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TÍTULO: Revisión crítica de las narraciones de Al-Mas`Udi relacionadas con Hazrat Ibraheem (alayhi s-salām).

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RESUMEN: Muruj adh-dhahab wa ma`adin al jawhar es la publicación del famoso historiador Al-Mas'udi, que muchos historiadores aceptan como enciclopedia del conocimiento y confían en sus narraciones. Aunque Al Mas`udi ha recopilado una gran cantidad de información, pero fracasó en diferentes aspectos debido a que los investigadores no confían en él en diferentes narraciones. Hazrat Ibrheem alayhi s-salām ha sido considerado como el más respetable en las tres religiones: judaísmo, caridad e islam. En este artículo se realizó un análisis crítico de Muruj adh-dhahab wa ma`adin al –jawhar con respecto a las narraciones relacionadas con Hazrat Ibraheem, Alayhi S-Salām para su confirmación.

PALABRAS CLAVES: publicación, Historia, historiador, perdón, singularidad.

TITLE: Critical review of Al-Mas`Udi narratives related to Hazrat Ibraheem (alayhi s-salām).

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ABSTRACT: Muruj adh-dhahab wa ma`adin al jawhar is the publication of famous historian Al-Mas`udi, who is accepted as encyclopedia of knowledge by many historians and put their trust on its narrations. Although Al Mas`udi has collected a vast amount of information but failed in different aspects due to which researchers do not put trust on him in different narrations. Hazrat Ibrheem alayhi s-salām has been considered as most respectable in all the three religions Judaism, charistianity, and Islam. In this article a critical analysis of Muruj adh-dhahab wa ma`adin al – jawhar has been taken regarding narrations related to Hazrat Ibraheem, alayhi s-salām for their confirmation.

KEY WORDS: publication, History, historian, forgiveness, singularity.

INTRODUCTION.

Hazrat Ibraheem `alayhi s-salām is the great prophet of Islam. Allah himself says him Zulifqar, mentioning in Quran that when Ibrheem alayhi s-salām was trialed with the help of words, He had fulfilled those words with actions.

As Said by Allah almighty: "I am going to serve you as prophet for the people".¹

Almighty Allah tested Hazrat Ibraheem alayhi s-salām with various tasks and when Hazrat Ibraheem alayhi s-salām passed those trials with flying colours, Allah Almighty made him such a great prophet who may be followed and obeyed.

The Prophet Hazrat Ibraheem alayhi s-salām said: "O Allah! Have mercy on me, O Allah! Hazrat Ibraheem alayhi s-salām asked blessings for his present-offspring (Umaah), the Almighty called.² قال

لا ينال عهدى الظالمين" Enal Isa al-Azaminin" in addition to the acts of his charisma, as well as the

innocence of faithful children, and according to the famous view after Hazrat Nuh alayhi s-salām, all the Prophets came from his descendants. Allah gave two Salah (obedient) sons to Hazrat Ibrheem alayhi s-salām . Hazrat Ismael alayhi s-salām was born from the womb of Hazrat Umma Hajra (may Allah be pleased with him), and from the womb of Sarah, Hazrat Isaa alayhi s-salām was born. All the Prophets of the Bani Israel, Allah, proclaim the descendants of Ishaq alayhi s-salām, and from descendents Hazrat Ismael alayhi s-salām Allah Almiaghy sent the seal to prophets the Last messenger Hazrat Mohammad Mustafa S, alayhi s-salām. The glory of Hazrat Muhammad Mustafa S, alayhi s-salām is too great that the first and the last prophet will cherish for.

The historians have provided detailed information about the virtue and character of the Hazrat Ibaheem alayhi s-salām but as the historians describe every quotation which was just heard by them. The famous historian Mas`udi has also adopted the same method in his famous book Muruj adh-dhahab wa ma`adin al jawhar, but has left a few steps ahead of the general writers, but it is not appropriate to accept everything heard about prophets without authenticity.

In this research article, research on the narrations of Mas`udi about Hazrat Ibrheem alayhi s-salām, has been validated so that the tradition and character of this great prophet should be presented to the public and to each other. These types of misunderstandings and doubts can be avoided by Mas`udi Quotes related to Hazrat Ibrheem alayhi s-salām.

Masoodi writes about the rise of Hazrat Ibraheem alayhi s-salām:

ولما قبض الله ناحور قام بعده ولده تارح، وبو آزر أبو إبراهيم الخليل، وفي عصره كان نمرود بن كنعان، وفي أيام نمرود حدثت في الأرض عبادة النيران ----- فأمر النمرود بقتل الولدان، وأخفى إبراهيم عليه السلام في مغارة. ولما نشأ إبراهيم عليه السلام، وخرج من المغارة التي كان بها، وتأمل آفاق الأرض والعالم، وما فيه من دلائل الحدوث والتأثير، نظر إلى الزهرة وإشراقها فقال: هذا ربي، فلما رأى القمر أنور منها قال: هذا ربي، فلما رأى الشمس أبهر مما رأى قال: هذا ربي هذا أكبر، وقد تنازع الناس في قول إبراهيم «هذا ربي» فمنهم من رأى أن ذلك كان منه على طريق الاستدلال والاستخبار ومنهم من رأى أن ذلك كان منه قبل

When Allah took the life of Nahor, after that, Tarah took his place, and he was the father of Ibrheem alayhi s-salām that was the time when Nimrod was ruling the throne of kingdom, in the earth fire was worshiped in the days of Nimrod bin Kanan, he had given the command to kill the babies that were newly born, thus Hazrat Ibrheem alayhi s-salām escaped it, hidden in the caves.

When Hazrat Ibrheem alayhi s-salām grew older, he came out the cave, in which he was, considered the intentions and effectiveness of the earth. He thought of moon and the sun as God and asked, do you tell me? the stars and the moon, that it is my Lord, when the moon is, as if it is brighter, than star, it is my Lord and when he found the sun is, the brightest, then it is my Lord.

Research differed in the verse "Haza Rabbi" that some people said, "This verse is interpreted and some have said that it is narrated before it is obligatory. In this tradition, Mas`udi has mentioned a few issues which have differences opinion clash among various Historians prevail, but Mas`udi copies them with the authenticity, while Deity was required to point to the difference; for example, here he said that the life of Hazrat Ibrheem, alayhi s-salām concealed in the caves, while Ibn Abbas is the word 'Sarba fi al-Nahr'. A pit was dug in the canal, such as Ibn 'Abbas (may Allah be pleased with him) said:

قال ابن عباس: لما حملت أم إبراهيم قال الكهان لنمرود: إن الغلام الذي أخبرناك به قد حملت به أمه الليلة، فأمر نمرود بذبح الغلمان فلما دنّت ولادة أم إبراهيم وأخذها المخاض، خرجت هاربة مخافة أن يطلع عليها فيقتل ولدها. وقالوا: فوضعت في نهر يابس ثم لفته في خرقة ثم رجعت فأخبرت زوجها بأنها ولدت وأن الولد في موضع كذا، فانطلق إليه أبوه فأخذه من ذلك المكان وحفر له سرباً في النهر فواراه فيه وسد بابه بصخرة مخافة السباع. 4.

Ibn Abbas said, "When Hazrat Ibrheem's alayhi s-salām mother was pregnant, the priests told Namrud that then we predict about the child whose mother will become pregnant tonight. So, Namrud ordered the murder of children, when Hazrat Ibraheem's birth was near and his mother started suffering, he went out scared so that no one would know if his child would be killed. When

you were born in the dry canal, wrapped you in a dress and told her husband that her child was born and the child was at the certain position, then your father went there and raised you from that place and was in the canal dug a pit for it and hid it and its mouth closed with the fear of the birds.

Mas`udi said that the when Hazrat Ibraheem alayhi s-salām saw the star, he said (هذا ربي) that it was Zehra star, although there are different quotes regarding it, as Ibn Kasir writes ⁵ قيل هو الزهرة.

It is said that it was Zehra star, here Ibn Ibn e kaseer used the word "qil" which indicates the weakness of this verse. When it is in the tradition of the Saddi, it was the Jupiter star, which Ibn Abi Hatim has copied in his interpretation such as:

عَنِ السُّدِّيِّ، فِي قَوْلِ اللَّهِ: فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ: هُوَ الْمُشْتَرَى 6.

Suddi said about this verse of Allah Almighty فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا

.. that when the night approached he saw a star and called it a jupitar

After that, Mas`udi said that the verse of Hazrat Ibraheem alayhi s-salām (Haza Rabi) is on the basis of argument or is prevalent on the condition of puberty. Although Ibn Jarr writes:

الكوكب والقمر والشمس أضوأ وأحسن وأبهج من الأصنام، وإنما قال ذلك على وجه ادتهم الأصنام، إذ كان ولم تكن مع ذلك معبودة، وكانت آفلة زائلة لإنكار منه أن يكون ذلك ربه، وعلى العيب لقومه في عب غير دائمة، والأصنام التي [هي ا في الحسن وأصغر منها في الجسم، أحق أن لا تكون معبودة. 7

Hazrat Ibrheem said this in order to nefat the worshipping of idolisim and he critically said that the star are far better than the idols th stronger physically and brighter than the idols but stillthey can not be the god because they sets down:

وَإِذَا كَانَتْ خَبْرِيَةً فَيَسْتَجِيلُ عَلَيْهِ أَنْ يَكُونَ هَذَا الْإِخْبَارُ عَلَى سَبِيلِ الْإِعْتِقَادِ وَالنَّصْمِيمِ لِعِصْمَةِ الْأَنْبِيَاءِ مِنَ الْمَعَاصِي، فَضُلًّا عَنِ التَّيْرِكِ بِاللَّهِ، وَمَا رَوَى عَنِ ابْنِ عَبَّاسٍ أَنَّ ذَلِكَ وَقَعَ لَهُ فِي حَالِ صِبَاهٍ وَقَبِلَ بُلُوغِهِ وَأَنَّهُ عَبَدَهُ حَتَّى غَابَ وَعَبَدَ الْقَمَرَ حَتَّى غَابَ وَعَبَدَ الشَّمْسَ حَتَّى غَابَتْ فَلَعَلَّهُ لَا يَصِحُّ 8.

when Hazrat Ibraheem alayhi s-salām saw the star he said it's my Lord its' quite unauthentic because Ibne Inbare says that when the prophets are even innocent from the minor sins how they

can commit the major sin of shirk .and Ibne Abbas said it's the story of his childhood that he worshiped the sun till it disappeared and worshipped that moon till it disappeared where as this is very much inappropriate to relate this kind of action with the Prophet.

The statement of Mas' Udi about Hazrat Hazrat Ibraheem's innocence is.

فأتاه جبريل فعلمه دينه، واصطفاه الله نبياً وخليلاً. وكان قد أوتى رُشده من قبل، ومن أوتى رشده فقد عصم من الخطأ والزلل وعبادة غير الواحد الصمد، فعاب إبراهيم عليه السلام على قومه ما رأى من عبادتهم واتخاذهم المجوفات آلهة لهم، فلما كثر عليهم ذم إبراهيم لألهتهم، واستفاض ذلك فيهم اتخذ النمروذ النار وألقاه فيها، فجعلها الله بَرْدًا وسلاماً، وخدمت النار في سائر بقاع الأرض في ذلك اليوم.⁹

So Gabriel came and taught you the religion of Allah Almighty gave you the title of Prophet, and Allah made you a Prophet and his Khalil, and before giving you wisdom and understanding, it was given to you, and it is not permissible for you to do so. He prohibited the people to worship idols and when he was blamed severely to eradicate the worship of idols, so when you became more blamed on idolism, Nimrod burnt a fire and made it to you, but the fire with the command of Allah Almaighty became fire of safety and on that day the fire broke down in the whole earth. Mas`udi in this verse states that: "Whoever is wise, is innocent from the rituals of worship and non-worship, it is not right, because the word "Man" is common in Arabic is used for it in Arabic.

There is no partner with the Prophets in innocence, so it is not right to use the common word here. The other thing is that leisure is called the accidental mistake and it can be exported from the Prophets and it is not a sin, while the Mas`udi statement states that the Prophets are also innocent from Ajthadi mistakes, it is also against the research, such as the leaving the prisoners of Battle baddar against ransom by Holy Prophet, Killing Qatabi by Hazrat Mossa alayhi s-salām.

Eating the forbidden fruit by Hazrat Adam alayhi s-salām and this is not the sin or mistake, but it is the ijthdi mistake and for sure the prophets are innocent from any kind of Sin.

Regarding this event of Hazrat Ibraheem alayhi s-salām, Allah Almighty said in the Holy Quran that **وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ**-10

Explanation: And true we had guided the Prophet Hazrat Ibraheem alayhi s-salām (before the Mosaic time), and we knew him well.

According to this explanation, Hazrat Ibraheem alayhi s-salām was blessed with the time before the Mosaic, ie Prophethood, while Ibn Qatayah wrote the interpretation, according to the verse, it means that we had guided the right path to Hazrat Ibraheem alayhi s-salām very before when he was just the kid.¹¹

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ أَيُّ وَهُوَ غُلَامٌ-12.

Explanation: And we had guided Hazrat Ibraheem alayhi s-salām in childhood, but in imam Tabri, Imam imam Tabri also quoted this reference which is present in the 10 the verse of Maraful Quran and he write that, **(وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ) موسى وهارون**¹³

And for sure, we guided Hazrat Ibraheem alayhi s-salām before (Moses and Haroon).

Thus, according to the explanation of Imam Tabiri, the revelation and wisdom mentioned in this verse is the guidance of the Prophethood, which is because of this prophets are innocent from sins.

Masoodi Mas`udi writes about Hazrat Ishmael and Hazrat Hajra Bibi in Maikha:

مأسكن إبراهيم ولده اسماعيل مكة مع أمه هاجر، واستودعهما خالقه. على حسب ما أخبر الله عنه انه أسكنه بواد غير ذي

زرع، وكان موضع البيت ربوة حمراء. أمر إبراهيم هاجر أن تتخذ عليها عريشاً يكون لها مسكناً.14.

and when Hazrat Ibraheem alayhi s-salām stayed his son Hazrat Ismail A.s alayhi s-salām with his mother in Makka and submitted them to Allah Almaighty and that has been versed by Allah Almighty in the holy Quran that you placed your son in a deserted valley and in a place of red color in Beth-Allah, Abraham commanded Hazrat Hurayrah to make a lamp for himself who could give a work and place for him.

Even though, the Mas`udi talked about it, many historians did not mention it, as Ibn Jarr mentioned in his commentary, interpretation of Tabari, that when Hazrat Ibraheemm alayhi s-salām was commanded by Allah to leave bibi Hajra by in the valley she said:

إلى أى شىء تكلنا؟ إلى طعام تكلنا؟ إلى شراب تكلنا؟ فجعل لا يردّ عليها شيئاً، فقالت: آله أمرك بهذا؟ قال: نعم، قالت: إذن لا يضيعنا.¹⁵

Explanation: That to whom you handover us here is nothing to eat nothing to drink. Hazrat Ibraheem alayhi s-salām did not reply; then she asked, do you do it with the command of Allah Almighty?; he said yes and Bibi said; then, Allah will not frustrate us and this is also same in khazan interpretation.

فكانت له ذلك مرارا وجعل لا يلتفت إليها فقالت آله أمرك بهذا؟ قال نعم قالت إذن لا يضيعنا-16

And then this statement of Mas`udi that Hazrat Ibraheem alayhi s-salām said Bibi Hajra to construct any hut is out of perception because even the compulsory talk was forbidden then how came this possible that he instructed to build hut for residency .Because this was the trial of Hazrat Ibraheem alayhi s-salām that does he obey the order of Allah Almighty to put his family in a place where there were no visible chances of Life, no existence of any living entity, but Allah Almighty succeeded his Ibraheem alayhi s-salām in this trial.

Masoodi writes about the meeting of Hazrat Ibraheem Alayhi S-Salam with Hazrat Ismail S-

Salam. زيارة ابراهيم الاولى لابنه اسماعيل:

وقد كان إبراهيم استأذن سارة فى زيارة إسماعيل، فأذنت له، فوافى مكة وإسماعيل فى الصيد والرعى ومعه أمه هاجر، فسلم على الجداء بنت سعد زوجة إسماعيل، فلم ترد عليه السلام، فقال: هل من منزل؟ فقالت: لاها الله، قال: فما يفعل رب البيت؟ قالت: بو غائب، فقال لها: إذا ورد فأخبريه أن إبراهيم يقول لك بعد مسألته عنك وعن أمك: استبدل بعتبة بيتك غيرها، وانصرف إبراهيم من فوره نحو الشام، وراح إسماعيل

وهاجر فنظرا الى الوادى قد أشرق وأنار، فقال لزوجته الجداء: هل كان لك بعدى من خبر؟ قالت: نعم، شيخ
وَرَدَ على، وأخبرته بالقصة، فقال: ذاك أبى خليل الرحمن، وقد أمرنى بتخليتك، فالحقى بابلك، فلا خير فيك.¹⁷

Explanation: Hazrat Ibraheem alayhi s-salām took permission from Bibi Sara to see Hazrat Ismail alayhi s-salām and Bibi sara granted the permission, and then, he moved to Makka.

Hazrat Ishmail alayhi s-salām and his mother went to search for hunting and food items and he said salam to the wife of Hazrat Ismail alayhi s-salām Judda daughter of Saa'd and she did not give the answer of Salam. Then, he asked is house pretty? she replied “no” Then asked, "What does the owner of the house does? she answered, he is missing" He said, "When he comes, tell him that Ibraheem alayhi s-salām said after asking for you and for your mother said to change the door of your house and Hazrat Ibraheem alayhi s-salām walked towards Syria.

When Ismail alayhi s-salām and his mother came back, the whole valley was brightened with light, and Hazrat Ismail alayhi s-salām asked his wife, was everything ok in my absence? she said an old man came and mentioned whole which happened; then, Hazrat Ismail alayhi s-salām said he was your father Khaliul Rehman and asked me to make separation with you, so you may go back to your house, there is no hope of betterment from your side.

According to Mas`udi's book, Ismail and his mother went to Hunting, while other historians mentioned only Ishmail, but he did not mention the mother, though the interpretation was in Tabri:

فجاء إبراهيم فسأل عن منزل إسماعيل حتى دل عليه، فلم يجده، ووجد امرأة له فظة غليظة.¹⁸

Hazrat Ibrheem came and asked about Ishmael's house, he was told home but did not find Ishmael, and his wife was present at home, who was critics and miser, and the in Khazain interpretation . فجاء

إبراهيم فسأل عن منزل إسماعيل حتى دل عليه، فلم يجده، ووجد امرأة له فظة غليظة.

فجاء إبراهيم بعد ما تزوج إسماعيل يطالع تركته، فلم يجد إسماعيل فسأل امرأته عنه، فقالت: خرج يبتغى لنا¹⁹

Hazrat Ibraheem alayhi s-salām came after the marriage of Hazrat Ismail alayhi s-salām to see him but didn't find Hazrat Ismail alayhi s-salām; then, asked his wife about Hazrat Ismail alayhi s-salām. She replied he has gone to search for our livelihood, most of the historians have said that Bibi Hajra was not accompanied with Hazrat Ismail alayhi s-salām but Ibne Kasir has clearly mentioned in his interpretation that Bibi Hajra went to his Allah that time²⁰

Mas`udi wrote about the sacrifice of son of Hazrat Ibraheem alayhi s-salām:

وقد تنازع الناس فى الذبيح، فمنهم من ذهب الى أنه إسحاق، ومنهم من رأى انه اسماعيل، فإن كان الأمر وقع بالذبح بالحجاز فالذبيح إسماعيل، لأن إسحاق لم يدخل الحجاز، وإن كان الأمر بالذبح وقع بالشام، فالذبيح إسحاق، لأن إسماعيل لم يدخل الشام بعد أن حمل منه²¹ .

There are different opinions among the historians that who was to be slaughtered. Some are of the view that he was Hazrat Ishaque alayhi s-salām and some are saying no he was Hazrat Ismail alayhi s-salām but if the action of slaughtering performed in Hajjaz; then, he was Hazrat Ismail alayhi s-salām because Hazrat Ishaque alayhi s-salām never entered the hajjaz but if slaughtering was performed in Syria; then, he was Hazrat Ishaque alayhi s-salām who was to be slaughtered because Hazrat Ismail alayhi s-salām never entered Syria once he left it. According to Ibne Jarir, he was Hazrat ishaque alayhi s-salām²²

ذكر ابن وهب عن عطاء بن أبي رباح: أن عبد الله بن عباس قال: المُفَدَى إسماعيل. وزعمت اليهود أنه إسحاق، وكذبت اليهود²³ .

Ibne wahab has copied from Atta Ibne Ruba and he copied from Abdullah Ibne Abbas that the one for whom sheep was slaughtered was no else, but Hazrat Ismail alayhi s-salām and jews are of the view that he was hazrat Ishaque alayhi s-salām but Jews told a lie because Ibne kaseer kasir has also junctured to this.

وَهَذَا الْغُلَامُ هُوَ إِسْمَاعِيلُ عَلَيْهِ السَّلَامُ، فَإِنَّهُ أَوْلُ وَلَدٍ بُشِّرَ بِهِ إِبْرَاهِيمَ، عَلَيْهِ السَّلَامُ، وَهُوَ أَكْبَرُ مِنْ إِسْحَاقَ
بِاتِّفَاقِ الْمُسْلِمِينَ وَآهْلِ الْكِتَابِ، بَلْ فِي نَصِّ كِتَابِهِمْ أَنَّ إِسْمَاعِيلَ وُلِدَ وَإِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، سِتًّا
وَتَمَّائُونَ سَنَةً، وَوُلِدَ إِسْحَاقُ وَعُمُرُ إِبْرَاهِيمَ تِسْعٌ وَتِسْعُونَ سَنَةً. وَعِنْدَهُمْ أَنَّ اللَّهَ تَعَالَى أَمَرَ إِبْرَاهِيمَ أَنْ
يَذْبَحَ ابْنَهُ وَحِيدَهُ²⁴.

This child is Hazrat Ismail alayhi s-salām, because this is the first child with which he was given prediction to hazrat Ibrheem alayhi s-salām and in the book of Islam (Quran) and bible, he was older than Hazrat Ishaque, alayhi s-salām, but was clearly mentioned in his books that at the birth time of Hazrat Ismail the age of Hazrat Ibraheem alayhi s-salām was eighty six years and at the birth of Hazrat Ishaque alayhi s-salām the age of Hazrat Ibraheem alayhi s-salām was ninety nine years and in many books it has come that Allah Almighty commanded Hazrat Ibraheem alayhi s-salām to make sacrifice of his only beloved son and when said about only son to be sacrificed; then, it enjoins on Hazrat Ismail alayhi s-salām father than Hazrat Ishaque alayhi s-salām.

According to imam Bezawi, the one who was to be slaughtered was Hazrat Ismail alayhi s-salām and to support his argument he has also put forward one Hadith.

والأظهر أن المخاطب إسماعيل عليه السلام لأنه الذى وهب له أثر الهجرة ولأن البشارة بإسحاق بعد معطوفة على البشارة بهذا الغلام،...ولقوله عليه الصلاة والسلام «أنا ابن الذبيحين»²⁵ -

Most clearly, it is that the Prophet (peace and blessings of Allaah be upon him) is Ismail alayhi s-salām, because he was awarded the emperors of the emperor, and after that it was regarded as a witness from Hazrat Ishaque alayhi s-salām , and because of the Holy Prophet (peace and blessings of Allah be upon him) said, "I am the son of Zabikhin), one is Hazrat Ismail alayhi s-salām and second his father, Majid Hazrat Abdullah.

In addition to this, Imam Zamkhshari has also mentioned in his interpretation Kashaf that he was Hazrat Ismail A.s and he further wrote that:

وعن ابن عباس رضى الله عنهما: هو الكبش الذى قرّبه بابل فقبل منه، وكان يرعى فى الجنة حتى فدى به إسماعيل.²⁶

Ibn Abbas said that it was a sheep whose sacrifice was offered by Habil and was accepted, It used to be in Paradise even though it was slaughtered in Ishmael's ransom.

Ibn Athir has written the names of those who believe that Zubah is Hazrat Ismail alayhi s-salām.

ذُكِرَ مَنْ قَالَ إِنَّ الدَّبِيحَ إِسْمَاعِيلُ عَلَيْهِ السَّلَامُ:

رَوَى سَعِيدُ بْنُ جُبَيْرٍ، وَيُوسُفُ بْنُ مَهْرَانَ، وَالشَّعْبِيُّ، وَمُجَاهِدٌ، وَعَطَاءُ بْنُ أَبِي رَبَاحٍ كُلُّهُمْ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: إِنَّ الدَّبِيحَ إِسْمَاعِيلُ، وَقَالَ: زَعَمَتِ الْيَهُودُ أَنَّهُ إِسْحَاقُ، وَكَذَّبَتِ الْيَهُودَ. وَقَالَ أَبُو الطُّفَيْلِ، وَالشَّعْبِيُّ: رَأَيْتُ قَرْنَيْ الْكَبْشِ فِي الْكَعْبَةِ.²⁷

Those historian who believe that zubah was Hazrat Ismail are alayhi s-salām following Saa'd bin Jabir, Yousuf bin Mehran, shabi, Mujhad Atta bin Abi Rabah, these all have copied from ibne Abbas that the one who was to be slaughtered was Hazrat Ismail alayhi s-salām and said that what jews think that he was Hazrat Issacc alayhi s-salām is totally wrong. Abu Tufail and Shabi have said that we saw the both horn of sheep in kaba hence it proved from above discussion and witnesses that the one who was to be slaughtered was Hazrat Ismail alayhi s-salām.

A rational argument for salughtering of Hazrat Ismail alayhi s-salām is that all the functions of Hajj are memorable to Sunnah Ibrheemi, which is done by Tawaf batail Allah Sharif. The mantra is in mini (slaughtered place) Sa'i Safu is done in Marwaah. If Zabah is not Ismail alayhi s-salām, then all these actions should be done in Batul Mukadas.

CONCLUSIONS.

In narrations of Muruj adh-dhahab wa ma`adin al jawhar regarding Hazrat Ibrheem alayhi s-salām, it has been quoted that due to fear of Namrod, the mother of Hazrat Ibrheem alayhi s-salām, hid him in the cave because of killing, because nimrod had killed the children. The star he pointed out and said (It is lord was star Zahra). Regarding this, the Masoodi writes it happened before the puberty of Hazrta Ibraheem alayhi s-salām in Mecca for the relaxation of Bibi Hajra and Hazrta Ismail alayhi s-salām told Hazrat Ibraheem alayhi s-salām, to make a happer for themselves, that should perform the work of the roof and place for living.

At time, when Hazrat Ibraheem alayhi s-salām came to meet Harat Ismail alayhi s-salām and to leave message for him to divorce his wife, and at that time, living status of Bibi Hajra. Besides this, who is Zibihah in Hazrat Isma'il alayhi s-salām and Hazrat Ishaq alayhi s-salām, leaving the discussion impossible, due to which one may suffer from doubtfulness.

The abovementioned interpretation of Mas`udi cannot be trusted because researchers can not be confirmed by the research and interpretation of the traditions described by them. According to the narration narrated by Ibn'Abbas, his father had dug a pit in the canal to save Hazrat Ibraheem alayhi s-salām from Namrood and covered that with the rock to avert the danger of wild birds or animals. According to sau'di, the star he pointed to say (Haza Rabi) was the Jupiter. According to Mas`udi, it was done by Hazrat Ibraheem alayhi s-salām when he was a child whereas on the other hand Ibne Jarir and Ibne Inbari has totally rejected this and quoted since the prophet is trained for prophet hood since the early days of life, hence he cannot commit such a great sin of Shirk is quite impossible. The Mas`udi says that the person who is given wisdom is innocent from the committing of sin, and worship of non-God. Not true, because innocence is specific to the Prophets only and no one can be innocent and ijtahdi mistake is not a sin and that can be made by prophets and it's never against the innocence.

When the Prophet Hazrat Ibraheem alayhi s-salām left for cause of Allah, to Bibi "Hajrah and Hazrat Ismail alayhi s-salām," he said, "Make a hut for yourself, that you may give a roof and a place of residence". It is not supported by a very comprehensive documentary explanation and any basic historical books. According to the Quranic interpretation, Hazrat Ibraheem alayhi s-salām left his wife and son under the open sky in the valley of non-existent.

Hazrat Ibrheem alayhi s-salām came to the house of Hazrat Ishmail alayhi s-salām when he was married to the woman of the tribe of Bani Jareem, the statement of Mas`udi that at that time Hazrat Ishmael alayhi s-salām and his mother went for hunting but historians are of the view that, at that time Bibi Hajra had died like Ibne kaseer has written.

Similarly, Masudi made confusion on the topic of zabiullah that who was to be slaughtered either he was Hazrat Ismail alayhi s-salām or Hazrat Ishaq alayhi s-salām, and in this context, he had made it ambiguous without conducting any research where as on the basis of solid witnesses the majority of Islamic historians believe that he was Hazrat Ismail alayhi s-salām who was to be slaughtered.

Based on these facts, the islamic scholars and the historians must understand the unauthentic tales of Mas`udi and to avert any kind of irrelevant discussion among the Muslim Ummha and to prohibit the non Muslims to write against the Muslims and it is also recommended that all the old books of history may critically be evaluated so that the historical heritage of Muslims could wisely be preserved.

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