

(Episode 80)

The Israeli converses

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In the electronic page of Al-Ahram newspaper on 30/11/2002 there was an article with the title;

"The cancer of the Israelis in the quran exegesis and the converses books"

By: Mr. Mohammed Abdul-khalik: he mentioned in detail the trials of Al-Azhar to purify the Islamic heritage saying:

" In the mid-sixties Sheik Abdul-Halim Mahmoud had assigned Dr. Mohammad Abu-Shahba, professor of the quran sciences and converses in Al-Azhar university, to edit a book about the Israelis in the quran 's exegesis books and the prophetic converses

By 1/3/1971 Dr. Abu-Shahba finished editing the first Islamic book handling the Israeli narrations intruded in Islam since 14 centuries; it was like a stone thrown into a stagnant lake

That book was the first step in purifying the old exegesis and converses books

But Sheikh Abdul-Rahman Bisar stepped back on completion of what was started by Sheik Abdul-Halim Mahmoud, and many others had tried with Sheikh Gad Al-Hake to finish that research but they found it very costly

Another researcher in Cairo University had found about 2500 Israeli tales in the exegesis of Imam Al-Tabry only; the ministry of Islamic caesurae had published that research in a new book

The idea of purifying the old exegesis from the Israelis emerged in the high counsel of Islamic affairs few years ago, as said by Dr Muhammad Al-Mukhtar Al-Mahdy, professor of the exegesis and the quran sciences in Al-Azhar University

The Islamic scholars decided to begin purifying the exegesis of Imam Al-Nasfy as a starting point, and copies of the quran chapters had been distributed to the members of the committee, then the work was totally forgotten, the reason behind that is unclear

Al-Azhar should be the one concerned of purifying the Islamic heritage especially the exegesis books from the Israelis that ruined the minds of the Islamic nation

Dr. Amal Rabie said that all the Islamic scholars agree on the existence of that Israelis and their hazardousness on the Islamic mind and meditation, especially it is becoming nowadays a tool for attacking Islam lethally, and scepticizing its mission by the enemies of Islam , there are lot of challenges now that are pushing the Islamic nation scholars to consolidate together for purifying the Islamic mind and meditation from those impurities that accumulated throughout fourteen centuries

We are asking why the scholars left those Israelis in the Islamic heritage untouched for fourteen centuries.

The Islamic thinker Jamal Al-Banna had attacked repeatedly those ancient annotators , and converses narrators , and he put on them the responsibility of ruining the Islamic mind , he said those exegesis books should be thrown into the sea and not to be changed or purified ,as purifying the books from the Israelis is a total waste of time and effort

Al-Azhar published in the middle east newspaper on 3/1/2003 its statement, by Mr. Ahmed Abdullah on the site [Http://www.alsharqalawsat.com](http://www.alsharqalawsat.com)

It said: the high counsel of Islamic affairs in Al-Azhar decided to put a plan for purifying the exegesis of the noble quran from the Israelis and clarifying them from those superstitions and fake tales

Dr. Abdul-Sabour marzouk , deputy president of the high counsel of Islamic affairs said: they will select those books commonly in use , and a committee will be formed to revise them and delete all the Israelis from them , then they will be reprinted and published and will be generalized among the Muslims

Dr. Marzouk said that: lot of those famous exegesis books contain many Israelis and superstitions, and in spite of that they are teaching them in all Islamic universities

Mr. Ahmed Sobhy Mansour (ex-professor in Al-Azhar) said in his book "The quran only as a source of legislation"

"There are several proofs that all the converses are baseless, and they are not Muhammad's words, and they shouldn't be a source of Islamic legislation at all

Mr. Mansour mentioned a converse narrated by Abe saeed Al-Khedry present in Sahih Muslim, Al-Deramy, Al-Nyssa'y, and Al-Tourmozy about utterance of the messenger of God:" don't write anything of my sayings, but the quran only, whoever wrote anything but the quran should remove it"

Al-Deramy said: narrated Abe saeed Al-Khedry, they asked the prophet to write something of his saying, he didn't allow them"

In Sahih Muslim: Narrated Zaid Ibn Thabet, one of the famous revelation writers: Mou'weya asked him about a converse, he wanted to write, Zaid replied: the messenger of God forbade us from writing any of his sayings, and then Mou'weya removed it

In Sahih Al-Bokhary it is stated clearly that the prophet didn't leave any documented book but the quran

Ibn Rafie said I went with Shadad Ibn Ma'kal to Ibn Abbas ,then Shadad Ibn Ma'kal said : did the prophet leave anything ?, Ibn Abbas replied :he didn't leave except what is in-between the two coverings(meaning the quran)(Sahih Al-Bokhary, converse number 234)

Some are saying that they may refused to document the converses lest they will be mixed with the quran

Mr. Mansour answered that saying: those who said that they were afraid that the converses will be mixed with quran are mistaking as the quran is superior to the human words

Mr. Mansour added that the prophet forbade writing anything else than the quran, and the caliphs followed that commandment and forbade writing the converses and narrations, he gave example of that:

Abu Baker gathered the people after the death of the prophet and said to them you are narrating lot of converses about the messenger of God, and you are conflicting together in that verses, so don't narrate any converse about the messenger of God , whoever ask

you tell him: the quran only in among us , we will permit for ourselves what is lawful in it and ban what is unlawful

That was narrated by Al-Dahaby in mentioned in Tazkarat Al-Hafez

Also in Tazkarat Al-Hafez, it was mentioned that Omer imprisoned Abe Masoud Al-Ansary and Abe-Al-Derda' and he said you narrated lot of converses about the messenger of God and he imprisoned them in Al-Madina

Narrated Ibn Asaker: Omer said to Abe–Hurairah: you should stop narrating converses about the messenger of God, or I will expel you from the city and he said to Al-Ahbar, one of the narrators: if you keep saying that verses I will send you to the land of monkeys, and also did Othman Ibn Affan

Mr. Mansour said that Abe–Hurairah was narrating lot of converses after the death of Omer and he said: I am telling you converses, if I had said them during the time of Omer, he would hit me by his stick on my head and split my head, as Omer was saying follow the quran only as the quran is God's words

Rashid Reda said in the article if Omer lived longer till Abe–Hurairah dies, we wouldn't have such big number of converses

Mr. Mansour said: that's a sufficient evidence that the prophet brought for us the quran and forbade us from following anything else, and the companions followed that also as they were restricted to the quran only

So narrating those converses is considered disobedience of the prophet's commandment and writing them is against the legislation of God and the behest of his prophet

The documentation of converses started only in the third Hijri century, that's two centuries after the death of Muhammad

Now we are asking, if those converses are part of Islam as they claim, then why the prophet forbade us from writing them , isn't that an accusation of the prophet of delinquency in conveying his message

Is it possible that the Islamic mission was deficient and incomplete then those people came in the turbulence epoch to complete that claimed deficiency

Al-Mighty God is sending only one source for his religion, but people put another source by their own, while they are falsifying the prophet's utterances, attributing to the prophet those converses while they knew well that he forbade writing them

While in the golden epoch of Islam, such converses didn't exist, they started to appear during the turbulence and religious partying epochs"

Actually the converses are a big dilemma as there are two major parties:

1) Those who are saying that they are a source of Islamic legislation and those are confronted by the disgraceful converses and the words that no one can accept and the presence of incomplete, untraceable, denied and Israeli converses and lot of such doubtful converses

2) Those who are saying that the converses should be completely disregarded, and by doing so they are cancelling half of Islamic legislation sources, which will arouse suspicion about the credibility of Islamic sources in general

The Islamic sources are the quran and Sunnah or the converses, so if the quran contains the abrogated and abrogators which represent about 62% of its chapters and includes also linguistic, historical and scientific errors

While the women chapter (Surat An-Nisa') 82 said" Had it been from other than Allah, they would surely have found therein much contradiction." And the contradictions are tremendous

And the converses are doubtful and not a legitimate source,

So both sources of Islam are doubtful

On what basis then the Muslim will build his faith and eternal life