

Chapter Eleven

Chapter in relation to the soothsayers giving information about the

Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ prior to his arrival

1. Imam Abu Nu'aym (d. 430 AH) and Imam Ibn Asaakir (d. 571 AH) عَلَيْهِمُ الرِّضْوَانُ extracted a narration from the chain of Ismail Ibn 'Ayash, from Yahya Ibn Amr Ash-Shaybani, from Abdullah Ibn Daylami عَلَيْهِمُ الرِّضْوَانُ and from Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا that a man came to him and said that, "It reached us that you mentioned Sateeh the soothsayer and you believe that Allah (عَزَّوَجَلَّ) has not created anyone from the progeny of (Sayyiduna) Aadam (عَلَيْهِ السَّلَام) like him." (Sayyiduna) Ibn 'Abbas (رَضِيَ اللَّهُ عَنْهُمَا) went on to say, "And Allah (عَزَّوَجَلَّ) has not created him except he has no flesh apart from a mixture of meat, the brain, the neck and the palms. He would be folded with his feet up until his neck is folded like cloth. There was no movement in his body except for the movement of his tongue. When he intended to set off to Makkah he was carried upon his bed and he was brought to Makkah. Four groups from Quraysh came out to him; Abd Shams and Abd Munaf who were the two sons of Qusay and Ahwas Ibn Fihir and Aqeel Ibn Abi Waqas. They were attributed to other than their lineage. They said, "We are a group of people from amongst those who came to you from the tribe of Jumu'ah in order to visit you when the news of your arrival reached us. We viewed our visit to you to be a right that is necessary upon us for you." Aqeel gifted an Indian sword and a Radini spear. They were both placed upon the door of Bayt al-Haram (Ka'bah) in order to see whether Satih sees them or not. Satih said, "O Aqeel! Pass me your hand." So Aqeel passed him his hand. Satih said, "By the One who knows the unseen, the One who forgives sins and by the responsibility which is fulfilled and by the Ka'bah which is built, you are coming to me with a gift in the form of the Indian sword and a Radini spear." They said, "You have spoken the truth O Satih." Satih said, "By Laat (the idol) and by Qaws Quzah (Rainbow) (Quzah is mentioned in the narrations to be a name of the Shaytan or the name of an angel) by the young horse that proceeds forward and by the whiteness of the forehead of the horse which is partially lowered and by the date palm tree and by the unripe dates and by the ripe dates, indeed a crow made a noise when flying and gave news that the nation is not from Jumu'ah and that their lineage is from Quraysh who are from (the valley of) Bat-ha." They said, "You have spoken the truth O Satih. We are the people of the city (of Makkah) who came to visit you due to what has reached us about your knowledge. Inform us about what will happen in our time and what will happen after our time if you have knowledge about this." He said, "You are now speaking the truth. Take this knowledge from me. From what Allah (عَزَّوَجَلَّ) has inspired me is that you O people of the Arab nations are in the era of old age. Your insight and the insight of the non-Arabs are the same. You do not have any knowledge nor understanding. A nation will arise from your descendants who will be eager in seeking different types of knowledge. They will break the idols. They will reach Rome and they will kill the non-Arabs and they will seek war booty.

They said, "O Satih! Which nation will they be from?" He said, "By the house which has pillars and by the peace and the rule, such children will arise from your descendants who will break the idols and who will leave the worshipping of the Shaytan and they will worship The Rahman (Most Merciful) Alone and they will follow the religion of Ad-Dayyan (the Most Just Lord). They will rise upon buildings and they will go in front of the general public." They said, "O Satih! Whose lineage will they be from?" He said, "By The Most Noble of The Noble, by The One Who encompasses all small creatures, by The One Who shakes the sand dunes (hills) and by The One Who gives strength to the weak, they will rise in their thousands from the tribe of Banu Ash-Shams and Abd Manaf. There will be a difference

amongst them.” They said, “O Satih! What else do you inform us about their matter and from which city will they rise?” He said, “By The One Who is ever-lasting and the One Who makes the result reach its position, there will indeed come out from that city the rightly guided Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) who will guide to the right way, who will refute Yagooth and Fanat (idols). He will announce freedom from worshipping As-Sadad (idols) and he will worship The One and Only Lord. Then Allah عَزَّوَجَلَّ will take him (make him return to Him) whilst he is all praised and whilst he is missed on the earth and testified about in the skies.

Then his matter will be governed by As-Sideeq who will judge with the truth and who will not allow any loss or neglect in fulfilling rights. Then the command of this matter will be with Al-Haneef (the one on the pure religion) who is experienced as a leader and who is a good host to guests and who will strengthen the pure religion.

Then his matter will be governed by the one who shields his matters and who is experienced. Groups and tribes will gather against him and they will martyr him out of enmity and hatred against him. So the old man will be taken and slaughtered and men will stand for him in defence. Then his matter will be governed by An-Naasir (the helper) who mixes his view with the view of what is strong and armies will become apparent in the land. Then his matter will be governed by his son who will gather his wealth and his praise will be less (amongst the people). He will take wealth and consume it by his self and he will gather the wealth for the lineage after him. Then following him, governance will be under the authority of the kings. There is no doubt that there will be blood shed amongst them. Then his matter will be commanded after him by a poor individual who will stamp on them like land is stamped upon. Then Abu Ja'far will command who will be very harsh, who will push the truth away and who will bring harm nearby. He will conquer the land in a way that is wrong then a short person will govern the land on whose back there will be a sign. He will die safe and sound. Then a less deceitful person will come who will leave the kingdom empty of any wealth. Then his brother will take over governance who will continue on his path. He will make wealth and pulpits specifically for himself. Then his matter will be governed by a strong person who will have blessings and worldly things in abundance. His tribe and his relatives will attack him and jump on him and remove him taking his kingdom and kill him. Then after him the seventh ruler will govern who will leave the kingdom empty and wasted. He will roam the kingdom in the appearance of a hungry person. At that time, everyone without clothes will desire a kingdom. Then the matter of the people will be under the governance of a aggrieving person. The tribe of Nazaar will tramp upon with the people of Qahtaan when two armies meet in Damascus between Maysan and Lebanon. Yemen will be separated into two at this time. One will be successful and one will be deserted (defeated and overcome).

Nothing will be seen but torn tents and flags which are open and prisoners will be shackled. Between the Euphrates and the mountains, the pulpits will be destroyed. Widows will be robbed, women expecting children will lose their foetuses, earthquakes will become prevalent and Wa'il will claim khilafah. The tribe Nazaar will be angered by that. Slaves and evil people will be kept close and good people and devout will be kept away. People will become hungry and the prices will increase. In one Safar (Islamic month) from amongst the months of Safar, every tyrant will spread the trenches, rivers will be overflowing and trees will be killed. They (the rulers of the time) will defeat them at the beginning of the day. The news will make his matter clear. Sleeping and resting will not benefit them until they eventually reach a city from the cities. Destiny and judgement will reach them there. Then the arrow throwers will come. They will gather the people walking (on the right path) to kill those wearing armour and to imprison the supporters and the ignorant misguided people. There they will find him (the king) in the highest parts of the waters. Then the religion will disappear and the matters will turn over, the scriptures will be denied and the bridges will be destroyed. Only the people in the islands of the oceans will be successful. Then the armies will spread from the south and Bedouins will appear (take control). There will be none that will assist against the disobedient people and the war

mongering people in a time that is very difficult. If only the nation had shame and had that which would free from desires. Thy said, "Then what will happen O Satih?" He said, "Then a man from Yemen will appear who will be white like snow, he will come out of San'a and Adan, he will be called Husain or Hasan (رَضِيَ اللَّهُ عَنْهُمَا). Allah (عَزَّوَجَلَّ) will remove the strife upon his head (leadership).

2. Imam Ibn Asaakir (d. 571 AH) extracted a narration from the chain of Imam Ibn Ishaq (d. 151 AH) عَلَيْهِمُ الرِّضْوَانُ from some of the people who narrate that Rabi'ah Ibn Nasr Lakhmi saw something in a dream something which frightened him. So, he sent a message to those who could interpret dreams amongst his Kingdom. He did not leave any soothsayer, magician, any person who would sense omens through the flight of birds and nor any fortune teller. He gathered all of them to him and he said to them, "Indeed I saw a dream that frightened me so inform me of its interpretation." They said, "Mention it to us. We will inform you of its interpretation." He said, "It is not satisfactory for me that I inform you of it in order to get its interpretation. The only one who can interpret this is the one who knows what I saw before I inform him." A man from those present said, "If the king wants this, then he should send a message to Sateeh and Shiqq. For indeed there is no one more knowledgeable than them so they will inform you." Sateeh came to him (the king) before Shiqq. There was nobody who was like these two during their time from the soothsayers. The king said to him, "O Sateeh, indeed I saw a dream that frightened me so inform me about it." Sateeh said, "You saw a piece of coal that came out during the darkness and fell on the land of Tahamah then it ate every being that had a brain there." The king said, "You did not miss anything from it, so what interpretation do you have for it?" Sateeh said, "I swear by whatever insects there are between the two stoney areas that Abyssinians will descend upon your land and they will control what is in between Abeen to Jarsh." The king said, "This is a very painful matter for us so when will this happen? Will it be during my time or after?" Sateeh said, "It will be a while after your time. More than 60 or 70 years will pass." He said, "Will their control over the kingdom continue or finish?" He said, "It will finish after about 70 years have passed. Then they will all be killed there and will be evicted from there and be running away." The king said, "Who will be responsible for killing them and evicting them?" He said, "Iram Dhi Yazn will take responsibility extracting them from Adan. He will not leave any of them in Yemen." The king said, "Will his governance continue or finish?" Sateeh said, "It will rather finish after approximately 70 years." The king said, "Who will finish it?" Sateeh said, "A Prophet who is very intelligent who will receive revelation from The Most High." The king said, "From whom will this Prophet be (which tribe)?" Sateeh said, "From the progeny of Ghalib Ibn Fihir Ibn Malik Ibn Nadar. The kingdom will be amongst his nation till the end of times." The king said, "O Sateeh is there an end of time?" Sateeh said, "Yes. A day on which the first and the last will be gathered. The good doers will be fortunate on that day and the evil doers will be unfortunate on that day." The king said, "Is it true what you are informing me of O Sateeh?" Sateeh said, "By the horizon, by the darkness and by the dawn, indeed what I have informed you of is the truth." When Sateeh finished with his statement, Shiqq came to the king and the King said, "O Shiqq, I saw a dream that frightened me." He hid from Shiqq what Sateeh had said in order to see if they agree or disagree. Shiqq said, "Yes. You saw coal which came out from darkness which was placed between a garden and heap and it ate every creature that had life from there." The king said, "What do you have in relation to its interpretation?" Shiqq said, "I swear by what is between the two stoney areas, black people will descend upon your land, and they will certainly take control over those who have weak fingertips and they will rule between Abeen to Najran." The king said, "Indeed this is very painful for us so when will this be? Will it be during my time or after?" Shiqq said, "It will be a time after. Then a great personality who has a lot of honour will save

you and he will make them taste the worst type of disgrace.” The king said, “Who will be this person of great status?” Shiqq said, “A young man who is neither heavy in weight and nor thin. He will come out of the house of Dhi Yazan.” The king said, “Will his rule continue or will it cut off?” Shiqq said, “It will rather cut off by the arrival of a Messenger who will come with truth and justice and who is from the people of religion and virtue. The kingdom will be amongst his nation till the day of separation.” The king said, “What is the day of separation?” Shiqq said, “A Day in which the rulers will be given their recompense. A voice will be raised from the skies. It will be heard by the living and the dead and all the people will be gathered in Al-Miqaat. There will be success and goodness for the one who fears Allah.”

3. Imam Ibn Asaakir (d. 571 AH) رَحِمَهُ اللهُ عَلَيْهِ said, “It has reached me that Sateeh was born during the days of Sayl al-‘arim and he passed away during the year that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was born and that he had lived for 500 years. It has been related by some that he lived for 300 years.”

4. Imam Abu Musa Al-Madini (d. 581 AH) extracted a narration in al-Dhayl from Ibn al-Kalbi from Awanah who stated, “(Sayyiduna) ‘Umar (رَضِيَ اللهُ عَنْهُ) stated to those who were seated with him, ‘Is there anyone amongst you who had news from the matters of the Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) during the era of ignorance?’” Tufayl Ibn Zayd Ibn Harithi said, who had reached the age of 160 years, “Yes, O leader of the believers. Mamoon Ibn Muawiyya was from the soothsayers who you are aware of.” He mentioned the event in which he alerted his people in relation to the arrival of the Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). As for his statement (Ma’moon’s):

يا ليت أني ألحقه وليتني لا أسبقه

if only I could meet him and if only I did not precede him.”

Tufayl said, “The news of the Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) reached us whilst we were in Tihamah.” So I said, “O Soul! This is that what Ma’moon alerted us about.” He stated, “The days passed until I set off and I accepted Islam.”

