



THE CHALLENGE TO MAHMOUD ABU RAYYAH'S THOUGHTS ON THE SIGNIFICANCE OF ABU HURAIRAH AND KA'B AL-AHBĀR IN HADĪTH NARRATION

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Abstract

In response to Mahmoud Abu Rayyah's accusations against Ka'b al-Ahbār, this study attempts to address the claims that he was the 'first Jewish' in Islam, that deceit and hypocrisy led to his conversion to Islam, and that he was the first to support the Jewish people's movement in Jerusalem. This study uses qualitative methods with a type of literature analysis supplemented by analysis of content to analyze to understand Abu Rayyah's thoughts on his criticism of the relationship between Abu Hurairah and Ka'b al-ahbar. In this case the author also analyzes the criticism with the method of criticism of Abu Rayyah's thoughts. In response, the following was said: Regarding the Islamic conversion of al-Ahbār: There is universal agreement among historians regarding the validity of al-Ahbār's conversion to Islam, having previously served as a Jewish priest. Ka'b was among the wisest Jews in his generation. He addressed Arabic with ease and had extensive knowledge of both the Prophet's Sunnah and the Holy Qur'an. As a result, Ka'b al-Ahbār's conversion to Islam helped Muslims gain a thorough understanding of Judaism and played a significant role in converting Jews to Islam. Considering the connection between Abu Hurairah and Ka'b al-Ahbār, all historians concur that Abu Hurairah used to obtain numerous hadiths from al-Ahbār, who was one of his narrators. The Israeli hadiths and their attribution to the Prophet, peace and blessings be upon him, were not transmitted to Abu Hurairah by al-Ahbār, albeit these claims are unsupported. The hadiths from Ka'b al-Ahbār were verified by other sources, according to evidence that Abu Hurairah once collected. On the authority of the Prophet, regarding the hadiths recounted by Abu Hurairah.

Keywords: *Mahmoud Abu Rayyah, Abu Hurairah, Ka'b al-Ahbār, hadith narration.*

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INTRODUCTION

The Ummah has unanimously agreed upon the justice (*'adālah*) of the Companions, who heard the revelation from the Messenger of Allah, graduated in his circles, and sacrificed themselves to call to Allah, laying the foundations of Islam, and upholding the true Shari'ah, since they were the first to deliver the message to us. (ibn Musa ibn Abi al-Nasr al-Shafi'i & Abdul Rahman, n.d., p. 212) Abu Hurairah ؓ was a great Companion who related many positive things about the Prophet ﷺ. Many of his followers also related stories from him, making him the Companion who related the greatest number of hadiths from the Messenger of Allah. (Jalal al-Din al-Suyuti & Nazar Muhammad al-Fariyabi, n.d., p. 674) For this reason, the enemies of Islam and some prejudiced individuals threw their arrows at him and waged a fierce and unrelenting war against him, accusing him of telling falsehoods and making fun of others. As a result, some of them placed him among the group of liars and fabricators as well as with the people of hell.

Mahmoud Abu Rayyah then discussed the accusations made in his book *Adwa' Ala Sunnah al-Muhammadiyah* (Lights on the Sunnah Muhammadiyya) against Abu Hurairah and Ka'b al-Ahbār. Abu Rayyah was amazed that Abu Hurairah only spent three years with the Prophet, and he chastised him for having so many hadiths, even if not all of them are acknowledged by hadith scholars. Meanwhile, Ka'b's remarkable reputation may have aroused Muslim curiosity due to his story of conversion (Stafford, 2021, p. 19) Referred to as "the Owner of the Two Books" (*Dū-l-kitābayni*, i.e. the Al-Qur'an al-Karim and Bible), Ka'b was regarded as a wise man. He was thought to have transmitted many stories about Islam and the Jews, such as those included in the *Isrā'īliyyāt*. (Colominas Aparicio, 2020, p. 446) He was a Jew who became an Islamic after the Prophet (peace be upon him) died. During the reign of Umar (may Allah be pleased with him), he traveled from Yemen to Madinah and sat among Muhammad's associates. He was a nice Muslim, devout, and one of the great academics. He used to inform them about Israeli books, memorize miracles, and take Sunnahs from the companions. He said, according to Khalid ibn Ma'dan, "*I would rather cry out of fear of Allah than give my weight in gold.*" At the end of 'Uthman's reign, may Allah be pleased with him, he passed away in Homs in the year 34. (Abdul Rahman Al-Maghrawi, n.d., vol. 1, p. 127)

Abu Rayyah criticizes *Isrā'īliyyāt* history not only for Ka'b al-Ahbār but also for a number of other significant individuals, including Wahb bin Munabbih and Abdullah bin Salam. According to Abu Rayyah, these individuals offer interpretations or explanations of earlier historical events. (Abu Rayyah, 1994, p. 135) However, the relationship between Abu Hurairah and Ka'b al-Ahbār will be examined in this study by the author, and it will be covered outside of this brief document. The issue that comes from Abu Rayyah's theory that divides academics is his criticism of Ka'b's past, which must be taken into consideration in order to be accepted and even dismissed. In order to address Abu Rayyah's concerns, it is worthwhile to investigate this research.

According to historical accounts, In terms of age and Islamic conversion, Abdullah bin Salam converted to Islam later than Ka'b al-Ahbār, hence Abu Hurairah met him after they became friends. A Jewish-trained Ka'b who left the Torah and other Jewish traditions behind to become an Islamic scholar is explained historically. When Ka'b opened the Torah to verify the veracity of the Prophet Muhammad's teachings, he was told that they originated from the Jewish tradition that spread throughout the Arab world, particularly in the South. So it is demonstrated by opening the Torah to verify its veracity. (Kusuma et al., 2020, p. 304) In addition to Abu Hurairah, Ka'b had strong relationships with other Companions as well. For example, Companion Ibn Abbas inquired of Ka'b about the meaning of surah al-Najm after learning of it: "*And he certainly saw that 'angel descend' a second time, at the Lote Tree of the most extreme limit 'in the seventh heaven'— near which is the Garden of 'Eternal' Residence— while the Lote Tree was overwhelmed with 'heavenly' splendours!*" QS. al-Najm [53]: 13-16. Ka'b clarified that *Sidrah al-Muntaha* is a Sidrah (tree or layer) near the conclusion and that it contains the account of the Prophet Muhammad seeing Jibril at *Sidrah al-Muntaha*. *Sidrah al-Muntaha* is his name since that is where knowledge ends. (Ibrahim al-Samarkandi, n.d., p. 341)

Abu Rayyah asserted that the companions, including Aisha, Abu Bakr, 'Umar, 'Uthman, and 'Ali—*may Allah be pleased with them*—accused Abu Hurairah and Ka'b al-Ahbār of lying and denied him. (Musthafa as-Sibāy, 2012, p. 318) In his book, Abu Rayyah states: "People did not differ in the name of anyone - in Jahiliyyah and Islam - as they differed in the name of Abu Hurairah, so no one knows for sure the name by which his family called him to be called among people". (Abu Rayyah, 1994, p. 168), (Abū Rayyah, 1993, p. 48) Abu Rayyah seeks to denigrate Abu Hurairah by claiming that there is disagreement over his name and that he was not well-known among the Companions. The author of "*Sheikh al-Mudayra Abu Hurairah*" also states in his book that he hopes to conduct a complete and in-depth historical analysis of Abu Hurairah to fully convey to people the essence of this renowned companion. (Abū Rayyah, 1993, p. 11)

As stated in his book, Abū Rayyah asserted that both Abū Hurairah and Ka'b al-Ahbār were involved in fraudulent practices. "The scholars of Hadith mentioned that Abu Hurairah used to commit fraud – and fraud, as they defined it, is when a narrator narrates from someone he met what he did not hear from him, or from a contemporary who did not meet him, under the impression that he heard from him, and fraud has many types, and it judges that it is repugnant, and a group of scholars disliked fraud, and

Sha'aba was the most condemned individual for it until he said: 'I would rather fornicate than commit fraud, and he also said: fraud is the brother of lying. (Abu Rayyah, 1994, p. 175) Abu Rayyah also questions how many Hadiths Abu Hurairah recounted: (Alam & Schneider, 2020) "Abu Hurairah was the companion who possessed the greatest number of hadiths from the Messenger of Allah! Even though he spent a mere year and nine months with the Prophet! According to Abu Muhammad Ibn Hazm, 446 of the 5373 hadiths from Abu Hurairah in the Musnad of Baqi' bin Makhlad were recounted by Bukhari) (Abu Rayyah, 1994, p. 173).

However, the Sunni scholars have explained the Sunnah's status in Islam, its historical reality, and how the Sunnah was preserved and transmitted by their righteous predecessors before it reached us in their well-known books. The Sunnah was an illuminator of the Holy Qur'an and could not be disregarded, and its actual preservation contradicts the claims of the prejudiced. All of these perspectives are important to consider when examining the Sunnah.

A Brief Biography

Mahmoud Abū Rayyah was born on December 15, 1889, in Kafr El-Mandara, Ajā Center, Dakahlia Governorate (Sobirin, 2014, p. 115) He spent time in Mansoura for the majority of his life before relocating to Giza in 1957, where he remained till his passing. He attended elementary, secondary, and religious educational institutions in pursuit of both secular and religious education. December 11, 1971, was his death date in Giza. (Juynboll, 2007, p. 532)

His whole life was dedicated to writing articles and publishing works on topics such as the science of Hadith, the science of the Quran, the science of literature, and so forth for the magazine "Al-Risālah" (The articles published by Mahmoud Abu Raya in al-Risalah magazine are as follows: "*Fi al-Hadith al-Muhammadi*" (On Prophetic Hadiths), al-Risalah Magazine, Issue 928, Date: 16/4/1951. "Abu Bakr al-Siddiq" (Abu Bakr as-Siddiq), al-Risalah Magazine, Issue 518, Date: 7/6/1943. "Wahy al-Quran" (The Revelation of the Quran), al-Risalah Magazine, Issue 538, Date: 25/10/1943. "Fi al-Hadith al-Muhammadi" (On Prophetic Hadiths), al-Risalah Magazine, Issue 930, Date: 30/4/1951. "Walid ibn 'Uqbah fi Kitab 'Uthman" (Walid ibn 'Uqbah in the Book of 'Uthman), al-Risalah Magazine, Issue 854, Date: 14/11/1949. "I'qaratu al-Imam" (The Genius of the Imam), al-Risalah Magazine, Issue 543, Date: 29/11/1943. "Kayfa 'Araft al-Rafi'i" (How I Knew al-Rafi'i), al-Risalah Magazine, Issue 516, Date: 24/5/1943. These are some of the topics that Abu Rayyah may have published in al-Risalah magazine) Many experts disagreed with him and criticized him for the way his ideas evolved and were presented in his books. "Al-Hadith "Al-Muhammadi" was the title of an article written by Mahmoud Abū Rayya during Ramadan 1364 AH (August 1945 AD) in Al-Risalah magazine, issue number 633," according to Muhammad bin Muhammad Abu Shaibah's book "*Difa Ala Sunnah*". He discussed several aspects of Hadith and claimed that it was an overview of a book that will soon be published. Upon reading it, I became aware of some inconsistencies with accuracy and reality. Taking up a pen, I wrote a reply that I sent to al-Risalah and was eventually published in issue 632. "As the response is a synopsis of a book that will soon be published, I implore the professor to reevaluate some of the information that has come to light," I concluded. He needs to carefully and deliberately rewrite the book. Studying Hadith requires perseverance, accuracy, close examination, and meticulousness since it is a difficult science (Muhammad Abū Syaibah, 1989, p. 34)

Subsequently, Abū Rayyah addressed Sheikh Muhammad bin Muhammad Abu Shahba's criticism in al-Risalah magazine, issue 654. In the introduction to his reply, Abū Rayyah said that Sheikh Muhammad's article "draws towards the truth and seeks it, and it deserves attention and warrants a response." Abū Rayyah was therefore reluctant to publish the chapters of his book, "*Adwa' Ala As-Sunnah al-Muhammadiyah*," or Lights on the Muhammadan Sunnah, in 1958. Thaha Husein, an Egyptian scholar, gave this book positive feedback, stating: "Those who read this book with a contemplative approach will notice the author's profound effort, which enabled him to endure years of reading a vast array of books that researchers can barely delve into due to the abundance of chains of narration, repetition, the multiplicity of narrations, confusion, and frequent repetition of the same information in different contexts". (Mahmud Abū Raya, 1994, p. 6)

According to the introduction of the first edition, Abū Rayyah also wrote another book with the title "*Syaikhul Al-Mudīrah Abu Hurairah*," which is a chapter from his book "*Adwa' Ala As-Sunnah al-Muhammadiyah*," which received a lot of attention and had a significant influence on the Islamic world. Other than the book "*Fi Al-Shi'r Al-Jahili*" (On Pre-Islamic Poetry) by Taha Hussein, it was unmatched by any other work in our time. (Mahmud Abū Raya, 1993, p. 10) Abū Rayyah criticizes Abu Hurairah in this book, citing issues with his Hadith narration, claims that he is not genuinely embracing Islam, and his proximity to Muawiyah, which appears to promote Umayyad politics (Mahmud Abū Raya, 1993, p. 11)

Syaikhul al-Mudīrah Abu Hurairah is based on his research, which indicates that during Muawiyah ibn Abi Sufyan's rule, al-Mudīrah was among the best delicacies available at the time. People started referring to Abu Hurairah ؓ by that moniker after he criticized it. He has kept this nickname ever since, which has sparked discussion among others. Renowned academics and writers, such as Badi' Al-Zaman al-Hamadani in his "*Maqamat*" and al-Zamakhshari in "*Rabi' al-Abrar*" and "*Asas al-Balaghah*," referenced it in historical literature. Imam Muhammad Abduh explained the matter, his sheikh's position, and provided a critical evaluation of his backing for Muawiyah in a special chapter named "*Al-Maqamah al-Mudayriyah*" (The Mudayriyah Maqamah) (Mahmud Abū Rayyah, 1993, p. 5)

Abu Rayyah's Critique of Abu Hurairah and Ka'b al-Ahbār in the Hadith Narration

According to Abu Rayyah, many contemporary orientalist and Islamic scholars contend that Ka'b al-Ahbār narrated on the authority of the Israelites, which makes Ka'b al-Ahbār a very controversial issue of discussion today. This is part of the study that makes it so complex—the bogus accusations against Abu Hurairah ؓ and Ka'b al-Ahbār. charges and extrapolation demonstrate that Ka'b al-Ahbār employed cunning to exploit Abu Hurairah's innocence in order to subjugate him and impart to him all the teachings he wished to spread within the mythology and illusions of Islam. (Abu Rayyah, 1994, p. 180)

Another criticism focuses on the narration included in the translation of Abu Hurairah, specifically the passage where Ka'b al-Ahbār states: "*I have not seen anyone who has not read the Torah more knowledgeable about what it contains than Abu Hurairah -peace be upon him-*". (Ahmad al-Dhahabi, 1985, vol.2, p.600) Abu Rayyah borrowed this narrative from Imam al-Dhahabi's "*Siyar 'Alamu al-Nubalā'*". In his introduction, Imam al-Bayhaqi related the story of Abu Hurairah, who claimed to be Bakr bin Abdullah bin Abi Rafi. Abu Hurairah said: "*After meeting Ka'b, he struck up a conversation with him and began questioning him*". Ka'b said: "*I have never seen a man who has not read the Torah more knowledgeable about what is in the Torah than Abu Hurairah, peace be upon him*". (Abu al-Fadl Ahmad ibn Ali ibn Muhammad ibn Ahmad ibn Hajar al-Asqalani, 1415H, p. 358)

Consequently, Abu Rayyah's essay in the al-Risalah journal, published in issue No. 656, Ka'b al-Ahbār is the Jew. It is consistent with the writings of Abu Rayyah in "Sheikh al-Mudayra." He penned issue No. 665 of the al-Risalah journal, published online. fortunately demonstrate that when al-Afghani wrote it, he was the first Jewish Based on our investigation, he is (Ka'b al-Ahbār), the Jewish priest who used deceit and hypocrisy to convert to Islam during Omar's reign. He was the one who first called for Jewishism in Jerusalem, but al-Farouq stopped him when he saw this was a harmful call. (Abu Rayyah, 1993, p. 101) Furthermore, according to Abu Rayyah, Abu Hurairah reported some of the Prophet's hadith before receiving some of Ka'b al-Ahbār's narration and connecting it to all of the Prophet's Hadith. (Abu Rayyah, 1993, p. 102)

Following encouragement of his theory, Abu Rayyah mentioned a narration from Imam al-Bukhari, who recounted from Abu Hurairah's hadith what the Prophet had said: "*The sun and the moon will both spin and erupt (Mukawarāni) in the Hell-Fire on the Day of Judgement*". (Al-Bukhari, n.d., p. vol. 4, 108) Abu Rayyah utilized Imam Ibn Hajar al-Asqalani's explanation of this hadith to the word "*Mukawarāni*" of authority in order to clarify the context mentioned above. This word was added in the narration of al-Bazzar and those who were mentioned with "*Fi an-Nār Yaum Al-Qiyāmah*" him in Hell. al-Hasan said: "*And what is their fault?*" Abu Salamah said: "*I will tell you on the authority of the Messenger of God, and you will say, 'What is their fault?'*". (Al-Asqalani, 1379, vol. 6, p. 299–300) This Hadith, as related by Abu Ya'la Al-Mawsili, was consistent with the words of Ka'b al-Ahbār himself

and was reported by Imam al-Bukhari: *“The sun and the moon will be brought on the Day of Resurrection as if they were two stricken bulls, and they will be thrown into Hell so that their servant may see them”*. (al-Damiri, 1424H, p. 261)

Moreover, Abu Rayyah also criticized the hadith that Imam al-Hakim narrated on the authority of Abu Hurairah, on the authority of the Prophet, who said: *“God has permitted me to speak about a rooster whose feet are on the ground and whose neck is bent under the throne,”* and he says: *“Glory be to You, how great is our Lord.”* He said: *“And he responds to him what He who swears by me falsely knows that”*. (al-Naysaburi, 1990, p. 330) This Hadith, resulting from, translates as follows: *“Allah has a rooster whose neck is under the throne and whose claws are at the depths of the earth. The rooster crows when it pleases. Glory be to the Holy, the Most Merciful; there is no other deity but Him”*. (Shihab, 1423H, p. 219)

Furthermore, among the rivers of Heaven, Abu Rayyah also criticized the historical narratives of the Nile, Jihan, and Euphrates. *“Sihan, Jihan, the Nile, and the Euphrates are all rivers in heaven,”* the Messenger of Allah is reported by Imam Ahmad and Imam Muslim to have declared in Abu Hurairah's book. (Ibn Hanbal, n.d., p. 88), (al-Nisaburi, n.d., p. 149) The identical phrase was recounted by Ka'b Al-Ahbār, who stated: *“God Almighty created this universe with four rivers of Paradise. Whereas the Euphrates is the river of wine, the Nile is the river of honey, Sihan is the river of water, and Gehan is the river of milk in Paradise”*. (al-Muhasin, n.d., p. 34) In the view of Abu Rayyah, the idea that these rivers come from Paradise is an old one that is not unique to *Isrā'īliyyāt* and goes back a very long way. The legend of the world's rivers in Paradise is also frequently mentioned in Islamic tradition. Ibn Abbas recorded the following hadith, citing the Prophet as the source: *“Five rivers were sent down from Paradise to Earth by God: the Sihon, which is the river of India; the Sihon, which is the river of Balkh; the Tigris and Euphrates, which are the rivers of Iraq; and the Nile, which is the river of Egypt”*. (al-Baghdadi, 2002, p. 363) Two rivers that believe (another hadith) Two rivers of unbelievers! Concerning the two believers! Nile and Euphrates rivers! It is the Balkh and the Tigris River, for the doubters! They flooded the land and irrigated the crops without any provision or expense, which explained their belief; conversely, they did not irrigate or benefit from them until they were provided for or at a cost. (Abu Rayyah, 1993, p. 104)

Finally, Abu Rayyah view that these kinds of stories and myths seep into our religion and expose us to other cultures; even schoolchildren laugh at them. Sadly, they inform the Prophet and his household of their existence, which they later corroborate in their genuine writings. They spread it among the populace and then defend it. When we tell them the truth, open their eyes, ears, and hearts, and disassociate ourselves from the Prophet and his family's position in relation to these myths, they hurl insults at us and declare, *“We are attacking a great companion of mine.”* May God pardon them and deliver them from their transgressions. *“The disease of ignorance, negligence, and foolishness.”* (Abu Rayyah, p. 104–105)

A Response to Abu Rayyah's Critique of Abu Hurairah ﷺ and Ka'b Al-Ahbār

There is no evidence to support the explicit charge that he is Ka'b al-Ahbār, even if it is possible that he was a Jewish priest before converting to Islam and had many accounts about earlier countries that he recounted after becoming a Muslim. Researchers studying this subject have found that, contrary to what Imam al-Bukhari, Imam al-Nasa'i, and Imam al-Bayhaqi reported on the authority of Abu Hurairah reported: The People of the Book used to read the Torah in Hebrew and expound it in Arabic to the Muslims. So, the Messenger of Allah (*may Allah's peace and blessings be upon him*) said: *“Neither believe nor disbelieve the People of the Book, but say: {We believe in Allah and what has been sent down to us}, [Surat al-Baqarah: 136]. (Al-Bukhari, vol. 3, p.20), (Al-Bayhaqi, 1994., p.274), (Abu Abd al-Rahman al-Nasa'i, 1991, p. 211) Additionally, according to Ata' ibn Yasar, it was related by Abd al-Razzaq al-San'ani in his book "al-Musannaf," who stated: "The Jews used to talk to the Prophet's companions, and they would become astonished, as if they were amazed. He said: "Neither believe nor disbelieve the People of the Book, but say: {We believe in Allah and what has been sent down to us}, [Al-Baqarah: 136]. (al-San'ani, 1403H, p. 111) It was therefore accepted by scholars that Ka'b al-Ahbar would authenticate it. According to Imam Ibn Hajar al-Asqalani in "Taqrib al-Tahdeeb," “Ka'b bin*

Maati” al-Himyari, Abu Ishaq, known as Ka’b al-Ahbar, is trustworthy “*Tsiqah*”. (Shuaib al-Arnaout, 1997., vol. 3, p. 198), (I. H. al-Asqalani, 1986, p. 461)

Because the Companions could only narrate from reliable sources, their narration serves as proof of its authenticity. Abu Hurairah, Muawiyah, Ibn Abbas, (Al-Dhahabi, n.d., vol. 3, 490), (Abd al-Rahman al-Maghrawi, n.d., p. 127) Abdullah bin Amr, Ibn Al-Zubayr, and Anas bin Malik were the companions who related stories from him. they gathered the wisdom of the People of the Book from him by referring to the Torah, and the Talmud.(As-Samahy, n.d., pp. 83–84) In addition, the followers (*Tabi'in*) precious, as well as Aslam Mawla 'Umar, Abu Salam al-Aswad, Tuba'i al-Humayri, and the son of Ka'b's. A number of at-Ba' at-Tabi'in, including 'Ata ibn Yasar, Imam Muslim and Imam Bukhari, Imam Abu Dawud, Imam al-Tirmidzi, Imam al-Nisa'i, and others. (Al-Dhahabi, vol. 3, p. 490), (I. ibn H. al-Asqalani, 1326H, p. 438) The issue is that not everything that has been said about Ka'b in the books that have been written about him is true; in fact, the liars who came after him claimed that he said many things that he did not say. Furthermore, the truths about him that have not been included in the books written by the People of the Book today do not provide a convincing case against him. (Ali al-Maalimi al-Yamani, 1986, p. 99) According to Muhammad as-Samahy's explanation in "*Abu Hurairah Fil Mizan*", When considering the narrations of Ka'b al-Ahbār and similar figures like Wahab ibn Manbah and Abdullah ibn Salam, everyone sees that correspondents and storytellers tell most of them. In other words, Abu Rayyah used a story that wasn't directly from Ka'b al-Ahbār.(As-Samahy, n.d., pp. 86–87)

Regarding the accusation against Abu Hurairah, it is not true that he was the one who was most duped by Ka'b al-Ahbār, accepted his story, and told it, just as he was the one who told the most tales from the Prophet and his household. As we have demonstrated in our book *al-Adwaa*, Ka'b al-Ahbār used his cunning to take advantage of Abu Hurairah's naivety to possess him and put him to sleep to teach him all the myths, legends, and fancies he wanted to propagate in the religion of Islam. It is evident from the estimation that after he became well-known among the Muslims. (Abu Rayyah, 1993, p. 100) This accusation is unfounded because other companions also related stories from Ka'b al-Ahbār. Ibn Abbas, for instance, related stories from him when he was explaining Qur'anic verses about Israelites; furthermore, Ibn Abbas was not among those who studied the Torah or Talmud. (As-Samahy, n.d., pp. 86–87)

Furthermore, according to Abu Rayyah, Abu Hurairah was uneducated and could neither read nor write. As a result, he was unable to read the Torah, which was written in Hebrew and Arabic. In response to this charge, Muhammad As-Samahy further stated that Abu Hurairah had heard from Ka'b al-Ahbār as well as Abdullah ibn Salam and Wahab ibn Manbah, and that he was subsequently the keeper of what he had heard. Accordingly, when Ka'b al-Ahbār was studying him, Ka'b noticed that he was quite knowledgeable about what he had heard from him or others, and he saw no one else who had not read the Torah with this quality, so he testified to him about it. (As-Samahy, n.d., p. 90)

Having established the Islamic status of Ka'b al-Ahbār, let us discuss the hadiths that were previously mentioned: The Hadith recounted by Imam Bukhari, based on the testimony of Abu Hurairah, the Prophet: “*The sun and moon will both be wrapped up on the Day of Resurrection*”. Using the Hadith that al-Bazar recounted in his Musnad, where the word "eruption" is mentioned, Imam al-Bukhari pointed it out. Ibrahim bin Ziyad al-Baghdadi was one of our leaders. He stated: "Abd al-Aziz bin al-Mukhtar informed us about Abdullah al-Danaj: I heard Abu Salama ibn Abdul Rahman during the time of Khalid ibn Abdullah al-Qasri in this mosque, the mosque of Kufa, and al-Hasan came and sat with him, and he said: Abu Hurairah ﷺ informed us that the Messenger of Allah said: The sun and the moon are two eruptions in the fire on the Day of Resurrection, and al-Hasan said: I tell you about the Messenger of Allah and you say, I believe he said: What is their fault?. (Al-Bazar, 2009, vol.15, p.243) And al-Bazzar then said: "*This hadith is not known to us except from this face with this attribution, and we do not know that Abdullah al-Danaj narrated this hadith from Abu Salmah*". (Hamza Anas ibn Malik, 2009, vol. 15, p. 243)

The problem with his argument is also that he cited al-Damiri's "*Hayā al-Hayawān*" as the source of his viewpoint, although he only included one of Ka'b al-Ahbar's sayings—the others were left out. Al-Hafiz Abu Ya'la al-Muslimi related what the Prophet stated through Anas bin Malik, Darst bin Ziyad, and Yazid al-Raqqashi—all of whom are frail. (al-Kanani, 1999, p. 574) See, (al-Basri, 1999, p. 574) As for the words of Ka'b al-Ahbar: "*On the Day of Judgment, the sun and the moon will be thrown into hell for those who worship them to see.*" has a basis in the Qur'an al-Karim in surah al-Anbiya verse 98: "*Certainly you 'disbelievers' and whatever you worship instead of Allah will be the fuel of Hell. You are 'all' bound to enter it*".

Now we are talking about Imam al-Hakim's hadith about Abu Hurairah, the Prophet said: "*Allah has given me permission to speak about a rooster whose legs are in the ground and his neck is bent under the throne...*" etc. Imam Ibn al-Jawzi has judged this Hadith to be fabricated, and Imam al-Hakim is known for his leniency in correction, Imam Ibn al-Jawzi said in "*Maudhu'*", (al-Jauzi & Rahman Muhammad Othman, 1966, p.7) The hadiths of the rooster are all fabricated", in the Hadith of Jabir in it from the way of Ali bin Abi Ali al-Lahbi, al-Bukhari said: He is a denier of Hadith "*Munkar al-Hadith*", and Yahya said: Nothing "*Laisa Bi Syai'*", and al-Nasa'i said: He is not anything "*Matruk al-Hadith*", Ibn Hibban said: "*He narrates from those who are trustworthy and cannot be relied upon*". (al-Jauzi & Rahman Muhammad Othman, vol. 3, pp.7). According to Imam Ibn al-Jawzi, all hadiths concerning the rooster are Maudhu', except the one that the Prophet stated and which is attributed to Imam Bukhari, Imam Muslim, Imam Abu Dawud, and Imam Tirmidhi from Abu Hurairah: "*When you hear the cock's crow, ask Allah for His favor upon you for surely it has seen an angel. When you hear the bray of a donkey, seek refuge in Allah from Satan, for surely it has seen a devil*". It is also crucial to remember that this Hadith was told by several narrators rather than just Abu Hurairah, which would have allowed Abu Rayah to claim that he took the hadith from Ka'b al-Ahbār and told the Prophet. In addition to Ibn Abbas, Abu Sufyan, and Safwan, Aisha, Thuban, Ibn Umar, and Ibn Abbas also told the story. These had all borrowed from Ka'b al-Ahbār's narration. It was replied that Abu Rayya's claim is baseless from these remarks that the scholars made in opposition to his statement on Abu Huraira and Ka'b al-Ahbār. As previously stated, every hadith regarding the rooster—both in narration and corpus—is false, except the hadith narrated by Imam Bukhari, Imam Muslim, Imam Abu Dawud, and Imam Tirmidhi from Abu Hurairah.

The final segment of the analysis of Abu Rayyah's ideas concerns Hadith: "*Saihan (Oxus), Jaihan (Jaxartes), al-Furat (Euphrates) and An-Nil (Nile) are all from the rivers of Jannah*". The scholars have differed on the meaning of these rivers, and who they are. It has been said that these rivers are rivers of Paradise, meaning that the water of Paradise pours into them, and this is the most obvious of the two faces, and that the origin of these rivers is water from Paradise, so Imam al-Nawawi said: "*The fact that these rivers are from the water of Paradise has two interpretations mentioned by Qadi al-'Iyadh, one of which is: The second, which is the most correct, is that they are as they appear, and that they have a substance from Paradise, and Paradise is created and exists today among the people of Sunnah, and Muslim mentioned in the Book of Faith in the hadith of Isra'il that the Euphrates and the Nile come out of Paradise, and in Bukhari from the origin of Sidrat al-Muntaha*". (Ibrahim al-Qurtubi, 1996, vol. 7, p. 186)

Moreover, The Hadith provides evidence that supports Imam Nawawi's opinion, which is not against reason. (al-Nawawi, 1392H, p. 177) Meanwhile, according to Imam Ibn Hajar al-Asqalani, it means that there are four rivers on the earth whose origin is from Paradise, and then Sihon and Gihon have not been proven to originate from the origin of Sidrat al-Muntaha, so the Nile and Euphrates are distinguished from them by this definition. (Al-Asqalani, vol. 7, pp. 214). Ultimately, the author wishes to state that the Companions with their intelligence, purity of spirit, and their knowledge of the circumstances and circumstances in which this hadith and others like it were said, were aware of what the Prophet wanted from such a hadith, whose appearance may confuse some, and therefore none of them, despite their freedom of opinion and frankness in saying such a hadith, were reported to question such a Hadith. (Abu Shahba, 1989, p. 127)

Furthermore, Abu Rayyah concluded from his research on the Israelites that all of the stories told by Ka'b al-Ahbar, Wahab ibn Munabbih (a Jew who converted to Islam), and others are untrue and lies and that their accounts contain neither truth nor falsity—even though there are passages in our Shari'a that lend credence to and validate these stories. (Abu Shahba, 1989, p. 72) In the study of hadith studies, the basis for accepting or rejecting a person's narration depends on the personality of the narrator. In this case, the scholars of *Jarh wa Ta'dil* agree on the authenticity of Ka'ab al-ahbar. As mentioned by al-Dhahabi has a short translation of him in the "*Tadzkira Al-Hufadz*", (Othman al-Dhahabi & Amirat, 1998, vol. 1, p. 43) Ibn Asakir expands on his translation in the "*History of Damascus*", (Al-Ruwaifi Al-Ifriqi & Mudhi', 1984, vol. 21, p. 181) Abu Naim in the "*Al-Haliyah*" elaborates on his news, sermons and scaring Umar, and Ibn Hajar translates him in the "*Al-Islahah*" and "*Tahdhib al-Tahdhib*", (Hajar al-Asqalani, 1326., vol.8, p. 439) and the critics agree on his authenticity: Al-Bukhari narrated on the authority of Muawiya while he was talking to a group of Quraysh in Madinah - meaning when he made a pilgrimage during his caliphate - and he mentioned Ka'b al-Ahbar and said, "He was one of the most truthful of those who speak from the People of the Book, and yet we would tell him lies." (Abu Shahba, 1989, vol.1, p. 81). Therefore, it is difficult to accuse the relationship between Abu Hurairah and Ka'b al-Ahbar in terms of personality, because all the narrations are convincing about the personalities of both of them. that Abu Hurairah was a noble companion and Ka'b was a person who was known to be knowledgeable about the stories of the past Jews.

Furthermore, in Islam itself to respond to the issue of Isra'iliyyat history such as information or explanations about past stories delivered by Ka'b al-Ahbar to the Companions, it has a method that has been explained in the Hadith of the Prophet: "The people of the Book used to read the Torah in Hebrew and then explain it in Arabic to the Muslims. Allah's Messenger said (to the Muslims). "Do not believe the people of the Book, nor disbelieve them, but say, '*We believe in Allah and whatever is revealed to us, and whatever is revealed to you*'. (Al-Bukhari, n.d., vol. 13, p. 410) Abdullah al-Tibi's book "*Al-Kasyifah 'an Haqaiq al-Sunnah*" states that if Jews and Christians tell you something based on the Torah and the Gospel, you should not believe them because they might be misrepresenting or mixing up what they say, but you should also not reject them because they might be sincere and truthful people (Abdullah al-Tibi, n.d., vol. 2, p. 623). Clearly, it is possible to reject Ka'b's account blindly, when the Prophet himself provided the opportunity to accept *Isra'iliyyat* outside the information of the Muslims. That means that Ka'b's view is more acceptable, because its authenticity in Islam is highly credible.

As a result, there is an oversimplification and a departure from reality and truth, and reliable scholars attest that the narratives of the People of the Book who converted to Islam contain both genuine and erroneous information. The history of the People of the Book is divided into three sections by Imam Ibn Taymiyah, its proficiency, religious understanding, quality of understanding, and originality of criticism. and lies, and some may occur in both. (Ali Al-Salous, 2003, vol. 1, p. 389) Consequently, Abu Rayyah's approach led to several errors. He concluded that many genuine hadiths were unquestionably myths from the People of the Book and hadiths of the Israelites, and he had no proof for this other than his conjecture and intuition. Furthermore, he was so extreme that he falsified some of the narrations whose authenticity we see in the book of Allah, specifically the falsehood of the Koran, which did not originate from the front and back but instead falsified several Hadiths that could not be taken from them and were not believed by any of the People of the Book. I well go over these hadiths with you so you can see the incredible research techniques".

CONCLUSION

According to Abu Rayyah, Abu Hurairah was considered unintelligent and uneducated, unable to even read and write. However, this claim has no basis in fact. Research shows that Abu Hurairah had extensive knowledge from the teachings he heard from Ka'b al-Ahbār, and that he had the ability to understand and convey hadith well. Moreover, Abu Rayyah's claim about Abu Hurayrah's intelligence is also refuted by scientific evidence that supports the authenticity of the traditions delivered by Abu Hurayrah. Therefore, Abu Rayyah's opinion about Abu Hurairah's intelligence is considered to be unsubstantiated and unreliable.

As a consequence of the research conducted, there is universal agreement among historians that Abu Hurairah obtained many of his traditions from Ka'b al-Ahbār, who was one of his narrators. Ka'b al-Ahbār, who was previously a Jewish priest, had extensive knowledge of the Prophet's Sunnah and the Qur'ān, and his conversion to Islam is recognized as a significant event in Islamic history. Ka'b al-Ahbār's conversion helped Muslims understand the Jewish religion in depth and played an important role in converting Jews to Islam. Although there are claims that Ka'b al-Ahbār used trickery to influence Abu Hurairah, these claims have no solid basis. Moreover, many hadith-reports of Abu Hurairah have been verified by other sources, showing that Abu Rayyah's claims against these two figures are unreliable and lack solid foundation. Therefore, the relationship between Abu Hurairah and Ka'b al-Ahbār in the narration of hadith is that of narrator and recipient of knowledge, who had important contributions in spreading the teachings of Islam.

To sum up, Abu Rayyah's interpretation of the Hadiths of Abu Hurairah is based only on unfounded charges rather than any reliable evidence. Scholars have reached a consensus regarding the legitimacy of Ka'b al-Ahbār. Numerous Companions recounted his stories, but they only got knowledge from him, not tales or superstitions. The scholars of Hadith have scrutinized and researched the Hadiths of Abu Hurairah and determined their authenticity or weakness using precise scientific criteria. Consequently, it is impossible to claim that the hadiths of Abu Hurairah included in hadith books are myths or stories or that they were conveyed from Ka'b al-Ahbār. Rather, they are genuine or excellent Hadiths. As such, Abu Rayyah's research must be disregarded and denounced as it does not deserve respect.

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