of Hamam bin Munabbah has been found, which is in Musnad Ahmad. On the contrary, Imam Ahmad himself mentioned that Hamam's journal was discontinued or

appeared because Hamam added his own ideas into it.

Muhadeseen had rejected Hamam narrations as well. It is reported in Sunan Abu Dawud under narration no. 4594

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلَانِيُّ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ.
وَحَدَّثَنَا جَعْفَرُ بْنُ مَسَافِرِ التَّنِيسِيِّ، حَدَّثَنَا زَيْدُ بْنُ الْمُبَارَكِ، حَدَّثَنَا عَبْدُ الْمَلِكِ الصَّنْعَانِيُّ،
كِلَاهُمَا عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنْبَهٍ
عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -: "النَّارُ جُبَّارٌ"

Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings of Allah be upon him) said: The Fire is Jubbar!

These archaic words are explained in book Aon-Mabood as

هِيَ النَّارُ يُوقِدُهَا الرَّجُلُ فِي مَلِكِهِ لِعَرَضٍ لَهُ فِيهَا ، فَتَطِيرُهَا الرِّيحُ فَتَشْعَلُهَا فِي مَالٍ أَوْ مَتَاعٍ
لِعَيْرِهِ بِحَيْثُ لَا يَمْلِكُ رَدَّهَا فَيَكُونُ هَدْرًا.

That is, if someone burns a fire on his land and this fire flies from there and goes into someone else's house or belongings, then there will be no ransom on the fire-starter.

وَأَمَّا الَّذِي فِي صَحِيفَةِ هَمَّامِ بْنِ مُنْبَهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«النَّارُ جُبَّارٌ» فَقَدْ قَالَ مَعْمَرٌ: «لَا أَرَاهُ إِلَّا وَهْمًا»، وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ: هَذَا لَيْسَ بِشَيْءٍ
لَمْ يَكُنْ فِي الْكُتُبِ بَاطِلٌ وَلَيْسَ بِصَحِيحٍ. وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ: «أَهْلُ الْيَمَنِ يَكْتُبُونَ النَّارَ
النَّيْرَ، وَيَكْتُبُونَ الْبَيْرَ» يَعْنِي مِثْلَ ذَلِكَ، فَهُوَ تَصْحِيفٌ

It is narrated in al-Sunan al-Sa'ani al-Bayhaqi that Mu'ammar said, "This is an illusion" – Imam Ahmad said, "This hadith is nothing, it is not correct."

This shows that the tradition of Hamam was rejected on face value.

According to book kitab al-faafiz al-ma'ala Imam Abu Zara'at al-Damascusi said:

وَسَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ الْحَدِيثُ الَّذِي حَدَّثَهُمْ عَبْدُ الرَّزَّاقِ النَّارُ جِبَارٌ يَعْنِي حَدِيثُهُ عَنْ
مَعْمَرٍ عَنْ هَمَامٍ عَنْ أَبِي هُرَيْرَةَ وَتِلْكَ الْأَحَادِيثُ لَيْسَ لَهَا أَصْلٌ

And I heard Imam Ahmad say, "The hadeeth narrated by 'Abd al-Razzaq Fire is Jubar which is from Mu'amr, he narrated from Hamam bin Manbah, who narrated from Abu Hurairah, and such hadiths: They have no origin."

Although according to later muhaddith-scholars, such as Imam Al-Hakim and Ibn Hajar, Hamam bin Munbah narration from ibn Abu Hurairah's are like golden-chain but on the contrary, we see here that former muhaddiths have criticized Hamam.

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The Eye of Angel of Death

Are the bodies of angels also wounded? There is no evidence on this in the Qur'an. It is known that the angels have participated in the wars and there is no news of their injury – so it will be understood that the angels are neither martyred nor injured in the fighting.

People of the Book on the contrary believe that angels fight among themselves, such as angels supporting Allah, fought with angels who were supporting Satan (who according to the Jews is an angel) and these angels are called:

FALLEN ANGELS

So now if jews claim that angels can die and be injured then this exactly according to their believes, but this cannot be supported by Quranic text. Hamam has narrated a strange narration of angel of death which requires close scrutiny.

Narrated in Sahih Muslim:

جَاءَ مَلَكُ الْمَوْتِ إِلَى مُوسَى عَلَيْهِ السَّلَامُ. فَقَالَ لَهُ: أَحِبَّ رَبَّكَ قَالَ فَلَطَمَ مُوسَى عَلَيْهِ
السَّلَامُ عَيْنَ مَلَكِ الْمَوْتِ فَفَقَّأَهَا

Angel of death came to Musa and said, "Answer your Lord!",
Moses slapped him, and angel's eye came out."

It is clear here that by answering your Lord, Moses must have understood what is being said. This narration is attributed to Abu Hurairah by four persons:

First, Hammam bin Munabbah

Second, Ammar ibn Abi Ammar (this narrator is weak)

Third, Abu Yunus Salim ibn Jubayr (his sama'ah (studenship) is

not proven with Abu Hurairah)

Fourth, Tawus ibn Qaysan (his sama'ah (studentship) is not proven with Abu Hurairah)

This narration is from Hammam bin Munabbah bin Kamil bin Sij al-Sana'ani, who was Yemeni, and narrated 140 hadiths from Abu Hurairah. The focus of his narrations is on Musa (peace be upon him) and Hammam used to described unknown virtues of Moses, which the rest of the Companions of the Prophet (peace and .blessings of Allaah be upon him) have not described

Imam Al-Bukhaari narrated this with chain of Mu'amr - Hamam, and Abu Hurairah, among whom Mu'amr ibn Rashid, is a madalus (one who hides the real narrator name), but a group of muhaddiths accept his ahadiths from Hamam bin Munbah.

Mu'amr himself is an Iraqi, who went to Yemen and then Sudan (Sudan was not well known for hadith knowledge in those days). Mu'ammarr narrates that Ibn 'Abbas (may Allah be pleased with him) strongly rejected any of the narrations of Abu Hurairah (may Allah be pleased with him). It is narrated in Musnad Ahmad with chain of Abu Yunus:

عَنْ أَبِي هُرَيْرَةَ، [قَالَ عَبْدُ اللَّهِ بْنُ أَحْمَدَ]: قَالَ أَبِي: "لَمْ يَرْفَعْهُ

Ahmad said, "Abu Hurairah did up-lifted (attributed) the report to the Prophet.

That is, this angel narration reported by Abu Hurairah, is not truly a hadith.

This is repoted with another chain as well in Sahih Bukhari:

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ

Here Taoos narrated from Abu Hurairah.

Imam al-Karabisi, a contemporary of Imam Al-Bukhaari, says that Taoos has taken narrations from 'Ikramah and attributed to Ibn 'Abbas. According to al-Karabasi, Taoos bin Qaisan's samaa is not from Ibn 'Abbas. From this discussion, it was found that the narration of Taus from Abu Hurairah (may Allah be pleased with him) wanted to investigate sama'a, which could not be proved on research.

There is also a narration from 'Ammar ibn Abi Ammar that Musa (peace be upon him) gorg out the eye of angle of death.

حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ، وَيُونُسُ، قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ يُونُسُ: رَفَعَ الْحَدِيثَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

This is reported by 'Ammar ibn Abi Ammar who was a weak narrator and along with that the chain also has Hammad bin Salmah who lost his memories in old age. It is unclear when 'Ammar ibn Abi Ammar has heard from Hammad.

It is reported in Musnad Ahmed:

“كان ملك الموت يأتي الناس عياناً

The angel of death come over humans visibly.

Due to this content this narration is rejected and researcher Shoab Al-Arnawat wrote:

رجاله رجال الصحيح، وفي أوله نكارة، وهي قوله: “كان ملك الموت يأتي الناس عياناً”، وهذه اللفظة تفرد بها عمار بن أبي عمار، وعنه حماد بن سلمة، ولكل منهما بعض المناكير، ثم إن الحديث قد اختلف في رفعه ووقفه،

Narrators of this report although also are of Al-Saheeh, but in the beginning of this narration there is a Munkar phrase: narrators says that angle of death comes is visible, and in these words only

Ammar has mentioned, and then Hammad reported it. ... both of them have Munkar narrations. Along with that the report also has issues with the connectivity whether its been Marfoo (actually said by Prophet) or not.

We now consider the report of Umm-ul-Momeeneen 'A'ishah (may Allah be pleased with her) said:

The Prophet (peace and blessings of Allaah be upon him) used to say in a state of health: "Every prophet sees his place in Paradise before his death." Then he is given authority about the world and the end (whether you like eternal life in the world or the life of the Hereafter). 'Aa'ishah (may Allah be pleased with her) reported: When the Prophet (peace and blessings of Allaah be upon him) fell ill and his head was on my thigh, the Prophet (peace and blessings of Allaah be upon him) was unconscious. Then he regained consciousness, he lifted his eyes towards the ceiling and then said: "Allahum al-Rafique Allah" "I want the companionship of Allah Almighty." 'A'ishah (may Allah be pleased with her) said: The Prophet (peace and blessings of Allaah be upon him) would not like to live among us anymore. She says: "I understood that this is the interpretation of what he used to narrate in the state of health. (Agreed both Muslim and Bukhari).

Now if this happens with every prophet then how is it possible that when Muses is given the authority to take the world or the Hereafter, he liked the life of world and slap the angel?

On this people have given different views. One argument is probably Moses did not recognize Malik al-Mutt, and saw him in the house before the angel could speak. In book Al-Asma was Siffat, Abu Bakr al-Bayhaqi (458 AH) wrote:

وَأَمْرُهُ بِالْتَّعَرُّضِ لَهُ عَلَى سَبِيلِ الْإِمْتِحَانِ فِي صُورَةِ بَشَرٍ، فَلَمَّا رَأَهُ مُوسَى اسْتَنْكَرَ شَأْنَهُ،
وَاسْتَوَاعَرَ مَكَانَهُ، فَاحْتَجَرَ مِنْهُ دَفْعًا عَنْ نَفْسِهِ بِمَا كَانَ مِنْ صُكِّهِ إِيَّاهُ، فَأَتَى ذَلِكَ عَلَى عَيْنَيْهِ
الَّتِي رُكِبَتْ فِي الصُّورَةِ الْبَشَرِيَّةِ الَّتِي جَاءَهُ فِيهَا دُونَ الصُّورَةِ الْمَلَكِيَّةِ الَّتِي هُوَ مَجْبُولٌ

الْخَلْقَةَ عَلَيْهَا،

Also, argued Al-Baghwi:

وَأَمْرُهُ بِالتَّعَرُّضِ لَهُ عَلَى سَبِيلِ الامْتِحَانِ فِي صُورَةِ بَشَرٍ، فَلَمَّا رَأَهُ مُوسَى اسْتَنَكَرَ شَأْنَهُ،
وَاسْتَوَعَرَ مَكَانَهُ، فَاحْتَجَزَ مِنْهُ دَفْعًا عَنْ نَفْسِهِ، بِمَا كَانَ مِنْ صَكِّهِ إِيَّاهُ، فَآتَى ذَلِكَ عَلَى عَيْنِهِ
الَّتِي رُكِبَتْ فِي الصُّورَةِ الْبَشَرِيَّةِ الَّتِي جَاءَهُ فِيهَا، دُونَ صُورَةِ الْمَلَكِيَّةِ الَّتِي هُوَ مَجْبُولٌ
عَلَيْهَا،

One can noticed that these counter-arguments do not hold. The interpretation that Moses (peace be upon him) beat up the angel as a stranger in his privacy is an addition. There is no tradition that this incident took place at house or in Moses's private room. This interpretation of beating of a stranger is far-fetched. , if this is the case, then in the battle of Badr and Uhud, the angels would have been injured at the hands of the polytheists and their blood would have flowed.

قَالَ ابْنُ خُزَيْمَةَ: أَنْكَرَ بَعْضُ الْمُتَبَدِّعَةِ هَذَا الْحَدِيثَ , وَقَالُوا: إِنْ كَانَ مُوسَى عَرَفَهُ , فَقَدْ
اسْتَحْفَفَ بِهِ , وَإِنْ كَانَ لَمْ يَعْرِفْهُ فَكَيْفَ لَمْ يُفْتَصَّ لَهُ مِنْ فَقْءِ عَيْنِهِ؟ , وَالْجَوَابُ: أَنَّ اللَّهَ لَمْ
يَبْعَثْ مَلَكَ الْمَوْتِ لِمُوسَى وَهُوَ يُرِيدُ قَبْضَ رُوحِهِ حِينَئِذٍ , وَإِنَّمَا بَعَثَهُ إِلَيْهِ اخْتِبَارًا , وَإِنَّمَا
لَطَمَ مُوسَى مَلَكَ الْمَوْتِ لِأَنَّهُ رَأَى أَدَمِيًّا دَخَلَ دَارَهُ بِغَيْرِ إِذْنِهِ , وَلَمْ يَعْلَمْ أَنَّهُ مَلَكُ الْمَوْتِ ,
وَقَدْ أَبَاحَ الشَّارِعُ فَقْءَ عَيْنِ النَّاطِرِ فِي دَارِ الْمُسْلِمِ بِغَيْرِ إِذْنٍ

Ibn Khuzaima said: Some of the heretics denied this wounded angel tradition and said the heretics argued, "Had the Moses knew that his time of death has arrived , he would have allowed it to happen, and if he did not recognize the angle then how could he draw a stranger's eye?" And the answer is: Allah did not send an angel to seize his souls at that time, but to show his authority, and Moses slapped Malik al-Mutt, for he saw that a man had entered his house without permission, and he did not know that stranger was the angel of death. And the law-giver has allowed taking out the eye of one who is looking into one's house without permission.

* * *

Al-Albaani repeated the same interpretation in al-Sahih that when Malik al-Mutt entered Musa's house, the proud Musa got excited and slapped, that is why the eye came out.

فكان مجيء ملك الموت إلى موسى على غير الصورة التي كان يعرفه موسى عليه السلام عليها ، وكان موسى غيبوراً ، فرأى في داره رجلاً لم يعرفه ، فشال يده فلطمه ، فأنت لطمته على فقه عينه التي في الصورة التي تصور بها ، لا الصورة

These people could not judge by themselves why Moses gorg out the eye of an angel, whether it was due to seeing a stranger in the house, or whether Moses thought of him as a robber.

Also, we do not know whether Moses' wife was even alive at that time?

Secondly, Albany has put forth another possibility that when Moses was told, "Give up your life", Moses attacked angel thinking him as a murderer."

All these counter arguments indicate the troubled imaginations these people had.

It is not found in any text of this narration that this incident took place at home, so the repetition of such counter interpretation by Ibn Khuzaima and the latter are far fetched arguments.

Al-Albaani says in a question and answer session in defense of this hadith:

فالجواب في رواية في «مسند الإمام» أحمد بسند صحيح قال: «كان ملك الموت يأتي الناس على صورة البشر».

فإذن؛ ملك الموت لما جاء إلى موسى فقال له: أجب ربك، ما جاءه بالعلامة التي تجعل موسى ﷺ يتنبه إلى كونه ملكاً مرسلًا من الله، فأني إنسان لو جاءه، شخص فقال له: سلمني روحك... فماذا سيكون موقفه منه؟!

The answer to this hadeeth is in Musnad Ahmad with sahih chain that Malik-ul-Maut comes to the people in the form of a human

being, so when he came to Musa, he said to Musa, "Answer your Lord." The angel didn't showed up with the sign given to Moses for angels. So if any person come to another person and say: Give me your soul ... then what will be the reply?

Al-Bani said more:

فحينما ننظر إلى الحديث بتفسير رواية الإمام أحمد يزول الإشكال، ويبطل قول من قال: إن هذا الحديث من الإسرائيليات؛ لأنه حين يقال: إن الرواية الفلانية من الإسرائيليات، فمعنى ذلك أن هذه الرواية مما كان أهل الكتاب من اليهود والنصارى يتحدثون به عن أسلافهم، وفيها الحق والباطل، لذلك قال ﷺ: «إذا حدثكم أهل لكتاب، فلا تصدقوهم ولا تكذبوهم»^(١).

Therefore, when we present the narration of Musnad Ahmad as an exegesis, then the problematic issue is eliminated and the statement of those become invalid, whoever says that this hadith is from Israeliyyaat, because when he says that such and such tradition is from bene-Israel, it means that this tradition is coming from the Jews and Christians, and there can be truth and falsehood in the report, so the Prophet (peace and blessings of Allaah be upon him) said: "When you narrate from the People of the Book, do not confirm them or deny them."

Reader must keep in mind that there is no such report in Musnad Ahmed that says:

كان ملك الموت يأتي الناس علي صورة البشر

The angel of death come to the people in the form of a human being.

Al-Albaani has described the same tradition of Musnad Ahmad, which Shoaib Al-Arnawat has rejected. Al Bani mentioned this tradition in al-Sahih!

* * *

سلسلة
الأحاديث الصحيحة
وشئ من فتنها وفوائدها

تأليف
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ومع أن هذا الكلام يدل عليه تمام القصة كما قدمت، ويؤكد قوله في أول الحديث: «أن ملك الموت كان يأتي الناس عياناً»، أي: في صورة البشر، وفُقِّع عينه وردّها إليه مما يقوي ذلك .

It was known what happened and the initial words of this hadith supports the view that Malik-ul-Maut appears to human beings i.e. in the form of a human being.

Shoib Al-Arnawat had mentioned that Malik al-Maut's coming to the people visibly, which was narrated only by Ammar bin Abi Ammar and narrated by Hammad bin Sa'ida. Thus, the counter-argument established by Al-Bani with interpretation that the eye-gorging out incident is totally baseless.

This narration is present in Jewish sources (see Legends of the Jews BY LOUIS GINZBERG) that when the angel Samuel was

sent to take Moses life, Moses argued and refused to die¹.

Moses: “Dost thou not know that I am the son of Amram, that came circumcised out of my mother’s womb, that at the age of three days not only walked, but even talked with my parents, that took no milk from my mother until she received her pay from Pharaoh’s daughter? When I was three months old, my wisdom was so great that I made prophecies and said, ‘I shall hereafter from God’s right hand receive the Torah.’ At the age of six months I entered Pharaoh’s palace and took off the crown from his head. When I was eighty years old, I brought the ten plagues upon Pharaoh and the Egyptians, slew their guardian angel, and led the sixty myriads of Israel out of Egypt. I then clove the sea into twelve parts, led Israel through the midst of them, and drowned the Egyptians in the same, and it was not thou that took their souls, but I. It was I, too, that turned the bitter water into sweet, that mounted into heaven, and there spoke face to face with God! I hewed out two tables of stone, upon which God at my request wrote the Torah. One hundred and twenty days and as many nights did I dwell in heaven, where I dwelled under the Throne of Glory; like an angel during all this time I ate no bread and drank no water. I conquered the inhabitants of heaven, made known there secrets to mankind, received the Torah from God’s right hand, and at His command wrote six hundred and thirteen commandments, which I then taught to Israel. I furthermore waged war against the heroes of Sihon and Og, that had been created before the flood and were so tall that the waters of the flood did not even reach their ankles. In battle with them I bade sun and moon to stand still, and with my staff slew the two heroes. Where, perchance, is there in the world a mortal who could do all this? How darest thou, wicked one, presume to wish to seize my pure soul that was given me in holiness and purity by the Lord of holiness and purity? Thou hast no power to sit where I sit, or to stand where I stand. Get thee hence, I will not give thee my soul.”

Samael now drew his sword out of its sheath and in a towering fury betook himself to Moses, saying, “Either I shall kill him or he shall kill me.” When Moses perceived him he arose in anger, and with his staff in his hand, upon which was engraved the Ineffable Name, set about to drive Samael away. Samael fled in fear, but Moses pursued him, and when he reached him, he struck him with his staff, blinded him with the radiance of his face, and then let him run on, covered with shame and confusion. He was not far from killing

¹http://www.answering-islam.org/Books/Legends/v3_7.htm

him, but a voice resounded from heaven and said, "Let him live, Moses, for the world is in need of him," so Moses had to content himself with Samael's chastisement.

It seems that this was an Israelite narration which Abu Hurairah (may Allah be pleased with him) narrated, but the people thought that it was a hadith of the Prophet. Also possible that Hamam bin Manbah added in the words of Abu Hurairah, and the rest of the narrators, who did not even have studenship with Abu Hurairah, started narrating it.

* * *

We will create man in Our Image (אִלְמֵנוּ)

Sahih Al-Bukhaari Hadith No. 6227: There is a hadith in the chapter on seeking permission. Narrated Hammam:

حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ، طُولُهُ سِتُونَ ذِرَاعًا، فَلَمَّا خَلَقَهُ قَالَ: اذْهَبْ فَسَلِّمْ عَلَى أَوْلِيَاكَ، النَّفَرِ مِنَ الْمَلَائِكَةِ، جُلُوسًا، فَاسْتَمِعْ مَا يُحْيُونَكَ، فَإِنَّهَا تَحْيِيَّتُكَ وَنَحْيَةُ ذُرِّيَّتِكَ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ، فَزَادُوهُ: وَرَحْمَةُ اللَّهِ، فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ، فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ بَعْدُ حَتَّى الْآنَ

Narrated to us Yahya bin Ja'far, narrated to us 'Abd al-Razzaq, narrated to him Mu'ammam, Hamam to him, and Abu Hurairah (may Allah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: "Allah created Adam in His image, his length was sixty cubits." When Allah had created Adam, He said, "Go and greet the angels who are sitting, and listen to how they respond to your greetings, for this will be your salutations and your children's salutations." Adam said, "Assalamoalaikum! The angels replied, "Assalamu 'alaiq wa rahmatullahi wa rahmatullahi wa rahmatullah" on Adam's salutations. So whoever goes to Paradise will go according to the image of Adam . Since then, the height of creation is reducing and this has been the case so far.

Hammam was a former Jew – the Jews believe in an anthropomorphic God, because in the present Torah, God is described as a man who also has limbs.

Then God said, “Let us make man in our image (אִלְמֵנוּ), after our likeness (דְּמִוּת).

--Genesis 1:26

According to the Jews, the translation of the word **דְּמוּתָהּ** can be similar as well as the form and proportion .

The word **צֶלֶם** is translated as something invisible in addition to image.

On the other hand in Quran we have

(فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ) (الانفطار: 8/82)

He made you in whatever way He willed.

Rejection by Ibn Abbas:

According to The Book of Al-Sunnah by Abu Bakr b. Abi Asim, Ahmad b. 'Amr b. al-Dhahak b. Makhlad al-Shaybani (287 A.H.):

ثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى ثَنَا ابْنُ ثَوْرٍ عَنْ مَعْمَرٍ عَنْ ابْنِ طَاوُوسٍ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: حَدَّثَ رَجُلٌ بِحَدِيثِ أَبِي هُرَيْرَةَ فَأَنْتَفَضَ: قَالَ ابْنُ عَبَّاسٍ مَا بَالُ هَؤُلَاءِ يَجِدُونَ (يُحِيدُونَ) عِنْدَ مُحْكَمِهِ وَيَهْلِكُونَ عِنْدَ مُتَشَابِهِهِ².

One person tried to narrate hadith by Abu Hurayrah. Ibn 'Abbaas (may Allah be pleased with him) said: " what has happened to these people! Refute (with hand gesture) whenever anyone narrates to you a hadith from Abu Hurayrah”.

Al-Bani says in the book Zilal al-Janna fi Taqrej al-Sunnah:

يعني استنكارا لما سمع من حديث أبي هريرة، ولم أقف على من نبه على المراد بهذا الحديث، ويغلب على الظن أنه حديث “إن الله خلق آدم على صورته” وهو حديث صحيح، منرجح في “سلسلة الأحاديث الصحيحة” 860.

That is, when Ibn Abbas heard the hadeeth of Abu Hurayrah (may Allah be pleased with them), I do not know which hadeeth is meant here but most likely it was the hadith that says: God created

² According to Al-Bani, the words **يَجِدُونَ** and **يُحِيدُونَ** are probably is unsafe.

Adam in His own image.

Rejection by Imam Malik

According to Kitab al-Da'ifa al-Kabeer by Imam al-Aqeeli al-Makki (322 AH)

حَدَّثَنَا أَبُو زَيْدٍ أَحْمَدُ بْنُ أَبِي الْعَمْرِ، وَالْحَارِثُ بْنُ مِسْكِينَ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ قَالَ: سَأَلْتُ مَالِكًا عَمَّنْ يُحَدِّثُ بِالْحَدِيثِ الَّذِي قَالُوا: إِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ، فَأَنْكَرَ ذَلِكَ مَالِكٌ إِنْكَارًا شَدِيدًا، وَنَهَى أَنْ يَتَحَدَّثَ بِهِ أَحَدٌ، فَقِيلَ لَهُ: إِنَّ نَاسًا مِنْ أَهْلِ الْعِلْمِ يَتَحَدَّثُونَ بِهِ؟ فَقَالَ: مَنْ هُمْ، فَقِيلَ: مُحَمَّدُ بْنُ عَجَلَانَ، عَنْ أَبِي الرَّنَادِ، فَقَالَ: لَمْ يَكُنْ يَعْرِفُ ابْنُ عَجَلَانَ هَذِهِ الْأَشْيَاءَ، وَلَمْ يَكُنْ عَالِمًا، وَذَكَرَ أَبُو الرَّنَادِ فَقَالَ: إِنَّهُ لَمْ يَزَلْ عَامِلًا لَهُؤْلَاءِ حَتَّى مَاتَ، وَكَانَ صَاحِبَ عَمَالٍ يَتَّبِعُهُمْ

'Abd al-Rahman ibn al-Qasim said: "I asked Imam Malik about the hadith, "narrated that God created Adam in His image?" On this, Imam Malik strongly denied this hadith and forbade anyone to narrate it, so I said to him that there are people who are still narrating it. I said: 'Muhammad bin Azlan narrated from 'Abu al-Zanad.... to which Imam Malik said, 'Muhammad bin Azlan does not know these things, nor is there any scholar of haidth,' and further said that Abu al-Zanad was acting as an agent for these people until died. The burecrates just follow such people.

According to al-Maqaddal by Ibn al-Hajj (737 AH), a scholar of fiqh al-Malikiyyah:

وَمِنَ الْعُتْبِيَّةِ سُئِلَ مَالِكٌ - رَحِمَهُ اللَّهُ - عَنِ الْحَدِيثِ فِي جَنَازَةِ سَعْدِ بْنِ مُعَاذٍ فِي اهْتِزَازِ الْعَرْشِ، وَعَنْ حَدِيثِ «إِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ»، وَعَنِ الْحَدِيثِ فِي السَّاقِ فَقَالَ - رَحِمَهُ اللَّهُ -: لَا يُتَحَدَّثَنَّ بِهِ، وَمَا يَدْعُو الْإِنْسَانَ أَنْ يَتَحَدَّثَ بِهِ

It is mentioned in (Book) Al-Utbah that Imam Malik (may Allaah have mercy on him) was asked about the narration that The throne of Allah has been shaken due to death of Saad bin Muad, and about hadith Allah has created Adam in His own form, and hadith on Shin of God. On all these narrations Imam Malik replied: Do

not narrate them, nor call man to narrate them.

According to Kitab al-Jami fi al-'Alal wa'rifa al-Rijal al-Ahmad bin Hanbal:

حَدَّثَنَا أَبُو عَوَّانَةَ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ سُفْيَانَ الْفَارِسِيُّ، بِفَسَا، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ أَبُو الْمُنْذِرِ الْحَزَامِيُّ، قَالَ: حَدَّثَنِي مَعْنُ بْنُ عِيسَى، قَالَ: كَانَ مَالِكٌ يَقُولُ: لَا يُؤْخَذُ الْعِلْمُ مِنْ أَرْبَعَةٍ، وَيُؤْخَذُ مِنْ سِوَى ذَلِكَ لَا يُؤْخَذُ مِنْ سَفِيهِ مُعْلِنٍ بِالسَّفَاهَةِ، وَإِنْ كَانَ أَرَوَى النَّاسَ، وَلَا يُؤْخَذُ مِنْ كَذَّابٍ يَكْذِبُ فِي أَحَادِيثِ النَّاسِ، إِذَا جُرِّبَ ذَلِكَ عَلَيْهِ. وَإِنْ كَانَ لَا يَتَّهَمُ أَنْ يَكْذِبَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا مِنْ صَاحِبِ هَوَى يَدْعُو النَّاسَ إِلَى هَوَاهُ، وَلَا مِنْ شَيْخٍ لَهُ فَضْلٌ وَعِبَادَةٌ إِذَا كَانَ لَا يَعْرِفُ مَا يُحَدِّثُ بِهِ.

قَالَ إِبْرَاهِيمُ: فَذَكَرْتُ هَذَا الْحَدِيثَ لِمُطَرِّفِ بْنِ عَبْدِ اللَّهِ الْيَسَارِيِّ، فَقَالَ: لَا أَذْرِي مَا هَذَا، وَلَكِنْ أَشْهَدُ لَسَمِعْتُ مَالِكَ بْنَ أَنَسٍ، يَقُولُ: لَقَدْ أَدْرَكْتُ بِهَذَا الْبَلَدِ، يَعْنِي الْمَدِينَةَ، مَشِيخَةً لَهُمْ فَضْلٌ، وَصَلَاحٌ، وَعِبَادَةٌ، يُحَدِّثُونَ، مَا سَمِعْتُ مِنْ وَاحِدٍ مِنْهُمْ حَدِيثًا قَطُّ، فَقِيلَ لَهُ: وَلِمَ يَا أَبَا عَبْدِ اللَّهِ؟ قَالَ: لَمْ يَكُونُوا يَعْرِفُونَ مَا يُحَدِّثُونَ

Ibrahim Abu al-Munzir al-Hazami said: Imam Malik said: "Do not take ahadith from the four kind of people: one who does mischief, whether people narrate from them or not, and do not narrate from from a liar who lies in account of other people, and do not take a narration from the one who follows the desire, and do not take it from the old man who does not know the hadith but eager in worshipping God."

Abu Munzir said, "I mentioned this statement to Mtraf and he said, 'I don't know this statement, but I heard from Imam Malik: "In my city, Madinah, I found many people of grace, good deeds and worshipers who narrate hadiths, but I have never taken any hadith from any of them." Mutraf asked, "O Abu Abdullah, why is this?" Imam Malik (may Allaah have mercy on him) said: "Because they did not know what they were saying."

According to The Book of 'Asol al-Sunnah by by Ibn Abi Zamanin al-Maliki (399 AH):

وَقَدْ حَدَّثَنِي إِسْحَاقُ، عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ لُبَابَةَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْعَنَبِيِّ، عَنْ عَيْسَى بْنِ دِينَارٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ أَنَّهُ قَالَ: لَا يَنْبَغِي لِأَحَدٍ أَنْ يَصِفَ اللَّهَ إِلَّا بِمَا وَصَفَ بِهِ نَفْسَهُ فِي الْقُرْآنِ، وَلَا يُشَبِّهُ يَدَيْهِ بِشَيْءٍ، وَلَا وَجْهَهُ بِشَيْءٍ، وَلَكِنْ يَقُولُ: لَهُ يَدَانِ كَمَا وَصَفَ نَفْسَهُ فِي الْقُرْآنِ، وَلَهُ وَجْهٌ كَمَا وَصَفَ نَفْسَهُ، يَقِفُ عِنْدَمَا وَصَفَ بِهِ نَفْسَهُ فِي الْكِتَابِ، فَإِنَّهُ تَبَارَكَ وَتَعَالَى لَا مِثْلَ لَهُ وَلَا شَبِيهَ وَلَكِنْ هُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ كَمَا وَصَفَ نَفْسَهُ، وَيَدَاهُ مَبْسُوطَتَانِ كَمَا وَصَفَهَا: وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ كَمَا وَصَفَ نَفْسَهُ قَالَ: وَكَانَ مَالِكٌ يُعْظِمُ أَنْ يُحَدِّثَ أَحَدًا بِهِذِهِ الْأَحَادِيثِ الَّتِي فِيهَا: أَنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ وَضَعَفَهَا.

'Abd al-Rahman ibn al-Qasim (may Allaah have mercy on him) said: "It is not permissible for anyone to associate Allah with any attribute other than the attributes mentioned in the Qur'an. Allah's hand is not like anyone else hand, no his face is anyone else. But say: He has hands as he has described in the Quran, and his face is as He had described His face, and so on as he has attributed himself. Because he is Lofty and High is His glory. Neither anyone is like him nor Allah has any similarity with anyone else. He is the God and there is none other except him as He has attributed himself. His hands are open and vast, as He has described. Earth will be in His fist on the Day of Judgement and the Heaves will be wrapped around His Right. This He himself has attributed for himself. Imam Malik considered it a grave thing when someone narrates the hadiths like the one in which it is said: Allah created Adam as per His Face— and Imam Malik rejected this narration.

Therefore, Imam Al-Bukhari has made a mistake by narrating it in his book Al-Sahih, as we have seen that this narration is a rejected narration according to perview of Imam Malik.

According to Dar-qatni in the 4th century Hijri, in addition to Muhammad bin Azlan, al-Mughira bin 'Abd al-Rahman bin Abdullah al-Qurashi also narrated it from Abi al-Zanad.

حَدَّثَنَا أَبُو شَيْبَةَ عَبْدُ الْعَزِيزِ بْنُ جَعْفَرِ بْنِ بَكْرٍ، ثنا مُحَمَّدُ بْنُ الْمُثَنَّى أَبُو مُوسَى، ثنا أَبُو عَامِرٍ الْعَقَدِيُّ، ثنا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي الرَّزَّادِ، عَنْ مُوسَى بْنِ أَبِي عَثْمَانَ، عَنْ أَبِيهِ،

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «خَلَقَ اللَّهُ عَزَّ وَجَلَّ آدَمَ عَلَى صُورَتِهِ
وَوَطَّأَهُ سِتُونَ ذِرَاعًا»

According to *Sir al-'Allam al-Banla'* by al-Dhahabi, Imam Yahya ibn Mo'in said for al-Mugheera b. 'Abd al-Rahman b. 'Abd Allah al-Qurashi: "This hadeeth is nothing." Ibn Hibbaan says in *al-Mushahir al-'Ulama al-'Amsaar* and *'Allam al-Fiqh'a al-Aqtar* that al-Mugheera used to have confusions over hadith text.

Refuting imam malik's statement, in the 8th century, al-Dhahabi (748 AH) says in the book *Sir al-'Allam al-Nabla'*:

قُلْتُ: الْحَبْرُ لَمْ يَنْفَرِدْ بِهِ ابْنُ عَجَلَانَ، بَلْ وَلَا أَبُو الزَّنَادِ، فَقَدْ رَوَاهُ:
شُعَيْبُ بْنُ أَبِي حَمْرَةَ، عَنْ أَبِي الزَّنَادِ.
وَرَوَاهُ: قَتَادَةُ، عَنْ أَبِي أَيُّوبَ الْمَرَاغِيِّ، عَنْ أَبِي هُرَيْرَةَ.
وَرَوَاهُ: ابْنُ لَهَيْعَةَ عَنِ الْأَعْرَجِ، وَأَبِي يُونُسَ عَنْ أَبِي هُرَيْرَةَ.
وَرَوَاهُ: مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ.
وَصَحَّ أَيْضًا مِنْ حَدِيثِ ابْنِ عُمَرَ.

I (al-Dhahabi) say: Ibn 'Azlan is not unique in this report, nor is Abu al-Zanad unique in narrating it. Due to reason that the same hadith has been reported by

Shayb ibn Abi Hamza, from Abu al-Zanad. have

Qatada, from Abu Ayyub al-Maraghi, from Abu Hurairah?

Ibn Lahiyah from Al-'Arj, and Abu Yunus from Abu Hurairah.

Mu'amr from Hamam from Abu Hurairah

And this report also Sahih as per hadith of Ibn Umar.

But unfortunately, al-Dhahabi conclusions are not strong enough to be accepted on face value.

It is narrated by Qatadah (al-Mudallis). Imam Al-Muslim has narrated this report from Qatadah with عن, and Mudalis narration is not strong enough for matter related with creed and faith. The second hadith presented by al-Dhahabi is based on the chain which contains Ibn Lahiyah who is also very weak. Shayb ibn Abi Hamza narrated from Musnad al-Shamiyn by Tabarani, but it is also weak.

حَدَّثَنَا أَبُو مَيْمُونٍ أَيُّوبُ بْنُ أَبِي سَلِيمَانَ الصُّورِيُّ، ثنا كَثِيرُ بْنُ عَبْدِ الْحَدَّاءِ، ثنا مُحَمَّدُ بْنُ حَمِيرٍ، عَنْ شُعَيْبِ بْنِ أَبِي حَمَزَةَ، عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ طَوْلُهُ سَبْعُونَ ذِرَاعًا

Muhammad bin Hamir al-Hamsi is mentioned in his chain, which according to muhaddiseen like Ibn Abi Hatim is not reliable, and according to al-Faswi : This narrator is not strong.

Narrated in Kitab al-Sunnah by Ibn Abi Asim:

ثَنَا عُمَرُ بْنُ الْخَطَّابِ ثَنَا ابْنُ أَبِي مَرْيَمَ ثَنَا ابْنُ لَهَيْعَةَ عَنْ أَبِي يُونُسَ سَلِيمِ بْنِ جُبَيْرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ قَاتَلَ فَلْيَجْتَنِبِ الْوَجْهَ فَإِنَّ صُورَةَ وَجْهِ الْإِنْسَانِ عَلَى صُورَةِ وَجْهِ الرَّحْمَنِ".

Abu Yunus narrated from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allaah be upon him) said: "Whoever fights should not hit another one's face, for the face of a man is like the face of al-Rahmaan."

This is the narration presented by al-Dhahabi in refutation of Imam Malik. Apparently this narration text contains Nakarah (objectional content), and in the chain is has Ibn Layyah, who was notorious for bad memory and also considered as a weak narrator.

Height of Adam

Sahih Al-Bukhaari Hadith No. 6227: There is a hadith about seeking permissions:

حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ،
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: خَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ، طُولُهُ سِتُونَ ذِرَاعًا،
فَلَمَّا خَلَقَهُ قَالَ: اذْهَبْ فَسَلِّمْ عَلَى أَوْلِيَاكَ، النَّفَرِ مِنَ الْمَلَائِكَةِ، جُلُوسًا، فَاسْتَمِعْ مَا
يُحْيُونَكَ، فَإِنَّهَا تَحْيِيَّتُكَ وَتَحِيَّةُ ذُرِّيَّتِكَ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالُوا: السَّلَامُ عَلَيْكَ
وَرَحْمَةُ اللَّهِ، فَرَادَوْهُ. وَرَحْمَةُ اللَّهِ، فَكُلُّ مَنْ يَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ آدَمَ، فَلَمْ يَزَلِ
الْخَلْقُ يَنْقُصُ بَعْدَ حَتَّى الْآنَ

Narrated to us Yahya bin Ja'far, narrated to us 'Abd al-Razzaq, narrated to him Mu'ammara, Hamam to him, and Abu Hurairah (may Allah be pleased with him) that the Prophet (peace and blessings of Allaah be upon him) said: "Allah created Adam in His image, his length was sixty cubits." When Allah had created Adam, He said, "Go and greet the angels who are sitting, and listen to how they respond to your greetings, for this will be your salutations and your children's salutations." Adam said, "Assalamoalaikum! The angels replied, "Assalamu 'alaih wa rahmatullahi wa rahmatullahi wa rahmatullah" on Adam's salutations. So whoever goes to Paradise will go according to the image of Adam . Since then, the height of creation is reducing and this has been the case so far.

Hammam narrated this report³.

The Ka'bah or Baitullah was first built by Adam as a place of worship or mosque.

Ka'bah measures: height is 43 feet and length and width is: 42.2 feet x 36.2 feet

The height of Adam (peace be upon him) in this tradition is 60 Zarra or a Cubit.

A cubit is equal to one arm length and this hadith mentions units in Zarra i.e. length from the elbow to the largest middle finger of a human, also known as a Cubit. On average this is around 18 inches. Therefore as per narration: Adam's height was 90 feet (27 meters). If the height of a common man is taken to be 5 feet, then according to tradition Adam's height was 18 times larger than a common man.

The problem is that if we accept the Adam of such an height, it is no longer possible for Adam to enter the Ka'bah with this height, because the width of the Ka'ba is not so large so accommodate such a giant-size Adam (peace be upon him) . The prostration of Adam will be above 70 feet and his prostration will be outside the limits of the Ka'bah.

Due to this content, this hadith is Munkar. The purpose of building the House of Allah or Kabbah was to construct a place of worship

³In Musnad al-Bazar it is narrated with the chain containing ibn 'Azlan who was a Madalus.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا أَبُو خَالِدٍ، قَالَ: حَدَّثَنَا ابْنُ عَجْلَانَ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ خَلَقَ آدَمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طُولَهُ سِتُونَ ذِرَاعًا

of Allaah. If Adam (peace be upon him) is considered to be of sixty arms, then neither Adam can enter the Ka'bah, nor is his prostration possible in the Ka'bah.

The distance between the shoulders of a normal 5 feet man is about 15 inches. Adam's body becomes proportional only if there is a distance of about 22 feet between his shoulders had his height was 60 cubits.

The Qur'an mentions the words of Allaah.

فاذا سوية

When I made him in proportion

The purpose of concocting this hadith is probably to prove that the Ka'bah was not built by Adam rather it was constructed at a later time. According to the Jews, the first construction that Adam did was Bait al-Maqdis. It is mentioned in Babylonian Talmud that Rabbis discussed the dimensions of Adam:

His height? – And I will make you go upright – komemiuth (Lev. xxvi, 13). R. Hiyya taught: That means,

with an erect bearing, fearing no creature. R. Judan said : It indicates a height of one hundred cubits. R. Simeon

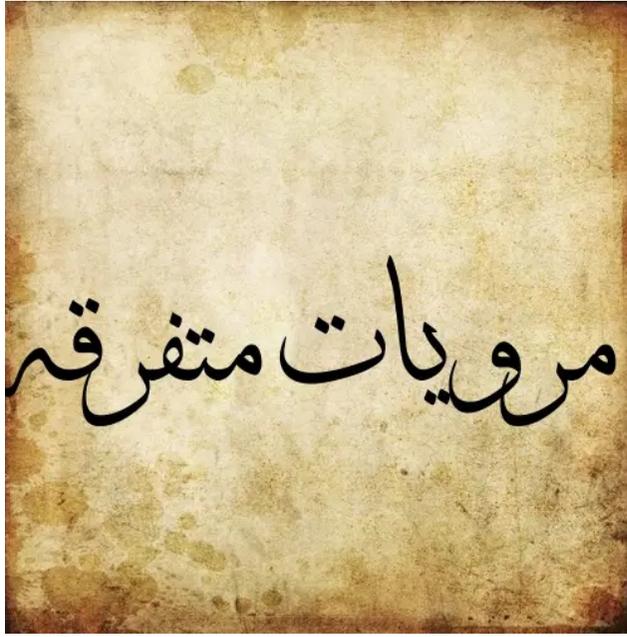
said : Two hundred. R. Eleazar b. R. Simeon said : Three hundred. Whence do we know it? From the word

' komemiuth ' : komah implies one hundred cubits, while miuth implies [another] two hundred cubits. 2 R. Abbahu

said: Nine hundred cubits.

This passage showed that in Babylon or Iraq, Adam's height was said to be 100 to 900 cubits in Jewish circles, while in Arabia it was said to be 60 cubits. In both cases the construction of Ka'bah

is delayed because the small-sized Ka'bah is no longer adam's place of worship.



Various Narrations

The Rise of

Al-Israeilliyaat

(Judeo-Christian Narrations)

In the First 100 years of
Hijri Calender

Part-III

By

Abu Shahiryaar

2023

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* * *

Prologue

Many Christians and Jews in the Arabian Peninsula became Muslims, and they also narrated hadiths. In this third part, various hadiths have been collected, which are not hadith messengers in the author's research.

Abu Shahiryar
2020

Creation of Adam

Allah said surah Bene-Israel:

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ﴿١١﴾

And man prays for evilness in the same way as he prays for his well-being, and man is always in a hurry.

Salman Farsi and Ibn 'Abbas (may Allah be pleased with them) narrated on one occasion the creation of Adam (peace and blessings of Allaah be upon him) that the soul had not yet reached his the feet that Adam intended to stand. So Allaah said, "May your Lord have mercy on you, O Adam, when soul reach the eyes, you can open your eyes and look at yourself." When the soul came into the lower limbs , he looked at himself with joy . When soul reached the lower limbs , he looked at himself with joy , and still the soul had not reached his feet yet , he decided to walk , but could not walk , so he prayed O Allah , the soul should come before the night.

Narrated Tabari:

حدثنا محمد بن المشني، قال: ثنا محمد بن جعفر، قال: ثنا شعبة، عن الحكم، عن إبراهيم، أن سلمان الفارسي، قال: أول ما خلق الله من آدم رأسه، فجعل ينظر وهو يُخلق، قال: وبقيت رجلاه؛ فلما كان بعد العصر قال: يا رب عَجِّلْ قبل الليل، فذلك قوله (وَكَانَ الْإِنْسَانُ عَجُولًا)

Salman farsi said, "Allah created Adam's head first, and as Adam was watching, he is being created and his feet were not made. So after Asr (An hour before sunset) he said, "O Lord, hasten and complete it before the night."

The chain is broken. Ibrahim al-Nakha'i has not heard any hadith from any companion of Prophet.

Narrated Ibn Abbas:

حدثنا أبو كريب، قال: ثنا عثمان بن سعيد، قال: ثنا بشر بن عمار، عن أبي روق، عن الضحاك عن ابن عباس، قال: لما نفخ الله في آدم من روحه أتت النفخة من قبل رأسه، فجعل لا يجرى شيء منها في جسده، إلا صار لحما ودمًا؛ فلما انتهت النفخة إلى سرتيه، نظر إلى جسده، فأعجبه ما رأى من جسده فذهب لينهض فلم يقدر، فهو قول الله تبارك وتعالى (وَكَانَ الْإِنْسَانُ عَجُولًا) قال: ضَجِرًا لا صبر له على سراء، ولا ضراء.

It is also weak, in the chain, the narrator Bishr bin Amrah al-Khatami, Sahib Abu Rouq, Imam is present and Imam Abu Ja'far al-Aqeeli says: His narrations are not supportive by other ahadith. DarQutni declared him as a Matrook rejected narrator.

Ibn Kathir has combined these narrations and he wrote:

وَقَدْ ذَكَرَ سَلْمَانَ الْفَارِسِيَّ وَابْنَ عَبَّاسٍ هَاهُنَا قِصَّةَ آدَمَ عَلَيْهِ السَّلَامُ حِينَ هَمَّ بِالنُّهُوضِ قَائِمًا قَبْلَ أَنْ تَصِلَ الرُّوحُ إِلَى رِجْلَيْهِ، وَذَلِكَ أَنَّهُ جَاءَتْهُ النَّفْخَةُ مِنْ قِبَلِ رَأْسِهِ، فَلَمَّا وَصَلَتْ إِلَى دِمَاقِهِ عَطَسَ، فَقَالَ: الْحَمْدُ لِلَّهِ، فَقَالَ اللَّهُ: يَرْحَمُكَ رَبُّكَ يَا آدَمُ. فَلَمَّا وَصَلَتْ إِلَى عَيْنَيْهِ فَتَحَهُمَا، فَلَمَّا سَرَتْ إِلَى أَعْضَائِهِ وَجَسَدِهِ، جَعَلَ يَنْظُرُ إِلَيْهِ وَيُعْجِبُهُ، فَهَمَّ بِالنُّهُوضِ قَبْلَ أَنْ تَصِلَ إِلَى رِجْلَيْهِ فَلَمْ يَسْتَطِعْ، وَقَالَ: يَا رَبِّ عَجِّلْ قَبْلَ اللَّيْلِ

Salman al-Farisi and Ibn Abbas mentioned here the story of Adam, peace be upon him, when he got up standing before the soul reached his feet, and that the soul entered him through his head, and when it reached his brain, he sneezed, and he said: Praise be to God, and God said: May your Lord have mercy on you, Adam. When it reached his eyes, he opened them, and when when soul reached his organs and body, it made him look at himself and admired his body, and he decided to get up before the soul reached his feet, but he could not, and said: Lord, hurry (complete me) before night.

This shows that this report although sounds illogical was accepted by 8th hijra scholars. Quran informs us that the soul entered into Adam when his body was already in proportions (surah Al-Hajr).

Creation of Havva

Narrated Imam Bukhari:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ؛ فَلَا يُوْذِي جَارَهُ، وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا؛ فَإِنَّهُنَّ خُلِقْنَ مِنْ ضِلْعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلْعِ أَعْلَاهُ، فَإِنْ ذَهَبَتْ تَقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكَتَهُ؛ لَمْ يَزَلْ أَعْوَجَ (وفي طريق: المرأة كالضلع: إن أقمتهما كسرتها، وإن استمتعت بها استمتعت بها وفيها عوج)، فأستوصوا بالنساء خيراً

Abu Hurayrah narrated that the Prophet (may Allah's peace and blessings be upon him) said: "Whoever believes in Allah and the Last Day should not harm his neighbor, and deal with ladies in a good manner, for they were created from a rib, and if something is crooked in the rib and you try to straighten it you will break it, and if you leave it, it is still crooked (and reported in another location with words: a woman is like a rib: you straighten it you will break it, and if you enjoy it, you enjoy it and there is a crookedness in it), so deal with women in a good way.

Imam Bukhari gave the chain:

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ، حَدَّثَنَا حُسَيْنُ الْجَعْفِيُّ، عَنْ زَائِدَةَ، عَنْ مَيْسَرَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ

According to Imam Al-Bukhaari, the narrator is Maisarah b. 'Ammar, al-Ashja'i. And he has mentioned him in Tarikh al-Kabir.

On the other hand Imam Bazar gave the chain:

حَدَّثَنَا بَشْرُ بْنُ خَالِدِ الْعَسْكَرِيِّ، حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ يَعْنِي ابْنَ قِدَامَةَ، عَنْ مَيْسَرَةَ النَّهْدِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ

Here the narrator is Maisarah Al-Nahdi. Imam al-Bazar says: the narrator is Maisarah al-Nahdi, i.e. Misra bin Habeeb al-Nahdi, Abu Hazm al-Kufi.

Maisarah bin Habeeb al-Nahadi is a Muddalis (مدلس) and here is his *عننه* , so this tradition is not strong.

It is evident from chains of this narrations that according to al-Bazar, Zaydah ibn Qudaamah heard from Maisarah al-Nahdi and not from Maisarah al-Ashja'i.

Musnad Ahmad, Mustakharaj Abu Awana has another chain of this:

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَارِيُّ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي الرَّئَادِ، عَنِ الْأَعْرَجِ،
عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ” إِنَّ النِّسَاءَ خُلِقْنَ مِنْ ضِلَعٍ، لَا
يَسْتَقِيمَنَّ عَلَى خَلْقَتِهِ، إِنْ تُقِمَّهَا تَكْسِرُهَا، وَإِنْ تَتْرَكَهَا تَسْتَمِعَ بِهَا وَفِيهَا عَوْجٌ

Sufyan Al-Thawri is mentioned in all chains of this report. Sha'ib al-Nawwat says that this is a saheeh hadeeth, and isnaad al-Qawi. But this cannot be taken as a Sahih hadith due to the possibility of Sufyan's Tadless (تدليس).

It is mentioned in the Holy Qur'an that the Adam and his wife were

created from a single Nafs¹:

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا (الزمر: ٦)

He created you from a single Nafs, then made it into a pair.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

And of His signs is that He has made pairs among you, that you may rest in peace, and has bestowed between you love and mercy. In this are signs for those who ponder.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا

O people, fear your Lord, Who created you from one Nafs and

¹ Allah said in In Sura al-Araf:

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبُّهُمَا لَنْ آتِيَنَّا صَالِحًا لَنْكُونَنَّ مِنَ الشَّاكِرِينَ (189) فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ

He is the one Who created you out of a single Nafs and made you a pair to have peace. (Later in humankind) when he (a male) covered her (female), and there left was a slight pregnancy in her and she walked with it. When the pregnancy became heavy — they both cried out to Allah to give them righteous child — so that they may be grateful. But when He gave them righteous children, they associate with God upon what they have received. Allah is greater than the polytheism that they do.

Some deviant sects have extracted from these verses that Adam and Eve (peace be upon them) committed polythism shirk because in verses one Nafs is mentioned. Note that Prophets do not associate and commit polytheism, and especially when it comes to Adam, who had seen the unseen and the Paradise. In Sura al-Araf, it is mentioned that ordinary polytheists attribute the giving of children to someone other than Allah.

created from it a pair.

* * *

It is nowhere in the Qur'an that Eve was created from a rib. The Book of Genesis in Torah has

Gen. 2:21 So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh.

Gen. 2:22 And the rib that the LORD God had taken from the man he made into a woman and brought her to the man.

God performed an operation on Adam and He took out one of the Adam's ribs while He is aware of all creation. Apparently, God could not make adam's rib back and, He had to fill the flesh there, which is not an attribute of a Creator.

Further we learned from Genesis versus that the first human creation was flawed (devoid of one rib), however, later humans generation have all the required ribs!

The reason of concoction of the story that Havva was created from a rib was explained by 'Abd al-Malik ibn Husayn ibn 'Abd al-Malik al-'Isami al-Maki (1111 AH) in the book Samt al-Najum al-'Awali fi Anba'a'l-'Awa'il wa'l-Tawli. According to him this is related with Ilmul-Addad (Gematria or numerology):

وَقِيلَ إِنَّ مَعْنَى كَوْنِهَا أَخَذَتْ مِنْ ضَلْعِ آدَمَ أَنَّ الْمُرَادَ الضَّلْعَ الْحَسَابِي فَإِنَّهَا ضَلَعٌ مِنْ
أَضْلَاعِ آدَمَ كَمَا هُوَ مُقَرَّرٌ فِي عِلْمِ الْأَوْفَاقِ قَالَ بَعْضُ الْمَغَارِبَةِ فِي كَلَامِهِ عَلَى وَفْقِ زَحَلِ هَذَا
فَإِنَّ جَمَلَةَ أَعْدَادِ حُرُوفِ الْوَفْقِ خَمْسَةَ وَأَرْبَعُونَ هِيَ مَجْمُوعُ قَوْلِكَ آدَمَ لِأَنَّ كُلَّ ضَلْعٍ مِنْهُ
وَكُلُّ ب ط د ز و ح شَطْرٍ مِنْ أَشْطَارِهِ جَمَلَتُهُ خَمْسَةَ عَشَرَ وَهُوَ جَمَلَةُ اسْمِ حَوَاءَ قَالَ
وَلَهُ مُنَاسِبَةٌ ظَاهِرَةٌ مِنْ حَيْثُ إِنَّ حَوَاءَ خَلَقَتْ مِنْ ضَلْعِ آدَمَ وَقَدْ ظَهَرَ مَعَ هَذَا اسْمُ حَوَاءَ فِي
الْوَفْقِ فِي السُّطْرِ الثَّلَاثِ وَهُوَ وَاحٍ بِتَقْدِيمِ وَتَأْخِيرِ

It was said that the meaning can be that Havva was taken from

Adam's rib is that what is meant by the arithmetic side. One of the sides (الضلع) of Adam as prescribed in the science of arithmetics. Some Moroccans say the narration has a speech (which on conversion into nummers is) according to Saturn (magic square) this is the total number of letters of word () forty-five is the sum of your saying Adam because each side of it and each ب ط د ز و ح و ا ح part of his fragments sentence is fifteen which is the sentence of the name of Eve (حواء) said and has an apparent occasion in that Eve was created from Adam's rib and with this the name of Eve appeared inside Adam.

The meaning of this paragraph is that adam's rib refers to the side in mathematics because it is one of his sides (according to numerology), as prescribed in the science of al-afaq (Universe), some of the scholars say that it is the about the number of letters in the name of adam whose total is 45 and it is a sum of magic square of Saturn. It is 45, and this is the number also in the names of hawa, and he said, "This is apparently in the way that eve was created from Adam's side, and from it his name was revealed."

Table 1: Gematria and Abjad System

Decimal	Hebrew	Arabic	Decimal	Hebrew	Arabic	Decimal	Hebrew	Arabic
1	Aleph א	ا	10	Yud י	ي	100	Qoph ק	ق
2	Bet ב	ب	20	Kaph כ	ك	200	Reish ר	ر
3	Gimel ג	ج	30	Lamed ל	ل	300	Shin ש	ش
4	Daled ד	د	40	Mem מ	م	400	Taw ת	ت
5	He ה	ه	50	Nun נ	ن	500	Kaph(final) ת	ث
6	Vav ו	و	60	Samech ס	س	600	Mem(final) מ	خ
7	Zayin ז	ز	70	Ayin ע	ع	700	Nun(final) נ	ذ
8	Heth ח	ح	80	Pe פ	ف	800	Pe(final) פ	ض
9	Teth ט	ط	90	Tsade צ	ص	900	Tsade(final) צ	ظ
						1000		غ

* * *

Example : אָדָם = Adam = 40+4+1=45

If you combine the first column, you will get 45 - According to 'Abd al-Mulk bin Husayn bin 'Abd al-Mulk al-Isami al-Maki, Adam has nine calculated ribs (in the common Son of Man there are 12 in men and women). You can see that in the middle of these numbers is the Hebrew letter (א) א , which appears in Hebrew in the name of Eve אָדָם and this word is very mysterious according to Ahbar because it is the most important word of creation.

In the book Samut al-Najum, 45 is also associated with Saturn because it belongs to Saturn's Magic Square.

The sum of Adam names number is 45, and in the middle lies the number 5.

After considering all this detail, it is not difficult to know that this is actually the tradition of magic that the Jews have seen so that they can show the importance of these numbers to their followers.

* * *

Cloud is coming from God

It is reported in Sahih Muslim

وحدثنا يحيى بن يحيى ، اخبرنا جعفر بن سليمان ، عن ثابت البناني ، عن انس ، قال: قال انس : اصابتنا ونحن مع رسول الله صلى الله عليه وسلم مطر، قال: فحسر رسول الله صلى الله عليه وسلم ثوبه حتى اصابه من المطر، فقلنا: يا رسول الله لم صنعت هذا؟ قال: ”لانه حديث عهد بربه تعالى“

Anas (may Allah be pleased with him) said: It rained on us and we were with the Messenger of Allah (peace and blessings of Allah be upon him). So he opened his clothes until water of rain has reached him. We asked Prophet: Why did you do that? The Prophet (peace and blessings of Allah be upon him) said: "because it has just come from its God.

According to author's view, this narration is weak because it has Ja'far ibn Sulaiman al-Da'ba'I.

جعفر بن سليمان الضبيعي (م على): عن ثابت وخلق شيعي صدوق ضعفه القطان ووثقه ابن معين وغيره وقال ابن سعد ثقة فيه ضعف

According to the Jews, Allaah roams in the clouds in the sky, for example, in part one of this book, the revelation of Ezekiel is recorded, according to which there was a person on the compound who was in heaven.

The Book of Daniel is mentioned in chapter 7:9-13:

Dan. 7:11 “I looked then because of the sound of “the great words that the horn was speaking. And as I looked, “the beast was killed, and its body destroyed “and given over to be burned with fire.

Dan. 7:12 As for the rest of the beasts, “their dominion was taken away, but their lives were prolonged for a season and a time.

* * *

Dan. 7:13 “I saw in the night visions,
and ^obehold, with the clouds of heaven
there came one like a son of man,
and he came to the ^cAncient of Days
and was presented before him.

Dan. 7:14 ^pAnd to him was given dominion
and glory and a kingdom,
that all ^qpeoples, nations, and languages
should serve him;
^rhis dominion is an everlasting dominion,
which shall not pass away,
and his kingdom one
that shall not be destroyed.

Here the ancient of days is Allaah and the man arrived in clouds is His Image. This person was in the cloud which has been called Bar Anash i.e. son of Man. The Christians took evidence from these verses that it was Jesus who was in the clouds in the sky. The Jewish sects on the other hand concluded from it that there are two powers in the sky. This belief-system was prevalent among the authors of biblical book of Prophets (see Book by Segal²).

²Two Powers in Heaven: Early Rabbinic Reports About Christianity and Gnosticism

Alan F. Segal, Brill Publishers, Netherlands 1945

Adam gave his life-span to David

Narrated in book of Tirmidi:

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَمَّا خَلَقَ اللَّهُ آدَمَ مَسَحَ ظَهْرَهُ فَسَقَطَ مِنْ ظَهْرِهِ كُلُّ نَسَمَةٍ هُوَ خَالِقُهَا مِنْ ذُرِّيَّتِهِ إِلَى يَوْمِ الْقِيَامَةِ، وَجَعَلَ بَيْنَ عَيْنَيْ كُلِّ إِنْسَانٍ مِنْهُمْ وَبَيْضًا مِنْ نُورٍ، ثُمَّ عَرَضَهُمْ عَلَى آدَمَ، فَقَالَ: أَيُّ رَبِّ مَنْ هَؤُلَاءِ؟ قَالَ: هَؤُلَاءِ ذُرِّيَّتُكَ، فَرَأَى رَجُلًا مِنْهُمْ فَأَعْجَبَهُ وَبَيْضُ مَا بَيْنَ عَيْنَيْهِ، فَقَالَ: أَيُّ رَبِّ مَنْ هَذَا؟، فَقَالَ: هَذَا رَجُلٌ مِنْ آخِرِ الْأُمَّمِ مِنْ ذُرِّيَّتِكَ يُقَالُ لَهُ: دَاوُدُ، فَقَالَ: رَبِّ كَمْ جَعَلْتَ عُمرَهُ؟، قَالَ: سِتِّينَ سَنَةً، قَالَ: أَيُّ رَبِّ زِدْهُ مِنْ عُمرِي أَرْبَعِينَ سَنَةً، فَلَمَّا قُضِيَ عُمرُ آدَمَ جَاءَهُ مَلِكُ الْمَوْتِ، فَقَالَ: أَوْلَمْ يَبْقَ مِنْ عُمرِي أَرْبَعُونَ سَنَةً؟، قَالَ: أَوْلَمْ تُعْطِهَا ابْنَكَ دَاوُدَ، قَالَ: فَجَحَدَ آدَمُ، فَجَحَدَتْ ذُرِّيَّتُهُ، وَنَسِيَ آدَمُ فُنُسِيَتْ ذُرِّيَّتُهُ، وَخَطِيءُ آدَمَ فَخَطِيءَتْ ذُرِّيَّتُهُ، قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Abu Hurayrah (may Allah be pleased with him) reported that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "When Allah created Adam and put his hand on his back, all the souls of his children came out of him, which He is about to create all until the Day of Resurrection." Then he placed a flash of light in the middle of the eyes of each of them, then presented them to Adam, and Adam said: "My Lord! Who are these people? Allah said: "These are your children, then Adam saw in them a man whose brightness between his two eyes (was splendid) and Adam liked him very much." Who is this? Adam asked and Allah said: "One of the last people of your children is a person." He is called Dawod: He said: "My Lord! How old is he? Allah said, "Sixty years old, Adam said: 'My Lord! Take forty years from my age and increase his age. When Adam's age was over, Malik al-Mutt came to him and Adam said: "Are not forty years of my age left?" Angel said, "Did you not give it to your son David?" Adam rejected and

argued: " That is how Adam's children became disbelievers." Adam forgot and his children also forgot. Adam made a mistake, his children also became sinners. Abo Essa said: This hadith is Hassan Sahih and narrated with various chains from Prophet Muhammad.

Nay! This is not a hadith. It is from Israeliyaat. The report has been attributed to Abu Hurayrah with various chains:

هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ

and

هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ

and

الْحَارِثُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُبَابٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ

and

عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ

and

رَوَاهُ مُبَشَّرُ بْنُ عُبَيْدٍ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمَسِيْبِ، عَنْ أَبِي هُرَيْرَةَ.

Abu Hurayrah (may Allah be pleased with him) narrated it, but it may have been the view of Ka'b al-Ahbar.

Therefore, the argument cannot be taken.

It is reported by Ibn Abbas:

عَلَيَّْ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَوَّلُ مَنْ جَحَدَ آدَمَ - قَالَهَا ثَلَاثَ مَرَّاتٍ - إِنَّ اللَّهَ لَمَّا خَلَقَهُ مَسَحَ ظَهْرَهُ، فَأَخْرَجَ ذُرِّيَّتَهُ، فَعَرَضَهُمْ عَلَيْهِ فَرَأَى فِيهِمْ رَجُلًا يَزْهَرُ، قَالَ: أَيُّ رَبِّ، مَنْ هَذَا؟ قَالَ: ابْنُكَ دَاوُدُ. قَالَ: كَمْ عُمُرُهُ؟ قَالَ: سِتُّونَ. قَالَ: أَيُّ رَبِّ، زِدْ فِي عُمُرِهِ. قَالَ: لَا، إِلَّا أَنْ تَزِيدَهُ أَنْتَ مِنْ عُمُرِكَ. فَرَادَهُ أَرْبَعِينَ سَنَةً مِنْ عُمُرِهِ، فَكَتَبَ اللَّهُ عَلَيْهِ كِتَابًا، وَأَشْهَدَ عَلَيْهِ الْمَلَائِكَةُ، فَلَمَّا أَرَادَ أَنْ

يَقْبِضَ رُوحَهُ، قَالَ: بَقِيَّ مِنْ أَجَلِي أَرْبَعُونَ. فَقِيلَ لَهُ: إِنَّكَ جَعَلْتَهُ لِابْنِكَ دَاوُدَ. قَالَ: فَجَحَدَ،
قَالَ: فَأَخْرَجَ اللَّهُ عَزَّ وَجَلَّ الْكِتَابَ، وَأَقَامَ عَلَيْهِ النَّبِيَّةَ، فَأَتَمَّهَا لِدَاوُدَ عَلَيْهِ السَّلَامُ مِائَةَ سَنَةٍ،
وَأَتَمَّهَا لِأَدَمَ عَلَيْهِ السَّلَامُ عُمُرُهُ أَلْفَ سَنَةٍ

Shoaib Alarnawat declared it as a weak narration.

علي بن زيد -وهو ابن جدعان- ضعيف، وكذا يوسف بن مهران

Narration has strange phrase:

هَذَا ابْنُكَ دَاوُدُ يَكُونُ فِي آخِرِ الْأُمَّمِ

This is your son David, one of the last nations.

How is this phrase correct? David was one from Ummah of Musa who are before Prophet Jesus (peace and blessings of Allaah be upon him).

According to Rabbinical Literature: The Traditions Of The Jews Volume 1 this report is actually Israeliyaat. It is said that when God was showing Adam paradise then

He (God) opened to him the gate of Paradise and conducted him into the seventy apartments of Holy Places ... And when he Adam beheld King David, he saw that he is without life. Then said he, O Thou Lord of the World, who is he in whom I feel no life? And the Holy and Blessed God replied, It is King David. And the first Man beheld how the matter was, he gave out of the Years assigned for his own life, seventy years to David

The Dress of Moses

There is a verse of the Qur'an from al-Ahzab: 69.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا

O you who believe! do not be like those who afflicted Moses, so God removed the saying which they told about Moses, and he was dignified near God.

Narrated in Sahih Al-Bukhari:

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا رُوْحُ بْنُ عُبادَةَ، حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ، وَمُحَمَّدٍ، وَخَلَّاسٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِنَّ مُوسَى كَانَ رَجُلًا حَيِيًّا سَتِيرًا، لَا يُرَى مِنْ جِلْدِهِ شَيْءٌ اسْتَحْيَاءً مِنْهُ، فَأَذَاهُ مَنْ آذَاهُ مِنْ بَنِي إِسْرَائِيلَ فَقَالُوا: مَا يَسْتَتِرُ هَذَا التَّسْتُرُ، إِلَّا مِنْ عَيْبٍ بِجِلْدِهِ: إِمَّا بَرَصٌ وَإِمَّا أَدْرَةٌ: وَإِمَّا آفَةٌ، وَإِنَّ اللَّهَ أَرَادَ أَنْ يُبَرِّئَهُ مِمَّا قَالُوا لِمُوسَى، فَخَلَا يَوْمًا وَحْدَهُ، فَوَضَعَ ثِيَابَهُ عَلَى الْحَجَرِ، ثُمَّ اغْتَسَلَ، فَلَمَّا فَرَغَ أَقْبَلَ إِلَى ثِيَابِهِ لِيَأْخُذَهَا، وَإِنَّ الْحَجَرَ عَدَا بِثَوْبِهِ، فَأَخَذَ مُوسَى عَصَاهُ وَطَلَبَ الْحَجَرَ، فَجَعَلَ يَقُولُ: تَوْبِي حَجْرٌ، تَوْبِي حَجْرٌ، حَتَّى انْتَهَى إِلَى مَلَأٍ مِنْ بَنِي إِسْرَائِيلَ، فَرَأَوْهُ عُرْيَانًا أَحْسَنَ مَا خَلَقَ اللَّهُ، وَأَبْرَأَهُ مِمَّا يَقُولُونَ، وَقَامَ الْحَجْرُ، فَأَخَذَ ثَوْبَهُ فَلَبَسَهُ، وَطَفِقَ بِالْحَجَرِ ضَرْبًا بَعْصَاهُ، فَوَاللَّهِ إِنَّ بِالْحَجَرِ لِنَدْبًا مِنْ أَثَرِ ضَرْبِهِ، ثَلَاثًا أَوْ أَرْبَعًا أَوْ خَمْسًا، فَذَلِكَ قَوْلُهُ: يَا أَيُّهَا الَّذِينَ آمَنُوا [ص: 157] لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَى فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا

Narrated to me Ishaq bin Ibrahim: Narrated to us Rooh bin Ubadah, Narrated to us Auf bin Abu Jamilah, Narrated to him Imam Hasan Basri, Muhammad bin Sireen and Khalas bin Amr, and Narrated to him Abu Hurairah that the Messenger of Allah and blessings of Allaah be upon him) said: Musa (peace and blessings of Allaah be upon him) was very shy always his body. No part of his body could be seen because of his shyness. The Israelites who were trying to torture them, could not stop at this, so they started saying that the reason of Moses hiding this body is only because he has a defect in his body or leprosy or his testicles are enlarged or he has some other disease. On the other hand, Allaah decided that Moses (peace and blessings of Allaah be upon him) should be purified

from their sayings. One day Moses (peace be upon him) came alone to bathe and put his clothes on a stone. Then he started bathing. When he was finished, he went up to pick up his clothes, but the stone started running with his clothes. Moses picked up his staff and ran behind the stone. Saying O' stone! Give me my clothes. Finally, he reached a group of Israelites, and they all saw him naked, in the best condition of Allah's creation, and thus Allah destroyed them from their reproach. Now the stone also stopped and he picked up the cloth and put them on. Then he hit the stone with his staff. By Allah, this stone was marked in three or four or five places because of the hitting of Moses. "Do not be like those who tortured Moses(peace and blessings of Allaah be upon him), and Allah has abhorred them from their reproach, and he (Moses) was of great honor in the sight of Allah."

Imam Muslim also narrated this.

Now this account is narrated by four Basris and Hammam from Abu Hurairah³:

بصري عَبْدُ اللَّهِ بْنِ شَقِيقٍ

خلاس ابن عمرو البصري

³ Some contemporary Shi'as say that this report is narrated by Abu Hurairah, while it is also attributed to Abi 'Abd Allah. It is narrated in Shiite Tafsir by Al-Qummi:

وحدثني أبي عن النضر بن سويد عن صفوان عن أبي بصير عن أبي عبد الله عليه السلام ان بني إسرائيل كانوا يقولون ليس لموسى ما للرجال وكان موسى إذا أراد الاغتسال يذهب إلى موضع لا يراه فيه أحد من الناس وكان يوماً يغتسل على شط نهر وقد وضع ثيابه على صخرة فأمر الله الصخرة فتباعدت عنه حتى نظر بنو إسرائيل إليه فعلموا انه ليس كما قالوا فانزل الله (يا ايها الذين آمنوا لا تكونوا... الخ

Also, narrated in Majma al-Bayan by Majlisi

* * *

محمد ابن سيرين بصرى

حسن بصرى

بمام بن منبه يمنى

Abu Dawud says: Khalas did not hear from Abu Hurairah.

Aini says in The Book of Ummat al-Qari Sharh Saheeh al-Bukhaari

وأما الحسن فلم يسمع من أبي هريرة عند المُحَقِّقِينَ من الحفاظ، وَيَقُولُونَ: مَا وَقَعَ فِي
بعض الرِّوَايَات من سَمَاعِهِ عَنْهُ فَهُوَ وَهْمٌ

Hasan Basri did not hear from Abu Hurairah

Ibn Sireen is said to have heard from Abu Hurayrah, and 'Abd Allah ibn Shaqiq reported that it is accepted.

It is known that Aaron (123 years old) died before Moses but Moses was old at that time. According to the Bible, Moses was 80 years old at the time of the demand from Moses that the Pharoah should let Bene-Israel go. Obviously these two brothers were not young when the prophethood came to them.

If Moses used to bathe secretly, then did Aaron bathe with everyone seeing him? Surely they too will bathe secretly, then why not Aaron was blameb by Bene-Israel? This hadith cannot be accepted on face value because of this ambiguity in it.

It is narrated that the all Israelites used to bathe naked, while shyness is from faith, so surely not all the Israelites can bathe naked, because according to the Qur'an, before the exodus, there were believers with Moses, who had made their houses qiblah in

Egypt.

Therefore, the author of this book did not understand this tradition to considered it special for Moses.

In the Qur'an, there is a no mention of the what Israelites were cocting about Moses, so only Allah knows the truth.

Attributes of the Prophet or of a Messiah

Narrated in Sahih Bukhari:

حديث نمبر: 2125 حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانَ ، حَدَّثَنَا فُلَيْحٌ ، حَدَّثَنَا هِلَالٌ ، عَنْ عَطَاءِ بْنِ يَسَارٍ ، قَالَ: لَقِيتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنَ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ، قُلْتُ: "أَخْبِرْنِي عَنْ صِفَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي التَّوْرَةِ؟ قَالَ: أَجَلٌ، وَاللَّهِ إِنَّهُ لَمَوْصُوفٌ فِي التَّوْرَةِ بِبَعْضِ صِفَتِهِ فِي الْقُرْآنِ، يَا أَيُّهَا النَّبِيُّ، إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا وَحِزْرًا لِلْأُمِّيِّينَ أَنْتَ عَبْدِي وَرَسُولِي سَمَّيْتُكَ الْمُتَوَكَّلَ، لَيْسَ بِفِظٍ، وَلَا غَلِيظٍ، وَلَا سَخَّابٍ فِي الْأَسْوَاقِ، وَلَا يَدْفَعُ بِالسَّيِّئَةِ السَّيِّئَةَ، وَلَكِنْ يَعْفُو وَيَعْفِرُ، وَلَنْ يَبْضِضَهُ اللَّهُ حَتَّى يُقِيمَ بِهِ الْمِلَّةَ الْعُوجَاءَ بَأَنْ يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، وَيَفْتَحُ بِهَا أَعْيُنًا عُمَيَّا، وَأَذَانًا صُمًّا، وَقُلُوبًا غُلْفًا"، تَابَعَهُ عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ ، عَنْ هِلَالٍ ، وَقَالَ سَعِيدٌ ، عَنْ هِلَالٍ ، عَنْ عَطَاءٍ ، عَنِ ابْنِ سَلَامٍ ، غُلْفٌ كُلُّ شَيْءٍ فِي غِلَافٍ سَيْفٌ أَغْلَفٌ، وَقَوْسٌ غُلْفَاءُ، وَرَجُلٌ أَغْلَفٌ إِذَا لَمْ يَكُنْ مَحْتُونًا.

Narrated to us Muhammad bin Sinan: Narrated to us Falih, Narrated to us Hilal bin Ali, Narrated to him Ata bin Yasar: I met Abdullah bin Amr bin As and asked him to tell me something about the attributes of the Messenger of Allaah (peace and blessings of Allaah be upon him) in the Torah. He said yes! By Allah! The Torah of the Holy Prophet (peace and blessings of Allaah be upon him) has some of the same qualities as those mentioned in the Qur'an. Like, O Prophet! We have sent you as a witness, a bearer of glad tidings, a warner, for the illiterate (non-Jewish) people. You are My servants and My Messengers. I have named you al-Mutawkil. You are not evil-hearted, nor stone-hearted, nor do you make noise in the markets, (and it is also written in the Torah) that he (my servant and messenger) will not avenge evil with evil. Rather, he will forgive. Allah will not seize his soul until he rules as per the law straighten up the crooked people. He will ask them to say: No God except Allah and shw will open eyes of the blind, and make the deaf to listen....

* * *

This narration is not sahih. This is not found in any version of the Torah, not even in the Scrolls of the Dead Sea. The narration is reported has Falih ibn Saliman al-Madani in its chain, whose narration has been forbidden by muhadditheen like Ibn Moin, and al-Nasaa'i.

The contents of this haidth is taken from Book of Isaiah: 42 where it is mentioned that these vases are concerning the Coming Messiah:

Is. 42:1 See my servant, whom I am supporting, my loved one, in whom I take delight: I have put my spirit on him; he will give the knowledge of the true God to the nations.

Is. 42:2 He will make no cry, his voice will not be loud: his words will not come to men's ears in the streets.

Whereas we know that in the life of Makkah, the call of the Messenger of Allah (peace and blessings of Allaah be upon him) was in the markets where he used to call to Allah with a loud voice (according to sahih al-Bukhaari).

Also it is said that

وَيَفْتَحُ بِهَا أَعْيُنًا عُمْيًا، وَأَذَانًا صُمًّا، وَقُلُوبًا غُلْفًا

The Messenger of Allah will open the eyes of the blind with it, and the ears of the deaf and the locks of the hearts. Originally copied from Book of Isaiah chapter 35

Say to those who have an anxious heart,

“Be strong; fear not!

Behold, your God

will come with vengeance,

with the recompense of God.

He will come and save you.”

Then the eyes of the blind shall be opened,
and the ears of the deaf unstopped;
then shall the lame man leap like a deer,
and the tongue of the mute sing for joy.
For waters break forth in the wilderness,
and streams in the desert;
the burning sand shall become a pool,
and the thirsty ground springs of water;

On the basis of these verses in the Jews, there was a waiting for a Messiah who would give sight to the blind by birth, make the deaf hear, heal the lame, give tongue to the dumb.

It is strange for the narrators to report, attributed these verses of the Book of Isaiah to the Messenger of Allah (peace and blessings of Allaah be upon him), because firstly, it is not the Torah, secondly, the verses are about Messiah, not about any Messenger of Allah.

* * *

Circumcision and a Chaldean Prophet

According to Jew, Abraham was a Prophet in Chaldea, where the people were not circumcising.

Narrated in Sahih Muslim:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُغِيرَةُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْحِزَامِيِّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «اخْتَتَنَ إِبْرَاهِيمُ النَّبِيُّ عَلَيْهِ السَّلَامُ، وَهُوَ ابْنُ ثَمَانِينَ سَنَةً بِالْقُدُومِ»

Abu Hurayrah (may Allah be pleased with him) reported: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: The Prophet Abraham (peace and blessings of Allaah be upon him) circumcised at the age of eighty years at al-Qaddum.

Also reported in Adab-al-Mufrad by Imam Bukhari

بِأَخْبَرَنَا شُعَيْبُ بْنُ أَبِي حَمْرَةَ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «اخْتَتَنَ إِبْرَاهِيمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ ثَمَانِينَ سَنَةً، وَاخْتَتَنَ بِالْقُدُومِ» قَالَ أَبُو عَبْدِ اللَّهِ: يَعْنِي مَوْضِعًا

According to Imam Bukhari al-Qudoom is a place. Qaddum is in Israel today – it's called Kafr Qadum.

* * *



Al-Quddum also refers to an axe in Arabic, so some translators did a mistake and translated that Abraham cut-off his skin using an axe! Alas on the intellect of the translators.

The Bible falsely records that Abraham was circumcised at the age of 99⁴.

Circumcision is an act which is coming from natural instincts. It is illogical to assume that at the age of 80, the idea comes to mind of Abraham. Jews concocted such things to claim that circumcission

⁴<http://biblehub.com/genesis/17-24.htm>

is only done by Bene-Isreal.

* * *

Jews claim that there was no circumcision in the world except they were doing it. We know that there were prophets who came in ancient Arabs, such as Hud and Salih (peace be upon them). Even in the ruins of Egyptian temples we see pictures of their organs in which egyptians were shown with circumcision. This shows that it was prevelant even among the kings of Egypt.

Earth balanced on a Fish

Reported in Tafseer al-Tabari, vol. 23, p. 524:

حدثنا واصل بن عبد الأعلى، قال: ثنا محمد بن فضيل، عن الأعمش، عن أبي ظبيان، عن ابن عباس قال: "أول ما خلق الله من شيء القلم، فقال له: اكتب، فقال: وما أكتب؟ قال: اكتب القدر، قال فجرى القلم بما هو كائن من ذلك إلى قيام الساعة، ثم رفع بخار الماء ففتق منه السموات، ثم خلق النون فدحيت الأرض على ظهره، فاضطرب النون، فمادت الأرض، فأثبتت بالجبال فإنها لتفخر على الأرض

Abu Zubayyan narrates from Ibn 'Abbaas that the first thing that God created is a pen. He said, "Write destiny, so the pen began writings, whatever it would be until the Day of Resurrection, then its ink evaporated, from which the heavens were formed, then Allah created al-Nun (a Fish) on which he spread the earth, then al-Nun fluttered, from which the earth wavered, and then the mountains were established."

The studentship of Husayn ibn Jundab Abu Zubayan al-Janbi is said to be proven by Ibn 'Abbas, who participated in the attack on al-Qastiniyyah along with Yazid bin Mu'awiya . There is al-'Amash in the chain, which is madalus, and on this basis this report is weak⁵.

Ibn Kathir writes in his commentary on Surah Al-Qalam:

وَقَالَ ابْنُ أَبِي نَجِيحٍ: إِنَّ إِبْرَاهِيمَ بْنَ أَبِي بَكْرٍ أَخْبَرَهُ عَنْ مُجَاهِدٍ قَالَ: كَانَ يُقَالُ النَّوْنُ الْحَوْتُ الْعَظِيمُ الَّذِي تَحْتَ الْأَرْضِ السَّابِعَةِ، وَقَدْ ذَكَرَ الْبَغَوِيُّ وَجَمَاعَةٌ مِنَ الْمُفَسِّرِينَ إِنَّ عَلَى ظَهْرِ هَذَا الْحَوْتِ صَخْرَةٌ سَمَكُهَا كَغَلْظِ السَّمَوَاتِ وَالْأَرْضِ، وَعَلَى ظَهْرِهَا ثَوْرٌ لَهُ أَرْبَعُونَ أَلْفَ قَرْنٍ وَعَلَى مَتْنِهِ الْأَرْضُونَ السَّبْعُ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ، وَاللَّهُ أَعْلَمُ.

Ibn Abi Najih said: Ibrahim bin Bakr reported to them that Mujahid said, "They used to say, 'Al-Nun is a great fish which is below the

⁵ al-'Amash is also the narrator of sahihin and this is an example that not all the narrations of the narrators of saheeh are correct.

seventh earth,' and al-Baghawi mentioned, and a group of exegetes scholars said, 'Behind this fish is a rock like the earth and the heavens, and behind it is a bull with 40,000 horns.'

The chain of this statement has Ibrahim ibn Abi Bakr, al-Akhni, who is an unknown narrator.

At somepoint in time, this report was widely circulated among Muslims, whether Shiitte or Sunni. It was rejected much later, for example, Abu Hayyan said in tafseer that this report is baseless. Also al-Qawqji (1305 AH) called it a concocted narration. In the book al-Manar al-Munaif fi al-Saheeh wa'l-Da'eef Ibn Qayem declared it **الْهَدْيَانَاتِ** outlandish speed. It is also strange for the muhaddiths of previous generations to reject it by just calling it 'al-Haz-yananat' and not to discuss the narrator in question.

Narrated in Mustadrak al-Hakim:

حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا يَحْزُ بْنُ نَصْرٍ، ثنا عَبْدُ اللَّهِ بْنُ وَهَبٍ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ عَيْسَى بْنِ هِلَالِ الصَّدْفِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ الْأَرْضِينَ بَيْنَ كُلِّ أَرْضٍ إِلَى الَّتِي تَلِيهَا مَسِيرَةٌ خَمْسُمِائَةٍ سَنَةً فَالْعُلْيَا مِنْهَا عَلَى ظَهْرِ حُوتٍ قَدِ التَّقَى طَرَفَاهُمَا فِي سَمَاءٍ، وَالْحُوتُ عَلَى ظَهْرِهِ عَلَى صَخْرَةٍ، وَالصَّخْرَةُ بِيَدِ مَلِكٍ، وَالثَّانِيَةُ مُسَخَّرُ الرِّيحِ، فَلَمَّا أَرَادَ اللَّهُ أَنْ يُهْلِكَ عَادًا أَمَرَ خَازِنَ الرِّيحِ أَنْ يُرْسِلَ عَلَيْهِمْ رِيحًا تَهْلِكُ عَادًا، قَالَ: يَا رَبِّ أُرْسِلْ عَلَيْهِمُ الرِّيحَ فَدَرَّ مِنْخَرُ الثَّوْرِ، فَقَالَ لَهُ الْجَبَّارُ تَبَارَكَ وَتَعَالَى: إِذَا تَكْفَى الْأَرْضَ وَمَنْ عَلَيْهَا، وَلَكِنْ أُرْسِلْ عَلَيْهِمْ بِقَدْرِ خَاتَمِ، وَهِيَ الَّتِي قَالَ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ الْعَزِيزِ: { مَا تَدْرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلْتَهُ كَالرَّمِيمِ } [الذاريات: 42] ، وَالثَّلَاثَةُ فِيهَا حِجَارَةٌ جَهَنَّمِ، وَالرَّابِعَةُ فِيهَا كِبْرِيْتُ جَهَنَّمِ " قَالُوا: يَا رَسُولَ اللَّهِ الْبِنَارُ كِبْرِيْتُ؟ قَالَ: «نَعَمْ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ فِيهَا لِأُودِيَّةٍ مِنْ كِبْرِيَّتٍ لَوْ أُرْسِلَ فِيهَا الْجِبَالُ الرَّوَاسِي لَمَاعَتْ، وَالخَامِسَةُ فِيهَا حَيَاتٌ جَهَنَّمِ إِنَّ أَفْوَاهَهَا كَالأُودِيَّةِ تَلْسَعُ الْكَافِرَ السَّعَةَ فَلَا يَبْقَى مِنْهُ لَحْمٌ عَلَى عَظْمٍ، وَالسَّادِسَةُ فِيهَا عَقَارِبُ جَهَنَّمِ إِنَّ أَدْنَى عَقْرَبَةٍ مِنْهَا كَالْبَعَالِ الْمُؤَكَّفَةِ تَضْرِبُ الْكَافِرَ ضَرْبَةً تُنْسِيهِ ضَرْبَتُهَا حَرَّ جَهَنَّمِ، وَالسَّابِعَةُ سَقَرٌ وَفِيهَا إِبْلِيسُ مُصَفَّدٌ بِالْحَدِيدِ يَدُ أَمَامَهُ وَيَدُ خَلْفَهُ، فَإِذَا أَرَادَ اللَّهُ أَنْ يُطْلِقَهُ لِمَا يَشَاءُ مِنْ عِبَادِهِ أَطْلَقَهُ» هَذَا حَدِيثٌ تَفَرَّدَ بِهِ أَبُو السَّمْحِ، عَنْ عَيْسَى بْنِ هِلَالٍ وَقَدْ ذَكَرْتُ فِيمَا تَقَدَّمَ عَدَلَتَهُ بِنَصِّ الإِمَامِ يَحْيَى بْنِ مَعِينٍ رَضِيَ اللَّهُ عَنْهُ وَالْحَدِيثُ صَحِيحٌ وَلَمْ يُخْرِجَاهُ "

'Abd Allah ibn 'Amr said: The Prophet (peace and blessings of Allaah be upon him) said: The earth is on the back of a fish.

Imam al-Hakim (a) has declared this to be correct, but al-Dhahabi has denied it.

The question is, from 400 to 800 AH, which is the period between Imam Al-Hakim and al-Dhahabi, what did people say about such reports?

Narrated in Shiitte book al-Kaafi by al-Kalini , vol. 8 , p. 89:

حديث الحوت على أي شيء هو 55 - محمد ، عن أحمد ، عن ابن محبوب ، عن جميل بن صالح ، عن أبان بن تغلب ، عن أبي عبد الله (عليه السلام) قال : سألته عن الأرض على أي شيء هي ؟ قال : هي على حوت ، قلت : فالحوت على أي شيء هو ؟ قال : على الماء ، قلت : فالماء على أي شيء هو ؟ قال : على صخرة ، قلت : فعلى أي شيء الصخرة ؟ قال : على قرن ثور أملس ، قلت : فعلى أي شيء الثور ؟ قال : على الثرى ، قلت : فعلى أي شيء الثرى ؟ فقال : هيهات عند ذلك ضل علم لعلماء

Hadith: Chapter fish on whom is it?

Muhammad narrated from Ahmad, from Ibn Mahbub, from Jamil bin Salih, from Aban bin Tughlab, from Abi Abdullah, from Imam Ja'far (a.s.): I asked the Imam about the earth, "What is it on?" The Imam said, "On the fish, I asked, 'What is this fish on?' He said, "On the water, I asked, 'On whom is the water?' He said, "On the rock I asked, and what is the rock on?" He said, "On the horn of a shinny bull. He asked him, 'What is the bull on?' So he said, "Go away! On this matter the knowledge of the scholars is lost....

The Shiitte researcher on this report added his footnote:

في هذا الحديث رموز إنما يحلها من كان من أهلها . (في) وذلك لان حديثهم صعب مستصعب

There are hidden things in this hadeeth which can only be solved by those who have the ability, and this hadeeth is a confusing

difficulty.

This report is also present in Shiite books like Tafsir al-Qummi. Shiite scholar Saduq has accepted it, but Mufid has doubted his health.

Let us now descend into the Earth. These are below the earth's surface.

fish

water

rock

Bull's Horns

These are basically signs towards the signs of Zodiac.

Fish represents sign of Aries

Water represents sign of Aquarius

Rock represents sign of Burj Al-Hamal or Sagittarius

Horns of the greasy bull represents sign of Taurus

In ancient times, the earth was not considered round, rather it was assumed to be a flat disk, and below it it was believed that there are constellations that appear in the sky. In the report above, the order of the constellations is explained in an allegorical way.

Diameter of Sun

Narrated in Tafsir al-Qurtawi, tafsir in verse 71:16:

وقيل لعبد الله بن عمر: ما بال الشمس تَقْلِينَا أحياناً وتَبْرُدُ علينا أحياناً؟ فقال: إنها في الصيف في السماء الرابعة، وفي الشتاء في السماء السابعة عند عرش الرحمن، ولو كانت في السماء الدنيا لما قام لها شيء.

Abdullah ibn 'Umar was asked about the sun, "Sometimes it is scorching hot and sometimes it is giving warm heat. Ibn 'Umar replied: "Indeed, in the summer, the sun is in the fourth heaven, while in the winter it moves closer to the throne of Allah in the seventh heaven." And if the sun comes into the heavens of this world, there is nothing left in this world.

Reported in Shiitte book Alal al-Shar'I:

سأل رجل من أهل الشام أمير المؤمنين عليه السلام عن مسائل فكان فيما سأله أن سأله عن أول ما خلق الله تعالى قال: خلق النور، وسأله عن طول الشمس والقمر وعرضهما، قال: تسعمائة فرسخ في تسعمائة فرسخ،

One of the People of Syria asked 'Ali (a.s.): "How much is the sun and the moon?" Ali said 900 parasang.

A parasand is 5.7 meters and 900 parasang is not the dimension of the sun and moon.

In the period when these books were being written, there was no reason to reject these specific traditions, so they were written.

Alas, some scholars say that these weak exegesis narrations were fabricated by the Prophet (peace and blessings of Allaah be upon him). If muhaddeseen have written 3,000 hadiths, they have rejected more than 50,000, and it is well known that people lied to

the Messenger of Allah and some have memory issues in old age.

Is it forbidden to read the Torah?

Allah says the Jews of the Prophet's day had the original Torah, but they did not enforce it.

وَكَيْفَ يُحْكُمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ
بِالْمُؤْمِنِينَ (43)

And how will they make you a judge you when they have the Torah in which Allah commands them, but they turn away after that, and they are not believers.

Narrated in Musnad Ahmed:

حَدَّثَنَا سُرَيْحُ بْنُ التُّعْمَانَ، قَالَ: حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا مُجَالِدٌ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكِتَابٍ أَصَابَهُ مِنْ بَعْضِ أَهْلِ الْكُتُبِ، فَقَرَأَهُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَضِبَ وَقَالَ: «أُمَّتَهُوْ كُونَ فِيهَا يَا أَبْنَ الْخَطَّابِ، وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ جِئْتُكُمْ بِهَا بَيِّضَاءَ نَفِيَّةٍ، لَا تَسْأَلُوهُمْ عَنْ شَيْءٍ فَيُخْبِرُوكُمْ بِحَقِّ فَتَكْذِبُوا بِهِ، أَوْ بِبَاطِلٍ فَتُصَدِّقُوا بِهِ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ مُوسَى كَانَ حَيًّا، مَا وَسِعَهُ إِلَّا أَنْ يَتَّبِعَنِي

It is narrated from Jabir ibn 'Abd Allah that 'Umar ibn al-Khattab (may Allaah be pleased with him) brought in his baths a text of the People of the Book and recited it in front of the Prophet (peace and blessings of Allaah be upon him). Do you want to make people anxious O Ibn Khattab ? He in whose hand is my soul; verily I have brought for you a pure shiny law, do not ask people of book matters about the truth, maybe you reject it or say if they tell you falsehood then maybe you confirm it. If Moses had been alive and you had left me and started following then surely you would have gone astray.

Shoaib al-Arnawwat says, This is a weak narration. This narration is also narrated from 'Abd Allah ibn Thabit along with slight change of text.

حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ جَابِرٍ، عَنْ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ ثَابِتٍ

According to Sunan Darimi, this book which 'Umar (may Allaah be pleased with him) was reciting was Torah.

أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ

In addition to Musnad Ahmad, al-Bayhaqi quotes it in the Book of Sha'b al-'Iman from the evidence of Mujald.

Mubarak Buri writes in Mar'at al-Mafatih Sharh Mushaqat al-Masabeeh:

فقد روي نحو عن ابن عباس عند أحمد وابن ماجه، وعن جابر عند ابن حبان، وعن عبد الله بن ثابت عند أحمد وابن سعد والحاكم في الكنى، والطبراني في الكبير، والبيهقي في شعب الإيمان

Among all the variations of this narration, the main narrator is Majald bin Sa'id bin Umair bin Bastam al-Hamdani (d. 144 AH).

Abu Hatim says, Do not take his narrations as an evidence.

Ibn Sa'd says: "Da'ifa fi al-Hadeeth is weak in hadith.

Ibn Hibbaan says in al-Majroohin: كان رديء الحفظ يقلب الأسانيد ويرفع
He had poor memory and modifying the the chains of narrations and raising them till Prophet were his acts.

Ibn Hibbaan did not take any narration from him in Sahih- Ibn Hibbaan writes in al-Majroohin that Imam al-Shafi'i said:

وَالْحَدِيثُ عَنْ مُجَالِدٍ يُجَالِدُ الْحَدِيثَ , hadith od Mujalid is like whipping ahadith.

There is no narration of Majald in Sahih Ibn Hibban.

The crux of the debate is that Mujald's ahadith about the divinely

revealed books are weak.

Story of Balaam the son of Beor

The name of Balaam the son of Beor is pronounced in Arabic in number of ways:

بلعم باعور (بلعم بن باعوراء يا بلعام بن ياعريا بلعم بن أَّبر يا بِلْعَامُ)

The story is concocted and the main purpose of his story was the character assassination of the prophets. It was told that was a prophet who was not Israelites, and he even knew the great Divine name, but because he used to advise against the bullying of the Israelites, God would not have accepted his prayer. The story is told in Book of Numbers is in chapters 22 to 24. The gist of the story is:

Balaam and Balak are central characters in the biblical narrative found in the Book of Numbers. Balaam, a notable figure in this story, was a non-Israelite prophet known for his unique ability to bless or curse through his words, depending on God's guidance. Balak, on the other hand, was the king of the Moabites, a neighboring nation to the Israelites. Let's delve into their character profiles before narrating the story. Balaam was shown as a renowned prophet with a reputation for having a direct line of communication with the divine. He was not an Israelite but possessed a deep understanding of the spiritual world. Balaam's character is marked by his willingness to follow God's will, even if it conflicted with human desires. He was both a man of great power and humility, as he recognized that his words held significant weight in the spiritual realm.

Balak, the king of Moab, represents the antagonist in

this biblical account. He viewed the Israelites as a threat and sought to protect his kingdom by enlisting Balaam's services to curse the Israelites. Balak's character is defined by his fear and desperation to maintain power and control over his territory. He hoped that Balaam's curses would weaken the Israelites and secure his reign. Balak, the Moabite king, found himself deeply troubled by the presence of the Israelites, who were encamped near his kingdom. Fearing their growing strength, Balak decided to seek the help of the renowned prophet, Balaam. He believed that Balaam's power to bless and curse could be used to weaken the Israelites and protect his own rule. Balaam, a man of great spiritual insight, was initially hesitant to heed Balak's call. However, Balak's persistent requests and promises of honor eventually led Balaam to seek God's guidance. In an unexpected turn of events, God instructed Balaam not to curse the Israelites, but rather to bless them. Balaam, being a faithful servant of God, obeyed these divine instructions, much to the frustration of King Balak. Despite Balak's anger and disappointment, Balaam remained steadfast in his commitment to God's will. He delivered a series of blessings upon the Israelites, prophesying their future strength and prosperity.

The story is a concocted account because it claims that as soon as the Bene-Israel came out of Egypt, the people of Moab and Canaan turned against them. The Cannanotes requested the prophets of the region to pray against the Bene Israel, which they did under duress. In contrast, the Qur'an states that Moses and his people could not enter the holy lands of Canaan and Moab and Bene Israel wandered in the desert for forty years. The people of the Book also use this story to argue that prophethood belongs only to the Bene Israel. Also, Jews claim that prophets who

belonged to non-Israelite groups, their prophethood was nullified as soon as they spoke against the Bene Israel.

According to the Talmud, after the incident of Balaam, Moses cursed that no non-Israelite could become a prophet after today.

In Jerusalem, before Hasher II, there was a religious council of The Jews called Sanhedrin. It is said that this council used to give a fatwa about who is a prophet, who is not, and it was the fatwa of the sanhadrin that Jesus is not a prophet because he was claiming to be Ibn Allah. The Yemeni Jews used to say against this council and according to them there can also be a prophet in non-Israelites. This is important because we see that in the beginning of Islam, most of the Jews who converted to Islam during the Prophet's and Caliphs' era were Yemenite Jews. On the contrary, the Jews of Iraq, Babylon and Syria remained true to their faith.

The people of the Book have researched the current Torah and according to them, the current Torah is actually a collection of books of Jews of opposing faiths, which is now called Documentary Hypothesis.

According to my research the Torah is within Book of Deuteronomy chapters 12 to 22.

According to researchers who worked on Documentary Hypothesis the story of Balaam was narrated by a group that was against the Book of Deuteronomy, which had hid the original Torah.

In Muslim sources, there are conflicting accounts in the Quranic commentaries on Balaam Ba'ur. Some call him an Israelite, some claimed him to be Canaanite, some claimed that he was from town called Balqa, some called him as emissary of Moses, some considered him as a Yemenite, some considered him as a non-Israelites, but belong to family of Lot. All these sayings have been

attributed by the narrators to the Companions of the Prophet(s).

In Qur'an in Surah Al-Araf verse 75 it is said:

وَأَنْزَلْنَا عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الضَّالِّينَ (175)

And tell them the story of the man to whom We gave Our revelations, then he departed from them, and Satan followed him, and he became one of those who went astray.

All these reports are weak.

According to the Book of Numbers, Balaam Ba'ur, who according to the Jews was a mystic or a non-Israelite prophet who prophesied against the Children of Israel - had a prophecy that a prophet from the descendants of David would come to Israel.

Book of Numbers chapter 28

A star will come out of Jacob

Meaning a prophet will come out of Jacob's descendants.

According to the Jewish historian Josephus, the non-Israelite Balaam Ba'ur was a magician. The prognosis of Balaam became popular among the Jewish masses and the Jews started waiting for a Messiah from the descendants of Jacob (peace be upon him).

Kingdom of Solomon

The Kingdom of Solomon (Suleiman) was the golden era. There was the abundance of wealth everywhere. Great buildings, arches and statues, etc., were constructed by jinns in Jerusalem. But after the death of Solomon's son Rehobom, when the Israelites broke out, they declared Suleiman a magician.

Narrated in Tafsir Ibn Abi Hatim in 18355:

قَوْلُهُ تَعَالَى: وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ

وَبَسَنَدِ قَوِيٍّ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَرَادَ سُلَيْمَانُ عَلَيْهِ السَّلَامُ أَنْ يَدْخُلَ -
الْخَلَاءَ فَأَعْطَى الْجَرَادَةَ خَاتَمَهُ وَكَانَتْ امْرَأَتَهُ، وَكَانَتْ أَحَبَّ نِسَائِهِ إِلَيْهِ فَجَاءَ الشَّيْطَانُ فِي
صُورَةِ سُلَيْمَانَ فَقَالَ لَهَا: هَاتِي خَاتَمِي فَأَعْطَتْهُ فَلَمَّا لَبَسَهُ دَانَتْ لَهُ الْجِنُّ وَالْإِنْسُ
وَالشَّيَاطِينُ، فَلَمَّا خَرَجَ سُلَيْمَانُ عَلَيْهِ السَّلَامُ مِنَ الْخَلَاءِ قَالَ لَهَا: هَاتِي خَاتَمِي فَقَالَتْ: قَدْ
أَعْطَيْتُهُ سُلَيْمَانَ قَالَ: أَنَا سُلَيْمَانُ قَالَتْ: كَذَبْتَ لَسْتَ سُلَيْمَانَ فَجَعَلَ لَا يَأْتِي أَحَدًا يَقُولُ: أَنَا
سُلَيْمَانُ إِلَّا كَذَبَهُ حَتَّى جَعَلَ الصَّبِيَّانَ يَرْمُونَهُ بِالْحِجَارَةِ، فَلَمَّا رَأَى ذَلِكَ عَرَفَ أَنَّهُ مِنْ أَمْرِ
اللَّهِ عَزَّ وَجَلَّ وَقَامَ الشَّيْطَانُ يَحْكُمُ بَيْنَ النَّاسِ - فَلَمَّا أَرَادَ اللَّهُ تَعَالَى أَنْ يَرُدَّ عَلَى سُلَيْمَانَ
عَلَيْهِ السَّلَامُ سُلْطَانَهُ أَلْقَى فِي قُلُوبِ النَّاسِ انْكَارَ ذَلِكَ الشَّيْطَانِ فَأَرْسَلُوا إِلَى نِسَاءِ «1»
سُلَيْمَانَ عَلَيْهِ السَّلَامُ فَقَالُوا لهن أَيكون من سليمان شيء؟ قلنا: نعم إِنَّهُ يَأْتِينَا وَنَحْنُ
حَبِضٌ، وَمَا كَانَ يَأْتِينَا قَبْلَ ذَلِكَ

It is narrated from Ibn 'Abbaas that when Sulaiman (peace be upon him) went to the toilet, he would give his ring to Jarada, his wife, who was the most beloved. Satan came to him in the form of Solomon and said, "Give me my ring." So she gave it. When he put on it, all jinn, humans and devils came under Satan's control. When Sulaiman (peace be upon him) came out, he said to her, "Give me the ring back." She said, "I have given it to Solomon." He said I am Solomon. She said, "You are lying, you are not Solomon." So after that there was no one to whom he said, 'I am Solomon,' and he were not persecuted. Even the children hit Solomon with stones. When he saw this, he understood that it was Allah's will. Satan

began to rule among the people - when Allah intended to return his kingdom to Solomon, He inculcate in Bene Israel to investigate it –so Bene Israel went to his wives and asked them, "Did you see anything new in Solomon?" They said yes! Now he come to us in both menstrual and non-menstrual periods, which was not the case earlier.

The same incident is recorded by Ibn Kathir in his Tafseer, vol. 7, pp. 59-60. He has also said the same about the sanad:

إسناده إلى ابن عباس رضي الله عنهما قَوِيٌّ، وَلَكِنَّ الظَّاهِرَ أَنَّهُ إِنَّمَا تَلَقَّاهُ ابْنُ عَبَّاسٍ رضي الله عنهما إِنْ صَحَّ عَنْهُ مِنْ أَهْلِ الْكِتَابِ وَفِيهِمْ طَائِفَةٌ لَا يَعْتَقِدُونَ نُبُوَّةَ سُلَيْمَانَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فَالظَّاهِرُ أَنَّهُمْ يَكْذِبُونَ عَلَيْهِ، وَلِهَذَا كَانَ فِي هَذَا السِّيَاقِ مُنْكَرَاتٍ مِنْ أَشَدِّهَا ذِكْرُ النِّسَاءِ فَإِنَّ المشهور عن مجاهد وغير واحد من أئمة السلف أَنَّ ذَلِكَ الْجَنِّي لَمْ يُسَلِّطْ عَلَى نِسَاءِ سُلَيْمَانَ بَلِ عَصَمَهُنَّ اللهُ عَزَّ وَجَلَّ مِنْهُ تَشْرِيفًا وَتَكْرِيمًا لِنَبِيِّهِ عَلَيْهِ السَّلَامُ. وَقَدْ رُوِيَ هَذِهِ الْقِصَّةُ مُطَوَّلَةً عَنْ جَمَاعَةٍ مِنَ السَّلَفِ رضي الله عنهم كَسَعِيدِ بْنِ الْمُسَيَّبِ وَزَيْدِ بْنِ أَسْلَمَ وَجَمَاعَةٍ آخَرِينَ وَكُلُّهَا مُتَّفَقَةٌ مِنْ قِصَصِ أَهْلِ الْكِتَابِ، وَاللهُ سَبْحَانَهُ وَتَعَالَى أَعْلَمُ بِالصَّوَابِ

The author says that Tafsir Ibn Hatim is a 900-page book in which there is no evidence on any tradition.

This is the only narration 18355 on which it is stated: narrated with strong chain! Strangely, was not certified by Ibn Abi Hatim himself.

Al-Dakhil fi al-Tafseer al-Mu'lif: According to the Minhaj Jamiat-ul-Madinah al-Alamiyyah, the chain is

حدثنا علي بن حسين، قال: حدثنا محمد بن العلاء وعثمان بن أبي شيبة وعلي بن محمد، قال: حدثنا أبو معاوية، قال: أخبرنا الأعمش، عن المنهال بن عمرو، عن سعيد بن جبيرة، عن ابن عباس -رضي الله عنهما- في قوله - تعالَى-: {وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ}، قال: أراد سليمان -عليه الصلاة والسلام- أن يدخل الخلاة وكذا وكذا؛ ذكر الرواية التي سبق ذكرها

This report has al-Manhal ibn 'Amr, who is weak and a staunch

Shiitte. It is not known why these false stories of The Kingdom of Sulaiman were being circulated by Shiitte narrators.

فكرة ابن سبأ

The Beliefs of Mystic Ibn Saba

The Rise of

Al-Israeilliyaat

(Judeo-Christian Narrations)

In the First 100 years of
Hijri Calender

Part-IV

By

Abu Shahiryaaar

2023

Contents

Prologue

In this section, Shiite and Rafidi thoughts will be discussed. The Jewish impression on these concepts is so clear that it has been acknowledged many times in Shiite books that such and such a Jew was called and he also confirmed the belief.

It is mentioned in Shiite books that in dire situations Shiite imams used to leave Arabic and they pray in Hebrew. These sayings show that many of the material attributed to the Imams is that which is narrated by the people affected by Jewish thought and ideas.

In the period of 'Uthman, a Jew from Yemen arrived in Hijaz. He was named as 'Abd Allah b. Saba. He went to Iraq and from there he moved to Egypt. There were many newly converted Muslims in Ali's army, whose leader was Ibn Saba. Later this group is called al-Sabiyah or al-Sabaiyya.

Ibn Hajar wrote in *Lasan al-Mizan*:

ومن طريق ابن أبي خيثمة: حدثنا محمد بن عباد , حَدَّثَنَا سُفْيَانُ ، عَنْ عَمَارِ الدَّهْنِيِّ
سَمِعْتُ أَبَا الطَّفَيْلِ يَقُولُ: رَأَيْتُ الْمُسَيَّبَ بْنَ نَجْبَةَ أَتَى بِهِ بَلْبَهُ وَعَلِيٌّ عَلَى الْمَنْبَرِ فَقَالَ: مَا
شَأْنُهُ؟ فَقَالَ: يَكْذِبُ عَلَى اللَّهِ وَعَلَى رَسُولِهِ.

Abu Tufail said, "I saw al-Maseeb bin Najba bin Rabi'ah bin Riyaah bin Auf bin Hilal bin Shamkh bin Fararat al-Fazari who came to Ali and Ali was on the pulpit and Ali asked. How is he (Ibn Saba)? He lie against God and His Messenger.

حدثنا عمرو بن مَرْزُوقٌ حَدَّثَنَا شُعْبَةَ ، عَنْ سَلْمَةَ بْنِ كَهَيْلٍ عَنْ زَيْدِ بْنِ وَهْبٍ قَالَ: قَالَ عَلِيُّ
بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ: مَا لِي وَلِهَذَا الْخَبِيثِ الْأَسْوَدِ ، يَعْنِي عَبْدَ اللَّهِ بْنَ سَبَأٍ - كَانَ
يَقَعُ فِي أَبِي بَكْرٍ وَعَمْرٍ .

Zayd ibn Wahb said: 'Ali said, 'What is between me and this black

man, 'Abd Allah ibn Saba, who speaks ill against Abu Bakr and 'Umar?

ومن طريق محمد بن عثمان بن أبي شيبة: حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ , حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنِ مَجَالِدٍ عَنِ الشَّعْبِيِّ قَالَ: أَوَّلُ مَنْ كَذَبَ عَبْدَ اللَّهِ بْنَ سَبَأٍ.

Al-Shaabi (d. 100 AH) said: The first liar is 'Abd Allah b. 'Saba.

وقال أبو يعلى الموصلي في مسنده: حَدَّثَنَا أَبُو كَرِيبٍ , حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْأَسَدِيِّ , حَدَّثَنَا هَارُونَ بْنُ صَالِحٍ عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ أَبِي الْجَلَّاسِ سَمِعْتُ عَلِيًّا يَقُولُ لِعَبْدِ اللَّهِ بْنِ سَبَأٍ: وَاللَّهِ مَا أَفْضَى إِلَيَّ بِشَيْءٍ كَتَمَهُ أَحَدًا مِنَ النَّاسِ وَلَقَدْ سَمِعْتَهُ يَقُولُ: إِنَّ بَيْنَ يَدَيِ السَّاعَةِ ثَلَاثِينَ كَذَابًا وَإِنَّكَ لِأَحَدِهِمْ.

Abu al-Jalas said, "I heard 'Ali and he mentioned 'Abd Allah b. 'Saba, 'By Allah, what led me to hide something from the people?' And I heard that there will be thirty liars before the Day of Resurrection. I think he is one of them.

وقال أبو إسحاق الفزاري: عن شُعبَةَ، عَنِ سَلْمَةَ بْنِ كَهَيْلٍ، عَنِ أَبِي الزُّعْرَاءِ [ص: 485] أَوْ عَنْ زَيْدِ بْنِ وَهَبٍ أَنَّ سُوَيْدَ بْنَ غَفَلَةَ دَخَلَ عَلَيَّ عَلِيٍّ فِي إِمَارَتِهِ فَقَالَ: إِنِّي مَرَرْتُ بِنَفَرٍ يَذْكُرُونَ أَبَا بَكْرٍ وَعَمْرَ بْنَ يَرْوَانَ أَنَّكَ تَضْمُرُ لَهُمَا مِثْلَ ذَلِكَ مِنْهُمْ عَبْدَ اللَّهِ بْنَ سَبَأٍ - وَكَانَ عَبْدَ اللَّهِ أَوَّلَ مَنْ أَظْهَرَ ذَلِكَ - فَقَالَ عَلِيٌّ: مَا لِي وَلِهَذَا الْخَبِيثِ الْأَسْوَدِ. ثُمَّ قَالَ: مَعَاذَ اللَّهِ أَنْ أَضْمُرَ لَهُمَا إِلَّا الْحَسَنَ الْجَمِيلَ.

Suwayd bin Ghafila came to 'Ali and said in his caliphate, "I passed on a group that mentions Abu Bakr and 'Umar, saying: 'You used to hide the truth from both of them,' and he said as Ibn Saba used to say. On hearing this 'Ali said, 'What do I have to do with this son of a black woman?' I will seek refuge with Allah, to hide from both of them (meaning Abu Bakar and Umar) except those (my wives) who are attractive and beautiful.

These narrations have been narrated by Ibn Hajar with Sahih chains and have established a chapter on 'Abd Allah b. Saba, thus confirming his existence.

قال ابن حبان: كان سبئيا من أصحاب عبد الله بن سبأ، كان يقول: إن عليا يرجع إلى

Ibn Hibbaan said, "Sabyas are those who are the companions of Ibn Saba, and they used to say, 'Ali will return to the world.'"

Narrated in Tafseer 'Abd al-Razzaq:

قَالَ مَعْمَرٌ: وَكَانَ قَتَادَةُ إِذَا قَرَأَ هَذِهِ الْآيَةَ: {فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ} [آل عمران: 7] قَالَ: إِنَّ لَمْ تَكُنِ الْحُرُورِيَّةُ أَوْ السَّبْيِيَّةُ , فَلَا أَدْرِي مَنْ هُمْ

Mu'ammar said: "Qattadah (118 A.H.) used to recite *أَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ* (Al-Imran: 7) (whose hearts are crooked) – he said: "If these are not Khawarij and Saba'i, then I do not know who else they are."

These are only books from Sunni school. In Shiite sources there are numerous references on Ibn Saba.

Abdullah bin Saba is a historical figure and some of his narrations about him are from the chain having Saif bin Umar (d. 200 AH), which is called *Ummida fi al-Tarikh* (Good in history). Saif reports are not unique about the existence of Ibn Saba. Qatadah, al-Shaabi, Imam al-Zuhri, Amash, etc have also acknowledged the existence of Ibn Saba and they all predate Saif b. 'Umar.

Clearly, numerous individuals never had the opportunity to meet Ibn Saba as he maintained a constant and secretive movement while disseminating his ideas. Furthermore, his fate remains unknown, yet his philosophy found widespread acceptance among the Shiites, representing a form of Jewish mysticism.

'Abd Allah b. Saba is mentioned in many Shiite books- Abu Musa Muhammad b. 'Umar b. 'Abd al-Aziz al-Qashi (d. 340 A.H.) narrates from Abi Ja'far: 'Abd Allah b. Saba had claimed himself as a prophet claimed that Amir al-Mu'minin (Ali) is Allah.

Al-Shahristani writes in his book *al-Mull wa al-Nihal*, p. 50:

السبائية أصحاب عبد الله بن سبأ؛ الذي قال لعلي كرم الله وجهه: أنت أنت يعني: أنت الإله؛ فنفاه إلى المدائن. زعموا: أنه كان يهودياً فأسلم؛ وكان في اليهودية يقول في يوشع بن نون وصي موسى عليهما السلام مثل ما قال في علي رضي الله عنه. وهو أول من أظهر القول بالنص بإمامة علي رضي الله عنه. ومنه انشعبت أصناف الغلاة. زعم ان علياً حي لم يموت؛ ففيه الجزء الإلهي؛ ولا يجوز أن يستولي عليه، وهو الذي يجيء في السحاب، والرعد صوته، والبرق تبسمه: وأنه سينزل إلى الأرض بعد ذلك؛ فيملاً الرض عدلاً كما ملئت جوراً. وإنما أظهر ابن سبا هذه المقالة بعد انتقال علي رضي الله عنه، واجتمعت عليه جماعة، وهو أول فرقة قالت بالتوقف، والغيبة، والرجعة؛ وقالت بتناسخ الجزء الإلهي في الأئمة بعد علي رضي الله عنه

Al-Sabayah: Followers of 'Abd Allah b. Saba Who said to 'Ali(may Allah be pleased with him): "You are, you are God". Ali expelled him to Madain. He claim that he (Ibn Saba) was a Jew and then converted to Islam. He said that Musa's successor was Yushya bin Noon, and so was 'Ali (May Allah be pleased with him). And it was he (Ibn Saba) who first spread the word for the imamate of 'Ali. And there are many sects of Ghulat associated with him . They thought Ali was alive and did not die. And Ali had divine parts , and Allah did not allow them to be revealed to the people . And that (Ali) travels on clouds, and the lightning is his voice, and the light is his smile, and he will then descend on the earth and fill it with justice, just as this earth is full of injustice. And after 'Ali's death, Ibn Saba spread his views. And a group followed him (Ibn Saba) and that was the first sect that believed in pause (takhar in the exodus against the government), occultation (imam hiding in a cave) and rija (Shiite being alive at the time of imam's appearance). And they believe in the transmission of divine elements into their imams after 'Ali.

Ibn Athir al-Kamil writes in fi al-Tarikh, vol. 2, p. 8:

أن عبد الله بن سبأ كان يهودياً من أهل صنعاء أمه سوداء، وأسلم أيام عثمان، ثم تنقل في الحجاز ثم بالبصرة ثم بالكوفة ثم بالشام يريد إضلال الناس فلم يقدر منهم على ذلك، فأخرجه أهل الشام، فأتى مصر فأقام فيهم وقال لهم: العجب ممن يصدق أن عيسى يرجع، ويكذب أن محمداً يرجع، فوضع لهم الرجعة، فقبلت منه، ثم قال لهم بعد ذلك:

إنه كان لكل نبي وصي، وعلي وصي محمد، فمن أظلم ممن لم يجز وصية رسول الله، صلى الله عليه وسلم، ووثب على وصيه، وإن عثمان أخذها بغير حق، فانهضوا في هذا الأمر وابدأوا بالطعن على أمرائكم...

Abdullah bin Saba Sana'a was a Jew from Yemen, his mother was Black and he converted to Islam during the reign of Uthman. Then he moved to Hejaz, then Basra, then Kufa, then Syria. He wanted to mislead the people but could not succeed. He was expelled by the People of Syria and he reached Egypt and stayed there and said to them: Strangely, you say that Jesus will return and deny that the Prophet Muhammad (peace and blessings of Allaah be upon him) will not return. He created a belief of Al-Rijaa (The Returning) for them and they accepted it. Then he said: "For every prophet there was a Wassi (beneficiary or legatee), and 'Ali is muhammad's heir, so the most unjust are those who did not obey his will." He also said, "Uthman has occupied the Caliphate without right, so get up and taunt your rulers."

According to The Book of Rijal ibn Dawud by Ibn Dawud al-Haali:

عبدالله بن سباي (جنح) رجع إلى الكفر وأظهر الغلو (كش) كان يدعي النبوة وأن عليا عليه السلام هو الله، فاستتابه عليه السلام (ثلاثة أيام) فلم يرجع فأحرقه في النار في جملة سبعين رجلا ادعوا فيه ذلك

Ibn Saba was among those 70 people who were burnt alive.

Al-Kashi says: Imam Ja'far said:

أن عبدالله بن سبا كان يدعي النبوة ويزعم أن أمير المؤمنين (عليه السلام) هو الله

Ibn Saba claimed that he is a prophet and claimed that 'Ali is Allah.

According to Al-Hasan ibn Yusuf bin Ali bin Al-Mutahar al-Hilli in book Al-Khulasa al-Aqwaal:

عبدالله بن سبا بالسین المهملة والباء المنقطعة تحتها نقطة واحده غال ملعون حرقه

أمير المؤمنين عليه السلام بالنار كان يزعم أن عليا عليه السلام إله وأنه نبي لعنه الله.

'Abd Allah ibn Saba was burned by 'Ali because he called them 'Allah'.

Some Orientalists tried to hide the Jewish conspiracy said that Saif bin Umar al-Tamimi is a weak narrator and he is the only narrator for the account of Ibn Saba in Tabari book of histories. After this claim put forth from them some of the contemporary Shiite scholar were delighted and in euphoria accused their Imams (who have been referring to Ibn Saba) as ignorant and individuals with malicious intentions. The questions here is: Are all the reports on Ibn Saba contains in their chains the narrator Saif bin Umar al-Tamimi? No this nit the case.

There are 20 to 30 narrators in Sunni books who openly call themselves Saba'i, or Muhaddiseem regard them as al-Sabiyah or al-Sabaiyyah, or they believe in reincarnation – some of them have lived even before Saif b. 'Umar al-Tamimi.

The narrations related to al-Sabiyah were collected by 'Ali ibn Muhammad ibn 'Ali, son of Muhammad ibn Al-Hanafiyya – that is, the grandson of 'Ali (may Allah be pleased with him). Imam Al-Faswi reported this in al-Marifa wa al-Tarikh:

وكان عبد الله جمع أحاديث السبئية

According to historians, al-Sabiyah also refers to the tribes that lived in Yemen and from there was Ibn Saba, who arrived in Kufa from Yemen and according to historians his mother was Black. This is a subtle point indicating that he was not even a real Jew by blood-line because according to the Jews, black people are not real Jews.

Now let's look at how Ibn Saba's secret beliefs were accepted – hopefully this effort will be useful in further research.

Abu Shahiryar

2020

* * *

You are You!

Muslim Sunni historians generally say that Ibn Saba's aims were political and that he used religion as a weapon to gather people. He invented new terms. Almost all Sunni historians have counted him among the Ghali Shiite sects. But none had seriously researched on the hidden Jewish agenda behind his claims.

The roots of his beliefs can be traced back to Jewish mysticism. There are vivid Jewish influences. For example, it is narrated in the Torah that Moses said to God, when I saw Him in a burning tree¹: "What should I say to Pharaoh, to whom did we speak?" Allah said, "Say(Exodus 3:14):

אֶהְיֶה אֲשֶׁר אֶהְיֶה

In Hebrew (pronunciation):

(eh-YEH) אֶהְיֶה (ah-SHEHR) אֲשֶׁר

God said to Moses,
AM WHO I AM.”

“I

In Arabic:

أنا هو الذي هو

¹ According to Islam Moses just saw a fire in Tree. The Fire was not God. In his book Al-Bida wa Al-Tareekh Ibn al-Mutahar ibn Tahr al-
According to Jews and Christian there appeared an angel for God in the Fire. Later this angel is considered as a God himself.

Exodus 3:2

There the angel of the LORD appeared to him in flames of fire from within a bush. Moses saw that though the bush was on fire it did not burn up.

ב ו ירא מלאך יהוה אליו בלבת אש--מתוך הסנה ו ירא והנה הסנה בער באש
והסנה איננו אכל

And the angel of Yahweh feared Moses with a flame of fire--out of the bush and Moses feared, and behold, the bush burned with fire, and the bush did not eat

Maqdisi, writes:

وقول اليهود بالعبرانية ايلوهيم ادناي اهيا شراهيا ومعنى ايلوهيم الله

And the Jews say (concerning the name of Allah) that The meaning of Elohim, Adna'i, Ahya Shara-ya and Elohim is same.

Ahya Shara-ya (اهيا شراهيا) is actually an arabized version of אֱהְיָהּ (ah-SHEHR) אֶהְיֶה (eh-YEH).

قال موسى: فان قالوا لي ما اسم ربك ماذا أقول لهم. قال: قل اهيا اشتر اهيا أي الأزلي الذي لا يزال.

Moses said, "If Egyptians ask me what is the name of your Lord is, what shall I say?"

Allah said, "Say: 'Ahya Shara-ya, that is, my eternity will not fall.'

Ibn Manzoor quoted al-Saghani as saying:

وهو اسم من أسماء الله جل ذكره ومعنى إهيا أشتر إهيا الأزلي الذي لم يزل هكذا قرأنيه حبر من أحبار اليهود بعدن أبين (شراهيا معناه يا حي يا قيوم بالعبرانية

And this is one of the Divine names of God, and meaning is that Allah said, "Ahya Shara-ya (اهيا شراهيا) – My eternity does not fall, and this is told by one of the Jewish sages, one of the priests from Adan (Yemen), who told me that Ahya Shara-ya (اهيا شراهيا) means in Hebrew Ya Hay Ya Qayyum."

So when 'Abd Allah ibn Saba said to 'Ali, "You are You! He actually meant that you (Ali): You are God, because God said to Moses, "I am who I am." Ibn Saba adopted the same style and described his conscience. Ali (may Allah be pleased with him) immediately recognized this style. Second Ibn Saba claimed about Ali that he moves in the clouds and the lightning bolt is his smile. This is nothing else but a resemblance to Ezekiel's person on the Markabah.

Ali on the Cloud

According to Ibn Saba, there was a lot of similarity between the Muhammad Messenger of Allah (peace and blessings of Allah be upon him) and Prophet Moses. Ibn Saba had accepted the biblical books of prophets and also considered Prophet Muhammad like one of the minor biblical prophets.

In the book of Ezekiel, there was a human-like person on the Markabah (Throne), who according to the Yemenite Jews was the Divine throne. According to the Book of Daniel, the person who came to Atiq al-Ayyam (Ancient of Days) was looked alike a human being, and he was called Bar an'aash (son of a human).

Bar an'aash means Son of Man, but this Son of Man is not an ordinary man. It is mentioned in the Book of Daniel that he travels the earth and goes back and informs The God.

The Book of Deuteronomy chapter 33 is in verse 26:

There is none like God, O Jeshurun, who rides through the heavens
to your
help, through the skies in his majesty.

Here are the hebrew words shama'im, which means the same as in Arabic, samawat (i.e. the heavens).

Psalm 68 is in verse 33:

(Yahweh) . . . who rides in the heavens, the ancient heavens

Here again the word Shimaim is used in Hebrew and these skies are called ancient.

It is said in Isaiah chapter 19:

Behold Lord is riding a swift cloud

And in book of Daniel:

I saw in the night-visions, and, behold, there came with the clouds
of heaven
one like unto a son of man, and he came even to the Ancient of
days, and
they brought him near before Him.

Here are the words Anan Shimaim i.e. the Son of Man came on the clouds of heaven and Allaah rides on Annan Shimaim, so it is not difficult to extract from it that Daniel is a mystic who is spreading a heretical belief which is based on the divine appearance in a human form. This gave the idea of two powers in heaven, and these Jewish sects later converted into Christians with an added concept of a Holy Spirit.

These verses are explained in the Jewish Encyclopedia:

The expression "son of man" ("bar enash") has a peculiar use in Dan. vii. 13. Daniel in a vision sees "one like the son of man coming on [A. V. "with"] the clouds of heaven and appearing before the Ancient of Days," to receive from Him "the dominion, the glory, and the kingdom for all time" (Hebr.). There is no dispute among commentators that Israel is thereby meant; but they differ as to the question whether the "son of man" depicted is merely a personification of the people, or whether the writer had in mind a concrete personality representing Israel, such as the Messiah or Israel's guardian angel, the archangel Michael. The latter interpretation, proposed by Cheyne and adopted by others, has little in its favor compared with the older opinion that the person of the Messiah is alluded to—a view shared by the Rabbis (Sanh. 98a; Midr. Teh. To Ps. ii.; comp. the name "Anani" in Targ.

To I Chron. iii., and “bar nefele” [= “son of the clouds”] in Sanh. 96b) and the Apocalyptic as well as Christian writers (Enoch xxxvii.-lxxi.; IV Esdras xiii. 3; Justin Martyr, “Dialogus cum Tryphone,” p. 31, and Ephraem Syrus in his commentary to Daniel, l.c.; see also the commentaries of Nowack and others to the passage²).

There is a tradition in part three of this book that the cloud comes from Allah. We are in a better position to understand that such reports are based on heretical Jewish concepts. Annan is a Hebrew word for clouds. Ibn Saba combined Bar an'aash (son of a human) with 'Ali (may Allah be pleased with him) - thus Ali started flying in the sky in the clouds. It is reported that there was a cloud on which Ali can ride and this cloud was called ishiite sources as al-Sa'ab.

Book of Basa'ir al-Darjaat by Muhammad ibn al-Hasan al-Safar, Tasaheeh wa'l-Ta'alaiq wa Taqdeem: Al-Haj Mirza Hasan Kuchabaghi, Al-Mutabat al-Ahmadi Tehran Manifestos al-Ilmiyyah - attributed the following report to Abu Ja'far Muhammad bin Al-Hasan bin Farrukh al-Safar al-Mutawfi, one of the companions of Imam al-Hasan al-Askari:

باب في ركوب أمير المؤمنين ع السحاب وترقيته في الأسباب والأفلاك

(٢) حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عليه السلام أَنَّهُ قَالَ: إِنَّ عَلِيًّا عليه السلام مَلِكٌ مَا فَوْقَ الْأَرْضِ وَمَا تَحْتَهَا فَعَرَضَتْ لَهُ السَّحَابَانِ الصَّعْبُ وَالذَّلُولُ فَاخْتَارَ الصَّعْبَ وَكَانَ فِي الصَّعْبِ مَلِكٌ مَا تَحْتَ الْأَرْضِ وَفِي الذَّلُولِ مَلِكٌ مَا فَوْقَ الْأَرْضِ وَاخْتَارَ الصَّعْبَ عَلَى الذَّلُولِ فَدَارَتْ بِهِ سَبْعَ أَرْضِينَ فَوَجَدَ ثَلَاثًا خَيْرَةً وَأَرْبَعًا عَوَاسِرَ.

Abu Basir narrates from Abu Ja'far (may Allah be pleased with him) that 'Ali has what is in the earth and in the underground, so two clouds were offered over him, al-Sa'ab (difficult) and al-Dhalul

² <http://www.jewishencyclopedia.com/articles/10342-man-son-of>

(ease).Ali chose al-Sa'ab over al-Dhul, so on al-Sa'ab he traveled seven lands, and found one-third of it desolate and the rest inhabited.

Abu Ja'far describes al-Sa'ab in another narration:

(١) حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ سِنَانٍ عَنْ عَبْدِ الرَّحِيمِ أَنَّهُ قَالَ: ابْتَدَأَنِي أَبُو جَعْفَرٍ عليه السلام فَقَالَ: أَمَا إِنَّ ذَا الْقَرْنَيْنِ قَدْ خَيَّرَ السَّحَابَيْنِ فَاخْتَارَ الذَّلُولَ وَذَخَرَ لِمُصَاحِبِكُمُ الصَّعْبَ، قُلْتُ: وَمَا الصَّعْبُ؟ قَالَ: مَا كَانَ مِنْ سَحَابٍ فِيهِ رَعْدٌ وَبُرُقٌ وَصَاعِقَةٌ فَصَاحِبِكُمْ يَرْكَبُهُ أَمَا إِنَّهُ سِيرَكَبُ السَّحَابِ وَيُرْقَى فِي الْأَسْبَابِ أَسْبَابَ السَّمَوَاتِ السَّبْعِ خَمْسَ عَوَامِرٍ وَاثْنَتَانِ خَرَابٍ.

Ahmad bin Muhammad said: Abu Ja'far (a.s.) started talking and said, "Dhu'l-Qarnain took al-Dhul from two clouds, and your fellow (Ali) he took al-Sa'ab. He said, "The cloud in which there is lightning, thunder bolt, so your fellow (Ali) now rides over it and he traveled to the heavens.....

Narrated in Sahih Muslim;

وحدثني أبو أيوب سليمان بن عبيد الله الغيلاني، حدثنا أبو عامر يعني العقدي، حدثنا رباح، عن قيس بن سعد، عن مجاهد، قال: جاء بشير العدوي إلى ابن عباس، فجعل يحدث، ويقول: قال رسول الله صلى الله عليه وسلم، قال رسول الله صلى الله عليه وسلم، فجعل ابن عباس لا يأذن لحديثه، ولا ينظر إليه، فقال: يا ابن عباس، مالي لا أراك تسمع لحديثي، أحدثك عن رسول الله صلى الله عليه وسلم، ولا تسمع، فقال ابن عباس: ”إنا كنا مرة إذا سمعنا رجلاً يقول: قال رسول الله صلى الله عليه وسلم، ابتدته أبصارنا، وأصغينا إليه بأذاننا، فلما ركب الناس الصعب، والذلول، لم نأخذ من الناس إلا ما نعرف

Bashir al-'Adawi came to Ibn 'Abbas and started narrating and said, "The Messenger of Allah said, 'The Messenger of Allah said. Ibn 'Abbas did not allow him to narrate and not even looked at him. He said to Ibn 'Abbas, "Why do you not listen to my hadith when I am telling the hadith of the Messenger of Allah?" Ibn 'Abbaas said: "There was a time when we listen someone say, 'The Messenger of Allah said... we keep an eye on it and put our ears on it.' But ever since people rode al-Sa'ab and al-Dhaloul, we do not take

narrations except from those whom we know.

Sunni schools have no idea what really Al-Sa'ab and al-Dhaloul were. But it is clear from Shiite sources that this was Ibn Saba's belief and ibn 'Abbas is criticizing the concept that Ali after death lived on a cloud.

It is reported in Sunni books:

Al-Hafiz al-Maqdisi's narrated in al-Ahadith al-Mukhtarah:

أخبرنا عبد المعز بن محمد الهروي قراءة عليه بها قلت له: أخبركم محمد بن إسماعيل بن الفضيل - قراءة عليه وأنت تسمع - أنا محلم بن إسماعيل الضبي، أنا الخليل بن أحمد السجزي، أنا محمد بن إسحاق بن إبراهيم السراج، ثنا قتيبة بن سعيد، ثنا أبو عوانة عن سماك عن حبيب بن حماز، قال: كنت عند علي بن أبي طالب وسأله رجل عن ذي القرنين كيف بلغ المشرق والمغرب؟ قال: سبحان الله، سُخِّرَ له السحابُ ومُدَّتْ له الأسبابُ وبُسِطَ له النُّورُ فقال: أزيدك؟ قال: فسكت الرجل وسكت علي

Habeeb bin Hamaz said, "We were with 'Ali, and a man asked him about Zulqarnain that how he reached the east and the west." Ali said, "Subhan Allah! To him a cloud was given, and it was ordained, and the brightness was spread out for him (so that he can view ground from a cloud). The man inquired: "How bout you? Is it ordianed more for you?" Habeeb ibn Hamaz said: "This man and 'Ali remained silent.

This narration has in its chain Samak bin Harb who has been described as weak narrator by al-Khattab, Sufyan al-Thawri, Salih al-Jajra and Ibn Mubarak.

This shows that a belief was in circulation that there was a cloud for Imam 'Ali (a) from which he traveled the planets, and it was called al-Sa'ab. It is found for some narrators in the books of jirah and tadeel that they believed that Ali live in the clouds. This belief is attributed to Ibn Saba. According to al-Bayan by Jahaz, al-

Mu'tamar used to recite poetry for them:

ومن قوم إذا ذكروا عليا ... يردون السلام على السحاب

And there are people on whom they remembered 'Ali, they greeted the cloud.

According to al-Sayyid al-'Allam al-Nabla'ah by al-Dhahabi, Ishaq ibn Sunan narrates that Ibn al-Mubarak used to say:

ولا أقول علي في السحاب لقد ... أقول فيه إذا جورا وعدوانا

And I do not say, 'Ali is in the cloud, if I say so, 'This is grave injustice.'

Imam Muslim writes in the prologue of Sahih Muslim:

وَحَدَّثَنِي سَلْمَةُ بْنُ شَيْبٍ، حَدَّثَنَا الْحُمَيْدِيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ: سَمِعْتُ رَجُلًا سَأَلَ جَابِرًا عَنْ قَوْلِهِ عَزَّ وَجَلَّ [ص: 21]: {فَلَنْ أُبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ} [يوسف: 80]، فَقَالَ جَابِرٌ: «لَمْ يَجِئْ تَأْوِيلُ هَذِهِ»، قَالَ سُفْيَانُ: وَكَذَّبَ، فَقُلْنَا لِسُفْيَانَ: وَمَا أَرَادَ بِهِدَا؟ فَقَالَ: إِنَّ الرَّافِضَةَ تَقُولُ: إِنَّ عَلِيًّا فِي السَّحَابِ، فَلَا نَخْرُجُ مَعَ مَنْ خَرَجَ مِنْ وَوَلَدِهِ حَتَّى يُنَادِيَ مُنَادٍ مِنَ السَّمَاءِ يُرِيدُ عَلِيًّا أَنَّهُ يُنَادِي أَخْرَجُوا مَعَ فَلَانِ، يَقُولُ جَابِرٌ: «فَدَا تَأْوِيلُ هَذِهِ الْآيَةِ، وَكَذَّبَ، كَانَتْ فِي إِخْوَةِ يُوسُفَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ»

Exagurrators used to interpret ayah of Surah Yusuf { لَنْ أُبْرَحَ الْأَرْضَ } لَنْ أُبْرَحَ الْأَرْضَ } { حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ } as saying that 'Ali is in the clouds and he will not come out of it until one of his descendants appear, for whom 'Ali will call out from heaven to help so-and-so.

In the book Tahzeeb al-Tahajjib by Ibn Hajar, reported for a narrator Amr ibn Jaber al-Hadrami (the narrator of the narration of

Imam al-Mahdi in Sunan Ibn Majah³) that 'Amr ibn Jabir used to say to Al-Hadrami that Abu Zarat al-Misri:

قال بن أبي مريم قلت لابن لهيعة من عمرو بن جابر هذا قال شيخ منا أحقق كان يقول أن عليا في السحاب

Ibn Abi Maryam said: I asked Ibn Lahiyah who was 'Amr ibn Jabir. He replied: A senile used to say Ali is in clouds.

In the book Lasan al-Ma'izan by Ibn Hajar, ibn Namir says for Farat ibn al-Ahnaf, the narrator of Musnad Abi Ya'ali :

قال ابن نمير: كان من أولئك الذين يقولون: علي في السحاب

Ibn Namir said: These are among those who say: 'Ali is in the cloud.'

In the book Lasan al-Ma'izan by Ibn Hajar, explained about narrator called Mas'ida bin Al-Isa al-Bahli:

قال جعفر: قال أبي: فحرفها هؤلاء وقالوا: علي في السحاب

Ja'far says: My father said, "They have distorted (religion) and said, 'Ali is in the cloud.'

You can see that the narrators of Sunan Ibn Majah are also preachers of Al-Sabaiyah beliefs.

³ Reported with his chain:

'Abd Allah ibn al-Harith ibn Jaza al-Zubaydi said: The Messenger of Allah (peace and blessings of Allaah be upon him) said: "From the east will come forth the ridders bearing black flags, paving the way for al-Mahdi."

The Great Divine Name

According to the Jews, God's name, called Sham ha Mafforah, consists of 72 letters. It is extracted from the Hebrew Torah from the book of Exodus chapters 14:19 to 21, because the Hebrew letters of the following three verses are 72, 72, 72, so the name of Allah according to Jewish mystics consists of 72 letters. According to them with the help of this Divine Name, Moses created a dry path in the Red Sea.

וַיִּסַּע מִלֶּאֱדָה הָאֱלֹהִים, הַחֲלֹף לְפָנָיו מִחֲנֵה יִשְׂרָאֵל, וַיִּלְךְ, מֵאַחֲרֵיהֶם; וַיִּסַּע עִמּוֹד
הָעֵנָן, מִפְּנֵיהֶם, וַיַּעֲמֵד, מֵאַחֲרֵיהֶם

וַיָּבֹא בֵּין מִחֲנֵה מִצְרַיִם, וּבֵין מִחֲנֵה יִשְׂרָאֵל, וַיְהִי הָעֵנָן וְהַחֹשֶׁךְ, וַיָּאָר
אֶת-הַלַּיְלָה; וְלֹא-קָרַב זֶה אֶל-זֶה, כָּל-הַלַּיְלָה

וַיִּשָׂא מֹשֶׁה אֶת-יָדוֹ, עַל-הַיָּם, וַיִּלְךְ יְהוָה אֶת-הַיָּם בְּרוּחַ קְדָיִם עֶזְרָה כָּל-הַלַּיְלָה,
וַיִּשָׂם אֶת-הַיָּם לְחֲרָבָה; וַיִּבְקְעוּ, הַמַּיִם

Ex. 14:19 Then the angel of God who was going before the host of Israel moved and went behind them, and the pillar of cloud moved from before them and stood behind them,

Ex. 14:20 coming between the host of Egypt and the host of Israel. And there was the cloud and the darkness. And it lit up the night without one coming near the other all night.

Ex. 14:21 Then Moses stretched out his hand over the sea, and the LORD drove the sea back by a strong east wind all night and made the sea dry land, and the waters were divided.

According to Jewish Mysticism, Moses uttered the the 72 letters of the Great Divine Name, and the sea exploded and path created on the floor of the Red Sea. It is mentioned in the Book of Jewish

Sufism, The Book called Safar Yatzira (Book of Creation), which is an ancient book, and it tells us how the letters were spoken by God and Universe were created from them.

The Great Divine Name based on 72-letters is also present in Islamic Shiite books. Al-Kaafi by al-Kalini, vol. 1, p. 230, 231, there is a narration on the name of Allah:

محمد بن يحيى وغيره ، عن أحمد بن محمد ، عن علي بن الحكم ، عن محمد بن الفضيل قال : أخبرني شريس الوابشي ، عن جابر ، عن أبي جعفر عليه السلام قال : إن اسم الله الأعظم على ثلاثة وسبعين حرفا وإنما كان عند آصف منها حرف واحد فتكلم به فخشف بالأرض ما بينه وبين سرير بلقيس حتى تناول السرير بيده ثم عادت الأرض كما كانت أسرع من طرفة عين ونحن عندنا من الاسم الأعظم اثنان وسبعون حرفا ، وحرف واحد عند الله تعالى استأثر به في علم الغيب عنده ، ولا حول ولا قوة إلا بالله العلي العظيم

Muhammad bin Yahya and others, Ahmad bin Muhammad, he said to Ali bin al-Hakam, he said to Muhammad bin Al-Fadhil: I was informed by Shreis al-Wabashi that Imam Ja'far (a.s.) said: "The name of Allah is 73 letters, and Asaf⁴ uttered only one letter and Earth collapsed between the him and The Throne of Bilqeis, and then the earth returned as it was in a blink of an eye. We we (Imams) know all 72 letters of the Great Divine Name, and Allah has hidden from us only one letter which belongs to Him in the knowledge of the unseen.

محمد بن يحيى ، عن أحمد بن محمد ، عن الحسين بن سعيد ومحمد بن خالد ، عن زكريا بن عمران القمي ، عن هارون بن الجهم ، عن رجل من أصحاب أبي عبد الله عليه السلام لم أحفظ اسمه قال سمعت أبا عبد الله عليه السلام يقول : إن عيسى ابن مريم عليه السلام أعطي حرفين كان يعمل بهما وأعطي موسى أربعة أحرف ، وأعطي إبراهيم

⁴ According to some Shiite sources, Asaf was actually Ali. Ali was present in the court of Solomon and Ali uttered the Divine Name!

ثمانية أحرف ، وأعطي نوح خمسة عشر حرفا ، وأعطي آدم خمسة وعشرين حرفا ، وإن الله تعالى جمع ذلك كله لمحمد صلى الله عليه وآله وإن اسم الله الأعظم ثلاثة وسبعون حرفا ، أعطى محمدا صلى الله عليه وآله اثنين وسبعين حرفا وحجب عنه حرف واحد

Muhammad bin Yahya narrated from Ahmad bin Muhammad, Al-Husayn bin Sa'id, Muhammad bin Khalid, Zakaria bin Imran al-Qummi, Haroon bin Al-Jahm, and he narrated from the companions of Abu 'Abd Allah, whose name is not remembered that Imam Abu Abdullah said: Abraham received four letters, Noah received 15 letters, Adam received 25 letters, and God gathered them all together for Muhammad, and indeed the name of Allah is comprised of 73 letters – only one is hidden from us.

Reported in Basair al-Darjaat:

وعن ابن بكير، عن أبي عبد الله [عليه السلام]، قال: كنت عنده، فذكروا سليمان وما أعطي من العلم، وما أوتي من الملك فقال لي: وما أعطي سليمان بن داود؟ إنما كان عنده حرف واحد من الاسم الأعظم، وصاحبكم الذي قال الله تعالى: قل: كفى بالله شهيداً بيني وبينكم ومن عنده علم الكتاب. وكان - والله - عند علي [عليه السلام]، علم الكتاب.

فقلت: صدقت والله جعلت فداك

Ibn Baqir Abi 'Abd Allah narrates from Imam Ja'far: "I was with him, so Suleiman and the knowledge given to him were mentioned, and the knowledge given to an angel was mentioned. On this Imam said to me, "What did Suleiman bin Dawood got?" He had only one letter of al-'Asam al-'Azam (Divine Name) and for your fellow (Ali), God said:

قل كفى بالله شهيداً بيني وبينكم ومن عنده علم الكتاب

By Allah! 'Ali (a.s.) has knowledge of the Book.

According to Tafseer al-Qummi, vol. 1, p. 368:

عن أبي عبد الله [عليه السلام]، قال: الذي عنده علم الكتاب هو أمير المؤمنين

It is narrated from 'Abi Adullah that here the person who knows the knowledge of the book is indeed our Amir al-Mu'minin (Ali).

The Origin of the belief on al-Rija'ah (the Returning)

In the first 100 year, a belief was spread in the Ummah, which is known as 'al-Rija'ah'. This belief is denied by Sunni schools but in Shiite school of thought it is considered as a fundamental belief.

It is extracted from the verses of surah al-Baqarah:

آيت ألم تر إلى الذين خرجوا من ديارهم وهم ألوف حذر الموت فقال لهم الله موتوا ثم أحياهم إن الله لذو فضل على الناس ولكن أكثر الناس لا يشكرون

Abu Ja'far Muhammad ibn al-Hasan al-Tusi (d. 460 AH) writes in Tafsir al-Tabayan fi Tafseer al-Qur'an:

وفي الآية دليل على من أنكر عذاب القبر والرجعة معا، لان الاحياء في القبر، وفي الرجعة مثل إحياء هؤلاء الذين أحياهم للعبرة

And in this verse there is evidence for those who deny the punishment of the grave and the belief of Returning, as they will be raised back to life for a lesson.

In the exegesis of the verse

فرحين بما آتاهم الله من فضله ويستبشرون بالذين لم يلحقوا بهم من خلفهم ألا خوف عليهم ولا هم يحزنون(170)

Abu 'Ali al-Fadl ibn al-Hasan al-Tabarsi (d. 548 AH) wrote:

في الآية دليل على أن الرجعة إلى دار الدنيا جائزة لاقوام مخصوصين

And in this verse there is an evidence that the Returning back to the World of some certain nations is possible.

In the exegesis of the verse

ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ(56)

A Shiite scholar wrote in Tafseer Majma al-Bayan;

و استدل قوم من أصحابنا بهذه الآية على جواز الرجعة و قول من قال إن الرجعة لا تجوز إلا في زمن النبي (صلى الله عليه وآله وسلم) ليكون معجزا له و دلالة على نبوته باطل لأن عندنا بل عند أكثر الأمة يجوز إظهار المعجزات على أيدي الأئمة و الأولياء و الأدلة على ذلك مذكورة في كتب الأصول

And a people of our companions have argued from this verse on the validity of the Returning and said that whoever said that it is not permissible, except during the time of the Prophet (peace and blessings of Allaah be upon him) claiming that it would have been a miracle— then it is a false statement, because the appearance of miracles on the hands of most of our Imams and Saints is permissible, on which the evidence is contained in the above books of Usul (Fundamentals).

According to the Shiite scholars, there is a certain time of al-Rija'ah (the Returning), which masses denied because they could not reach the true interpretation of Quranic verses.

This belief among Shiites originally came from Ibn Saba. The Jews also believe in the Returning and according to them Messiah will come and raise the dead to life. The argument for this is the Biblical book of Isaiah 26:19:

Your dead shall live; their bodies shall rise.

You who dwell in the dust, awake and sing for joy

For your dew is a dew of light,

and the earth will give birth to the dead.

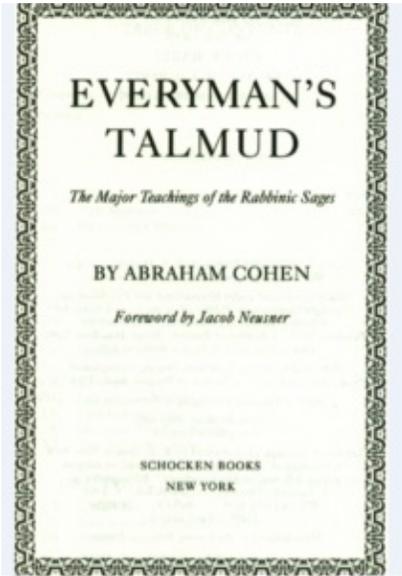
The book of Ezekiel mentions the Returning of how the Jews will be returned back to this world:

Behold I will open your graves and raise you from your graves, My people; and I will bring you into the Land of Israel. You shall know that I am G-d when I open your graves and when I revive you from

your graves, My people. I shall put My spirit into you and you will live, and I will place you upon your land, and you will know that I, G-d, have spoken and done, says G-d.” (Ezekiel 37:12-14)

Based on these verses, the Jews say that Messiah will raise the dead back to life, and the same is the belief of the Shi'ites, whose thoughts are imbibed in the Qur'anic verses so that this belief can be proved to be an Islamic faith.

In Sunni school of thought, the belief of Returning or al-Rojaah was narrated by Zazaan, who was considered as a Companions of 'Ali, but was actually belong to the group of Ibn Saba. It is mentioned in the Talmud:



The actual process of dying is described in this manner: 'When a person's end comes to depart from the world, the angel of death appears to take away his soul (*Neshamah*). The *Neshamah* is like a vein full of blood, and it has small veins which are dispersed throughout the body. The angel of death grasps the top of this vein and extracts it. From the body of a righteous person he extracts it gently, as though drawing a hair out of milk; but from the body of a wicked person it is like whirling waters at the entrance of a canal or, as others say, like taking thorns out of a ball of wool which tear backwards. As soon as this is extracted the person dies, and the spirit issues forth and settles on his nose until the body decays. When this happens, it cries and weeps before the Holy One, blessed be He, saying, "Lord of the Universe! Whither am I being led?" Immediately (the angel) Dumah takes and conducts him to the court of death among the spirits. If he had been righteous, it is proclaimed before him, "Clear a place for such and such a righteous man"; and he proceeds, stage by stage, until he beholds the presence of the *Shechinah*' (Midrash to Ps. xi. 7; 51b, 52a).

Zazzan narrated a hadith on the returning of the souls which is now present in book Musnad Ahmad as well:

ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ، حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ، فَيَقُولُ: أَيَّتُهَا النَّفْسُ الْخَبِيثَةُ، اخْرُجِي إِلَيَّ سَخِطٍ مِنَ اللَّهِ وَغَضَبٍ. قَالَ: "فَتُفَرَّقُ فِي جَسَدِهِ فَيَنْتَزِعُهَا كَمَا يُنْتَزِعُ السَّفُودُ مِنَ الصُّوفِ الْمَبْلُولِ، فَيَأْخُذُهَا، فَإِذَا أَخَذَهَا لَمْ يَدْعُوهَا فِي يَدِهِ طَرْفَةَ [ص: 502] عَيْنٍ حَتَّى يَجْعَلُوهَا فِي تَلْكَ الْمُسُوحِ، وَيُخْرِجُ مِنْهَا كَأَنَّ رِيحَ حَيْفَةٍ وَجِدَّتْ عَلَى وَجْهِ الْأَرْضِ

This text of Zazzan hadith is plagiarized from the Talmud. The saying of Jewish sages has been presented in disguise of a hadith. Even today the Jews believe that the Israelites will be alive on the appearance of the real Messiah – a belief propagated by Ibn Saba

first in the first century of Islam⁵.

⁵In the book Mufasal fi Tareekh al-Arab by Dr. Jawad Ali it is mentioned that some pagan Arabs also held the belief on al-Rijaah:

الرجعة: واعتقد قوم من العرب في الجاهلية بالرجعة: أي الرجوع إلى الدنيا بعد الموت فيقولون أن الميت يرجع إلى الدنيا كرة أخرى ويكون فيها حيًا كما كان

A nation of Jahli (pagans) Arabs believed in the Returning that the deceased returns to the world after death and comes back to life as before.