

Hadith Parallels with LateAntique / Apocryphal Motifs

Refreshed on August 27, 2025 • Numeric references match Sunnah.com (collection + number).

| | Primary Hadith (Sunnah.com #) | Additional Refs | Brief Summary | Parallels / Notes |
|----------------|-------------------------------|---------------------------------------|---|---|
| n | Sahih alBukhari 122 | Bukhari 3401; 4726; 4727 | The Prophet relates that Musa (Moses) declared himself most knowledgeable; Allah directed him to meet a servant at the junction of the two seas, marked by a fish sign. Musa meets alKhidr, who performs seemingly puzzling acts and later explains their wisdom. | Echoes lateantique 'wise guide' motif; saint/teacher who tests disciples; preserves details (fish sign, Yusuf); distinct from the Qur'anic narrative. |
| defeat of | Sahih Muslim 2937a | Abi Dawud 4324; Ibn Majah 4075 | Isa b. Maryam descends, breaks the cross, kills swine, abolishes jizyah; he pursues the False Messiah and kills him at the gate of Ludd (near Lod). | Parallels apocalyptic currents of Late Antiquity (Christian/near-eastern eschatology); specific geography (Ludd) and figure (Isa). |
| r | Sahih alBukhari 7135 | Bukhari 7136; 3346 | The Prophet announces a hole has opened in the dam of Ya'j'uj and Ma'j'uj, portending tribulations. | Connects Qur'anic Dhul-Qarnayn to apocalyptic unfolding eschatology; resonates with Alexander the Great traditions known in antiquity. |
| al by | Sahih Muslim 809a | Abi Dawud 4323; Riyadh alSalihin 1021 | Memorizing the first (or last) ten verses of Surah al-Kahf protects from the trial of the Dajjal. | Links the Qur'anic 'Cave' surah (Al-Kahf) to 'Sleepers' tale) to end-times protection; highlights interplay of Qur'an and Hadith. |
| n the | Sahih alBukhari 3436 | Sahih Muslim 2550a | "None spoke in the cradle but three," including Isa (Jesus) and the child who testified for Jurayj. | Cradle-speech motif is well-known in infancy gospels; hadith situates Jesus within sacred history. |
| or y | Sahih alBukhari 3019 | Bukhari 3319; Muslim 2241a | After an ant bit him, a prophet ordered the colony burned; Allah revealed: because of one ant you destroyed a praising nation? | Animal communities praising God; parallels Eastern lore and in Qur'an (e.g., Surah al-Naml); hadith stresses mercy and restraint. |
| be (and | Sunan Abi Dawud 5267 | Ibn Majah 3224 | The Prophet forbade killing four creatures: the ant, the bee, the hoopoe, and the shrike. | The hoopoe (hudhud) features prominently in Solomon-Sheba narrative (Q 27); also in post-biblical traditions. |
| n the" | Sahih alBukhari 4563 | Bukhari 4564 | Ibn Abbas reports: 'Allah is sufficient for us and the best Disposer of affairs' was said by Ibrahim when thrown into the fire; likewise by Muhammad at Uhud (Q 3:173). | Midrashic 'fire of Nimrod' theme; parallels Eastern lore; hadith ties it to Qur'an 3:173 and trust. |
| ure | Sahih alBukhari 3326 | Bukhari 3327; Muslim 2841 | Allah created Adam sixty cubits tall; those entering Paradise will be in Adam's form. | Ancient Near-Eastern motifs about Adam and humanity's stature appear cross-culturally; given a specific, normative meaning in Islam. |
| (cow & | Sahih alBukhari 3471 | Bukhari 2324 | A cow rebuked a man riding it; a wolf spoke to a shepherd about the 'day of wild beasts'. The Prophet affirmed the report. | Talking-animal motifs are ubiquitous in antiquity; Islamic narration frames them as signs of God's power. |
| itch d) | Sahih Muslim 3005 | — | Story of the believing boy, the monk, and the tyrant; mass martyrdom by fire in trenches, echoing Qur'an 85. | Parallels martyr acts from Late Antiquity (e.g., Najran narratives); hadith provides a specific account. |