

The Companions and the Jewish Influence Part 2

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Kaab Interfered In The Caliphate

Ka'b used all his shrewdness to make Umar keep Imam 'Ali (as) away from the Caliphate. Kaab was motivated by his resentment towards Islam and his hatred of Imam 'Ali (as). After all it was Imam 'Ali (as) who had brought the Jewish Influence in Hijaz to an end in the battle of Khaibar.

It is amazing that the Caliph had so much confidence in Kaab, he even sought his advice about the future of the caliphate. Ibn Abbas reported that Umar said to Kaab, in the very presence of Ibn Abbas, the following

Umar asked: I would like to name my successor because my death is near. What do you say about 'Ali ? Give me your opinion and inform me of what you find in "your books", because you allege that we are mentioned in "them"?

Kaab answered: As to the wisdom of your opinion, it would be "unwise" to appoint 'Ali as a successor because he is "very religious". He notices every deviation and does not tolerate crookedness. He follows only his opinion in Islamic rules and this is not a good policy. As far as "our" scriptures, we find that neither he nor his children will come to power. And if he does, there will be confusion.

Umar asked: Why will he not to come to power ?

Kaab answered: Because he has shed blood and Allah has deprived him of authority.

When David wanted to erect Walls of the temple in Jerusalem, Allah said to him: ' You shall not build the Temple because you have shed blood. Only Solomon shall erect it. '

Umar asked: Did not 'Ali shed blood rightly and for the truth ?

Kaab answered: Ameer al-Mumineen, David also shed blood for the truth

Umar asked: Who will come to power according to "your scripture"?

Kaab answered: We find that after the Prophet (Peace be upon him and his Cleansed and Pure Progeny) and his two (2) companions (Abu Bakr and Umar) power will be transferred to his enemies (the Omayyads) whom he fought for religion.

When Umar heard this, he "sadly" said: ' We belong to God and to Him we shall return '. Then he said to Ibn Abbas: ' Ibn Abbas, did you hear what Kaab said ? By God, I heard the Messenger of God say something very similar. I heard him (Peace be upon him and his Cleansed Progeny) say:

The Children of Omayyad shall ascend to my pulpit. I have seen them in my dreams jumping on my pulpit like monkeys.

Then the Prophet said that the following verse was revealed about the Omayyads:

And We made that dream, which We have shown you, only as a test to the people and the cursed tree in the Qur'an ...

Sunni reference:

- Ibn Abi al-Hadid in his Sharh, v3, p81

Printed by Muhammad 'Ali Subaih in Egypt

- Imam Fakhr ad Din al-Razi in his commentaries of the Holy Qur'an

Chapter 17, v5, pp 413 - 414

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This dialogue should alert us to the deceptive and successful attempt on the part of Kaab to influence future events by Satanic suggestions. It contains a great deal of deception which produced many harmful results to Islam and the Muslims. It is very easy to read the following into this dialogue: -

1. Kaab was very indictive towards Imam 'Ali (as) because he was the one who had smashed the Jewish strong hold in the Arabic Peninsula. Kaab thought, and rightly so, he would remove all the Jewish influence from the Arab Society. Therefore, Kaab was very anxious to have the leadership in the hands of the Omayyad who were un-concerned with the future of Islam. They only concerned themselves with the materialistic aspect of the World. In addition they were as hostile to Imam 'Ali (as) as Kaab. The Omayyads and Kaab considered 'Ali their common enemy. He had destroyed their leaders in the defense of Islam.

2. Kaab comments that Imam 'Ali is highly religious and he does not close his eyes on any crookedness;

nor does he tolerate any deviation from the Islamic path, when further examined reflects that either Kaab forgot or he deliberately deleted from his story that the Messenger (Peace be Upon him and his followers) was the most religious and the most successful head of the state in the history of the World.

3. Kaab also found in “his “scriptures that neither Imam ‘Ali (as) nor his children would come to power because he has shed blood. In addition, Kaab said that it is written that David did not build the Temple of Jerusalem because he shed blood and that his son, Solomon was destined to build it so. Kaab did not mention and he made the Caliph forget that David, in spite of his shedding blood and being prevented from constructing the Temple came to power and became the Ruling King!

The Holy Qur’an declares that Allah said to David:

Oh David, We certainly have made you Caliph on earth. You should judge between people rightfully ... (Quran: Chapter 28 Verse 26)

Kaab also forgot that the great Prophet (saw) shed the blood of enemies for truth. Infact he led several battles and this did not prevent him from ruling and administering the affairs of the Muslims, nor did it prevent him from building an Islamic State!

4. Furthermore, Kaab by saying that shedding blood prevents coming to power, makes those who endeavour in the name of God less valuable than those who do not endeavour. This contradicts the Holy Qur’an which declares: –

Those believers who sit still, other than those who have a disabling hurt, are not equal to those who endeavour in the way of Allah with their wealth and “lives “. Allah has conferred upon those who endeavour for religion with their lives and wealth a rank above those who sit (at home). And to each, Allah has promised good, but He has bestowed on those who strive a great reward above the sedentary; degrees of rank from Him, and forgiveness and Mercy. Allah is ever forgiving, merciful. (Qur’an: Chapter 4 Verse 95)

It would be illogical to think that Allah commands people to endeavour in His way, then punishes the endeavours by preventing them from coming to power.

5. It is indeed very curious that Kaab claimed that the Jewish scriptures mention that Islamic Leadership would pass from the Prophet (saw) and his 2 (two) companions to his enemies. There is no mention of anything to this in the Old Testament in spite of the fact that Kaab had said to Qais Ibn Kharsha:

There is no place on earth that is not mentioned in the Old Testament, along with the events which will happen at that place until the Day of Judgement.

Kaab actually did not find in his Jewish scriptures any of the events that he had fabricated. He only stole what he overheard from the Companions of the Prophet (saw). Companions including Umar, reported that the Messenger (saw) of Allah said:

Banu Omayyad shall climb on my pulpit and I have seen them in a dream jumping on the pulpit like monkeys.

Sunni reference:

– Jalal ud Din Suyuti, Tarikhul Khulafa

Translated by Major H. S. Barret, p12

Published by J. W. Thomas, Baptist Mission Press, Calcutta

– Imam Fakhr ad Din al-Razi in his Commentaries of the Holy

Qur'an, Chapter 17, v5, pp 413 – 414

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It is amazing that the Caliph heard these words from the Messenger of Allah and still did not suspect Ka'b had stolen them from the Jewish scriptures. It is more amazing that the Caliph heard all these false statements that Ka'b had attributed to the Old Testament and did not even command Ka'b to show him the Jewish book from which he received the information.

The second Caliph took the word of Ka'b as if it came from heaven and was inevitable. If he believed that the matter of successorship was of divine choice, then he should not have implemented the entire Caliphate system in the first place. On the other hand, if he believed that the matter of successorship was his right, then it was entirely up to him to choose Imam 'Ali (as) or any other person. It was expected that the second caliph would please the Prophet (S) by preventing the Umayyad from coming to power after seeing the Prophet (S) disturbed over his dream in which the Umayyad were jumping on his pulpit like monkeys. One word from Umar could have had changed the course of History.

The second caliph could have appointed Imam 'Ali (as) as his successor and prevented the Omayyads from coming to power. Unfortunately, he kept the Imam away from the Caliphate by forming a six member committee, most of them who were very un-friendly to Imam 'Ali (as) and friendly to Usman, the righteous Omayyad who was extremely attached to his clan. Contrary to what was expected, however, the second caliph did that which Kaab liked and the Prophet (saw) disliked.

Sunni reference:

– Ibn al-Atheer, al-Kamil, v3, p35

Published by Dar al-Kitab al-Lubnanai 1973 A.D

Thus a Jew, newly converted to Islam, claiming that he had knowledge of what was in the past and what will be in the future, was able to change the course of Islamic History through his influence on a prominent Caliph, Umar. What a historic catastrophe!

To be continued, Insha Allah ...

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