

## Masihiyyat In Hadith

**(*Hadith* of Jassasah, of Satan's stabbing all mankind except Jesus and his mother — Ibn Jarir)**

If the *Israeliyyat* distorted the splendour of Islam through their fabricated falsities, the *Masihiyyat* too had a share of the misfortune that afflicted this religion. The first one undertaking the lead of these was Tamim ibn Aws al-Dari, who was a Yemeni Christian. His abode with his tribe was in the Sham opposite to Palestine. He came to the Prophet (S) and embraced Islam after the Battle of Tabuk in the year 9H.

Abu Mu'aym says: He was the monk of his time people, and devout among the Palestinians. He was the first to tack the saddle, and the first to relate (tales). He kept the company of the Prophet (S) and took part in his battles. He stayed long in al-Madinah till shifting to the Sham after murder of Uthman.<sup>1</sup> He died during the caliphate of Ali in 40 H.

He used to relate narrations and tales of Jassasah, dajjal (impostor), Iblis, death angel and heavens and fire, spreading these narrations everywhere, as done by his likes: Ka'b al-Ahbar and Wahb ibn Munabbih. No wonder to see Islam penetrated by the *Masihiyyat* after being invaded by the *Israeliyyat*, as it was blemished with different things from every religion and every creed. But it is out of scope here to elucidate all the blemishes foisted into Islam from other cults and creeds, as a full book is needed to cover them.

### Hadith of Jassasah

Among the *Masihiyyat* stated by Tamim al-Dari to the Prophet (S), we can refer to the story of Jassasah, and that of the impostor, with that of descension of Jesus, and others.

In regard of the *hadith* of Jassasah, it is reported by Muslim<sup>2</sup> in his Sahih from contradictory ways and chains. Hereunder its text as reported from Fatimah bint Qays, the sister of al-Dahhak ibn Qays, who was among the first immigrants.

After gathering people, the Messenger of Allah (S) said: By God, I have never gathered you out of desire, or dread, but because Tamim al-Dari<sup>3</sup> was a Christian man, who came, swore allegiance and

embraced Islam. He told me that he boarded a sea ship with thirty men from Lakhm and Jadhah. Then they became the sport of the waves for one month, after which they landed at an island, staying there until sunset. On entering the island, they encountered a hirsute hairy mount, whose forepart could not be distinguished from the backside, when they said: Woe to you, what are you? It said: I am al-Jassasah. Then it advised them to look at a man inside the convent, pointing to him. On going into the convent, they met the greatest man in nature, and firmest in fetters, with his hands tied together to his neck, between his knees up to the heels, with iron chains.

When he recognized them to be among the Arabs, he layed before them numerous questions, for which they gave answers. Then he said to them: Tell me what has the Prophet of illiterate done? They said: He departed Mecca and settled down in Yathrib. He asked: Have the Arabs fought him? They replied: Yea. He said: What has he done to them? They told him that he had overcome whoever came close to him from among the Arabs, and they obeyed him. He said: I apprise you about myself. I am Jesus (Messias) and I am about [4](#) to be permitted to rise out, when I will go out... I will proceed on earth for forty days, through which I shall enter every and each village I pass by, other than Mecca and Tibah as they are both forbidden for me. Whenever I intended to enter any of them, I will be received by an angel holding in his hand an unsheathed sword to restrain me from (entering) it.

After stating this, he thrust the messenger with his wand, on the pulpit saying: This is Tibah, this is Tibah, this is Tibah, meaning al-Madinah.

Abu Hurayrah never missed this report without foisting it with a breath of his oddities. So he narrated that between the two horns of al-Jassasah there was a distance of one parasang for the rider!

I came across a comment on this *hadith* by al-Allamah al-Sayyid Rashid Ridha' (may God's mercy be upon him), as follows:

About *hadith* of Jassasah which is related by Tamim al-Dari to the Messenger of Allah and recorded by Muslim in his Sahih through chains contradicting each other in respect of its text, it can be said that this difference in the text was caused by some narrators mentioned in the Sahih, and it can't be taken as caused by multiplicity of story.[5](#)

Further, can the narration of Tamim al Dari to the Messenger — if its chain be free from defects — make the *hadith* supplementary to what the Prophet (S) uttered of his own accord, so as to determine the veracity of its origin in accordance with his (S) permission or approval of an act, as indicated by his warrant and permission? Apparently this *qiyas* (analogy) is out of scope here, and the Prophet had no knowledge of the unseen, as he — like common people — used to hold speech of people to be true, when no suspicion being raised against it. Most often he believed the traditions related by even the hypocrites and disbelievers, the fact indicated by the *hadith* of Arinayn[6](#) and people of Ma'unah well.

In fact he could recognize the falsity of some liars through *wahy* (revelation), or some ways of test, or reporting by trustworthy people, and the like ways of human knowledge. It is known that the prophets

could be distinguished from ordinary people through revelation and *ismah* (infallibility) against telling lies. And revelation was not to be sent down but with matters related to religion, and *da`wah* (invitation) to it, with safeguarding it and the man who brought it, beside the fact that to believe the liar is not the same as telling lie.

It is sufficient to meditate in this section (*bab*) admonition from Allah to His Messenger, due to his granting permission to some of the hypocrites who asked him to exempt them from taking part in the Battle of Tabuk, and the justification he gave for this, through saying to him:

عَفَا اللَّهُ عَنْكَ لِمَ أَذْنَبْتَ لَهُمْ حَتَّى يَتَّبِعَنَّ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ

***God forgive thee (O Our Apostle!) Why didst thou give them leave (to stay behind) until it was manifest unto thee who spake the truth, and thou hadst known the liars. (9:43)***

When the prophets and messengers are allowed to believe the liar in some matters that neither breach the *Din*, nor entail a legal rule, or anything inconsistent with the position of message, isn't it permissible for others to believe the liar in every report that no evidence is there to prove its containing any falsity? Whoever believes anything can relate it to any other person without ascribing it to that from whom he heard<sup>7</sup>.

About descension of Jesus from the heaven and reappearance of al-Dajjal and al-Mahdi<sup>8</sup> he said:

Many traditions about descension of Jesus are reported in the two Sahihs and *Sunan* and other books, most of which are cited about the last hour (end of time) and mixed with the traditions of *al-Dajjal*, in which and in the traditions on al-Mahdi (A), there is much confusion, difference and contradiction. Out of them altogether, it is apparent that among the Jews a *dajjal* (impostor), and rather the biggest impostor ever known throughout the history of nations, will appear and claim to be Jesus that is awaited by the Jews.

At that time a large number of people will be tempted by him. At the end of his epoch, Messias, Jesus the son of Mary, shall appear, with his descension being at the white Minaret, east of Damascus. Then he will meet the impostor Messias at the Lidd Gate in Palestine, where the real Messias will kill the impostor Jesus<sup>9</sup> after a long war between the Muslims and Jews. And most of the Christians had a strong belief in the descension of Jesus, and they tried all the time, from advent of Islam till the present time, to disseminate it among the Muslims. Wahb ibn Munabbih, the second pillar after Ka'b al-Ahbar, was among those who tried this through inserting it into exegesis, with the aim of distorting *tafsir* of the Qur'an through the superstitions he spread.

## Hadith of Satan's Defaming All Sons of Adam except Jesus and Maryam

Among the *Masihyyat* traditions, it can be referred to the *hadith* reported by al-Bukhari on the authority of Abu Hurayrah that the Prophet said: "The satan verily stabs every human being in the waist in time of birth, except Jesus the son of Mary, whom he tried to stab but he (satan) stabbed the cover." In another narration he said: I heard the Messenger of Allah saying: No son of Adam shall be born unless that he should be afflicted (touched) by the satan at the hour of birth, when he initiates his life crying out of the satan's touch, except Maryam and her son."

Yet in another narration: The satan afflicts every son of Adam at the time of birth, except Jesus, son of Mary and his mother. Allah made a veil to prevent the stab, which hit the veil and missed them.

Muslim reported it thus: "...except the prick of the Satan", and... "unless that he should initiate his life (crying) because of the prick of the satan." What we get of this *hadith*, which this honourable Companion heard from the Messenger, being that, the satan stabs or pricks every son of Adam except Isa ibn Maryam and his mother. So none of all sons of Adam shall escape stab of the satan other than them, even the apostles: Noah, Abraham and Moses and others, with their Seal Muhammad, upon whom and all Prophets be God's benedictions. How wonderful is this *hadith*! [10](#)

Unsatisfied with all this, they narrated also that even the Prophet (S) could never escape the satan's prick, only after the stab's penetrating his heart. And that was through a surgical operation undertaken by the angels, using surgical instruments made of gold.

According to these narrations, the chest of the Prophet (S) was rip open and the black leech was taken out. But unfortunately, the first operation might have failed, so his chest was rip again, and again for five times, four of which were unanimously accepted — as is said at the age of three, and ten, and at the time of his mission (*mab'ath*), and *isra'*, and for a fifth time about which there is dispute. [11](#) It is said that the purpose behind reiterating the act of ripping is only to show more veneration for the Prophet.

This surgical operation resembles — in some aspects — the process of crucifying Jesus Christ (upon whom be peace), who never perpetrated any sin deserving such crucifixion. But they mentioned that so that God may forgive the guilt of Adam which is shouldered by him and his offspring till the Day of Resurrection, being a burden upon all of them. The Christian creed stipulates that this forgiveness can never be attained but only by that who has faith in the belief of crucifixion.

When the Muslims ask their brethren the Christians. Why doesn't Allah forgive Adam's sin through other than this harsh means, in which an innocent pure soul, of Jesus, was put to death, without any sin? It will be said to them. Why didn't Allah create the heart of His Messenger whom He chose, like the hearts of other delegated prophets — while God knows better where to give His message — pure from the black leech and devil's luck without such an operation which tore his chest and heart recurrently.

By God, I can't imagine where they to go from what the Almighty Allah said in His holy Book, in Surat al-Hijr:

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ

**"He said: "My Lord! because Thou hast left me to stray, certainly will I adorn unto them the path of error, and certainly will I cause them all to go astray. Save Thy (devoted) servants, of them the freed ones." Said He. "This is a right way unto Me. Verily, (as regards) My (devoted) servants, there is not for thee over them any authority except the one who followeth thee, of the deviators." (15:39-42).**

How can they repel the Book by the *Sunnah*, or object the *mutawatir* (*hadith*) that indicating certainty with *ahad* (unsuccessfully narrated) traditions which never indicating but surmise? That is in case of these traditions being correct.

But this *hadith* of the satan's goading was refuted by al-Zamakhshari in his book al-Kashshaf, and also about it Fakhr al-Din al-Razi in his Tafsir<sup>12</sup> said: "Al-Qadi confuted this report saying: it is *khbar wahid* that was cited opposite to the proof, so its refutation became inevitable. We said that it was opposite to the proof for several reasons.

**First:** The satan verily invites to evil that who discerns the good and evil, while any lad never does so.

**Second:** Had such prick been in the capacity of the Satan, he would have done worse than this. Such as destroying the upright people and corrupting their conditions.

**Third:** Why the exception singled out Mary and Jesus other than the other prophets (A)?

**Fourth:** Had this goading been reality there, its effect would have remained obvious, and had it so the screaming and weeping would have never stopped. On seeing non-existence of this we realized its futility.

Al-Ustadh Muhammad Abduh (May God be pleased with him) said: <sup>13</sup>

"What is certain for us is that the satan has no warrant over devoted servants of Allah, the best of whom being the prophets and messengers. Regarding the *hadith* on Mary and Jesus that they were never touched by the satan, *hadith* on Islam of the devil of the Prophet(S), and *hadith* of removing the devilish luck out of his (S) heart, are all surmise-based reports as they are *akhbar al-ahad* (singly narrated traditions).

And since their theme being the Knower of the Invisible, and due to the fact that iman is among *aqa'id* (beliefs), in whose case surmise is not adopted according to Allah's words: "Assuredly conjecture can by

no means take the place of truth," we will never be obliged to believe in the content of these traditions in respect of our beliefs.

## Ibn Jarir

It is known that Ibn Jarir al-Rumi was one among those who used to disclose what is hidden inside their hearts. He died in 150 H. and he was regarded trustworthy in the perspective of al-Bukhari, who was right in that thinking. In Tadhkirat al-huffaz al-Dhahabi said that he was of a Roman origin (Rumi), so he was a Christian in descent. About him some scholars said that he used to fabricate *hadith*, and he consummated temporary marriage (*mut'ah*) with ninety women. Of the *Masihyyat* that were foisted into Islam is the *hadith* on making the Prophet(S) sit on the Throne! And that was when witnessing the Christians believing that Jesus used to sit beside God on the Throne<sup>14</sup>, it pained them not to make Muhammad (S) sit on the Throne too, so they narrated this report which I am quoting herewith from the book Bada'i' al-fawa'id of Ibn al-Qayyim (Vol. IV, pp.39-40).

Al-Qadi said: al-Maruzi compiled a book on the Prophet's virtues, stating in it "his being seated on the Throne", adding that the same was held by Abu Dawud, Abu Ja'far al-Dimashqi, Ishaq ibn Rahawayh, Ibrahim al-Harbi, Abd Allah the son of al-Imam Ahmad, al-Maruzi and Bishr al-Hafi, till stating more than fifteen scholars holding the same belief.

Ibn al-Qayyim says: I said the same is also said by Ibn Jarir al-Tabari, the leader of all these and imam of exegesis, and it is also said by Abu al-Hasan al-Daraqutni. I quote here some of the poetic lines he said in his regard.

*Hadith of intercession is (reported) by Ahmad.*

*To Ahmad al-Mustafa its chain goes back,*

*And a hadith is cited in making him sit,*

*On the Throne too, so never renounce it,*

*Relate the hadith with its import,*

*And never insert in it what spoils it,*

*Nor deny that he is sitting,*

*Nor repudiate that he makes him sit.*<sup>15</sup>

Following is a short statement I quote from the book al-Aqidah wa al-Shari'ah by the great Orientalist Jold Tsihar, p.p.42-43.

There are sentences taken from the old epoch and modern epoch, sayings of the divine ulama', or derived from the fabricated gospels and teachings of the Greek philosophy, and utterances said during the reign of the Persians and Indians, all found way into Islam through way of *hadith*, even the term *abuna* (our father). Thus they came to be directly or indirectly purely owned by Islam! A great treasure of religious tales crept into Islam, to the extent that when making a glance at the material of *hadith* and the Jewish religious literature, we will verily find an ample portion of Islamic religious literature was spoiled with so many fabrications taken from these Jewish sources.

I don't intend to expose all the *Masihyyat* that were foisted into Islam. Whoever desires to have knowledge about the *Israeliyyat* and *Masihyyat* (Jewish and Christian fabricated traditions) and others in the Islamic religion, can refer to books of *tafsir* (exegesis), *hadith* and history. Beside the books of Orientalists like Jold Tsihar, and Fonn Krimar beside others, in which so many of these Jewish and Christian traditions were recorded.

Before concluding this *bab* (section) I introduce some of what Abu Hurayrah related about descension of Jesus from the heaven.

## Jesus Christ and His Descension

It is said that descension of Jesus (Messias) from the heaven being one of the signs of the Hour (Doomsday). It is reported in the two Sahihs and other books, that Abu Hurayrah said: The Messenger of Allah said: "By Whom in Whose hand is my life, the son of Mary is about to descend among you, as a just arbitrator. He will verily break the cross, kill the pig, impose the *jizyah* (tribute), slaughter the ape and accept nothing except Islam." They also said that he will not bring an independent statute (*shari'ah*), and will receive the reins of government from al-Mahdi, with al-Mahdi being one of his companions and followers. And all the acts done by him will resemble the acts they stated to be done by al-Mahdi.

## Place of His Descension

Jesus will descend at the White Minaret east of Damascus, placing his palms on wings of two angels. When bowing his head, it will trickle, and when raising it pearls will glide down from it. His descension will take place after elapse of six hours of the day, and will sit on the pulpit, when the Muslims, Christians and Jews will enter the mosque. Then he will lead Muslims in (afternoon) prayers at Damascus Mosque. After that he with his followers will rise out looking for the *Dajjal*, when the earth be drawn together for him till he coming near the Bayt al-Maqdis, which he will find closed, being besieged by the *Dajjal*.

## Length of His Term

In a *hadith* related by Abu Hurayrah, that was recorded in the books of al-Tabarrani and Ibn Asakir, the Prophet (S) said: "Jesus will dwell among people for forty years." After that Muslims will bury him beside

our Prophet (S). It is also reported by Ibn Umar through a chain going back to the Prophet, as saying: He (Jesus) will get married and give birth to two sons, one called Musa and the other Muhammad. He will live for forty-five years, and will die and be buried with me in my grave. Then I and Jesus will rise up from one grave (in the period) between Abu Bakr and Umar. It is said that he will dwell for seven years, and after murder of *al-Dajjal* he will betake himself to the Medina and visit the tomb of the Prophet (S), making pilgrimage to the Holy Sanctuary (Mecca), deceasing at the Medina. There are similar reports in this regard, that I abandoned due to their vanity.

## The Suspicions Raised By Them

They say there are authentic traditions asserting that descension of Jesus will be at dawn on the eastern Damascus Minaret. [16](#) But how is it said that his descension will be after elapse of six hours of the daytime (at 6 afternoon). Besides, it is commonly known among men of knowledge that Jesus will verily perform morning prayers behind al-Mahdi not afternoon prayers.

## Abundance of Related Traditions

It became manifest before, that behind such situation were many reasons, various motives, with its doors being open for long centuries, producing every day multifarious traditions which the fabricators diversify in devising and ascribing to the Messenger of Allah (S).

Consequently the traditions ascribed (falsely) to the Prophet have extremely multiplied, till reassing hundreds of thousands [17](#), the fact that led al-Hafiz al-Daraqutni to say: Verily the correct *hadith* among false *ahadith* is exactly like the white single hair on the black ox skin [18](#).

Being terrified by this multiplicity of traditions, the *'ulama'* got ready for unveiling and divulging the fabricated traditions, compiling numerous works in this regard. The most outstanding ones who put their best leg foremost were Ibn al-Jawzi, al-Suyuti, al-Saghani and Mulla Ali al-Qari and others.

Further, Dr. Ahmad Amin (may God's mercy be upon him) has broached the issue of abundance of traditions, saying: [19](#)

"It is quite strange that when taking diagram for the *hadith*, it would be like a pyramid, whose pointed edge being the era of the Messenger (S) which becomes being gradually wider and wider with passage of time, till when reaching the base we become so distant from the Prophet's time, though the reverse being the reasonable fact. It is known that the Companions of the Messenger of Allah should have been better aware of his *hadith* than others, and with their death *hadith* should diminish with absence of narrators from him(S), and so on. But we observe the traditions that spread during the Abbasid epoch were more than those spread during the Umayyad era.

It may be among the correct reasons that migration in request of *hadith* and collecting it from all towns



during the Abbasid epoch used to be more perfect and active. But that was not the only reason, rather it might be the greatest reason led to voluminosity of (fabricated) *hadith*, as the Jews and Christians and others<sup>20</sup>, who follow other religions, have foisted many things from their religions and reports into the traditions. Thus the traditions became replete with things taken from the Torah and its margins, some of the Christian reports, and teachings of the *Shu'ubiyyah* such as the traditions indicating excellence of the Persians and Romans.

"The geographers are requested to search for this island and recognize its place in the sea and inform us then so as to see the oddities contained in it, about which we are told by – our master – Tamim al-Dari, may God be pleased with him.

The Saint Ibrahim Louqa, in his book al-Masihyyah fi al-Islam, after referring to superiority of Jesus over all other mankind and his being competent to be infallible and immune against all sins, said: "In Surat Maryam it is said:

وَأِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا

***"And (there is) not one of you but shall go down unto it (hell); This is of thy Lord a decided (unavoidable) decree". ( 19:71)***

This verse determines decisively that all human beings should enter the hell, we seek God's protection from it, and it is known that punishment can never afflict anyone but for a sin (he perpetrated), and otherwise it will be injustice, and your Lord is not (in the least) unjust to (the) servants...so this verse indicates that all human beings are liable to be captivated by bestial passions and guilts. After this verse we can read another verse from Surat Al Imran:

وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

***"...and lo! I commend her to Thy protection and also her offspring (i.e. the Messiah) from Satan the castaway (accursed)". (3:36)***

Hence we come to know that Allah has safeguarded the Virgin Mary and the Christ against the seduction of the accursed Satan.

After citing this *hadith*, which contained these two realities – i.e. corruption of all human beings, and infallibility of Jesus alone – I cite here another *hadith* reported by al-Bukhari:

"Every son of Adam when born is thrust by Satan with his two fingers on the waist, except Jesus son of Mary, who when he (Satan) intended to thrust he thrust the cover."

So acknowledgement of Islam that all the human beings have deviated and corrupted, and been devoid of *'ismah*, liable to committing the sins and guilts, besides admitting *'ismah* to be owned by Jesus Christ alone and his being immune against touch of Satan, it also elevates him to a rank superior to all people, admitting thus his glorified divinity. There are other narrations for this *hadith*, which can be seen in Fath al-Bari, vol. VI. In page 135 of this book he said that this *hadith* was reported by Abu Hurayrah.

What is surprising even more, Abu Harayrah's declaring that he heard the two *hadiths* of al-Bukhari on Satan's thrusting and descending of Jesus from the Prophet, as he declared to have heard the *hadith* of God's creating the ground on Saturday, while the researchers proved that he reported it from Ka'b al-Ahbar. Thus our prolific narrator disseminates those traditions among people which constitute problems in our religion, and proof for our opponents with which they support their beliefs.

In regard of the *hadith* on thrusting of Satan reported by al-Bukahri, Ibn Hajar said in his Sharh: "The author of al-Kashshaf suspected the meaning of this *hadith* and refuted its veracity, beside al-Razi who vilified it saying: "This *hadith* is *khabar al-wahid* and cited in contravention to the established evidence.

1. What is worth attention and pondering, the fact that all these Jew and Christian priests had moved, after murder of Uthman, to the Sham. This shift seems not to be for God's sake but with the aim of collaboration together to sow discord and sparkle fire of grudge among the Muslims, so as to make the Umayyad state flourish, and disperse the Muslims, with gaining the booties from the Umayyads, after that.

2. See Vol. I, p. 520.

3. He and his brother Nu'aym came to al-Madinah in 59 H. and embraced Islam, as stated before.

4. This imminence is about the year 9 H., while we are now in the year 1386, without seeing the face of this Messias, or sensing any trace of him!

5. He is referring by this to the making of the men of hadith, who when finding any difference in the text of any hadith would immediately estimate the plurality of the event on which the hadith was said, thinking that by this they managed to untie the knot of contradiction.

6. Hadith of 'Ariniyyin is thus: Some people from Akal and Arinah came to al-Madinah, approaching to the Prophet, saying to him: O Prophet of God, we were herders of sheep not villagers, so would you give us shelter and food. And they found al-Madinah unhealthy for them, so the Prophet ordered to provide them with cattle and a shepherd and commanded them to go out and drink from their milk. Then they set out, till reaching the district of al-Hirah, where they converted disbelievers after embracing Islam, killing the shepherd sent with them by the Prophet, driving the cattle with them.

When the Prophet heard of their practices, he sent after them some men, and when capturing them he gave his orders to amputate their hands and legs and forsake them alone in al-Hirah, where they died on this condition. In regard of the people of the Well of Ma'unah it is said: Some magnates of Ra'l, Dhakwan, 'Usayyah and Banu Lihyan came to the Prophet (S) and claimed that they embraced Islam, seeking his support against their people. So he provided them with seventy of the Ansar, when they went away with them till reaching the well of Ma'unah, where they betrayed and killed them. When the Prophet heard of their doing, he kept for one month invoking God against people of Ra'l, Dhakwan and Banu Lihyan.

7. Al-Manar Journal, Vol. XIX, pp. 99, 100.

8. Ibid., Vol. XXIII, p. 756.

9. It is reported in the 2nd bab of the 2nd letter sent by Paul to the people of Tsalouniqi, and the 19th bab of al-Mushahadat, that Jesus will kill the Dajjal, (Izhar al-haqq, Vol. II, p. 191).

10. The Christians depended on this hadith to prove two of their doctrines, the first of which: All the human beings have fallen into trap of wrong and perpetrating of sins, except Jesus, the son of Mary, who had a higher rank than ordinary people. The second belief: Descension of Jesus the son of Mary from the heaven to the earth to judge among people and

chastise them.

The Saint Ibrahim Louqa, in his book *al-Masihiyah fi al-Islam*, after referring to superiority of Jesus over all other mankind and his being competent to be infallible and immune against all sins, said: "In Surat Maryam it is said: "And (there is) not one of you but shall go down unto it (hell); This is of thy Lord a decided (unavoidable) decree".

This verse determines decisively that all human beings should enter the hell, we seek God's protection from it, and it is known that punishment can never afflict anyone but for a sin (he perpetrated), and otherwise it will be injustice, and your Lord is not (in the least) unjust to (the) servants...so this verse indicates that all human beings are liable to be captivated by bestial passions and guilts. After this verse we can read another verse from Surat Al Imran: "...and lo! I commend her to Thy protection and also her offspring (i.e. the Messiah) from Satan the castaway (accursed)". Hence we come to know that Allah has safeguarded the Virgin Mary and the Christ against the seduction of the accursed Satan.

After citing this hadith, which contained these two realities – i.e. corruption of all human beings, and infallibility of Jesus alone – I cite here another hadith reported by al-Bukhari: "Every son of Adam when born is thrust by Satan with his two fingers on the waist, except Jesus son of Mary, who when he (Satan) intended to thrust he thrust the cover."

So acknowledgement of Islam that all the human beings have deviated and corrupted, and been devoid of 'ismah, liable to committing the sins and guilts, besides admitting 'ismah to be owned by Jesus Christ alone and his being immune against touch of Satan, it also elevates him to a rank superior to all people, admitting thus his glorified divinity. There are other narrations for this hadith, which can be seen in *Fath al-Bari*, vol. VI. In page 135 of this book he said that this hadith was reported by Abu Hurayrah.

What is surprising even more, Abu Harayrah's declaring that he heard the two hadiths of al-Bukhari on Satan's thrusting and descending of Jesus from the Prophet, as he declared to have heard the hadith of God's creating the ground on Saturday, while the researchers proved that he reported it from Ka'b al-Ahbar. Thus our prolific narrator disseminates those traditions among people which constitute problems in our religion, and proof for our opponents with which they support their beliefs!!

In regard of the hadith on thrusting of Satan reported by al-Bukahri, Ibn Hajar said in his *Sharh*: "The author of *al-Kashshaf* suspected the meaning of this hadith and refuted its veracity, beside al-Razi who vilified it saying: "This hadith is *khobar al-wahid* and cited in contravention to the established evidence.

[11.](#) See *Sirat Ibn Hisham*, Vol. I, pp. 154–156.

[12.](#) See Vol. II, p. 459.

[13.](#) *Tafsir al-Qur'an al-Karim*, vol. III, pp. 291, 292.

[14.](#) The Christians believe that the Messiah (peace be upon him) has ascended to the heaven with his body after being crucified, and that he is sitting there with his Father. The Roman Catholic followers have an essential belief that his mother the Virgin Mary has also ascended together with him by her body to the heaven, and she didn't die. Refer to the Egyptian *Wafd Newspaper*, issues dated October 31 and November 1, 2 and 3, 1950.

All the Egyptian Copts believe firmly in this doctrine, and all of their cults celebrate every year the feast of ascension of Lady Mary's body to the heaven, calling this as "Great Feast of the Virgin". They never allow anyone to object or dispute this belief, held by them that as long as Jesus (A) has ascended to the heaven and sat beside his Father, so no objection to ascension of his mother after him to reside with him and Allah in the heaven, so as to live together a good life in happiness and bliss!

[15.](#) I have reported this *khobar* from Ibn al-Qayyim in the 2nd edition of my book. But it became clear then that this Ibn al-Qayyim, who was a Hanbali, was not truthful in what he ascribed to Ibn Jarir al-Tabari, who stated in his *Ta'rikh*, to which a reference made by the author of *Mu'jam al-udaba'*, that when he (Ibn al-Qayyim) came to Baghdad from Tabaristan, some people stood against him, and the Hanbalis inquired him about the hadith of sitting on the Throne, when he said: Concerning the hadith of sitting on the Throne, it is impossible. The he chanted:

Glorified is that for Whom no sociable is there,

Nor a companion sharing Him in His Throne.

When the Hanbalis and men of hadith heard of this, they turned angry and pelted at him their inkpots, when he returned home. Then they kept on hurling stones at his house, till they piled up making a big hill-like at the door. Then the chief of police headed tens of thousands of troops toward his house, for keeping the people away from his house, staying all the day till night, giving his orders to take away the stones.

[16.](#) Why did they make the descension of Jesus upon the Umayyad Minaret of Damascus?

[17.](#) . In his Musnad, al-Imam Ahmad said: I have compiled and selected this book out of 750 thousand traditions. Abu Bakr Muhammad ibn Umar al-Razi said: Abu Zar'ah learnt by heart 700 thousand traditions, with memorizing 140 thousand traditions on tafsir, and Malik selected al-Muwatta' out of 100 thousand traditions. Also al-Bukhari compiled his book from 600 thousand traditions, Muslim from 600 thousand also, and Abu Dawud from 500 thousand ones. Despite their reporting of tens of thousands of traditions on tafsir, but Ibn Taymiyyah reported in his book Fi usul al-tafsir (p. 14), that al-Imam Ahmad said: Three things have no isnad: Exegesis (tafsir), epics (malahim) and inner meanings (maghazi). So Shu'bah said: Nine-tenth of traditions are false.

What follows is a quotation from the book Wujhat al-Islam, which was translated by Muhammad Abd al-Hadi Abu Ridah, taken from Ruh al-Islam of Sayyid Amir Ali, in defence of Islam: "Reformation should be preceded by education, and liberating the mind from restrictions. And we have to take away superficial committance to outside manifestations, since it has become of no effect, and our decisions should be based on using the reason and out of what giving the sense of being right and proper in a certain situation.

Islam is able to fashion everything other than it with its form, and its essence will verily be intact despite changing of its exterior. Had the Imams been free in employing their opinion and discarding bravely 500 thousand traditions, sparing only eight thousand ones, we would have dedicated such freedom for ourselves. And why does man think that Islam has been casted in a mould that never changes after unanimity on the Six Books? See p. 126.

[18.](#) Al-Islam al-Sahih, p. 215.

[19.](#) Duha al-Islam, vol. II, pp. 128-129.

[20.](#) The good fabricators (salihun) among Muslims and others are not mentioned here, so the reader is requested to refer to the chapter: "Fabrication of Hadith and Its Causes" in this book.

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