FORTY ḤADĪTH SERIES

THE EXCELLENCE OF SYRO-PALESTINE ~ AL-SHĀM ~ AND ITS PEOPLE

الأَرْبَعُونَ فِي فَضْلِ الشَّامِ وَأَهْلِه

وَالهِجْرَةِ إِلى اللهِ وَرَسُولِه ﷺ وَآلِه

جمعها وخرّجها ونقل معانيها الى الانجليزية الدكتور جبريل فؤاد حداد وقدّم لها

الشيخ أديب كلاس والشيخ مصطفى تركماني والشيخ صلاح الدين فخري

Forewords by Shaykh Adīb Kallās
Shaykh Muṣṭafā Turkmānī
& Shaykh Ṣalāḥ al-Dīn Fakhrī

Edited with Translation & Notes by
Gibrīl Fouād Ḥaddād

Maktabat al-Aḥbāb • Damascus

Orders may be placed with:

Maktabat al-Aḥbāb
Damascus –Syria
Tel: 96311-276-4644

krmo@maktoob.com

Or:

qasyoun@ziplip.com

Printed in Syria

بسم الله الرحمن الرحيم

اللهم صل وسلم وبارك على سيدنا محمد وعلى آله وأصحابه

ومن تبعهم بإحسان إلى يوم الدين

﴿ وَٱلتِّينِ وَٱلزَّيْتُونِ ۝١ وَطُورِ سِينِينَ ۝٢ ﴾

قال قتادة: التين: الجبل الذي عليه دمشق

رواه عبد الرزاق والطبري والواحدي وابن عساكر وغيرهم

﴿**By the Fig and the Olive! By Mount Sīnā!**﴾ (95:1-2)

Qatāda and al-Ḥasan al-Baṣrī said: "The Fig is the Mount on which Damascus sits [Jabal Qāsyūn] and the Olive is the Mount on which Jerusalem sits."[1]

عَنْ ابْنِ حَوَالَةَ ﷺ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِنَّ اللَّهَ ﷻ تَوَكَّلَ لِي بِالشَّامِ وَأَهْلِهِ) مشهور رواه أبو داود وأحمد بأسانيد صحيحة

*'Abd Allāh ibn Ḥawāla ﷺ reported that the Prophet ﷺ said: "**Allāh has given me a guarantee concerning Syro-Palestine and its people.**"*[2]

[1]Narrated by al-Ṭabarī in his *Tafsīr* (30:239), 'Abd al-Razzāq (3:382), al-Wāḥidī (2:1214), and Ibn 'Asākir in *Tārīkh Dimashq* (1:216-217) cf. al-Bayḍāwī (5:505), Ibn al-Jawzī (9:168-170), al-Qurṭubī (20:111), Ibn Ḥajar, *Fatḥ al-Bārī* (8:713), Ibn Kathīr, *Tafsīr* (4:527), al-Suyūṭī, *al-Durr al-Manthūr* (8:554-555), al-Shawkānī (5:464-465), etc. and al-Bakrī's *Mu'jam ma Ustu'jam* (3:898).
[2]Narrated from 'Abd Allāh ibn Ḥawāla by Abū Dāwūd and Aḥmad with sound chains.

الإهداء

إلى علماء الشام الأولياء الورثة الخلفاء الظاهرين على الحقّ الحاضرين
في كل زمان وأتباعهم ومحبّيهم وتلاميذهم ومقلّديهم إلى يوم الدين

Dedication

To the Ulema of Syro-Palestine, the Friends of Allāh who are the Muḥammadan Inheritors and Caliphs of Prophethood, overcoming through truth and present at all times, and to their followers, supporters, students, and imitators until Judgment-Day.

Contents المحتويات

Abbreviations Used

‘Abd al-Razzāq = ‘Abd al-Razzāq’s *Muṣannaf* in Ḥ. al-A‘ẓamī’s 11-volume edition.
Abū Dāwūd = Abū Dāwūd’s *Sunan*.
Abū Ya‘lā = Abū Ya‘lā’s *Musnad*.
Aḥmad = Aḥmad’s *Musnad*, in Shu‘ayb al-Arna’ūṭ’s 50-volume Mu’assasat al-Risāla edition.
Al-Bazzār = al-Bazzār’s *Musnad*.
Bidāya = Ibn Kathīr’s *al-Bidāya wal-Nihāya* in the 14-volume Dār al-Ma‘ārif edition.
Al-Bukhārī = al-Bukhārī’s *Ṣaḥīḥ*.
Al-Dārimī = al-Dārimī’s *Musnad*.
Fatḥ, Fatḥ al-Bārī = Ibn Ḥajar’s *Fatḥ al-Bārī* in the 13-volume ‘Abd al-Bāqī edition.
Al-Ḥākim = al-Ḥākim’s *Mustadrak* in the original 4-volume Hyderabad edition.
Al-Haythamī = al-Haythamī’s *Majma‘ al-Zawā’id* in the 10-volume Cairo/Beirut edition.
Ibn Abī Shayba = Ibn Abī Shayba’s *Muṣannaf* in Kamāl al-Ḥūt’s 7-volume edition.
Ibn ‘Asākir = Ibn ‘Asākir’s *Tārīkh Dimashq* in the 70-volume Dār al-Fikr edition.
Ibn Ḥibbān = *Ṣaḥīḥ Ibn Ḥibbān* in al-Arna’ūṭ’s 18-volume Risāla edition.
Ibn Khuzayma = Ibn Khuzayma’s *Ṣaḥīḥ* in M. al-A‘ẓamī’s 4-volume edition.
Ibn Mājah = Ibn Mājah’s *Sunan*.
Ibn Sa‘d = Ibn Sa‘d’s *al-Ṭabaqāt al-Kubrā* in the 8-volume Dār Ṣādir edition.
Iṣāba = Ibn Ḥajar’s *al-Iṣāba fī Tamyīz al-Ṣaḥāba* in the 8-volume Dār al-Jīl edition.
Istī‘āb = Ibn ‘Abd al-Barr’s *al-Istī‘āb fī Ma‘rifat al-Aṣḥāb* in the 8-volume Dār al-Jīl edition.
Muslim = Muslim’s *Ṣaḥīḥ*.
Al-Nasā’ī = al-Nasā’ī’s (“Minor”) *Sunan* (*al-Mujtabā*).
Al-Tirmidhī = al-Tirmidhī’s *Sunan*.

Commendation of the *Faqīh* of Damascus Shaykh Adīb Kallās

Glory to Allāh Most High the Lord of the worlds! Allāh send blessings and peace on our Master Muḥammad and upon his Family and all his Companions.

To proceed: Allāh Most High sent our Master Muḥammad – upon him blessings and peace – as a Mercy to the worlds. Part of this general mercy is a special mercy which our Master Muḥammad, in his ḥadīths, saved especially for Syro-Palestine and Yemen.

The author of this book has focused on the ḥadīths that concern Syro-Palestine for a wisdom known to Allāh ﷻ. This is why he opened his book with the beginning of Surat al-Tīn, which is part of the special attributes of Syro-Palestine. Then the author listed – Allāh reward him! – the ḥadīths that were transmitted on the merits of Syro-Palestine. He concluded his book with the ḥadīth transmitted purely through the people of Shām. May Allāh reward him fully on our behalf!

This is what I was able to appraise from his book. As for what he mentioned in the English language, it behooves those familiar with that language to delve in it. For the author wishes to benefit as many people as he can.

We ask Allāh to make us believers in the true sense so that, wherever we find a word of wisdom – in the Book of Allāh or in the Sunna of the Messenger of Allāh ﷺ – we will accept it and put it into practice. May we, on the Day of Resurrection, earn the greatest victory together with those concerning whom Allāh ﷻ said, ﴿**Of the believers are men who are true to that which they covenanted with Allāh. Some of them have paid their vow by death and some of them still are waiting. And they have not altered in the least**﴾ (33:23)!

Dictated by the poor servant of Allāh
Muḥammad Adīb al-Kallās

Damascus, 27 Rabī‘ al-Awwal 1423
(7 June 2002)

تقريظ فقيه دمشق فضيلة الشيخ محمد أديب الكَلاس

بسم الله الرحمن الرحيم . الحمد لله رب العالمين، وصلى الله على سيدنا محمد وعلى آله وأصحابه أجمعين. أما بعد:

فإن الله سبحانه وتعالى أرسل سيدنا محمداً رحمة للعالمين وكان من هذه الرحمة العامة رحمةٌ خاصّة، خصّ بها سيدُنا محمدٌ في أحاديثه الشامَ واليَمَن.

وقد اقتبس مؤلف هذا الكتاب ما يخص الشام لحكمة يعلمها الله. فمن ذلك ابتدأ كتابه بافتتاح سورة التين، وهي من خصوصيّات الشام. ثم أضاف المؤلف – جزاه الله خيراً – ما ورد من الأحاديث في فضائل الشام. ثم ختم كتابه بالحديث المسلسل برواية الشاميين, فجزاه الله عنا كل خير.

هذا ما استطعت أن أصل إليه من كتابه. وأما ما ذكره في اللغة الإنجليزية, فهذا شيء يأخذ فيه أرباب تلك اللغة. فهو يريد نفع ما استطاع من البشر أجمعين.

ونسأل الله تعالى أن يجعلنا من المؤمنين حقاً بحيث أينما وجدنا حكمة في كتاب الله أو سنّة رسوله – صلى الله عليه وآله وسلّم – قبلناها وعملنا بها لنَفوز يوم القيامة مع الّذين قال الله تعالى فيهم: ﴿ مِّنَ ٱلۡمُؤۡمِنِينَ رِجَالٌ صَدَقُواْ مَا عَٰهَدُواْ ٱللَّهَ عَلَيۡهِۖ فَمِنۡهُم مَّن قَضَىٰ نَحۡبَهُۥ وَمِنۡهُم مَّن يَنتَظِرُۖ وَمَا بَدَّلُواْ تَبۡدِيلٗا ٢٣ ﴾ الأحزاب ككك لككك.

وأملاه عبد الله
الفقير إليه تعالى

محمد أديب الكلاس

Commendation of Muftī al-Sayyid Ṣalāḥ al-Dīn Fakhrī al-Bayrūtī

In the Name of Allāh All-Beneficent, Most Merciful. Glory and praise to Allāh the Lord of the worlds, Who is One in His Attributes and His Essence, vast in His mercy, most kind and cherishing to His servants and creatures! Blessings and greetings of peace on our Master Muḥammad, the Master of Messengers and final Seal of Prophets, who was adorned with the utmost excellent traits and truly perfect qualities, and upon his House and Companions, the key-holders to felicity and the people of truth and striving!

To proceed, the faithful and loving brother, Dr. Gibrīl Fouād Ḥaddād, – may the Sovereign Lord enlighten him without and within – has offered me the book that he compiled and authored and which he named *Forty Narrations on the Excellence of Syro-Palestine and Its People and Emigration to Allāh and His Prophet* ﷺ.

I have perused this work and acquainted myself with its fragrant breaths and its topics. I found it a book unlike all others. There is no precedent for it, yet it is a model of its kind. For he included in it – Allāh save him! – copious materials which enrich the Islamic library and spiritual thought with a tremendous and blessed wealth. He adorned it with an outstanding, complete presentation that defies description since it embraces the excellence of Syro-Palestine and its people, the fact that it is the quintessence of the countries of Allāh ﷻ, that Allāh has given His Messenger ﷺ a guarantee concerning it, that it is the abode of Belief, the place of the Resurrection and final gathering, the land of the *Abdāl*, *Jihād*, and *Ribāt*. Then he mentioned some of the signs of the Hour, among them the descent of ʻĪsā ﷺ, the appearance of al-Mahdī, the Dajjāl, and other signs.

He supported all this with Qur'anic verses and Prophetic ḥadīths, explaining them in English in detail and clarifying difficulties.

As a result, this work is unique of its kind, original in its style and contents, and useful to the learned and the novice, the general reader and the scholar.

May Allāh thank him generously for this blessed effort and grant him ample reward for the great good which He has brought forth at his hands. May He turn this into a permanent good deed for as long as the world continues to exist and until it is folded up. *Āmīn*.

And may Allāh send blessings and peace upon our Master Muḥammad and upon his House and all his Companions.

Shaykh Ṣalāḥ al-Dīn Fakhrī
Administrative Director
Dār al-Fatwā – Lebanon

تقريظ فضيلة الشيخ المفتي السيد صلاح الدين فخري البيروتي

بسم الله الرحمن الرحيم، الحمد لله رب العالمين، الواحد في صفاته وذاته، الواسع برحمته، المحسن المتفضل على عباده وخلقه ، والصلاة والسلام على سيدنا محمد سيد المرسلين ، وخاتم النبيين ، مَن تحلى بغاية الفضائل الرضيّة ، وبكوامل الأخلاق النديّة ، وعلى آله وأصحابه مقاليد السعادة ، وأهل الحق والرّيادة .

وبعد : فقد أهداني الأخ الوفي المحب الدكتور جبريل فؤاد حداد نوّر المولى ظاهره وباطنه، الكتاب الذي جمعه وألف وأسماه « الأربعون في فضل الشام وأهله والهجرة إلى الله ورسوله صلى الله وسلم عليه وآله » .

فقد اطلعت عليه ، ووقفت على نفحاته ومواضعه ، فوجدته سِفْراً لا كالأسفار ، فهو على غير مثال ، بيد أنه تُضرب فيه الأمثال . فقد ضمنه – حفظه الله تعالى – مواضع ثرة تغني المكتبة الإسلامية والفكر الروحي غناءاً مباركاً . وقد ألبسه ثوباً أغراً سابغاً لا يوصف، حيث اشتمل على فضل الشام وأهله ، وأنها صفوة بلاد الله تعالى ، وأن الله توكل بها لرسوله صلى الله عليه وآله وسلم ، وأنها دار الإيمان ، وأنها أرض المحشر والمنشر ، وأرض الأبدال والجهاد والرباط ، ثم ذكر بعض علامات الساعة من نزول عيسى عليه السلام وظهور المهدي ، والدجّال وغير ذلك . ودعم ذلك كله بالآيات والأحاديث النبوية ، وشرحها باللغة الانكليزية وفسّرها تفسيراً مبيّناً معانيها وغوامضها .

فغدا هذا التأليف فريداً في بابه ، جديداً في أسلوبه ومواضيعه ، ليستفيد منه العالم والمتعلم القارئ والدارس . فجزاه الله خير الجزاء على هذا الجهد المبارك وأجزل له المثوبة فيما جرى على يديه من خير وجعل ذلك من عمله الذي لا ينقطع طيلة أيام الدنيا إلى يوم انقضائها . آمين. وصلى الله على سيدنا محمد وعلى آله وصحبه أجمعين .

كتبه
الشيخ صلاح الدين فخري
دار الفتوى – لبنان
مدير الشؤون الإدارية

Commendation of Shaykh Muṣṭafā Turkmānī al-Dimashqī al-Shāfi'ī

In the Name of Allāh All-Beneficent, Most Merciful. Glory and praise to Allāh in Whose Hand is creation and commandment and in Whose Hand alone is giving and withholding. Blessings and greetings of peace on the Prophet of Mercy and rescuer of the Community whom Allāh named ﴿**Full of pity, Merciful**﴾ (9:128) and upon his virtuous House and Companions. To proceed: the esteemed brother, Dr. Gibrīl Fouād Ḥaddād, has appraised me of a precious treatise in which he has gathered forty ḥadīths in praise of Syro-Palestine and its people and in praise of emigration to Allāh and His Prophet. The ḥadīths are all authentic and narrated with respected chains of transmission to their narrators, so that the reader can rest assured and trust in what is herein narrated from the Messenger of Allāh ﷺ.

The author had a good reason for the choice of this topic. Emigration to Allāh and His Prophet is the great sign of faith, the badge of courage, the mark of living simply in this world and desiring the next world. For people to leave their countries, giving up their comforts and pleasures, their families, and all the ties that bind a human being to his land – such a step can never be taken easily. However, it is a step intimately connected with a deep-rooted, essential education, firmly anchored in tremendous principles of faith, conscientious relations with Allāh, and absolute confidence in the promise made by Him to His truthful servants. Thus did it come about with the Messenger of Allāh ﷺ. The most trusted Messenger did not emigrate to al-Madīna, nor did his Companions, until he became sure of their faith, the purity of their intentions, the strengthening of their Religion, and their self-extinction into the state of true servanthood to their Lord. Only then did the matter of emigration please them, so that they could preserve their Religion, worshipping and living for Allāh truly and completely.

If one looks into the histories of the Prophets – upon them peace – one will find that they seldom accomplished their purpose or reached the height of their spiritual state except through emigration from their countries. This seems a path habitually imposed by Allāh upon His chosen servants. Take, for example, Ibrāhīm the Friend of Allāh – upon him peace: he emigrated from Iraq to Egypt and from Egypt to Palestine. Take the Christ – upon him peace: he left his native Nazareth and roamed in all the regions of Palestine, summoning people to Allāh, guiding them and pointing them to Him. So did Yūsuf ﷺ until he resided in Egypt, powerful and honored. It is no wonder, then, that the Messenger of Allāh ﷺ went to al-Madīna as an emigrant, taking for model his brothers, the Prophets.

Al-Madīna then became the abode of emigration, the fortress of Islām, the beginning of universal goodness for human beings – a new history for a new generation dawning upon the world with the highest moral values it had ever seen, an immaculate and pristine civilization free of the blots that mar the nobility of human beings. Thus does the Qur'ān lavishly praise the emigrants in the way of Allāh, saying, ﴿**Those who fled their homes for the cause of Allāh and then were slain or died, Allāh verily will provide for them a good provision. Lo! Allāh, He verily is the Best of all who make provision. Assuredly He will cause them to enter by an entry that they will love. Lo! Allāh verily is knower, Indulgent**﴾ (22:58-59); and ﴿**And those who became fugitives for the cause of Allāh after they had been oppressed, We verily shall give them goodly lodging in the world, and surely the reward of**

the Hereafter is greater, if they but knew; Such as are steadfast and put their trust in Allāh﴾ (16:41-42). Similarly, the Qur'ān blamed and castigated those that sat back instead of accomplishing the *Hijra*, saying, ﴿**Lo! as for those whom the angels take (in death) while they wrong themselves, (the angels) will ask: In what were you engaged? They will say : We were oppressed in the land. (The angels) will say: Was not Allāh's earth spacious that you could have migrated therein? As for such, their habitation will be hell, an evil journey's end**﴾ (4:97).

Since, by emigration, is meant the establishment of the Religion, united decision-making on the basis of pleasing Allāh, and collective efforts aimed at protecting the way of truth upon which depends human happiness and the safety of future generations, the Messenger – upon him peace – showed and extolled the immense merits of Syro-Palestine in the context of strife and dissensions. He indicated that it will harbor a community that will defend the truth sincerely and genuinely and that it will be victorious, impervious to its adversaries until the coming of the Divine command. The reader can read the ḥadīths to this effect in this treatise. In this respect, Islām entrusted the people of Syro-Palestine with a huge responsibility and caused them to be the focus of all eyes. Indeed, the students of sacred knowledge visit them from every corner of the world because they are in a position of leadership, since Syro-Palestine, in these times of strife and dissension, is the rallying-place of the Muslims, the capital of belief, and the forefront of excellence.

Lastly, I thank Dr. Gibrīl Fouād Ḥaddād for his unsparing efforts and sacrifices – may Allāh grant him Godwariness and make all difficult things easy for him so that he will do more good and contribute in the spreading of truth and the rebuttal of falsehood. May Allāh make true our servanthood to Him Who is our Sovereign Lord and may He grant us to please Him and obtain His good pleasure. Truly, my Lord hears our supplication! And praise belongs to Allāh, the Lord of the worlds.

Muṣṭafā 'Abd al-Razzāq Turkmānī
On behalf of our Shaykh the Knower of Allāh
Sayyidī 'Abd al-Raḥmān al-Shāghūrī

تقريظ فضيلة الشيخ مصطفى تركماني الدمشقي الشافعي

الحمد لله الذي بيده الخلق والأمر وبيده وحده العطاء والمنع , والصلاة والسلام على نبي الرحمة ومنقذ الأمّة ، مَن أسماه الله الرؤوف الرحيم ، وعلى آله الطاهرين وصحبه وسلّـــم .

وبعد : فقد أطلعني الأخ الفاضل الدكتور جبريل فؤاد حداد على رسالة قيّمة ، جمع فيها أربعين حديثاً في فضل الشام وأهله وفضل الهجرة إلى الله ورسوله. والأحاديث كلها صحيحة مرويّة بأسانيد معتبرة إلى رواتها , ليكون قارئها على طمأنينة وثقة مما يروي عن رسول الله صلى الله عليه وسلّم. واختيار هذا الموضوع له مبرره . فالهجرة إلى الله ورسوله صلى الله عليه وسلّم آية الإيمان، ورمز البطولة، وعنوان الزهد في الدنيا والرغبة في الآخرة. فترك الأوطان، والتخلي عن المتع ، والشهوات ، والأسرة ، وسائر العلائق التي تربط الإنسان في وطنه ، لن يتم بسهولة ، وإنما له ارتباط وثيق بتربية أصيلة عميقة الجذور ، ترسو على قواعد عظيمة من الإيمان ، وحسن المعاملة مع الله ، والجزم بما وعد الله عباده الصادقين . وهكذا الذي تمّ على يدي رسول الله صلى الله عليه وآله وسلّم. فالرسول الأمين لم يهاجر إلى المدينة ، وكذلك صحبه ، حتى وثق بإيمانهم ، وسلامة مقاصدهم ، وإعزاز دينهم ، وتفانيهم بعبودية ربهم . وحينئذ ، طاب لهم أمر الهجرة ليسلم لهم دينهم وتصفو لهم عبادتهم وحالهم مع الله .

والباحث في شأن الرسل عليهم السلام، واجد أنهم ما تمّ لهم مرادهم ، وصفا لهم حالهم، إلا بالهجرة من أوطانهم . فكأنها سنّةٌ أمضاها الله في خواصّ خلقه . فهذا إبراهيم خليل الله عليه السلام، هاجر من العراق إلى مصر، ومن مصر إلى فلسطين؛ وهذا المسيح عليه السلام، ترك بلدته الناصرة ، وجال في أنحاء فلسطين داعيا إلى الله مرشداً وموجِّهاً. وكذلك يوسف ، نزل مصراً عزيزاً مكرماً . فلا غرابة أن اتجه الرسول صلى الله عليه وسلّم مهاجراً للمدينة أسوة بإخوانه ؛ فكانت المدينة دار الإيمان ، ومعقِل الإسلام ، وفاتحة خير على الإنسانية ، وتاريخاً جديداً لجيل جديد ، أصبح رمز المكارم والحضارة النقية ، الخالصة من الشوائب التي تشين كرامة الإنسان . ومن هنا يثني القرآن ثناءً عطراً علـــى المهاجريـــن في سبيله فيقول :

﴿ وَٱلَّذِينَ هَاجَرُواْ فِي سَبِيلِ ٱللَّهِ ثُمَّ قُتِلُوٓاْ أَوۡ مَاتُواْ لَيَرۡزُقَنَّهُمُ ٱللَّهُ رِزۡقًا حَسَنًاۚ وَإِنَّ ٱللَّهَ لَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ۝٥٨ لَيُدۡخِلَنَّهُم مُّدۡخَلٗا يَرۡضَوۡنَهُۥۗ وَإِنَّ ٱللَّهَ لَعَلِيمٌ حَلِيمٞ ۝٥٩ ﴾ الحج ويقول : ﴿ وَٱلَّذِينَ هَاجَرُواْ فِي ٱللَّهِ مِنۢ بَعۡدِ مَا ظُلِمُواْ لَنُبَوِّئَنَّهُمۡ فِي ٱلدُّنۡيَا حَسَنَةٗۖ وَلَأَجۡرُ ٱلۡأٓخِرَةِ أَكۡبَرُۚ لَوۡ كَانُواْ يَعۡلَمُونَ ۝٤١ ٱلَّذِينَ صَبَرُواْ وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ ۝٤٢ ﴾ النحل. كما أن القرآن ذمّ وندّد بالقاعدين عن الهجرة فقال : ﴿ إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلۡمَلَٰٓئِكَةُ ظَالِمِيٓ أَنفُسِهِمۡ قَالُواْ فِيمَ كُنتُمۡۖ قَالُواْ كُنَّا مُسۡتَضۡعَفِينَ فِي ٱلۡأَرۡضِۚ قَالُوٓاْ أَلَمۡ تَكُنۡ أَرۡضُ ٱللَّهِ وَٰسِعَةٗ فَتُهَاجِرُواْ فِيهَاۚ فَأُوْلَٰٓئِكَ مَأۡوَىٰهُمۡ جَهَنَّمُۖ وَسَآءَتۡ مَصِيرًا ۝٩٧ ﴾ النساء. وبما أن الهجرة المقصود منها إقامة الدين، وجمع الكلمة على الله ، وتوحيد الجهود لحماية منهج الحق الذي عليه تتوقف سعادة البشرية وسلامة الأجيال ، كان الرسول عليه الصلاة والسلام يشير منوهاً بفضل الشام عند وقوع الفتن، ويرمز إلى أن فيها أمّة تحمل الحق بصدق ، وأنها منصورة لا يضرّها من خالفها حتى يأتي أمر الله , وسيرى القارئ الأحاديث في الرسالة . وبذا يحمِّل الإسلام أمانة عظمى في أعناق أهل الشام ، وأنهم سيكونون محطّ أنظار العالم، يغدو إليهم طلاب العلم الشرعي والإيمان والقرآن ، باعتبار أنهم في مركز القيادة. فالشام عند وقوع الفتن فسطاط المسلمين، وعاصمة الإيمان، ورواد الفضيلة.

وأخيراً أشكر الدكتور السيد جبريل فؤاد حداد على ما بذل من جهد وأنفق من مال ، زوده الله التقوى ، وسهّل عليه كل صعب ، ليعطي مزيداً من الخير ، وليكون مساهماً في نشر الحق وقمع الباطل . حققنا الله وإياه في عبوديتنا لمولانا ، ووفقنا لمحابّه لكسب مرضاته ، إن ربي سميع الدعاء . والحمد لله رب العالمين .

وكتبه بالنيابة عن شيخنا العارف بالله سيدي
عبد الرحمن الشاغوري
مصطفى عبد الرزاق تركماني

Damascus Visit of Shaykh al-Sayyid Ṣalāḥ al-Dīn Fakhrī to Mawlānā al-Shaykh ʻAbd Allāh Fā'iz al-Dāghistānī

Shaykh Ṣalāḥ al-Dīn Fakhrī told me in his house in Beirut and wrote to me by hand:

"Visit of al-Shaykh ʻAbd Allāh al-Dāghistānī (1309/1892-1393/1973) – Allāh Most High have mercy on him – the morning of al-Aḥad 20 Rabīʻ al-Ākhir 1386 corresponding to Sunday 7 August, 1966.

"At the day and time indicated above, we were granted the privilege of visiting Shaykh ʻAbd Allāh al-Dāghistānī – Allāh have mercy on him – in Mount Qāsyūn in Damascus on the initiative and in the company of Mawlānā al-Shaykh Mukhtār al-ʻAlāylī – Allāh have mercy on him – the Muftī of the Republic of Lebanon at the time; Shaykh Ḥusayn Khālid the imām of al-Nawqara Mosque; Ḥājj Khālid Bashīr – Allāh have mercy on both of them; Shaykh Ḥusayn Ṣaʻbiyya; Shaykh Maḥmūd Saʻd; Shaykh Zakariyya Shaʻr; and Ḥājj Maḥmūd Shaʻr.

"The Shaykh received us most kindly, with a warm welcome full of happiness and mirth. This was in the presence of Shaykh Nāẓīm al-Qubruṣī – Allāh save and keep him!

"We sat from nine o'clock in the morning until the *ẓuhr* call to prayer while the Shaykh – Allāh have mercy on him – explained and spoke about Shām, its excellence, its extraordinary merits, and the fact that it is the site of the Resurrection and that Allāh will gather all human beings in it for the final Reckoning. He mentioned things that moved our hearts and minds, imbued with the glorious spirit of the Ṣāliḥiyya district [in Damascus], and he spoke about the indissoluble link – in practice as well as discourse – between *taṣawwuf* and the Sharīʻa.

"The Shaykh spoke in the Dhaghistānī language – not in Arabic – while Shaykh Nāẓim would translate his meanings and explain his points.

"It was truly an outstanding gathering, an outstanding moment, and in the presence of outstanding Ṣūfī people of learning.

"May Allāh lead and keep us upon guidance in the company of the righteous Saints. *Āmīn, yā Rabb al-ʻālamīn!*

"The Servant of the *Awliyā'*
"Ṣalāḥ al-Dīn Fakhrī."

زيارة مولانا الشيخ عبد الله فائز الداغستاني رحمه الله تعالى صباح يوم الأحد الواقع في م ١٩٦٦ آب٧هـ الموافق ١٣٨٦ ربيع الآخر عام ٢٠

في الوقت والزمن المشار إليه أتحفنا بزيارة الشيخ عبد الله الداغستاني (1892-1973) في جبل قاسيون في دمشق. وكان ذلك بإشارة وصحبة مولانا الشيخ مختار العلايلي – رحمهما الله – أمين الفتوى في الجمهورية اللبنانية وقتذاك ، والشيخ حسين خالد إمام مسجد النوقرة ، والحاج خالد بشير رحمهما الله ، والشيخ حسين صعبية ، والشيخ محمود سعد ، والشيخ زكريا شعر ، والحاج محمود شعر .

وقد استقبلنا الشيخ رحمه الله استقبالاً رائعاً فيه الحفاوة والبشر والسعادة ، وكان ذلك بمحضر الشيخ ناظم القبرصي حفظه الله .

وكان محط مجلسنا من الساعة التاسعة صباحاً إلى أذان الظهر ، والشيخ رحمه الله يشرح ويذكر الشام وفضلها ، ومحاسنها ، وأنها أرض المحشر ، وأن الخلق سيجمعهم الله فيها للحساب. وقد أتى بما يحرك القلوب والنفوس من لوامع نفحات الصالحية ، وعلاقة التصوّف بالشريعة ، وأنهما متلازمان قولاً وعملاً . وكان يتكلم بلغة داغستان أي بغير العربية ، وكان الشيخ ناظم يترجم مراد الشيخ ، ويشرح المعاني التي يريدها .

إنها لجلسة مميزة ، في وقت مميز ، وبحضور أهل العلم والتصوّف المتميّزين .

جمعنا الله على الهدى ونفعنا بالصالحين . آمين يا رب العالمين .

خادم الأولياء

صلاح الدين فخري

Chains of Transmission for the Ḥadīths Contained in This Book

Glory and praise belong to Allāh the Munificent King! Blessings and greetings of peace upon him to whom is related every possessor of a sound heart and mind. To proceed: the sinful pauper in hope of the forgiveness of his Lord, the author, Gibrīl Fouād Ḥaddād, was blessed and honored with a narrative link to the Master of all creatures – upon him blessings and peace – and to the best of centuries after his – Allāh be well-pleased with them – for the narrations contained in this book, through the inheritors of the Prophet ﷺ who are protected with the light of both communal and special Friendship as well as the nobility of narration and ḥadīth science.

Accordingly, I narrate the Nine Books [the two *Ṣaḥīḥ*s of al-Bukhārī and Muslim, Mālik's *Muwaṭṭa'*, the four *Sunan* of al-Tirmidhī, Abū Dāwūd, al-Nasā'ī, and Ibn Mājah, and the two *Musnad*s of Aḥmad and al-Dārimī], the *Ṣaḥīḥ*s of Ibn Khuzayma, Ibn Ḥibbān, and al-Ḥākim, the *Tafsīr*s of al-Ṭabarī and al-Qurṭubī, al-Bayhaqī's *Sunan*, and the works of the three Shaykh al-Islam – al-Nawawī, Ibn Ḥajar, and al-Suyūṭī – all from the distinguished two descendants of the Messenger of the Lord of the two Wests ﷺ, al-Mālikī and al-Ya'qūbī, among other teachers.

Al-Ya'qūbī is the gatherer of the chains of transmission of the people of Syro-Palestine and their *Muḥaddith*, the Imām in many sciences, international summoner to the Religion and Jurist, our teacher, the Sharīf and Sayyid **Muḥammad al-Ya'qūbī** – Allāh save and keep him for the benefit of Muslims – son of the learned Shaykh Ibrāhīm the Imām of the Mālikīs then the Ḥanafīs in the great Umawī Mosque in Damascus, son of the Knower and Jurist Shaykh Ismā'īl, son of the learned Knower Shaykh Sīdī Muḥammād al-Ṣiddīq al-Ya'qūbī al-Ḥasanī al-Idrīsī. Shaykh Muḥammad al-Ya'qūbī narrates from a number of the major Ulema of Syro-Palestine, among them his father; the Muftī of Shām and learned physician, Shaykh Muḥammad Abū al-Yusr 'Ābidīn al-Ḥusaynī; the Muftī of the Mālikīs in Shām, the learned Sharīf Muḥammad al-Makkī, son of the ḥadīth Master Muḥammad ibn Ja'far al-Kattānī al-Ḥasanī; and others.

Al-Mālikī is the Shaykh al-Islām of the Holy Makkan Sanctuary, the standard-bearer of the purified Sunna and guide of its people East and West, author of sublime works in the Islamic sciences, our teacher, the Sharīf and Sayyid **Muḥammad al-Mālikī** – Allāh save and keep him for the benefit of Muslims – son of the learned Imām, Shaykh 'Alawī, son of the learned Sayyid 'Abbās, son of the learned Sayyid 'Abd al-'Azīz al-Makkī al-Ḥasanī. Shaykh Muḥammad al-Mālikī narrates from many authorities, among them, his father; Shaykh Ḥasan al-Mashshāṭ; Sayyid Muḥammad al-'Arabī ibn al-Tabbānī; Shaykh Muḥammad Zakariyya al-Kāndihlawī; Shaykh Muḥammad Idrīs al-Kāndihlawī; Shaykh Muḥammad Ḥāfiẓ al-Tījānī; al-Ḥabīb Sālim ibn Aḥmad ibn Jundān; Sayyid Muḥammad Ḥasan ibn 'Abd al-Bārī al-Ahdal; Shaykh Ḥasan Yamānī; Shaykh Amīn Khaṭṭāb al-Subkī; Shaykh Muḥammad Yūsuf al-Binūrī; Shaykh Ẓufar Aḥmad al-'Uthmānī al-Tahānawī; Shaykh Ḍiyā' al-Dīn Muḥammad al-Qādirī; and a number of the Bā 'Alawī Masters of Tarīm, Ḥaḍramawt.

Allāh Most High have mercy on all of them and return to us and to all Muslims some of the blessings of the lights of their knowledge and the outpourings of their pure souls!

This is from the kindness of my Lord. Allāh send blessings and greetings of peace to our Master Muḥammad and to his Family and Companions. Glory and praise belong to Allāh the Lord of the worlds.

سند المرويّات

الحمد لله الملك الجوّاد، والصلاة والسلام على من إليه انتسب بالإيمان كل ذو لبٍّ وفؤاد، أما بعد : فقد تشرّف وتبرّك المؤلّف، أسير ذنبه وراجي عفو ربّه جبريل فؤاد حداد، بالإسناد المتّصل إلى سيّد الأنام عليه الصلاة والسلام، وإلى خيار القرون من بعده رضي الله تعالى عنهم، في مرويّات هذا الكتاب عن ورثته عليه الصلاة والسلام، المحفوظين بنور الولاية العامّة والخاصّة، وشرف الرواية والدراية. فأروي الكتب التسعة، وصحاح الأئمة ابن خزيمة وابن حبان والحاكم، وتفسيري الطبري والقرطبي، وسنن البيهقي، ومؤلفات شيوخ الإسلام: النووي والعسقلاني والسيوطي، جميعه عن ابني رسول رب المغربين صلى الله عليه وآله وسلم: المالكي، واليعقوبي. وهو مسند الشام ومحدّثها، الإمام ذو الفنون، الداعية، الفقيه، شيخنا **الشريف السيد محمد اليعقوبي** ، حفظه الله ونفعنا به والمسلمين، ابن العلاّمة الشيخ إبراهيم إمام المالكية ثم الحنفية في الجامع الأموي الكبير بدمشق، ابن العارف الفقيه الشيخ إسماعيل بن العلاّمة العارف الشيخ سيدي محمد الصدّيق اليعقوبي الحسني الإدريسي، عن جماعة من أجلاّء علماء الشام: منهم والده، ومفتي الشام العلاّمة الطبيب محمد أبي اليسر عابدين الحسيني، ومفتي المالكية في الشام العلاّمة الشريف محمد المكي بن الحافظ محمد بن جعفر الكتاني الحسني، وغيرهم. والمالكي هو شيخ الإسلام في البلد الحرام ، علم السنّة المطهّرة ومرشد أهلها شرقاً وغرباً ، صاحب التصانيف المنيفة ، شيخنا **الشريف السيد محمد المالكي**، حفظه الله ونفعنا به والمسلمين، ابن الإمام العلاّمة السيّد الشريف الشيخ علوي بن العلاّمة السيّد عبّاس بن العلاّمة السيّد عبد العزيز المالكي الحسني: عن والده، والشيخ حسن المشاط، والعلاّمة السيّد محمد العربي التبّاني، والشيخين محمد زكريا ومحمد إدريس الكاندهلويين، والشيخ محمد حافظ التيجاني، والحبيب سالم بن جندان، والسيد محمد حسن بن عبد الباري الأهدل، والشيخ حسن يماني، والشيخ أمين خطاب السبكي، والشيخ محمد يوسف البِنُوري، والشيخ ظفر أحمد العثماني التهانوي، والشيخ ضياء الدين محمد القادري، وجماعة من سادة آل با علوي الحضرميين التريميين. رحمهم الله تعالى وأعاد علينا وعلى المسلمين من بركات أنوار علومهم وفيوضات أنفاسهم الطاهرة . هذا من فضل ربي، وصلى الله على سيدنا محمد وآله وصحبه وسلم، والحمد لله رب العالمين.

The Excellence of Syro-Palestine

~ al-Shām ~

and Its People

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Glorified be He Who carried His servant by night from the Inviolable Place of Worship to the Far Distant Place of Worship the neighborhood whereof We have blessed

Allāh ﷻ and His Messenger ﷺ – with over ten verses of the Qur'ān and forty ḥadīths in praise of Syro-Palestine – left no doubt in the minds of the early Muslims as to its superexcellence over all places on the face of the earth, second only to Glorious Makka and Radiant Madīna. The Prophet ﷺ even taught that Shām, in the merits of its people, will supplant the Ḥijāz; he specified that Allāh Most High gave a guarantee unique to Shām; he invoked blessings on Shām time and again; and he counseled many who heard him to go to Shām, as reported from ʻAbd Allāh ibn Ḥawāla, ʻAbd Allāh ibn ʻUmar, Abū Umāma al-Bāhilī, Muʻāwiya ibn Ḥayda al-Qushayrī, Ḥudhayfa ibn Asīd al-Ghifārī, Anas, Muʻādh ibn Jabal, Abū Hurayra, Abū Dharr…. These facts impressed his blessed *Ṣaḥāba* so much that five thousand of them later entered or emigrated to Syro-Palestine according to Imām al-Walīd ibn Muslim (d. 195),[3] and an untold number of *Tābiʻīn*. ʻAṭāʼ al-Khurāsānī (d. 135) said: "When I decided to move, I consulted the learned in Makka, Madīna, Kūfa, Baṣra, and Khurāsān, asking them where they thought I should go with my dependents. All of them said: 'You must go to Syro-Palestine!'"[4]

The Arabic word al-Shām is originally written and pronounced *al-Shaʼm* and means "the North" in relation to the Ḥijāz, covering the lands of present-day Syria, Palestine, Lebanon, and Jordan from the Euphrates to Sinai. Kaʻb al-Aḥbār said: "Allāh has blessed al-Shām from the Euphrates to al-ʻArīsh [at the border of continental Egypt]."[5] Ibn ʻAsākir narrated from the *Tābiʻī* Abū al-Aghdash that "al-Shām begins at Bālis [East of Aleppo] and ends at ʻArīsh Miṣr." Ibn Ḥibbān gave the same definition.[6] The lexical and geographical inclusion of al-Qudus (Jerusalem) in al-Shām in the language of the Arabs is established by the narration of Salmān al-Fārisī questioning the Christians of Persia: "Where is the origin of your religion?" They replied: "In al-Shām."[7] In modern usage al-Shām often means old Damascus. The Arabic term for the latter is *Dimashq*, which is also cited in the authentic ḥadīth.

Allāh ﷻ blessed the land of Syro-Palestine when He said:

﴿ سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا ٱلَّذِى بَٰرَكْنَا حَوْلَهُۥ لِنُرِيَهُۥ مِنْ ءَايَٰتِنَآ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١﴾ ﴾

[3]In Ibn ʻAbd al-Salām, *Targhīb Ahl al-Islām* (p. 25).
[4]Cited by Ibn ʻAbd al-Salām in *Targhīb Ahl al-Islām* (p. 17).
[5]In al-Suyūṭī, *Muḥimāt al-Aqrān fī Mubhamāt al-Qurʼān* (p. 21).
[6]In Ibn Ḥibbān (16:294). Bālis is sixty miles East of Aleppo, at the South-East bend of the Euphrates, while ʻArīsh Misr is the first Egyptian town on the side of Shām, on the Mediterranean coast as defined in *Muʻjam al-Buldān*.
[7]Narrated as part of a very long ḥadīth by Aḥmad in his *Musnad* and al-Ṭabarānī, both with sound chains as stated by al-Haythamī in *Majmaʻ al-Zawāʼid*, and by al-Bazzār in his *Musnad*.

الإسراء

﴿**Glorified be He Who carried His servant by night from the Inviolable Place of Worship to the Far Distant Place of Worship the neighborhood whereof We have blessed, that We might show him of Our tokens! Lo! He, only He, is the Nearer, the Seer**﴾ (17:1).

This tremendous event of the Night Journey followed by the Ascension to heaven *(al-Isrā' wal-Mi'rāj)* rank second only to the Qur'ān among the stunning miracles *(mu'jizāt)* of the Messenger of Allāh ﷺ:

> I was brought the Burāq, a tall white beast, bigger than a donkey, smaller than a mule. He could place his hooves at the farthest boundary of his gaze. I mounted it until I arrived at the Hallowed House *(Bayt al-Maqdis)*. I tied it at the ring where the Prophets tied it before. I entered the mosque and prayed two *rak'a*s there.[8]

عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أُتِيتُ بِالْبُرَاقِ وَهُوَ دَابَّةٌ أَبْيَضُ طَوِيلٌ فَوْقَ الْحِمَارِ وَدُونَ الْبَغْلِ يَضَعُ حَافِرَهُ عِنْدَ مُنْتَهَى طَرْفِهِ قَالَ فَرَكِبْتُهُ حَتَّى أَتَيْتُ بَيْتَ الْمَقْدِسِ قَالَ فَرَبَطْتُهُ بِالْحَلْقَةِ الَّتِي يَرْبِطُ بِهِ الأَنْبِيَاءُ قَالَ ثُمَّ دَخَلْتُ الْمَسْجِدَ فَصَلَّيْتُ فِيهِ رَكْعَتَيْنِ الحديث رواه مسلم وأحمد

Another narration of the ḥadīth of *isrā'* and *mi'raj* states that the following took place during the Prophet's ﷺ flight on top of the Burāq:

> Gibrīl said: "Alight and pray." After I did he said: "Do you know where you prayed? You prayed in Ṭayba, where emigration is to take place." Then he said: "Alight and pray." After I did, he said: "Do you know where you prayed? You prayed at the mount of Sīnā' where Allāh ﷻ spoke to Mūsā." Then he said: "Alight and pray." After I did, he said: "Do you know where you prayed? You prayed in Bayt Laḥm, where 'Īsā عليه السلام was born." Then I entered the Hallowed House and the Prophets were gathered up for me. Gibrīl brought me forward and I led them in prayer.[9] Other versions add two *rak'a*s "at Madyan (by the Red Sea near Tabūk), at the tree of Mūsā عليه السلام" *i.e.* where he rested.

عن أَنَسٍ ﷺ مرفوعاً فَرَكِبْتُ وَمَعِي جِبْرِيلُ عَلَيْهِ السَّلاَم فَسِرْتُ فَقَالَ انْزِلْ فَصَلِّ فَفَعَلْتُ فَقَالَ أَتَدْرِي أَيْنَ صَلَّيْتَ صَلَّيْتَ بِطَيْبَةَ وَإِلَيْهَا الْمُهَاجَرُ ثُمَّ قَالَ انْزِلْ فَصَلِّ فَصَلَّيْتُ فَقَالَ أَتَدْرِي أَيْنَ صَلَّيْتَ صَلَّيْتَ بِطُورِ سَيْنَاءَ حَيْثُ كَلَّمَ اللَّهُ عَزَّ وَجَلَّ مُوسَى عَلَيْهِ السَّلاَم ثُمَّ قَالَ انْزِلْ فَصَلِّ فَنَزَلْتُ فَصَلَّيْتُ فَقَالَ أَتَدْرِي أَيْنَ صَلَّيْتَ

[8]Narrated as part of a long ḥadīth from Anas by Muslim and Aḥmad.
[9]Narrated from from Anas by al-Nasā'ī cf. Ibn Kathīr, *Tafsīr* (3:6-7 *gharīb jiddan*).

صَلَّيْتَ بِبَيْتِ لَحْمٍ حَيْثُ وُلِدَ عِيسَى عَلَيْهِ السَّلاَم ثُمَّ دَخَلْتُ بَيْتَ الْمَقْدِسِ فَجُمِعَ لِي الأَنْبِيَاءُ عَلَيْهِمْ السَّلاَم فَقَدَّمَنِي جِبْرِيلُ حَتَّى أَمَمْتُهُمْ رواه النسائي واستغربه ابن كثير جدا

In another narration the Prophet ﷺ said: "I saw myself among all the Prophets…. Then it was time for the prayer and I led them in prayer."[10]

وعَنْ أَبِي هُرَيْرَةَ رضي الله عنه مرفوعاً وَقَدْ رَأَيْتُنِي فِي جَمَاعَةٍ مِنْ الأَنْبِيَاءِ إلى أن قال فَحَانَتْ الصَّلاَةُ فَأَمَمْتُهُمْ الحديث رواه مسلم

The commentaries are unanimous in adducing the Prophet's ﷺ reports whereby ﴿**the Far Distant Place of Worship the neighborhood whereof We have blessed**﴾ is the Divine Sanctuary in al-Qudus in Syro-Palestine.[11] This is undoubtedly because of the presence of all the Prophets there with the Seal of Prophets as their Imām, upon him and them blessings and peace, before he proceeded to ascend to the heaven.

Ibn 'Abbās said that Nūḥ ﷺ lived in Damascus and that he built his ark with wood from Mount Lebanon. 'Amr ibn al-Ḥārith said: "Nūḥ ﷺ made his ship in the Bekaa of Damascus and cut its wood from Mount Lebanon."[12]

Allāh ﷻ also said:

﴿ يَـٰقَوْمِ ٱدْخُلُوا۟ ٱلْأَرْضَ ٱلْمُقَدَّسَةَ ٱلَّتِى كَتَبَ ٱللَّهُ لَكُمْ وَلَا تَرْتَدُّوا۟ عَلَىٰٓ أَدْبَـٰرِكُمْ فَتَنقَلِبُوا۟ خَـٰسِرِينَ ﴿٢١﴾ ﴾ المائدة

﴿**O my people! Go into the holy land which Allāh has ordained for you. Turn not in flight, for surely you turn back as losers**﴾ (5:21), meaning the holy land of Syro-Palestine.[13] Allāh ﷻ said to Ibrāhīm ﷺ when the latter climbed Mount Lebanon: "Look! Wherever your sight reaches, is holy. This is the inheritance of your seed."[14] The great Companion Abū Najīḥ al-'Irbāḍ ibn Sāriya ﷺ said: "Did I not fear fame, I would give away my possessions and go worship Allāh in some valley of Lebanon until I die."[15]

[10]Narrated from Abū Hurayra by Muslim.
[11]See al-Suhaylī, *al-Ta'rīf wa al-I'lām fī ma Ubhima fī al-Qur'ān min al-Asmā' wa al-A'lām* (p. 96) and the *Tafsīr*s of Abū al-Su'ūd (5:155), Ibn Kathīr (3:22-24), al-Jalālayn (p. 365), *al-Durr al-Manthūr* (5:182, 5:195, 5:222), al-Ṭabarī (15:5), al-Wāḥidī (2:627), al-Naḥḥās (4:119), etc.
[12]Both cited by al-Qurṭubī's *Tafsīr* (9:31 and 9:43 Hūd verses 38 and 44).
[13]Narrated by al-Ṭabarī in his *Tafsīr* (6:110) cf. Ibn 'Aṭiyya, *Tafsīr* (4:399), al-Zajjāj, al-Qurṭubī, etc.
[14]Narrated from al-Kalbī by al-Baghawī, *Ma'ālim al-Tanzīl* (2:24) cf. al-Rāzī, *al-Tafsīr al-Kabīr* (3:398) and al-Alūsī, *Rūḥ al-Ma'ānī* (6:106).
[15]Narrated by Ibn Sa'd (4:276) cf. al-Dhahabī, *Siyar A'lām al-Nubalā'* (Fikr ed. 4:501).

Allāh ﷻ also said:

﴿ وَأَوْرَثْنَا ٱلْقَوْمَ ٱلَّذِينَ كَانُوا۟ يُسْتَضْعَفُونَ مَشَـٰرِقَ ٱلْأَرْضِ وَمَغَـٰرِبَهَا ٱلَّتِى بَـٰرَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ رَبِّكَ ٱلْحُسْنَىٰ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ بِمَا صَبَرُوا۟ ﴾ الأعراف

﴿**And We caused the folk who were devised to inherit the eastern parts of the land and the western parts thereof which We had blessed**﴾ (7:137), meaning Syro-Palestine, as narrated from the authorities in *tafsīr* among the *Tābi'īn*.[16]

Allāh ﷻ also said:

﴿ وَلَقَدْ بَوَّأْنَا بَنِىٓ إِسْرَٰٓءِيلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَـٰهُم مِّنَ ٱلطَّيِّبَـٰتِ ﴾ يونس

﴿**And We verily did allot unto the Children of Israel a beautiful abode** *(mubawwa'a ṣidqin)***, and provided them with good things**﴾ (10:93). The Scholars of the *Tābi'īn* explained the beautiful abode to mean Syro-Palestine.[17]

Allāh ﷻ also said:

﴿ وَنَجَّيْنَـٰهُ وَلُوطًا إِلَى ٱلْأَرْضِ ٱلَّتِى بَـٰرَكْنَا فِيهَا لِلْعَـٰلَمِينَ ﴿٧١﴾ ﴾ الأنبياء

﴿**And We rescued him** [Ibrāhīm] **and Lot (and brought them) to the land which We have blessed for (all) peoples**﴾ (21:71) meaning Syro-Palestine according to the *Salaf* as reported by the commentators.[18]

Allāh ﷻ also said:

﴿ وَلِسُلَيْمَـٰنَ ٱلرِّيحَ عَاصِفَةً تَجْرِى بِأَمْرِهِۦٓ إِلَى ٱلْأَرْضِ ٱلَّتِى بَـٰرَكْنَا فِيهَا ۚ ﴾ الأنبياء

﴿**And unto Solomon (We subdued) the wind in its raging. It set by His command toward the land which We had blessed**﴾ (21:81), meaning Syro-Palestine.[19] The Ulema said this blessing consisted in the presence of the Prophets and Messengers as well as the abundance of harvests and water.[20]

[16]Narrated from al-Ḥasan and Qatāda by ʻAbd al-Razzāq, ʻAbd ibn Ḥumayd in his *Musnad*, al-Ṭabarī in his *Tafsīr*, Ibn al-Mundhir, Ibn Abī Ḥātim, Abū al-Shaykh, and Ibn ʿAsākir as mentioned in al-Suyūṭī's *al-Durr al-Manthūr* and Ibn ʻAbd al-Salām in *Targhīb Ahl al-Islām* (p. 13-14).

[17]Narrated from Qatāda, al-Daḥḥāk, and Ibn Zayd by Ibn al-Mundhir as stated by al-Suyūṭī in *Mufḥimāt al-Aqrān fī Mubhamāt al-Qur'ān* (p. 115) and Ibn ʻAbd al-Salām in *Targhīb Ahl al-Islām* (p. 14). See the *Tafsīr*s of Abū al-Suʻūd (4:174), al-Jalālayn (p. 281), *al-Durr al-Manthūr* (4:389), al-Ṭabarī (11:166-167), ʻAbd al-Razzāq (2:297), Ibn al-Jawzī (4:62), al-Shawkānī (2:485), al-Naḥḥās (3:316), etc.

[18]See the *Tafsīr*s of Abū al-Suʻūd (6:77), Ibn Kathīr (3:186), al-Jalālayn (p. 427), *al-Durr al-Manthūr* (5:642-643), al-Ṭabarī (11:166, 17:45-47), al-Qurṭubī (11:305), al-Wāḥidī (2:720), Ibn al-Jawzī (5:368), al-Shawkānī (3:416), etc.

[19]See the *Tafsīr*s of Abū al-Suʻūd (6:80), al-Jalālayn (p. 428), al-Ṭabarī (17:55), al-Qurṭubī (11:322), Ibn al-Jawzī (5:370-374), al-Shawkānī (3:419) etc.

[20]Cf. Ibn ʻAbd al-Salām, *Targhīb* (p. 13).

Allāh ﷻ also said:

﴿ وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ ٱلْقُرَى ٱلَّتِى بَـٰرَكْنَا فِيهَا قُرًى ظَـٰهِرَةً وَقَدَّرْنَا فِيهَا ٱلسَّيْرَ ۖ سِيرُوا۟ فِيهَا لَيَالِىَ وَأَيَّامًا ءَامِنِينَ ﴿١٨﴾ ﴾ سبأ

﴿**And We set, between them and the towns which We had blessed, towns easy to be seen, and We made the stage between them easy, (saying): Travel in them safely both by night and day**﴾ (34:18). The early Scholars identified those blessed towns as the regions of Syro-Palestine.[21]

Allāh ﷻ also swore:

﴿ وَٱلتِّينِ وَٱلزَّيْتُونِ ﴿١﴾ وَطُورِ سِينِينَ ﴿٢﴾ ﴾ التين

﴿**By the fig and the olive! By Mount Sīnā!**﴾ (95:1-2), meaning by "the fig" Damascus or its [Umawī] Mosque, or Mount Qāsyūn, and by "the olive" Jerusalem or its [Aqṣā] Mosque, or the Mount of the Olives, Sīnā also being in Shām.[22] Each of these three symbols and the places they stand for refers to a Prophet, respectively Ibrāhīm عليه السلام, ʻĪsā عليه السلام, and Mūsā عليه السلام.

The mention of the "first gathering" *(awwali al-ḥashr)* in the verse:

﴿ هُوَ ٱلَّذِىٓ أَخْرَجَ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَـٰبِ مِن دِيَـٰرِهِمْ لِأَوَّلِ ٱلْحَشْرِ ۚ ﴾ الحشر

﴿**He it is Who has caused those of the People of the Scripture who disbelieved to go forth from their homes unto the first gathering**﴾ (59:2) is an allusion to the second and the final gathering, both of which take place in Syro-Palestine.[23] Ibn ʻAbbās said: "Whoever doubts that the place of the gathering of resurrection *(arḍ al-maḥshar)* is right here in al-Shām, let him read this verse."[24]

Allāh ﷻ mentioned the land of refuge for ʻĪsā ibn Maryam عليه السلام and his mother in the verse:

﴿ وَجَعَلْنَا ٱبْنَ مَرْيَمَ وَأُمَّهُۥٓ ءَايَةً وَءَاوَيْنَـٰهُمَآ إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾ ﴾ المؤمنون

[21]See the *Tafsīr*s of Abū al-Suʻūd (7:128), Ibn Kathīr (3:534), al-Thaʻālibī (3:244), al-Jalālayn (p. 566), *al-Durr al-Manthūr* (6:692), al-Ṭabarī (22:83-84), al-Qurṭubī (14:289), al-Wāḥidī (2:882), Mujāhid (2:525), Ibn al-Jawzī (6:448), al-Shawkānī (4:321), al-Naḥḥās (5:410) etc.

[22]See Ibn ʻAsākir (1:215-217, 2:237, 63:251) and the *Tafsīr*s of Abū al-Suʻūd (9:174), Ibn Kathīr (4:527), al-Jalālayn (p. 813), *al-Durr al-Manthūr* (8:554-555 citing ʻAbd al-Razzāq, ʻAbd ibn Ḥumayd, al-Ṭabarī, Ibn Abī Ḥātim, Ibn ʻAsākir, Ibn al-Ḍarīs, Ibn al-Mundhir, and Saʻīd ibn Manṣūr), al-Ṭabarī (30:239), ʻAbd al-Razzāq (3:382), al-Qurṭubī (20:111), al-Wāḥidī (2:1214), al-Bayḍāwī (5:505), Ibn al-Jawzī (9:168-170), al-Shawkānī (5:464-465), etc. cf. Ibn Ḥajar, *Fatḥ al-Bārī* (8:713) and Abū ʻUbayd al-Bakrī's *Muʻjam ma Ustuʻjam* (3:898).

[23]See the *Tafsīr*s of al-Jaṣṣās (5:316), Abū al-Suʻūd (8:225), al-Thaʻālibī (4:281-282), al-Jalālayn (p. 730), *al-Durr al-Manthūr* (1:730), al-Ṭabarī (28:28-29), ʻAbd al-Razzāq (3:282), al-Qurṭubī (18:2), al-Wāḥidī (2:1080), Ibn al-Jawzī (8:204), al-Shawkānī (5:195, 5:199), etc. and al-Ḥākim (1990 ed. 2:525). See also the report cited below (#0).

[24]Narrated by Ibn Abī Ḥātim in his *Tafsīr* as cited in that of Ibn Kathīr (4:333).

﴿**And We made the son of Mary and his mother a portent, and We gave them refuge on a height** *(rabwa)***, a place of flocks and water springs**﴾ (23:50). This land of refuge was Damascus or, more specifically, its rivers according to Ibn ʿAbbās, ʿAbd Allāh ibn Salām, Saʿīd ibn al-Musayyab, al-Ḥasan al-Baṣrī, and Khālid ibn Maʿdān.[25]

﴿ إِرَمَ ذَاتِ ٱلۡعِمَادِ ۝٧ ٱلَّتِي لَمۡ يُخۡلَقۡ مِثۡلُهَا فِي ٱلۡبِلَٰدِ ۝٨ ﴾ الفجر

﴿**Many-columned Iram, The like of which was not created in the lands**﴾ (89:7-8) was explained by Saʿīd ibn al-Musayyab, ʿIkrima, Khālid ibn Maʿdān, al-Maqbirī, Bishr ibn al-Ḥārith and others to refer to Syro-Palestine.[26]

﴿ وَلَوۡلَا دَفۡعُ ٱللَّهِ ٱلنَّاسَ بَعۡضَهُم بِبَعۡضٖ لَّفَسَدَتِ ٱلۡأَرۡضُ ﴾ البقرة

﴿**If Allah had not repelled some men by others the earth would have been corrupted**﴾ (2:251) was explained by the authorities of Qur'anic commentary to refer to the Substitutes *(al-abdāl)* who are in Syro-Palestine and through whom Allāh ﷻ grants benefits to the world.[27]

Visitation Grounds of the Holy Prophets

The Prophets abound in Syro-Palestine. It is related from ʿAbd Allāh ibn Salām ﷺ that the lands of Syro-Palestine contain the graves of 1,700 Prophets while Makḥūl numbered at 500 the tombs of Prophets in Damascus alone. Abū al-Ḥasan ʿAlī ibn Abī Bakr ibn ʿAlī al-Harawī (d. 611) in *al-Ishārāt ilā Amākin al-Ziyārāt* ("Guideposts to the Visitation Sites"), Ibn al-Ḥawrānī [ʿUthmān ibn Aḥmad al-Suwaydī] (d. 1117) in *Ziyārāt al-Shām* ("Places of Visitation in Syro-Palestine"), Aḥmad ibn ʿAlī ibn ʿUmar al-Manīnī (d. 1172) in *al-Iʿlām bi-Faḍāʾil al-Shām* ("The Excellence of Syro-Palestine"), and others listed some of their believed locations:

The Prophet ﷺ	One *maqām* in al-Qadam (Damascus), another in Buṣrā (Ḥawrān)
Ādam عليه السلام	Mount Qāsyūn in Damascus
Ḥawwāʾ عليها السلام [Eve]	Lived in the village of Bayt Lihyā,[28] Ghūṭa of Damascus
Hābīl عليه السلام [Abel]	Mount Qāsyūn in Damascus
Shīth عليه السلام	Bekaa valley

[25]Cf. Ibn Abī Shayba (6:409) with a sound chain to Saʿīd ibn al-Musayyab, al-Ṭabarānī with the same in *al-Kabīr* (9:20), Ibn ʿAsākir (1:216) with his chain to Khālid ibn Maʿdān, al-Suyūṭī in *Mufhamāt al-Aqrān* (p. 148), al-Haythamī (7:72), Ibn ʿAbd al-Salām in *Targhīb Ahl al-Islām* (p. 27), and the *Tafsīr*s of Abū al-Suʿūd (6:137), Ibn Kathīr (3:247), al-Thawrī (p. 216), *al-Durr al-Manthūr* (6:101-102), al-Ṭabarī (18:26), ʿAbd al-Razzāq (3:45), al-Qurṭubī (12:126), al-Wāḥidī (2:748), Ibn al-Jawzī (5:476), al-Shawkānī (3:486-487), al-Naḥḥās (4:461-462), Muḥammad ibn ʿAbd al-Hādī in *Faḍāʾil al-Shām* (p. 50), etc. as well as Yāqūt's *Muʿjam al-Buldān* (2:464) and al-Bakrī's *Muʿjam mā Ustuʿjam* (2:637). One narration of this commentary has a chain from Ibn al-Musayyab up to ʿAbd Allāh ibn Salām. Ibn Abī ʿĀṣim in his *ʿIlal* (2:65-66) argued that none of the authorities went further than Ibn al-Musayyab but al-Rāmahurmuzī in *al-Muḥaddith al-Fāṣil* (p. 475) does narrate it with his chain up to ʿAbd Allāh ibn Salām and both Ibn Kathīr in his *Tafsīr* (3:247) and al-Qurṭubī in his (12:126) mention Ibn Salām's narration. Another narration raises this commentary to the Prophet ﷺ from Abū Umāma as narrated by Ibn ʿAsākir in *Tārīkh Dimashq* (1:192), Tammām al-Rāzī in *al-Fawāʾid* (2:11), al-Rabaʿī in *Faḍāʾil al-Shām wa Dimashq* (p. 37), *al-Durr al-Manthūr* (5:8), and al-ʿAjlūnī in *Kashf al-Khafāʾ* (1:544). Its chain is very weak due to Maslama ibn ʿAlī who is discarded as a narrator *(matrūk)* for narrating forgeries.

[26]Narrated from al-Maqbirī by al-Ṭabarī in his *Tafsīr* (30:111), from Khālid ibn Maʿdān and Saʿīd ibn al-Musayyab by Ibn ʿAsākir (1:216-217) cf. the *Tafsīr*s of al-Baghawī (4:482), Ibn Kaṯīr (4:508), etc.

[27]Cf. al-Qurṭubī (3:259), Ibn Kathīr (1:304), al-Suyūṭī, *al-Durr al-Manthūr* (1:765).

[28]Cf. Yāqūt, *Muʿjam al-Buldān* (1:522). There is also one such locality in Gaza.

Ibrāhīm ﷺ	Al-Khalīl (Hebron); *maqām*s in Barza (Damascus) and Ba‘labakk
Lūṭ ﷺ	Barza, Damascus, near Ibrāhīm’s *maqām*
Ilyās ﷺ	Qabb Ilyās in the Bekaa
Ayyūb ﷺ	Ḥawrān outside Damascus, between Nawā and the Golan
Mūsā ﷺ	Maydān al-Ḥaṣā, al-Qadam (Damascus); *maqām*, Bariyyat al-Quds
Hūd ﷺ	South of the Umawī Mosque or at the grave of Mu‘āwiya رضي الله عنه
The Tribes	Citadel of Ba‘labakk
Dhūl-Kifl ﷺ	Nāblus or Mount Qāsyūn in Damascus.
Zakariyya ﷺ	Aleppo or Umawī Mosque in Damascus
Yaḥyā ﷺ	Umawī Mosque, beneath the basket-shaped pillar
‘Īsā and Maryam عليهما السلام	*Maqām* in Mount Qāsyūn and al-Rabwa where they sought refuge

The ḥadīth Scholar of Damascus Al-‘Ajlūnī (d. 1162) said in *Kashf al-Khafā’*:

> Imām Muḥammad [ibn Muḥammad ibn Muḥammad ibn Muḥammad ibn ‘Alī ibn Yūsuf al-Dimashqī] al-Jazarī (d. 833) said: “There is no authentic designation of any Prophet’s grave other than our Prophet ﷺ although the grave of Ibrāhīm the Friend ﷺ is in that town [al-Khalīl], but not in the spot alleged.” Anyone that denies that the grave of our Prophet ﷺ is in Madīna at the specified spot commits *kufr*, while he does not commit *kufr* if he denies the designation of any other spot as the grave of a Prophet, even Ibrāhīm. But one who denies that the latter is in his well-known town, is an innovator *(mubtadi‘)*.

Maqām al-Nabī Mūsā ﷺ lies 30 km. East of Jerusalem in an area called Bariyyat al-Qudus, where in ancient times monks and hermits came to meditate in the silence of the wilderness. The *maqām* is considered holy by Muslims (the Jews believe Nabī Mūsā ﷺ is buried at Mount Nebo, in what is now Jordan), and has been the site of an annual pilgrimage *(mawsim)* at least since the time of Salāḥ al-Dīn al-Ayyūbī who liberated Jerusalem from the crusaders in the 12th century AC. The main body of the present shrine (mosque, minaret and some rooms) was completed in AC1269 during the reign of the Mamlūk Sultan Baybars who bequeathed a *waqf* to support the *maqām*. In time this *waqf* became the largest in Palestine. Additional rooms were built till AC1475 and the Ottoman rulers restored the *maqām* in 1820. The annual pilgrimage is considered partly a response to crusader times when Muslims were banned from entering Jerusalem. Hence the Nabī Mūsā pilgrimage became both a (temporary) alternative and a response to the Christian occupation of al-Quds. It took place during Easter week, when Muslims (after the liberation of al-Quds from the crusaders) prayed at al-Aqṣā on Good Friday and then marched from Jerusalem to the *maqām*. Celebrations continued for five days around the shrine. In 1930, the British army came in to quell anti-zionist demonstrations and in 1937, the British banned celebrations. After Israeli occupation began in 1967, the *maqām* was handed back to the Islamic Waqf in 1973 and the pilgrimage was observed once, in 1987, when 50,000 Palestinians attended a *mawsim* organized by the Muslim *Waqf* after 50 years. Thereafter it was halted by the outbreak of the *intifāḍa*. The Oslo accord of 1992 placed the *maqām* under the jurisdiction of the Palestinian Authority and the Islamic Waqf. A Palestinian family from Jericho lives on the site and looks after it.[29]

Visitation Grounds of the Companions and Other Early Muslims

[29]Information in this paragraph was provided by Dr. Naṣra Ḥasan.

The following are some of the famous Companions and Successors whose remains *(ḍarīḥ)*, station *(maqām)*, or shrine/cenotaph *(mazār, mashhad)* are found in the lands of Syro-Palestine according to al-Harawī, Ibn al-Ḥawrānī, al-Manīnī, al-ʻImādī and others:

ʻAbd Allāh ibn Masʻūd fought in Syro-Palestine but died in Madīna
ʻAbd Allāh ibn Rawāḥa the poet of the Prophet ﷺ: with Zayd ibn Ḥāritha
ʻAbd Allāh ibn Umm Maktūm:[30] Damascus, Bāb al-Ṣaghīr not far from Muʻāwiya
ʻAbd al-Raḥmān ibn Abū Bakr al-Ṣiddīq: Marj al-Daḥdāḥ, North Damascus
ʻAbd al-Raḥmān ibn Khālid ibn al-Walīd: with his father
Abū al-Dardā' and his wife: South of Bāb al-Ṣaghīr
Abū al-Dardā''s prayer-room in the Damascus citadel
Abū Marthad Kannāz ibn al-Ḥuṣayn: outside East Damascus between Ḥalfabaltā and Bayt Rānis
Abū Muslim al-Khawlānī[31] [ʻAbd Allāh ibn Thuwab the unburnable Yemeni *Tābiʻī*]: Dārayya
Abū Sulaymān al-Dārānī [ʻAbd al-Raḥmān ibn Aḥmad ibn ʻAṭiyya]: Dārayya
Abū ʻUbayda [ʻĀmir ibn ʻAbd Allāh] ibn al-Jarrāḥ: Baysān vale, Palestine (died of the plague)
Abū ʻUbayda's prayer-room: mosque that bears his name outside Bāb al-Jābiya, Damascus
Abū Umāma al-Bāhilī: Ḥimṣ
Abū Yazīd al-Biṣṭāmī's *maqām* and prayer-room: Baḥdaliyya outside Damascus
ʻĀmir ibn Mālik brother of Saʻd ibn Abī Waqqāṣ: said to be in the Maghāra Jūʻiyya, Qasyūn
ʻAmr ibn ʻAbasa: Ḥimṣ
Aws ibn Aws al-Thaqafī, one of *Ahl al-Ṣuffa*: Bāb al-Ṣaghīr near the Madrasa Ṣabūniyya
Al-Awzāʻī the Imām: South Beirut
Bilāl al-Ḥabashī the muezzin of the Prophet ﷺ: with Abū al-Dardā'
Dhū al-Nūn al-Miṣrī: Western Bāb al-Ṣaghīr, steps from Ibn al-Qayyim's grave
Diḥya ibn Khalīfa al-Kalbī the Handsome: Western al-Mizza (outskirt of Damascus)
Ḍirār ibn al-Azwar al-Kindī, Khawla's brother: Damascus, Bāb Sharqī, Maḥallat al-Jazmā'
Faḍāla ibn ʻUbayd: with Abū al-Dardā'
Ḥafṣa the sister of Muʻādh ibn Jabal: Baʻlabakk
Ḥarmala ibn Wā'il: Damascus, Shuhadā' Mosque, Ṣāliḥiyya near the Parliament building
Ḥarmala ibn Zayd al-Anṣārī : outside East Damascus, left of the way to al-Ghūṭa above Maḥāfir
Ḥujr ibn ʻAdī al-Kindī: killed by Muʻāwiya at Marj ʻAdhrā', al-Aqṣāb mosque, North Damascus
Al-Ḥusayn's blessed head established to have been brought to *Shām*: Damascus, Bāb al-Farādīs
ʻIyāḍ ibn Ghanm ibn Zuhayr, one of the First Emigrants: with Khālid ibn al-Walīd
Jābir ibn Masʻūd: next to Ḥarmala ibn Wā'il
Jaʻfar al-Ṭayyār ibn Abī Ṭālib: with Zayd ibn Ḥāritha
Kaʻb ibn Mātiʻ (Kaʻb al-Aḥbār): Ḥimṣ
Khālid ibn Maʻdān ibn Abī Karib al-Kilāʻī the saintly *Tābiʻī* Imām of Shām: Ḥimṣ
Khālid ibn al-Walīd and his wife: Ḥimṣ, in the mosque that bears his name
Kannāz: see Abū Marthad
Khawla bint al-Azwar al-Kindiyya the *Tābiʻī* warrior: Damascus, near Bāb Tūmā
Makḥūl the peerless Nubian or Afghānī *Tābiʻī* Imām of Shām: Damascus, Bāb al-Ṣaghīr
Muʻādh ibn Jabal the Beloved: Shifā' al-Ghawr, village of al-Quṣayr (died of the plague at 38)
Muʻāwiya ibn Abī Sufyān al-Qurashī al-Umawī: Bāb al-Ṣaghīr claimed as the grave of Hūd عليه السلام
Muʻāwiya ibn Yazīd ibn Muʻāwiya ibn Abī Sufyān the pious, ruled forty days: near Bāb al-Ṣaghīr
Mudrik ibn Zyād al-Fazārī: Between Rāwiya and Ḥujayrā, Ghūṭa

[30]Affirmed by ʻIzz al-Dīn al-ʻArabī al-Kātibī in *al-Rawḍat al-Bahiyya fī Faḍā'il Dimashq al-Maḥmiyya*.
[31]One of those listed by Abū Nuʻaym and others as "The Eight Ascetics": ʻĀmir ibn ʻAbd Qays al-Ḥaḍramī, Abū Muslim al-Khawlānī, Uways al-Qaranī, al-Rabīʻ Ibn Khathyam, al-Aswad ibn Yazīd, Masrūq, Sufyān al-Thawrī, and al-Ḥasan al-Baṣrī – mostly Yemenis and Iraqis.

Musā‘id (“Helper” – an unnamed Companion): next to Ḥarmala ibn Wā’il and Jābir ibn Mas‘ūd
Al-Nu‘mān ibn Bashīr al-Anṣārī and his two Badrī parents: outside Ḥimṣ
Sa‘d ibn ‘Ubāda al-Anṣārī al-Khazrajī: al-Manīḥa in al-Ghūṭa outside Damascus
Prostration-station of ‘Umar and ‘Alī: Damascus, Eastern Umawī Mosque
Ruqayya al-Ṣughrā (?): North of al-Ḥusayn’s mosque.
Ruqayya al-Kubrā daughter of ‘Alī and al-Ṣahbā’: in Egypt near Sayyida Nafīsa, not in Shām
Ṣafī ibn Shukr al-Shaybānī: killed and buried with Ḥujr ibn ‘Adī
Safīna (Mihrān) the *Mawlā* of the Prophet ﷺ: Ḥimṣ
Sahl ibn al-Rabī‘ al-Anṣārī: Bāb al-Ṣaghīr
Samura or Sabura ibn Fātik al-Asadī: Bāb al-Ṣaghīr
Sham‘ūn ibn Zayd ibn Khanāfa al-Azdī: Bāb al-Ṣaghīr
Sharīk ibn Shaddād al-Ḥaḍramī: killed and buried with Ḥujr ibn ‘Adī
Shuraḥbīl ibn Ḥasana: Damascus, Bāb Sharqī, near Bāb Tūmā
Stall *(maqṣūra)* of the Companions: Umawī Mosque
Ṣuhayb ibn Sinān al-Rūmī al-Badrī: Mīdān al-Ḥaṣā outside Damascus
Sukayna bint al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib: Bāb al-Ṣaghīr
Tamīm al-Dārī: village of Murāniyya in Dārayya, outside Damascus
Thawbān the *Mawlā* of the Prophet ﷺ: Ḥimṣ
Ubay ibn Ka‘b al-Khazrajī al-Badrī al-Anṣārī: Damascus, Bāb Sharqī
‘Ubayd Allāh ibn ‘Umar ibn al-Khaṭṭāb: with Khālid ibn al-Walīd
‘Umar ibn ‘Abd al-‘Azīz: Dayr Sam‘ān, near Ḥimṣ
Unnamed Companions: four killed and buried with Ḥujr ibn ‘Adī, one with Ḥarmala and Jābir
Uways al-Qaranī: Bāb al-Ṣaghīr according to al-Manīnī citing al-Buṣrawī’s *Tuḥfat al-Anām*
Al-Walīd ibn ‘Abd al-Malik who built the Umawī and the Dome of the Rock: near Mu‘āwiya
Wāthila ibn al-Asqa‘: Bāb al-Ṣaghīr
Zayd ibn Ḥāritha: Mu’ta, Jordan where he was martyred with Ja‘far al-Ṭayyār and Ibn Rawāḥa
Zaynab (Sayyida) Umm Kulthūm bint ‘Alī the wife of ‘Umar: Qabr al-Sitt, Rāwiya, Ghūṭa

Al-Manīnī cited al-Harawī’s statement that it is also said that Bāb al-Ṣaghīr contains a collective burial ground for three of the wives of the Prophet ﷺ together with the following:

‘Alī ibn ‘Abd Allāh ibn al-‘Abbās
‘Alī ibn Sulaymān ibn ‘Abd Allāh ibn al-‘Abbās and his wife Umm al-Ḥasan bint Ja‘far
Fiḍḍa the slave-girl of the Lady Fāṭima the daughter of the Prophet ﷺ
Khadīja bint Zayn al-‘Ābidīn ‘Alī ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib
Sahl ibn al-Ḥanẓaliyya
Umm al-Ḥasan bint Ḥamza ibn Ja‘far al-Ṣādiq
Umm al-Ḥasan bint Ja‘far ibn al-Ḥusayn ibn ‘Alī ibn Abī Ṭālib

However, Imām Abū Shāma in his *al-Dhayl ‘alā Kitāb al-Rawḍatayn fī Akhbār al-Dawlatayn* states that most of the *Maqām*s of *Ahl al-Bayt* in Syro-Palestine are inauthentic.

Visitation Grounds of Some of the Great Saints and Scholars[32]

[32]Although the Prophets and *Awliyā’* of the *Salaf* are the greatest human beings ever to tread the earth, yet the author asks Allāh forgiveness for the brevity of this particular section in light of the vast number and immense standing of these spiritual Masters whose attributes are described, among other sources, in al-Qāḍī Yūsuf al-Nabhānī’s encyclopedia of the Saints titled *Jāmi‘ Karāmāt al-Awliyā’*.

ʻAbd Allāh al-Dāghistānī our Teacher's Teacher: Qāsyūn, up from Shaykh Muḥyī al-Dīn
ʻAbd al-Ghanī al-Nābulusī: near Shaykh Muḥyi al-Dīn and also author of hundreds of books
ʻAbd al-Ḥakīm al-Afghānī al-Naqshbandī the learned, ascetic Ḥanafī *Faqīh*: with al-Ḥaskafī
ʻAbd al-Qādir al-Jazāʾirī al-Idrīsī the Emir and Mujāhid (grave): next to Shaykh Muḥyī al-Dīn
Abū al-Bayān al-Qurashī *Quṭb* of the Bayāniyya and friend of Shaykh Arslān: Bāb al-Ṣaghīr
Abū Shaʻr wa-Shʻīr Abū Bakr Taqī al-Dīn al-Ḥanbalī: Bāb Saghīr, facilitates memorization
Abū Shāma al-Maqdisī: Marj al-Daḥdāḥ, North Damascus
Abū al-Wafā al-Mawṣilī al-Jawnī Muḥammad al-Faḍl ibn Barakāt the Sayyid: Bāb Ṣaghīr
ʻAqīl al-Manbijī: Ḥalab, one of those reputed to possess *taṣarruf* from the grave.
Arbaʻīn ("Forty") *i.e.* Prophets or Saints: Qāsyūn. A grotto used for retreats for centuries.
Arslān al-Turkmānī al-Dimashqī: Bāb Tūmā with disciple Abū ʻĀmir and servant Abū al-Majd
Badr al-Dīn al-Ḥasanī al-Marrākushī the ascetic Master of ḥadīth Masters: Bāb Ṣaghīr with wife
Al-Bālisī Abū Bakr ibn Qawwām: West Qasyūn
Al-Būṭī Mullā Ramaḍān the weeping scholarly ascetic, father of Dr. Saʻīd: next to al-Ghalāyīnī
Al-Dhahabī the peerless Imām of Ḥadīth Mastership and historian: Bāb Ṣaghīr
Al-Ghalāyīnī Ibrāhīm saintly mufti of Qaṭana caliph of ʻIsā al-Kurdī al-Naqshbandī: Bāb Saghīr
Al-Ḥabbāl Rashīd al-Sabsabī al-Rifāʻī al-Mūsawī al-Ḥusaynī: Bāb Ṣaghīr
Al-Ḥaskafī Abū ʻAbd Allāh Mufti, authored the Ḥanafī manual *al-Durr al-Mukhtār*: Bāb Ṣaghīr
Ḥayāt ibn Qays al-Ḥarrānī: Ḥarrān, a major *walī* reputed to possess *taṣarruf* from the grave.[33]
Al-Ḥiṣnī Taqī al-Dīn the Ascetic seen in Ḥajj and Jihād while at home: Damascus, Qubaybāt
Ibn ʻĀbidīn the major *Faqīh* and student of Mawlānā Khālid: Bāb Ṣaghīr near al-Ḥaskafī
Ibn ʻArabī al-Shaykh al-Akbar Muḥyī al-Dīn al-Ṭāʾī: Mosque at the foot of Mount Qāsyūn[34]
Ibn ʻAsākir Abū al-Qāsim the Imām of Ḥadīth: Bāb al-Ṣaghīr, public square
Ibn Kathīr al-Baṣrī al-Qurashī the peerless Scholar of Tafsīr and Ḥadīth: near Ibn Taymiyya
Ibn Mālik Jamāl al-Dīn al-Naḥwī (d. 672): Qāsyūn up from the Ḥanābila Mosque or Bāb Ṣaghīr
Ibn Nūḥ ʻAbd al-Raḥmān mufti of Damascus and al-Nawawī's teacher: Sūfī cemetary
Ibn Qudāma Abū al-ʻAbbās and his son Abū ʻUmar: Qāsyūn unmarked rock 6 ft. behind Ibn Mālik
Ibn Qudāma Abū Muḥammad Muwaffaq al-Dīn: Center of al-Rawḍa, Damascus
Ibn al-Ṣalāḥ al-Kurdī the great Ḥadīth Master: Ṣūfī cemetary, Western Damascus
Ibn Taymiyya Aḥmad al-Ḥarrānī: Sūfī cemetary
Ibrāhīm al-Kūsā Muḥammad Salīm student of Badr al-Dīn and Amīn al-Zamalkānī: Bāb Ṣaghīr
Jundul al-Manīnī: Manīn outside Damascus
Al-Kattānī Muḥammad Makkī ibn Muḥammad Jaʻfar, father of Muḥammad Fātiḥ: Bāb Ṣaghīr
Khālid al-Naqshbandī: East Qāsyūn (green dome) with disciple Ismāʻīl (both died of the plague)
Maḥmūd Fāʾiz al-Dayr ʻAṭaʾī al-Ḥimṣī the Master of experts in canonical readings: Bāb Ṣaghīr
Al-Maktabī Aḥmad al-Ḥusaynī who served Badr al-Dīn al-Ḥasanī and others: Bāb Ṣaghīr
Al-Nawawī Shaykh al-Islām Muḥyī al-Dīn Yaḥyā ibn Sharaf: Nawā (Darʻa) 1 hr. from Damascus
Nūr al-Dīn Zankī al-Shahīd al-Ḥanafī the pious sultan: in the Qalʻa of Damascus
Al-Qūnawī the Ḥanafī Imām: Ṣūfī cemetary
Rukn al-Dīn al-Malik al-Ṣāliḥ: Rukniyya Mosque, Shāmdīn, foot of Mount Qāsyūn
Yūsuf ibn Ismāʻīl al-Nabhānī the peerless Scholar and Qāḍī of Beirut: Beirut, al-Baṣtā
Al-Zamzamī Muḥammad son and student of *al-Ḥāfiẓ* Muḥammad Jaʻfar al-Kattānī: Bāb Ṣaghīr

It is recommended for the newcomer to Syro-Palestine to supplicate for one's needs upon arrival.

[33]Also said of Maʻrūf al-Karkhī and Shaykh ʻAbd al-Qādir in Baghdād.
[34]Ibn ʻArabī said in his *Waṣāyā*: "My Muslim Brother! If you can live and die in Syro-Palestine, do so."

Forty Ḥadīths on the Excellence of Syro-Palestine & Its People

The Last Prophet and Messenger of Allāh, perfect pearl and paragon of created beings, our Master Muḥammad – upon him and his House the blessings and peace of Allāh! – called Syro-Palestine the purest of the lands of Allāh ﷻ, the place where Religion, belief, and safety are found in the time of dissension, the last home of the Saints for whose sake Allāh Most Exalted sends sustenance to the people and victory to the Believers over their enemies, and the capital of the final Rightly-Guided Caliphate before the Rising of the Hour.

The following is a list of the most authentic ḥadīths relevant to the excellence of this holy country, gathered from the works of the ḥadīth Masters of Damascus, chiefly the *Ḥāfiẓ* Abū al-Ḥasan ʿAlī ibn al-Ḥasan ibn ʿAlī al-Rabaʿī (363-436), the Imām and *Ḥāfiẓ* Abū al-Qāsim ʿAlī ibn al-Ḥasan ibn Hibat Allāh, known as Ibn ʿAsākir (499-571), the *Ḥāfiẓ* Shams al-Dīn Muḥammad ibn Aḥmad ibn ʿAbd al-Hādī (705-744), and the great Imām and *Ḥāfiẓ* of Khurāsān, Abū Saʿd ʿAbd al-Karīm ibn Muḥammad ibn Manṣūr al-Samʿānī (506-562) – Allāh have mercy on all of them! These ḥadīths were selected on the basis of their strength, verified through the reliable experts, and translated as carefully as possible in the hope of obtaining the Prophet's ﷺ intercession and testimony on the Day of Resurrection, which he promised to those who would record and preserve for the Community forty narrations of import to their Religion and to the Sunna. This promise of the Prophet ﷺ comes through several Companions.

Syro-Palestine is of the greatest import and must be central to our Religion in this dark time. The sacred home of the Prophets and Saints, no doubt, prepares for a momentous, irresistible event. Perhaps, this work will help convey the intensity with which the Messenger of Allāh ﷺ foretold its signs and timeline in this best of lands after the Two Noblest Sanctuaries. May Allāh Most High grant that the present work keep faith with its noble sources and reflect for you, dear reader, some of the sublimity of the discourse of His Beloved Prophet ﷺ who said:

> "Allāh brighten the face of His servant who hears my saying, records it, remembers it, and transmits it! A carrier of knowledge *(ḥāmil fiqh)* might not be truly knowledgeable *(ghayru faqīh)* himself. One may carry knowledge to another who is more knowledgeable than him."[35]

عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَضَّرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَوَعَاهَا ثُمَّ بَلَّغَهَا عَنِّي فَرُبَّ حَامِلِ فِقْهٍ غَيْرِ فَقِيهٍ وَرُبَّ حَامِلِ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ الحديث رواه الترمذي وأبو داود وابن ماجه وهذا لفظه وأحمد وهو متواتر وفي الترمذي عن عبد الله بن مسعود مرفوعا فَوَعَاهَا وَحَفِظَهَا وَبَلَّغَهَا

[35] A mass-transmitted *(mutawātir)* ḥadīth beginning with the words *naḍḍar Allāhu imri'an* (May Allāh brighten the face = grant prosperity and felicity) and narrated in the *Sunan* and elsewhere from **(1)** Zayd ibn Thābit; **(2)** Jubayr ibn Muṭʿim; **(3)** Anas; **(4)** Abū Saʿīd al-Khudrī; **(5)** Abū al-Dardā'; **(6)** 'Umayr ibn Qatāda al-Laythī; **(7)** al-Nuʿmān ibn Bashīr; **(8)** Jābir; **(9)** Saʿd ibn Abī Waqqāṣ; **(10)** Ibn Masʿūd; **(11)** Bashīr ibn al-Nuʿmān; **(12)** Muʿādh ibn Jabal; **(13)** Abū Qirfāṣa; **(14)** Rabīʿa ibn ʿUthmān al-Taymī; **(15)** Ibn ʿUmar; **(16)** Zayd ibn Khālid al-Juhanī; **(17)** ʿĀ'isha; **(18)** Abū Hurayra; and **(19)** Shayba ibn ʿUthmān.

True Emigration

حَقِيقَةُ الهِجْرَة

1. The Pole-Saint – *Quṭb* – of Syro-Palestine, the pious, ascetic, most learned, scrupulously Godwary, accomplished Jurisprudent and Ḥadīth Master, the impeccable Shaykh al-Islām by the unanimity of the people of the Sunna of the Prophet ﷺ, fearless before kings, lordly and chaste, who died young yet became the principal authority in the later Shāfi'ī School, "the standard-bearer of the Friends of God" (al-Dhahabī) who said of himself, "Allāh ﷻ has blessed me in the right use of my time," *Sayyidī wa Mawlāy*, Imām Muḥyī al-Dīn Yaḥyā ibn Sharaf ibn Mirā Abū Zakariyyā **AL-NAWAWĪ** [36] al-Ḥizāmī al-Ḥawrānī al-Shāfi'ī (631-676), named after his original town of Nawā near Damascus – Allāh have mercy on him, bless him, and reward him on behalf of every Muslim! – said in the opening of his Forty-Ḥadīth manual – the most famous and God-approved of its kind in the *Umma*:

> It is related from the Commander of the Believers Abū Ḥafṣ 'Umar ibn al-Khaṭṭāb – Allāh be well-pleased with him! – that he said: "I heard the Messenger of Allāh say – Allāh bless and greet him and his Family!: '**Actions count only according to intentions. To each only what he intended! Whoever flees to Allāh and His Messenger, his flight is to Allāh and His Messenger; and whoever flees to the attainment of a worldly goal or in order to marry a woman, then his flight is only to what he fled to.**'"

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّاب رَضِيَ اللهُ تَعَالَى عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ كذا أورده الإمام النووي رحمه الله وهو متفق عليه

> The two Imāms of ḥadīth, Abū 'Abd Allāh Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn al-Mughīra ibn Bardizbah al-Bukhārī and Abū al-Ḥusayn Muslim ibn al-Ḥajjāj ibn Muslim al-Qushayrī al-Naysabūrī, narrated it in their two collections of sound ḥadīth [*al-Ṣaḥīḥayn*] which are the soundest of all ḥadīth compilations.

Imāms al-Bukhārī and 'Abd al-Raḥmān ibn Mahdī said: "Whoever compiles a book, let him begin with the ḥadīth, 'Deeds are only according to intentions.'"[37]

[36] Pronounced both *Nawawī* and *Nawāwī*, the latter after his native town of Nawā, the former according to the autograph spelling of his name.
[37] Narrated by al-Khaṭīb in *al-Jāmi' li Akhlāq al-Rāwī* (2:463 #1984-1985).

Imām al-Shāfi'ī said: "The ḥadīth, 'Deeds are only according to intentions,' pertains to seventy different sub-headings of jurisprudence."[38]

Imām Abū Dāwūd said: "The entire Law revolves around four ḥadīths: 'The lawful is clear as day and the unlawful is clear as day,' 'Deeds are according to intentions,' 'Whatever I forbade you, avoid it; and whatever I ordered you, do it to the extent that you can,' and 'Let there be neither harm done nor harm reciprocated' *(lā ḍarar wa lā ḍirār)*." Another version mentions that he added a fifth ḥadīth: "Truly, Religion is nothing but sincere faithfulness: to Allāh; to His Book; and to His Messenger, the leaders of the Muslims and their multitude."[39]

Umm Anas said: "I came to the Prophet ﷺ and said: "Allāh place you in the uppermost companionship of Paradise and may I be there with you! Messenger of Allāh, teach me a good deed which I could practice regularly!" The Prophet ﷺ said: "Establish the prayer, for that is the greatest/best jihad *(a'ẓam/afḍal al-jihād)*; abandon sins, for that is the best migration; and remember Allāh much, for that is the best deed that you could meet Allāh with."[40]

'Abd Allāh ibn 'Amr said that the Prophet ﷺ said: "The Muslim is he from whose tongue and hand Muslims are safe, and the true emigrant is he who abandons once and for all what Allāh has forbidden."[41] He also reported that the Prophet ﷺ said: "The best migration consists in abandoning what Allāh detests."[42]

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ رواه البخاري وغيره وعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَيُّ الْهِجْرَةِ أَفْضَلُ قَالَ أَنْ تَهْجُرَ مَا كَرِهَ رَبُّكَ عَزَّ وَجَلَّ رواه النسائي وأحمد وفي حديث أم أنس رضي الله عنها مرفوعاً أَقِيمِي الصَّلاةَ فَإِنَّهَا أَفْضَلُ الجِهَادِ وَاهْجُرِي المَعَاصِي فَإِنَّهَا أَفْضَلُ الهِجْرَةِ وَاذْكُرِي اللهَ كَثِيراً فَإِنَّهُ أَحَبُّ الأَعْمَالِ إِلَى اللهِ أَنْ تَلْقِيْنَهُ بِهِ رواه الطبراني في الكبير والأوسط

[38]Narrated from al-Rabī' ibn Sulaymān by al-Khaṭīb in *al-Jāmi'* (2:442-443 #1955).
[39]Respectively narrated (i) from al-Nu'mān ibn Bashīr in the *Ṣaḥīḥayn* and *Sunan*; (ii) from 'Umar in the *Ṣaḥīḥayn*; (iii) from Abū Hurayra by Muslim, al-Nasā'ī, and Aḥmad; (iv) from Yaḥyā ibn 'Umāra, Ibn 'Abbās and 'Ubāda ibn al-Ṣāmit by Ibn Mājah and Aḥmad; (v) from Abū Hurayra by al-Tirmidhī *(ḥasan ṣaḥīḥ)*, al-Nasā'ī, and Aḥmad; Tamīm by Muslim, Abū Dāwūd, and al-Nasā'ī; Ibn 'Umar by al-Bazzār, and Thawbān by al-Bukhārī in *al-Tārīkh al-Kabīr*.
[40]Al-Ṭabarānī narrated it in *al-Kabīr* (25:129 and 25:149) and *al-Awsaṭ* (7:21 and 7:51) with a good chain cf. al-Mundhirī, *Targhīb* (1997 ed. 2:257), al-Haythamī (10:75), and *Iṣāba* (8:167).
[41]Narrated by al-Bukhārī, al-Nasā'ī, Abū Dāwūd, and Aḥmad; from Faḍāla ibn 'Ubayd by Ibn Mājah and Aḥmad; and from Anas by Aḥmad.
[42]Narrated from by al-Nasā'ī and Aḥmad with a sound chain and from Jābir by Aḥmad with a weak chain.

His ﷺ Invocations for Syro-Palestine أَدْعِيَتُهُ ﷺ لِلشَّامِ

2. Zayd ibn Thābit said: "We were with the Prophet ﷺ, compiling the Qur'ān from pieces of cloth *(nu'allifu al-Qur'āna min al-riqā')* when the Prophet ﷺ said: 'Great blessing *(yā ṭūbā)* to Syro-Palestine, great blessing to Syro-Palestine, great blessing to Syro-Palestine!' We asked why and he replied: 'Because the angels of the Merciful spread their wings over it!'"[43]

عَنْ زَيْدِ بْنِ ثَابِتٍ رضي الله عنه قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نُؤَلِّفُ الْقُرْآنَ مِنْ الرِّقَاعِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طُوبَى لِلشَّامِ فَقُلْنَا لِأَيٍّ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ لِأَنَّ مَلاَئِكَةَ الرَّحْمَنِ بَاسِطَةٌ أَجْنِحَتَهَا عَلَيْهَا رواه الترمذي وحسّنه وأحمد بإسنادين أحدهما على شرط الصحيح عند الحافظين ابن القيم ومحمد بن عبد الهادي ورواه ابن أبي شيبة وابن حبان والحاكم وصححه وأقره الذهبي

Imām Ibn 'Abd al-Salām said: "This shows that Allāh ﷻ has put angels in charge of guarding and protecting Syro-Palestine. This is in agreement with the ḥadīth of 'Abd Allāh ibn Ḥawāla [#**5**] stating that they [the people of Shām] are under His guarantee and care."[44]

3. Anas ibn Mālik said that the Prophet ﷺ looked toward Iraq, Shām, and Yemen then said: "O Allāh! Bring their hearts over to Your obedience and relieve them of their burdens."[45]

أَبُو الزُّبَيْرِ عَنْ جَابِرٍ رضي الله عنه قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا وَنَظَرَ إِلَى الشَّامِ فَقَالَ اللَّهُمَّ أَقْبِلْ بِقُلُوبِهِمْ وَنَظَرَ إِلَى الْعِرَاقِ فَقَالَ نَحْوَ ذَلِكَ وَنَظَرَ قِبَلَ كُلِّ أُفُقٍ فَفَعَلَ ذَلِكَ وَقَالَ اللَّهُمَّ ارْزُقْنَا مِنْ ثَمَرَاتِ الأَرْضِ وَبَارِكْ لَنَا فِي مُدِّنَا وَصَاعِنَا رواه أحمد من طريق ابن لهيعة وأبو

[43]Narrated from Zayd ibn Thābit al-Anṣārī by al-Tirmidhī *(ḥasan gharīb)*; Aḥmad with two chains, one of which is sound according to Ibn al-Qayyim in his commentary on Abū Dāwūd's *Sunan* (7:115), the other is a fair chain because of 'Abd Allāh ibn Lahī'a; al-Ḥākim (2:229; 1990 ed. 2:249 *ṣaḥīḥ* and al-Dhahabī concurred); al-Bayhaqī in the *Shu'ab* (2:432); Ibn Abī Shayba (4:218, 6:409); Ibn Ḥibbān (16:293) with a sound chain meeting Muslim's criterion per al-Arna'ūṭ; and al-Ṭabarānī in *al-Kabīr* (5:158 #4935) with a sound chain per al-Mundhirī in *al-Targhīb wal-Tarhīb* (4:107 #4515=1997 ed. 4:30) and al-Haythamī (10:60). Ibn 'Abd al-Hādī cited it in *Faḍā'il al-Shām* (p. 60) and said *isnāduhu 'alā sharṭ al-ṣaḥīḥ*.
[44]Ibn 'Abd al-Salām, *Targhīb Ahl al-Islām* (p. 21).
[45]Narrated from Anas by al-Ṭabarānī in *al-Kabīr* (5:116 #4790), *al-Awsaṭ* (3:234 #3015), and *al-Ṣaghīr* (1:173 #273) with a chain of trustworthy narrators cf. al-Haythamī (10:57). Cited by al-Maqdisī in *al-Mukhtāra* (5:175-176 #1798-1799) and al-Sam'ānī in *al-Taḥbīr* (1:182) and *Faḍā'il al-Shām* (p. 38-39 #9).

عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ زَيْدِ بْنِ ثَابِتٍ رضي الله عنهم أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اطَّلَعَ قِبَلَ الْيَمَنِ فَقَالَ اللَّهُمَّ أَقْبِلْ بِقُلُوبِهِمْ وَاطَّلَعَ مِنْ قِبَلِ كَذَا فَقَالَ اللَّهُمَّ أَقْبِلْ بِقُلُوبِهِمْ وَبَارِكْ لَنَا فِي صَاعِنَا وَمُدِّنَا وفي رواية عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَظَرَ قِبَلَ العِرَاقِ وَالشَّامِ وَالْيَمَنِ فَقَالَ اللَّهُمَّ أَقْبِلْ بِقُلُوبِهِمْ عَلَى طَاعَتِكَ وَحُطَّ مِنْ وَرَاءِهِمْ الطبراني في معاجمه الثلاثة قال الهيثمي رجاله رجال الصحيح غير علي بن بحر وهو ثقة وكذا أورده الحافظان المقدسي في المختارة والسمعاني في التحبير وفضائل الشام الربير يدلّس لكن يؤكّده رواية أحمد بسند صحيح

4. From Nāfi‘, from Ibn ‘Umar, the Prophet ﷺ said: “O Allāh, bless us in our Shām and our Yaman!” Some said: “Messenger of Allāh! And our Najd!” He did not reply but repeated: “O Allāh, bless us in our Shām and our Yaman!” They said: “Messenger of Allāh! And our Najd!” He did not reply but again said: “O Allāh, bless us in our Shām and our Yaman!” They said: “Messenger of Allāh! And our Najd!” He said: “Thence shall come great upheavals and dissensions, and from it shall issue the side of the head of *Shayṭān*.”[46] One version adds: “And in it [our East] are nine tenths of all evil.”

عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ ذَكَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ بَارِكْ لَنَا فِي شَأْمِنَا اللَّهُمَّ بَارِكْ لَنَا فِي يَمَنِنَا قَالُوا يَا رَسُولَ اللَّهِ وَفِي نَجْدِنَا قَالَ اللَّهُمَّ بَارِكْ لَنَا فِي شَأْمِنَا اللَّهُمَّ بَارِكْ لَنَا فِي يَمَنِنَا قَالُوا يَا رَسُولَ اللَّهِ وَفِي نَجْدِنَا فَأَظُنُّهُ قَالَ فِي الثَّالِثَةِ هُنَاكَ الزَّلَازِلُ وَالْفِتَنُ وَبِهَا يَطْلُعُ قَرْنُ الشَّيْطَانِ رواه البخاري والترمذي وأحمد وفي رواية له عن نافع عن ابن عمر قَالَ اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا ويَمَنِنَا مَرَّتَيْنِ فَقَالَ رَجُلٌ وَفِي مَشْرِقِنَا يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ هُنَالِكَ يَطْلُعُ قَرْنُ الشَّيْطَانِ وَلَهَا تِسْعَةُ أَعْشَارِ الشَّرِّ

[46]Narrated from Ibn ‘Umar by al-Bukhārī, al-Tirmidhī *(ḥasan ṣaḥīḥ gharīb)*, and Aḥmad.

The Yemenite Companion-Reporters رُوَاةُ الصَّحَابَةِ الْيَمَنِيُّون

Five of the Companions who reported narrations on the excellence of Syro-Palestine from the Messenger of Allāh ﷺ hail from Yemen: Ka'b ibn 'Iyāḍ al-Ash'arī, Abū Umāma al-Bāhilī [al-Ṣadī ibn 'Ajlān], Abū Hurayra al-Dawsī, Salama ibn Nufayl, and Thawbān the *Mawlā* of the Prophet ﷺ. Among the Yemeni *Tābi'īn* are Ka'b al-Aḥbār ibn Māti' al-Ḥimyarī, 'Abd al-Raḥmān ibn 'Ā'ish al-Ḥaḍramī – both may have seen the Prophet ﷺ –, Jubayr ibn Nufayr, and Kathīr ibn Murra. It is established that the Prophet ﷺ said: "The best of men are the people of Yemen, belief is Yemeni, and I am Yemeni."[47]

اليمنيون من الصحابة رضوان الله عليهم الذين رووا عن رسول الله صلى الله عليه وآله وصحبه وسلم في فضل الشام ستة كعب بن عياض الأشعري وأبو أمامة الباهلي وأبو هريرة الدوسي وسلمة بن نفيل وثوبان مولى الرسول صلى الله عليه وسلم وحذيفة بن اليمان العبسي ومن المخضرمين كعب الأحبار بن ماتِع الحِميَري وعبد الرحمن بن عائش الحضرمي ومن التابعين جبير بن نفير وكثير بن مُرَّة وقد ثبت عن رسول الله صلى الله عليه وسلّم أنه قال خَيْرُ الرِّجَالِ رِجَالُ أَهْلِ الْيَمَنِ وَالإِيمَانُ يَمَانٍ وَأَنَا يَمَانٍ رواه الإمام أحمد في مسنده وصُحّح وخصّ المصطفى ﷺ الأشعريين منهم بالمدح

Among the Yemenīs the Prophet ﷺ praised the Ash'arīs in particular. Upon revelation of the verse ﴿**Allāh shall bring a people whom He loves and who love Him**﴾ (5:54), the Prophet ﷺ pointed to Abū Mūsā al-Ash'arī ﷺ and said: "They are that man's People."[48]

عَنْ عِيَاضِ بْنِ عَمْرٍو الأَشْعَرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ لَمَّا نَزَلَتْ ﴿ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ يُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ﴿٥٤﴾ ﴾ المائدة قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ هُمْ قَوْمُكَ يَا أَبَا مُوسَى وَأَوْمَئَ

[47]See note 108.
[48]Narrated from 'Iyāḍ al-Ash'arī by Ibn Sa'd (4:107), Ibn Abī Shayba (6:387), al-Ḥākim (2:313=1990 ed. 2:342 *ṣaḥīḥ* by Muslim's criterion, al-Dhahabī concurring), al-Ṭabarānī in *al-Kabīr* (17:371) through *Ṣaḥīḥ* narrators cf. al-Haythamī (7:16), and al-Khaṭīb in his *Tārīkh* (2:39).

رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ إِلَى أَبِي مُوسَى الأَشْعَرِيِّ رواه ابن سعد وابن أبي شيبة والطبراني قال الهيثمي رجاله رجال الصحيح والحاكم بهذا اللفظ وقال صحيح على شرط مسلم وأقرّه الذهبي

The Prophet ﷺ also said to the *Anṣār*: "Tomorrow shall come to you a people more sensitive in their hearts towards Islām than you." Then the Ash'arīs came – Abū Mūsā was with them.[49] On their approach to Madīna they sang poetry, saying: "Tomorrow we meet our beloved ones, Muḥammad and his group!" Anas said: "When they arrived they began to shake hands with the people, and they were the first to innovate hand-shaking."[50]

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْدَمُ عَلَيْكُمْ غَدًا أَقْوَامٌ هُمْ أَرَقُّ قُلُوبًا لِلإِسْلاَمِ مِنْكُمْ قَالَ فَقَدِمَ الأَشْعَرِيُّونَ فِيهِمْ أَبُو مُوسَى الأَشْعَرِيُّ فَلَمَّا دَنَوْا مِنْ الْمَدِينَةِ جَعَلُوا يَرْتَجِزُونَ يَقُولُونَ

غَـــدًا نَلْقَـــى الأَحِبـــَّهْ مُحَمَّـــــدًا وَحِزْبَـــــهْ

فَلَمَّا أَنْ قَدِمُوا تَصَافَحُوا فَكَانُوا هُمْ أَوَّلَ مَنْ أَحْدَثَ الْمُصَافَحَةَ رواه أحمد

Then the Prophet ﷺ said: "The people of al-Yaman have come to you, most sensitive in their souls, softest of hearts! Belief is from al-Yaman, wisdom is from al-Yaman! Pride and arrogance are found among the camel-owners; tranquility and dignity among the sheep-owners."[51] "Accept the glad tidings, people of al-Yaman! for the Banū Tamīm did not accept them." They said: "We accept, Messenger of Allāh!"[52] "They [the Ash'arīs] are part of me and I am part of them."[53] "The Ash'arīs among people are like a precious parcel containing musk."[54]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَاكُمْ أَهْلُ الْيَمَنِ هُمْ أَرَقُّ أَفْئِدَةً وَأَلْيَنُ قُلُوبًا الإِيمَانُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَةٌ وَالْفَخْرُ

[49]He was coming back from his land after having entered Islām in Makka and emigrated to Abyssinia.
[50]Narrated from Anas with a sound *(ṣaḥīḥ)* chain by Aḥmad in his *Musnad* and Ibn 'Abd al-Barr in *al-Tamhīd* (21:15) as well as – without mention of the handshake – Ibn Sa'd (4:106), Aḥmad, al-Nasā'ī in *al-Kubrā* (5:92 #8352) and *Faḍā'il al-Ṣaḥāba* (p. 73 #247), Abū Ya'lā in his *Musnad* (6:454 #3845), Ibn Ḥibbān (16:164-165 #7192-7193 both *isnād ṣaḥīḥ*), and al-Bayhaqī in the *Dalā'il* (5:351).
[51]Ḥadīth of the Prophet ﷺ narrated from Abū Hurayra by al-Bukhārī and Muslim in their *Ṣaḥīḥ*s.
[52]Ḥadīth of the Prophet ﷺ narrated from 'Imrān ibn Ḥuṣayn by al-Bukhārī in his *Ṣaḥīḥ*.
[53]Part of a longer ḥadīth of the Prophet ﷺ narrated from Abū Mūsā al-Ash'arī by al-Bukhārī and Muslim.
[54]Ḥadīth of the Prophet ﷺ narrated from Ḥasan al-Baṣrī in the mode of *mursal* (missing the Companion link) by Ibn Shihāb al-Zuhrī in Ibn Sa'd's *Ṭabaqāt* (1:348).

وَالْخُيَلَاءُ فِي أَصْحَابِ الإِبِلِ وَالسَّكِينَةُ وَالْوَقَارُ فِي أَهْلِ الْغَنَمِ وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ جَاءَ نَاسٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْبَلُوا الْبُشْرَى إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ قَالُوا قَدْ قَبِلْنَا يَا رَسُولَ اللَّهِ وعند قُدُومِ الْأَشْعَرِيِّينَ وَأَهْلِ الْيَمَنِ قَالَ أَبُو مُوسَى عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُمْ مِنِّي وَأَنَا مِنْهُمْ جميعه في الصحيحين وَعَن الحَسَنِ البَصْرِيِّ مرسلاً قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الأَشْعَرِيُّونَ فِي النَّاسِ كَصُرَّةٍ فِيهَا مِسْكٌ رواه ابن سعد في الطبقات الكبرى

The Meaning of Najd بَحْثٌ فِي مَعْنَى كَلِمَةِ نَجْدٍ فِي الحَدِيْثِ

The place called "Najd" in the above narration was the scene of the very first major *fitna* that took place after the Prophet ﷺ, namely, that of Musaylima al-Kadhdhāb.[55]

The meaning of Najd is elucidated by another authentic narration in which the Prophet ﷺ pointed to Yemen and said twice: "There is belief! There is belief!" Then he said: "Hardness and coarseness of heart is with the blaring farmers *(al-faddādīn)*, the people of many camels, where the two sides of the head of *Shayṭān* shall appear, among Rabī'a and Muḍar."[56]

عَنْ عُقْبَةَ بْنِ عَمْرٍو أَبِي مَسْعُودٍ رضي الله عنه قَالَ وَأَشَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ نَحْوَ الْيَمَنِ الإِيمَانُ هَا هُنَا مَرَّتَيْنِ أَلاَ وَإِنَّ الْقَسْوَةَ وَغِلَظَ الْقُلُوبِ فِي الْفَدَّادِينَ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ رَبِيعَةَ وَمُضَرَ متفق عليه

Ibn Ḥajar identified these two tribes as "the most prestigious of the people of the East, the Quraysh – from which the Prophet ﷺ is issued – being a branch of Muḍar."[57] The only place where the tribes of Rabī'a and Muḍar were found together in the time of the Prophet ﷺ was present-day Najd. No-one from Rabī'a and Muḍar was found in present-day Iraq at that time.

Some have claimed that "Najd" means Iraq in the terminology of the ḥadīth but this is baseless.[58] Al-Nawawī said: "Najd is the area that lies between Jurāsh (in al-Yaman) all the way to the rural outskirts of Kūfā (in Iraq), and its Western border is the Ḥijāz. The author of *al-Maṭāli'* said: Najd is all a province of al-Yamāma."[59] Al-Fayruzābādī said: "Its geographical summit is Tihāma and al-Yaman, its bottom is Iraq and Syro-Palestine [*i.e.* excluding these areas], and it begins at Dhātu 'Irqin[60] from the side of the Ḥijāz."[61] Al-Khaṭṭābī said: "Najd lies Eastward, and to those who are in Madīna, their Najd is the desert of Iraq **and its vicinities everywhere East** of the people of Madīna. The original meaning of *najd* is 'elevated land' as opposed to *ghawr* which means declivity. Thus, Tihāma is all part of al-Ghawr, and Makka is part of Tihāma."[62] This is confirmed by Ibn al-Athīr's definition: "Najd is any elevated terrain, and it is a specific name for what lies outside the Ḥijāz and **adjacent to** Iraq."[63]

[55]As pointed out by Sulaymān ibn 'Abd al-Wahhāb in *Faṣl al-Khiṭāb fī Madhhab Ibn 'Abd al-Wahhāb*.
[56]Narrated from Abū Mas'ūd by al-Bukhārī in three places, Muslim with four chains, and Aḥmad.
[57]Ibn Ḥajar, *Fatḥ al-Bārī* (1959 ed. 6:531).
[58]Cf. the editor of al-Raba'ī's *Faḍa'il al-Shām wa Dimashq* (p. 6, 27).
[59]Al-Nawawī in *Taḥrīr al-Tanbīh* (p. 157, *s.v.* "*najd*").
[60]Ibn Ḥajar gave the opinion that Dhatu 'Irqin is Kūfa in *Fatḥ al-Bārī* (1959 ed. 3:390).
[61]In *al-Qāmūs al-Muḥīṭ*, article "al-Najd." See also *Mu'jam al-Buldān*.
[62]In Ibn Ḥajar, *Fatḥ al-Bārī* (1959 ed. 13:48).
[63]Ibn al-Athīr, *al-Nihāya, s.v. n-j-d*.

Similarly al-Dāwūdī said: "Najd lies in the **vicinity of** Iraq."[64] Most recently, the entry "Najd" in the geographical *Sīra* manual *al-Ma'ālim al-Athīra* states:

> Every elevated land is a *najd*, and the known areas of Najd in our time are al-Ryāḍ and its vicinity, al-Qasīm, Sudayr, al-Aflāj, al-Yamāma, al-Washm, and Ḥā'il. The ancients called Najd **all that lies one hundred kilometers East of Madīna**.[65]

All these definitions differentiate between the two areas of Najd and Iraq and show they are distinct regions, as confirmed in many places by Ibn Taymiyya who says: "They would call the people of Najd **and** Iraq 'the people of the East' *(ahl al-mashriq)*," "The people of Syro-Palestine are the people of the West *(al-gharb)* just as Najd **and** Iraq are the beginning of the East."[66] Elsewhere he states: "The texts affirming the superiority of the people of Syro-Palestine to those of Najd **and** Iraq and the rest of the people of the East are more than can be counted."[67] If Najd meant Iraq, it would be redundant to say "Najd and Iraq" and one would have to say, more correctly, "Najd, meaning Iraq."

Ibn Taymiyya also cites the report of Ibn 'Abbās whereby the first Jumu'a that gathered in Islām after the Jumu'a of Madīna was that of Juwāthā, one of the towns of al-Baḥrayn.[68] "They said: 'Messenger of Allāh! Between us and you are those regions of the disbelievers of Muḍar, and [we] cannot come to you except in a sacred month. Therefore give us a decisive order which we might put into practice and by which we shall call those who are behind us.'[69] Meaning: the people of Najd such as [the tribes of] Tamīm, Asad, Ghaṭafān, and others."[70]

عَنْ ابْنِ عَبَّاسٍ رضي الله عنهما أَنَّهُ قَالَ إِنَّ أَوَّلَ جُمُعَةٍ جُمِّعَتْ بَعْدَ جُمُعَةٍ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَسْجِدِ عَبْدِ الْقَيْسِ بِجُوَاثَى مِنْ الْبَحْرَيْنِ رواه البخاري وأبو داود وفي خبر ابن عباس في وَفْدِ عَبْدِ الْقَيْسِ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّا لاَ نَسْتَطِيعُ أَنْ نَأْتِيكَ إِلاَ فِي الشَّهْرِ الْحَرَامِ وَبَيْنَنَا وَبَيْنَكَ هَذَا الْحَيُّ مِنْ كُفَّارِ مُضَرَ فَمُرْنَا بِأَمْرٍ فَصْلٍ نُخْبِرْ بِهِ مَنْ وَرَاءَنَا وَنَدْخُلْ بِهِ الْجَنَّةَ متفق عليه وقال الشيخ ابن تيمية في الفتاوى الكبرى أرادوا بذلك أهل نجد من تميم وأسد وغطفان وغيرهم كانوا كفارا وقال في موضع آخر منه يعنون بذلك أهل نجد من تميم وأسد وغطفان لأنهم بين البحرين وبين المدينة وعبدالقيس هم من ربيعة ليسوا من مضر ويقول في موضع

[64]In Ibn Ḥajar, *Fatḥ al-Bārī* (1959 ed. 13:48).
[65]Shurrāb, *al-Ma'ālim* (p. 286).
[66]Ibn Taymiyya, *Majmū'at al-Rasā'il* (27:42, 28:532, cf. 27:508).
[67]*Op. cit.* (4:448).
[68]Narrated from Ibn 'Abbās by al-Bukhārī and Abū Dāwūd.
[69]Narrated from Ibn 'Abbās by al-Bukhārī and Muslim.
[70]Ibn Taymiyya, *Majmū'at al-Rasā'il* (7:552).

آخر بنى أسد وأشجع وفزارة وغيرهم من قبائل نجد ويقول في منهاجه الذين ارتدوا بعد موته صلى الله عليه وآله وسلم إنما كانوا ممن اسلم بالسيف كأصحاب مسيلمة و أهل نجد

And again: "The [Christian] delegation of 'Abd al-Qays[71] was one of the best delegations ever to come to the Prophet ﷺ… and they said: 'Between us and you there are those regions of the disbelievers of Muḍar – they meant Najd – and we cannot reach you except during a sacred month.'"[72] And again: "The delegation of 'Abd al-Qays came to the Prophet ﷺ… and said: 'Messenger of Allāh! Between us and you there are those regions of the disbelievers of Muḍar' – meaning by that, the people of Najd such as Tamīm, Asad, and Ghaṭafān, because those were between al-Baḥrayn and al-Madīna, while 'Abd al-Qays are from Rabī'a and not from Muḍar."[73] Baḥrayn is far from Iraq; in fact, **a line drawn from Baḥrayn to Madīna would pass through or near the capital of present-day Najd**. Elsewhere he counts among the tribes of Najd "Banū Asad, Ashja', Fazāra, and others of the tribes of Najd."[74] He also said: "Those that committed apostasy after his death ﷺ were only those that entered Islām with the sword, such as the companions of Musaylima and the people of Najd."[75] This cannot mean Iraq since, **at the time the Prophet ﷺ left this world, Islām had not yet reached Iraq**.

Iraq itself lexically means river-shore or sea-shore, in reference to the Euphrates and the Tigris.[76] In other words, Najd is the entire mountainous area East of the Ḥijāz, bordering it and Iraq at the same time and actually separating them. This is confirmed by the words of the poet 'Awwām ibn al-Aṣbagh: *Next to Baṭni Nakhlin there is a mountain called the Black One: One half of it is Ḥijāzī, another half Najdī.*[77]

قَالَ عَوَّامُ بْنُ الأَصْبَغِ بِحِذَاءِ بَطْنِ نَخْلٍ جَبَلٌ يُقَالُ لَهُ الأَسْوَدُ نِصْفُهُ نَجْدِيٌّ وَنِصْفُهُ حِجَازِيٌّ ذكره ياقوت في معجم البلدان

This is confirmed by al-Bukhārī's narration in seven places and Muslim's in six, from Ibn 'Umar, that the East *(al-mashriq)* is the origin of dissension and the place where the side of the head of *Shayṭān* would appear – or two sides in one narration of Muslim – and by another version of the ḥadīth "bless us in our Shām and our Yaman" in which the term "East" is used interchangeably with Najd: The Prophet ﷺ said: "O Allāh! Bless us in our Shām and our Yaman!" A man said: "And our East, Messenger of Allāh!" The Prophet ﷺ repeated his invocation twice, and the man twice said: "And our East, Messenger of Allāh!" whereupon the Prophet ﷺ said: "Thence shall issue the side of the head of *Shayṭān*. In it are nine tenths of disbelief. In it is the incurable disease *(al-dā' al-'uḍāl)*."[78] Ka'b al-Aḥbār warned 'Umar against going to Iraq for the very same reason.[79]

[71]Their ruler was al-Jārūd al-'Abdī Abū 'Attāb cf. al-Dhahabī, *Tārīkh al-Islām* (*Khulafā'* p. 238-239).
[72]Ibn Taymiyya, *Majmū'at al-Rasā'il* (7:598).
[73]*Op. cit.* (7:607).
[74]*Op. cit.* (28:443).
[75]Ibn Taymiyya, *Minhāj* (1986 ed. 7:478).
[76]Ibn al-Athīr, *al-Nihāya*, article *'-r-q*.
[77]In Yāqūt al-Hamawī (d. 626), *Mu'jam al-Buldān* (1:192, 2:219).
[78]Narrated from Ibn 'Umar by al-Ṭabarānī in *al-Awsaṭ* (2:249 #1889=2:529 #1910) with a sound chain as indicated by al-Haythamī (3:305).
[79]Narrated by Mālik in *al-Muwaṭṭa'*.

في مسند الإمام أحمد عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ رضي الله عنهما أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا ويَمَنِنَا مَرَّتَيْنِ فَقَالَ رَجُلٌ وَفِي مَشْرِقِنَا يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ هُنَالِكَ يَطْلُعُ قَرْنُ الشَّيْطَانِ وَلَهَا تِسْعَةُ أَعْشَارِ الشَّرِّ وزاد الطبراني في روايته وَبِهَا الدَّاءُ الْعُضَالُ وفي المسند أيضاً عَنْ بِشْرِ بْنِ حَرْبٍ سَمِعْتُ ابْنَ عُمَرَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ بَارِكْ لَنَا فِي مَدِينَتِنَا وَفِي صَاعِنَا وَمُدِّنَا وَيَمَنِنَا وَشَامِنَا ثُمَّ اسْتَقْبَلَ مَطْلِعَ الشَّمْسِ فَقَالَ مِنْ هَاهُنَا يَطْلُعُ قَرْنُ الشَّيْطَانِ مِنْ هَاهُنَا الزَّلاَزِلُ وَالْفِتَنُ ومن بلاغات الإمام مالك في الموطأ أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَرَادَ الْخُرُوجَ إِلَى الْعِرَاقِ فَقَالَ لَهُ كَعْبُ الأَحْبَارِ لاَ تَخْرُجْ إِلَيْهَا يَا أَمِيرَ الْمُؤْمِنِينَ فَإِنَّ بِهَا تِسْعَةَ أَعْشَارِ السِّحْرِ وَبِهَا فَسَقَةُ الْجِنِّ وَبِهَا الدَّاءُ الْعُضَالُ

Indeed, the Prophet ﷺ said that al-Dajjāl shall wreak havoc in the East when he first appears and begin with the region of al-Baḥrayn (cf. #29 below).

عن عُثْمَانَ بْنِ أَبِي الْعَاصِ رضي الله عنه مرفوعاً فَيَخْرُجُ الدَّجَّالُ فِي أَعْرَاضِ النَّاسِ فَيَهْزِمُ مَنْ قِبَلَ الْمَشْرِقِ فَأَوَّلُ مِصْرٍ يَرِدُهُ الْمِصْرُ الَّذِي بِمُلْتَقَى الْبَحْرَيْنِ رواه أحمد وسيأتي بتمامه في حديث رقم ٢٩

The fact that Muslim narrated that Sālim ibn ʻAbd Allāh ibn ʻUmar applied this ḥadīth to the people of Iraq does not limit its meaning to them. It only confirms that the Prophet ﷺ foresaw the dissensions of the Iraqi regions among other dissensions hailing from the East. The Prophet ﷺ actually numbered at twenty-seven to thirty the false Prophets, among them women: "In my Community there are or will be arch-liars and false prophets, twenty-seven of them, among them four women; lo! I am the seal of Prophets; there is no Prophet after me."[80] "The

[80]Narrated from Ḥudhayfa by Aḥmad with a good chain according to Ibn Ḥajar in *Fath al-Bārī* (13:87), al-Ṭabarānī in *al-Awsaṭ* (5:327), al-Bazzār with a chain of trustworthy narrators cf. al-Haythamī (7:332), and Abū Nuʻaym in the *Ḥilya* (1985 ed. 4:179).

“The Hour shall not rise before two huge sides fight against one another and a great slaughter will take place between the two of them although they both make one and the same claim. Antichrists and arch-liars will be sent forth, close to thirty, each claiming that he is the Messenger of Allāh. Knowledge will be taken away. Earthquakes will abound. Time will grow short. Dissensions and tribulations will appear. Killing will be everywhere….”[82]

عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رضي الله عنهما أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي أُمَّتِي كَذَّابُونَ وَدَجَّالُونَ سَبْعَةٌ وَعِشْرُونَ مِنْهُمْ أَرْبَعُ نِسْوَةٍ وَإِنِّي خَاتَمُ النَّبِيِّينَ لاَ نَبِيَّ بَعْدِي رواه أحمد وجوّد الحافظ إسناده في الفتح عَنْ ثَوْبَانَ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لاَ تَقُومُ السَّاعَةُ حَتَّى تَلْحَقَ قَبَائِلُ مِنْ أُمَّتِي بِالْمُشْرِكِينَ وَحَتَّى يَعْبُدُوا الأَوْثَانَ وَإِنَّهُ سَيَكُونُ فِي أُمَّتِي ثَلاَثُونَ كَذَّابُونَ كُلُّهُمْ يَزْعُمُ أَنَّهُ نَبِيٌّ وَأَنَا خَاتَمُ النَّبِيِّينَ لاَ نَبِيَّ بَعْدِي رواه الترمذي وقال حديث حسن صحيح وروى البخاري عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لاَ تَقُومُ السَّاعَةُ حَتَّى تَقْتَتِلَ فِئَتَانِ عَظِيمَتَانِ يَكُونُ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ دَعْوَتُهُمَا وَاحِدَةٌ وَحَتَّى يُبْعَثَ دَجَّالُونَ كَذَّابُونَ قَرِيبٌ مِنْ ثَلاَثِينَ كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ وَحَتَّى يُقْبَضَ الْعِلْمُ وَتَكْثُرَ الزَّلاَزِلُ وَيَتَقَارَبَ الزَّمَانُ وَتَظْهَرَ الْفِتَنُ وَيَكْثُرَ الْهَرْجُ وَهُوَ الْقَتْلُ

The Prophet ﷺ actually named a few of these thirty impostors: “As I was sleeping I saw two golden bracelets in my hands. I became worried about them then was inspired to blow on them. I blew on them and they flew away. I interpreted it to mean two liars that will appear after me. One was al-ʻAnsī and the other Musaylima the arch-liar, the ruler of al-Yamāma.”[83] “Before the Hour there will be liars, one of them the ruler of al-Yamāma, another one the ruler of Ṣanʻā’ al-ʻAnsī, another one the ruler of Ḥimyar, and another one the Dajjāl – and he is the

[81]Narrated from Thawbān by al-Tirmidhī *(ḥasan ṣaḥīḥ)*.
[82]Narrated from Abū Hurayra by al-Bukhārī.
[83]Narrated from Abū Hurayra by al-Bukhārī and Muslim and from Ibn ʻAbbās by Aḥmad.

[84] "The Hour will not rise before thirty arch-liars appear, among them Musaylima, al-'Ansī, and al-Mukhtār."[85]

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدَيَّ سِوَارَيْنِ مِنْ ذَهَبٍ فَأَهَمَّنِي شَأْنُهُمَا فَأُوحِيَ إِلَيَّ فِي الْمَنَامِ أَنْ انْفُخْهُمَا فَنَفَخْتُهُمَا فَطَارَا فَأَوَّلْتُهُمَا كَذَّابَيْنِ يَخْرُجَانِ بَعْدِي فَكَانَ أَحَدُهُمَا الْعَنْسِيَّ وَالآخَرُ مُسَيْلِمَةَ الْكَذَّابَ صَاحِبَ الْيَمَامَةِ متفق عليه وَعَنْ جَابِرٍ رضي الله عنه أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بَيْنَ يَدَيْ السَّاعَةِ كَذَّابُونَ مِنْهُمْ صَاحِبُ الْيَمَامَةِ وَمِنْهُمْ صَاحِبُ صَنْعَاءَ الْعَنْسِيُّ وَمِنْهُمْ صَاحِبُ حِمْيَرَ وَمِنْهُمْ الدَّجَّالُ وَهُوَ أَعْظَمُهُمْ فِتْنَةً رواه من طريق ابن لهيعة أحمد وابن أبي شيبة وابن حبان وروى أبو يعلى بإسناد قال الحافظ في الفتح إنه حسن عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ رَضِيَ اللهُ عَنْهُمَا مرفوعاً لاَ تَقُومُ السَّاعَةُ حَتَّى يَخْرُجُ ثَلاَثُونَ كَذَّاباً مِنْهُمْ مُسَيْلِمَةُ وَالْعَنْسِيُّ وَالْمُخْتَارُ

Thus, the "two horns of the Shayṭān" predicted by the Prophet ﷺ are, – and Allāh knows best – **on the one hand**, the pseudo-Prophets of Najd, Yemen, al-Baḥrayn, and their vicinities until the end of time such as the seer al-Aswad al-'Ansī of Khubbān or Khubān near Najrān who enrolled the Midhḥaj and their neighbors, briefly taking over Yemen, the Najdī Musaylima ibn Thumāma ibn Kathīr ibn Ḥubayb heading the Banū Ḥanīfa in Yamāma (born and raised in the area known today as Jubayla near 'Uyayna in Wādī Ḥanīfa in Najd), the fierce Najdī warrior Ṭulayḥa ibn Khuwaylid al-Asadī heading Asad, Ghaṭafān, and Ṭay', the Najdī al-Fujā'at al-Sulāmī – also known as Iyās ibn 'Abd Allāh ibn 'Abd Yālīl – heading Sulaym (he was captured and burnt alive according to al-Ṭabarī and Sayf ibn 'Umar in *al-Futūḥ*),[86] the Najdī pseudo-Prophetess Sajāḥ al-Tamīmiyya heading the Banū Tamīm [both she and Ṭulayḥa repented], the Najdī Azraqī Khawārij[87] of the Banū Ḥanīfa who declared war against 'Alī and the Muslims, and al-Dajjāl who comes out in the East and dominates Baḥrayn first of all;[88] **on**

[84]Narrated from Jābir by Aḥmad, Ibn Abī Shayba, and Ibn Ḥibbān all through Ibn Lahī'a.
[85]Narrated from 'Abd Allāh ibn al-Zubayr by Abū Ya'lā with a fair chain cf. Ibn Ḥajar, *Fatḥ* (6:617).
[86]Cf. Ibn Nuqṭa, *Takmilat al-Ikmāl* (4:76 #3983).
[87]Cf. al-Ash'arī, *Maqālāt al-Islāmiyyīn* (1995 ed. 1:167-174).
[88]Also among those who recanted after the passing of the Prophet ﷺ: al-Ash'ath ibn Qays al-Kindī heading Kinda and their neighbors (he repented, married Abū Bakr's sister, fought with 'Alī at Ṣiffīn, and al-Ḥasan prayed over him) and al-Ma'rūr ibn al-Mundhir ibn al-Nu'mān heading Rabī'a.

Among the Najdīs the Prophet ﷺ especially disliked the Banū Ḥanīfa until the moment he left this life, as narrated from ʻImrān ibn Ḥuṣayn in al-Tirmidhī and Abū Barza in Aḥmad.

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رضي الله عنهما قَالَ مَاتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَكْرَهُ ثَلاَثَةَ أَحْيَاءٍ ثَقِيفًا وَبَنِي حَنِيفَةَ وَبَنِي أُمَيَّةَ رواه الترمذي واستغربه ورواه أحمد من وجه آخر عَنْ أَبِي بَرْزَةَ رضي الله عنه قَالَ كَانَ أَبْغَضَ النَّاسِ أَوْ أَبْغَضَ الأَحْيَاءِ إِلَى رَسُولِ اللَّهِ ﷺ ثَقِيفُ وَبَنُو حَنِيفَةَ

A further confirmation is in the account of the *qunūt* of the Prophet ﷺ against the tribes of Najd. ʻĀmir ibn Mālik came to the Prophet ﷺ in the 4th year of the Hijra, neither accepting nor rejecting Islām. Instead he said: "Muḥammad! If you send some of your Companions to the people of Najd to call them to your affair, I have hope that they shall respond favorably to you." The Prophet ﷺ replied: "Truly I fear for them [harm] from the people of Najd" *(innī akshā ʻalayhim ahla Najd)*. ʻĀmir said: "I proclaim that they are under my protection." The Prophet ﷺ then sent seventy men from the elite of the *Anṣār*. They travelled until they alighted at the well of Maʻūna, at which time they sent Ḥarām ibn Malḥān al-Anṣārī with the letter of the Prophet ﷺ to ʻĀmir ibn al-Ṭufayl. The latter did not look at the letter but instead killed Ḥarām ibn Malḥān. Then he called upon the Banū ʻĀmir for assistance to kill the rest of the Muslim group but they declined to challenge ʻĀmir ibn Mālik's protectorate. ʻĀmir ibn al-Ṭufayl called upon the tribes of the Banū Sulaym: ʻUsayya, Riʻl, Dhakwān, and they responded to him. They formed an expedition and surrounded the group with their mounts. The Muslims were massacred but for ʻAmr ibn Umayya al-Ḍumarī who returned to Madīna. The Prophet ﷺ was deeply affected by their death and for one month, during the dawn prayer, imprecated against the (Najdī) Banū Sulaym tribes of Riʻl, Dhakwān, Banū Liḥyān, and ʻUṣayya.[89]

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَاهُ رِعْلٌ وَذَكْوَانُ وَعُصَيَّةُ وَبَنُو لَحْيَانَ فَزَعَمُوا أَنَّهُمْ قَدْ أَسْلَمُوا وَاسْتَمَدُّوهُ عَلَى قَوْمِهِمْ فَأَمَدَّهُمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَبْعِينَ مِنْ الأَنْصَارِ قَالَ أَنَسٌ كُنَّا نُسَمِّيهِمْ الْقُرَّاءَ يَحْطِبُونَ بِالنَّهَارِ وَيُصَلُّونَ بِاللَّيْلِ فَانْطَلَقُوا بِهِمْ حَتَّى

[89]Narrated from Anas by al-Bukhārī and Muslim cf. al-Ṭabarī in his *Tārīkh* (2:81), al-Bayhaqī, *al-Sunan al-Kubrā* (9:225 #18587), Abū Yaʻlā (5:448), Aḥmad, al-Ṭaḥāwī in *Sharḥ Maʻānī al-Athar* (1:244 *waj'al qulūbahum ʻalā qulubi nisā'a kawāfir)*, etc. The story is told in al-Būṭī, *Fiqh al-Sira* (p. 254-255).

بَلَغُوا بِئْرَ مَعُونَةَ غَدَرُوا بِهِمْ وَقَتَلُوهُمْ فَقَنَتَ شَهْرًا يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ وَبَنِي لَحْيَانَ الحديث متفق عليه

Another proof is that no one from Iraq entered Islām in the time of the Prophet ﷺ but only after his time. However, the Prophet ﷺ sent military expeditions to Najd, went there himself, and some Najdīs accepted Islām, some recanting, as shown by the following ḥadīths:

(a) It is narrated from Ṭalḥa ibn ʻUbayd Allāh in al-Bukhārī and Muslim that "a man came to the Messenger of Allāh ﷺ from the people of Najd *(min ahli najd)*, disheveled, the din of his voice audible although he was unintelligible…" to the end of the ḥadīth in which the man said, speaking of the Five Pillars of Islām: "By Allāh! I shall never add to this nor subtract from it," whereupon the Prophet ﷺ said: "He shall obtain success if he proves truthful." (Imām al-Khaṭīb al-Baghdādī stated that this was a different man from that mentioned in the ḥadīth of Anas in al-Bukhārī as coming into the Mosque with his camel and asking "Which one of you is Muḥammad?" later identifying himself as Ḍimām ibn Thaʻlaba al-Saʻdī al-Bakrī from the Banū Saʻd ibn Bakr tribe.[90])

عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَهْلِ نَجْدٍ ثَائِرَ الرَّأْسِ يُسْمَعُ دَوِيُّ صَوْتِهِ وَلاَ يُفْقَهُ مَا يَقُولُ حَتَّى دَنَا فَإِذَا هُوَ يَسْأَلُ عَنْ الإِسْلاَمِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ فَقَالَ هَلْ عَلَيَّ غَيْرُهَا قَالَ لاَ إِلاَ أَنْ تَطَوَّعَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصِيَامُ رَمَضَانَ قَالَ هَلْ عَلَيَّ غَيْرُهُ قَالَ لاَ إِلاَ أَنْ تَطَوَّعَ قَالَ وَذَكَرَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الزَّكَاةَ قَالَ هَلْ عَلَيَّ غَيْرُهَا قَالَ لاَ إِلاَ أَنْ تَطَوَّعَ قَالَ فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ وَاللَّهِ لاَ أَزِيدُ عَلَى هَذَا وَلاَ أَنْقُصُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْلَحَ إِنْ صَدَقَ متفق عليه

(b) From Abū Hurayra in the two *Ṣaḥīḥ*s and *Sunan*: "The Prophet ﷺ sent a mounted detachment towards Najd and they brought a man from the Banū Ḥanīfa named Thumāma ibn Uthāl, the leader of the people of al-Yamāma. They tied him to one of the pillars of the Mosque. The Prophet ﷺ came out and said to him: "What do you propose, Thumāma?"

[90]Al-Khaṭīb, *al-Riḥla fī Ṭalab al-Ḥadīth* (p. 191).

Thumāma replied: “I propose something good, Muḥammad! If you kill, you kill a man of blood. If you show grace, you show grace to a thankful man. If you want propery, ask and you shall get as much as you want.” The Messenger of Allāh ﷺ left him. The next day he came back and said: “What do you propose, Thumāma?” Thumāma replied: “What I told you before. If you show grace, you show grace to a thankful man. If you kill, you kill a man of blood. If you want propery, ask and you shall get as much as you want.” The Messenger of Allāh ﷺ left him. The next day he came back and said: “What do you propose, Thumāma?” Thumāma replied: “What I told you before. If you show grace, you show grace to a thankful man. If you kill, you kill a man of blood. If you want propery, ask and you shall get as much as you want.” The Messenger of Allāh ﷺ then said: “Let Thumāma go!” Thumāma went to an orchard near the Mosque, showered, re-entered the Mosque, and said: “I bear witness that there is no God but Allāh and that Muḥammad is His servant and Messenger! O Muḥammad, I swear it by Allāh! There was no face on earth more hateful to me than your face, and now it is the dearest of all faces to me. I swear it by Allāh! There was no religion on earth more hateful to me than your religion, and now it is the dearest Religion on earth to me. I swear it by Allāh! There was no country on earth more hateful to me than your country, and now it is the dearest of all to me. Your riding party captured me at a time I desired to go on the minor pilgrimage. What do you advise me to do?” The Prophet ﷺ advised him to go on the minor pilgrimage. When he reached Makka, they asked him: “Did you recant *(aṣabawta)*?” He replied, “No, but I submitted to the Messenger of Allāh ﷺ! By Allāh! You are no longer get a single grain of wheat from al-Yamāma except with his permission!”

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْلًا قِبَلَ نَجْدٍ فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ بْنُ أُثَالٍ سَيِّدُ أَهْلِ الْيَمَامَةِ فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ فَخَرَجَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَاذَا عِنْدَكَ يَا ثُمَامَةُ فَقَالَ عِنْدِي يَا مُحَمَّدُ خَيْرٌ إِنْ تَقْتُلْ تَقْتُلْ ذَا دَمٍ وَإِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ فَتَرَكَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى كَانَ بَعْدَ الْغَدِ فَقَالَ مَا عِنْدَكَ يَا ثُمَامَةُ قَالَ مَا قُلْتُ لَكَ إِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ وَإِنْ تَقْتُلْ تَقْتُلْ ذَا دَمٍ وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ فَتَرَكَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى كَانَ مِنْ الْغَدِ فَقَالَ مَاذَا عِنْدَكَ يَا ثُمَامَةُ فَقَالَ عِنْدِي مَا قُلْتُ لَكَ إِنْ تُنْعِمْ تُنْعِمْ عَلَى

شَاكِرٍ وَإِنْ تَقْتُلْ تَقْتُلْ ذَا دَمٍ وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَطْلِقُوا ثُمَامَةَ فَانْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنْ الْمَسْجِدِ فَاغْتَسَلَ ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ يَا مُحَمَّدُ وَاللَّهِ مَا كَانَ عَلَى الأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ فَقَدْ أَصْبَحَ وَجْهُكَ أَحَبَّ الْوُجُوهِ كُلِّهَا إِلَيَّ وَاللَّهِ مَا كَانَ مِنْ دِينٍ أَبْغَضَ إِلَيَّ مِنْ دِينِكَ فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ كُلِّهِ إِلَيَّ وَاللَّهِ مَا كَانَ مِنْ بَلَدٍ أَبْغَضَ إِلَيَّ مِنْ بَلَدِكَ فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبِلاَدِ كُلِّهَا إِلَيَّ وَإِنَّ خَيْلَكَ أَخَذَتْنِي وَأَنَا أُرِيدُ الْعُمْرَةَ فَمَاذَا تَرَى فَبَشَّرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَرَهُ أَنْ يَعْتَمِرَ فَلَمَّا قَدِمَ مَكَّةَ قَالَ لَهُ قَائِلٌ أَصَبَوْتَ فَقَالَ لاَ وَلَكِنِّي أَسْلَمْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلاَ وَاللَّهِ لاَ يَأْتِيكُمْ مِنْ الْيَمَامَةِ حَبَّةُ حِنْطَةٍ حَتَّى يَأْذَنَ فِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ متفق عليه

(c) Rāfiʿ ibn Khadīj ﷺ said: "Al-Raḥḥāl or al-Rajjāl Nahār ibn ʿUnfuwa [of the Banū Ḥanīfa] was devout and assiduous in reading the Qurʾān. One day, the Prophet ﷺ came out to us while al-Rajjāl was sitting with us and said: 'One person in this group shall end up in the Fire.' I looked at the group. There was Abū Hurayra, Abū Arwā al-Dawsī, al-Ṭufayl ibn ʿAmr, and Rajjāl ibn ʿUnfuwa. I looked and wondered, saying to myself, 'Who is this wretch?' When the Messenger of Allāh ﷺ passed on and the Banū Ḥanīfa apostatized, I enquired to see what al-Rajjāl ibn ʿUnfuwa had done. I was told, 'He was seduced and is the one that bore witness for Musaylima that the Messenger of Allāh ﷺ had [supposedly] made him a partner in his status after him.' I said, 'What the Messenger of Allāh ﷺ said came true!'[91] Sayf ibn ʿUmar narrated something similar in *al-Futūḥ* from Makhlad ibn Qays al-Bajalī who said, "Furāt ibn Ḥayyān, al-Rajjāl ibn ʿUnfuwa, and Abū Hurayra had just come out after seeing the Messenger of Allāh ﷺ when the latter said: 'Truly, the molar tooth of one of them in the

[91]Narrated from Rāfiʿ ibn Khadīj by al-Ṭabarānī in *al-Kabīr* (4:283 #4434) and Ibn ʿAsākir (53:157), both through al-Wāqidī who is weak cf. al-Haythamī (8:290), from ʿAbd Allāh ibn Nūḥ who is discarded. Sayf ibn ʿUmar narrated it in his *Futūḥ* with a different chain from Makhlad ibn Qays al-Bajalī cf. *Iṣāba* (2:539) and *Istīʿāb* (2:551) while al-Dāraquṭnī cites it without chain in *al-Mu'talif wal-Mukhtalif* cf. *Takhrīj Aḥādīth al-Iḥyā', Bidāya* year 11, chapter on Musaylima.

Fire shall be greater than Mount Uḥud and he shall have, near him, a well-spring that eludes him.' News of this reached them. Later, when Abū Hurayra and Furāt ibn Ḥayyān heard the news about al-Rajjāl, they fell prostrate."[92]

عَنْ رَافِعِ بْنِ خَدِيجٍ رَضِيَ اللهُ عَنْهُ كَانَ الرَّحَّالُ أو الرَّجَّالُ الْحَنَفِيّ نَهَارُ بْنُ عُنْفُوَةَ قَدِمَ فِي وَفْدِ الْيَمَامَةِ عَلَى النّبِيّ صَلّى اللّهُ عَلَيْهِ وَسَلّمَ فَآمَنَ وَتَعَلّمَ سُوَرًا مِنْ الْقُرْآنِ فَرَآهُ النّبِيُّ صَلّى اللّهُ عَلَيْهِ وَسَلّمَ يَوْمًا جَالِسًا مَعَ رَجُلَيْنِ مِنْ أَصْحَابِهِ أَحَدُهُمَا فُرَاتُ بْنُ حَيّانَ ، وَالآخَرُ أَبُو هُرَيْرَةَ ، فَقَالَ ضِرْسُ أَحَدِكُمْ فِي النّارِ مِثْلُ أُحُد فَمَا زَالاَ خَائِفَيْنِ حَتّى ارْتَدّ الرّحّالُ

رواه الطبراني في الكبير وابن عساكر وسيف بن عمر من طرق وذكره في الإستيعاب والإصابة والروض الأنف والدارقطني في المؤتلف والمختلف والحميدي في مسنده والطبري في التاريخ

(d) The ḥadīth of Abū Hurayra in Abū Dāwūd with a good chain, "We went out to Najd with the Messenger of Allāh ﷺ until we arrived at Dhāt al-Riqā' in a region of datepalms, where he met a detachment from Ghaṭafān." Al-Bukhārī narrates something similar from Jābir.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى نَجْدٍ حَتَّى إِذَا كُنَّا بِذَاتِ الرِّقَاعِ مِنْ نَخْلٍ لَقِيَ جَمْعًا مِنْ غَطَفَانَ رواه أبو داود وأصله في البخاري عن جابر

The Ghaṭafān are a Najdī tribe as shown by al-Ṭabarī's phrase: "Two thousand Najdīs coming from Ghaṭafān," and Ibn al-Qayyim states: "Then he ﷺ waged a campaign against Najd targeting Ghaṭafān."[93]

The Ghaṭafān tribe is famous for two facts:

– Before Islām the Jews of Khaybar vanquished them by making *tawassul* through the Prophet ﷺ and asking for victory "by the right of Muḥammad" *(biḥaqqi Muḥammad)*[94] as stated by Ibn al-Qayyim in *Hidāyat al-Ḥayārā* (p. 18) in explanation of the verse ﴿**And when there came to them a** (true) **Book from Allāh** (the Qur'ān) **verifying**

[92]I.e. in thanksgiving after they heard Zayd ibn al-Khaṭṭāb had killed Rajjāl at Yamāma. Cited from Sayf ibn 'Umar in *al-Istī'āb* (3:1258 cf. 2:551-552) and *al-Iṣāba* (2:539, 5:357). Narrated also through Sayf by al-Ṭabarī in his *Tārīkh* (2:278); al-Ḥumaydī in his *Musnad* (2:495 #1177) with a passable chain if the unnamed link is Ḥukaym ibn Sa'd al-Ḥanafī; and al-Ṭabarī in his *Tārīkh* (2:279) with another chain also containing an unnamed link. Sayf ibn 'Umar, like al-Wāqidī, is reliable in history and unreliable in ḥadīth.
[93]Respectively in al-Ṭabarī, *Tārīkh* (2:384) and Ibn al-Qayyim, *Zād al-Ma'ād* (3:190).
[94]Narrated from Ibn 'Abbās by al-Ḥākim (2:263=1990 ed. 2:289) with a very weak chain as stated by al-Dhahabī in his marginalia and Ibn Taymiyya in *Majmū' al-Fatāwā* (1:299).

that which they have (the Torah)**, and aforetime** (before the Qur'ān was revealed) **they used to pray for victory against those who disbelieve** (saying: O Allāh, grant us victory against them by the intermediary and help of the Prophet ﷺ that is to be sent at the end of time)**, but when there came to them** (the Prophet; the truth which they knew from the Torah, namely, the advent of the Prophet) **that which they did not recognize, they disbelieved in him** (due to envy and aversion to their loss of authority)**; so the curse of Allāh is on the unbelievers**﴾ (2:89; Muḥammad Shākir's translation together with *Tafsīr al-Jalālayn*);

– After Islām, the Ghaṭafān were among the tribes that turned apostate and accepted as true the claims of the pseudo-prophet Ṭulayḥa al-Asadī of the Banū Asad. The *Ṣaḥābī* Khuraym ibn Fātik even related that Ka'b al-Aḥbār said to him: "Your people, the Banū Asad, will eventually worship al-Dajjāl."[95]

(e) The famous ḥadīth of the spoils from Abū Sa'īd al-Khudrī in the two *Ṣaḥīḥ*s, the *Sunan*, and Aḥmad's *Musnad* in which the Quraysh became angry and said: "He is giving to the nobility of Najd and leaving us out!" to which the Prophet ﷺ replied: "I am only trying to win their hearts over to us." Then a man named Dhū al-Khuwayṣira from the Banū Tamīm came with sunken eyes, protruding cheeks, big forehead, thick beard, and shaven head. He said: "Fear Allāh, O Muḥammad!" etc. which ends with the prophecy that "Out of that man's seed shall come a people who will recite the Qur'ān but it will not go past their throats. They will deviate from religion the way an arrow deviates from its target. They shall kill the Muslims and leave the idolaters alone. If I live to see them, verily I shall kill them the way the tribe of 'Ād was killed."

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ بَعَثَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِذُهَيْبَةٍ فَقَسَمَهَا بَيْنَ الأَرْبَعَةِ الأَقْرَعِ بْنِ حَابِسٍ الْحَنْظَلِيِّ ثُمَّ الْمُجَاشِعِيِّ وَعُيَيْنَةَ بْنِ بَدْرٍ الْفَزَارِيِّ وَزَيْدٍ الطَّائِيِّ ثُمَّ أَحَدِ بَنِي نَبْهَانَ وَعَلْقَمَةَ بْنِ عُلاَثَةَ الْعَامِرِيِّ ثُمَّ أَحَدِ بَنِي كِلاَبٍ فَغَضِبَتْ قُرَيْشٌ وَالأَنْصَارُ قَالُوا يُعْطِي صَنَادِيدَ أَهْلِ نَجْدٍ وَيَدَعُنَا قَالَ إِنَّمَا أَتَأَلَّفُهُمْ فَأَقْبَلَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ مُشْرِفُ الْوَجْنَتَيْنِ نَاتِئُ الْجَبِينِ كَثُّ اللِّحْيَةِ مَحْلُوقٌ فَقَالَ اتَّقِ اللَّهَ يَا مُحَمَّدُ فَقَالَ مَنْ يُطِعْ اللَّهَ إِذَا عَصَيْتُ أَيَأْمَنُنِي اللَّهُ عَلَى أَهْلِ الأَرْضِ فَلاَ تَأْمَنُونِي فَسَأَلَهُ رَجُلٌ قَتْلَهُ أَحْسِبُهُ خَالِدَ بْنَ الْوَلِيدِ فَمَنَعَهُ فَلَمَّا وَلَّى قَالَ إِنَّ مِنْ ضِئْضِئِ هَذَا أَوْ فِي عَقِبِ هَذَا قَوْمًا

[95]Narrated through trustworthy narrators by Ibn Ḥajar at the end of his *Nuzhat al-Sāmi'īn fī Riwāyat al-Ṣaḥābati 'an al-Tābi'īn* (p. 110 #37).

يَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنْ الدِّينِ مُرُوقَ السَّهْمِ مِنْ الرَّمِيَّةِ يَقْتُلُونَ أَهْلَ الإِسْلاَمِ وَيَدَعُونَ أَهْلَ الأَوْثَانِ لَئِنْ أَنَا أَدْرَكْتُهُمْ لاَقْتُلَنَّهُمْ قَتْلَ عَادٍ متفق عليه وفي رواية أخرى عن أبي سعيد في الصحيحين أن اسمه ذو الخويصرة

Something similar is narrated from the Companion Abū Barza: One time the Prophet ﷺ was brought some goods which he distributed, giving to those that were on his right and to those that were on his left but not those that were in his back. Then a man stood up behind him and said: "Muḥammad! You did not distribute equitably." He was a black man with shaven hair wearing two white garments. At this the Prophet ﷺ became very angry and said: "By Allāh! You will never find, after me, a man as equitable as I." Later he said: "There will come forth at the end of time a nation – it seems this man belongs to them – who will recite the Qur'ān without it going past their throats. They will deviate from Islam just as the arrow swerves from its target. Their distinguishing mark is shaving. **They shall not cease to rebel until their last one rebels with the Anti-Christ.** If you meet them in battle, kill them! They are the most evil of all people and of all creatures."[96] Some versions mention that this man bore traces of very frequent prostration between his two eyes – a hallmark of the *Khawārij* – as did the murderer of 'Alī.

عَنْ شَرِيكِ بْنِ شِهَابٍ قَالَ كُنْتُ أَتَمَنَّى أَنْ أَلْقَى رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْأَلُهُ عَنْ الْخَوَارِجِ فَلَقِيتُ أَبَا بَرْزَةَ رضي الله عنه فِي يَوْمِ عِيدٍ فِي نَفَرٍ مِنْ أَصْحَابِهِ فَقُلْتُ لَهُ هَلْ سَمِعْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ الْخَوَارِجَ فَقَالَ نَعَمْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأُذُنِي وَرَأَيْتُهُ بِعَيْنِي أُتِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَالٍ فَقَسَمَهُ فَأَعْطَى مَنْ عَنْ يَمِينِهِ وَمَنْ عَنْ شِمَالِهِ وَلَمْ يُعْطِ مَنْ وَرَاءَهُ شَيْئًا فَقَامَ رَجُلٌ مِنْ وَرَائِهِ فَقَالَ يَا مُحَمَّدُ مَا عَدَلْتَ فِي الْقِسْمَةِ رَجُلٌ أَسْوَدُ مَطْمُومُ الشَّعْرِ عَلَيْهِ ثَوْبَانِ أَبْيَضَانِ فَغَضِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ

[96]Narrated by al-Nasā'ī and Aḥmad with fair chains, al-Ṭabarī in his *Tafsir* (10:156), al-Ṭabarānī in *al-Kabīr*, Ibn Abī Shayba (7:559), al-Ḥākim (1990 ed. 2:160, 2:167 *ṣaḥīḥ* per Muslim's criterion), al-Bayhaqī in *al-Sunan al-Kubrā* (2:312 #3538), and al-Maqdisī included it in the sound narrations of his *Mukhtāra* (8:230-231) as it is closely confirmed by the above-cited narration of Dhūl-Khuwayṣira in the two *Ṣaḥīḥ*s; while al-Haythamī (6:229-230) indicated that Aḥmad's chain was good and al-Ṭabarānī's sound. Aḥmad's two versions add: the man "bore the trace of prostration between his eyes."

عَلَيْهِ وَسَلَّمَ غَضَبًا شَدِيدًا وَقَالَ وَاللَّهِ لاَ تَجِدُونَ بَعْدِي رَجُلًا هُوَ أَعْدَلُ مِنِّي ثُمَّ قَالَ يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ كَأَنَّ هَذَا مِنْهُمْ يَقْرَءُونَ الْقُرْآنَ لاَ يُجَاوِزُ تَرَاقِيَهُمْ يَمْرُقُونَ مِنْ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنْ الرَّمِيَّةِ سِيمَاهُمْ التَّحْلِيقُ لاَ يَزَالُونَ يَخْرُجُونَ حَتَّى يَخْرُجَ آخِرُهُمْ مَعَ الْمَسِيحِ الدَّجَّالِ فَإِذَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ هُمْ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ رواه النسائي وأحمد وغيرهما وزعم الحاكم أنه صحيح على شرط مسلم وفي رواية أحمد زيادة بَيْنَ عَيْنَيْهِ أَثَرُ السُّجُودِ

It is noteworthy that many warnings of the Prophet ﷺ about the *Khawārij* highlight the fact that they will be teaching and calling others to follow their misguidance, as in the following two narrations: (i) "There will be, towards the end of time, a people –<Anti-Christs and arch-liars>[97] – who shall say to you what neither you nor your forefathers ever heard before. Beware of them and keep away from them! Do not allow them to lead you astray nor sow discord among you."[98] The commentator of the *Mishkāt* said: "The Prophet ﷺ meant a group who will say to the people: 'We are scholars and shaykhs and we are calling you to the Religion' whereas, in fact, they are liars and deceivers." (ii) "There will come a time when nothing shall remain of Islām except its name, and nothing shall remain of the Qur'ān except its writing. Their hearts will have left guidance while their mosque will be attended [only] by their bodies. They and their scholars will be the worst of all that is under the sun on that day. Out of them dissension came forth, and it shall return back to them."[99] The Banū Tamīm are those concerning whom Allāh Most High said: ﴿**Lo! those who call you from behind the private apartment, most of them have no sense**﴾ (49:4).

(f) Several of the Khawārij sects hailed from the same Najdī tribes as Musaylima – the Banū Ḥanīfa – and his wife Sajāḥ – the Banū Tamīm. Among their leaders were Nāfiʿ ibn al-Azraq al-Ḥanafī, Najda ibn ʿĀmir al-Ḥanafī, ʿAṭiyya ibn al-Aswad al-Ḥanafī, and Mukhdaj Dhūl-Thadiyya al-Bajalī al-ʿUranī. After Nāfiʿ was killed he was succeeded by ʿAbd Allāh ibn al-Māḥūz al-Tamīmī then his brother ʿUbayd Allāh.[100] After the battle of Nahrawān, Ṭāriq ibn Ziyad narrated that ʿAlī said: "Search [among the bodies], for the Prophet ﷺ said: 'A people will come, speaking the word of truth but it will not go beyong their throats. They will deviate from Islām just as the arrow deviates from its target. Among them will be a black man with a deformed hand *(mukhdaj al-yad)*. In his hand will be black hairs. If he is among them, you will have killed the worst of people. If not, you will have killed the

[97]In two other versions in Muslim and Ahmad.
[98]Narrated from Abū Hurayra by Muslim and Aḥmad.
[99]Narrated from ʿAlī by al-Bayhaqī in *Shuʿab al-Imān* (2:311), al-Qurṭubī in his *Tafsīr* (12:280), al-Dānī in *al-Sunan al-Wārida fil-Fitan* (3:454), and, in part, by al-Bukhārī in *Khalq Afʿāl al-ʿIbād* (p. 67); from Muʿādh ibn Jabal by al-Daylamī; and from Ibn ʿUmar by al-Ḥākim in his *Tārīkh Naysabūr*.
[100]Ibn al-Athīr, *al-Kāmil* (4:81f.) and al-Ashʿarī, *Maqālāt al-Islāmiyyīn* (2:168-176).

[101]

عَنْ طَارِقِ بْنِ زِيَادٍ قَالَ سَارَ عَلِيٌّ إِلَى النَّهْرَوَانِ فَقَتَلَ الْخَوَارِجَ فَقَالَ اطْلُبُوا فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَيَجِيءُ قَوْمٌ يَتَكَلَّمُونَ بِكَلِمَةِ الْحَقِّ لاَ يُجَاوِزُ حُلُوقَهُمْ يَمْرُقُونَ مِنْ الإِسْلاَمِ كَمَا يَمْرُقُ السَّهْمُ مِنْ الرَّمِيَّةِ سِيمَاهُمْ أَوْ فِيهِمْ رَجُلٌ أَسْوَدُ مُخْدَجُ الْيَدِ فِي يَدِهِ شَعَرَاتٌ سُودٌ إِنْ كَانَ فِيهِمْ فَقَدْ قَتَلْتُمْ شَرَّ النَّاسِ وَإِنْ لَمْ يَكُنْ فِيهِمْ فَقَدْ قَتَلْتُمْ خَيْرَ النَّاسِ قَالَ ثُمَّ إِنَّا وَجَدْنَا الْمُخْدَجَ قَالَ فَخَرَرْنَا سُجُودًا وَخَرَّ عَلِيٌّ سَاجِدًا مَعَنَا رواه أحمد بإسناد صحيح وذكر البغدادي والشهرستاني أن اسمه حرقوص بن زهير البجلي العربي

In another version ʻAlī said: "My beloved told me that the leader of those folk would be a man with a deformed hand *(mukhdaj al-yad)* or a hand misshapen like an Abyssinian woman's breast <on whose teat were hairs like those found on a gerbil's tail>."[102] ʻAlī also revealed that this Mukhdaj was one of three brothers, all jinns.[103] The heresiographers identified al-Mukhdaj as the Najdī Ḥarqūṣ ibn Zuhayr al-Bajalī al-ʻUranī.[104]

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ إِنَّ خَلِيلِي أَخْبَرَنِي أَنَّ قَائِدَ هَؤُلاَءِ رَجُلٌ مُخْدَجُ الْيَدِ عَلَى حَلَمَةِ ثَدْيِهِ شَعَرَاتٌ كَأَنَّهُنَّ ذَنَبُ الْيَرْبُوعِ الحديث رواه أحمد ورجاله ثقات وفي رواية أخرى عنده قَالَ عَلِيٌّ أَمَا إِنَّ خَلِيلِي أَخْبَرَنِي ثَلاَثَةَ إِخْوَةٍ مِنْ الْجِنِّ هَذَا أَكْبَرُهُمْ وَالثَّانِي لَهُ جَمْعٌ كَثِيرٌ وَالثَّالِثُ فِيهِ ضَعْفٌ

Someone said: "Praise belongs to Allāh Who has exterminated them and relieved us from them forever!" ʻAlī said: "Not at all! By the One in Whose hand lies my soul, there are many of them left in the loins of men and the women have not yet given birth to them!"[105]

[101]Narrated by Aḥmad with a sound chain.
[102]Narrated by Muslim, Ibn Mājah, and Aḥmad, the bracketed segment only in Abū Dāwūd and Aḥmad.
[103]Narrated by Aḥmad with a strong chain.
[104]ʻAbd al-Qāhir al-Baghdādī, *al-Farq bayn al-Firaq* (p. 57); al-Shahrastānī, *al-Milal wal-Niḥal* (p. 115).
[105]Narrated from Ḥibbat al-ʻUranī by al-Haytham ibn ʻAdī in *Akhbār al-Khawārij* as cited by Ibn Kathīr in *al-Bidāya wal-Nihāya* (7:290).

[106] <to Lakhm, Judhām, and ʻĀmila [part of Quḍāʻa], those of Ḥimyar whom the worms ate are better than those who are still eating [i.e. the living]>, I am Yemeni *(anā Yamānin)*, the most numerous of tribes in Paradise on the Day of Resurrection are the Madhḥij, the Ḥaḍramawt are better than Banū Ḥārith, <one tribe is better than another, another tribe is worse than another,> and <by Allāh!> I care not if both <the two Ḥāriths[107]> perish to the last one! There is no power nor kingdom except that of Allāh ﷻ, and Allāh curses the four kings: Jamadā', Mishrakhā', Mikhwasā', and Abḍaʻa, as well as their sister al-ʻAmarrada." <Then he said: "Allāh ordered me to curse Quraysh twice so I cursed them, and He ordered me to invoke blessings on them twice so I invoked blessings on them." Then he said: "'Uṣayya [part of Banū Sulaym] disobeyed Allāh and His Prophet except Qays, Jaʻda, and 'Uṣayya [*sic*]." Then he said: "I swear that Aslam, Ghifār, Muzayna, and those of Juhayna that mixed with them are better than the Banū Asad, Tamīm, Ghaṭafān, and Hawāzin before Allāh on the Day of Resurrection!" Then he said: "The worst two tribes among all the Arabs are Najrān and Banū Taghlib, and the tribe with the highest proportion in Paradise are Madhḥij."[108]

عَنْ عَمْرِو بْنِ عَبَسَةَ السُّلَمِيِّ رضي الله عنه قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْرِضُ يَوْمًا خَيْلًا وَعِنْدَهُ عُيَيْنَةُ بْنُ حِصْنِ بْنِ بَدْرٍ الْفَزَارِيُّ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا أَفْرَسُ بِالْخَيْلِ مِنْكَ فَقَالَ عُيَيْنَةُ وَأَنَا أَفْرَسُ بِالرِّجَالِ مِنْكَ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَيْفَ ذَاكَ قَالَ خَيْرُ الرِّجَالِ رِجَالٌ يَحْمِلُونَ سُيُوفَهُمْ عَلَى عَوَاتِقِهِمْ جَاعِلِينَ رِمَاحَهُمْ عَلَى مَنَاسِجِ خُيُولِهِمْ لاَبِسُو الْبُرُودِ مِنْ أَهْلِ نَجْدٍ فَقَالَ

[106]"Meaning, belief *(īmān)* shall last be found in Yemen after its disappearance from all the earth." Ibn Ḥajar, *Fatḥ al-Bārī* (13:78). However, the ḥadīths are explicit and many that this attribute applies to Shām.
[107]I.e. Banū Ḥārith and Ḥaḍramawt or the kings of Kinda and Ḥaḍramawt (al-Sindī).
[108]Narrated by Aḥmad (32:198-199 #19450 *ṣaḥīḥ*) and others together with a longer version containing the bracketed segments (32:190-195 #19445-19446 *isnād ṣaḥīḥ*). The four kings had sent envoys with al-Ashʻath ibn Qays, entered Islām, then recanted and were killed in the year 12 in the battle of Nujayr cf. Ibn Saʻd (5:13); Ibn Ḥazm, *Jamharat Ansāb al-ʻArab* (p. 428); Yāqūt, art. "Nujayr." Narrated with the same chain as Aḥmad by al-Ṭabarānī, *Musnad al-Shāmiyyīn* (2:89 #969) without the phrase "except Qays, Jaʻda, and 'Uṣayya" and, in short form, from Abū Hurayra in Aḥmad and al-Ṭabarānī's *Awsaṭ* (5:57 #4661).

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَذَبْتَ بَلْ خَيْرُ الرِّجَالِ رِجَالُ أَهْلِ الْيَمَنِ وَالإِيمَانُ يَمَانٍ إِلَى لَخْمٍ وَجُذَامَ وَعَامِلَةَ وَمَأْكُولُ حِمْيَرَ خَيْرٌ مِنْ آكِلِهَا وَحَضْرَمَوْتُ خَيْرٌ مِنْ بَنِي الْحَارِثِ وَقَبِيلَةٌ خَيْرٌ مِنْ قَبِيلَةٍ وَقَبِيلَةٌ شَرٌّ مِنْ قَبِيلَةٍ وَاللَّهِ مَا أُبَالِي أَنْ يَهْلِكَ الْحَارِثَانِ كِلاَهُمَا لَعَنَ اللَّهُ الْمُلُوكَ الأَرْبَعَةَ جَمَدَاءَ وَمِخْوَسَاءَ وَمِشْرَخَاءَ وَأَبْضَعَةَ وَأُخْتَهُمْ الْعَمَرَّدَةَ ثُمَّ قَالَ أَمَرَنِي رَبِّي عَزَّ وَجَلَّ أَنْ أَلْعَنَ قُرَيْشًا مَرَّتَيْنِ فَلَعَنْتُهُمْ وَأَمَرَنِي أَنْ أُصَلِّيَ عَلَيْهِمْ فَصَلَّيْتُ عَلَيْهِمْ مَرَّتَيْنِ ثُمَّ قَالَ عُصَيَّةُ عَصَتْ اللَّهَ وَرَسُولَهُ غَيْرَ قَيْسٍ وَجَعْدَةَ وَعُصَيَّةَ ثُمَّ قَالَ لاَسْلَمُ وَغِفَارُ وَمُزَيْنَةُ وَأَخْلاَطُهُمْ مِنْ جُهَيْنَةَ خَيْرٌ مِنْ بَنِي أَسَدٍ وَتَمِيمٍ وَغَطَفَانَ وَهَوَازِنَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ قَالَ شَرُّ قَبِيلَتَيْنِ فِي الْعَرَبِ نَجْرَانُ وَبَنُو تَغْلِبَ وَأَكْثَرُ الْقَبَائِلِ فِي الْجَنَّةِ مَذْحِجٌ وَمَأْكُولُ رواه أحمد ورجاله ثقات وعنده من وجه آخر عَنْ رَجُلٍ عَنْ عَمْرِو بْنِ عَبَسَةَ قَالَ بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْرِضُ خَيْلًا وَعِنْدَهُ عُيَيْنَةُ بْنُ حِصْنِ بْنِ حُذَيْفَةَ بْنِ بَدْرٍ الْفَزَارِيُّ فَقَالَ لِعُيَيْنَةَ أَنَا أَبْصَرُ بِالْخَيْلِ مِنْكَ فَقَالَ عُيَيْنَةُ وَأَنَا أَبْصَرُ بِالرِّجَالِ مِنْكَ قَالَ فَكَيْفَ ذَاكَ قَالَ خِيَارُ الرِّجَالِ الَّذِينَ يَضَعُونَ أَسْيَافَهُمْ عَلَى عَوَاتِقِهِمْ وَيَعْرِضُونَ رِمَاحَهُمْ عَلَى مَنَاسِجِ خُيُولِهِمْ مِنْ أَهْلِ نَجْدٍ قَالَ كَذَبْتَ خِيَارُ الرِّجَالِ رِجَالُ أَهْلِ الْيَمَنِ وَالإِيمَانُ يَمَانٍ وَأَنَا يَمَانٍ وَأَكْثَرُ الْقَبَائِلِ يَوْمَ الْقِيَامَةِ فِي الْجَنَّةِ مَذْحِجٌ وحَضْرَمَوْتُ خَيْرٌ مِنْ بَنِي الْحَارِثِ وَمَا أُبَالِي أَنْ يَهْلِكَ الْحَيَّانِ كِلاَهُمَا فَلاَ قِيلَ وَلاَ مُلْكَ إِلاَ لِلَّهِ عَزَّ وَجَلَّ لَعَنَ اللَّهُ الْمُلُوكَ الأَرْبَعَةَ جَمَدَاءَ

وَمِشْرَخَاءَ وَمِخْوَسَاءَ وَأَبْضَعَةَ وَأُخْتَهُمْ الْعَمَرَّدَةَ قال الحافظ الهيثمي رواه أحمد متصلا ومرسلا والطبراني وسمى الثاني بسر بن عبيدالله ورجال الجميع ثقات

It is also established in the authentic Sunna that about three years after the death of Abū Ṭālib, in the 10th year of the Prophethood, on the actual night that the Prophet ﷺ was preparing to leave Makka for Madīna, the plot to kill him by the collective hand of a conspiracy of the tribes was hatched up by Iblīs in the guise of a venerable old man *(shaykh jalīl)* who, when asked who he was, simply answered "An old man from Najd" *(shaykhun min Najd)*. The reports go on to refer to him as "The Old Man from Najd" *(al-shaykh al-najdī)*.[109]

الشيخ النجدي الذي هو إبليس أتى قريشاً عندما تشاوروا وحثّهم على قتل رسول الله صلى الله عليه وسلّم ذكر ذلك ابن إسحاق وابن هشام وابن أبي حاتم والطبري في التفسير والتاريخ والبغوي في التفسير والجصاص في أحكام القرآن وأبو نعيم والبيهقي في دلائل النبوة وابن الجوزي في المنتظم والكلاعي في الاكتفاء وابن كثير في التفسير والتاريخ وصاحب السيرة الحلبية والسهيلي في الروض الأنف والشوكاني والآلوسي في التفسير وغيرهم

Another proof is that the Prophet ﷺ set Qarn al-Manāzil as the starting-point *(mīqāt)* for the state of consecration *(iḥrām)* for pilgrims coming from Najd, which in his time included Iraq, although Islām had not yet reached the latter. Later, the people of Iraq, finding Qarn al-Manāzil too far out of the way for them, asked for something nearer, whereupon 'Umar ﷺ set Dhātu 'Irqin (Kūfa) as their *mīqāt* as established in the following narrations:

a) "The Prophet ﷺ declared that the *iḥrām* of the people of Madīna starts at Dhū al-Ḥulayfa; that of the people of Syro-Palestine starts at al-Juḥfa; that of the people of Najd starts at Qarn al-Manāzil; and that of the people of al-Yaman starts at Yalamlama."[110] Al-Nawawī said: "Qarn al-Manāzil is the mountain of that name. Between it and Makka on the East lies a distance of two legs of journey."[111]

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَّتَ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ وَلِأَهْلِ الشَّأْمِ الْجُحْفَةَ وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ

[109]Ibn Hishām, *al-Sīra* (3:6-8); al-Ṭabarī, *Tafsīr* (9:227-228) and *Tārīkh* (1:566-567); al-Baghawī, *Tafsīr* (2:244); al-Jaṣṣāṣ, *Aḥkām al-Qur'ān* (5:84), Abū Nu'aym, *Dalā'il al-Nubuwwa* (p. 202); Ibn al-Jawzī, *al-Muntaẓam* (3:46-47), al-Kilā'ī, *al-Iktifā'* (1:334-335); al-Suhaylī, *al-Rawḍ al-Unuf* (2:307); *Sīra Ḥalabiyya* (2:190), Ibn Kathīr, *Tafsīr* ("*ṣaḥīḥ*" 2:302-303 on v. 8:30) and *al-Bidāya* (3:176); *Lubāb al-Nuqūl* (1:109); al-Suyūṭī, *al-Durr al-Manthūr* (4:51-52 v. 8:30), al-Shawkānī, *Fatḥ al-Qadīr* (2:304), etc.
[110]Narrated from Ibn 'Abbās and Ibn 'Umar by al-Bukhārī and Muslim.
[111]Al-Nawawī, *Taḥrīr al-Tanbīh* (p. 157=p. 138 *"qarn"*) cf. al-Shawkānī, *Nayl al-Awṭār* (4:295).

وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ متفق عليه وروي عن ابن عمر أيضاً قال الإمام النووي في تحرير التنبيه (نجد) بفتح النون وهو ما بين جرش إلى سواد الكوفة وحده من الغرب (الحجاز) قال صاحب المطالع ونجد كلها من عمل اليمامة (قرن) بفتح القاف وإسكان الراء بلا خلاف وغلطوا الجوهري في فتحها وفي زعمه أن أويسا القرني منسوب إليه وإنما هو من بني قرن بطن من مراد وهو على مرحلتين من مكة (الشأم) مهموز مقصور ويجوز الشام بفتح الشين والمد وهي ضعيفة وإن كانت مشهورة

b) "When these two cities were conquered – al-Baṣra and al-Kūfa – they came to ʻUmar ibn al-Khaṭṭāb and said: 'O Commander of the Believers, the Messenger of Allāh ﷺ gave Qarn as a limit to the people of Najd, and it is out of our way, so that if we want to go to Qarn it creates hardship for us.' 'Umar replied: 'See what lies nearest to it on your way.' So he determined Dhātu 'Irqin as a limit for them."[112] Ibn al-Athīr said: "Ibn 'Abbās said: 'At Dhātu 'Irqin, facing Qarn,' Dhātu 'Irqin being the *mīqāt* of the people of Iraq, and Qarn that of the people of Najd, and they are equidistant from the *Ḥaram*."[113]

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ لَمَّا فُتِحَ هَذَانِ الْمِصْرَانِ – الكوفة والبصرة - أَتَوْا عُمَرَ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّ لِأَهْلِ نَجْدٍ قَرْنًا وَهُوَ جَوْرٌ عَنْ طَرِيقِنَا وَإِنَّا إِنْ أَرَدْنَا قَرْنًا شَقَّ عَلَيْنَا قَالَ فَانْظُرُوا حَذْوَهَا مِنْ طَرِيقِكُمْ فَحَدَّ لَهُمْ ذَاتَ عِرْقٍ رواه البخاري قال ابن الأثير في النهاية ذات عرق ميقات أهل العراق وقرن ميقات أهل نجد ومسافتهما من الحرم سواء

As for the wording of the "Bless us" narration that mentions Iraq: The Prophet ﷺ said: "O Allāh! Bless us in our *ṣāʻ* and our *mudd* (*i.e.* in every measure)! Bless us in our Makka and our Madīna! Bless us in our Shām and our Yaman!" A man said: "O Prophet of Allāh, and our 'Iraq!" The Prophet ﷺ said: "In it is the side of the head of *Shaytān*. In it shall dissensions heave. Verily, disrespect *(al-jafāʼ)* lies in the East." This is narrated from Ibn 'Abbās by al-Ṭabarānī[114] with a very weak chain because of Isḥāq ibn 'Abd Allāh ibn Kaysān and his father 'Abd Allāh ibn Kaysān al-Marwazī, both of whom were declared *munkar al-ḥadīth* by al-Bukhārī and others.[115]

[112]Narrated from Ibn 'Umar by al-Bukhārī.
[113]In *al-Nihāya s.v. h-dh-y*. Cf. Ibn Taymiyya, *Majmūʻat al-Rasāʼil* (26:106).
[114]In *al-Kabīr* (12:84 #12553).
[115]Cf. al-Dhahabī, *Mughnī* (1:72 #568) and *Mīzān* (1:365) and al-Haythamī (3:287).

[116] with a stronger chain but the most correct versions from Ibn ‘Umar are that from Nāfi‘, respectively mentioning “our Najd” (cf. n. 46) and “our East” (cf. note 78).

As for the ḥadīth, “Iblīs entered Iraq and passed his natural need there, then he entered Syro-Palestine and they threw him out until he reached Baysān, then he entered Egypt. There, he laid his eggs and hatched them, spreading his genius *(wabasaṭa ‘abqariyyatahu),*” it is a forgery.[117]

[116] *Musnad al-Shāmiyyīn* (2:246 #1276) and Abū Nu‘aym, *Ḥilya* (1985 ed. 6:133) cf. al-Haythamī (3:305).
[117] It was declared forged by Ibn al-Jawzī and al-Sakhāwī confirmed him while al-Suyūṭī said in *al-La’āli’ al-Maṣnū‘a* (1:465): “Completely rejected” *(munkar jiddan),* all as stated in *Fayḍ al-Qadīr*. Narrated from Ibn ‘Umar by al-Ṭabarānī in *al-Kabīr* (12:340-341 #13290) and Ibn ‘Asākir cf. al-Haythamī (10:60) and al-Munāwī in *Fayḍ al-Qadīr* (2:522). Yet al-Sam‘ānī and Ibn ‘Abd al-Hādī included it in their *Faḍā’il al-Shām* (respectively p. 40 and p. 44).

The Divine Guarantee

الكَفَالَةُ الرَّبَّانِيَّة

5. The Prophet ﷺ said: "At some point you will all be [split into] standing armies: one army in Syro-Palestine, one in Yemen, and one in Iraq." ʻAbd Allāh ibn Ḥawāla said: "Choose for me, Messenger of Allāh! in case I live to see that day." The Prophet ﷺ said: "You must go to Syro-Palestine![118] For it is the chosen land of Allāh in all His earth *(khīratullāhi min arḍih)*. He protects, by sending them there, the chosen ones among His servants. If you do not wish to go there, then go to your Yemen and drink from your streams *(ghudūr)*. For **Allāh has given me a guarantee concerning Shām and its people** *(fa'inna-l-Lāha tawakkala lī bish-Shāmi wa'ahlih)*."[119] Abū Idrīs al-Khawlānī would add after narrating the above: "And whoever has Allāh as his guarantor shall never suffer loss!"[120]

عَنْ ابْنِ حَوَالَةَ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَيَصِيرُ الأَمْرُ إِلَى أَنْ تَكُونُوا جُنُودًا مُجَنَّدَةً جُنْدٌ بِالشَّامِ وَجُنْدٌ بِالْيَمَنِ وَجُنْدٌ بِالْعِرَاقِ قَالَ ابْنُ حَوَالَةَ خِرْ لِي يَا رَسُولَ اللَّهِ إِنْ أَدْرَكْتُ ذَلِكَ فَقَالَ عَلَيْكَ بِالشَّامِ فَإِنَّهَا خِيرَةُ اللَّهِ مِنْ أَرْضِهِ يَجْتَبِي إِلَيْهَا خِيرَتَهُ مِنْ عِبَادِهِ فَأَمَّا إِنْ أَبَيْتُمْ فَعَلَيْكُمْ بِيَمَنِكُمْ وَاسْقُوا مِنْ غُدُرِكُمْ فَإِنَّ اللَّهَ تَوَكَّلَ لِي بِالشَّامِ وَأَهْلِهِ رواه أبو داود وأحمد بأسانيد صحيحة وفي الباب عن أبي الدرداء وعبدالله بن يزيد وواثلة بن الأسقع وابن عمر ومعاذ بن جبل وحذيفة بن أسِيد والعرباض بن سارية وفي جزء أبي مسهر قال فكان أبو إدريس الخولاني إذا حدث بهذا الحديث التفت إلى ابن عامر فقال من تكفل الله به فلا ضيعة عليه نقل

[118]Repeated three times in one of Aḥmad's several reports of this ḥadīth.
[119]Narrated from ʻAbd Allāh ibn Ḥawāla by Abū Dāwūd and Aḥmad with sound chains, Ibn Ḥibbān (16:295), al-Ḥākim (4:510=1990 ed. 4:555) who said it is *ṣaḥīḥ* and al-Dhahabī concurred as he did in his *Tārīkh al-Islām* (1:378), al-Ṭaḥāwī in *Sharḥ Mushkil al-Āthār* (2:35), al-Bayhaqī in *al-Sunan al-Kubrā* (9:179), al-Fasawī in *al-Maʻrifa wal-Tārīkh* (2:302), al-Samʻānī in *Faḍā'il al-Shām* (p. 31-32 #1), and Ibn ʻAbd al-Salām in *Targhīb Ahl al-Islām* (p. 15) among others. Also narrated from Abū al-Dardā' by al-Bazzār and al-Ṭabarānī with a sound chain as indicated by al-Haythamī (10:58) after al-Mundhirī in *al-Targhīb wal-Tarhīb* (4:104 #4504=1997 ed. 4:30). Something similar is narrated from ʻAbd Allāh ibn Yazīd by al-Ṭabarānī with a very weak chain per al-Haythamī (10:58) and from Wāthila ibn al-Aṣqaʻ by al-Ṭabarānī in *al-Kabīr* (22:55-58) – specifying that those who were asking the Prophet ﷺ were Muʻādh and Ḥudhayfa – with two chains, one of them fair as per al-Mundhirī in *al-Targhīb* (4:105 #4507=1997 ed. 4:30) but al-Haythamī (10:59) stated that all al-Ṭabarānī's chains of the latter narration were weak. Something similar is also narrated from al-ʻIrbāḍ ibn Sāriya by al-Ṭabarānī in *al-Kabīr* (18:251) with a sound chain according to al-Mundhirī in *al-Targhīb* (4:104-105 #4506=1997 ed. 4:30) and al-Haythamī (10:58), chapter entitled *Faḍā'il al-Shām*, and from Ibn ʻUmar by al-Ṭabarānī and al-Bazzār with a weak chain according to al-Suyūṭī in *al-Durr al-Manthūr*. Al-Suyūṭī also said that Ibn ʻAsākir narrated it from Thābit ibn Maʻbad. Muḥammad ibn ʻAbd al-Hādī cites it in *Faḍā'il al-Shām* (p. 62).
[120]Narrated by in Abū Mishar's *Juz'* (p. 24) and al-Fādānī in *'al-'Ujāla fīl-Aḥādīth al-Musalsala* (p. 56) and cited by Ibn ʻAbd al-Hādī and al-Samʻānī in their *Faḍā'il*.

ابن أبي حاتم في العلل عن أبيه أنه قال هو صحيح حسن غريب وقال عنه شيخ الإسلام النووي في الإرشاد هو حديث حسن مشهور وقال هذا من فضائل الشام مناسب لائق بالحال وقال الحافظ محمد بن عبدالهادي في جزء فضائل الشام هذا حديث مشهور وإسناده إسناد صحيح

Imām Abū Ḥātim al-Rāzī graded this ḥadīth "*ṣaḥīḥ ḥasan gharīb*" as related from him by his son Ibn Abī Ḥātim in his *'Ilal*. Shaykh al-Islām al-Nawawī said in *Irshād Ṭullāb al-Ḥaqā'iq* – a manual on ḥadīth science: "This is a fair, nearly-mass-narrated ḥadīth" *(ḥasan mashhūr)*. The ḥadīth Master Muḥammad ibn 'Abd al-Hādī similarly said in his *Faḍā'il al-Shām* after citing the above report: "This ḥadīth is nearly-mass-narrated *(mashhūr)* and its chain is a *ṣaḥīḥ* chain. Several narrators reported it from 'Abd Allāh ibn Ḥawāla." The three factions are mentioned in other narrations as well. On the phrase "It is the chosen land of Allāh in all His earth and He protects, by sending them there, the chosen ones among His servants" Imām al-Nawawī comments: "This is among the great merits of al-Shām and is factual and true to reality."

- Another version states that some said: "We are herdsmen, we cannot adapt to Shām," whereby the Prophet ﷺ said: "Whoever cannot adapt to Shām, let him go to Yemen. Truly, Allāh has given me a guarantee concerning Shām!"[121]

- In another version 'Abd Allāh ibn Ḥawāla said, "We were with the Messenger of Allāh ﷺ when we complained to him of our destitution and poverty and how little we had. He replied: 'Be glad! By Allāh! For my part, I fear more for you your having much than your having little. By Allāh! This power shall continue to remain with you until Allāh opens up the lands of Persia, the Eastern Romans, and Ḥimyar. You will divide into three armies: one in Syro-Palestine, one in Iraq, one in Yemen. At that time a man might be given a hundred [dinars] but he will scorn it.' I said, 'Messenger of Allāh! Who can enter Syro-Palestine with the many-headed Romans in it?' He said: 'I swear by Allāh that Allāh is going to open it up for you and give it to you. You will see a legion of their white men under the command of a little bald black man from among you – whatever he orders them to do, they will do it!'"[122]

  'Abd al-Raḥmān ibn Jubayr said that the Companions recognized in this ḥadīth the description of Jaz' ibn Suhayl al-Sulamī who was given command over the non-Arabs in that time and that when they went to the mosque they would look at him with the *'Ajam* standing around him and wonder at the accuracy of the Prophet's ﷺ advance description of the scene. Ibn Abī 'Āṣim quoted him then added: "In the narration there is also the permissibility for the servants to stand in the presence of the master and for the master to shave his head."

[121]Narrated from Abū al-Dardā' by al-Bazzār and al-Ṭabarānī with a sound chain as indicated by al-Haythamī (10:58).
[122]Narrated from 'Abd Allāh ibn Ḥawāla by Ibn Abī 'Āṣim in *al-Āḥād* (4:274 #2295); Thābit ibn Ḥazm in *al-Dalā'il* as cited in the *Iṣāba* (1:478) and *Khaṣā'iṣ* (2:191); al-Ṭabarānī with two chains, one through trustworthy narrators cf. al-Haythamī (6:211-212); Abū Nu'aym in the *Dalā'il* (p. 546-547 #478) and *Ḥilya* (1985 ed. 2:3-4); Ibn 'Asākir (1:73-74); and al-Bayhaqī in *al-Sunan al-Kubrā* (9:179) and the *Dalā'il* cf. also al-Maqdisī, *Mukhtāra* (9:278-279 #241), *Bidāya* (6:195), and Yāqūt (3:314). Thābit is the Andalusian Imām, qāḍi, philologist and ḥadīth Master Abū al-Qāsim Thābit ibn Ḥazm ibn Abd al-Raḥmān al-Saraqasṭī al-Sharīṭī (d. 313/314) the author – jointly with his son Qāsim ibn Thābit – of a compendium of difficult terms titled *al-Dalā'il fī Gharīb al-Ḥadīth* whose quality rivals those of al-Qāsim ibn Sallām and Ibn Qutayba's cf. al-Dhahabī, *Siyar* (Risāla ed. 14:562-563).

The Quintessence of God's Countries صَفْوَةُ بِلَادِ اللهِ

6. In another version Ibn Ḥawāla states: "When he [the Prophet ﷺ] noticed my distate for Syro-Palestine he said: 'Do you know what Allāh says about Syro-Palestine? Allāh said: Shām! You are the quintessence of My lands *(ṣafwatī min bilādī)* and I shall inhabit you with the chosen ones among My servants *(khīratī min 'ibādī)*."[123] Ibn al-Athīr defines *ṣafw* and *ṣafwa* in *al-Nihāya* as "the best of any matter, its quintessence, and purest part."[124] (see #17 for the continuation of this narration.)

عَنْ عَبْدِ اللهِ بْنِ حَوَالَةَ الأَزْدِيِّ رضي الله عنه أَنَّهُ قَالَ فَلَمَّا رَأَى النَّبِيُّ صلى الله عليه وسلم كَرَاهِيَّتَهُ إِيَّاهَا قَالَ هَلْ تَدْرِي مَا يَقُولُ اللهُ فِي الشَّامِ إِنَّ اللهَ يَقُولُ يَا شَامُ أَنْتِ صَفْوَتِي مِنْ بِلادِي أُدْخِلُ فِيْكِ خِيْرَتِي مِنْ عِبَادِي الحديث رواه الطبراني من طريق صالح بن رستم بإسناد جوّده الحافظان المنذري والهيثمي

Also narrated in this chapter:

"Syro-Palestine is the quintessence of the lands of Allāh ﷻ. There do the quintessence of his servants go for protection. Therefore, whoever departs from Syro-Palestine to go somewhere else earns [His] wrath and whoever enters it from somewhere else earns His mercy."[125] "Lo! Truly, the heartland of the Abode of Islām is Syro-Palestine. Allāh ﷻ leads to it the quintessence of His servants. None earnestly desires to live in it except a beneficiary of Divine mercy, and none earnestly desires to live away from it except one seduced by sin. Allāh trains His gaze upon it since the beginning of time until the end of time with shade and rain. Even if He makes its people needy of money, He never made them needy of bread nor water."[126] "The quintessence of the lands of Allāh ﷻ is Syro-Palestine. In it are the quintessence of His creatures and servants. A vast number [another wording has 'three large batches' *(ḥathayāt)*] of my Community shall enter Paradise without reckoning nor punishment!"[127]

[123]Narrated by al-Ṭabarānī in *Musnad al-Shāmiyyīn* (1:345) with two chains of which one is good according to al-Mundhirī in *al-Targhīb* (4:104 #4505=1997 ed. 4:30) and al-Haythamī (10:59) cf. *Fatḥ* (4:68).
[124]The Prophet ﷺ also compared the world to a little rain water on a mountain plateau of which the *ṣafw* had already been drunk and from which only the *kadar* or dregs remained. Narrated from Ibn Mas'ūd by al-Ḥākim (4:320 *isnād ṣaḥīḥ*, al-Dhahabī concurring) as well as *mawqūf* by al-Bukhārī. Al-Suyūṭī declared it sound in *al-Jāmi' al-Ṣaghīr* (#1710).
[125]A weak ḥadīth narrated from Abū Umāma by al-Ṭabarānī in *al-Kabīr* (8:171 #7718) and al-Ḥākim (4:509-510=1990 ed. 4:555) cf. al-Suyūṭī, *al-Jāmi' al-Ṣaghīr* (#4924) and Muḥammad ibn 'Abd al-Hādī in *Faḍā'il al-Shām* (p. 32). Al-Dhahabī said its sub-narrator 'Ufayr ibn Ma'dān al-Ḥimṣī is completely defective *(wāhin)* – after al-Mundhirī in *al-Targhīb* (4:106 #4513=1997 ed. 4:32) – cf. al-Haythamī (10:59).
[126]A very weak ḥadīth narrated *mursal* from the *Tābi'ī* Kathīr ibn Murra al-Ḥaḍramī by Nu'aym ibn Ḥammād (d. 228) in *al-Fitan* (1:254) through Sa'īd ibn Sinān who is discarded because of his forgeries.
[127]Narrated from Abū Umāma by al-Ṭabarānī in *al-Kabīr* (8:194) through 'Abd al-'Azīz ibn 'Ubayd Allāh al-Ḥimṣī who is unanimously considered weak.

Al-Mahdī's Advent

ظُهُورُ الْمَهْدِيِّ عليه السلام

7. Related to the events mentioned by the Prophet ﷺ above is his ḥadīth: "Strife will take place after the death of a Caliph. A man of the people of Madīna will come out and flee to Makka. People will come from Makka to him, bring him out against his will, and swear allegiance to him between the Corner and the *Maqām*. An expeditionary force will then be sent against him from Syro-Palestine but will be swallowed up in the desert between Makka and Madīna. When the people see this, the Substitutes *(Abdāl)* of Syro-Palestine and the best people of Iraq will come to him and swear allegiance to him... He will live on for seven more years" [some narrators said nine].[128]

عَنْ أم المؤمنين أُمِّ سَلَمَةَ رضي الله عنها زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَكُونُ اخْتِلَافٌ عِنْدَ مَوْتِ خَلِيفَةٍ فَيَخْرُجُ رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ هَارِبًا إِلَى مَكَّةَ فَيَأْتِيهِ نَاسٌ مِنْ أَهْلِ مَكَّةَ فَيُخْرِجُونَهُ وَهُوَ كَارِهٌ فَيُبَايِعُونَهُ بَيْنَ الرُّكْنِ وَالْمَقَامِ وَيُبْعَثُ إِلَيْهِ بَعْثٌ مِنْ أَهْلِ الشَّامِ فَيُخْسَفُ بِهِمْ بِالْبَيْدَاءِ بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَإِذَا رَأَى النَّاسُ ذَلِكَ أَتَاهُ أَبْدَالُ الشَّامِ وَعَصَائِبُ أَهْلِ الْعِرَاقِ فَيُبَايِعُونَهُ بَيْنَ الرُّكْنِ وَالْمَقَامِ إلى أن قال فَيَلْبَثُ سَبْعَ سِنِينَ ثُمَّ يُتَوَفَّى وَيُصَلِّي عَلَيْهِ الْمُسْلِمُونَ قَالَ أَبُو دَاوُد قَالَ بَعْضُهُمْ عَنْ هِشَامٍ تِسْعَ سِنِينَ و قَالَ بَعْضُهُمْ سَبْعَ سِنِينَ رواه أبو داود وأحمد بأسانيد وأبو يعلى والطبراني في الأوسط والكبير بإسناد قال الهيثمي رجاله رجال الصحيح وحسّنه الحافظ ابن القيم في المنار المنيف وقال يجوز أن يقال فيه صحيح

Other versions identify al-Sufyānī as the instigator of bloody strife the Prophet ﷺ said will originate in the depth of Syro-Palestine, namely Damascus. Al-Mahdī defeats him.[129]

[128] A fair ḥadīth narrated from Umm Salama by Abū Dāwūd through three different chains in his *Sunan*, Aḥmad (Arna'ūṭ ed. 44:286-287 #26689 *ḍa'īf*), Ibn Abī Shayba (7:460 #37223), Abū Ya'lā in his *Musnad* (12:369 #6940) with a fair chain according to Ḥusayn Asad, al-Ṭabarānī in *al-Awsaṭ* (2:89 #1175) and *al-Kabīr* (23:390 #931) through *Ṣaḥīḥ* narrators cf. al-Haythamī (7:315), al-Ḥākim (4:431) with a weak chain because of the Khārijī 'Amr al-Qaṭṭān as did al-Ṭabarānī (23:295 and 23:389 #930), and Ibn Ḥibbān (15:158-159 #6757) with a weak chain because of Muḥammad ibn Yazīd ibn Rufā'a. Ibn al-Qayyim said in *al-Manār al-Munīf* (6th Abū Ghudda ed. p. 145): "This ḥadīth is *ḥasan*, and its like can be graded *ṣaḥīḥ*."

[129] Narrated from Ibn Mas'ūd by al-Ḥākim (1990 ed. 4:515 *ṣaḥīḥ*, al-Dhahabi concurring) and Nu'aym ibn Ḥammād in *al-Fitan* (1:55).

Ibn ʻAbbās referred to the above when he reportedly said: "Allāh will send forth the Mahdī after a period of despair, when the people will be saying, 'There is no Mahdī.' His helpers will be people from the people of Syro-Palestine numbering three hundred and fifteen, the same number as the combatants of Badr. They will march from Syro-Palestine to him until they bring him out of the inner area *(baṭn)* of Makka, from a certain house near al-Ṣafā. They will pledge him their loyalty [as their leader] against his wishes. He will pray as their imām two *rakʻa*s at the Station [of Ibrāhīm] then ascend the pulpit."[130]

The Prophet ﷺ gave the glad tidings that the advent of al-Mahdī would signify a final return to well-guided caliphate patterned after the Prophetic model as were the first Caliphs:

> There will be Prophethood among you for as long as Allāh wishes. It will be lifted up when Allāh wishes. Then there will be caliphate after the pattern *(minhāj)* of Prophethood for as long as Allāh wishes. It will be lifted up when Allāh wishes. Then there will be a trying kingship *(mulkan ʻāḍḍan)* for as long as Allāh wishes it to be. It will be lifted up when Allāh wishes. Then there will be a tyrannical kingship *(mulkan jabriyyatan)* for as long as Allāh wishes. It will be lifted up when Allāh wishes. Then there will be caliphate after the pattern of Prophethood.[131]

عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رضي الله عنهما قَالَ كُنَّا قُعُودًا فِي الْمَسْجِدِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ بَشِيرٌ رَجُلاً يَكُفُّ حَدِيثَهُ فَجَاءَ أَبُو ثَعْلَبَةَ الْخُشَنِيُّ فَقَالَ يَا بَشِيرُ بْنَ سَعْدٍ أَتَحْفَظُ حَدِيثَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الأُمَرَاءِ فَقَالَ حُذَيْفَةُ أَنَا أَحْفَظُ خُطْبَتَهُ فَجَلَسَ أَبُو ثَعْلَبَةَ فَقَالَ حُذَيْفَةُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَكُونُ النُّبُوَّةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلاَفَةٌ عَلَى مِنْهَاجِ النُّبُوَّةِ فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا عَاضًّا فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ثُمَّ

[130]Narrated by Nuʻaym, *Fitan* (1:342) with a weak chain cf. al-Haytamī, *Fatāwā Ḥadīthiyya* (p. 41).
[131]A sound-chained ḥadīth narrated from Ḥudhayfa ibn al-Yamān by Aḥmad (al-Zayn ed. 14:163 #18319 *isnād ṣaḥīḥ*=al-Arnaʾūṭ 30:355-357 #18406 *isnād ḥasan*), al-Bazzār (7:223-224 #2796), al-Ṭabarānī in part in *al-Awsaṭ* (#6577) cf. al-Haythamī (5:188-189): "Narrated by Aḥmad, al-Bazzār with a more complete wording, and al-Ṭabarānī partly, in *al-Awsaṭ*. The narrators in its chain are trustworthy"; al-Ṭayālisī in his *Musnad* (p. 58-59 #438), and al-Dāraquṭnī in *al-Afrād* (2:127). Cited by Ibn Rajab in *Jāmiʻ al-ʻUlūm wal-Ḥikam* (Arnaʾūṭ ed. 2:122 *ḥasan*). Also narrated from Abu ʻUbayda by al-Ṭabarānī in *al-Kabīr* (1:157) with the wording "There will be kingship and tyranny" after the mention of the first caliphate. Al-Baʻlī in *al-Arbaʻūn min Riyāḍ al-Janna* cites it (#20) and declares it sound.

يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ثُمَّ تَكُونُ خِلاَفَةً عَلَى مِنْهَاجِ النُّبُوَّةِ ثُمَّ سَكَتَ

رواه أحمد والطبراني في الأوسط قال الهيثمي رجاله ثقات وذكر الحافظان البزار في البحر الزخار والدارقطني أنه من أفراد أبي داود الطيالسي عن داود بن إبراهيم الواسطي وثقه أبو حاتم والطيالسي وابن حبان

The above ḥadīth is elucidated by another narration from Ḥudhayfa ibn al-Yamān:

People would ask the Prophet ﷺ about goodness but I would ask him about impending evils lest I fall victim to them. I asked, "Messenger of Allāh! We were in the time of ignorance then Allāh brought this immense goodness; will there be any evil after it?" The Prophet ﷺ said: "Yes, there will be." I said, "Will there be goodness after it?" He said: "Yes, but marred by some defects." I asked, "What are its defects?" He said: "People who guide without my guidance. You will notice good things and bad things in them." I asked, "Is there evil after this goodness?" He said: "Yes, there will be preachers standing and calling others to the gates of hellfire. Whoever responds to them they throw into the fire." I said, "Messenger of Allāh! Describe them for us." He said: "They will be from our people [i.e. Arabs] and speak our language [Arabic]." I asked, "What must I do if I live to see this?" He said: "Stick to the congregation *(jamā'a)* of the Muslims and their leader." I asked, "What if they have neither congregation nor leader?" He said: "In that case, stay away from those groups, all of them, even if you must chew on tree-roots [*i.e.* live by yourself in the wilderness]! And remain so until your very death."[132]

A third narration – through Qatāda – from Ḥudhayfa further details the sequence of events:

I asked, "Messenger of Allāh! Will there be evil after this great good, just as there was evil before it?" He said Yes. I asked, "How can one be immunized against it *(famāl-'iṣma)*?" He said: "The sword." I asked: "After this sword, will there remain anything [of goodness]?" He said: "Yes, there will be leadership despite mediocrity *('alā aqdhā'in)* and truce despite smoke." "And then?" "Then the missionaries of misguidance will arise. If Allāh still has a caliph in the earth on that day, then [even] if he lashes you on the back and takes your property, stick to him! Otherwise, [live and] die chewing on a tree-root!" "What will happen then?" "Dajjāl will come out. He will have with him a river and a fire. Whoever falls into his fire, his reward will be assured and his burden removed. Whoever falls into his river, his burden will be assured and his reward removed." "And then?" "Then the fast steeds will be brought out and they will not be ridden before the Hour rises." Qatāda said "the sword" refers to the war against the great apostasy *(al-ridda)* in the time of Abū Bakr.[133]

Another report specifies that al-Mahdī's helpers – or among them – are the *Abdāl*.[134]

[132]Narrated by al-Bukhārī and Muslim.
[133]Narrated by Abū Dāwūd and Aḥmad. The expression "if Allāh still has a caliph in the earth" invalidates the claim that it is an innovation to call anyone other than Ādam and Dāwūd عليهما السلام "the caliph of Allāh on earth" cf. 'Abd al-Raḥmān Ḥasan Ḥabannaka, *Lā Yaṣiḥḥu an Yuqāl al-Insānu Khalīfatun 'anilLāhi fī Arḍihi fahiya Maqūlatun Bāṭila* ("It is incorrect to say that Man is a Caliph of Allāh on His earth, therefore it is an invalid statement")! Ḥabannaka wrote this booklet as a teacher in Jāmi'at Umm al-Qurā.
[134]Narrated by Ma'mar in *al-Jāmi'* ('Abd al-Razzāq's *Muṣannaf* 11:371), al-Dānī in *al-Sunan al-Wārida fīl-Fitan* (5:1092), and others cf. al-Munāwī in *Fayḍ al-Qadīr* (6:277).

The *Abdāl* Are in Syro-Palestine الأَبْدَالُ في الشَّام

8. Shurayḥ ibn ʻUbayd said that the people of Syro-Palestine were mentioned in front of ʻAlī ibn Abī Ṭālib ﷺ while he was in Iraq, and some people said to him: "Curse them, Commander of the Believers!" He replied: "No, I heard the Messenger of Allāh ﷺ say: 'The Substitutes *(al-Abdāl)* are in Syro-Palestine – **forty men**, every time one of them dies, Allāh substitutes another in his place. By means of them Allāh brings down the rain, gives us victory over our enemies, and averts punishment from the people of Syro-Palestine.'"[135]

عن صَفْوَانَ حَدَّثَنِي شُرَيْحٌ يَعْنِي ابْنَ عُبَيْدٍ قَالَ ذُكِرَ أَهْلُ الشَّامِ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ وَهُوَ بِالْعِرَاقِ فَقَالُوا الْعَنْهُمْ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ لاَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الأَبْدَالُ يَكُونُونَ بِالشَّامِ وَهُمْ أَرْبَعُونَ رَجُلاً كُلَّمَا مَاتَ رَجُلٌ أَبْدَلَ اللَّهُ مَكَانَهُ رَجُلاً يُسْقَى بِهِمْ الْغَيْثُ وَيُنْتَصَرُ بِهِمْ عَلَى الأَعْدَاءِ وَيُصْرَفُ عَنْ أَهْلِ الشَّامِ بِهِمْ الْعَذَابُ رواه أحمد في المسند وفضائل الصحابة ومن طريقه ابن عساكر في تاريخ دمشق ورواته ثقات لكن في سنده انقطاع ومع ذلك صححه المتأخرون كالحافظين الهيثمي والسيوطي ثم

[135]Narrated by Aḥmad in both the *Musnad* and *Faḍā'il al-Ṣaḥāba* (2:906) (and, through him, Ibn ʻAsākir 1:289), with a sound chain as indicated by al-Sakhāwī in *al-Maqāṣid*, al-Haythamī in *Majmaʻ al-Zawā'id*, al-Munāwī, al-Suyūṭī in *al-Khabar al-Dāll 'alā Wujūd al-Quṭb wa al-Abdāl*, and al-Ghumārī in his notes on the latter who all declared its narrators trustworthy. Al-Suyūṭī similarly declared it sound in *al-Jāmiʻ al-Ṣaghīr*. Al-Maqdisī in *al-Mukhtāra* (2:110) and Muḥammad ibn ʻAbd al-Hādī in *Faḍā'il al-Shām* (p. 43 #15) cite the same chain while Ibn ʻAsākir (1:296) narrates it through Ismāʻīl ibn ʻAyyāsh from Ṣafwān ibn ʻAmr al-Saksakī from Shurayḥ from ʻAlī from the Prophet ﷺ cf. al-Suyūṭī's *al-Khabar al-Dāll* (p. 4) and al-Samʻānī in *Faḍā'il al-Shām* (p. 49) through Ṣafwān, from an unnamed Shaykh. To the correct objection that Aḥmad's chain is *munqaṭiʻ* because Shurayḥ never met ʻAlī, al-Haythamī (10:62) replied: "Shurayḥ narrated from al-Miqdād [ibn al-Aswad], who is older than ʻAlī." Al-Suyūṭī in *al-Khabar al-Dāll* (p. 4-5) cites Ibn ʻAsākir's narration of corroborating chains of the same ḥadīth from ʻAbd Allāh ibn Zurayr al-Ghāfilī from ʻAlī from the Prophet ﷺ with weak or very weak chains. Al-Sakhāwī mentions Shurayḥ's narration in his *Maqāṣid* (p. 33 #8) and states that it is more likely a saying of ʻAlī himself. This is confirmed by: (1) The *mawqūf* narration of the same ḥadīth from ʻAbd Allāh ibn Zurayr from ʻAlī in Ibn Yūnus's *Tārīkh Miṣr* as cited by al-Suyūṭī in *al-Khabar al-Dāll* (p. 5-6); (2) The sound *mawqūf* narration of the same ḥadīth from ʻAbd Allāh ibn Zurayr from ʻAlī with a similar chain through ʻUthmān ibn Saʻīd al-Dārimī by al-Ḥākim (1990 ed. 4:596) who said it is *ṣaḥīḥ* – al-Dhahabī concurred; (3) The sound *mawqūf* narration of the same ḥadīth from al-Zuhrī from ʻAbd Allāh ibn Ṣafwān from ʻAlī in Imām Aḥmad's *Faḍā'il al-Ṣaḥāba* (2:905), al-Azdī's *al-Jāmiʻ* (11:249), Ibn Abī al-Dunyā's *al-Awliyā'* (p. 30), al-Bayhaqī, al-Khallāl's *al-Awliyā'*, al-Maqdisī in two places in *al-Mukhtāra* (2:111-112), and Ibn ʻAsākir. The same *mawqūf* report is also narrated from al-Zuhrī from Ṣafwān ibn ʻAbd Allāh ibn Ṣafwān from Shurayḥ from ʻAlī by Ibn Rāhūyah, al-Dhahabī in *'Ilal Ḥadīth al-Zuhrī*, and al-Bayhaqī in *Dalā'il al-Nubuwwa*, while al-Suyūṭī cited many other chains. Even if the report were established as sound only from ʻAlī, it would still have the force of a Prophetic narration as it contains information about the unseen which is not subject to opinion, and is confirmed by other narrations.

رجح الحافظ السخاوي وقفه على سيدنا علي رضي الله عنه كما رواه الطبراني في الأوسط من طريق ابن لهيعة عن أحد العبادلة والحاكم صححه ووافقه الذهبي وابن المبارك في الجهاد ومعمر بن راشد في جامعه وابن أبي الدنيا في الأولياء ونعيم بن حماد في الفتن ولو ثبت فحكمه حكم المرفوع والله تعالى أعلم

The ḥadīth Master al-Sakhāwī cited Shurayḥ ibn ‘Ubayd’s narration as the strongest report on the *Abdāl* and said:

> What makes this ḥadīth stronger and indicates its currency among the Imāms is the statement of our Imām, al-Shāfi‘ī, concerning a certain man: “We considered him one of the *Abdāl*” and al-Bukhārī’s words concerning another: “They did not doubt that he was one of the *Abdāl*,” and other than these two among the highly meticulous scholars, ḥadīth Masters, and Imāms [such as Qatāda, see above] also used this description for other people, stating that they were of the *Abdāl*.[136]

There are many additional examples of the above among the early authorities. Abū Ḥātim said of ‘Abd al-Kabīr ibn Mu‘āfā that he was considered one of the *Abdāl*. Abū Dāwūd in the *Sunan* narrates the same from Muḥammad ibn ‘Īsā about ‘Anbasa al-Qurashī. Ibn Mājah in his *Sunan* states the same of Yaḥyā ibn ‘Uthmān al-Ḥimṣī, al-Khaṭīb of Abū ‘Umar al-Khawlānī, Abū Nu‘aym al-Aṣbahānī of Abū al-Shaykh’s grandfather, Abū Bakr Maḥmūd ibn al-Faraj al-Wadhankābādhī al-Aṣbahānī, who died without knowing he was one of the *Abdāl*, al-Bayhaqī of Jābir ibn Marzūq, al-Dāraquṭnī of al-Naḍr ibn Kathīr al-Sa‘dī, al-Nawawī of the ḥadīth Master Ḥammād ibn Salama ibn Dīnār (d. 167), etc.[137]

Ibn Ḥajar said, as reported by al-Munāwī: “Some of the reports on the *Abdāl* are sound, some weak.” Al-Suyūṭī in *al-Ta‘aqqubāt ‘alā al-Mawḍū‘āt* asserted that the unspecific Prophetic report of the existence of the *Abdāl* is *ṣaḥīḥ* and its general meaning is mass-transmitted *(mutawātir)*. This is confirmed by the ḥadīth Master Muḥammad ibn Ja‘far al-Kattānī and Imām Ibn ‘Ābidīn.[138] This shows the inaccuracy of the claim that “all the Prophetic reports that mention the *Abdāl* are invalid.” Al-Suyūṭī’s position is supported by the fact that the *Salaf* believed in the existence of the *Abdāl*, while Ibn Taymiyya himself included such belief into his Islamic creed entitled *al-‘Aqīda al-Wāsiṭiyya*.

Following are four additional good reports on the *Abdāl*:

- The Prophet ﷺ said: “Do not curse the people of Syro-Palestine but curse their worse men. For among them are the *Abdāl*.”[139]

[136]Al-Sakhāwī, *al-Maqāṣid al-Ḥasana* (p. 33 #8).
[137]Al-Khaṭīb, *al-Jāmi‘ li Akhlāq al-Rāwī* (1983 ed. 2:229); Abū Nu‘aym, *Akhbār Aṣbahān* (2:315) cf. Abū al-Shaykh, *Ṭabaqāt al-Muḥaddithīn bi Aṣbahān* (3:392 #425); al-Bayhaqī, *Shu‘ab al-Īmān* (4:137); al-Dāraquṭnī, *al-‘Ilal* (6:63); al-Nawawī, *Bustān al-‘Ārifīn* (p. 31). Cf. also Mūsā ibn Khalaf in Aḥmad’s *Musnad* and Muslima ibn Maṣqala in Ibn Ḥajar, *Iṣāba* (2:328).
[138]Al-Kattānī, *Naẓm al-Mutanāthir* (p. 220-221) and Ibn ‘Ābidīn, *Majmū‘at al-Rasā’il* (2:264-281).
[139]Narrated as part of a longer ḥadīth from ‘Alī by al-Ṭabarānī in *al-Awsaṭ* with a chain of trustworthy narrators except for ‘Abd Allāh ibn Lahī‘a. Ibn ‘Adī said in *al-Kāmil* (4:144 #977, 4:153): “Ibn Lahī‘a’s narrations are fair, the *Salaf* did not declare him weak, and he is fair as a narrator.” Cf. al-Haythamī (7:52): “There is weakness in him and his narrations could be graded fair”; (4:196, 5:325): “There is weakness in him and his narrations are fair”; (1:155, 5:23, 10:16): “His narration is fair.” Moreover, Ibn Lahī‘a relates this narration from ‘Iyash ibn ‘Abbās, ‘Abd Allāh ibn Hubayra, and al-Ḥārith ibn Yazīd.

- The Prophet ﷺ also said: "The earth will never lack **forty men** similar to the Friend of the Merciful [Ibrāhīm عليه السلام]. Through them people receive rain and are given help. None of them dies except Allāh substitutes another in his place." Qatāda said: "We do not doubt that al-Ḥasan is one of them."[140]
- Another version – part of a longer ḥadīth pertaining to al-Mahdī and al-Dajjāl – states that ʻAlī said to the people of Iraq: "Do not curse the people of Syro-Palestine for among them are the Substitutes *(al-Abdāl)*, but curse their injustice."[141]
- Another version states that at Ṣiffīn a man exclaimed, "O Allāh! Curse the people of Syro-Palestine!" But ʻAlī said: "Stop! Do not curse the people of Syro-Palestine as a whole *(jamman ghafīran)*. For among them are the Substitutes."[142]

ʻUthmān ibn ʻAṭāʼ said that his father ʻAṭaʼ al-Khurāsānī, the Imām, told him: "The *Abdāl* are **forty persons** *(arbaʻūna insānan)*." ʻUthmān said: "Forty men." ʻAṭāʼ said: "Do not say 'forty men' but say 'forty persons'; there might be women among them."[143]

A Prophetic report of disputed validity states: "The Substitutes in this Community are **thirty** like Ibrāhīm the Friend of the Merciful. Every time one of them dies, Allāh substitutes another one in his place."[144] Another version adds: "Through them the earth subsists *(bihim taqūmu al-arḍ)*, you receive rain, and you achieve victory."[145]

In another version ʻAwf ibn Mālik said to the people of Egypt: "Do not curse the people of Syro-Palestine, for I heard the Messenger of Allāh ﷺ say: 'Among them are the *Abdāl*. Through them you achieve victory and receive sustenance."[146]

A narration of Ibn ʻAbbās states: "The world after Nūh عليه السلام has never been without **seven** people through whom Allāh ﷻ wards off evil from humankind."[147] Al-Ḥākim al-Tirmidhī re-

[140]Narrated from Anas by al-Ṭabarānī in *al-Awsaṭ* with a fair chain and from Ibn Masʻūd with a chain containing two unknown narrators, both cf. al-Haythamī (10:63).
[141]Narrated by al-Ḥākim (4:553=1990 ed. 4:596) who graded it sound *(ṣaḥīḥ)*, and al-Dhahabī concurred.
[142]Narrated from al-Zuhrī, from the *Tābiʻī* Ṣafwān ibn ʻAbd Allāh ibn Ṣafwān by Ibn al-Mubārak in *al-Jihād* (p. 152 #192) and, through him, Nuʻaym ibn Ḥammād in the *Fitan* (1:235 #663) cf. (with a different chain) al-Maqdisī in *al-Mukhtāra* (2:111 #485) and Ibn ʻAbd al-Hādī and al-Samʻānī in their *Faḍāʼil al-Shām* (resp. p. 51 and p. 41) while others narrate it from al-Zuhrī, from Ṣafwān's father, the Companion ʻAbd Allāh ibn Ṣafwān cf. ʻAbd al-Razzāq (11:249) through Maʻmar ibn Rāshid and Ibn Abī al-Dunyā in *al-Awliyāʼ* (p. 30 #70). Aḥmad in *Faḍāʼil al-Ṣaḥāba* (2:2:905 #1726) narrates it through both.
[143]Narrated by Ibn ʻAsākir (1:299).
[144]Narrated from ʻUbada ibn al-Ṣāmit by Aḥmad (37:413), al-Ḥakīm al-Tirmidhī in *Nawādir al-Uṣūl*, Ibn Mardūyah, Ibn ʻAsākir (1:292), Ibn Kathīr in his *Tafsīr* for the verse ﴿**And if Allāh had not repelled some men by others the earth would have been corrupted**﴾ (2:251), and al-Khallāl in *Karāmāt al-Awliyāʼ*. Al-Haythamī (10:62) indicated that Aḥmad's narrators were trustworthy but Aḥmad himself declared it "rejected" *(munkar)* after narrating it. Yet al-Suyūṭī declared it *ṣaḥīḥ* in *al-Jāmiʻ al-Saghīr* (#3032).
[145]Al-Ṭabarānī in *al-Kabīr*, al-Bazzār from ʻUbāda ibn al-Ṣāmit, and Ibn ʻAsākir (1:298) *maqṭūʻ* from Abū al-Zāhiriyya Ḥudayr ibn Kurayb al-Ḥimsī. Al-Suyūṭī declared it *ṣaḥīḥ* in *al-Jāmiʻ al-Saghīr* and al-Munāwī did not contradict him in *Fayḍ al-Qadīr*. However, al-Haythamī (10:63) said that their chains contains two unknown narrators, which makes the narration weak. Al-Ṭabarānī in *al-Kabīr* (10:181) also narrates from Ibn Masʻūd a similar narration mentioning the number forty.
[146]Narrated by al-Ṭabarānī in *al-Kabīr* (18:65) and al-Samʻānī in *Faḍāʼil al-Shām* (p. 48 #20), both with a very weak chain through ʻAmr ibn Wāqid who is discarded as a narrator even if al-Suyūṭī declares it *ḥasan* in *al-Jāmiʻ al-Ṣaghīr*, and al-Munāwī did not contradict him in *Fayḍ al-Qadīr*.
[147]Narrated by Aḥmad in *al-Zuhd* and al-Khallāl in *Karamat al-Awliyāʼ* with a sound chain according to al-Suyūṭī in *al-Durr al-Manthūr*.

lates a report in which the Prophet ﷺ is said to refer to Hilāl al-Ḥabashī (the *Mawlā* of al-Mughīra ibn Shu'ba) as "one of the **seven** through whom the earth subsists and the best of them."[148]

Wahb ibn Munabbih said: I saw the Prophet ﷺ in my sleep and said: "Messenger of Allāh! Where are the Substitutes of your Community?" He gestured with his hand towards Syro-Palestine. I said: "Messenger of Allāh! Are there not any in Iraq?" He said: "Yes, Muḥammad ibn Wāsi', Ḥassān ibn Abī Sinān, and Mālik ibn Dīnār, who walks among the people like Abū Dharr in his time."[149]

A very weak narration states: "The Substitutes *(budalā')* of my *Umma* did not enter Paradise through much fasting nor much prayer. They entered Paradise only through innocence of breast, generosity of spirit, excellent manners, and mercy to all Muslims."[150]

A forged narration states that when 'Alī asked the Prophet ﷺ how many the Substitutes were, he replied: "They are **sixty men**." 'Alī said, "Messenger of Allāh, describe them for me." The Prophet ﷺ said: "They do not keep finding fault with others *(mutanaṭṭi'īn)*, nor do they commit innovation, nor do they split hairs *(walā bil-muta'ammiqīn)*. They did not reach what they reached through much prayer nor much fasting nor much almsgiving but only through generosity of spirit and innocence of heart as well as sincere faithfulness to their leaders. They are, 'Alī, rarer than the purest gold *(a'azzu min al-kibrīt al-aḥmar)*!"[151]

Another forged report states: "The elite *(khyār)* of my Community are **five hundred** and the Substitutes are **forty**. Neither the five hundred diminish nor the forty. Every time one of the latter dies, Allāh substitutes him with one of the five hundred and enters someone into the latter, so that neither the forty nor the five hundred diminish." They said, "Messenger of Allāh! Tell us about their deeds." He said: "They forgive whoever wronged them, treat well those who treated them badly, and share their God-given worldly possessions."[152]

Al-Ḥakīm al-Tirmidhī cited Abū al-Dardā's description of the *Abdāl* as "Neither feigning death nor feigning humility" *(laysū mutamāwitīn walā mutakhashshi'īn)*[153] then he cited a narration, attributing it to the Prophet ﷺ, stating: "We seek refuge in Allāh from hypocritical humility *(khushū' al-nifāq)* – when the body is humble but the heart is not."[154]

[148]Al-Ḥakīm al-Tirmidhī, *Khatm al-Awliyā'* (p. 443) and *Nawādir al-Uṣūl* (#123), Abū Nu'aym, *Ḥilyat al-Awliyā'* (1985 ed. 2:81), the latter also mentioning Uways al-Qaranī, and Ibn Ḥajar, *Iṣāba* (6:550).
[149]Narrated from Julays by Aḥmad in *al-Zuhd*, Ibn Abī al-Dunyā, Abū Nu'aym, al-Bayhaqī, and Ibn 'Asākir (1:302).
[150]Narrated from al-Ḥasan al-Baṣrī, "from Abū Sa'īd al-Khudrī or someone else" by al-Bayhaqī in *Shu'ab al-Īmān* (7:439 #10893) and *mursal* from al-Ḥasan al-Baṣrī by Ibn Abī al-Dunyā in *al-Awliyā'* (p. 28 #58), both through Ṣāliḥ al-Marī who is discarded; from Anas with a very weak chain through Muḥammad ibn 'Abd al-'Azīz al-Dīnawrī; and from Abū Sa'īd al-Khudrī by al-Ḥakīm al-Tirmidhī in *Khatm al-Awliyā'* (p. 442) with an extremely weak chain through Ṣāliḥ al-Marī missing, furthermore, two non-successive links. Cf. Ibn Ḥajar, *Lisān al-Mīzān* (5:260 #898).
[151]Narrated by Ibn Abī al-Dunyā in *al-Awliyā'* (p. 12) and al-Khallāl in *al-Awliyā'* through the forger Mujāshi' ibn 'Amr. The number sixty is also mentioned in another very weak report cf. *Iṣāba* (2:312).
[152]Narrated supposedly from al-Awza'ī, from al-Zuhrī, from Nāfi', from Ibn 'Umar by Abū Nu'aym, *Ḥilya* (1985 ed. 1:8) and Ibn 'Asākir (1:302-303) through the unknown 'Abd Allāh ibn Hārūn al-Ṣūrī cf. *Mīzān*.
[153]In *Khatm al-Awliyā'* (p. 426).
[154]Narrated *mawqūf* from Abū al-Dardā' by Ibn Abī Shayba (7:243 #35711) and Aḥmad in *al-Zuhd* (p. 142), from Abū al-Dardā' by Ibn Abī 'Āṣim in *al-Zuhd* (p. 142) and al-Bayhaqī in *Shu'ab al-Īmān* (5:364 #6966), and from "Abū al-Dardā' or Abū Hurayra" by Ibn al-Mubārak in *al-Zuhd* (p. 46 # 143). Only al-Ḥakīm al-Tirmidhī raises this narration to the Prophet ﷺ in *Nawādir al-Uṣūl* and *Khatm al-Awliyā'*.

The *Ṣiddīqūn* and Other Great Saints حِلْيَةُ الصِّدِّيقِين

The Prophet ﷺ described a similar type of great *Awliyā* in many authentic narrations. One ḥadīth *qudsī* states: "Those who love one another for the sake of My Majesty shall have pulpits of light and the Prophets and martyrs shall yearn to be in their position."[155]

عَنْ أَبِي مُسْلِمٍ الْخَوْلاَنِيِّ عَبْدِ اللَّهِ بْنِ ثَوْبَ حَدَّثَنِي مُعَاذُ بْنُ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَالَ اللَّهُ عَزَّ وَجَلَّ الْمُتَحَابُّونَ فِي جَلاَلِي لَهُمْ مَنَابِرُ مِنْ نُورٍ يَغْبِطُهُمْ النَّبِيُّونَ وَالشُّهَدَاءُ

رواه الترمذي وقال حسن صحيح وأحمد وابن حبان والطبراني وأبو نعيم قال الترمذي وَفِي الْبَاب عَنْ أَبِي الدَّرْدَاءِ وَابْنِ مَسْعُودٍ وَعُبَادَةَ بْنِالصَّامِتِ وَأَبِي هُرَيْرَةَ وَأَبِي مَالِكٍ الأَشْعَرِيِّ

Another narration states: "Truly Allāh has servants whom He shall seat on pulpits of light, and their faces shall be completely covered in light until Allāh ﷻ finishes [passing judgment on] the uncleanness of creatures."[156]

عَن أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ للهِ عِبَاداً يُجْلِسُهُمْ يَوْمَ القِيَامَةِ عَلَى مَنَابِرَ مِنْ نُورٍ يَغْشَى وُجُوهَهُم النُّورُ حَتَّى يَخْلُو مِنْ نَجَاسَةِ الخَلاَئِق قال الهيثمي رواه الطبراني وإسناده جيد

Another: "Truly there are those, among the servants of Allāh, that are not Prophets but whom the Prophets and martyrs yearn to resemble." Someone asked: "Who are they so that we may love them?" He said: "They are a folk who loved one another with the light of Allāh, without kinship nor affiliation. Their faces are light on pulpits of light. They shall not fear when all people fear, nor shall they grieve when all people grieve." Then he recited: ﴿**The Friends of Allāh! Truly no fear shall there be for them, nor shall they grieve**﴾ (10:62).[157]

[155]Narrated from Mu'ādh and 'Ubada ibn al-Ṣāmit by al-Tirmidhī *(ḥasan ṣaḥīḥ)* and Ibn Ḥibbān (2:338 #577), Aḥmad in the *Musnad* and his son 'Abd Allāh in *Zawā'id al-Musnad* (5:328), al-Ṭabarānī in *al-Kabīr* (20:167-168), and Abū Nu'aym in the *Ḥilya* (1985 ed. 2:131). One of 'Ubāda's versions replaces the Martyrs with the *Ṣiddīqūn*.

[156]Narrated from Abū Umāma by al-Ṭabarānī in al-Kabīr (8:112 #7527) and *Musnad al-Shāmiyyīn* (2:10) with a good chain according to al-Haythamī (10:277).

[157]A mass-transmitted *(mutawātir)* ḥadīth narrated from [**1**] Abū Hurayra by Ibn Ḥibbān (2:332-334 #573 *isnād ṣaḥīḥ*) and al-Nasā'ī in *al-Sunan al-Kubrā* (6:362 #11153), al-Ṭabarī in his *Tafsīr* (11:132), and al-Mundhirī in *al-Targhīb* (4:20); [**2**] Abū al-Dardā' by al-Ṭabarānī with a fair chain according to al-Mundhirī; [**3**] 'Amr ibn 'Abasa al-Sulamī with a chain of narrators considered trustworthy according to al-Haythamī (cf. 10:276-277, 10:77); [**4**] 'Umar by Abū Dāwūd with a chain of sound narrators, Abū Nu'aym in the

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ عِبَادِ اللهِ عِبَاداً لَيْسُوا بِأَنْبِيَاءِ يَغْبِطُهُم الأَنْبِيَاءُ وَالشُّهَدَاءُ قِيلَ مَنْ هُمْ لَعَلَّنَا نُحِبُّهُمْ قَالَ هُمْ قَوْمٌ تَحَابُّوا بِنُورِ اللهِ مِنْ غَيْرِ أَرْحَامٍ وَلاَ انْتِسَابٍ وُجُوهُهُمْ نُورٌ عَلَى مَنَابِرَ مِنْ نُورٍ لاَ يَخَافُونَ إِذَا خَافَ النَّاسُ وَلاَ يَحْزَنُونَ إِذَا حَزِنَ النَّاسُ ثُمَّ قَرَأَ ﴿ أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ ﴾ يونس رواه ابن حبان بإسناد صحيح والنسائي في الكبرى وبلغ عدد رواته من الصحابة العشرة فهو متواتر عند بعضهم

The Yemeni Companion Abū Mālik al-Ash‘arī narrated that one day, when the Prophet ﷺ finished his prayer, he turned to face the people and said: “People! Listen to this, understand it, and know it. Allāh has servants who are neither Prophets nor martyrs and whom the Prophets and martyrs yearn to resemble due to their seat and proximity in relation to Allāh.” One of the Bedouin Arabs who came from among the most isolated of people twisted his hand at the Prophet ﷺ and said: “Messenger of Allāh! People from humankind who are neither Prophets nor martyrs and yet the Prophets and the martyrs yearn to be like them due to their seat and proximity in relation to Allāh? Describe them for us!” The face of the Prophet ﷺ showed delight at the question and he said: “They are of the strangers from here and there. They frequent this tribe or that without belonging to any of them. They do not have family connections with each other. They love one another for the sake of Allāh. They are of pure intent towards one another. On the Day of Resurrection Allāh shall place for them pedestals of light upon which He shall seat them, and He will turn their faces and clothes into light. On the Day of Resurrection the people will be terrified but not those. They are ﴿**the Friends of Allāh upon whom fear comes not, nor do they grieve**﴾ (10:62).”[158]

عَنْ أَبِي مَالِكٍ الأَشْعَرِيَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا قَضَى صَلاَتَهُ أَقْبَلَ إِلَى النَّاسِ بِوَجْهِهِ فَقَالَ يَا أَيُّهَا النَّاسُ اسْمَعُوا وَاعْقِلُوا

Ḥilya (1985 ed. 1:5) with a good chain as per al-Arna’ūṭ, and al-Ṭabarī in his *Tafsīr* (11:132); [**5**] Ibn ‘Umar by al-Ḥākim (4:170-171 *ṣaḥīḥ*, confirmed by al-Dhahabī); [**6**] Abū Umāma by al-Ṭabarānī with a good chain according to al-Mundhirī (4:20) and al-Haytamī (10:277); Ibn ‘Asākir, Ibn Abī al-Dunyā in *al-Ikhwān*, Ibn Abī Ḥātim, and Ibn Mardūyah; [**7**] Mu‘ādh by al-Tirmidhī as already cited above; [**8**] Ibn Mas‘ūd and [**9**] Abū al-Dardā’as stated by al-Tirmidhī above; [**10**] Abū Mālik al-Ash‘arī (next ḥadīth).

[158]Narrated from Abū Mālik al-Ash‘arī by Aḥmad, al-Ṭabarānī, and Abū Ya‘lā with a chain of trustworthy narrators [except for Shahr ibn Ḥawshab who is mostly reliable]; also by al-Baghawī in *Sharḥ al-Sunna* (13:50 #3464) and al-Ṭabarī in his *Tafsīr* (11:132)].

وَاعْلَمُوا أَنَّ لِلَّهِ عَزَّ وَجَلَّ عِبَادًا لَيْسُوا بِأَنْبِيَاءَ وَلاَ شُهَدَاءَ يَغْبِطُهُمْ الأَنْبِيَاءُ وَالشُّهَدَاءُ عَلَى مَجَالِسِهِمْ وَقُرْبِهِمْ مِنْ اللَّهِ فَجَاءَ رَجُلٌ مِنْ الأَعْرَابِ مِنْ قَاصِيَةِ النَّاسِ وَأَلْوَى بِيَدِهِ إِلَى نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا نَبِيَّ اللَّهِ نَاسٌ مِنْ النَّاسِ لَيْسُوا بِأَنْبِيَاءَ وَلاَ شُهَدَاءَ يَغْبِطُهُمْ الأَنْبِيَاءُ وَالشُّهَدَاءُ عَلَى مَجَالِسِهِمْ وَقُرْبِهِمْ مِنْ اللَّهِ انْعَتْهُمْ لَنَا يَعْنِي صِفْهُمْ لَنَا فَسُرَّ وَجْهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِسُؤَالِ الأَعْرَابِيِّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُمْ نَاسٌ مِنْ أَفْنَاءِ النَّاسِ وَنَوَازِعِ الْقَبَائِلِ لَمْ تَصِلْ بَيْنَهُمْ أَرْحَامٌ مُتَقَارِبَةٌ تَحَابُّوا فِي اللَّهِ وَتَصَافَوْا يَضَعُ اللَّهُ لَهُمْ يَوْمَ الْقِيَامَةِ مَنَابِرَ مِنْ نُورٍ فَيُجْلِسُهُمْ عَلَيْهَا فَيَجْعَلُ وُجُوهَهُمْ نُورًا وَثِيَابَهُمْ نُورًا يَفْزَعُ النَّاسُ يَوْمَ الْقِيَامَةِ وَلاَ يَفْزَعُونَ وَهُمْ أَوْلِيَاءُ اللَّهِ الَّذِينَ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ رواه أحمد وأبو يعلى والطبراني ورجالهم ثقات إلا شهر بن حوشب وهو حسن الحديث

The Heartland of Islām Is Shām الشَّامُ عُقْرُ دَارِ الإِيمَان

9. The Yemenite Companion Salama ibn al-Nufayl al-Ḥaḍramī al-Tarāghimī al-Sakūnī narrated that the Prophet ﷺ said: "The heartland of the Abode of Islām is Syro-Palestine" *('uqru dār al-islāmi bil-Shām)*.[159] Salama moved there and died there.

عَنْ سَلَمَةَ بْنِ نُفَيْلٍ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عُقْرُ دَارِ الإِسْلاَمِ بِالشَّامِ رواه الطبراني في الكبير قال الهيثمي ورجاله ثقات ورمز السيوطي لحسنه

A fuller version states that Salama (in Aḥmad) or an unnamed man (in al-Nasā'ī) came to the Prophet ﷺ and said: "I have fattened the horses and laid down arms, for war has rested its burdens and there is no more fighting." The Prophet ﷺ said: "Now has fighting come! There will not cease to be a group in my Community that will remain victorious over all people. Allāh ﷻ will cause the hearts of some to go astray *(yuzīghu Allāhu qulūba aqwām)* and those [the former] will fight them and receive from them His sustenance until His command comes to pass while they are in that state. Lo! Truly, the heartland of the Believers is Syro-Palestine *('uqr dār al-mu'minīn al-Shām)*! Immense good will remain tied to the forelocks of horses until the Day of Rising!"[160]

عَنْ سَلَمَةَ بْنِ نُفَيْلٍ السَّكُونِيِّ الْحَضْرَمِيِّ رضي الله عنه أَخْبَرَهُمْ أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي سَئِمْتُ الْخَيْلَ وَأَلْقَيْتُ السِّلاَحَ وَوَضَعَت الْحَرْبُ أَوْزَارَهَا قُلْتُ لا قِتَالَ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الآنَ جَاءَ الْقِتَالُ لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى النَّاسِ يَرْفَعُ اللَّهُ قُلُوبَ أَقْوَامٍ فَيُقَاتِلُونَهُمْ وَيَرْزُقُهُمْ اللَّهُ مِنْهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ عَزَّ وَجَلَّ وَهُمْ عَلَى ذَلِكَ أَلاَ إِنَّ عُقْرَ دَارِ الْمُؤْمِنِينَ الشَّامُ وَالْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ رواه النسائي وأحمد بإسنادين قويين وهذا لفظه أما عند النسائي فالقائل رجل آخر لم يسمَّ والسَّكوني هو المخبر عنه وفي الباب عن العرباض بن سارية والنُّوّاس بن سمعان وزاد

[159]Narrated from Salama ibn Nufayl by al-Ṭabarānī in *al-Kabīr* (7:53 #6358) with a chain of trustworthy narrators cf. al-Haythamī (10:60), a fair ḥadīth according to al-Suyūṭī in *al-Jāmi' al-Ṣaghīr* (#5444).
[160]Narrated with good chains from Salama by Aḥmad (28:164-166 #16965 *isnād ḥasan*), al-Nasā'ī, Ibn Sa'd (7:427-428), Ibn Abī 'Āṣim in *al-Āḥād* (5:83 #2625), and others (see next note); al-'Irbāḍ ibn Sāriya and al-Nuwwās ibn Sam'ān by Ibn 'Asākir (1:70, 105) and al-Nuwwās by Ibn Ḥibbān (16:296-297 #7307).

البخاري في التاريخ الكبير والبزار والطبراني قَالَ وَهُوَ مُوَلٍّ ظَهْرَهُ إِلَى الْيَمَنِ إِنِّي لأَجِدُ نَفَسَ الرَّحمٰنِ مِنْ هَا هُنَا

Some versions add that the Prophet ﷺ said, with his back to Yemen: "and I find the breath of the Merciful coming from over there [*i.e.* Yemen]."[161] The Ulema saw in the latter narration a reference to Uways al-Qaranī while Ibn Qutayba, Ibn Fūrak, and others explained the term "the Merciful's *nafas*" to mean his rescuing wind.[162] It is related that when Haram ibn Ḥayyān asked Uways al-Qaranī: "Where do you advise me to go?" Uways replied: "To Syro-Palestine!" Haram asked: "How is one's livelihood there?" Uways said: "Fie to such hearts! Doubt has mixed into them and admonition is wasted on them."[163]

Imām Ibn 'Abd al-Salām said in his book *Targhīb Ahl al-Islām fī Suknā al-Shām* ("The Encouragement of All Muslims to Dwell in Syro-Palestine"): "In this [Salama's] ḥadīth the Prophet ﷺ informed us of the apostasy that would take place on the part of those whose hearts Allāh ﷻ would cause to go astray, and the fighting against the apostates. In his telling us about residing in Syro-Palestine there is a sign that to live there consists in waging war for His sake, and news that Syro-Palestine shall remain a fortified borderline city until the Day of Resurrection. We have witnessed this, for its outer borders are permanent front lines."[164] Ibn 'Abd al-Salām lived in the time of the Crusades and died in the year 660.

10. Another Yemenite Companion who lived and died in Syro-Palestine, Abū Umāma al-Bāhilī, narrated that the Prophet ﷺ said: "Allāh made me face Syro-Palestine with my back to Yemen and said: 'Muḥammad! I have made the region behind you a help *(madad)* for you and that facing you an immunity *('iṣma)* and sustenance *(rizq)* for you.'" Then he ﷺ said: "By the One in Whose Hand is my soul! Allāh shall never cease to increase Islām and its people, nor cease to take away *shirk* and its people, until a traveller can go safely between the two puddles *(al-nuṭfatayn)* [the Arabian Gulf and the Mediterranean], fearing nothing but an unjust ruler. By the One in Whose Hand is my soul! This Religion shall most certainly reach everywhere the night sets [i.e. the farthest ends of the West]."[165]

[161]Narrated from Salama ibn Nufayl by al-Bukhārī in his *Tārīkh al-Kabīr* (4:70-71 #1990), al-Bazzār (9:150 #3702), and al-Ṭabarānī in *al-Kabīr* (7:52 #6358); also narrated as a stand-alone ḥadīth with the words "your Lord" instead of "the Merciful" from Abū Hurayra by Aḥmad with a strong chain and al-Ṭabarānī in *Musnad al-Shāmiyyīn* (2:149 #1083) and *al-Awsaṭ* (5:57 #4661) with a chain of trustworthy narrators per al-Haythamī (10:56) and Ibn Abī 'Āṣim in *al-Āḥād wa al-Mathānī* (4:263).
[162]Cf. Ibn Qutayba, *Ta'wīl Mukhtalaf al-Ḥadīth* (1972 ed. p. 212=1995 Dār al-Fikr ed. p. 195) and Ibn Fūrak, *Mushkil al-Ḥadīth wa Bayānuh* (1985 ed. p. 198).
[163]Cited by al-Munāwī in *Fayḍ al-Qadīr* (4:170-171).
[164]Ibn 'Abd al-Salām, *Targhīb Ahl al-Islām* (p. 20).
[165]Narrated from Abū Umāma by Abū Nu'aym with an impeccably sound chain of trustworthy narrators through Imām al-Nasawī in the *Ḥilya* (1985 ed. 6:107 *gharīb*), al-Ṭabarānī in *al-Kabīr* (8:170-171 #7642) and *Musnad al-Shāmiyyīn* (2:26) with a different, very weak chain cf. al-Haythamī (10:60), and Ibn 'Asākir (1:392-393) with their two chains and two more chains, one of them *mursal* cf. al-Sam'ānī, *al-Taḥbīr fī al-Mu'jam al-Kabīr* (1:581) and *Faḍā'il al-Shām* (p. 45-46 #17), al-Suyūṭī, *Ziyādat al-Jāmi'* (#1242).

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللهَ اسْتَقْبَلَ بِي الشَّامَ وَوَلَّى ظَهْرِي الْيَمَنَ فَقَالَ يَا مُحَمَّدُ إِنِّي جَعَلْتُ مَا وَرَاءَكَ مَدَداً لَكَ وَجَعَلْتُ مَا تُجَاهَكَ عِصْمَةً لَكَ وَرِزْقاً ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لاَ يَزَالُ اللهُ يَزِيدُ الإِسْلاَمَ وَأَهْلَهُ وَيَقْبِضُ الشِّرْكَ وَأَهْلَهُ حَتَّى يَسِيرَ الرَّاكِبُ بَيْنَ النُّطْفَتَيْنِ لاَ يَخْشَى إِلاَّ جَوْراً يعني جَوْرَ السُّلْطَانِ قِيلَ يَا رَسُولَ اللهِ وَمَا النُّطْفَتَانِ فَقَالَ بَحْرُ الْمَشْرِقِ وَالْمَغْرِبِ قَالَ وَقَالَ النَّبِيُّ ﷺ وَالَّذِي نَفْسِي بِيَدِهِ لَيَبْلُغَنَّ هَذَا الدِّينُ مَا بَلَغَ اللَّيْلُ رواه الحافظ أبو نعيم في الحلية من طريق الإمام النَّسوي بإسناد رجاله ثقات والطبراني بإسناد ضعيف وابن عساكر في التاريخ بإسناديهما وإسنادين آخرين وأورده الحافظ السمعاني في التحبير في المعجم الكبير وفضائل الشام

‘Abd al-Raḥmān ibn Yazīd al-Azdī al-Dārānī asked the *Tābi‘ī* Abū Sallām Mamṭūr al-Ḥabashī: “What caused you to move from Ḥimṣ to Damascus?” Abū Sallām replied: “By Allāh! You are the first Arab to ask me this question. I have heard that blessing is doubled in it.”[166] Among the Companions from whom Abū Sallām narrated is Abū Umāma al-Bāhilī. Similarly, Abū al-Dardā’ lived in Ḥimṣ when he first emigrated to Syro-Palestine then moved to Damascus on ‘Umar’s order.[167]

عن عبد الرحمن بن يزيد بن جابر قال قلت لأبي سَلاَّم – ممطور الحبشي روى عن أبي أمامة – ما حملك على النقلة من حِمْصَ الى دمشق قال والله ما سألني عنها عربي قبلك وسأخبرك بلغني أن البركة تُضَعَّفُ فيها مرتين رواه ابن عساكر في التاريخ من طرق منها عن ابن سعد والربعي والسمعاني في فضائل الشام وروى البيهقي وابن عساكر وغيرهما أن أبا الدرداء انتقل من حمص إلى دمشق بعد ما أمره به سيدنا عمر رضي الله عنهما

[166]Narrated by Ibn ‘Asākir (1:251) with four chains, one of them through Ibn Sa‘d (7:445), al-Raba‘ī (original ed. p. 21 #37), and al-Sam‘ānī with a different chain in *Faḍā’il al-Shām* (p. 54 #27).
[167]Narrated by al-Ḥakīm al-Tirmidhī in *Nawādir al-Uṣūl*, Ibn ‘Asākir (47:139), and al-Bayhaqī in *Shu‘ab al-Īmān* (7:397 #10736).

The Invicible Group Is in Shām الطَّائِفَةُ الْمَنْصُورَةُ فِي الشَّامِ

11. Muʿāwiya ﷺ narrated that the Prophet ﷺ said: "A party of my Community will remain in firm adherence to the Divine command, unharmed by those who betray or desert or oppose them, until the coming of the order of Allāh, while they are victorious over all people." Mālik ibn Yakhāmir al-Saksakī stood up and said: "Commander of the Believers! I heard Muʿādh ibn Jabal say: 'They are the people of Syro-Palestine.'"[168] The Prophet's ﷺ words in this ḥadīth are mass-transmitted *(mutawātir)*.

عَنْ مُعَاوِيَةَ رَضِيَ اللهُ عَنْهُ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لاَ يَزَالُ مِنْ أُمَّتِي أُمَّةٌ قَائِمَةٌ بِأَمْرِ اللَّهِ مَا يَضُرُّهُمْ مَنْ كَذَّبَهُمْ وَلاَ مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ عَلَى ذَلِكَ فَقَالَ مَالِكُ بْنُ يُخَامِرَ سَمِعْتُ مُعَاذًا يَقُولُ وَهُمْ بِالشَّأْمِ فَقَالَ مُعَاوِيَةُ هَذَا مَالِكٌ يَزْعُمُ أَنَّهُ سَمِعَ مُعَاذًا يَقُولُ وَهُمْ بِالشَّأْمِ رواه البخاري وأحمد والمرفوع متواتر قاله الحافظ محمد بن جعفر الكتاني

Another version narrated from Jābir, and ʿImrān ibn Ḥuṣayn states that the Prophet ﷺ said: "A party of my Community will not cease to fight, standing for truth, and have the upper hand until the end of time" while a version of disputed validity from Anas adds that the Prophet ﷺ was motioning toward Syro-Palestine *(wa awma'a biyadihi ilā al-Shām)*.[169]

Another version narrated from the promisee of Paradise, Saʿd ibn Abī Waqqāṣ, states that the Prophet ﷺ said: "The people of the West *(ahl al-gharb, ahl al-maghrib)* will not cease to be victorious, standing for truth, until the Final Hour rises."[170]

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لاَ يَزَالُ أَهْلُ الْغَرْبِ ظَاهِرِينَ عَلَى الْحَقِّ حَتَّى تَقُومَ السَّاعَةُ رواه

[168]Narrated from **(1)** Muʿāwiya by al-Bukhārī and Aḥmad (Arnaʾūṭ ed. 28:128-129 #16932 *isnād ṣaḥīḥ*) as well as **(2)** al-Mughīra ibn Shuʿba, **(3)** Jābir ibn Samura, **(4)** Muʿādh ibn Jabal, **(5)** Jābir ibn ʿAbd Allāh, **(6)** Zayd ibn Arqam, **(7)** Abū Umāma, **(8)** ʿUmar, **(9)** Abū Hurayra, **(10)** Murrat al-Bahawī, **(11)** Shuraḥbīl ibn al-Simṭ, **(12)** ʿUqba ibn ʿĀmir, **(13)** Thawbān, **(14)** Saʿd ibn Abī Waqqāṣ, **(15)** Salama ibn Nufayl, **(16)** ʿImrān ibn Ḥuṣayn, **(17)** ʿAbd Allāh ibn Ḥawāla, **(18)** ʿAbd Allāh ibn ʿUmar, **(19)** Zayd ibn Thābit, **(20)** ʿAbd Allāh ibn ʿAmr, and **(21)** Qurra ibn Iyās cf. al-Kattānī, *Naẓm al-Mutanāthir* (#145).
[169]Narrated from Jābir by Muslim, Aḥmad, and Abū Dāwūd; from ʿImrān by Aḥmad; and from Anas by Ibn Qāniʿ in *Muʿjam al-Ṣaḥāba* (p. 14) and Ibn ʿAsākir but al-Bukhārī declared the version through Anas "rejected and mistaken" *(munkar khaṭaʾ)* as reported by al-Tirmidhī in his *ʿIlal* although both al-Samʿānī and Ibn ʿAbd al-Hādī narrate it in their *Faḍāʾil al-Shām*.
[170]Narrated from Saʿd ibn Abī Waqqāṣ by Muslim, Abū Yaʿlā (2:118), al-Ṭabarānī and others cf. n. 176.

مسلم وغيره وعند بَقِيّ وأبي عوانة بأسانيد من طريق هشيم بإسناد مسلم أَهْلُ الْمَغْرِبِ

There are several glosses for "the people of the West," the strongest being the explicit reference of Muʿādh ibn Jabal ﷺ to the people of Syro-Palestine.

Shaykh al-Islām al-Nawawī said:

> Ibn al-Madīnī said that [it is read *al-gharab* so that] "the people of *al-gharab*" are the Arabs and '*al-gharab*' refers to the very large pail *(al-dalaw)*, as they are known to use it. Others said that *al-gharb* denotes the West of the earth. Muʿādh ibn Jabal said: "It is Shām" and, in another narration: "The people of al-Shām." Another narration says *Bayt al-Maqdis*.[171] It is also said that it refers to the people of Shām and whatever lies beyond it. Al-Qāḍī ʿIyāḍ said: "It is said that *ahl al-gharb* denotes the people of hardship and long-suffering, as the *gharb* of anything is its utmost *(ḥadd)*."[172]

Imām al-Qurṭubī said:

> The beginning of the West in relation to the Prophet's ﷺ city is al-Shām and its end the continental far-Western tip of the earth, all that lies in between being 'the Occident' *(al-maghrib)*. So then, is what is meant by *ahl al-gharb*, the entire West, or its beginning? Both are possible. Abū Bakr al-Ṭurṭūshī said in an epistle he sent to the farthest part of Morocco: "Allāh knows best whether the Prophet ﷺ meant you by this ḥadīth or whether he meant the people of North Africa and Andalusia *(ahl al-maghrib)* as a whole, because of their staunch adherence to the Sunna and the Congregation, their exemption from innovations in the Religion, and their strict following in the steps of the pious *Salaf*."[173]

Ibn Abī Ḥujja said:

> It refers to the wise scholars of knowledge *(al-ʿulamāʾ)*, as *al-ghar(a)b* homonymously denotes a huge pail, or the place where the sun sets, or the abundant shedding of tears. Therefore, the meaning of "the people of *al-gharb* shall not cease" etc. is: the people that shed tears of humble Godwariness knowing Allāh and His rulings, shall not cease to be victorious.

Al-Qurṭubī cited the preceding paragraph and commented:

> This interpretation is confirmed by the Prophet's ﷺ ḥadīth: "He for whom Allāh desires great good, He grants him (superlative) understanding in the Religion. There will not cease to be among the Muslims a party who will fight on the side of truth and remain victorious over those who oppose them until the Day of Resurrection."[174] The latter narration literally ties the first part with the last. Allāh knows best.[175]

Al-Suyūṭī said – he lived in Egypt:

> What supports the view that by *gharb* is meant the West of the earth is the narration of ʿAbd ibn Ḥumayd and Baqī ibn Makhlad with the wording: "The people of the Occident

[171]Narrated from Abū Umāma by Aḥmad and al-Ṭabarānī in *al-Awsaṭ* cf. *Fatḥ al-Bārī* (1959 ed. 13:295).
[172]Al-Nawawī, *Sharḥ Ṣaḥīḥ Muslim* (1972 ed. 13:68).
[173]In al-Suyūṭī, *al-Dībāj ʿalā Ṣaḥīḥ Muslim* (4:514).
[174]Narrated from Muʿāwiya by al-Bukhārī and Muslim as well as from Abū Hurayra and Ibn ʿAbbās.
[175]Al-Qurṭubī, *Tafsīr*, verse ﴿**Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware**﴾ (9:122).

> *(ahl al-maghrib)* will not cease to be victorious"[176] and al-Dāraquṭnī's narration: "A party in my Community will not cease to be victorious, standing for truth in the Occident *(fīl-maghrib)* until the Final Hour rises." It would not be far-fetched to say that by the Occident, Egypt is meant, since all include it among the Western parts.[177]

Ibn Ḥajar said:

> It is also said that by *ahl al-gharb* are meant the people of strength and striving in *jihād*…. It is possible to put together the reports and say that the people to which they refer shall be in *Bayt al-Maqdis*, which is part of Shām, use the pail for watering, and possess fighting strength against the enemy as well as zeal and intensity.[178]

Nearly all these meanings were cited for *ahl al-gharb* by the lexicographers.[179] Ibn Ḥazm came up with the odd view that those meant by this ḥadīth are the Christians then "the rabble of Syria and Egypt" who shall cause dissension and dominate Islām until the Day of Judgment[180] while Imām al-Tirmidhī narrated from Imām al-Bukhārī that 'Alī ibn al-Madīnī said: "They [the victorious group] are the learned ḥadīth authorities *(aṣḥāb al-ḥadīth)*."

[176]Narrated from Sa'd ibn Abī Waqqāṣ by Abū 'Awāna with three strong chains in his *Musnad* (4:508-509 #7510-7511), Baqī ibn Makhlad in his *Musnad*, and al-Dāraquṭnī in his *Fawā'id*, all with the same route – through Hushaym – as Muslim in his *Ṣaḥīḥ* cf. Ibn al-Zayyāt, *al-Tashawwuf* (p. 31-32) I could not find the wording in the *Musnad* of 'Abd ibn Ḥumayd and his narration (p. 115) from Mu'āwiya states: "People of Shām! Al-Anṣārī [Zayd ibn Arqam] narrated to me that the Prophet ﷺ said: 'A party in my Community will not cease to stand for truth until the coming of the Order of Allāh,' and truly I consider that that party is you, people of Shām!" Baqī ibn Makhlad ibn Yazīd, Abū 'Abd al-Raḥmān al-Qurṭubī al-Andalusī, the pious ascetic and worshipful ḥadīth Master and student of Yaḥyā ibn Yaḥyā al-Laythī, compiled a *Tafsīr* and a *Musnad* in which he narrated from 1,300 Companions according to *fiqh* subheadings.
[177]Al-Suyūṭī, *al-Dībāj 'alā Ṣaḥīḥ Muslim* (4:514).
[178]Ibn Ḥajar, *Fatḥ al-Bārī* (1959 ed. 13:295).
[179]Cf. al-Fayrūzābādī in *al-Qāmūs al-Muhīṭ*, Ibn al-Athīr in *al-Nihāya*, and Ibn Manẓūr in *Lisān al-'Arab*.
[180]Ibn Ḥazm, *al-Risāla al-Bāhira* (p. 54-56 §38-43).

Goodness Ends Except in Shām زَوَالُ الْخَيْرِ إلا في الشَّام

12. The Prophet ﷺ also said: "When the people of Syro-Palestine become corrupt, no goodness will be left among you! [Yet] there will not cease to be a group in my Community that will remain victorious over all people; those who betray or desert them cannot harm them in the least; and so until the Final Hour rises."[181]

عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَسَدَ أَهْلُ الشَّامِ فَلاَ خَيْرَ فِيكُمْ لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي مَنْصُورِينَ لاَ يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى تَقُومَ السَّاعَةُ رواه الترمذي وقال حسن صحيح وأحمد وغيرهما

Another report states that the Prophet ﷺ said: "Goodness is ten parts, nine in Syro-Palestine and one in the remaining countries; and evil is ten parts, one in Syro-Palestine and nine in the remaining countries. When the people of Syro-Palestine become corrupt, no goodness will be left in you."[182] Another version attributes this ḥadīth to Ibn Mas'ūd.[183]

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْخَيْرُ عَشْرَةُ أَعْشَارٍ تِسْعَةٌ بِالشَّامِ وَوَاحِدٌ فِي سَائِرِ الْبُلْدَانِ وَإِذَا فَسَدَ أَهْلُ الشَّامِ فَلاَ خَيْرَ فِيكُمْ رواه ابن عساكر والخطيب في المتّفق والمفترق والسمعاني في الفضائل جميعهم عن مكحول عن عبد الله و لم يدركه فهو مرسل وأخرجه ابن عساكر من طريق آخر وذكره الإمام ابن عبد السلام في رسالة الترغيب في سُكْنى الشام وهو في المشكاة

[181]Narrated from Qurra ibn Iyās by al-Tirmidhī *(ḥasan ṣaḥīḥ)*, Aḥmad with three sound chains, Ibn Abī 'Āṣim in *al-Āḥād* (2:333), al-Ṭayālisī (2:145 #1076), al-Baghawī in *Sharḥ al-Sunna* (14:208), Ibn Ḥibbān (16:292-293 #7302-7303) with two sound chains according to al-Arna'ūṭ, al-Ṭabarānī in *al-Kabīr* (19:27), Abū Nu'aym in *Ḥilyat al-Awliyā'* (1985 ed. 7:230-231), al-Rūyānī in his *Musnad* (2:128), and al-Khaṭīb in *Tārīkh Baghdād* (8:417, 10:182), the last five without the second part. The second part is mass-narrated *(mutawātir)*. Also narrated in the *Faḍā'il al-Shām* of al-Sam'ānī (p. 35 #4) and Muḥammad ibn 'Abd al-Hādī (p. 35 #9).

[182]Narrated from 'Abd Allāh ibn 'Amr by al-Khaṭīb in *al-Muttafaq wal-Muftaraq*, Ibn 'Asākir (1:143, 1:154), and al-Sam'ānī in his *Faḍā'il* (p. 37), all with a *mursal* chain because Makḥūl did not meet 'Abd Allāḥ ibn 'Amr but Ibn 'Asākir (1:157) also narrates it through a different chain. Ibn 'Abd al-Salām cites it in *Targhīb Ahl al-Islām* (p. 22-23) and Yāqūt in *Mu'jam al-Buldān* (3:312). Cf. *Mishkat* in al-Qārī's *Mirqāt* (#6292). A weak version of the first wording – in the *Faḍā'il al-Shām* of the two ḥadīth Masters al-Raba'ī and al-Sam'ānī – has "When the people of Syro-Palestine are destroyed…".

[183]Narrated *mawqūf* from Ibn Mas'ūd by al-Ḥākim (4:505=1990 ed. 4:550) who said its chain is sound – al-Dhahabī concurred –, al-Ṭabarānī in *al-Kabīr* (9:177), and Aḥmad in *Faḍā'il al-Ṣaḥāba* (2:897-898), the latter two with chains containing 'Abd Allāh ibn Ḍirār who is weak as cf. al-Haythamī (10:60), and Ibn 'Asākir. Cited by Muḥammad ibn 'Abd al-Hādī cites it in his *Faḍā'il al-Shām* (p. 59).

Perpetual Jihād

الشَّامُ رِبَاطٌ وَجِهَاد

13. The Prophet ﷺ said: "The people of Syro-Palestine, their spouses, offspring, and male and female servants are garrisoned for the sake of Allāh *(murābiṭūn)*. Whoever takes up residence in one of the cities of Syro-Palestine, he is in a garrison-post or borderline city and he is a *mujāhid*."[184] Ibn ʻAbd al-Salām said of Syro-Palestine: "Its outer borders are permanent front lines."[185]

عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَهْلُ الشَّامِ وَأَزْوَاجُهُم وَذَرَارِيهِم وَعَبِيدُهُم وَإِمَاؤُهُم إِلَى مُنْتَهَى الجَزِيرَةِ مُرَابِطُونَ فَمَنْ نَزَلَ مَدِينَةً مِنْ الشَّامِ فَهُوَ فِي رِبَاطٍ أَوْ ثَغْرٍ مِنَ الثُّغُورِ فَهُوَ مُجَاهِدٌ

رواه الطبراني وابن عساكر من رواية أرطاة بن المنذر عمن حدثه عن أبي الدرداء و لم يسمه قال الهيثمي بقية رجاله ثقات ووصله ابن عساكر في التاريخ وفي تعزية المسلم بإسناد حسن من طريق حافظ الشام الإمام ابن جوصا حدثنا عمرو بن عثمان الحمصي عن محمد بن حمير عن سعيد البجلي عن شهر بن حوشب عن أبي الدرداء عن النبي ﷺ قال سَيُفْتَحُ عَلَى أُمَّتِي مِنْ بَعْدِي الشَّامُ وَشِيكًا فَإِذَا فَتَحَهَا فَاحْتَلَّهَا بِأَهْلِ الشَّامِ مُرَابِطُونَ إِلَى مُنْتَهَى الْجَزِيرَةِ رِجَالُهُم وَنِسَاؤُهُم وَصِبْيَانُهُم وَعَبِيدُهُم فَمَن احْتَلَّ – أي نَزَلَ – سَاحِلاً مِنْ تِلْكَ السَّوَاحِلِ فَهُوَ فِي جِهَادٍ وَمَن احْتَلَّ بَيْتَ الْمَقْدِسِ وَمَا حَوْلُهُ فَهُوَ فِي رِبَاطٍ

The Prophet ﷺ also said: "Being garrisoned for one day in the way of Allāh is better than the entire world and all it contains,"[186] "better than one thousand days otherwise,"[187] and "better than fasting and praying for one month."[188]!

[184]Narrated from Abū al-Dardā' through Abū Muṭī' Muʻāwiya ibn Yaḥyā from Arṭa'a ibn al-Mundhir from someone unnamed from Abū al-Dardā' by Ibn ʻAsākir (1:282, 58:206) and al-Ṭabarānī, the rest being trustworthy cf. al-Haythamī (10:59-60), Arṭa'a being trustworthy and Muṭī' fair cf. al-Mundhirī in *al-Targhīb* (1997 ed. 4:32 = 1994 ed. 4:106 #4514). The ḥadīth is confirmed by Ibn ʻAsākir's additional fair chain both in the *Tārīkh* (1:283) and in *Taʻziyat al-Muslim* (p. 75) from Saʻīd al-Bajalī from Shahr ibn Ḥawshab (cf. n. 257) from Abū al-Dardā' and by all the ḥadīths that mention battles in this volume.
[185]Ibn ʻAbd al-Salām, *Targhīb Ahl al-Islām* (p. 20).
[186]Narrated from Sahl ibn Saʻd al-Sāʻidī by al-Bukhārī and Aḥmad.
[187]Narrated from ʻUthmān ibn ʻAffān by al-Nasā'ī and Aḥmad with a fair chain.
[188]Narrated from Salmān by Muslim, al-Tirmidhī, and Aḥmad and from ʻAbd Allāh ibn ʻAmr ibn al-ʻĀṣ by Aḥmad. Another version states ""better than one thousand years of worship including fasting and praying nights" but this is narrated from Ubay ibn Kaʻb by Ibn Mājah with a very weak chain.

وعَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ الدُّنْيَا وَمَا عَلَيْهَا رواه البخاري وأحمد وعن عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ مرفوعاً خَيْرٌ مِنْ أَلْفِ يَوْمٍ فِيمَا سِوَاهُ مِنْ الْمَنَازِلِ رواه النسائي وأحمد بإسناد رجال البخاري سوى الحارث مولى عثمان صحح الإمام الترمذي روايته وعَنْ سَلْمَانَ مرفوعاً خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ رواه مسلم والترمذي وأحمد ورواه أحمد عن عبدالله بن عمرو ﷺ أيضاً

He ﷺ also said: “The one waiting for the next prayer after finishing praying is like a cavalryman hard on his mount. The angels invoke blessings upon him as long as he neither breaks his ablution nor leaves his place, and he is in the greatest soldiery *(wahuwa fil-ribāṭ al-akbar)*”[189] and “Lo! I will tell you through what Allāh erases sins and raises degrees: perfect ablution in rough conditions, footsteps to the mosques, and waiting for the next prayer after finishing praying. This is true *ribāṭ*. This is true *ribāṭ*. This is true *ribāṭ*!”[190]

وعَنْ أَبِي هُرَيْرَةَ ﷺ مرفوعاً مُنْتَظِرُ الصَّلاَةِ مِنْ بَعْدِ الصَّلاَةِ كَفَارِسٍ اشْتَدَّ بِهِ فَرَسُهُ فِي سَبِيلِ اللَّهِ عَلَى كَشْحِهِ تُصَلِّي عَلَيْهِ مَلاَئِكَةُ اللَّهِ مَا لَمْ يُحْدِثْ أَوْ يَقُومُ وَهُوَ فِي الرِّبَاطِ الأَكْبَرِ رواه أحمد بإسناد حسن كان على شرط مسلم لولا نافع بن سليمان وثقه ابن معين وقال أبو حاتم صدوق يحدث عن الضعفاء مثل بقية وعَنْ أَبِي هُرَيْرَةَ أَيضاً مرفوعاً أَلاَ أُخْبِرُكُمْ بِمَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ إِسْبَاغُ الْوُضُوءِ عِنْدَ الْمَكَارِهِ وَكَثْرَةُ الْخُطَى إِلَى الْمَسَاجِدِ وَانْتِظَارُ الصَّلاَةِ بَعْدَ الصَّلاَةِ فَذَلِكُم الرِّبَاطُ فَذَلِكُم الرِّبَاطُ فَذَلِكُم الرِّبَاطُ رواه مسلم ومالك واللفظ له وأحمد

[189]Narrated from Abū Hurayra by Aḥmad with a fair chain.
[190]Narrated from Abū Hurayra by Muslim, Mālik, and Aḥmad.

14. The Prophet ﷺ is also related to say: "A party of my Community will not cease to fight at the gates of Damascus and its surroundings, and at the gates of *Bayt al-Maqdis* and its surroundings. The betrayal or desertion of whoever deserts them will not harm them in the least. They will remain victorious, standing for truth, until the Final Hour rises."[191]

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ ثُمَّ لاَ تَزَالُ عِصَابَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى أَبْوَابِ دِمَشْقَ وَمَا حَوْلَهُ وَعَلَى أَبْوَابِ بَيْتِ الْمَقْدِسِ وَمَا حَوْلَهُ لاَ يَضُرُّهُمْ خِذْلاَنُ مَنْ خَذَلَهُمْ ظَاهِرِينَ عَلَى الْحَقِّ إِلَى أَنْ تَقُومَ السَّاعَةُ رواه أبو يعلى والطبراني وتمام الرازي جميعهم من طريق الوليد بن عباد قال ابن عدي وغيره مجهول ووثقه ابن حبان ثم رواه ابن عساكر من طريق آخر في التاريخ وأورد الحافظ الخبر في الفتح

Imām al-Nawawī explained the term "the Final Hour" to mean "the spread of the wind [that takes away the lives of the Believers]."[192]

[191]Narrated from Abū Hurayra by Abū Ya'lā (11:302 #6417), al-Ṭabarānī in *al-Awsaṭ* (1:19-20 #47), Tammām al-Rāzī in *al-Fawā'id* (2:289-290 #1773), and Ibn 'Asākir (1:254-256, 55:25) with four chains, all three of them through al-Walīd ibn 'Abbād who is unknown cf. al-Haythamī (7:288, 10:60-61) and Ibn Ḥajar, *Lisān* (6:223 #785). Ibn 'Adī in *al-Kāmil* (7:84) stated that this ḥadīth is narrated only through him cf. al-Dhahabī, *Mīzān*. The ḥadīth is therefore weak with this chain and wording but not too weak since Ibn Ḥajar adduces it in the *Fatḥ* (13:295), Ibn Ḥibbān includes Ibn 'Abbād in his *Thiqāt* (7:551 #11426), Ibn 'Asākir (1:257) adduces a fifth chain without Ibn 'Abbād, and it is confirmed by ḥadīth #12 and mass-transmitted with the wording "A party of my Community shall not cease to remain victorious, standing for truth, until the Final Hour" cf. al-Kattānī, *Naẓm* (p. 141). Muḥammad ibn 'Abd al-Hādī cites it in his *Faḍā'il al-Shām* (p. 38).

[192]In *Sharḥ Ṣaḥīḥ Muslim* (1972 ed. 13:66).

The Capital of Belief

عَاصِمَةُ الإِيمَان

15. The Prophet ﷺ said: "The people of Syro-Palestine are the whip of Allāh on earth *(sawṭ Allāh fil-arḍ)*. He punishes through them whomever He wishes however He wishes. It is forbidden for its hypocrites to hold sway over its believers *(waḥarām ʻalā munāfiqīhim an yaẓharū ʻalā muʼminīhim)* and to die other than by fear or spite."[193]

عَنْ خُرَيْمَ بْنِ فَاتِكٍ الأَسَدِيِّ رضي الله عنه موقوفاً يَقُولُ أَهْلُ الشَّامِ سَوْطُ اللَّهِ فِي الأَرْضِ يَنْتَقِمُ بِهِمْ مِمَّنْ يَشَاءُ كَيْفَ يَشَاءُ وَحَرَامٌ عَلَى مُنَافِقِيهِمْ أَنْ يَظْهَرُوا عَلَى مُؤْمِنِيهِمْ وَلَنْ يَمُوتُوا إِلاَّ هَمًّا أَوْ غَيْظًا أَوْ حُزْنًا

هكذا رواه الإمام أحمد في المسند وابن أبي عاصم وابن عساكر ورفعه أيضاً هو والطبراني في الكبير ومحمد ابن عبد الهادي في جزء فضائل الشام وقال الحافظان المنذري والهيثمي عن رجال الطبراني ثقات وصححه السيوطي مرفوعاً وهذا الحديث أصل عظيم يؤكد صحة عقائد أهل الشام وقوة إيمانهم وصفاء دينهم رغم أنف المخالفين والحسّاد نسأل الله العافية

The ḥadīth is reinforced by the reports "When the people of Syro-Palestine become corrupt…" (#12) and "The heartland of the Abode of Islām is Syro-Palestine" (#9).[194]

16. The Prophet ﷺ said: "As I was sleeping I saw the Column of the Book being carried away from under my head. I feared lest it would be taken away, so I followed it with my eyes and saw that it was being planted in Syro-Palestine. Verily, belief in the time of dissensions will be in Syro-Palestine."[195] The Prophet repeated three times: "When the dissen-

[193]Narrated from Khuraym ibn Fātik al-Asadī by al-Ṭabarānī in *al-Kabīr* (4:209 #4163) and Ibn ʻAsākir (1:284-285); also *mawqūf* from Khuraym himself by Aḥmad in his *Musnad* (Arnaʼūṭ ed. 25:467-468 #16065 *ḍaʻīf* =Shākir-Ẓayn ed. 12:438 #16010 *isnād ḥasan*), Ibn Abī ʻĀṣim in *al-Āḥād wal-Mathānī* (2:288), and Ibn ʻAsākir (1:285-286) cf. al-Samʻānī and Ibn ʻAbd al-Hādī, *Faḍāʼil al-Shām* (p. 45, p. 34). Al-Suyūṭī declares it *ṣaḥīḥ* in *al-Jāmiʻ al-Ṣaghīr* (#2766) while al-Mundhirī in *al-Targhīb* (4:107 #4517 =4:32-33 #4682) and al-Haythamī (10:60) said both its chains – whether *marfūʻ* or *mawqūf* – are through trustworthy narrators. Muḥammad ibn ʻAbd al-Hādī cites it *marfūʻ* in his *Faḍāʼil al-Shām* (p. 34). Al-Arnaʼūṭ defends his grading of *ḍaʻīf* by citing Ibn Ḥajar's phrase on Ayyūb ibn Maysara ibn Ḥalbas al-Jabalānī al-Dimashqī in *Lisān al-Mīzān* (1:489): "I saw that he narrates what might be rejected *(raʼaytu lahu mā yunkar)*" but Ibn Ḥibbān includes him in his *Thiqāt* (4:27-28), citing this report; no discreditation is reported from him by al-Bukhārī in *al-Tārīkh al-Kabīr* (1:421) nor by Ibn Abī Ḥātim in *al-Jarḥ wal-Taʻdīl* (2:257); nor do Ibn ʻAdī and al-Dhahabī cite him in their compilations of weak narrators; and the same Arnaʼūṭ accepts Ayyūb's reports as fair in his edition of Ibn Ḥibbān's *Ṣaḥīḥ* (3:230 n.1)!

[194]It would also be reinforced by the report, "The Hour shall not rise before every nation is first presided by its hypocrites" except that it is narrated from Ibn Masʻūd by al-Bazzār (4:265 #1434) and al-Ṭabarānī with a very weak chain cf. al-Haythamī (7:328).

[195]Narrated from Abū al-Dardāʼ by Aḥmad with a chain whose narrators are all the men of the *Ṣaḥīḥ*, al-Bazzār with a sound chain – cf. al-Haythamī (7:289, 10:57-58) and al-Mundhirī in *al-Targhīb* (1997 ed. 4:31) –, al-Ṭabarānī in *al-Kabīr* and *al-Awsaṭ*, cf. al-Samʻānī in *Faḍāʼil al-Shām* (p. 41-42 #12); from

sions take place, belief shall be in Syro-Palestine." One version states: "Safety will be in Syro-Palestine."[196]

عَنْ أَبِي الدَّرْدَاءِ ﷺ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَا أَنَا نَائِمٌ إِذْ رَأَيْتُ عَمُودَ الْكِتَابِ احْتُمِلَ مِنْ تَحْتِ رَأْسِي فَظَنَنْتُ أَنَّهُ مَذْهُوبٌ بِهِ فَأَتْبَعْتُهُ بَصَرِي فَعُمِدَ بِهِ إِلَى الشَّامِ أَلاَ وَإِنَّ الإِيمَانَ حِينَ تَقَعُ الْفِتَنُ بِالشَّامِ

رواه أحمد بسند رجاله رجال الصحيح والبزار والحاكم وغيرهم وفي الباب عن أبي أمامة وعمرو بن العاص

وفي رواية الطبراني عن عمرو بن العاص الأَمْنُ بِالشَّامِ قال الهيثمي رجاله رجال الصحيح إلا ابن لهيعة

17. The Prophet ﷺ said: "I saw on the night that I was taken on a Night-Journey a white column resembling a pearl, which the angels were carrying. I said to them: 'What are you carrying?' They replied: 'The Column of the Book, we have been ordered to place it in Syro-Palestine.' Later, in my sleep, I saw that the Column of the Book was snatched away from under my headrest *(wisādatī)*. I began to fear lest Allāh the Almighty had abandoned the people of the earth. My eyes followed where it went. It was a brilliant light in front of me. Then I saw it was placed in Syro-Palestine." 'Abd Allāh ibn Ḥawāla said: "Messenger of Allāh, choose for me (where I should go)." The Prophet said: *'alayka bi al-shām* – "You must go to Syro-Palestine!"[197] (This is part of the same narration as ḥadīth #6.)

عَنْ عَبْدِ اللهِ بْنِ حَوَالَةَ ﷺ قال قال رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُ لَيْلَةَ أُسْرِيَ بِي عَمُوداً اَبْيَضَ كَأَنَّهُ لُؤْلُؤَةٌ تَحْمِلُهُ الْمَلاَئِكَةُ قُلْتُ مَا تَحْمِلُونَ قَالُوا عَمُودَ الإِسْلاَمِ أُمِرْنَا أَنْ نَضَعَهُ بِالشَّامِ وَبَيْنَا أَنَا نَائِمٌ رَأَيْتُ عَمُودَ الْكِتَابِ اخْتُلِسَ مِنْ تَحْتِ وِسَادَتِي فَظَنَنْتُ أَنَّ اللهَ قَدْ تَخَلَّى عَنْ أَهْلِ الأَرْضِ فَأَتْبَعْتُهُ بَصَرِي فَإِذَا هُوَ نُورٌ سَاطِعٌ بَيْنَ يَدَيَّ حَتَّى وُضِعَ بِالشَّامِ

Abū Umāma by al-Ṭabarānī in *al-Kabīr*, Abū Nu'aym in the *Ḥilya* (6:98), and Ibn 'Asākir – both are cited by Muḥammad ibn 'Abd al-Hādī in *Faḍā'il al-Shām* (p. 28, 30) – from 'Amr ibn al-'Āṣ by Aḥmad, and from 'Abd Allāh ibn 'Amr ibn al-'Āṣ by al-Ḥākim (4:509=1990 ed. 4:555 *ṣaḥīḥ* per the criteria of al-Bukhārī and Muslim, al-Dhahabī concurring), and al-Sam'ānī in his *Faḍā'il* (p. 44).

[196]Narrated from 'Abd Allāh ibn 'Amr by al-Ṭabarānī in *al-Kabīr* and *al-Awsaṭ* cf. Muḥammad ibn 'Abd al-Hādī in *Faḍā'il al-Shām* (p. 29). Al-Haythamī (10:58) said the men in its chain are those of sound ḥadīth except for Ibn Lahī'a (see n. 139).

[197]Narrated from Abū al-Dardā' by al-Bazzār and from 'Abd Allāh ibn Ḥawāla by al-Ṭabarānī in *al-Awsaṭ* (cited by Muḥammad ibn 'Abd al-Hādī in *Faḍā'il al-Shām* p. 31) and *Musnad al-Shāmiyyīn* (1:345 #601), all with trustworthy narrators cf. al-Haythamī (7:289, 10:58) and Ibn Ḥajar in the *Fatḥ* (12:403 *ḥasan*), and – without the last segment – from 'Amr ibn al-'Āṣ by Aḥmad with a weak chain cf. al-Haythamī (10:57).

رواه الطبراني بإسناد قال الهيثمي رجاله ثقات وحسّن الحديث في الفتح وأورده ابن عبد الهادي في فضائل الشام

It is also related that the Prophet ﷺ said: "Prophethood descended upon me from/in three places: Makka, Madīna, and Shām. Once it is brought out from any of them, it shall never return to it thenceforth."[198] Another version states: "The Qur'ān was revealed in three places: Makka, al-Madīna, and Syro-Palestine."[199] Ibn Kathīr said: "Al-Walīd ibn Muslim said that 'Syro-Palestine' here means Jerusalem (Bayt al-Maqdis) but it is better to say that it means Tabūk."[200]

عَنْ خَالِدِ بْنِ مَعْدَانَ الكِلاَعِيِّ الشَّامِيِّ التَّابِعِيِّ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ نَزَلَتْ عَلَيَّ النُّبُوَّةُ مِنْ ثَلاَثَةِ أَمَاكِنَ مَكَّةَ وَالمَدِينَةِ وَالشَّامِ فَإِنْ أُخْرِجَتْ مِنْ إِحْدَاهُنَّ لَمْ تَرْجَعْ إِلَيْهِنَّ أَبَداً قال الحافظ المنذري في الترغيب رواه أبو داود في المراسيل من رواية بقية اهـ ولم أجده في المطبوع وروى شطره الأول عن أبي أمامة مرفوعاً الخطيب في الجمع والتفريق والحاكم وقال صحيح وقال الذهبي لا ورواه نعيم بن حماد في الفتن بلاغة عن أرطأة بن المنذر لم يدرك الصحابة وذكر الحافظ ابن كثير في التفسير حديث الوليد بن مسلم عن عفير بن معدان عن سليم بن عامر عَنْ أَبِي أُمَامَةَ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أُنْزِلَ القُرْآنُ فِي ثَلاَثَةِ أَمْكِنَةٍ مَكَّةَ وَالْمَدِينَةِ وَالشَّامِ رواه ابن عساكر في التاريخ وقال الهيثمي رواه الطبراني يعني في الكبير وفيه عفير بن معدان وهو ضعيف اهـ وهو في إسناد الحاكم ورواه السمعاني في فضائل الشام من كتاب المعرفة والتاريخ ليعقوب الفسوي كذا عزاه السيوطي في الجامع الكبير وقال ابن كثير قال الوليد يعني بيت المقدس وتفسير الشام بتبوك أحسن مما قال الوليد إنه بيت المقدس والله أعلم

[198]Narrated from Abū Umāma by al-Ḥākim (4:510=1990 ed. 4:555 *ṣaḥīḥ* but al-Dhahabī said no) and al-Khaṭīb in *Mūḍiḥ Awhām al-Jam' wal-Tafrīq* (2:249-250 #306) and *mursal* from Khālid ibn Ma'dān by Abū Dāwūd in *al-Marāsīl* as cited by al-Mundhirī in *al-Targhīb* (4:106 #4513=4:32 #4678) and from Arṭa'a ibn al-Mundhir by Nu'aym ibn Ḥammād in the *Fitan* (1:119 #277).
[199]Narrated from Abū Umāma by al-Ṭabarānī in *al-Kabīr* (8:171 #7717) with a weak chain as indicated by al-Haythamī (7:157), Ibn 'Asākir, and al-Sam'ānī in *Faḍā'il al-Shām* (p. 40-41 #11).
[200]Ibn Kathīr, *Tafsīr* (3:54).

Damascus, Fortress and Rallying-Place دِمَشْقُ مَعْقِلُ الْمُسْلِمِينَ

18. The Prophet ﷺ said: "The rallying-place *(fusṭāṭ)* of the Muslims on the day of Armageddon *(yawm al-malḥama)* is in al-Ghūṭa ("the Oasis"), next to a city called Damascus which is among the best of the cities of al- Syro-Palestine."[201]

عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ فُسْطَاطَ الْمُسْلِمِينَ يَوْمَ الْمَلْحَمَةِ بِالْغُوْطَةِ إِلَى جَانِبِ مَدِينَةٍ يُقَالُ لَهَا دِمَشْقُ مِنْ خَيْرِ مَدَائِنِ الشَّامِ رواه أبو داود وأحمد والبزار والطبراني والحاكم وصحح إسناده وأقره الذهبي

دِمَشْقُ خَيْرُ مَنَازِلِ الْمُسْلِمِينَ يَوْمَئِذٍ رواه الحاكم عن أبي الدرداء وصححه وأقره الذهبي

Another version states: "Syro-Palestine will be conquered at your hands. When you are given the choice for your residence, you must go to a city called Damascus *(Dimashq)*. Truly, it will be the refuge *(ma'qil)* of the Muslims from the slaughters and its rallying-place is part of it, in a land called al-Ghūṭa."[202] One version states: "… Damascus, which is the best abode for the Muslims on that day."[203] Al-Aṣma'ī related from Abū 'Amr Ibn al-'Alā': "The beauties of the world are three: the Abulla river [in al-Baṣra], the Ghūṭa oasis of Damascus, and Samarqand" while Muḥammad ibn Ibrāhīm al-Jurjānī said: "Among the wonders of the world are three: the mosque of Damascus, the lighthouse of Alexandria, and the sustenance of the Ṣūfīs."[204]

19. The Prophet ﷺ also said: "Count six events that will closely precede the Final Hour: [1] my death; [2] the conquest of Bayt al-Qudus (Jerusalem); [3] two deaths in my Community that will decimate them like the curls on the backs of sheep; [4] a strife within my Community – and he emphasized its devastation; [5] money will be abundant among you to the point that a man shall be given one hundred dinars and scorn it; [6] a truce will take place between you and the pale-faced ones *(banū al-aṣfar)* after which they will march

[201]Narrated from Abū al-Dardā' with sound chains by Abū Dāwūd, Aḥmad both in the *Musnad* (36:56 #21725 *isnād ṣaḥīḥ*) and *Faḍā'il al-Ṣaḥāba* (2:899), al-Bazzār (7:177), al-Ṭabarānī in *al-Awsaṭ* (3:296) and *Musnad al-Shāmiyyīn* (1:335), Ibn 'Asākir (1:103-104), al-Ḥākim (4:486=1990 ed. 4:532) who declared its chain sound while al-Dhahabī concurred cf. al-Mundhirī in *al-Targhīb* (4:63=4:107 #4518) and Muḥammad ibn 'Abd al-Hādī in *Faḍā'il al-Shām* (p. 45 and 48-49). Also narrated *mursal* from Makḥūl by Abū Dāwūd.

[202]Narrated from an unnamed Companion by Aḥmad with weak chains because of Ibn Abī Maryam cf. al-Haythamī (7:289, 10:57) and Ibn al-Jawzī, *al-'Ilal al-Mutanāhiya* (1:307 #492). Cited by Muḥammad ibn 'Abd al-Hādī in *Faḍā'il al-Shām* (p. 49).

[203]Narrated from Abū al-Dardā' by al-Ḥākim (4:486=1990 ed. 4:532 *ṣaḥīḥ*, al-Dhahabī concurring).

[204]Both narrated by al-Sam'ānī in *Faḍā'il al-Shām* (p. 56-57).

and cover a distance of eighty stops, under each stop twelve thousand of them. The rallying-place *(fusṭāṭ)* of the Muslims on that day is in a land called al-Ghūṭa, in a city called Damascus."[205]

عَنْ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ ﷺ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمْتُ عَلَيْهِ فَقَالَ عَوْفٌ فَقُلْتُ نَعَمْ فَقَالَ ادْخُلْ قَالَ قُلْتُ كُلِّي أَوْ بَعْضِي قَالَ بَلْ كُلُّكَ قَالَ يَا عَوْفُ اعْدُدْ سِتًّا بَيْنَ يَدَي السَّاعَةِ أَوَّلُهُنَّ مَوْتِي قَالَ فَاسْتَبْكَيْتُ حَتَّى جَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسْكِتُنِي قَالَ قُلْتُ إِحْدَى وَالثَّانِيَةُ فَتْحُ بَيْتِ الْمَقْدِسِ قُلْتُ اثْنَيْنِ وَالثَّالِثَةُ مُوتَانٌ يَكُونُ فِي أُمَّتِي يَأْخُذُهُمْ مِثْلَ قُعَاصِ الْغَنَمِ قَالَ ثَلاَثًا وَالرَّابِعَةُ فِتْنَةٌ تَكُونُ فِي أُمَّتِي وَعَظَّمَهَا قُلْ أَرْبَعًا وَالْخَامِسَةُ يَفِيضُ الْمَالُ فِيكُمْ حَتَّى إِنَّ الرَّجُلَ لَيُعْطَى الْمِائَةَ دِينَارٍ فَيَتَسَخَّطُهَا قُلْ خَمْسًا وَالسَّادِسَةُ هُدْنَةٌ تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِي الأَصْفَرِ فَيَسِيرُونَ إِلَيْكُمْ عَلَى ثَمَانِينَ غَايَةً قُلْتُ وَمَا الْغَايَةُ قَالَ الرَّايَةُ تَحْتَ كُلِّ رَايَةٍ اثْنَا عَشَرَ أَلْفًا فُسْطَاطُ الْمُسْلِمِينَ يَوْمَئِذٍ فِي أَرْضٍ يُقَالُ لَهَا الْغُوطَةُ فِي مَدِينَةٍ يُقَالُ لَهَا دِمَشْقُ رواه أحمد بإسناد صحيح على شرط مسلم والبزار والطبراني

20. The Prophet ﷺ was also related to say: "The fortress *(ma'qal)* of the Muslims at the time of the great battles <that shall take place in the depth of Antioch> will be in Damascus, their fortress against the anti-Christ *(al-dajjāl)* will be *Bayt al-Maqdis* <and their fortress against Gog and Magog *(Ya'jūj wa Ma'jūj)* will be *Bayt al-Ṭūr*>."[206]

[205]Narrated from 'Awf ibn Mālik by Aḥmad (39:411-412 #23985 *isnād ṣaḥīḥ 'alā sharṭ Muslim*), al-Bazzār (7:176-177 #2742), al-Ṭabarānī in *al-Kabīr* (18:42) with a good chain according to Ibn 'Abd al-Hādī (p. 46-47), and others.

[206]Narrated from al-Ḥusayn ibn 'Alī ibn Abī Ṭālib from 'Alī through al-Awzā'ī by Abū Nu'aym in the *Ḥilya* (1997 ed. 6:157 #8141), from Ka'b al-Aḥbār by Nu'aym ibn Ḥammād in the *Fitan* (2:563 #1576 except bracketed segments), and *mursal* from the *Tābi'ī* Abū al-Ẓāhiriyya Ḥudayr ibn Kurayb by Ibn Abī Shayba (4:217, 6:409). Abū al-Ẓāhiriyya is trustworthy *(thiqa)* as stated in al-Arna'ūṭ and Ma'rūf's *Taḥrīr* (1:256 #1153).

في حلية الأولياء لأبي نعيم ثنا محمد بن كامل بن ميمون الزيات ثنا محمد بن إسحاق العكاشي ثنا الأوزاعي قال قدمت المدينة في خلافة هشام فقلت من ههنا من العلماء قالوا ههنا محمد بن المنكدر ومحمد بن كعب القرظي ومحمد بن علي بن عبدالله بن عباس ومحمد بن علي بن الحسين بن فاطمة بنت رسول الله صلى الله عليه وسلم فقلت والله لَأَبْدَأَنَّ بهذا قبلكم قال فدخلت المسجد فسلمت فأخذ بيدي فأدناني منه قال من أي إخواننا أنت فقلت له رجل من أهل الشام فقال من أي أهل الشام فقلت رجل من أهل دمشق قال نعم أخبرني أبي عن جدي أنه سمع رسول الله صلى الله عليه وسلم يقول لِلنَّاسِ ثَلاثَةُ مَعَاقِلَ فَمَعْقِلُهُمْ مِنَ الْمَلْحَمَةِ الْكُبْرَى الَّتِي تَكُونُ بِغُمْقِ أَنْطَاكِيَةَ دِمَشْقُ وَمَعْقِلُهُمْ مِنَ الدَّجَّالِ بَيْتُ الْمَقْدِسِ وَمَعْقِلُهُمْ مِنْ يَأْجُوجَ وَمَأْجُوجَ طُورُ سَيْنَاءَ وروى نحوه ابن أبي شيبة مرسلا وحماد بن زيد عن كعب الأحبار

21. Related to the above are Abū Dāwūd's *maqṭū'* reports from the *Tābi'īn* that the Prophet ﷺ said: "The Byzantines will cut through Syro-Palestine for forty days,[207] and none but Damascus and 'Ammān will repel them"[208]; and "One of the foreign kings will dominate all the cities except Damascus."[209]

عَنْ مَكْحُولٍ قَالَ لَتَمْخُرَنَّ الرُّومُ الشَّامَ أَرْبَعِينَ صَبَاحًا لاَ يَمْتَنِعُ مِنْهَا إِلاَّ دِمَشْقَ وَعَمَّانَ وَعَنْ أَبِي الأَعْيَسِ عَبْدِ الرَّحْمَنِ بْنِ سَلْمَانَ قَالَ سَيَأْتِي مَلِكٌ مِنْ مُلُوكِ الْعَجَمِ يَظْهَرُ عَلَى الْمَدَائِنِ كُلِّهَا إِلاَّ دِمَشْقَ رواهما أبو داود في السنن بإسنادين صالحين وكلاهما مقطوع

22. The Prophet ﷺ said: "When the great battles take place, an army of foreign clients *(al-mawālī)* will come out of Damascus, the noblest of the Arabs in cavalry and most skillful in weaponry. Through them will Allāh support the Religion."[210]

[207] *I.e.* the duration of the reign of the Dajjāl cf. Ḥadīths #030, 33, and 41.
[208] Narrated *maqṭū'* from Makḥūl by Abū Dāwūd with a passable chain.
[209] Narrated *maqṭū'* from Abū al-A'yas 'Abd al-Raḥmān ibn Sulaymān by Abū Dāwūd and Nu'aym in the *Fitan* (2:438) with a passable chain.
[210] Narrated from Abū Hurayra by al-Ṭabarānī in *Musnad al-Shāmiyyīn* (2:414), al-Ḥākim (4:548=1990 ed. 4:591 *isnād ṣaḥīḥ*, al-Dhahabī concurring), Nu'aym ibn Ḥammād in *al-Fitan* (2:474, 2:498), and – without mention of Damascus – Ibn Mājah. Al-Būṣīrī in *Miṣbāḥ al-Zujāja* (4:206) avered that the chain is only fair *(ḥasan)* because of 'Uthmān ibn Abī al-'Ātika. Ibn Abī al-'Ātika is weak as a unique source for uncorroborated reports according to al-Arna'ūṭ and Ma'rūf in *al-Taḥrīr* (2:439 #4483) but Ibn Ḥajar cites it in the *Fatḥ* (6:278) and therefore tends to concur with al-Būṣīrī.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَقَعَت الْمَلاَحِمُ خَرَجَ بَعْثٌ مِنْ دِمَشْقَ مِنْ الْمَوَالِي هُمْ أَكْرَمُ الْعَرَبِ فَرَسًا وَأَجْوَدُهُم سِلاَحًا يُؤَيِّدُ اللَّهُ بِهِم الدِّينَ رواه الطبراني في مسند الشاميين والحاكم وصحح

The *Mawālī* are at the same time foreign clients and yet "the noblest of the Arabs" because of their sincerity and truthfulness in Islām so that their hearts are Arab even if their tongues are foreign. This is elucidated by the supplication of the Prophet ﷺ: "O Allāh! May I not live to see a time – or: may you all not live to see a time – in which the learned will be ignored and the forbearing will inspire no shame! Their hearts will be the hearts of foreigners or dumb beasts *(al-aʿājim)* and their tongues the tongues of Arabs."[211] This report is strengthened by the narration from ʿAbd Allāh ibn ʿAmr ibn al-ʿĀṣ that the Prophet ﷺ said: "A time will certainly dawn on the people when their hearts will be the hearts of foreigners or dumb beasts." ʿAbd Allāh said: "What are the hearts of foreigners or dumb beasts?" The Prophet ﷺ replied: "Love of the world! Their way of life will be that of [pre-Islamic] desert Arabs: the wealth they have they will consider a bane to spend on jihad and a financial loss to spend on *zakāt*."[212]

عَنْ سَهْلِ بْنِ سَعْدٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ لاَ يُدْرِكْنِي زَمَانٌ أَوْ لاَ تُدْرِكُوا زَمَانًا لاَ يُتْبَعُ فِيهِ الْعَلِيمُ وَلاَ يُسْتَحَى فِيهِ مِنْ الْحَلِيمِ قُلُوبُهُمْ قُلُوبُ الأَعَاجِمِ وَأَلْسِنَتُهُمْ أَلْسِنَةُ الْعَرَبِ رواه الإمام أحمد والروياني وابن عبد الحكم في فتوح مصر والداني في الفتن جميعهم من طريق ابن لهيعة عن جميل الأسلمي الحذاء عن سهل قال الحافظ في تعجيل المنفعة جميل هو ابن سالم يكنى أبا عروة قال فيه الحسيني مجهول وقال ابن يونس وحديثه عن سهل معلول وذكره ابن حبان في الثقات اه وأخرجه الحاكم من طريق آخر عن عمرو بن الحارث عن جميل بن عبد الرحمن الحذاء عن أبي هريرة مرفوعا وصحح إسناده وقال الذهبي صحيح وقال ابن أبي حاتم في العلل قال أبي هذا الصحيح لأن عمرا أحفظ من ابن لهيعة واتقن اه ويقويه ما جاء عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ

[211]Narrated from Sahl ibn Saʿd by Aḥmad, al-Rūyānī in his *Musnad* (2:234 #1117), Ibn ʿAbd al-Ḥakam in *Futūḥ Miṣr* (p. 275), and al-Dānī in *al-Sunan al-Wārida fīl-Fitan* (3:527 #221), all with a weak chain cf. al-Haythamī (1:183) through Ibn Lahīʿa from Jamīl al-Aslamī whom some said is unknown although Ibn Ḥibbān included him in his *Thiqāt* cf. Ibn Ḥajar, *Taʿjīl al-Manfaʿa*; it is narrated with a different chain from Abū Hurayra by al-Ḥākim (4:510=1990 ed. 4:555 *ṣaḥīḥ*, al-Dhahabī concurring) and al-Bayhaqī in *Shuʿab al-Īmān* (6:146 #7740) also through ʿAmr ibn al-Ḥārith from Jamīl. Ibn Abī Ḥātim said in his *ʿIlal* (2:264 #2288 and 2:416 #2755): "My father said: 'This is the *ṣaḥīḥ* version, because ʿAmr memorizes more than Ibn Lahīʿa and is more meticulous.'" In al-Bayhaqī: *al-aʿājim* means "dumb beasts."
[212]Narrated from ʿAbd Allāḥ ibn ʿAmr by al-Ṭabarānī in *al-Kabīr* cf. al-Haythamī (3:65).

قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ قُلُوبُهُمْ قُلُوبُ العَجَمِ قُلْتُ وَمَا قُلُوبُ العَجَمِ قَالَ حُبُّ الدُّنْيَا قَالَ سُنَّتُهُمْ سُنَّةُ الأَعْرَابِ مَا أَتَاهُمْ مِنْ رِزْقٍ جَعَلُوهُ فِي الجِهَادِ ضَرَراً وَالزَّكَاةِ مَغْرَماً قال الهيثمي رواه الطبراني في الكبير وفيه بقية بن الوليد وهو ثقة ولكنه مدلس وبقية رجاله موثقون

Another report from ʿAbd Allāh ibn ʿAmr himself states: "A time will dawn on the people in which their hearts will be the hearts of foreigners or dumb beasts. The sustenance Allāh bestows on them they will spend on animals. They will consider almsgiving a financial loss and jihad a harm."[213]

وفي مسند الحارث حدثنا أبو عبد الرحمن المقرئ ثنا سعيد بن أبي أيوب حدثني أبو هانىء حدثني شقيق عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللهُ عَنْهُمَا قَالَ ثُمَّ يَأْتِي عَلَى النَّاسِ زَمَانٌ قُلُوبُهُمْ قُلُوبُ الأَعَاجِمِ مَا آتَاهُم اللهُ مِنْ رِزْقٍ جَعَلُوهُ فِي الحَيَوَانِ يَعُدُّونَ الصَّدَقَةَ مَغْرَماً وَالجِهَادَ ضِرَاراً وفي شعب الإيمان الأعاجم الدواب وتفسير ذلك قول رسول الله صلى الله عليه وسلم العجماء جرحها جبار

[213]Narrated *mawqūf* from ʿAbd Allāh ibn ʿAmr ibn al-ʿĀṣ by al-Ḥārith in his *Musnad* (1:386 #289).

Mass Migrations and the Pious مُهَاجَرُ النَّاسِ سِيَّمَا الأَخْيَار

23. The Prophet ﷺ said: "A huge fire will issue from Ḥaḍramawt – or: from the direction of the sea of Ḥaḍramawt – before the Day of Resurrection, which will cause a great movement of people." They said: "O Messenger of Allāh! What do you order us to do at that time?" He said: "You must go to Syro-Palestine."[214]

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَتَخْرُجُ نَارٌ مِنْ حَضْرَمَوْتَ أَوْ مِنْ نَحْوِ بَحْرِ حَضْرَمَوْتَ قَبْلَ يَوْمِ الْقِيَامَةِ تَحْشُرُ النَّاسَ قَالُوا يَا رَسُولَ اللَّهِ فَمَا تَأْمُرُنَا قَالَ عَلَيْكُمْ بِالشَّامِ قَالَ رواه الترمذي وأحمد وابن حبان وغيرهم وقال الترمذي وَفِي الْبَاب عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ وَأَنَسٍ وَأَبِي هُرَيْرَةَ وَأَبِي ذَرٍّ وَهَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ صَحِيحٌ مِنْ حَدِيثِ ابْنِ عُمَرَ

24. Mu'āwiya ibn Ḥayda asked the Prophet ﷺ: "Messenger of Allāh, where do you order me to go?" The Prophet ﷺ replied: "There!" And he gestured with his hand toward Syro-Palestine.[215]

عن بَهْزِ بْنِ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَيْنَ تَأْمُرُنِي قَالَ هَا هُنَا وَنَحَا بِيَدِهِ نَحْوَ الشَّامِ رواه الترمذي وقال هذا حديث حسن صحيح

25. Abū Umāma ﷺ said: "The Hour will not rise before the best of the people of Iraq first go to Shām and the worst of the people of Shām first go to Iraq. The Prophet ﷺ said: 'You must go to Syro-Palestine!'"[216] This narration is confirmed by the authentic report of Umm Salama in Abū Dāwūd already mentioned (#7).

[214]Narrated from Ibn 'Umar by al-Tirmidhī *(ḥasan gharīb ṣaḥīḥ)* who added that it is also narrated from Ḥudhayfa ibn Asīd al-Ghifārī, Anas, Abū Hurayra, and Abū Dharr. Also narrated from Ibn 'Umar by Aḥmad with five chains, Ibn Ḥibbān (16:294) with a sound chain per al-Bukhārī's criterion according to al-Arna'ūṭ, Ibn Abī Shayba (7:471), Ibn Ṭahmān in his *Mashyakha* (#201), Abū Ya'lā, *Musnad* (9:405) with a sound chain as stated by al-Haythamī (10:61), and al-Sam'ānī in *Faḍā'il al-Shām* (p. 42-43 #14). Al-Rabaʻī and Muḥammad ibn 'Abd al-Hādī cite it in their *Faḍā'il al-Shām* (respectively p. 33 and p. 61).
[215]Narrated from Mu'āwiya ibn Ḥayda by al-Tirmidhī *(ḥasan ṣaḥīḥ)*.
[216]Narrated with a fair to weak chain by Aḥmad, Ibn 'Asākir, and Nu'aym ibn Ḥammād in the *Fitan* (2:631 #1762) and cited by Muḥammad ibn 'Abd al-Hādī in *Faḍā'il al-Shām* (p. 33) all through Abū al-Mashshā' Laqīṭ ibn al-Mashshā' al-Bāhilī (also nicknamed Ibn al-Muthannā and Abū al-Muthannā) whom Ibn Ḥibbān included among the trustworthy *Tābi'īn* in his *Thiqāt* (5:344 #5148) although "he errs and misses" cf. Ibn Ḥajar, *Ta'jīl al-Manfa'a* (1:519 #1396) while the *mawqūf* part – Abū Umāma's own

عَنْ أَبِي أُمَامَةَ رضي الله عنه قَالَ لاَ تَقُومُ السَّاعَةُ حَتَّى يَتَحَوَّلَ خِيَارُ أَهْلِ الْعِرَاقِ إِلَى الشَّامِ وَيَتَحَوَّلَ شِرَارُ أَهْلِ الشَّامِ إِلَى الْعِرَاقِ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِالشَّامِ رواه أحمد وابن عساكر ونعيم في الفتن وأورده ابن عبد الهادي في فضائل الشام وفي سنده لقيط الباهلي ذكره ابن حبان في ثقات التابعين وقال يخطئ ويخالف اهـ لكن يؤيده حديث أم سلمة في أبي داود المذكور أعلاه (٧) وغيره من الآثار المرفوعة والموقوفة

26. The Prophet ﷺ also said: "There will be successive emigrations *(hijra ba'da hijra)*, at which time the best of human beings will be those who hold fast to Ibrāhīm's ﷺ haven *(muhājar)*. Only the most evil of people will remain on the earth. Their own abodes will loathe them, Allāh Himself will detest them, and Hellfire will collect them together with apes and swine."[217] Ibrāhīm's haven is Syro-Palestine.[218]

عَنْ قَتَادَةَ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ سَتَكُونُ هِجْرَةٌ بَعْدَ هِجْرَةٍ فَخِيَارُ أَهْلِ الأَرْضِ أَلْزَمُهُمْ مُهَاجَرَ إِبْرَاهِيمَ وَيَبْقَى فِي الأَرْضِ شِرَارُ أَهْلِهَا تَلْفِظُهُمْ أَرَضُوهُمْ تَقْذَرُهُمْ نَفْسُ اللَّهِ وَتَحْشُرُهُمْ النَّارُ مَعَ الْقِرَدَةِ وَالْخَنَازِيرِ رواه أبو داود وأحمد وعبد الرزاق عن معمر في المصنف والحاكم ورواه الحاكم أيضاً من طريق آخر عن أبي هريرة عن عبد الله بن عمرو وقال هذا حديث صحيح على شرط الشيخين وأقره الذهبي

statement – is narrated by Ibn Abī Shayba (7:531 #37750) and the *marfū'* statement of the Prophet ﷺ by al-Ṭabarānī in *al-Kabīr* (8:446) and al-Bukhārī without chain in *al-Tārīkh al-Kabīr* (8:446-447). Al-Arna'ūṭ declares the chain weak in the *Musnad* (36:462) then incorrectly remarks that none of the ḥadīths pertaining to the excellence of Syro-Palestine is unflawed.

[217] Narrated from 'Abd Allāh ibn 'Amr by Abū Dāwūd, Aḥmad, 'Abd al-Razzāq from Ma'mar ibn Rāshid in the *Muṣannaf* (11:377), and al-Ḥākim (4:486-487=1990 ed. 4:533), all with a fair chain through Shahr ibn Ḥawshab (cf. n. 257), but also with a sound chain by al-Ḥākim (4:510-511=1990 ed. 4:556 *ṣaḥīḥ 'alā sharṭ al-shaykhayn*, al-Dhahabī concurring) from Abū Hurayra, from 'Abd Allāh ibn 'Amr.

[218] As in al-'Aẓīm Ābādī's commentary on this ḥadīth in *'Awn al-Ma'būd* and others.

Jerusalem and Constantinople بَيْتُ الْمَقْدِسِ وَالْقِسْطَنْطِينِيَّةُ

27. The Prophet ﷺ said: "The growth of Bayt al-Maqdis [under the non-Muslims] signifies the destruction of Yathrib, the destruction of Yathrib signifies the advent of Armageddon *(khurūj al-malḥama)*, the advent of Armageddon signifies the conquest of Constantinople, and the conquest of Constantinople signifies the coming out of the Anti-Christ."[219] After narrating this ḥadīth to Mālik ibn Yakhāmir, Mu'ādh slapped him on the thigh or the shoulder and said to him: "This is the truth as surely as you are sitting right here!" Imām Ibn Kathīr said: "Its chain is good and it is a fair ḥadīth on which shines the light of truthfulness and the majesty of Prophethood."[220]

عَنْ مُعَاذِ بْنِ جَبَلٍ رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُمْرَانُ بَيْتِ الْمَقْدِسِ خَرَابُ يَثْرِبَ وَخَرَابُ يَثْرِبَ خُرُوجُ الْمَلْحَمَةِ وَخُرُوجُ الْمَلْحَمَةِ فَتْحُ قُسْطَنْطِينِيَّةَ وَفَتْحُ الْقُسْطَنْطِينِيَّةِ خُرُوجُ الدَّجَّالِ ثُمَّ ضَرَبَ بِيَدِهِ عَلَى فَخِذِ الَّذِي حَدَّثَهُ أَوْ مَنْكِبِهِ ثُمَّ قَالَ إِنَّ هَذَا لَحَقٌّ كَمَا أَنَّكَ هَاهُنَا أَوْ كَمَا أَنَّكَ قَاعِدٌ يَعْنِي مُعَاذَ بْنَ جَبَلٍ رواه أبو داود وأحمد وغيرهما وقال الإمام ابن كثير هذا إسناد جيد وحديث حسن عليه نور الصدق وجلالة النبوة

There are many narrations in support of the second conquest of Constantinople preceding the descent of Christ.[221] This indicates that this great city will first be taken over by a power inimical to Islām as it used to be before the great Sultan Muḥammad Fātiḥ first conquered it. The Prophet ﷺ had also predicted this first conquest in vibrant words: "Truly you will conquer Constantinople! Truly what a wonderful leader will her leader be! Truly what a wonderful army will that army be!"[222]

[219]Narrated from Mu'ādh ibn Jabal by Abū Dāwūd, Aḥmad, and others.
[220]Ibn Kathīr, *al-Bidāya* (1:94).
[221]Compiled by Niẓām Muḥammad Ṣāliḥ Ya'qūbī, *Juz'un fīhi al-Aḥādīth al-Wāridatu fīl-Qisṭanṭiniyya* (Beirut: Dār al-Bashā'ir al-Islāmiyya, 1998).
[222]Narrated from Bishr al-Khath'amī or al-Ghanawī by Aḥmad, al-Ṭabarānī in *al-Kabīr* (2:38 #1216) – both through trustworthy narrators cf. al-Haythamī (6:219), – al-Bukhārī in *al-Tārīkh al-Kabīr* (2:81) and *al-Ṣaghīr* (p. 139=1:306), al-Ḥākim (4:422 *ṣaḥīḥ* also per al-Dhahabī), Ibn 'Abd al-Barr who declared its chain fair in *al-Istī'āb* (8:170), and al-Suyūṭī who declared it sound in *al-Jāmi' al-Ṣaghīr* (#7227).

Descent of Jesus Son of Mary نُزُولُ عِيسَى بْنِ مَرْيَمَ عليهما السلام

28. In Muslim's *Ṣaḥīḥ* as narrated from Abū Hurayra, the Prophet ﷺ said: "The Hour will not rise before the Eastern Romans descend in al-A'māq or Dābiq [in Syro-Palestine near Ḥalab]. At that time, an army from al-Madīna will come out to face them from among the best of the people of the earth that day. As each side are standing in the battle-ranks, the Romans will say, 'Leave us alone with those [Muslims in Syro-Palestine] who took prisoners from among us so that we fight them.' The Muslims will say: 'No, by Allāh! We will never leave you alone to fight our brethren.' They will fight the Romans. A third of the Muslim army will desert – those Allāh will never forgive! Another third will be killed – the best of martyrs in the sight of Allāh! The last third will conquer. Nothing will seduce them from the right path. Then they will conquer Constantinople. As they are dividing the spoils, having hanged their swords on the olive-boughs, the devil will cry out in their midst, 'The Anti-Christ *(al-masīḥ)* has taken over your wives and children!' They will all go back although this news is false. When they arrive in Syro-Palestine, the Anti-Christ will come out and face them. As they are preparing for battle and drawing up their ranks, the final call to prayer will be raised and 'Īsā ibn Maryam ﷺ will descend and lead them. When the enemy of Allāh sees him he will melt the way salt melts in water. Had 'Īsā left him alone he would have melted away to his death. However, Allāh will kill him through 'Īsā's hand and the latter will show them his blood on his spear."

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لاَ تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ الرُّومُ بِالأَعْمَاقِ أَوْ بِدَابِقٍ فَيَخْرُجُ إِلَيْهِمْ جَيْشٌ مِنْ الْمَدِينَةِ مِنْ خِيَارِ أَهْلِ الأَرْضِ يَوْمَئِذٍ فَإِذَا تَصَافُّوا قَالَتْ الرُّومُ خَلُّوا بَيْنَنَا وَبَيْنَ الَّذِينَ سَبَوْا مِنَّا نُقَاتِلْهُمْ فَيَقُولُ الْمُسْلِمُونَ لاَ وَاللَّهِ لاَ نُخَلِّي بَيْنَكُمْ وَبَيْنَ إِخْوَانِنَا فَيُقَاتِلُونَهُمْ فَيَنْهَزِمُ ثُلُثٌ لاَ يَتُوبُ اللَّهُ عَلَيْهِمْ أَبَدًا وَيُقْتَلُ ثُلُثُهُمْ أَفْضَلُ الشُّهَدَاءِ عِنْدَ اللَّهِ وَيَفْتَتِحُ الثُّلُثُ لاَ يُفْتَنُونَ أَبَدًا فَيَفْتَتِحُونَ قُسْطَنْطِينِيَّةَ فَبَيْنَمَا هُمْ يَقْتَسِمُونَ الْغَنَائِمَ قَدْ عَلَّقُوا سُيُوفَهُمْ بِالزَّيْتُونِ إِذْ صَاحَ فِيهِمْ الشَّيْطَانُ إِنَّ الْمَسِيحَ قَدْ خَلَفَكُمْ فِي أَهْلِيكُمْ فَيَخْرُجُونَ وَذَلِكَ بَاطِلٌ فَإِذَا جَاءُوا الشَّأْمَ خَرَجَ فَبَيْنَمَا هُمْ يُعِدُّونَ لِلْقِتَالِ يُسَوُّونَ الصُّفُوفَ إِذْ أُقِيمَتْ الصَّلاَةُ فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ فَأَمَّهُمْ فَإِذَا رَآهُ عَدُوُّ اللَّهِ ذَابَ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ فَلَوْ تَرَكَهُ لاَنْذَابَ حَتَّى يَهْلِكَ وَلَكِنْ يَقْتُلُهُ اللَّهُ بِيَدِهِ فَيُرِيهِمْ دَمَهُ فِي حَرْبَتِهِ فَجَاءَهُمْ الصَّرِيخُ إِنَّ الدَّجَّالَ قَدْ خَلَفَهُمْ فِي ذَرَارِيِّهِمْ فَيَرْفُضُونَ مَا فِي أَيْدِيهِمْ وَيُقْبِلُونَ فَيَبْعَثُونَ عَشَرَةَ فَوَارِسَ طَلِيعَةً قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَأَعْرِفُ أَسْمَاءَهُمْ وَأَسْمَاءَ آبَائِهِمْ وَأَلْوَانَ خُيُولِهِمْ هُمْ خَيْرُ فَوَارِسَ عَلَى ظَهْرِ الْأَرْضِ يَوْمَئِذٍ أَوْ مِنْ خَيْرِ فَوَارِسَ عَلَى ظَهْرِ الأَرْضِ يَوْمَئِذٍ رواه مسلم وفي رواية ابن مسعود عنده

Another version, also in Muslim, from ʻAbd Allāh ibn Masʻūd, states: "They will hear the cry that the Dajjāl has taken over their progenies. They will then drop what they had in their hands and go to face him. They will send ahead ten riders as scouts. The Messenger of Allāh ﷺ said: 'Truly, I know their names precisely, the names of their fathers, and the colors of their horses! They will be the best horsemen on the face of the earth on that day.'"

29. The Prophet ﷺ said: "The Muslims shall have three chief regions *(amṣār)*: a chief region at the meeting of the Two Seas (al-Bayḥrayn), a chief region in al-Jīza [in Egypt], and a chief region in Syro-Palestine (al-Shām). The people will suffer three terrors *(faza'āt)*. Al-Dajjāl will come out in their midst. He will wreak havoc towards the East *(al-mashriq)*. The first region he goes to is the region at the meeting of the Two Seas. The people there will split into three groups. One group will say, 'We will test him and see what he is.' Another group will join the desert Arabs. A third group will join the chief region next to them. With al-Dajjāl there will be seventy thousand in full armor. Most of his followers will be Jews and women. He will proceed to the next chief region. Again, its people will split into three groups, one saying we will test him and see what he is, another joining the desert Arabs, and a third joining the next chief region, in the West, in Syro-Palestine *(bi-gharbī al-Shām)*. The Muslims will fold back to ʻAqabat Afīq and send out their infantry but ehy will be defeated. This will bring great pressure upon them. They will suffer great famine and hardship. Some will cook the strings of their bows and eat them. While they are in this state, someone will call out before the dawn, 'People! Help is here!' three times. They will say to each other, 'This is the voice of hope!' 'Īsā ﷺ will descend at the dawn prayer. Their leader will say to him, 'Spirit of Allāh! Go forward and pray [as imām].' But he will reply: 'This Community has its own leaders presiding over one another.' Their leader will come forward and lead them in prayer. Once he finishes praying, 'Isā ﷺ will take up his spear and go toward al-Dajjāl. When al-Dajjāl sees 'Īsā, he will melt like lead. 'Īsā will spear him between the breasts and kill him. His supporters will be routed. That day, nothing will serve to hide them anymore. Even the trees will say, 'O Believer! Here

is an unbeliever [hiding behind me]!' And the rocks will say, 'O Believer! Here is an unbeliever [hiding behind me]!'"[223]

عن عُثْمَانَ بْنِ أَبِي الْعَاصِ رضي الله عنه قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَكُونُ لِلْمُسْلِمِينَ ثَلاَثَةُ أَمْصَارٍ مِصْرٌ بِمُلْتَقَى الْبَحْرَيْنِ وَمِصْرٌ بِالْجِيرَةِ وَمِصْرٌ بِالشَّامِ فَيَفْزَعُ النَّاسُ ثَلاَثَ فَزَعَاتٍ فَيَخْرُجُ الدَّجَّالُ فِي أَعْرَاضِ النَّاسِ فَيَهْزِمُ مَنْ قِبَلَ الْمَشْرِقِ فَأَوَّلُ مِصْرٍ يَرِدُهُ الْمِصْرُ الَّذِي بِمُلْتَقَى الْبَحْرَيْنِ فَيَصِيرُ أَهْلُهُ ثَلاَثَ فِرَقٍ فِرْقَةٌ تَقُولُ نُشَامُّهُ نَنْظُرُ مَا هُوَ وَفِرْقَةٌ تَلْحَقُ بِالأَعْرَابِ وَفِرْقَةٌ تَلْحَقُ بِالْمِصْرِ الَّذِي يَلِيهِمْ وَمَعَ الدَّجَّالِ سَبْعُونَ أَلْفًا عَلَيْهِمُ السِّيجَانُ وَأَكْثَرُ تَبَعِهِ الْيَهُودُ وَالنِّسَاءُ ثُمَّ يَأْتِي الْمِصْرَ الَّذِي يَلِيهِ فَيَصِيرُ أَهْلُهُ ثَلاَثَ فِرَقٍ فِرْقَةٌ تَقُولُ نُشَامُّهُ وَنَنْظُرُ مَا هُوَ وَفِرْقَةٌ تَلْحَقُ بِالأَعْرَابِ وَفِرْقَةٌ تَلْحَقُ بِالْمِصْرِ الَّذِي يَلِيهِمْ بِغَرْبِيِّ الشَّامِ وَيَنْحَازُ الْمُسْلِمُونَ إِلَى عَقَبَةِ أَفِيقٍ فَيَبْعَثُونَ سَرْحًا لَهُمْ فَيُصَابُ سَرْحُهُمْ فَيَشْتَدُّ ذَلِكَ عَلَيْهِمْ وَتُصِيبُهُمْ مَجَاعَةٌ شَدِيدَةٌ وَجَهْدٌ شَدِيدٌ حَتَّى إِنَّ أَحَدَهُمْ لَيُحْرِقُ وَتَرَ قَوْسِهِ فَيَأْكُلُهُ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ نَادَى مُنَادٍ مِنْ السَّحَرِ يَا أَيُّهَا النَّاسُ أَتَاكُمْ الْغَوْثُ ثَلاَثًا فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ إِنَّ هَذَا لَصَوْتُ رَجُلٍ شَبْعَانَ وَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلاَم عِنْدَ صَلاَةِ

[223]Narrated as part of a longer ḥadīth from 'Uthmān ibn Abī al-'Āṣ by Aḥmad (Arna'ūṭ ed. 29:430-432 #17900 *isnād ḍa'īf*) cf. Ibn Kathīr's *Tafsīr* (1:580), Ibn Abī Shayba (7:491 #37478=5:136 #19324), al-Ṭabarānī in *al-Kabīr* (9:60 #8392) cf. al-Haythamī (7:342), and al-Ḥākim (4:478-479=1990 ed. 4:525 through the very weak Sa'īd ibn Hubayra), all but the latter with a fair-to-weak chain because of 'Alī ibn Zayd ibn Jud'ān cf. al-Būṣirī in *Miṣbāḥ al-Zujāja* (2:95) although al-Tirmidhī considers him "truthful" *(ṣadūq)*, he is retained by Ibn Khuzayma in his *Ṣaḥīḥ*, Muslim in his as an auxiliary narrator *(maqrūn)*, al-Haythamī (4:310) declares his narrations "fair," al-Dhahabī in his marginalia on al-Ḥākim (3:190=1990 ed. 3:210) grades his chain passable *(ṣāliḥ)*, and Ibn Kathīr in *al-Bidāya* (6:137-138) grades him as meeting the authenticity criteria of the *Sunan*. Cf. also *Khaṣā'iṣ* (2:257). "'Aqabat Afīq is a town between Ḥawrān and al-Ghawr" (al-Sindī).

الْفَجْرِ فَيَقُولُ لَهُ أَمِيرُهُمْ رُوحَ اللَّهِ تَقَدَّمْ صَلِّ فَيَقُولُ هَذِهِ الأُمَّةُ أُمَرَاءُ بَعْضُهُمْ عَلَى بَعْضٍ فَيَتَقَدَّمُ أَمِيرُهُمْ فَيُصَلِّي فَإِذَا قَضَى صَلاَتَهُ أَخَذَ عِيسَى حَرْبَتَهُ فَيَذْهَبُ نَحْوَ الدَّجَّالِ فَإِذَا رَآهُ الدَّجَّالُ ذَابَ كَمَا يَذُوبُ الرَّصَاصُ فَيَضَعُ حَرْبَتَهُ بَيْنَ ثَنْدُوَتِهِ فَيَقْتُلُهُ وَيَنْهَزِمُ أَصْحَابُهُ فَلَيْسَ يَوْمَئِذٍ شَيْءٌ يُوَارِي مِنْهُمْ أَحَدًا حَتَّى إِنَّ الشَّجَرَةَ لَتَقُولُ يَا مُؤْمِنُ هَذَا كَافِرٌ وَيَقُولُ الْحَجَرُ يَا مُؤْمِنُ هَذَا كَافِرٌ رواه أحمد من طريق علي بن زيد بن جدعان روى عنه مسلم مقروناً وحسّن حديثه الترمذي وابن خزيمة وابن كثير وقال علي على شرط السنن والهيثمي وقال الذهبي صالح وبقية رجاله ثقات رجال الصحيح

30. The Prophet ﷺ said: "The Anti-Christ will come out into my Community and endure for forty days or months or years" – the narrator was unsure[224] – "after which Allāh ﷻ shall send ʻĪsā ibn Maryam ﷺ, who looks exactly like ʻUrwa ibn Masʻūd. ʻĪsā ﷺ will pursue the Anti-Christ and destroy him. Then people will live for seven years without the least enmity among them. Then Allāh ﷻ will send a cool wind from the direction of Syro-Palestine, whereupon none will remain on the face of the earth that has an atom's worth of goodness in their heart except they will be taken away..."[225] The Prophet ﷺ described that wind as having "the scent of musk and the touch of silk."[226]

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ الدَّجَّالُ فِي أُمَّتِي فَيَمْكُثُ أَرْبَعِينَ لاَ أَدْرِي أَرْبَعِينَ يَوْمًا أَوْ أَرْبَعِينَ شَهْرًا أَوْ أَرْبَعِينَ عَامًا فَيَبْعَثُ اللَّهُ عِيسَى ابْنَ مَرْيَمَ كَأَنَّهُ عُرْوَةُ بْنُ مَسْعُودٍ فَيَطْلُبُهُ فَيُهْلِكُهُ ثُمَّ يَمْكُثُ النَّاسُ سَبْعَ سِنِينَ لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ ثُمَّ يُرْسِلُ اللَّهُ رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّأْمِ فَلاَ يَبْقَى عَلَى وَجْهِ الأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلاَ قَبَضَتْهُ حَتَّى لَوْ أَنَّ

[224]See Ḥadīths #21, 33, and 41.
[225]Narrated from ʻAbd Allāh ibn ʻAmr by Muslim and Aḥmad in a longer ḥadīth cf. *Fatḥ al-Bārī* (12:406).
[226]Narrated from ʻUqba ibn ʻAmir by Muslim.

أَحَدَكُمْ دَخَلَ فِي كَبَدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ حَتَّى تَقْبِضَهُ قَالَ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الحديث رواه مسلم وأحمد وفي حديث الطائفة المنصورة عند مسلم عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ ثُمَّ يَبْعَثُ اللَّهُ رِيحًا كَرِيحِ الْمِسْكِ مَسُّهَا مَسُّ الْحَرِيرِ فَلاَ تَتْرُكُ نَفْسًا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ الإِيمَانِ إِلاَ قَبَضَتْهُ ثُمَّ يَبْقَى شِرَارُ النَّاسِ عَلَيْهِمْ تَقُومُ السَّاعَةُ

31. ʻAbd Allāh ibn ʻAmr ibn al-ʻĀṣ said: "A time will come when people will see no believer remaining on earth except they have gone to Syro-Palestine."[227]

عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ الأَعْمَشِ عَنْ خَيْثَمَةَ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا قَالَ يَأْتِي عَلَى النَّاسِ زَمَانٌ لاَ يَبْقَى فِيهِ مُؤْمِنٌ إِلا لَحِقَ بِالشَّامِ

رواه ابن المبارك في الجهاد عن سفيان وابن أبي شيبة في المصنف عن وكيع عن سفيان به والحاكم في المستدرك من طريق الحسين بن حفص عن سفيان به وقال هَذَا حديث صحيح على شرط الشيخين و لم يخرجاه وأقره الذهبي وقال الإمام ابن عبد السلام في الترغيب في سُكْنى الشام مثل هذا لا يقوله إلا توقيفاً

Ibn ʻAbd al-Salām said of this report: "Such a statement is not made except by Prophetic prescription *(tawqīfan)*."[228]

While this is generally true – in conformity with the rule of ḥadīth science, *tafsīr*, and *uṣūl* whereby news of the unseen in an authentic *mawqūf* Companion-report has the full force of a *marfūʻ* Prophetic narration – nevertheless, certain narrators known for reporting many Israelite reports are excluded, such as the Companions ʻAbd Allāh ibn Salām and ʻAbd Allāh ibn ʻAmr ibn al-ʻĀṣ, as are the Successors Wahb ibn Munabbih and Kaʻb al-Aḥbār.[229] However, this particular report is confirmed by the similar *mawqūf* report of Abū Umāma already cited and points to the last band of the Muslims surrounding ʻĪsā ibn Maryam ﷺ before the descent of the sweet wind that shall take the lives of all the believers that still remain on earth.

[227]Narrated *mawqūf* from ʻAbd Allāh ibn ʻAmr ibn al-ʻĀṣ by Ibn Abī Shayba (4:217), al-Ḥākim (4:457= 1990 ed. 4:504 "per the criteria of al-Bukhārī and Muslim," al-Dhahabī concurring), and Ibn al-Mubārak in *al-Jihād* (p. 152), each with a different sound chain, all three chains through Sufyān al-Thawrī.
[228]Ibn ʻAbd al-Salām, *Targhīb Ahl al-Islām* (p. 24-25).
[229]Cf. Ibn Ḥajar, *al-Nukat ʻalā Kitāb Ibn al-Ṣalāḥ* (2:532); Ibn Kathīr (on Kaʻb al-Aḥbār and Wahb ibn Munabbih) in his *Tafsīr* (3:379 on 27:41-44); al-Qārī's commentary on Ibn Ḥajar's *Sharḥ al-Nukhba* entitled *Sharḥ Sharḥ Nukhbat al-Fikar fī Muṣṭalaḥāt Ahl al-Athar* ("Commentary on Ibn Ḥajar's Commentary on his own book 'Chosen Thoughts on the Terminology of Ḥadīth Scholars'" p. 548-549); al-Sakhāwī's *Fatḥ al-Mughīth*, ed. ʻAlī Ḥusayn ʻAlī (Beirut: Dār al-Imām al-Ṭabarī, 1992 1:150-151); Nūr al-Dīn ʻItr, *Manhaj al-Naqd fī ʻUlūm al-Ḥadīth* (p. 328).

32. The Prophet ﷺ also said: "Two groups in my Community Allāh has protected against the Fire; the group that will raid India and the group that will be with ʻĪsā ibn Maryam عليه السلام."[230]

عَنْ ثَوْبَانَ رضي الله عنه مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عِصَابَتَانِ مِنْ أُمَّتِي أَحْرَزَهُمْ اللَّهُ مِنْ النَّارِ عِصَابَةٌ تَغْزُو الْهِنْدَ وَعِصَابَةٌ تَكُونُ مَعَ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَام رواه النسائي وأحمد وهذا لفظه بإسناد رجاله ثقات إلا لُقْمَانَ بْنِ عَامِرٍ الْوُصَابِيِّ الحِمْصِي وهو صدوق ورواه ابن أبي عاصم في الجهاد والطبراني في الأوسط والبخاري في التاريخ الكبير وابن عساكر في التاريخ والبيهقي في السنن

33. Al-Nawwās ibn Samʻān al-Kilābī said that the Prophet ﷺ mentioned the Anti-Christ *(Dajjāl)* to the Companions "as such a significant matter that we felt he was in the cluster of the date-palm trees!" The Prophet ﷺ said:

The Dajjāl will be a young man with coarse hair. One of his eyes juts out …. He will remain on the earth forty days.[231] One of his days will be like a year, one like a month, one like a week and the rest of his days will be like your days. … He will pass through deserted places and call on them to bring forth their treasures. Their treasures will follow him like wasps. He will call a man in the prime of his youth and strike him with his sword cutting him in half. The pieces will be separated from each other the distance of an arrow. Then he will summon him and the youth will respond, coming with a cheerful, smiling face. While Dajjāl is doing this, Allāh ﷻ will send the Christ, the son of Maryam عليه السلام. He will descend at the white minaret East of Damascus, wearing two lightly-saffroned garments and resting his hands upon the wings of two angels. Whenever he moves his head it trickles water, and when he raises it, the like of pearl droplets fall from it. The unbelievers that smell the fragrance of his breathe will die and his breath will reach wherever his sight reaches. He will pursue the anti-Christ, find him at the Gate of Lud, and kill him. ʻĪsā عليه السلام, will then come to the people whom Allāh has shielded from the anti-Christ. He will wipe away the dust from their faces and inform them of their ranks in Paradise. At that time, Allāh, the Most High, will reveal to ʻĪsā عليه السلام: "I have brought out some of My worshippers I have made invincible. Lead them to Mount Ṭūr (Sinai)." Then Allāh will ﴿**let loose Gog and Magog and they will slide out of every mound**﴾ (21:96). Their advance groups will pass over Lake Ṭabarayya and consume all its water. When its group at the rear passes near it they will say: "At one time there was water here." The Prophet of Allāh, ʻĪsā عليه السلام and his companions will descend from the Mount and will be unable to find even the space of a span of a hand free among the corpses of the followers of Gog and Magog – and their stench! Then the Prophet of Allāh, ʻĪsā عليه السلام, and his companions will supplicate

[230]A sound narration from Thawbān by al-Nasā'ī in his *Sunan* and *al-Sunan al-Kubrā* (3:28 #4384), Aḥmad (37:81 #22396 *ḥasan*), al-Bukhārī in *al-Tārīkh al-Kabīr* (6:72 #1747), Ibn Abī ʻĀṣim in *al-Jihād* (2:665 #288), al-Ṭabarānī in *al-Awsaṭ* (7:23-24 #6737 cf. al-Haythamī 5:282) and *Musnad al-Shāmiyyīn* (#1851), al-Bayhaqī in *al-Sunan al-Kubrā* (9:176), and Ibn ʻAsākir (15:197).
[231]On this duration see also Ḥadīths #21, 30, and 41.

عَنْ النَّوَّاسَ بْنَ سَمْعَانَ الْكِلاَبِيَّ رَضِيَ اللهُ عَنْهُ قَالَ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدَّجَّالَ ذَاتَ غَدَاةٍ فَخَفَّضَ فِيهِ وَرَفَّعَ حَتَّى ظَنَنَّاهُ فِي طَائِفَةِ النَّخْلِ إلى أن قال وَيَمُرُّ بِالْخَرِبَةِ فَيَقُولُ لَهَا أَخْرِجِي كُنُوزَكِ فَتَتْبَعُهُ كُنُوزُهَا كَيَعَاسِيبِ النَّحْلِ ثُمَّ يَدْعُو رَجُلًا مُمْتَلِئًا شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ فَيَقْطَعُهُ جَزْلَتَيْنِ رَمْيَةَ الْغَرَضِ ثُمَّ يَدْعُوهُ فَيُقْبِلُ وَيَتَهَلَّلُ وَجْهُهُ يَضْحَكُ فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ وَاضِعًا كَفَّيْهِ عَلَى أَجْنِحَةِ مَلَكَيْنِ إِذَا طَأْطَأَ رَأْسَهُ قَطَرَ وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ فَلاَ يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفَسِهِ إِلاَ مَاتَ وَنَفَسُهُ يَنْتَهِي حَيْثُ يَنْتَهِي طَرْفُهُ فَيَطْلُبُهُ حَتَّى يُدْرِكَهُ بِبَابِ لُدٍّ فَيَقْتُلُهُ ثُمَّ يَأْتِي عِيسَى ابْنَ مَرْيَمَ قَوْمٌ قَدْ عَصَمَهُمْ اللَّهُ مِنْهُ فَيَمْسَحُ عَنْ وُجُوهِهِمْ وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَوْحَى اللَّهُ إِلَى عِيسَى إِنِّي قَدْ أَخْرَجْتُ عِبَادًا لِي لاَ يَدَانِ لِأَحَدٍ

[232]Narrated from al-Nawwās ibn Sam‘ān al-Kilābī as part of a long ḥadīth by Muslim, al-Tirmidhī *(ḥasan ṣaḥīḥ gharīb)*, Ibn Mājah, and Aḥmad; also by Abū Dāwūd with a sound chain and al-Ḥākim who said it is *ṣaḥīḥ* – al-Dhahabī concurred; and from Aws ibn Aws al-Thaqafī by al-Ṭabarānī in *al-Kabīr* (1:186, 19:196) with a sound chain as indicated by al-Haythamī (8:205).

بِقِتَالِهِمْ فَحَرِّزْ عِبَادِي إِلَى الطُّورِ وَيَبْعَثُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ فَيَمُرُّ أَوَائِلُهُمْ عَلَى بُحَيْرَةِ طَبَرِيَّةَ فَيَشْرَبُونَ مَا فِيهَا وَيَمُرُّ آخِرُهُمْ فَيَقُولُونَ لَقَدْ كَانَ بِهَذِهِ مَرَّةً مَاءٌ وَيُحْصَرُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ حَتَّى يَكُونَ رَأْسُ الثَّوْرِ لِأَحَدِهِمْ خَيْرًا مِنْ مِائَةِ دِينَارٍ لِأَحَدِكُمْ الْيَوْمَ فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ فَيُرْسِلُ اللَّهُ عَلَيْهِمْ النَّغَفَ فِي رِقَابِهِمْ فَيُصْبِحُونَ فَرْسَى كَمَوْتِ نَفْسٍ وَاحِدَةٍ ثُمَّ يَهْبِطُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ إِلَى الأَرْضِ فَلاَ يَجِدُونَ فِي الأَرْضِ مَوْضِعَ شِبْرٍ إِلاَ مَلاَهُ زَهَمُهُمْ وَنَتْنُهُمْ فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى وَأَصْحَابُهُ إِلَى اللَّهِ فَيُرْسِلُ اللَّهُ طَيْرًا كَأَعْنَاقِ الْبُخْتِ فَتَحْمِلُهُمْ فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللَّهُ ثُمَّ يُرْسِلُ اللَّهُ مَطَرًا لاَ يَكُنُّ مِنْهُ بَيْتُ مَدَرٍ وَلاَ وَبَرٍ فَيَغْسِلُ الأَرْضَ حَتَّى يَتْرُكَهَا كَالزَّلَفَةِ ثُمَّ يُقَالُ لِلْأَرْضِ أَنْبِتِي ثَمَرَتَكِ وَرُدِّي بَرَكَتَكِ فَيَوْمَئِذٍ تَأْكُلُ الْعِصَابَةُ مِنْ الرُّمَّانَةِ وَيَسْتَظِلُّونَ بِقِحْفِهَا وَيُبَارَكُ فِي الرِّسْلِ حَتَّى أَنَّ اللِّقْحَةَ مِنْ الإِبِلِ لَتَكْفِي الْفِئَامَ مِنْ النَّاسِ وَاللِّقْحَةَ مِنْ الْبَقَرِ لَتَكْفِي الْقَبِيلَةَ مِنْ النَّاسِ وَاللِّقْحَةَ مِنْ الْغَنَمِ لَتَكْفِي الْفَخِذَ مِنْ النَّاسِ فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ رِيحًا طَيِّبَةً فَتَأْخُذُهُمْ تَحْتَ آبَاطِهِمْ فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ وَكُلِّ مُسْلِمٍ وَيَبْقَى شِرَارُ النَّاسِ يَتَهَارَجُونَ فِيهَا تَهَارُجَ الْحُمُرِ فَعَلَيْهِمْ تَقُومُ السَّاعَةُ رواه مسلم والترمذي وقال حسن صحيح غريب وابن ماجه وأبو داود وأحمد

Al-Khaḍir الْخَضِرُ عليه السلام

Certain reports show, and some of the early Scholars held that the "man in the prime of his youth" whom al-Dajjāl cleaves in two and revives but who then mocks him, is al-Khaḍir عليه السلام.[a] Abū Sa'īd al-Kudrī narrated that the Prophet ﷺ said: "A man who is the best of people – or among the best of people – will come out to confront the Anti-Christ. He will say to him: 'I bear witness that you are the Dajjāl of whom the Messenger of Allāh ﷺ spoke to us.' The Dajjāl will say to the people: 'If I kill this man then revive him, will you still have doubts about me?' They will say no. He will kill him then revive him, but the latter will say, upon being revived, 'By Allāh! I was never as certain as I am now concerning you [being an impostor]!' The Dajjāl will want to kill him again but he will no longer have power over him."[233]

في صحيح مسلم عَنْ أَبِي سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا حَدِيثًا طَوِيلاً عَنْ الدَّجَّالِ إِلَى أن قال فَيَخْرُجُ إِلَيْهِ يَوْمَئِذٍ رَجُلٌ هُوَ خَيْرُ النَّاسِ أَوْ مِنْ خَيْرِ النَّاسِ فَيَقُولُ لَهُ أَشْهَدُ أَنَّكَ الدَّجَّالُ الَّذِي حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثَهُ فَيَقُولُ الدَّجَّالُ أَرَأَيْتُمْ إِنْ قَتَلْتُ هَذَا ثُمَّ أَحْيَيْتُهُ أَتَشُكُّونَ فِي الأَمْرِ فَيَقُولُونَ لاَ قَالَ فَيَقْتُلُهُ ثُمَّ يُحْيِيهِ فَيَقُولُ حِينَ يُحْيِيهِ وَاللَّهِ مَا كُنْتُ فِيكَ قَطُّ أَشَدَّ بَصِيرَةً مِنِّي الآنَ قَالَ فَيُرِيدُ الدَّجَّالُ أَنْ يَقْتُلَهُ فَلاَ يُسَلَّطُ عَلَيْهِ قَالَ أَبُو إِسْحَقَ يُقَالُ إِنَّ هَذَا الرَّجُلَ هُوَ الْخَضِرُ عَلَيْهِ السَّلاَم اه قال الحافظ في الفتح أبو إسحاق الذي قال ذلك هو إبراهيم بن محمد بن سفيان لصاحب راوي صحيح مسلم عنه كما جزم به عياض والنووي وغيرهما ثم قال قال معمر في جامعه بعد ذكر هذا الحديث بلغني أن الذي يقتل الدجال الخضر وكذا أخرجه ابن حبان من طريق عبد الرزاق عن معمر قال إنه الخضر اه أما زعم محقق صحيح ابن حبان بأن جمهور أهل العلم على أن الخضر ميت فغير صحيح بل قال النووي في تهذيب الأسماء قال الأكثرون من العلماء هو

[a] May also be pronounced al-Khiḍr cf. al-Nawawī, *Tahdhīb al-Asmā' wal-Lughāt* (1:176).

[233] Narrated from Abū Sa'īd al-Khudrī by Muslim; also by Abū Ya'lā (2:332) and al-Ḥākim (1984 ed. 4:581=orig. ed. 4:537), both through 'Aṭiyya ibn Sa'd who is weak, and with another chain (by Abū Ya'lā 2:535) through Sufyān ibn Wakī' who is weak; also narrated from Abū Umāma al-Bāhilī by Ibn Mājah in his *Sunan* (book of *Fitan*) through Ismā'īl ibn Rāfi' who is weak in his memorization; also narrated by Nu'aym in *al-Fitan* (2:551) with a chain missing several unnamed links between Nu'aym and al-Zuhrī. Also narrated by al-Dānī (d. 444) in his book *al-Sunan fī al-Fitan* (6:1178) but with a *mursal* chain from the Tābi'ī Abū Mijlaz.

حي موجود بين أظهرنا ثم ذكر قول ابن الصلاح في فتاويه هو حي عند جماهير العلماء والصالحين والعامة معهم في ذلك وحكى ابن عطاء الله إجماع الصوفية على أنه حي والله تعالى أعلم

Abū Isḥāq Ibrāhīm ibn Muḥammad ibn Sufyān said right after this report in *Ṣaḥīḥ Muslim*: "It is said that this man is al-Khaḍir." Likewise, Ma'mar ibn Rāshid said in his *Jāmi'* after narrating the same report: "I have heard that the man Dajjāl kills is al-Khaḍir." Ibn Ḥibbān relates the same from Ma'mar after narrating the report in his *Ṣaḥīḥ* and says: "Ma'mar said that they considered this man whom the Dajjāl kills then revives to be al-Khaḍir."[234] as he is the one meant in the ḥadīth whereby a man faces the Antichrist and belies him, whereupon the latter saws him in half then revives him only to be belied again.

The Prophet ﷺ alluded to the possibility that al-Khaḍir might face al-Dajjāl when he said, as reported from 'Abd Allāh ibn Surāqa, from Abū 'Ubayda ibn al-Jarrāḥ: "It may be that one of those who saw me and heard my speech will meet the Dajjāl."[235] Imām al-Tirmidhī said this was also related from several Companions.

عَنْ عَبْدِ اللهِ بْنِ سُرَاقَةَ عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ رضي الله عنه قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّهُ لَمْ يَكُنْ نَبِيٌّ بَعْدَ نُوحٍ إِلاَّ وَقَدْ أَنْذَرَ الدَّجَّالَ قَوْمَهُ وَإِنِّي أُنْذِرُكُمُوهُ قَالَ فَوَصَفَهُ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَلَعَلَّهُ يُدْرِكُهُ بَعْضُ مَنْ رَآنِي أَوْ سَمِعَ كَلاَمِي قَالُوا يَا رَسُولَ اللَّهِ كَيْفَ قُلُوبُنَا يَوْمَئِذٍ أَمِثْلُهَا الْيَوْمَ قَالَ أَوْ خَيْرٌ رواه أحمد والترمذي وقال حسن غريب وأبو داود كلاهما بلفظ لَعَلَّهُ سَيُدْرِكُهُ وابن حبان في صحيحه واستغرب إسناده ابن كثير وقال البخاري عن ابن سراقة لا يعرف اه لكن وثقه العجلي وابن خلفون وابن حبان وحسّن الترمذي روايته وقال وَفِي الْبَاب عَنْ عَبْدِ اللَّهِ بْنِ بُسْرٍ وَعَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جُزَيٍّ وَعَبْدِ اللَّهِ بْنِ مُغَفَّلٍ وَأَبِي هُرَيْرَةَ وانظر كلام الشيخ محمود سعيد ممدوح في كتابه التعريف فيمن زعم تساهل العجلي في التوثيق

[234]Ma'mar, *Jāmi'* in 'Abd al-Razzāq (11 :393) and Ibn Ḥibbān (15:213). Al-Barzanjī in *al-Ishā'a li Ashrāṭ al-Sā'a* (1997 ed. p. 279-281; 1995 ed. p. 204-205) also lists this report among the proofs to the effect that al-Khaḍir عليه السلام is alive and shall face and belie the Antichrist *(al-Dajjāl)*. The claim by Shu'ayb al-Arna'ūṭ in Ibn Ḥibbān (15:213 cf. 14:110) that "the vast majority of the people of knowledge hold that al-Khaḍir is dead" is baseless and Ibn 'Aṭā' Allāh al-Sakandarī said in *Laṭā'if al-Minan* (1:84-98) that the totality of the Ṣūfīs hold that he is alive.

[235]A fair ḥadīth narrated from Abū 'Ubayda by Aḥmad with two chains, al-Tirmidhī *(ḥasan gharīb)*, Abū Dāwūd, Abū Ya'lā (#875), Ibn Abī Shayba (7:490), al-Bazzār (4:107 #1280), Ibn Ḥibbān (15:181), Abū Nu'aym in *Ma'rifat al-Ṣaḥāba* (#594), and al-Ḥākim (4:542-543) cf. *Fatḥ* (13:95). Al-Tirmidhī said it is also narrated from other Companions. Al-Arna'ūṭ's weakening of 'Abd Allāh ibn Surāqa is unwarranted, as for his disregard of al-'Ijlī's grading him trustworthy it is a novelty begun by al-Mu'allimī and marketed by al-Albānī as demonstrated by Shaykh Maḥmūd Mamdūḥ in *al-Ta'rīf* (1:357-383).

Al-Khaḍir is mentioned in the Qur'ān without being named other than as ﴿**one of Our slaves, unto whom We had given mercy from Us, and had taught him knowledge from Our presence**﴾ (18:65), and by name in al-Bukhārī and Muslim.

Among the strongest transmitted proofs showing that al-Khaḍir is alive are two reports, one narrated by Imām Aḥmad in *al-Zuhd* whereby the Prophet ﷺ said that Ilyās and al-Khaḍir meet every year and spend the month of Ramadan in al-Qudus, and the other by Ya'qūb ibn Sufyān from 'Umar ibn 'Abd al-'Azīz whereby a man he was seen walking with was actually al-Khaḍir. Ibn Ḥajar declared the chain of the first fair and that of the second sound.[236] He goes on to cite another sound report narrated by Ibn 'Asākir from Abū Zur'a al-Rāzī whereby the latter met al-Khaḍir twice, once in his young age, the other in his old age, but al-Khaḍir himself had not changed.

There are innumerable stories told about meetings with al-Khaḍir in the books of Islām. The ḥadīth Master al-Sakhāwī stated: "It is well-known that al-Nawawī used to meet with al-Khaḍir and converse with him among many other unveilings *(mukāshafāt)*."[237] Ibn al-Jawzī narrates in *Manāqib al-Imām Aḥmad* with his chain from Bilāl al-Khawāṣṣ that the latter met al-Khaḍir and asked him: "What do you say of al-Shāfi'ī?" He replied: "He is one of the Pillar-Saints *(al-awtād)*." "And Aḥmad ibn Ḥanbal?" He said: "He is a *Ṣiddīq*."[238]

This narration is one of Ibn al-Jawzī's self-contradictions in view of his censorious fatwa – in his *'Ujālatu al-Muntaẓir fī Sharḥi Ḥāli al-Khaḍir* – that "to suggest that al-Khaḍir is alive contradicts the *Sharī'a*," yet this is precisely what he does in *Manāqib Aḥmad* while in his *Muthīr al-Gharām al-Sākin* he narrates several narrations to that effect![239] His descendent Ibn al-Qayyim in *al-Manār al-Munīf* and the latter's editor, Shaykh 'Abd al-Fattāḥ Abū Ghudda, content themselves with the view that he died while Shaykh Shu'ayb al-Arna'ūṭ goes too far in claiming that "the *Jumhūr* of the Ulema holds that he is dead."[240] In fact, Imām Ibn al-Ṣalāḥ in his *Fatāwā*, Imām al-Nawawī in *Tahdhīb al-Asmā' wal-Lughāt*, Imām al-Sakhāwī in *Tarjumat Shaykh al-Islām al-Nawawī* and others stated that the *Jumhūr* of the Ulema holds that al-Khaḍir is alive and present among us "except for certain wayward ḥadīth scholars," while Imām Ibn 'Aṭā' Allāh in *Laṭā'if al-Minan* states there is consensus among the Ṣūfīs that al-Khaḍir is alive.

Al-Qāḍī 'Iyāḍ in his notice on Ibn Abī Zayd in *Tartīb al-Madārik* narrates from al-Ajdabī: "I was sitting with Abū Muḥammad [Ibn Abī Zayd] when Abū al-Qāsim 'Abd al-Raḥmān ibn 'Abd al-Mu'min the *mutakallim* was with him. A man asked them about al-Khaḍir and whether it could he said that he was still in this world in spite of all this time and would not die until

[236] In *Fatḥ al-Bārī* (1959 ed. 6:435).
[237] Al-Sakhāwī, *Tarjimat Shaykh al-Islām Quṭb al-Awliyā' al-Kirām wa Faqīh al-Anām Muḥyī al-Sunna wa Mumīt al-Bid'a Abī Zakariyyā Muḥyī al-Dīn al-Nawawī* ("Biography of the Shaykh of Islām, the Pole of the Noble Saints and Jurist of Mankind, the Reviver of the Sunna and Slayer of Innovation Abū Zakariyyā Muḥyiddin al-Nawawī") (Cairo: Jam'iyyat al-Nashr wa al-Ta'līf al-Azhariyya, 1935 p. 33).
[238] Ibn al-Jawzī, *Manāqib al-Imām Aḥmad* (p. 144).
[239] Cf. al-Yāfi'ī's criticism cited by al-Nabhānī in *Shawāhid al-Ḥaqq* (p. 200) and al-Haytamī's criticism in his *Fatāwā Ḥadīthiyya* (p. 307).
[240] Cf. Ḥajjī Khalīfa, *Kashf al-Ẓunūn* (2:1125) and Abū Ghudda, ed. *al-Manār al-Munīf* (p. 67-76).

the Final Hour comes and whether this is refuted by the words of the Almighty, ﴿**We did not give any human being before you immortality**﴾ (21:34). They replied to him together that that was possible and permitted and al-Khaḍir could live until the Final Trumpet was blown. For immortality is connected to remaining as long as the Next World remains, while remaining until the Trumpet is blown is not immortality. Do you not see that Iblīs – may Allāh curse him – is not immortal, but he is one of those deferred until the Day of a Known Time?"[241]

[241]Al-Qāḍī ʻIyāḍ, *Tartīb al-Madārik* (6:220).

The Muḥammadan Kingdom الْمَمْلَكَةُ الْمُحَمَّدِيَّة

34. Ka'b al-Aḥbār[242] spoke of this final sovereignty over Syro-Palestine as part of the Prophet's ﷺ description in the Torah according to the saying of Allāh ﷻ ﴿**Those who follow the messenger, the unlettered Prophet, whom they can find described in the Torah and the Gospel (which are) with them**﴾ (7:157):

﴿ ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلْأُمِّيَّ ٱلَّذِى يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ ۚ فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُوا۟ ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ ۙ أُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿١٥٧﴾ ﴾ الأعراف

- Ibn ʿAbbās asked Ka'b al-Aḥbār: "What qualities of the Messenger of Allāh ﷺ do you find written in the Torah?" Ka'b replied: "We find him named Muḥammad ibn ʿAbd Allāh, his birthplace is Makka, his place of migration Ṭābah [= Madīna], and his kingdom Syro-Palestine. He is not coarse of speech nor boisterous in the market-places. He does not return wrong with wrong but forgives and pardons. His Community are the Oft-Praisers *(al-ḥammādūn)*. They praise Allāh in every happy and sad occasion, and extol Allāh on every height. They cleanse their limbs, wear the waist-wrap, and line up for their prayers just as they do for battle. The sound they make in their places of worship is like that of bees. Their callers [to prayer] can be heard in the air of the heaven."[243]

عَنْ أَبِي فَرْوَةَ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ سَأَلَ كَعْبَ الأَحْبَارِ كَيْفَ تَجِدُ نَعْتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي التَّوْرَاةِ فَقَالَ

[242]This trustworthy *Tābiʿī* is *mukhaḍram i.e.* he may have met the Prophet ﷺ and is therefore accorded the same respect as the Companions. Even if he is known to relate Israelite reports *(isrāʾīliyyāt)*, these reports are accepted when they are confirmed by the Qur'ān and/or Sunna. This rule is spelled out by the Prophet ﷺ in his saying: "Convey [the Religion] on my behalf, even a single verse, and narrate without constraint *(ḥaraj)* from the Israelites, but whoever purposely tells a lie about me, let him prepare himself for his seat in the Fire." Narrated from ʿAbd Allāh ibn ʿAmr ibn al-ʿĀṣ by al-Bukhārī, al-Tirmidhī *(ḥasan ṣaḥīḥ)*, Aḥmad, and al-Dārimī. Al-Shāfiʿī said: "It means: narrate from the Israelites whatever you know not to be a lie, and whatever you consider to be possible *(mā tujawwizūnahu)*, there is no constraint on you not to narrate it from them." In Ibn Ḥajar, *Fatḥ al-Bārī* (1959 ed. 6:498).

[243]Narrated by al-Dārimī, Ibn Saʿd (1:360), al-Taymī in *Dalāʾil al-Nubuwwa* (p. 151) with a chain of trustworthy narrators except for the *Tābiʿī* Abū Farwa, who is unknown. The only person to narrate from him in the Nine Books is Muʿāwiya ibn Ṣāliḥ ibn Ḥudayr, who is trustworthy *(thiqa)*.

كَعْبٌ نَجِدُهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ يُولَدُ بِمَكَّةَ وَيُهَاجِرُ إِلَى طَابَةَ وَيَكُونُ مُلْكُهُ بِالشَّامِ وَلَيْسَ بِفَحَّاشٍ وَلاَ صَخَّابٍ فِي الأَسْوَاقِ وَلاَ يُكَافِئُ بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَعْفُو وَيَغْفِرُ أُمَّتُهُ الْحَمَّادُونَ يَحْمَدُونَ اللَّهَ فِي كُلِّ سَرَّاءَ وَضَرَّاءَ وَيُكَبِّرُونَ اللَّهَ عَلَى كُلِّ نَجْدٍ يُوَضِّئُونَ أَطْرَافَهُمْ وَيَأْتَزِرُونَ فِي أَوْسَاطِهِمْ يُصَفُّونَ فِي صَلَوَاتِهِمْ كَمَا يُصَفُّونَ فِي قِتَالِهِمْ دَوِيُّهُمْ فِي مَسَاجِدِهِمْ كَدَوِيِّ النَّحْلِ يُسْمَعُ مُنَادِيهِمْ فِي جَوِّ السَّمَاءِ رواه ابن سعد والدارمي وأبو فروة مجهول

- In another version Ka‘b said: “The description of Muḥammad ﷺ in the Torah is as follows: ‘Muḥammad is My chosen servant. He is neither rough nor harsh. He is not boisterous in the market-places nor does he return wrong with wrong, but he forgives and pardons. His birthplace is Makka, his place of migration Madīna, and his kingdom Syro-Palestine.’”[244]

- In another version Ka‘b said: “In the first line [of the Torah’s text] is: ‘Muḥammad the Messenger of Allāh, My elect servant! He is neither rough nor harsh. He is not boisterous in the market-places nor does he return wrong with wrong, but he forgives and pardons. His birthplace is Makka, his place of migration Madīna, and his kingdom Syro-Palestine.’ In the second line is: ‘Muḥammad the Messenger of Allāh! His Community are the Oft-Praisers. They praise Allāh in every happy and sad occasion. They praise Allāh in every place and extol Him on every high place. They observe the movements of the sun and accomplish the prayer when its time comes, even if they find themselves on top of a refuse-heap. They wear the waist-wrap and cleanse their limbs. The sound of their voices in the night air is like that of bees.’”[245]

فِي سنن الدارمي أَخْبَرَنَا زَيْدُ بْنُ عَوْفٍ قَالَ وَحَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ ذَكْوَانَ أَبِي صَالِحٍ عَنْ كَعْبٍ فِي السَّطْرِ الأَوَّلِ مُحَمَّدٌ رَسُولُ اللَّهِ عَبْدِي الْمُخْتَارُ لاَ فَظٌّ وَلاَ غَلِيظٌ وَلاَ صَخَّابٌ فِي الأَسْوَاقِ وَلاَ يَجْزِي بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَعْفُو وَيَغْفِرُ مَوْلِدُهُ بِمَكَّةَ

[244]Narrated by Ibn Sa‘d (1:360) with two chains, Abū Nu‘aym, *Ḥilya* (5:387) with three, al-Fasawī, *al-Ma‘rifa wal-Tārīkh* (3:338), and al-Bayhaqī, *Dalā’il* (1:377) cf. Ibn Ḥajar, *Nuzhat al-Sāmi‘īn* (p. 89-90).
[245]Narrated by Ibn ‘Asākir in *Tārīkh Dimashq* (1:175-176) and al-Dārimī with a very weak chain because of al-Dārimī’s shaykh, Zayd ibn ‘Awf, who is discarded as a narrator but Abū Nu‘aym narrates it in the *Ḥilya* (5:387) with a different chain cf. Ibn ‘Abd al-Salām, *Targhīb Ahl al-Islām* (p. 25-26).

وَهِجْرَتُهُ بِطَيْبَةَ وَمُلْكُهُ بِالشَّامِ وَفِي السَّطْرِ الثَّانِي مُحَمَّدٌ رَسُولُ اللَّهِ أُمَّتُهُ الْحَمَّادُونَ يَحْمَدُونَ اللَّهَ فِي السَّرَّاءِ وَالضَّرَّاءِ يَحْمَدُونَ اللَّهَ فِي كُلِّ مَنْزِلَةٍ وَيُكَبِّرُونَ عَلَى كُلِّ شَرَفٍ رُعَاةُ الشَّمْسِ يُصَلُّونَ الصَّلَاةَ إِذَا جَاءَ وَقْتُهَا وَلَوْ كَانُوا عَلَى رَأْسِ كُنَاسَةٍ وَيَأْتَزِرُونَ عَلَى أَوْسَاطِهِمْ وَيُوَضِّئُونَ أَطْرَافَهُمْ وَأَصْوَاتُهُمْ بِاللَّيْلِ فِي جَوِّ السَّمَاءِ كَأَصْوَاتِ النَّحْلِ زيد بن عوف متروك

Other similar strong reports from Ka‘b do not mention Makka, Madīna, and Syro-Palestine.[246] ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ, ‘Abd Allāh ibn Salām, ‘Ā’isha, and Wahb ibn Munabbih all relate something similar to the above reports but also without mention of Makka, Madīna, and Syro-Palestine.[247]

A ḥadīth supposedly narrated from Abū Hurayra claims that the Prophet ﷺ said: “Four of the cities of the world are from Paradise: Makka, al-Madīna, Bayt al-Maqdis, and Damascus, while four are cities of the Fire: Rome, Constantinople, Ṣan‘ā’, and Antioch.”[248] This is a forgery.

[246]Narrated from Ka‘b by al-Ṭabarī in his *Tafsīr* (9:83), Ibn Sa‘d (1:360), al-Bayhaqī in his *Dalā’il al-Nubuwwa*, and Abū Nu‘aym in his.

[247]‘Abd Allāh ibn ‘Amr: Narrated by Aḥmad, al-Ṭabarī in his *Tafsīr* (9:83), al-Bukhārī in the *Ṣaḥīḥ* and *al-Adab al-Mufrad* (p. 95), al-Bayhaqī in *Dalā’il al-Nubuwwa*, Ibn Kathīr in his *Tafsīr* (1:421), al-Qurṭubī in his (7:299), and al-Shawkānī in his (2:254); ‘Abd Allāh ibn Salām: Ibn Sa‘d (1:360); ‘Ā’isha: *ibid.* (1:363), al-Ḥākim (1990 ed. 2:671) who declared it *ṣaḥīḥ*, and al-Bayhaqī and Abū Nu‘aym in *Dalā’il al-Nubuwwa*; Wahb: Narrated by Ibn Abī Ḥātim in his *Tafsīr* and Abū Nu‘aym in *Dalā’il al-Nubuwwa* as cited by al-Suyūṭī in *al-Durr al-Manthūr* for verse 7:157.

[248]Narrated by al-Raba‘ī and al-Sam‘ānī in their *Faḍā’il al-Shām* (respectively p. 39 and p. 47), both through al-Walīd ibn Muḥammad al-Muwaqqarī who was accused of lying cf. Ibn al-Jawzī, *Mawḍū‘āt*, al-Suyūṭī, *La’ālī’*, and al-Shawkānī, *al-Fawā’id al-Majmū‘a*. Cited by Ibn Ṭūlūn (d. 953) in *al-Qalā’id al-Jawhariyyafī Tārīkh al-Ṣāliḥiyya*.

The Stage of Resurrection أَرْضُ الْمَحْشَرِ وَالْمَنْشَرِ

35. Maymūna bint Sa‘d the *Mawlāt* of the Prophet ﷺ asked him about Bayt al-Maqdis – the Jerusalem Mosque – and he replied: “It is the place of the Final Gathering and Resurrection *(arḍu al-maḥshar wal-manshar)*. Go there and pray in it, for prayer in it is equivalent to one thousand prayers in another mosque.” Maymūna said, “What if I am unable to travel there?” He replied: “Send oil there for its lamps. Whoever does this, it is as if he actually went there.”[249] It is also narrated in short form: “The place of the Final Gathering and Resurrection is Syro-Palestine.”[250]

عَنْ مَيْمُونَةَ رَضِيَ اللهُ عَنْهَا مَوْلاَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ أَفْتِنَا فِي بَيْتِ الْمَقْدِسِ قَالَ أَرْضُ الْمَحْشَرِ وَالْمَنْشَرِ ائْتُوهُ فَصَلُّوا فِيهِ فَإِنَّ صَلاَةً فِيهِ كَأَلْفِ صَلاَةٍ فِي غَيْرِهِ قُلْتُ أَرَأَيْتَ إِنْ لَمْ أَسْتَطِعْ أَنْ أَتَحَمَّلَ إِلَيْهِ قَالَ فَتُهْدِي لَهُ زَيْتًا يُسْرَجُ فِيهِ فَمَنْ فَعَلَ ذَلِكَ فَهُوَ كَمَنْ أَتَاهُ رواه ابن ماجه قال الحافظ البوصيري إسناده صحيح وأحمد بإسنادين آخرين قويين وصححه الإمام النووي في المجموع وأورده الربعي في فضائل الشام وفي الباب عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ مَوْقُوفاً الشَّامُ أَرْضُ الْمَحْشَرِ وَالْمَنْشَرِ رواه ابن مردويه وابن عساكر والربعي في فضائل الشام وحسّنه الحافظان السيوطي في الجامع الصغير والعجلوني في كشف الخفا

Ibn ‘Abbās said: “Whoever doubts that the place of the gathering of resurrection *(arḍ al-maḥshar)* is right here in al-Shām, let him read the verse ﴿**He it is Who has caused those of the People of the Scripture who disbelieved to go forth from their homes unto the first gathering**﴾ (59:2).”[251]

[249]Narrated from Maymūna bint Sa‘d by Ibn Mājah and Aḥmad with three sound chains cf. al-Būṣīrī in his *Zawā’id* (2:14) and al-Nawawī in *al-Majmū‘*.
[250]Narrated *mawqūf* from Abū Dharr by Ibn Mardūyah, Ibn ‘Asākir, and al-Raba‘ī in *Faḍā’il al-Shām* (p. 16) – a fair report according to al-Suyūṭī in *al-Jāmi‘ al-Saghīr* (#4925) and al-‘Ajlūnī in *Kashf al-Khafā’*.
[251]Narrated by Ibn Abī Ḥātim in his *Tafsīr* as cited in that of Ibn Kathīr (4:333), al-Bazzār, Ibn al-Mundhir, Ibn Mardūyah, al-Bayhaqī in *al-Ba‘th* as well as *Shu‘ab al-Īmān* (1:316) but the latter without chain, and Ibn ‘Uyayna in his *Tafsīr* as cited by Ibn Ḥajar in *Fatḥ al-Bārī* (1959 ed. 11:380); and from ‘Abd al-Raḥmān ibn Ghanm – with a chain questioned by Ibn Kathīr in his *Tafsīr* (verses 17:76-77) – by Ibn Abī Ḥātim, al-Bayhaqī in *al-Dalā’il*, and Ibn ‘Asākir. Cf. Ibn Ḥajar, *Fatḥ al-Bārī* (1959 ed. 8:111-112) on Tabūk.

When the *Mawlāt* of Ibn ʻUmar asked permission to emigrate to Iraq, he said: "Why not Syro-Palestine, the land of the final gathering?"[252]

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ مَوْلاَةً لَهُ أَتَتْهُ فَقَالَتْ اشْتَدَّ عَلَيَّ الزَّمَانُ وَإِنِّي أُرِيدُ أَنْ أَخْرُجَ إِلَى الْعِرَاقِ قَالَ فَهَلاَّ إِلَى الشَّامِ أَرْضِ الْمَنْشَرِ الحديث

رواه الترمذي وقال هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ

36. The Prophet ﷺ motioned to Syro-Palestine with his hand and said: "You will be gathered there *(tuḥsharūn hāhunā)*, some walking, some riding, some crawling on their faces."[253]

عَنْ مُعَاوِيَةَ بْنِ حَيْدَةَ رَضِيَ اللهُ عَنْهُ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَيْنَ تَأْمُرُنِي قَالَ هَاهُنَا وَنَحَا بِيَدِهِ نَحْوَ الشَّامِ قَالَ إِنَّكُمْ مَحْشُورُونَ رِجَالاً وَرُكْبَانًا وَتُجَرُّونَ عَلَى وُجُوهِكُمْ رواه أحمد بإسنادين قويين والطبراني والروياني وابن عساكر والحاكم صححه وأقره الذهبي وأورده الربعي والسمعاني في فضائل الشام

37. The Prophet ﷺ also said: "Allāh ﷻ will gather up human beings" – and he motioned to Syro-Palestine with his hand – "naked, untrimmed, and destitute."[254] Jābir ibn ʻAbd Allāh said he travelled for a full month in order to reach ʻAbd Allāh ibn Unays and hear this ḥadīth from him directly. When Jābir reached the door, ʻAbd Allāh ibn Unays came out. Jābir said: "He embraced me and I embraced him."[255]

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللهُ عَنْهُمَا قال بَلَغَنِي حَدِيثٌ عَنْ رَجُلٍ سَمِعَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاشْتَرَيْتُ بَعِيرًا ثُمَّ شَدَدْتُ عَلَيْهِ رَحْلِي فَسِرْتُ إِلَيْهِ شَهْرًا حَتَّى قَدِمْتُ عَلَيْهِ الشَّامَ فَإِذَا عَبْدُ اللَّهِ بْنُ أُنَيْسٍ فَقُلْتُ

[252]Narrated by al-Tirmidhī *(ḥasan ṣaḥīḥ gharīb)*.
[253]Narrated from Muʻāwiya ibn Ḥayda by Aḥmad with two strong chains, al-Ṭabarānī in *al-Kabīr* (19:426), al-Rūyānī in his *Musnad* (2:120), and al-Ḥākim (1990 ed. 2:478, 4:608 *ṣaḥīḥ*, al-Dhahabī concurring). Cited by both al-Rabaʻī and al-Smʻānī in their *Faḍā'il al-Shām*.
[254]Narrated from Jābir ibn ʻAbd Allāh, from ʻAbd Allāh ibn Unays by Ibn Abī ʻĀṣim in *al-Āḥād wal-Mathānī* (4:79 #2034), Ibn Qānīʻ in *Muʻjam al-Ṣaḥāba* (2:135 #603), al-Khaṭīb in *al-Riḥla fī Ṭalab al-Ḥadīth* (p. 110-111), Ibn Bushkuwāl in *Ghawāmiḍ al-Asmā' al-Mubhama* (2:732-733), and al-Mizzī in *Tahdhīb al-Kamāl* (23:393) cf. al-Maqdisī in *al-Mukhtāra* (9:26), Ibn ʻAbd al-Barr in *al-Tamhīd* (23:233) and *Jāmiʻ Bayān al-ʻIlm* (1:389-391 #565 *ṣaḥīḥ, isnād ḥasan*), and Ibn Ḥajar in the *Fatḥ* (1: 174 *isnād ḥasan* and 11:386).
[255]Narrated from Jābir by Aḥmad (25:431-435 #16042 *isnād ḥasan*).

لِلْبَوَّابِ قُلْ لَهُ جَابِرٌ عَلَى الْبَابِ فَقَالَ ابْنُ عَبْدِ اللَّهِ قُلْتُ نَعَمْ فَخَرَجَ يَطَأُ ثَوْبَهُ فَاعْتَنَقَنِي وَاعْتَنَقْتُهُ فَقُلْتُ حَدِيثًا بَلَغَنِي عَنْكَ أَنَّكَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْقِصَاصِ فَخَشِيتُ أَنْ تَمُوتَ أَوْ أَمُوتَ قَبْلَ أَنْ أَسْمَعَهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يُحْشَرُ النَّاسُ وأومأ بيده أي الشام عُرَاةً غُرْلاً بُهْمًا قَالَ قُلْنَا وَمَا بُهْمًا قَالَ لَيْسَ مَعَهُمْ شَيْءٌ الحديث رواه ابن أبي عاصم في الآحاد وابن قانع في معرفة الصحابة والخطيب في الرحلة وابن بشكوال في غوامض الأسماء المبهمة والمزي في تهذيب الكمال وذكره الضياء المقدسي في المختارة وابن عبد البر في التمهيد والحافظ في الفتح وحسن إسناده وهو في مسند أحمد بدون ذكر الإيماء إلى الشام

Shaykh Mullā ʿAlī al-Qārī said the letter of these reports means that Syro-Palestine is the starting-point for these events or that it shall be expanded so as to contain all humankind.[256]

[256]In al-Mubārakfūrī, *Tuḥfat al-Aḥwadhī* (6:345) and al-ʿAẓīm Ābādī, *ʿAwn al-Maʿbūd* (11:289).

Abū Dharr and Abū al-Dardā’ أَبُو ذَرٍّ وَأَبُو الدَّرْدَاءِ رضي الله عنهما

38. Imām Aḥmad narrated in his *Musnad* with a sound chain that one day, in the Mosque, the Messenger of Allāh ﷺ recited to Abū Dharr the verse ﴿**And for those who fear Allāh He prepares a way out and He provides for them from a source they never expected**﴾ (65:2-3) and said: “Abū Dharr! If the people, all of them, followed this verse, it would suffice them.” The Prophet ﷺ then kept repeating the verse until Abū Dharr became drowsy. Then the Prophet ﷺ said: “Abū Dharr, where will you go when they expel you from al-Madīna?” Abū Dharr replied, “To a life of plenty and serenity: I will join the doves in Makka.” “And when you are expelled from Makka?” “To a life of plenty and serenity: to Syro-Palestine and the Holy Land.” “And when you are expelled from Syro-Palestine?” “Then, by the One Who sent you with the truth! I shall lift up my sword and fight!” The Prophet ﷺ said: “Shall I tell you of a better way?” “Yes, tell me of a better way!” The Prophet ﷺ said: “Hear and obey, even an Abyssinian slave.”

عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ جَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتْلُو عَلَيَّ هَذِهِ الآيَةَ ﴿ وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مَخۡرَجٗا ۝٢ وَيَرۡزُقۡهُ مِنۡ حَيۡثُ لَا يَحۡتَسِبُۚ وَمَن يَتَوَكَّلۡ عَلَى ٱللَّهِ فَهُوَ حَسۡبُهُۥٓۚ إِنَّ ٱللَّهَ بَٰلِغُ أَمۡرِهِۦۚ قَدۡ جَعَلَ ٱللَّهُ لِكُلِّ شَيۡءٖ قَدۡرٗا ۝٣ ﴾ الطلاق حَتَّى فَرَغَ مِنْ الآيَةِ ثُمَّ قَالَ يَا أَبَا ذَرٍّ لَوْ أَنَّ النَّاسَ كُلَّهُمْ أَخَذُوا بِهَا لَكَفَتْهُمْ قَالَ فَجَعَلَ يَتْلُو بِهَا وَيُرَدِّدُهَا عَلَيَّ حَتَّى نَعَسْتُ ثُمَّ قَالَ يَا أَبَا ذَرٍّ كَيْفَ تَصْنَعُ إِنْ أُخْرِجْتَ مِنْ الْمَدِينَةِ قَالَ قُلْتُ إِلَى السَّعَةِ وَالدَّعَةِ أَنْطَلِقُ حَتَّى أَكُونَ حَمَامَةً مِنْ حَمَامِ مَكَّةَ قَالَ كَيْفَ تَصْنَعُ إِنْ أُخْرِجْتَ مِنْ مَكَّةَ قَالَ قُلْتُ إِلَى السَّعَةِ وَالدَّعَةِ إِلَى الشَّامِ وَالأَرْضِ الْمُقَدَّسَةِ قَالَ وَكَيْفَ تَصْنَعُ إِنْ أُخْرِجْتَ مِنْ الشَّامِ قَالَ قُلْتُ إِذَنْ وَالَّذِي بَعَثَكَ بِالْحَقِّ أَضَعَ سَيْفِي عَلَى عَاتِقِي قَالَ أَوَ خَيْرٌ مِنْ ذَلِكَ

قَالَ قُلْتُ أَوَ خَيْرٌ مِنْ ذَلِكَ قَالَ تَسْمَعُ وَتُطِيعُ وَإِنْ كَانَ عَبْدًا حَبَشِيًّا رواه أحمد بإسناد صحيح

Umm Salama said that Abū Dharr used to serve the Prophet ﷺ and, when he finished, go to the mosque and sleep. The mosque was his house. One time the Prophet ﷺ came in and found him sleeping on the ground. He nudged him with his foot and Abū Dharr sat up. The Prophet ﷺ said: "Are you sleeping in the mosque?" He replied: "Messenger of Allāh, where else can I sleep? I have no house other than this." The Prophet ﷺ said: "What will you do if they expel you from it?" He said: "Go to Syro-Palestine. Syro-Palestine is the land of emigration, the land of the Final Gathering, and the land of Prophets! So I shall be one of its dwellers." The Prophet ﷺ said: "What will you do if they expel you from Syro-Palestine?" He said: "I will come back here and make it my house and my dwelling." The Prophet ﷺ said: "What if they expel you from it a second time?" He replied: "Then I will take up my sword and fight them off until I die!" The Prophet ﷺ looked displeased and he held him firmly and said: "Shall I tell you of a better way?" He said: "Yes, my father and mother be your ransom, Messenger of Allāh!" The Prophet ﷺ said: "Let them lead you whither they lead you. Let yourself be taken whither they take you, until you meet me again in that very state."[257]

عَنْ شَهْرٍ قَالَ حَدَّثَتْنِي أَسْمَاءُ بِنْتُ يَزِيدَ – أُمُّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا– أَنَّ أَبَا ذَرٍّ الْغِفَارِيَّ كَانَ يَخْدُمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا فَرَغَ مِنْ خِدْمَتِهِ آوَى إِلَى الْمَسْجِدِ فَكَانَ هُوَ بَيْتُهُ يَضْطَجِعُ فِيهِ فَدَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَسْجِدَ لَيْلَةً فَوَجَدَ أَبَا ذَرٍّ نَائِمًا مُنْجَدِلًا فِي الْمَسْجِدِ فَنَكَتَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِرِجْلِهِ حَتَّى اسْتَوَى جَالِسًا فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلاَ أَرَاكَ نَائِمًا قَالَ أَبُو

[257]Narrated from Abū Dharr by Aḥmad with four good chains cf. Muḥammad ibn ʻAbd al-Hādī in *Faḍā'il al-Shām* (p. 39-40), two of them through Shahr ibn Ḥawshab al-Ashʻarī al-Shāmī whom some deem weak cf. al-Haythamī (5:222-223) and al-Arnaʾūṭ in *al-Taḥrīr* (2:122 #2830), but al-Nawawī in the introduction to *Sharḥ Saḥīḥ Muslim* (1:92-93), Ibn Ḥajar in the *Fatḥ* (1989 ed. 3:65), al-Dhahabī in the *Siyar* (Risala ed. 4:378), ʻItr, al-Talīdī, Mamdūḥ and others grade Shahr reliable after the opinion of many of the Imāms such as al-Bukhārī, al-Tirmidhī, Aḥmad, Ibn Maʻīn, Abū Zurʻa, Yaʻqūb ibn Sufyān, Ṣāliḥ Jazra, and al-ʻIjlī; also Ibn al-Ṣalāḥ in *Ṣiyānat Ṣaḥīḥ Muslim* (p. 122), Ibn Daqīq al-ʻĪd in *al-Imām* (in *Naṣb al-Rāya* 1:18), Ibn al-Jawzī in *al-Taḥqīq*, and Ibn ʻAbd al-Hādī in *al-Muḥarrar* (p. 105) cf. Mamdūḥ, *al-Taʻrīf* (2:178), ʻItr, *al-Imām al-Tirmidhī* (p. 221), and al-Talīdī, *Itḥāf Ahl al-Wafā* (p. 289 n.5). Hence, Ibn Ḥajar said in *Natā'ij al-Afkār* (1:361): "His narrations are fair if not contradicted by others." Further, the ḥadīth is authentic with regard to Abū Dharr's words regarding al-Shām as they are authentically reported from the Prophet ﷺ himself as established in the previous ḥadīth.

ذَرٍّ يَا رَسُولَ اللَّهِ فَأَيْنَ أَنَامُ هَلْ لِي مِنْ بَيْتٍ غَيْرُهُ فَجَلَسَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ كَيْفَ أَنْتَ إِذَا أَخْرَجُوكَ مِنْهُ قَالَ إِذَنْ أَلْحَقَ بِالشَّامِ فَإِنَّ الشَّامَ أَرْضُ الْهِجْرَةِ وَأَرْضُ الْمَحْشَرِ وَأَرْضُ الأَنْبِيَاءِ فَأَكُونُ رَجُلاً مِنْ أَهْلِهَا قَالَ لَهُ كَيْفَ أَنْتَ إِذَا أَخْرَجُوكَ مِنْ الشَّامِ قَالَ إِذَنْ أَرْجِعَ إِلَيْهِ فَيَكُونَ هُوَ بَيْتِي وَمَنْزِلِي قَالَ لَهُ كَيْفَ أَنْتَ إِذَا أَخْرَجُوكَ مِنْهُ الثَّانِيَةَ قَالَ إِذَنْ آخُذَ سَيْفِي فَأُقَاتِلَ عَنِّي حَتَّى أَمُوتَ قَالَ فَكَشَّرَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَثْبَتَهُ بِيَدِهِ قَالَ أَدُلُّكَ عَلَى خَيْرٍ مِنْ ذَلِكَ قَالَ بَلَى بِأَبِي أَنْتَ وَأُمِّي يَا نَبِيَّ اللَّهِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَنْقَادُ لَهُمْ حَيْثُ قَادُوكَ وَتَنْسَاقُ لَهُمْ حَيْثُ سَاقُوكَ حَتَّى تَلْقَانِي وَأَنْتَ عَلَى ذَلِكَ رواه أحمد وشهر بن حوشب حسن الحديث ورواه في المسند بأسانيد أخرى صحيحة بألفاظ مختلفة ومعنى واحد وأورده ابن عبد الهادي في فضائل الشام

The Prophet ﷺ actually instructed Abū Dharr to leave for Syro-Palestine and gave him a sign for him to know when to move: <"When construction reaches Sal' [a mountain in Madīna], leave from here," – he motioned with his hand towards al-Shām> – "and it does not seem to me your rulers shall call you back." He replied: "Messenger of Allāh, should I not fight whoever comes between me and your orders?" The Prophet ﷺ said: "No! Hear and obey, even an Abyssinian slave." When the houses reached Sal' and beyond, Abū Dharr left for Syro-Palestine. Then Mu'āwiya wrote to 'Uthmān that Abū Dharr was corrupting the people in Shām, so 'Uthmān sent for him, whereupon he came back then was sent out to al-Rabadha. He arrived there as the prayer had been raised and the imām was an Abyssinian slave employed by 'Uthmān. He stood back but Abū Dharr told him, "Step forward and lead the prayer, for I was commanded to hear and obey, even an Abyssinian slave – meaning you."[258]

[258]Narrated by Ibn 'Asākir (66:202), al-Ḥākim (1990 ed. 3:387), and – bracketed segment only – Ibn Sa'd (4:226), al-Khallāl in *al-Sunna* (1:107), and Ibn 'Asākir (1:91, 66:191-192, 66:198) cf. *Fatḥ* (3:274), *Iṣāba* (7:16), *Siyar* (Fikr ed. 3:389 =Risāla ed. 2:63), and al-Sam'ānī in *al-Ansāb* (10:434) and *Faḍā'il al-Shām* (p. 38 #8).

يَا أَبَا ذَرٍّ إِذَا بَلَغَ البِنَاءَ سَلْعًا – جبل في المدينة – فَاخْرُجْ مِنْهَا نَحْوَ الشَّامِ

رواه الحاكم وابن سعد وابن عساكر والخلال في السنة وذكره الحافظ في الفتح والسمعاني في الفضائل

Abū Dharr first went to Syro-Palestine as narrated in al-Bukhārī, then Mu'āwiya wrote to 'Uthmān complaining that he was declaring asceticism obligatory, whereupon 'Uthmān recalled him to al-Madīna lest he be harmed, after which Abū Dharr asked permission (or was ordered) to retire to al-Rabadha – 100 kms. West of Madīna – where he died.[259]

39. Something similar is told about Abū al-Dardā'. Two men appeared before Abū al-Dardā' quarreling over ownership of a span *(shibr)* of earth. He said, "I heard the Messenger of Allāh ﷺ say: 'When you are in a certain land and hear two men quarelling over ownership of a span of earth, depart from that land.'" Then he departed for Syro-Palestine.[260]

عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ فِي شِبْرٍ مِنَ الأَرْضِ فَقَالَ أَبُو الدَّرْدَاءِ إِنِّي سَمِعْتُ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ثُمَّ إِذَا كُنْتَ فِي أَرْضٍ فَسَمِعْتَ رَجُلَيْنِ يَخْتَصِمَانِ فِي شِبْرِ أَرْضٍ فَاخْرُجْ مِنْهَا فَخَرَجَ أَبُو الدَّرْدَاءِ فَأَتَى الشَّامَ رواه أبو داود الطيالسي في مسنده والطبراني في الكبير بإسناد رجاله ثقات لكنه مرسل ذكره الهيثمي

The *Tābi'ī* 'Abd Allāh ibn Hubayra narrates with a missing link that when Abū al-Dardā' wrote Salmān – the examplar of the truthful student of knowledge and seeker of guidance – telling him: "Come and visit me in the Holy Land and the land of Jihād," Salmān replied: "It is not the land that makes the people holy but man that sanctifies his works."[261] Umm al-Dardā' said: "Salmān visited us in Syro-Palestine, walking on foot from al-Madā'in [in Persia]."[262]

عَنْ عَبْدِ اللهِ بْنِ هُبَيْرَةَ قَالَ كَتَبَ أَبُو الدَّرْدَاءِ إِلى سَلْمَانَ أَمَّا بَعْدُ فَإِنِّي أَدْعُوكَ إِلَى الأَرْضِ الْمُقَدَّسَةِ وَأَرْضِ الجِهَادِ قَالَ فَكَتَبَ إِلَيْهِ سَلْمَانُ أَمَّا بَعْدُ فَإِنَّكَ قَدْ كَتَبْتَ إِلَيَّ تَدْعُونِي إِلَى الأَرْضِ الْمُقَدَّسَةِ وَأَرْضِ الجِهَادِ

[259]Narrated from Zayd ibn Wahb by al-Bukhārī and from 'Abd Allāh ibn al-Ṣāmit by Ibn Sa'd (4:232) with a sound chain according to al-Arna'ūṭ cf. Ibn Hibbān (15:54-55).
[260]Narrated by al-Ṭayālisī in his *Musnad* (1:132 #983) and al-Ṭabarānī in *al-Kabīr* both with a strong *mursal* chain missing the link to Abū al-Dardā' cf. al-Haythamī (4:174).
[261]Narrated by Ibn Abī Shayba (7:123) with a broken chain.
[262]Narrated by al-Bukhārī in *al-Adab al-Mufrad* (p. 127 #346).

وَلَعَمْرِي مَا الأَرْضُ تُقَدِّسُ أَهْلَهَا وَلَكِن المَرْءَ يُقَدِّسُ عَمَلَهُ رواه ابن أبي شيبة

وهو منقطع وَعَنْ أُمِّ الدَرْدَاءِ رَضِيَ اللهُ عَنْهَا قَالَتْ زَارَنَا سَلْمَانُ مِنَ المَدَائِنِ إِلَى الشَّامِ مَاشِياً رواه البخاري في الأدب المفرد

Abū al-Dardā's grave is said to be in the Citadel of Damascus *(al-Qal'a)* near the Umawī Mosque, but Ibn al-Ḥawrānī said this is actually his prayer-room *(ma'bad)*. It is related that Abū al-Dardā''s Qur'anic class in the Umawī Mosque counted 1,600 students, each ten with one monitor. If a student made a mistake the monitor corrected him, and if the monitor made a mistake Abū al-Dardā' corrected him.

40. 'Alqama ibn Qays the peerless Kūfī Imām of the *Tābi'īn* said: "I came to Syro-Palestine and prayed two *rak'at*s then said, 'Allāh, my Lord! Facilitate for me to sit with a saintly person.' Then I visited some people and sat with them. Lo and behold! An old man came in and sat by my side. I enquired about him and they said this was Abū al-Dardā'! I said, 'I supplicated to Allāh that he facilitate for me to sit with a saintly person and He facilitated you for me!' He said, 'Where are you from?' I said, 'From the people of Kūfa.' He said, 'Is not Ibn Umm 'Abd [=Ibn Mas'ūd] staying with you, the keeper of the two sandals, the cushion, and the ablution vessel [of the Prophet ﷺ]? Also among you is the one whom Allāh has protected against the devil – meaning by the tongue of His Prophet ﷺ – [='Ammār ibn Yāsir]. Is there not, also among you, the keeper of the secret of the Prophet ﷺ which no one but he knows [Ḥudhayfa ibn al-Yamān]?' Then he said, 'How does 'Abd Allāh recite ﴿**By the night enshrouding**﴾?' So I recited for him, ﴿**By the night enshrouding, And the day resplendent, And the male and the female**…﴾ (92:1-3). He said: 'By Allāh! The Messenger of Allāh ﷺ made me recite it [exactly thus] from his mouth to my mouth.'"[263]

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا إِسْرَائِيلُ عَنْ الْمُغِيرَةِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ قَالَ قَدِمْتُ الشَّأْمَ فَصَلَّيْتُ رَكْعَتَيْنِ ثُمَّ قُلْتُ اللَّهُمَّ يَسِّرْ لِي جَلِيسًا صَالِحًا فَأَتَيْتُ قَوْمًا فَجَلَسْتُ إِلَيْهِمْ فَإِذَا شَيْخٌ قَدْ جَاءَ حَتَّى جَلَسَ إِلَى جَنْبِي قُلْتُ مَنْ هَذَا قَالُوا أَبُو الدَّرْدَاءِ فَقُلْتُ إِنِّي دَعَوْتُ اللَّهَ أَنْ يُيَسِّرَ لِي جَلِيسًا صَالِحًا فَيَسَّرَكَ لِي قَالَ مِمَّنْ أَنْتَ قُلْتُ مِنْ أَهْلِ الْكُوفَةِ قَالَ أَوَلَيْسَ عِنْدَكُمْ ابْنُ أُمِّ عَبْدٍ صَاحِبُ النَّعْلَيْنِ وَالْوِسَادِ وَالْمِطْهَرَةِ وَفِيكُمْ

[263]Narrated by al-Bukhārī and Aḥmad.

الَّذِي أَجَارَهُ اللَّهُ مِنْ الشَّيْطَانِ يَعْنِي عَلَى لِسَانِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَلَيْسَ فِيكُمْ صَاحِبُ سِرِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي لَا يَعْلَمُهُ أَحَدٌ غَيْرُهُ ثُمَّ قَالَ كَيْفَ يَقْرَأُ عَبْدُ اللَّهِ وَاللَّيْلِ إِذَا يَغْشَى فَقَرَأْتُ عَلَيْهِ وَاللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى وَالذَّكَرِ وَالْأُنْثَى قَالَ وَاللَّهِ لَقَدْ أَقْرَأَنِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ فِيهِ إِلَى فِيَّ رواه البخاري وأحمد

The End of the World

خَرَابُ الدُّنْيَا

41. The Prophet ﷺ is related to say: "The world will be destroyed forty years before Syro-Palestine is." *(Tukhrabu al-arḍu qabla al-Shāmi bi arba'īna sana.)* [264] Nu'aym ibn Ḥammād (d. 288) also narrates it *mawqūf* from the Yemenite Companion Ka'b ibn 'Iyāḍ al-Ash'arī and the *Tābi'ī* Abū al-Ẓāhiriyya.[265]

عَن عوْفِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ مَرْفُوعاً وَعَنْ جُبَير بْنِ نُفَيْر الحَضْرَمِيِّ الحِمْصِيِّ عَنْ كَعْبٍ – يعني كعبَ بن عِيَاضٍ الأشعري الشامي رضي الله عنه – موقوفاً تُخْرَبُ الأَرْضُ قَبْلَ الشَّامِ بِأَرْبَعِينَ عَاماً رواه ابن عساكر في التاريخ

مرفوعاً ونعيم بن حماد في الفتن موقوفاً بإسناد صحيح على شرط مسلم وعن أبي الظاهرية مقطوعاً

The number "forty" refers to the time in which al-Dajjāl shall wreak havoc on the face of the earth, "forty days, one day like a year, one like a month, one like a week and the rest like your days."[266]

The Prophet ﷺ was also related to say: "The first people to disappear or to be destroyed will be the Persians then, following in their wake, the Arabs." Then he pointed towards Syro-Palestine and said: "Except a remnant over there."[a]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ أَقْبَلَ مُعَاذُ بْنُ جَبَلٍ أَوْ سَعْدُ بْنُ مُعَاذٍ فَقَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ رَآهُ إِنِّي لأَرَى فِي وَجْهِهِ لأَحْسَنَ طَالِعٍ قَالَ فَجَاءَ حَتَّى سَلَّمَ عَلَى رَسُولِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَبْشِرْ يَا رَسُولَ اللهِ فَقَدْ قَتَلَ اللهُ كِسْرَى فَقَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ اللهُ كِسْرَى ثَلاثًا ثُمَّ قَالَ إِنَّ أَوَّلَ النَّاسِ فَنَاءً أَوْ هَلاَكاً فَارِسُ ثُمَّ العَرَبُ مِنْ وَرَائِهَا ثُمَّ أَشَارَ بِيَدِهِ قِبَلَ الشَّامِ إِلاَّ بَقِيَّةٌ هَاهُنَا رواه ابن عساكر بأسانيد

[264] Narrated from 'Awf ibn Mālik by Ibn 'Asākir in *Tārīkh Dimashq* (1:185) and thus cited by Ibn 'Abd al-Salām in *Targhīb Ahl al-Islām* (p. 23).
[265] Nu'aym ibn Ḥammād, *Kitāb al-Fitan* (1:237, 1:254).
[266] See Ḥadīths #21, 30, and 33.
[a] Narrated through many chains from Abū Hurayra by Ibn 'Asākir (1:310-312).

Several other *mawqūf* and *maqṭū'* reports on those apocalyptic times were related, mostly by the ḥadīth Master Nu'aym ibn Ḥammād in his *Kitāb al-Fitan*:

> From 'Abd Allāh ibn 'Amr: "A trial *(fitna)* will take place in Syro-Palestine in which all sorts of briberies *(rushā)* and evils *(ashrār)* shall rise. The foolish and the lowborn among them will be many. It will reach the point when they will worship their leaders in the same way they used to do before [Islām]."[267]
>
> From Ka'b al-Aḥbār: "There will still be time for people until the head is struck. When the head is struck they shall perish." He was asked: "What is the striking of the head?" He replied: "The destruction of Syro-Palestine."[268]
>
> Also from Ka'b: "In the huge final battle *(al-malḥamat al-'uẓmā)*, the coasts of Syro-Palestine will be destroyed until the coasts weep over their destruction along wih the other cities and towns."[269]
>
> 'Abd Allāh ibn Shawdhab said: "We spoke about Syro-Palestine. I said to Abū Sahl[270]: 'Have you not heard that such-and-such would take place in it?' He replied: 'Yes, but whatever takes place in it is lesser than what takes place elsewhere.'"[271]

[267]Nu'aym ibn Ḥammād, *Kitāb al-Fitan* (1:237).
[268]Narrated from Abū al-Nadr by Nu'aym ibn Ḥammād in *Kitāb al-Fitan* (1:237).
[269]Nu'aym ibn Ḥammād, *Kitāb al-Fitan* (2:500).
[270]This is Kathīr ibn Ziyād al-Bursanī al-Baṣrī al-Balkhī.
[271]Cited by Ibn 'Abd al-Salām in *Targhīb Ahl al-Islām* (p. 18).

The Damascene-Chained Ḥadīth

اَلْحَدِيثُ الْمُسَلْسَلُ بِالدِمَشْقِيِّين

42. The Imām and *Ḥāfiẓ* Ibn ʿAsākir Abū al-Qāsim ʿAlī ibn al-Ḥasan ibn Hibat Allāh said in the chapter on Damascus in his ḥadīth monograph *al-Arbaʿīn al-Buldāniyya*:

The *Sharīf* Abū al-Qāsim ʿAlī ibn Ibrāhīm ibn al-ʿAbbās ibn al-Ḥasan ibn al-Ḥusayn – Abū al-Ḥasan ibn ʿAlī ibn Muḥammad ibn ʿAlī ibn Ismāʿīl ibn Jaʿfar al-Ṣādiq ibn Muḥammad al-Bāqir ibn ʿAlī Zayn al-ʿĀbidīn ibn al-Ḥusayn the fragrance of the Messenger of Allāh ﷺ and the son of ʿAlī ibn Abī Ṭālib – al-ʿAlawī al-Ḥasanī, the preacher, narrated to me by way of my reading before him in Damascus more than once in the year 507: Abū Bakr ʿAbd al-Raḥmān ibn al-Qāsim ibn al-Faraj ibn ʿAbd al-Wāḥid al-Hāshimī told us: Abū Mishar ʿAbd al-Aʿlā ibn Mishar narrated to us: Saʿīd ibn ʿAbd al-ʿAzīz narrated to us: from Rabīʿa ibn Yazīd, from Abū Idrīs al-Khawlānī, from Abū Dharr al-Ghifārī ﷺ from the Messenger of Allāh ﷺ from Gibrīl ﷺ from Allāh ﷻ Who said:

O My servants!
I have forbidden Myself injustice and have made it forbidden among yourselves.
Therefore, do not wrong one another.
O My servants!
You sin night and day but I forgive all sins.
Therefore, ask forgiveness of Me and I shall forgive you.
O My servants!
All of you are hungry except those I feed.
Therefore, ask food of Me and I shall feed you.
O My servants!
All of you are naked except those I clothe.
Therefore, ask clothing of Me and I shall clothe you.
O My servants!
Never can you in any way harm Me.
Never can you in any way benefit Me.
O My servants!
If the first of you and the last of you,
– the race of jinns and the human race, –
were all after the heart of the one wickedest man,
this would never, in any way, detract from My dominion.
O My servants!
If the first of you and the last of you,
– the race of jinns and the human race, –
were all after the heart of the one most God-fearing man among you,
this would never, in any way, add to My dominion.
O My servants!
If the first of you and the last of you,
– the race of jinns and the human race, –
were all to stand in a huge plain and ask of Me your needs,
and I gave each single one his need,
this would never, in any way, detract from My dominion

– except as much as a needle dipped into the sea detracts from it.
O My servants!
These are only your actions, I record them for you.
Later, I shall repay you in full for them.
Therefore, whoever finds felicity, let him glorify Allāh Most High, Exalted!
And whoever finds otherwise, let him not blame other than himself.[272]

Sa'īd ibn 'Abd al-'Azīz said: "When Abū Idrīs al-Khawlānī narrated this ḥadīth he would fall to his knees."

Imām Aḥmad ibn Ḥanbal said: "The people of Syro-Palestine do not have any ḥadīth nobler nor loftier than this narration of Abū Dharr."

Ibn 'Asākir said: "The reporters in its chain of transmission are Damascenes all the way to Abū Dharr."

قال الإمام الحافظ ابن عساكر أبو القاسم علي بن الحسن بن هبة الله أخبرنا الشريف أبو القاسم علي بن ابراهيم بن العباس بن الحسن بن الحسين وهو أبو الحسن بن علي بن محمد بن علي بن إسماعيل بن جعفر الصادق بن محمد الباقر بن علي زين العابدين بن الحسين ريحانة رسول الله صلى الله عليه وسلم ابن علي ابن أبي طالب العلوي الحسني الخطيب قراءة عليه بدمشق غير مرة سنة سبع وخمسمائة قال انبأ ابو بكر عبد الرحمن بن القاسم بن الفرج بن عبد الواحد الهاشمي قال ثنا أبو مسهر عبد الأعلى بن مسهر ثنا سعيد بن عبد العزيز عن ربيعة بن يزيد عن ابي ادريس الخولاني عن ابي ذر الغفاري رضي الله عنه عن رسول الله صلى الله عليه وسلم عن جبريل عليه السلام عن الله تبارك وتعالى انه قال يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلاَ تَظَالَمُوا يَا عِبَادِي إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلاَّ مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي أُطْعِمْكُمْ يَا عِبَادِي كُلُّكُمْ عَارٍ إِلاَّ مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسُكُمْ يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي الصواب ضُرِّي فَتَضُرُّونِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ

[272]Narrated from Abū Dharr by Muslim in his *Ṣaḥīḥ*.

أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا إِلاَّ كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ ثُمَّ أُوَفِّيكُمْ إِيَّاهَا فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدْ اللَّهَ تَبَارَكَ وَتَعَالَى وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلاَ يَلُومَنَّ إِلاَّ نَفْسَهُ قال ابو مُسْهِرٌ قَالَ سَعِيدُ بْنُ عَبْدِ العَزِيزِ كَانَ أَبُو إِدْرِيسَ الْخَوْلاَنِيُّ إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ جَثَا عَلَى رُكْبَتَيْهِ رواه مسلم قال الحافظ ابن عساكر وحكى عن عبد الله احمد بن محمد بن حنبل رحمه الله أنه قال ليس لأهل الشام حديث أشرف من حديث أبي ذر هذا ورجال إسناده كلهم دمشقيون إلى أبي ذر رضي الله عنه

وبه تم الجزء المسمى بالأربعين في فضل الشام وأهله والهجرة إلى الله ورسوله ﷺ وآله حرره في دمشق المحروسة الفقير إلى الله تعالى جبريل فؤاد حداد عفى الله عنه ثامن ذي الحجة الحرام ١٤٢٢

سبحانك اللهم لا أحصى ثناءً عليك أنت كما أثنيت على نفسك ولك الحمد أستغفرك وأتوب إليك

﴿ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَصْلِحْ لِى فِى ذُرِّيَّتِىٓ ۖ إِنِّى تُبْتُ إِلَيْكَ وَإِنِّى مِنَ ٱلْمُسْلِمِينَ ﴿١٥﴾ ﴾

﴿ تَوَفَّنِى مُسْلِمًا وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ ﴿١٠١﴾ ﴾

وصلى الله على فخر الخلائق سيدنا ومولانا أبي القاسم محمد وعلى آله وصحبه وسلم تسليما

والحمد لله رب العالميـــــــن

This is the end of the book. Blessings and peace of Allāh upon the Last Prophet, our Master

Muḥammad

the Elect of the First and the Last and upon his House and Companions.
All praise belongs to Allāh the Lord of the worlds.

Damascus, 8 Dhūl-Ḥijja 1422 / 20 February 2002.

Index of Qur'anic Verses, Ḥadīths, and Other Reports

Selected Bibliography

Abū Mishar. *Juz' (Nuskhat Abī Mishar)*. Ed. Majdī Fatḥī al-Sayyid. Ṭanṭā: Dār al-Ṣaḥāba lil-Turāth, 1990.

Al-Fādānī. *Al-'Ujāla fīl-Aḥādīth al-Musalsala*. 2nd edition. Damascus: Dār al-Baṣhā'ir, 1985.

Al-Harawī (d. 611). *Al-Ishārāt ilā Ma'rifat al-Ziyārāt*. Ed. and trans. J. Sourdel-Thomine. *Guide des lieux de Pèlerinage d'al-Harawī*. Damascus: Institut Français de Damas, 1953 and 1957.

Ibn 'Abd al-Hādī, Muḥammad. *Faḍā'il al-Shām*. Ed. Usāma Qāsim. Damascus: Maktabat Dār al-Bayrūtī, 2000. Ed. 'Abd al-Raḥīm Aḥmad Qumḥiyya. Damascus: Dār al-Nābigha, 1990.

Ibn 'Abd al-Salām (d. 660). *Targhīb Ahl al-Islām fī Suknā al-Shām*. Ed. Iyād Khālid al-Ṭabbā'. Beirut and Damascus: Dār al-Fikr, 1992[2].

Ibn al-Ḥawrānī (d. 1117). *Ziyārāt al-Shām*. Ed. Bassām 'Abd al-Wahhāb al-Jābī. Damascus: Maktabat al-Ghazzālī, 1981.

Ibn Ṭūlūn (d. 953). *Al-Qalā'id al-Jawhariyya fī Tārīkh al-Ṣāliḥiyya*. 2 vols. Ed. Muḥammad Aḥmad Dahmān. Damascus: Majma' al-Lughat al-'Arabiyya, 1949-1956.

Ibn al-Zayyāt (d. 617). *Al-Tashawwuf ilā Rijāl al-Taṣawwuf*. 2nd ed. Ed. Aḥmad al-Tawfīq. Rabat: Manshūrāt Kulliyyat al-Ādāb, 1997. *Silsilat Buḥūth wa Dirāsāt* 22.

Al-'Imādī (d. 1051). *Al-Rawḍat al-Rayyā fīman Dufina fī Dārayyā*. Ed. 'Abduh 'Alī al-Kawshak. Damascus: Dār al-Ma'mūn lil-Turāth, 1988.

Al-Manīnī (d. 1172). *Al-I'lām bi-Faḍā'il al-Shām*. Ed. Aḥmad Sāmiḥ al-Khālidī. Al-Quds: al-Maṭba'a al-'Aṣriyya, n.d.

Al-Raba'ī (d. 436). *Faḍa'il al-Shām wa Dimashq*. Ed. M. Nāṣir al-Albānī. Beirut: al-Maktab al-Islāmī, 1985[4].

Al-Sam'ānī (d. 562). *Faḍā'il al-Shām*. Ed. 'Amr 'Alī 'Umar. Damascus: Dār al-Thaqāfa al-'Arabiyya, 1992.