

**College:** Art

**Name of student:** Aqeel Yousif Saaod Al-Sultan

**Dept.:** of History

**Name of supervisor:** Asst. Professor Dr. Adil Hashim Ali

**Title of Thesis:**

Ka'b El-Ahbar (550A.D-654 A.D / 70 B.H – 34 A.H ) A historical study

**Absract of Thesis:**

Ka'b El-Ahbar (550A.D-654 A.D / 70 B.H – 34 A.H ) A historical study

This study investigates the figure of Ka'b El-Ahbar who is a jewish cleric from Humair Yemeni tribe. He converted into Islam during Omar ibn Al- Khattab. He managed to be one of those near to Omar and Othman ibn Effan due to his knowledge in Torah.which was inspired by God to Moses. Authorities consulted him as an alternative to fill the ideological gap out of the prevention of spreading the prophet's Hadith. So he was a filler for that gap. He was narrating the jewish morals and stories of Torah. Omar and Othman considered him as their political and financial advisor. When people began to revolt against Othman, Ka'b decided to to move to Al Sham ruled by Mu'awiyya bin Abi Sufyan who was its governor. Because Al Sham was regarded as an ideological and religious heritage for jews, Mu'awiyya and Ka'b had the same objective to insert and tell alot of narrations glorifying Al Sham.

This study consisted of an introduction, preliminaries, three chapters and conclusions.In the preliminaries, there was a historical approach to the jewish existence in the most important places in Al Jazeerah Al Arabiyyah such as Hijaz and Yemen. Furthermore, it deals with the basic opinions of this existence and

the titles of the jews during their history. The Torah was also explained because it was the major reference of Ka'b and a short explanation of the important jewish sects .

The first chapter deals with the life of Ka'b: the personal, his islam, his scientific position. It consisted of three sections. The first section deals with his name, surname, nickname, his birth, death and his burial place. It also talks about his family, relatives, tutors and his pupils. The second one contains the narrations given by Ka'b and his rationale of being Muslim. The third section shows his scientific position in the jewish and Islamic religions and the formal and informal attitudes of Ka'b by the followers and the opinions of the recent researchers.

The second chapter explains Ka'b's relations with the authority. It consisted of three sections. The first section deals with the relation of the prophet Mohammed (peace upon him) with the Christians and the jews and his attitude from their knowledge. It also shows the position of the prophet and the Caliphs and Sultans after him. The second section deals with Ka'b ' relation with the Caliph Omar and its basic features: his political consultation, his narrating of stories and Fatwas. It also deals with Omar's position from Ka'b 's perspective and Ka'b relation with Omar's murder. The second one shows Ka'b relation with Othman and the consultations with him in the financial matters and alms giving distributions. In addition, it touches upon the oppositions towards these interferences. The third section deals with Ka'b's relation with Mu'awiyah and his departure to Al Sham with the reasons of Ka'b's going to Mu'awiyah and the features of that relation with its effects on the narrations of Ka'b in Al Sham.

The third chapter deals with Ka'b's narrations and its effects on Islam. It is divided into three sections. The first section deals with the historic narration in Ka'b such as the beginning of creation, prophets ' history and past nations. The second one shows the dogma narration according to Ka'b. It has three parts: the first one deals with monotheism in Ka'b's narrations which were characterized with anthropomorphism. The second part includes

the prophets' impeccability in Ka'b's narrations and sins committed by prophets. This is close to what Jews said in Torah. In addition, this section deals with doomsday in Ka'b's narration. The third section studies the forthcoming narration in Ka'b at the end of the world in Al Mahdi, the Christ and the Quack. This section sheds light on the salvation case or the universal savior in the Jewish and Islamic ideology and the narrations of Ka'b as a Jew in this regard after his conversion into Islam.

The conclusion contains the most important results arrived at in this study.

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