108553 - What is the thing that came from Paradise and is found in the Ka’bah?

the question

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Detailed answer

We do not know of anything in the Ka’bah that it says in the Sunnah came from Paradise, apart from two things.

1-

The Black Stone. It was narrated in a hadeeth that Ibn ‘Abbaas (may Allaah be pleased with him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “The Black Stone came down from Paradise and it was whiter than milk, but the sins of the sons of Adam turned it black.” Narrated by al-Tirmidhi (877).

Al-Tirmidhi said: It is a saheeh hasan hadeeth. It was classed as saheeh by Ibn Khuzaymah (4/219) and by al-Diya’ al-Maqdisi in al-Mukhtaarah (10/260). It was classed as hasan by Ibn al-Qattaan in Bayaan al-Wahm wa’l-Ayhaam (5/732), al-Haafiz Ibn Hajar in Fath al-Baari (3/540) and al-Albaani in al-Silsilah al-Saheehah (2618).

It was also narrated from Ibn ‘Abbaas, Ibn ‘Amr and others, see Musannaf Ibn Abi Shaybah (4/35); and from Anas (may Allaah be pleased with him) in Musnad Ahmad (3/277).

See also the answers to question no. 1902, 21402 and 45643.

2-

Maqaam Ibraaheem (the Station of Ibraaheem). That was narrated in the hadeeth of ‘Abd-Allaah ibn ‘Amr (may Allaah be pleased with him) who said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: “The Rukn and the Maqaam are two of the rubies of

Paradise; Allaah has extinguished their light, and if He did not extinguish their light, they would have illuminated that which is between the east and the west."

It was narrated via Musaafi' ibn Shaybah al-Hujabi from 'Abd-Allaah ibn 'Amr ibn al-'Aas.

It was narrated from Musaafi' by a number of narrators via two isnaads:

(a)In a mawqoof report from 'Abd-Allaah ibn 'Amr ibn al-'Aas

This is how it was narrated by al-Zuhri and Shu'bah, as stated by Abu Haatim in al-'Ilal (1/300), without narrating the isnaads.

(b)In a marfoo' report from the Prophet (peace and blessings of Allaah be upon him).

It was narrated by Raja' Abu Yahya from Musaafi', in Musnad Ahmad (2/213), Sunan al-Tirmidhi (878), Saheeh Ibn Khuzaymah (4/219), Saheeh Ibn Hibbaan (9/24) and Mustadrak al-Haakim (1/627).

Raja' is the son of Subayh al-Harashi, of whom Ibn Ma'een said: (He is) weak. Abu Haatim said: he is not strong. Ibn Khuzaymah said: I did not know anything good or bad about this Abu Raja', and I do not take the reports of someone like him as evidence.

He was regarded as thiqah (trustworthy) by Imam al-Bukhaari and Ibn Hibbaan, and Shaykh Ahmad Shaakir followed their opinion in Tahqeeq al-Musnad.

See: Tahdheeb al-Tahdheeb (3/268).

It was also narrated in a marfoo' report by: Shabeeb ibn Sa'eed al-Habati and Ayyoob ibn Suwayd, from Yoonus ibn Yazeed, from al-Zuhri, from Musaafi'. The former is narrated by al-Bayhaqi in al-Sunan al-Kubra (5/75) and the latter is narrated by Ibn Khuzaymah in his Saheeh (4/219) and by al-Haakim in al-Mustadrak (1/626), and via him by al-Bayhaqi in al-Sunan al-Kubra (5/75). This isnaad is saheeh, because Shabeeb ibn Sa'eed is thiqah as classified by Ibn al-Madeeni.

See his biography in Tareekh Baghdaad (11/329) and Tareekh al-Islam (28/381).

It was classed as saheeh by al-Nawawi in al-Majmoo' (8/36), where he said: It is saheeh according to the conditions of Muslim; and by Ibn Taymiyah in al-Manaasik min Sharh al-'Umdah (2/434)

Al-Albaani said in his commentary on Saheeh Ibn Khuzaymah (2731): its isnaad is hasan li ghayrihi (hasan because of corroborating evidence), because Ayyoob ibn Suwayd has a bad memory, but it was also narrated by Shabeeb ibn Sa'eed al-Habati, according to al-Bayhaqi, who is thiqah, from the report of his son Ahmad from him, so its isnaad is saheeh. End quote.

Shu'ayb al-Arna'oot said concerning him in his commentary on Ibn Hibbaan (3710): A hadeeth which is hasan li ghayrihi. It was also classed as saheeh by al-Albaani in Saheeh al-Tirmidhi (878).

It was classed as saheeh by Shaykh Ahmad Shaakir (may Allaah have mercy on him) in his commentary on al-Musnad (7000), and he discussed its isnaad at length.

The editors of Imam Ahmad's Musnad favoured the view that the more correct opinion is that the isnaad stops at 'Abd-Allaah ibn 'Amr (may Allaah be pleased with him), and that the marfoo' isnaad (i.e. the isnaad that goes back to the Prophet (peace and blessings of Allaah be upon him)) is da'eef (weak). It seems that al-Haafiz Ibn Hajar (may Allaah have mercy on him) in Fath al-Baari (3/540) was also inclined towards this view.

And Allaah knows best.