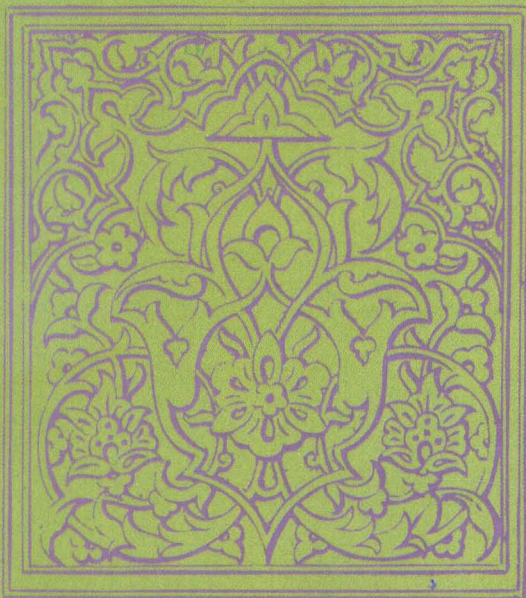


~ II ~

COLLECTIONS OF FORTY HADĪTHS

AL-ARBA'ĪN

The Virtues of Sham and its People



Compiled by

MUFTI SHABIR AHMAD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Al-Arbaʿīn

Forty Ḥadīths on the Virtues of Shām and its People

تَرْغِيذٌ
مَدِينَةُ

COLLECTIONS OF FORTY ḤADĪTHS

Al-Arbaʿīn

The Virtues of Shām and its People

الأربعون في فضائل الشام وأهلها

MUFTI SHABBIR AHMED



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Author Mufti Shabbir Ahmed

Translation & Commentary Yusuf Shabbir

Editing Muhammad Ansa

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Dedicated to

Muhaddithul Asr Shaykhul Hadith

Mawlana Muhammad Yunus Jow̄npuri

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PUBLISHER'S PREFACE

In the name of Allāh, the Most Clement, the Ever Kind. All praise belongs to Allāh, Lord of the worlds, and may peace and blessings be invoked upon Muḥammad, His chosen one, and upon his family and companions, one and all.

The tradition in Muslim religious literature of gathering collections of forty hadith dates to as far back as the second century after the Hijra. ‘Abd Allāh ibn al-Mubāarak al-Marwazī (d. 181 AH) is thought to be the first to have done so, and his lead was followed by later hadith scholars such as Muḥammad ibn Aslam aṭ-Ṭūsī (d. 242 AH), al-Ḥasan ibn Sufyān al-Fasawī (d. 303 AH), and many others. Perhaps the most well-known collection is that of Imām an-Nawawī (d. 676 AH) which has been translated into English and on which there exist several commentaries including Ibn Rajab’s ex-

haustive *Jāmiʿ al-ʿulūm wa al-ḥikam*, published in translation by Turath Publishing in 2007.

The practice of gathering forty hadiths has its origins in a tradition narrated through several Companions that puts the spiritual rank of religious scholarship within reach of the ordinary believer: “Whoever memorises forty narrations for my Nation in matters of this religion, Allāh will raise him up as a scholar and I shall be an intercessor and a witness for him on the Day of Rising.” The narrators of the various versions of this hadith include illustrious names such as ʿAlī ibn Abī Ṭālib, ʿAbd Allāh ibn Masʿūd, Muʿādh ibn Jabal, Abū al-Dardāʾ, Ibn ʿUmar, Ibn ʿAbbās, Anas ibn Mālik, Abū Hurayrah, and Abū Saʿīd al-Khudrī, may Allah be pleased with them all.

This series sets out to present various subjects in the format of the *Arbaʿīn*, collections of forty hadith, as compiled by some of the greatest scholars of Islam of the past. In this particular *Arbaʿīn*, the contemporary scholar, Mufti Shabbir Ahmed, has been commissioned to compile a new collection on the subject of Shām, a region of central importance to Islam and of great relevance to our times.

Within this collection, Mufti Shabbir Ahmed gathers several hadith that point to the blessed nature of the Shām region, followed by short biographies that highlight the virtues of some of Companions that lived and died here. The

hadith are supplemented with notes and comments to explain some of the background of the hadith, the personalities mentioned in it, or to explain some of the difficult expressions for the reader.

It is hoped that this collection will apprise the reader of the dearness of Shām and its people to the heart of the Prophet (Allāh bless him and give him peace), and so will be encouraged to support the on-going relief effort in a region that is now in the throes of a terrible civil war.

YAHYA BATHA

AUTHOR'S FOREWORD

IN THE NAME OF ALLAH, the beneficent, the merciful. All praise belongs to Allah, Lord of the universe and master of our fortunes, and may peace and blessings descend on his beloved Prophet Muhammad, his companions and upon all who follow in their footsteps.

Over a year ago, I was asked to speak at a conference organised by the UK based relief agency, *Ummah Welfare Trust*, on the virtues of Shām, an area which encompasses modern day Syria, Palestine, Jordan, Lebanon, parts of Northern Egypt, parts of Southern Turkey and parts of Western Iraq. The conference drew attention to the immense distress experienced by the people of Syria and the wider region. In preparation for the speech, I gathered forty sayings with a direct chain of transmission (*marfūʿ*) to the Prophet ﷺ on the region of Shām, its virtues and its people. Once I had com-

pleted this, my son Yusuf translated these hadith with a brief commentary and the result is this publication before you.

The region of Shām is mentioned in the hadith literature and several scholars have gathered Prophetic statements on its virtues, including Ḥāfiẓ Ibn ʿAsākir (d. 571 AH), Ḥāfiẓ Abū'l-Ḥasan al-Rabīʿī (d. 444 AH), Sheikh al-Islām Ibn Taymiyah (d. 728 AH), Ḥāfiẓ Ibn Rajab al-Ḥanbalī (d. 795 AH) and others.

Any discussion on the virtues of Shām must begin with the Qurʾān itself which mentions the blessed nature of this region, containing, as it does, the Maṣjid al-Aqsā, the holy mosque in Jerusalem. Almighty Allah says:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ
الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ
(سورة الاسراء)

Glory be to Allah who did take His Servant for a journey by night from the Sacred Mosque (in Makkah) to the Aqsa Mosque (in Al-Quds) the precincts of which We have blessed, so that we might show him some of our signs. Indeed Allah is the All-Hearing, the All-Seeing. (Qurʾān, 17:1)

The virtues of Maṣjid al-Aqsā or the city of al-Quds are well known, and already documented in books such as the collection of forty hadith on this topic by my dear friend

and brother, Ismail Adam Patel. In this collection, therefore, I will not mention the virtues of Masjid al-Aqṣā specifically, but instead focus on the virtues of the wider region of Shām which are perhaps less well known.

This collection is divided into three sections. The first focuses on the virtues of Shām; the second on the virtues of Damascus; the final on the virtues of selected companions of the Prophet ﷺ who passed away in Shām. Many thousands of companions passed away in Shām and it is not possible in a short compilation to mention all their details, however this fact in itself adds to the virtue and blessing of the region. Thus, the purpose of this collection is to act as a reminder of the importance of the region and our responsibilities to it as an Ummah.

This book is compiled in the format of the *arbaʿīn*, or collection of forty hadith, a traditional method hadith scholars have employed to outline a topic and provide some detail in digestible form to the layman. The most famous example of this literature is Imam Nawawī's (d. 676 AH) *arbaʿīn* which has several commentaries in different languages. Some of these *arbaʿīn* collections are a random collection of hadith, but there will usually be a binding theme such as a common narrator, chain of transmission, or subject matter, such as those in this collection. The practice of collating forty hadith has its origin in a hadith narrated by ʿAlī ibn Abī Ṭālib,

ʿAbdullāh ibn ʿUmar and others (May Allah be pleased with them) who related from the Prophet ﷺ: “Whoever preserves forty narrations for my nation in matters of its religion, Allah will raise him up as a scholar and I shall be an intercessor and witness for him on the day of uprising.” (*Talkhīṣ al-Habīr*, 3:93)¹

In compiling this collection, I have only gathered direct sayings of the Prophet ﷺ (*marfūʿ* narrations). The hadith are accompanied by brief notes where necessary.

I pray to Almighty Allah to make this collection a means of intercession for me and all who are involved in its dissemination, and revive the spirit of brotherhood and love for Shām in its true sense. May Almighty Allah shower his mercy on the people of Shām and unite the Ummah against tyranny and oppression in all its forms. Finally, I would like to thank Turath Publishers for undertaking the task of publishing this collection.

SHABBIR AHMED,

Blackburn, UK

16 Jumada al-Ula, 1435

18 March 2014

1 Imam Nawawī states in the preface to his *arbaʿīn* collection, “The Huffaz are unanimous on the weakness of this narration despite its multiple chains”.



1. THE VIRTUES OF SHĀM

DIVINE PROTECTION THROUGH
THE ANGELS OF MERCY

Hadīth 1

عن زيد بن ثابت الأنصاري رضي الله عنه قال سمعت رسول
الله صلى الله عليه وسلم يقول: يا طوبى للشام، يا طوبى للشام،
يا طوبى للشام، قالوا: يا رسول الله وبم ذلك؟ قال: تلك ملائكة
الله باسطو أجنحتها على الشام (أخرجه الترمذى والحاكم
وأحمد وابن حبان والطبرانى)

Zayd ibn Thābit al-Anṣārī (May Allah be pleased with him) said, I heard the Messenger ﷺ say: “Glad tidings for Shām, glad tidings for Shām, glad tidings for Shām!” They said: “O Messenger of Allah,

what is the reason for this?” He replied: “The angels of Allah have spread their wings upon Shām.”

Comments: The spreading of wings upon Shām means that the region and its people are blessed and protected from disbelief² as well as calamity and harm³.

BLESSED LAND

Hadīth 2

عن عبد الله بن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: اللهم بارك لنا في شامنا وبارك لنا في يمننا، قالوا: وفي نجدنا، قال اللهم بارك لنا في شامنا وبارك لنا في يمننا، قالوا وفي نجدنا قال: هناك الزلازل والفتن وبها-أو قال- منها يخرج قرن الشيطان (رواه الترمذی)

ʿAbdullāh ibn ʿUmar (May Allah be pleased with them) reports that the Prophet ﷺ said, “O Allah! Bestow blessings on our Shām, and bestow blessings on our Yemen.” The people said: “And also on our Najd.” He said: “O Allah! Bestow blessings on our Shām, and bestow blessings on our Yemen.”

2 Ali al-Qarī, *Mirqaatul Mafateeh* (6273)

3 Al-Munawī, *Faydhul Qadeer* (4: 361)

The people said: “And also on our Najd.” He said, “Earthquakes and afflictions will occur there,” or he said, “From there the horn of Satan will come out.”

Comments: Najd is not the name of a place but rather refers to the highland region beyond Hijāz towards Iraq.⁴ Al-Khaṭṭābī said, “The Najd is in the direction of the east, and for the one who is in Madinah then his Najd would be the desert of Iraq and its regions for this is to the east of the people of Madinah. The basic meaning of Najd is that which is raised or elevated from the earth in contrast to al-Gawr for that is what is lower than it. Tihāmah (the coastal plain along the south-western and southern shores of the Arabian Peninsula) is entirely al-Gawr and Makkah is in Tihāmah.”⁵

In the time of the Prophet ﷺ, the people of the region were disbelievers and later trials and tribulations arose from here. These resulted in the splitting of the Muslim ranks and the emergence of innovations.

Ḥadīth 3

عن أبي ذر رضى الله عنه قال أتاني رسول الله صلى الله عليه وسلم وأنا في مسجد المدينة فضربني برجله وقال ألا أراك نائماً فيه، فقلت يا رسول الله غلبتني عيني، قال كيف تصنع إذا

4 Ibn al-Athīr, *al-Nihāyah* (5/18).

5 *Fath al-Bari* (13/58).

أخرجت منه، فقلت آتي الشام الأرض المقدسة المباركة، قال كيف تصنع إذا أخرجت منه، قال ما أصنع يا نبي الله أضرب بسيفي؟ فقال النبي صلى الله عليه وسلم: ألا أدلك على ما هو خير لك من ذلك وأقرب رشداً، تسمع وتطيع وتنساق كيف ساقوك (رواه أحمد وابن عساكر)

Abū Dharr (May Allah be pleased with him) relates: "The Prophet ﷺ approached me whilst I was in the mosque of Madinah. He tapped me with his foot and said, "Do I see you sleeping inside the Masjid?" I said, "My eyes overpowered me." He said, "What will you do when you are expelled from Madinah?" I said, "I will enter the blessed holy land of Shām". He said, "What will you do when you are expelled from Shām?" Abū Dharr said, "What Shall I do, O Messenger of Allah, shall I fight with my sword?" The Prophet ﷺ said, "Shall I not advise you of something better than this and closer to righteousness? Listen and obey, and tread as they instruct you."

Comments: After the death of the Prophet ﷺ, Abū Dharr left for the desert of Shām and stayed there during the caliphate of Abū Bakr and 'Umar (May Allah be pleased with them). During the caliphate of 'Uthmān (May Allah be pleased with him), he stayed

in Damascus and was saddened by the Muslims' increasing pursuit of luxury and worldly goods. As a result, 'Uthmān invited him to Madinah where he was equally critical of the people's pursuit of worldly goods and pleasures. 'Uthmān instructed him to go to Rabadhah, a small village near Madinah. Adhering to the Prophetic instruction, Abū Dharr complied and moved to Rabadhah. There he stayed far away from people, renouncing their preoccupation with worldly goods and holding on to the Prophetic way of life. He passed away in 32 AH (652 CE).

CHOSEN LAND

Hadīth 4

عن أبي أمامة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: صفوة الله من أرضه الشام، وفيها صفوته من خلقه وعباده، ولتدخلن الجنة من أمتي ثلثة لا حساب عليهم ولا عذاب (رواه الطبراني)

Abū Umāma (May Allah be pleased with him) reports that the Messenger of Allah ﷺ said: "The chosen land of Allah is Shām, and in it are his chosen people and servants. A group from my nation will certainly enter paradise without any reckoning or punishment."

Comments: The textual context suggests that this group is from Shām.⁶

Hadīth 5

عن عبد الله بن حوالة الأزدي رضى الله عنه أنه قال: يا رسول الله خر لى بلدا أكون فيه فلو علمت أنك تبقى لم اختر على قربك قال: عليك بالشام ثلاثا، فلما رأى النبي صلى الله عليه وسلم كراهيته إياها قال: هل تدري ما يقول الله فى الشام؟ إن الله يقول: يا شام أنت صفوتي من بلادى، أدخل فىك خيرتى من عبادى (رواه الطبرانى)

ʿAbdullāh ibn Ḥawāla al-Azdī (May Allah be pleased with him) reports that he said: “O Prophet of Allah, choose for me a place where I should be, for if I were to know that you would remain I would not have chosen any place over you.” He said: “Go to Shām!” (He said this thrice). When the Prophet ﷺ saw his indifference towards it, he said: “Do you know what Allah says about Shām? Verily, Allah says, “O Shām! You are my chosen land and I shall make the best of my servants enter you.”

6 Al-Munawi, *Al-Taysīr Bī Sharh al-Jamīʿi Saghīr*

Comments: ‘Abdullāh ibn Ḥawāla al-Azdī (May Allah be pleased with him) passed away in Shām in 80 or 85 AH.

VIRTUE OF SHĀM OVER IRAQ

Hadīth 6

عن ابن عمر رضي الله عنهما أن مولاة له أتته فقالت: اشتد علي الزمان وإني أريد أن أخرج إلى العراق، قال: فهلا إلى الشام أرض المنشور، اصبري لكاع فإني سمعت رسول الله صلى الله عليه وسلم يقول: من صبر على شدتها ولاوائها كنت له شهيدا أو شفيعا يوم القيامة (رواه الترمذي)

Ibn ‘Umar (May Allah be pleased with both of them) relates that a former maidservant of his approached him and said: “Life has become difficult (she was struggling to meet ends) and I intend to move to Iraq.” He said, “Why not to Shām, the land of resurrection? Bear patience O foolish one, for I heard the Messenger of Allah ﷺ say, “Whoever patiently bears the difficulties and hardships of Madinah, I will testify—or he said—intercede for him on the Day of Judgement”.

THE CONQUEST OF SHĀM

Hadīth 7

عن شداد بن أوس رضی الله عنه أنه كان عند رسول الله صلى الله عليه وسلم، وهو يجود بنفسه، فقال: ما لك يا شداد؟ قال: ضاقت بى الدنيا، فقال: ليس عليك، إن الشام يفتح، ويفتح بيت المقدس، فتكون أنت وولدك أئمة فيهم إن شاء الله (رواه الطبرانى)

Shaddād ibn Aws (May Allah be pleased with him) reports that he was with the Prophet ﷺ whilst taking deep breaths. The Prophet ﷺ said, “What is wrong O Shaddād?” He said “The world has closed in on me”. The Prophet ﷺ said, “The world has not closed in on you. Verily, Shām will be conquered and al-Quds will be conquered and you and your sons will be imams there, if Allah wills”.

Comments: Shaddād ibn Aws (May Allah be pleased with him) played a leading role in the conquest of Shām and Al-Quds. He passed away in 58 AH at the age of 75 and is buried in the Muslim graveyard neighbouring Masjid al-Aqṣā. Other companions buried in the same graveyard include ‘Ubāda ibn aṣ-Ṣāmit (May Allah be pleased with him).

Hadīth 8

عن أبي الدرداء رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم: أهل الشام وأزواجهم وذرائعهم وعبيدهم وإمائهم إلى منتهى الجزيرة مرابطون في سبيل الله، فمن احتل منها مدينة فهو في رباط، ومن احتل منها ثغرا من الثغور فهو في جهاد (ذكره ابن عساكر في تاريخ دمشق)

Abū Dardā' (May Allah be pleased with him) related that the Messenger of Allah ﷺ said: "The people of Shām up until the furthest point of the peninsula, along with their spouses, children and servants, from Shām, both men and women, are in *ribāṭ* (guarding the frontiers) in the path of Allah. Whoever occupies any land therein is in *ribāṭ*. Whoever occupies any frontier therein from the many frontiers is in jihad.

Comments: *Ribāṭ* means standing in guard of the borderlines, at the places feared to be attacked by the enemies, and a *Murābiṭ* is the person garrisoned there who has dedicated himself to defending Islam and the Muslims. The messenger of Allah ﷺ said, "*Ribāṭ* (guarding the frontiers) in the cause of Allah for one day is better than this world and whatever is on it." (Bukhārī)

ABDĀL IN SHĀM

Ḥadīth 9

عن على بن أبي طالب رضى الله عنه قال سمعت رسول الله صلى الله عليه وسلم يقول: الأبدال يكونون بالشام وهم أربعون رجلا، كلما مات رجل أبدل الله مكانه رجلا، فيسقى بهم الغيث وينصر بهم على الأعداء، ويصرف عن أهل الشام بهم العذاب (أخرجه أحمد منقطعا)

‘Alī ibn Abī Ṭālib narrates, I heard the messenger of Allah ﷺ say, “The *Abdāl* will be in Shām. They are 40 men; whenever one of them passes away, Allah replaces him with another man. It is through their invocation that water will come through rain, enemies will be defeated, and punishment will be withheld from the people of Shām.”

Comments: The linguistic translation of *Abdāl* is substitutes. The scholars of hadith hold varying opinions on their existence and whether their number is limited to forty. Most scholars have affirmed their existence including Ḥāfiẓ Ibn aṣ-Ṣalāḥ, Allāmah Ibn Abī ad-Dunya, Ḥāfiẓ Ibn Asākir, Allāmah Zarkashī, Allamāh Sakhāwī, Allamāh Suyūṭī, Allamāh Qastalānī, Allāmah Ibn ‘Abidin Shāmī and others. Our respected teacher Sheikh al-hadith

Mawlana Muhammad Yunus Sahib Jownpuri has also affirmed their existence.⁷

PLACE OF ABODE AND FAITH DURING
TRIALS AND TURMOIL

Hadīth 10

عن عبد الله بن حوالة رضى الله عنه قال رسول الله صلى الله عليه وسلم: ستجدون أجناداً، جنداً بالشام، و جنداً بالعراق، و جنداً باليمن، قال عبد الله: فقلت فقلت: خِرْ لي يا رسول الله، فقال: عليكم بالشام، فمن أبى فليلحق بيمنه، و ليستق من غدرة، فإن الله عز و جل قد تكفل لي بالشام و أهله، قال ربيعة: فسمعت أبا إدريس يحدث بهذا الحديث يقول: و من تكفل الله به فلا ضيعة عليه (أخرجه الحاكم و أحمد و أبو داود و الطحاوى فى مشكل الآثار)

‘Abdullāh ibn Ḥawāla (May Allah be pleased with him) relates that the Messenger of Allah ﷺ said: “You will come across groups of armies. An army will be in Shām, an army in Iraq, and an army in Yemen.” ‘Abdullāh said: I stood up and said:

7 *Al-Yūwaqīt Al-Ghalīyah*, 2:391.

“Choose for me O Messenger of Allah.” The Prophet ﷺ said: “Go to Shām; and whoever refuses, let him go to Yemen, and let him drink from its water, for Allah has assured (secured) Shām and its people for me. Rabīʿa said: I heard Abū Idrīs narrate this hadith and he would say: “Whoever Allah has given assurance is not to be feared for.”

Comments: This hadith most probably refers to the era before the end of time when Shām will be the base and assembling point of believers. Imam Mahdī (Peace be upon him) will be the leader of the believers who will lead the fight against the Byzantines. The location of the assembling point will be Ghūṭa.⁸

It is worth noting that Prophetic statements regarding the superiority of Shām such as the saying above do not contradict the statements about the superiority of the blessed city of Madinah. There are many virtues of Shām, however, the specific virtue and superiority of residing in Shām relates to a specified era before the end of time for whereas the virtue and superiority of Madinah is general for all eras.

Hadīth 11

عن عبد الله بن عمرو رضي الله عنهما قال قال رسول الله

8 See chapter Hadith 21.

صلى الله عليه وسلم: إني رأيت عمود الكتاب انتزع من تحت
وسادتي، فنظرت فإذا هو نور ساطع عُمد به إلى الشام، ألا إن
الإيمان إذا وقعت الفتن بالشام (أخرجه الحاكم وأبونعيم في
الحلية والطبراني في الكبير)

‘Abdullāh ibn ‘Amr (May Allah be pleased with them) said: The Messenger of Allah ﷺ said: “I saw (in a dream) a pillar of the book was taken from underneath my pillow and I looked and there was a light shining in the direction toward Shām. Verily faith at the time of turmoil is in Shām.”

Comment: The pillar of the book refers to the pillar of Islam, the pillar of faith.

Hadīth 12

عن عبد الله بن عمر رضي الله عنهما قال قال لنا النبي صلى
الله عليه وسلم الله يوماً: إني رأيت الملائكة في المنام أخذوا
عمود الكتاب فعمدوا به إلى الشام، فإذا وقعت الفتن فإن الإيمان
بالشام (رواه ابن عساکر)

‘Abdullāh ibn ‘Umar (May Allah be pleased with them) said that the Prophet ﷺ said to us one day:

“I saw angels in a dream who had taken hold of the pillar of the Book and proceeded with it to Shām. When the great tribulations befall, faith will be in Shām.”

Hadīth 13

عن عبد الله بن حوالة رضي الله عنه عن النبي صلى الله عليه وسلم قال: رأيت ليلة أسري بي عمودا أبيض كأنه لؤلؤة تحمله الملائكة، قلت: ما تحملون؟ فقالوا: عمود الكتاب أمرنا أن نضعه بالشام، وبيننا أنا نائم رأيت عمود الكتاب اختلس من تحت وسادتي فظننت أن الله عز وجل تخلى من أهل الأرض فأتبعته بصري فإذا هو نور ساطع بين يدي حتى وضع بالشام، فقال ابن حوالة: يا رسول الله خر لي، قال: عليك بالشام (رواه الطبراني)

‘Abdullāh ibn Hawāla (May Allah be pleased with him) relates that the Prophet ﷺ said: “On the night of Isra I saw a white pillar which appeared to be made of pearls being carried by the Angels. I asked: “What are you carrying?” They replied: “The pillar of the book, and we have been commanded to place it in Shām. The Prophet ﷺ continued: “Whilst I was sleeping I saw a pillar of the book that was taken from beneath my pillow, and I thought

Almighty Allah has forsaken the people of the earth. So I looked for it and lo! There was a light shining before me until it was placed in Shām.” ‘Abdullāh ibn Ḥawāla said: “O Prophet of Allah, chose for me a place. He said: “Go to Shām”.

Hadīth 14

عن سلمة بن نفيل رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: عقر دار المؤمنين بالشام (رواه الطبراني)

Salamah ibn Nufayl (May Allah be pleased with him) relates that the Prophet ﷺ said: “The stronghold of the believers is Shām.”

THE BELIEVERS' ABODE
TOWARDS THE END OF TIME

Hadīth 15

عن عبد الله بن عمرو رضي الله عنهما قال سمعت رسول الله صلى الله عليه وسلم يقول ستكون هجرة بعد هجرة فخير أهل الأرض أئمتهم مهاجر إبراهيم ويبقى في الأرض شرار أهلها تلفظهم أرضهم وتقدرهم نفس الله وتحشرهم النار مع القردة والخنزير (رواه أبو داود)

‘Abdullāh ibn ‘Amr (May Allah be pleased with them) said, I heard the Messenger of Allah ﷺ say, “There will be a migration after migration. The best of the people of the earth are those who confine themselves to the migration place of Prophet Ibrahim (Shām), and here will remain on earth the worst of its residents. The earth will hurl them out, Allah will dislike them and the fire will gather them with monkeys and pigs.”

Comments: The first migration in the hadith refers to the migration of the early Muslims to Madinah after they were persecuted. The second migration refers to the migration to Shām that will take place before the end of time when trials and tribulations will spread, and when oppressors and disbelievers will occupy Muslim lands. It is here from Shām that the Muslim army will assemble and fight against the enemies and ultimately defeat the *Dajjāl* (Anti-Christ).

Hadīth 16

عن سالم بن عبد الله عن أبيه رضي الله عنه قال قال رسول الله
صلى الله عليه وسلم: ستخرج نار في آخر الزمان من حَضْر
مَوْت تحشر الناس، قلنا: فماذا تأمرنا يا رسول الله؟ قال: عليكم
بالشام (أخرجه أحمد وابن حبان وابن عساكر)

Sālim ibn ʿAbdullāh relates from his father (May Allah be pleased with him) that the Messenger of Allah ﷺ said: “A huge fire shall emerge from Hadramawt (in Yemen) before the Day of Resurrection, which shall gather people (and cause a great movement of people).” They said: “O Messenger of Allah, what do you order us to do at that time?” He said: “Go to Shām.”

Comments: From amongst the major signs of the final hour is the great fire which will appear from the direction of Yemen, from the south of Aden, from the Sea of Hadramawt. It is important not to confuse this fire with the fire mentioned in the hadith narrated by Abū Hurayrah (May Allah be pleased with him) from the messenger of Allah ﷺ who said: “The Hour will not be established until a fire will come out of the land of Hijāz, and it will throw light on the necks of the camels at Busra.”⁹ This fire occurred in 654 AH and lasted for several days. Its heat was so severe that it melted stones and trees.

It is also worth noting that these narrations are not referring to the day of resurrection in which the all the people, dead or alive, will be resurrected. This is a reference to a gathering in this world for its living inhabitants.¹⁰

9 Bukhārī, 6701.

10 Ibn Kathir, *Al-Nihayah fil-Fitan wal-Malahim*, p.106.

THE GATES OF REPENTANCE

Hadīth 17

عن زر بن حبیش قال أتیت صفوان بن عسال المرادي فقال: قال النبي صلى الله عليه وسلم المرء مع من أحب يوم القيامة، فما زال يحدثنا حتى ذكر بابا من قبل المغرب مسيرة سبعين عاما عرضه-أو يسير الراكب في عرضه-أربعين أو سبعين عاما، قال سفيان: قبل الشام، خلقه الله يوم خلق السموات والأرض مفتوحا يعني للتوبة لا يغلق حتى تطلع الشمس منه (رواه الترمذي مطولا)

Zirr ibn Ḥubaysh relates: “I attended Ṣafwān ibn ‘Usāl al-Murādī and he said: “The Prophet ﷺ said: “On the Day of Judgement, a person will be with who he loves.” He continued to narrate to us until he mentioned a gate towards the West with a width of 70 years, or a rider will ride in its width for 40 or 70 years.” Sufyan mentioned: “The gate towards Shām that Allah created on the day He created the heavens and the earth is open for repentance; the door will not close until the sun rises from it.”

Comments: The rising of the sun from the west is from amongst

the major signs of the final hour that will occur after the coming of *Dajjāl* and Gog Magog. After the sun rises from the west, the door of repentance will be closed. Almighty Allah mentions in the Qur'an (6:158), "The day when some of the signs of your Lord shall come, it shall not benefit a soul to believe, which had not believed before".

The reference to the door of repentance could be literal with its closing indicating to the angels that the time of repentance is over, or it could be a metaphor of the magnitude and the scale of Almighty Allah's mercy and the number of people whose repentance could be accepted.

THE LAND OF RESURRECTION

Hadīth 18

عن أبي ذر رضي الله عنه مرفوعاً: الشام أرض المحشر والمنشر
(أخرجه أحمد)

Abū Dharr (May Allah be pleased with him) narrates from the Prophet ﷺ: "Shām is the land of gathering and resurrection".

Comments: Imam al-Manāwī explains: "Shām is the place where the people will be gathered for the reckoning. They will be resurrected from their graves then they will be driven to that land. It has been singled out for this because it is the land of which Allah said:

‘The land which We have blessed for the whole universe.’¹¹ Most of the prophets were sent to that land and their laws spread throughout the world, so it is appropriate that it should be the land of the gathering and the resurrection.’¹²

Hadīth 19

عن بَهْزِ بْنِ حَكِيمِ بْنِ مَعَاوِيَةَ الْقَشِيرِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ أَيْنَ تَأْمُرُنِي؟ فَقَالَ: هَاهُنَا، وَأَوْمَأَ بِيَدِهِ نَحْوَ الشَّامِ. قَالَ: إِنَّكُمْ مَحْشُورُونَ رِجَالًا وَرُكْبَانًا وَمَجْرُونَ عَلَىٰ وَجُوهِكُمْ (أَخْرَجَهُ أَحْمَدُ وَالْحَاكِمُ وَابْنُ عَسَاكِرَ)

Bahz ibn Ḥakīm ibn Muʿāwiyah al-Qushayrī relates from his father, relating from his grandfather, who said: “I said: “O Messenger of Allah, where do you instruct me to go?” He said: “There!” and he motioned towards Shām. He further said: “Verily, you will be gathered on foot and on mount, and dragged on your faces.”

Comments: The second section of the hadith indicates that people will be resurrected in the hereafter according to their beliefs and actions in the world.

11 Qurʿan, 21:71.

12 *Fayd al-Qadir*, 4:171.

According to some scholars, this hadith refers to the ways in which human beings will be gathered in Shām in this world before the Resurrection and would only be for those alive at the end of time. As explained under section 1.8, a fire will emerge from Yemen that will drive every living person to Shām.

This hadith is an extract of a longer hadith narrated by Bahz ibn Ḥakīm. Ibn Nāṣir al-Damashqī, a student of Sheikh al-Islam Ibn Taymiyya's students (d. 842 H.) authored a book on this hadith with title: *Tanwīr al-Fikrah bī Hadīth Bahz ibn Ḥakīm fī Ḥusn al-ʿAshrah*. In this hadith, Bahz ibn Ḥakīm's grandfather asked the Prophet ﷺ many questions, among them was this: "Where do you instruct me to go?" In another narration of this hadith, he said: "O Messenger of Allah, choose for me (the best place to live)." The Prophet ﷺ pointed towards Shām. Ibn Ḥakīm's grandfather asked the question because he did not want to go back to his country, Iraq, after becoming a Muslim. Thus, the Prophet ﷺ advised him to go to Shām.



2. VIRTUES OF DAMASCUS

THE 'ASSISTED GROUP' IN DAMASCUS

Hadīth 20

عن معاوية رضي الله عنه مرفوعا: إذا فسد أهل الشام فلا خير فيكم، لا تزال طائفة من أمتي منصورين لا يضرهم من خذلهم حتى تقوم الساعة (أخرجه الترمذى والطيالسى) وفى تاريخ البخارى مرفوعا قال: وهم بدمشق

Mu'āwiyah (May Allah be pleased with him) related from the Messenger ﷺ: "When the people of Shām become corrupt there is no good in you. There will always be a group of my Ummah who will be victorious, and they will not be harmed by those who seek to humiliate them until the hour comes." A narration states, "And they will be in Damascus".

ONE OF THE BEST CITIES OF SHĀM

Hadīth 21

عن أبي الدرداء رضى الله عنه أن رسول الله صلى الله عليه وسلم قال: فسُطاط المسلمين يوم الملحمة بالغوطة إلى جانب مدينة يقال لها دمشق من خير مدائن الشّام، وفي رواية ثانية: قال سمعت النبي صلى الله عليه وسلم يقول: يوم الملحمة الكبرى فسُطاط المسلمين بأرض يقال لها الغوطة، فيها مدينة يقال لها دمشق، خير منازل المسلمين يومئذ، (أخرجه أبو داود والحاكم وأحمد)، والغوطة هي المنطقة المحيطة بدمشق من شرقها تقريبا، وهي في محافظة ريف دمشق الآن

Abū Dardā' (May Allah be pleased with him) relates the Messenger of Allah ﷺ said, "The place of assembly of the Muslims on the day of the Great War will be in Ghūṭa neighbouring the city known as Damascus, which is from the best cities of Shām." In another narration he (Abū Dardā') said: "I heard the Prophet ﷺ say: "The place of assembly of the Muslims on the day of the Great War will be in a place called Ghūṭa. There is a city in it called

Damascus which will be the best place for Muslims at that time.””

Comments: Ghūṭa is an area bordering the eastern boundaries of Damascus, and this today is located in the rural areas of Damascus. Muslims will assemble here before the end of time under the leadership of Imam Mahdī (Peace be upon him) and fight the Byzantines. This will lead to the conquest of Constantinople. Thereafter, the *Dajjāl* will emerge. According to some narrations, the Great War, the conquest of Constantinople and the coming of the *Dajjāl* will occur within a period of seven years.

THE MILITARY CAPITAL TOWARDS THE END OF TIME

Hadīth 22

عن عوف بن مالك رضي الله عنه قال: أتيت رسول الله صلى الله عليه وسلم وهو في بناء له، فسلمت عليه، فقال: عوف، قلت: نعم يا رسول الله، قال: ادخل، فقلت: كلي أم بعضي؟ قال: بل كلك، قال: فقال لي: اعدد عوف، ستا بين يدي الساعة، أولهن موتي، قال: فاستبكيت حتى جعل رسول الله صلى الله عليه وسلم يسكتني، قال: قل إحدى، والثانية فتح بيت المقدس،

قل: اثنين. والثالثة فتنة تكون في أمتي، وعظمتها، والرابعة موتان يقع في أمتي يأخذهم كقعاص الغنم، والخامسة يفيض المال فيكم فيضا حتى إن الرجل ليعطي المائة دينار فيظل يسخطها، قل: خمسا، والسادسة هدنة تكون بينكم وبين بني الأصفر، يسرون إليكم على ثمانين راية، تحت كل راية اثنا عشر ألفا، فسطاط المسلمين يومئذ في أرض يقال لها الغوطة، فيها مدينة و يقال لها: دمشق (أخرجه أحمد وابن عساكر)

'Awf ibn Mālik (May Allah be pleased with him) relates: "I went to the house of the Prophet ﷺ and greeted him. He asked: "Awf?" I replied: "Yes, O Messenger of Allah." He said: "Enter." I asked: "Completely or partially?" He said: "Completely," then he said to me: "Count six signs, 'Awf, between now and the approach of the Hour. The first will be my death." He says: "I began to cry so much that the Messenger of Allah calmed me down." "The second will be the conquest of al-Quds (Jerusalem); the third, a great tribulation which will affect my Ummah; the fourth, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep; the fifth, the increase of wealth such

that if someone is given one hundred dinars he will not be satisfied; the sixth, a truce between you and Banū al-Aṣfar (the Byzantines) who will betray you. They will attack you under eighty flags, and under each flag there will be 12,000 soldiers. The place of gathering of the Muslims on that day will be in a place called *Ghūṭā*, and there is a city in it known as Damascus.”

Hadīth 23

عن أبي هريرة رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم يقول: إذا وقعت الملاحم بعث الله من دمشق بعثاً من الموالي أكرم العرب فرساً وأجودهم سلاحاً يؤيد الله بهم الدين
(أخرجه ابن ماجه والحاكم)

Abū Hurayrah (May Allah be pleased with him) relates that he heard the Messenger of Allah ﷺ say: “When the epic wars will erupt, Allah will raise a group of servants from Damascus who will be the noblest of Arab horsemen, and the best equipped. Allah will strengthen the religion through them.”

THE PLACE FOR MAJOR EVENTS
BEFORE THE FINAL HOUR

Hadīth 24

عن أوس بن أوس الثقفي رضي الله عنه أنه سمع رسول الله صلى الله عليه وآله وسلم يقول: ينزل عيسى بن مريم عليه السلام عند المنارة البيضاء شرقي دمشق عليه ممصرتان، كأن رأسه يقطر منه الجُمان (ذكره الربعي في فضائل الشام ودمشق)

Aws ibn Aws al-Thaqafi (May Allah be pleased with him) mentions he heard the Prophet ﷺ say: “‘Īsā ibn Maryam (Peace be upon him) will descend to the white minaret, in the East of Damascus, wearing two garments, it will appear as though his head is dripping with pearls.”

Comments: Prophet ‘Īsā (Peace be upon him) will descend from the heavens at a time when Muslims will be preparing to perform *fajr* or ‘*asr* prayers. He will indicate to Imam Mahdī (Peace be upon him) to lead the prayer. He will defeat *Dajjāl* and his army of 70,000 Jews and establish a just rule for 40 years.

Hadīth 25

عن مجمّع بن جارية رضى الله عنه قال سمعت رسول الله صلى
الله عليه وسلم يقول: يقتل ابن مريم الدجال بباب لد (رواه
الترمذي وأحمد)

Mujammi' ibn Jāriya (May Allah be pleased with him) relates, I heard the Messenger of Allah ﷺ say, "Ibn Maryam (Prophet 'Īsā) will kill the *Dajjāl* at the gates of Ludd."

Comments: Ludd or Lod is a town in Palestine located 45 km to the north west of al-Quds.

Hadīth 26

عن نهيك بن صريم السكونى قال قال رسول الله صلى الله عليه
وسلم: لتقاتلن المشركين حتى يقاتل بقيتكم الدجال على نهر
الأردن، أنتم شرقيه وهم غربيه (رواه الهيثمى فى مجمع الزوائد)
Nahik ibn Şuraym as-Sakūnī relates that the Messenger of Allah ﷺ said, "You will certainly fight the idolaters until those remaining of you will fight the *Dajjāl* on the River Jordan. You will be on its east and they will be on its west."



3. VIRTUES OF SOME OF THE COMPANIONS WHO PASSED AWAY IN SHĀM

Hadīth 27

عن عبد الرحمن بن عوف رضى الله عنه عن النبي صلى الله عليه وسلم أنه قال: أبو بكر في الجنة، وعمر في الجنة، وعثمان في الجنة، وعلي في الجنة، وطلحة في الجنة، والزبير في الجنة، وعبد الرحمن بن عوف في الجنة، وسعد بن أبي وقاص في الجنة، وسعيد بن زيد في الجنة، وأبو عبيدة بن الجراح في الجنة (رواه الترمذی)

Narrated 'Abd ar-Raḥmān ibn 'Awf that the Messenger of Allah ﷺ said: "Abū Bakr is in para-

dise, ʿUmar is in paradise, ʿUthmān is in paradise, ʿAlī is in paradise, Ṭalḥah is in paradise, Zubayr is in paradise, ʿAbd ar-Raḥmān ibn ʿAwf is in paradise, Saʿd ibn Abī Waqqāṣ is in paradise, Saʿīd ibn Zayd is in paradise, and Abū ʿUbayda ibn al-Jarrāḥ is in paradise.”

Comments: These ten companions were given glad tidings of Paradise in one gathering. Of these, Abū ʿUbayda ibn al-Jarrāḥ passed away in Shām. There is a tomb of ʿAbd ar-Raḥmān ibn ʿAwf in Jordan leading to claims that he passed away in Shām. However, he passed away in Madinah during the reign of Uthmān and was buried in Baqīʿ.

ABŪ ʿUBAYDAH IBN AL-JARRĀḤ

Abū ʿUbaydah ibn al-Jarrāḥ (May Allah be pleased with him) accepted Islam a day after Abū Bakr (May Allah be pleased with him). By character and nature, he was very humble and modest. Amongst his friends, he was gentle and soft as silk. His integrity and honesty was unparalleled. When it came to war, he was as hard as iron. In the battle of Badr, he was attacked by his father ʿAbdullāh ibn al-Jarrah, who was fighting alongside the army of Quraysh. Abū ʿUbaydah avoided fighting with him but eventually his father succeeded in blocking his path. Abū ʿUbaydah then at-

tacked him and killed him. Similarly, in the Battle of Uhud, he lost two of his front teeth while trying to extract two links of Prophet's ﷺ armour that had penetrated into his cheeks.

Abū 'Ubaydah conquered Shām during the caliphate of Umar (May Allah be pleased with him). After the conquest, a plague hit the region, the like of which people had never experienced before. It devastated the population. 25,000 people died. Umar despatched a messenger to Abū 'Ubaydah saying:

I am in urgent need of you. If my letter reaches you at night I strongly urge you to leave before dawn. If this letter reaches you during the day, I strongly urge you to leave before evening and hasten to me.

When Abū 'Ubaydah received the letter, he said: "I know why the Leader of the Believers needs me. He wants to secure the survival of someone who is not eternal." So he replied to Umar:

I know that you need me. But I am in an army of Muslims and I have no desire to save myself from what is afflicting them. I do not want to separate from them until Allah wills. So, when this letter reaches you, release me from your command and permit me to stay on.

When the letter reached Umar, his eyes welled with tears.

Those present asked: “Has Abū ‘Ubaydah died, O Leader of the Believers?” He replied, “No, but death is near to him.” Before long, Abū ‘Ubaydah became afflicted with the plague. As death hung over him, he spoke to his army:

Let me give you some advice which will keep you on the path of goodness always: establish prayer; fast the month of Ramadan; give in charity; perform the Hajj and Umrah; remain united and support one another; be sincere to your commanders and do not conceal anything from them; don't let the world destroy you for even if man were to live a thousand years he would still end up with this fate that you see me in. Peace be upon you and the mercy of Allah.

He then appointed Mu'ādh ibn Jabal (May Allah be pleased with him) as his successor and ordered him to lead the people in prayer; after the prayers Mu'ādh went to him and, at that moment, his soul departed. Mu'ādh got up and said:

O people, you are stricken by the death of a man. By Allah, I don't know whether I have seen a man who had a more righteous heart, who was further from all evil and who was more sincere to people than he. Ask Allah to shower His mercy on him and Allah will be merciful to you.

When Umar (May Allah be pleased with him) received the sad news, he tried to control himself, but his sadness got the

better of him and his tears flowed. He asked Allah to bestow His mercy on his brother. He recalled his memories with Abū ‘Ubaydah with patience and tenderness. He exclaimed, “If I were to make a wish, I would have wished a house full of men just like Abū ‘Ubaydah.”

He passed away in 18 AH (639 CE) at the age of 58 and was buried at Jabiya. His noble remains lie in Jordan; in the compound of Masjid Abū Ubaydah in the Jordan Valley.

Hadīth 28

عن أنس بن مالك رضى الله عنه قال قال رسول الله صلى الله عليه وسلم: لكل أمة أمين، وأمين هذه الأمة أبو عبيدة بن الجراح (رواه البخارى وآخرون)

Anas ibn Mālik (May Allah be pleased with him) relates, the Messenger of Allah ﷺ said: “Every nation has a trustee; the trustee of my nation is Abū ‘Ubayda ibn al-Jarrāh”

Hadīth 29

عن حذيفة رضى الله عنه قال جاء أهل نجران إلى رسول الله صلى الله عليه وسلم فقالوا: يا رسول الله، ابعث إلينا رجلا

أميناً، فقال: لأبعثنَّ إليكم رجلاً أميناً حقَّ أمين، قال: فاستشرف لها الناس، قال: فبعثت أبا عبيدة بن الجراح (رواه مسلم)

Hudhayfa (May Allah be pleased with him) reported that the people of Najrān came to the Messenger of Allah ﷺ and said: "O Messenger of Allah, send a trustworthy man along with us." The Messenger of Allah responded: "I will certainly send to you a trustworthy man, in the truest sense of the term." Thereupon his companions looked up eagerly and he sent Abū 'Ubaydah ibn al-Jarrāh.

Comments: Upon the return of Muslims from the battle of Tabuk in 9 AH, a Christian delegation from Najrān, Yemen arrived in Madina and showed interest in Islam. They requested Prophet ﷺ to send them a person to guide them and preside over their affairs.

Hadīth 30

عن عبد الله بن شقيق قال قلت لعائشة: أى أصحاب رسول الله صلى الله عليه وسلم كان أحب إلى رسول الله صلى الله عليه وسلم؟ قالت: أبوبكر، قلت: ثم من؟ قالت: عمر، قلت: ثم من؟ قالت: ثم أبو عبيدة بن الجراح، قال قلت: ثم من؟ قال: فسكتت (أخرجه الترمذى)

‘Abdullāh ibn Shaqīq relates: “I asked ‘Ā’ishah, “Which companion of the Messenger of Allah ﷺ was the most beloved to him?” She said: “Abū Bakr.” I asked: “Then who?” She said: “Umar.” I asked: “Then who?” She said: “Then Abū ‘Ubaydah ibn al-Jarrāḥ. I asked: “Then who?” She remained silent.”

Hadīth 31

عن ابن أبي مليكة قال سمعت عائشة وسئلت من كان رسول الله صلى الله عليه وسلم مستخلفا لو استخلفه؟ قالت: أبو بكر، فقييل ثم من بعد أبي بكر؟ قالت: عمر، قيل من بعد عمر؟ قالت: أبو عبيدة بن الجراح (رواه مسلم) وكان عمر رضى الله عنه يقول: لو كان أبو عبيدة بن الجراح حيا لاستخلفته وما استشرت، لأن رسول الله صلى الله عليه وسلم قال: لكل أمة أمين، وأمين هذه الامة أبو عبيدة بن الجراح، وقال عمر بن الخطاب: أتمنى لو كان لى بيتا ممتلئا رجالا مثل أبى عبيدة بن الجراح (ذكره ابن سعد فى الطبقات)

Ibn Abī Mulayka said: “I heard ‘Ā’ishah reply when asked about who the Messenger of Allah ﷺ would have appointed as his successor if he had done so?

She said: “Abū Bakr.” It was asked, “Who after Abū Bakr?” She said: “Umar.” It was said, “Who after ‘Umar?” She said: Abū ‘Ubayda ibn al-Jarrāḥ.””

‘Umar (May Allah be pleased with him) would remark: “If Abū ‘Ubaydah ibn al-Jarrāḥ were alive, I would have appointed him as my successor without any consultation, for the Prophet ﷺ said: “Every nation has a trustee, and the trustee of this nation is Abū ‘Ubaydah ibn al-Jarrāḥ.”

‘Umar (May Allah be pleased with him) would say: “I wish I had a house filled with men like Abū ‘Ubaydah ibn al-Jarrāḥ.”

BILĀL IBN RABĀḤ

Bilāl ibn Rabāḥ (May Allah be pleased with him) was one of the most trusted and loyal companions of the Prophet ﷺ. He was born into slavery and had no other option but to work for his master, Umayyah ibn Khalaf. When he accepted Islam, he was brutally tortured and persecuted until he was emancipated by Abū Bakr (May Allah be pleased with him). He migrated to Madinah and became the first treasurer of Islam. He was also appointed as the first Muezzin because of his deep, melodious, and resonant voice. It was only fitting that the one who uttered the word *aḥad aḥad* af-

firming the oneness of Allah under the harshest of torture should utter the words of Tawhid during the call of prayer. After the liberation of Makkah, Bilāl ascended to the top of the Kaaba to call the believers to prayer. This was the first time the call to prayer (*adhān*) was heard within Islam's holiest city.

During the caliphate of Abū Bakr, he moved to Shām for Jihad and spent the rest of his life there. When Umar (May Allah be pleased with him) came to Shām, he requested Bilāl to call the *adhān*. This was the only time he called the *adhān* after the passing of the Prophet ﷺ. Upon hearing his voice, people began to cry for it reminded them of the days of the Prophet ﷺ.

On his deathbed, Bilāl's last words were, "Tomorrow I will meet my loved ones, Muhammad and his Companions." He passed away in Aleppo or Damascus at the age of 63 or 64 in approximately 20 AH (642 CE). His tomb is in the ancient Bāb Saghīr graveyard that is located to the southwest of the Umayyad Masjid in Damascus.

Hadīth 32

عن بريدة رضى الله عنه قال: أصبح رسول الله صلى الله عليه وسلم فدعا بلالا، فقال: بما سبقتنى إلى الجنة، ما

دخلت الجنة قط إلا سمعت خشخشتك أمامي، قال: يا رسول الله، ما أذنت قط إلا صليت ركعتين، وما أصابني حدث قط إلا توضأت عنده، ورأيت أن لله على ركعتين (رواه الترمذی)

Burayda (May Allah be pleased with him) narrates, the Messenger of Allah ﷺ woke up and called for Bilāl and said: “How did you surpass me to paradise? I heard your footsteps ahead of me whenever I entered paradise.” He replied: “O Messenger of Allah, I never deliver the call to prayer except that I perform two *rak'at* of prayer, and whenever I enter a state of minor impurity, I perform ablution and think that I need to perform two *rak'at* of prayer for Allah.

Comments: It is recommended to perform two *rak'at* of supererogatory prayer after performing ablution. This has been affirmed by many scholars including 'Allāmah Ibn 'Abidīn¹³, 'Allāmah Ibn Nujaym¹⁴, Imam al-Nawawī¹⁵, 'Allāmah Ibn Muffiḥ¹⁶, 'Allāmah

13 *Radd al-Muḥtār*, 1:458

14 *Al-Baḥr ar-Rā'iq*, 2:55

15 *Sharḥ al-Muḥadḍḥab*, 3:545

16 *Al-Furū'*, 2:404

Ibn Qudāmah¹⁷, Sheikh al-Islām Ibn Taymiyah¹⁸, Ḥāfiẓ Ibn Ḥajar ‘Asqalānī¹⁹ and others.

Hadīth 33

عن زيد بن أرقم رضى الله عنه قال قال النبي صلى الله عليه وسلم: بلال سيد المؤذنين يوم القيامة ولا يتبعه إلا مؤمن، والمؤذنون أطول الناس أعناقاً يوم القيامة (رواه ابن أبي شيبة والطبرانى فى الكبير والأوسط)

Zayd ibn Arqam (May Allah be pleased with him) said that the Prophet ﷺ said: “Bilāl will be the leader of the *Mu’adhinīn* (those who call out for prayer) on the Day of Judgement, and none will follow him except believers. Those who call out for prayer will have the longest necks on the Day of Judgement.”

Comments: Imam al-Nawawī explained, “It was said that this means that they will be the people who most expect the mercy of Allah, because the one who is expecting something cranes his neck to see what he is longing for. Or it may refer to the abundance of

17 *Al-Mughnī*, 1:743

18 *Majmū’ al-Fatāwa*, 5:345

19 *Fath al-Bārī*, 1:260

Al-Arbaʿīn

what they will see of reward. Al-Nadr ibn Shamīl said: “When the sweat comes up to people’s faces on the Day of Resurrection, they will crane their necks lest that torment and sweat reach them”. And it was said that it means that they will be masters and leaders, as the Arabs describe leaders as having long necks. And it was said that it means they will have more followers. Ibn al-Aʿrābī said: “It means the people who have the best deeds to their credit”. Al-Qāḍī ʿIyāḍ and others said: “Some of them narrated it as *īnāqan* (instead of *aʿnāqan*, meaning necks), meaning that they will be the swiftest to enter Paradise.”²⁰

Another explanation is that a long neck is a sign of beauty. Thus, the most proportionately long and beautiful necks will be of the *Muʿadhīnīn* because of their having conveyed to people with their voices the call to prayer.

MUʿĀDH IBN JABAL

Muʿādh ibn Jabal (May Allah be pleased with him) was amongst the 72 people of Madinah who pledged allegiance at Aqabah. When the Prophet ﷺ arrived in Madinah, Muʿādh would keep his company as often as possible. He studied the Quran and the laws of Islam until he became one of the most knowledgeable of all the companions in matters of the lawful and prohibited. He was a member of

²⁰ *Shah Muslim*, 4:91.

the group of six companions who collected the Qur'an during the lifetime of the Prophet ﷺ.

After the liberation of Makkah, the Prophet ﷺ instructed him to stay in Makkah and teach the Qur'an. Thereafter, he was sent by the Prophet ﷺ to Yemen to teach Islam and preside over their affairs. The Prophet ﷺ asked him, "According to what will you judge?" He replied, "According to the Book of Allah". He asked, "And if you find nothing therein?" He replied, "According to the Sunnah of the Prophet of Allah". He asked, "And if you find nothing therein?" He replied, "Then I will exert myself to form my own judgment." The Prophet was pleased with this reply and said: "Praise be to Allah Who has guided the messenger of the Prophet to that which pleases the Prophet." The Prophet ﷺ personally bade farewell to this mission of guidance and walked for some distance alongside Mu'ādh as he rode out of the city. Finally he said to him: "O Mu'ādh, perhaps you shall not meet me again after this year. Perhaps when you return you shall only see my mosque and my grave." Mu'ādh wept. Those with him wept too.

During the caliphate of 'Umar (May Allah be pleased with him), Mu'ādh was instructed by 'Umar to travel to Shām to teach the people Qur'an with two other companions. Mu'ādh was assigned to Palestine whilst 'Ubādah ibn aṣ-Ṣāmit (May Allah be pleased with him) was assigned

Homs and Abū Dardā' (May Allah be pleased with him) was assigned Damascus.

Shortly after the death of Abū 'Ubayda ibn al-Jarrāh, Mu'ādh passed away in the plague of 18 AH (639 CE) at the age of 38. Before his soul departed from his body, he turned in the direction of the Ka'bah and repeated this: "Welcome death, welcome. A visitor has come after a long absence." He looked up to the heaven and said: "O Allah, You know that I did not desire the world and to prolong my stay in it. O Allah, accept my soul with goodness as you would accept a believing soul." The tomb of Mu'ādh and his son Abdur Rahman is located in the Jordan Valley.

Hadīth 34

عن أنس بن مالك رضى الله عنه عن النبي صلى الله عليه وسلم
قال: أعلم أمتي بالحلال والحرام معاذ بن جبل (ذكره ابن سعد
في الطبقات الكبرى ورواه الترمذى فى جزء الحديث)

Anas ibn Mālik (May Allah be pleased with him) related from the Prophet ﷺ: "The most knowledgeable of my people in the lawful and the prohibited is Mu'ādh ibn Jabal."

Hadīth 35

عن عبد الله بن عمرو رضى الله عنهما قال: سمعت النبي صلى الله عليه وسلم يقول: استقرؤا القرآن من أربعة: من ابن مسعود وسالم مولى أبى حذيفة وأبى ومعاذ بن جبل (أخرجه البخارى) ‘Abdullāh ibn ‘Amr (May Allah be pleased with them) relates: “I heard the Prophet ﷺ say: “Learn how to read the Qur’an from four people: Ibn Mas‘ūd, Sālim Mawlā Abū Hudhayfa, Ubayy and Mu‘ādh ibn Jabal.”

Hadīth 36

عن أنس بن مالك رضى الله عنه قال: جمع القرآن على عهد رسول الله صلى الله عليه وسلم كلهم من الانصار، أبى بن كعب، ومعاذ بن جبل، وزيد بن ثابت، وأبوزيد، قال قلت لأنس: من أبوزيد؟ قال: أحد عمومتى (أخرجه الترمذى)

Anas ibn Mālik (May Allah be pleased with him) relates: “All of those who compiled the Qur’an during the time of the Prophet ﷺ were from the Anṣār: Ubayy ibn Ka‘b, Mu‘ādh ibn Jabal, Zayd ibn Thābit and Abū Zayd.” I asked Anas: “Who is Abū Zayd?” He replied: “One of my paternal uncles.”

Ḥadīth 37

عن معاذ رضى الله عنه أن النبي صلى الله عليه وسلم أخذ بيده وقال يا معاذ والله إنني لأحبك ثم أوصيك يا معاذ لا تدعن دبر كل صلوة تقول: اللهم أعني علي ذكرك وشكرك وحسن عبادتك (رواه أبوداود والنسائي والحاكم وابن خزيمة وأحمد وابن حبان)

Muʿādh ibn Jabal (May Allah be pleased with him) relates that the Prophet ﷺ took his hand and said: “O Muʿādh, by Allah, I love you. I counsel you, O Muʿādh, to say after every prayer, ‘O Allah, help me remember You, to be grateful to You, and to worship You in an excellent manner.’”

KHĀLID IBN AL-WALĪD

Women will no longer be able to give birth to
the likes of Khālīd ibn al-Walīd (Abū Bakr)

Khālīd ibn al-Walīd (May Allah be pleased with him) is one of the greatest military commanders of all time. Known as the ‘Sword of Allah’, he is noted for his military tactics and prowess. He accepted Islam after the treaty of Hudaibiyyah and participated in battles thereafter. Under his military

leadership, Arabia was united under a single political entity for the first time in history. His strategic achievements include the conquest of Arabia, Persian Mesopotamia and Roman Syria within a few years from 632 CE to 636 CE. He is also remembered for his decisive victories at Yamamah, Ullais, Firaz, and his tactical marvels at the Walaja and Yarmouk. He is one of three military generals in history to remain undefeated in battle. He has the distinction of being undefeated in over a hundred battles.

Khālid passed away in 21 AH (642 CE) and was buried in Homs. His tombstone depicts a list of over 50 victorious battles that he commanded without defeat (not including small battles). The mosque in Homs where he is buried has been damaged in the ongoing conflict.

It is well known that Khālid had wanted to die as a martyr in the battlefield, and was upset when he realised that he would die in bed. He expressed this through one last, anguished sentence: “I have fought in so many battles seeking martyrdom that there is no spot in my body without a scar or a wound made by a spear or sword. And yet here I am, dying on my bed like an old camel. May the eyes of the cowards never rest.” His wife replied, “You were given the title of the sword of Allah and, the sword of Allah cannot be broken and hence, it is not your destiny to be a martyr but to die as a conqueror.”

Hadīth 38

عن أبي هريرة رضى الله عنه قال: نزلنا مع رسول الله صلى الله عليه وسلم منزلاً فجعل الناس يمرون، فيقول رسول الله صلى الله عليه وسلم من هذا؟ فأقول: فلان، حتى مر خالد، فقال: من هذا؟ قلت: خالد بن الوليد، فقال: نِعَمَ عبد الله هذا سيف من سيوف الله (رواه الترمذى)

Abū Hurayrah (May Allah be pleased with him) relates: "We stopped at a place with the Messenger of Allah ﷺ and people began to pass by. The Messenger of Allah ﷺ would ask: "Who is this?" And I would reply, such and such a person, until Khālid passed us. He asked: "Who is this?" I said: "Khālid ibn al-Walīd." He said: "A good servant of Allah; he is a sword from the swords of Allah."

Hadīth 39

عن أبي هريرة رضى الله عنه قال: بعث رسول الله صلى الله عليه وسلم عمر على الصدقة، فقيل: منع ابن جميل وخالد بن الوليد والعباس عم رسول الله صلى الله عليه وسلم، فقال رسول الله صلى الله عليه وسلم: ما ينقمُ ابن جميل إلاَّ أَنَّهُ كان فقيراً فأغناه

اللَّهُ، وَأَمَّا خَالِدٌ فَإِنَّكُمْ تَظْلَمُونَ خَالِدًا قَدْ احْتَبَسَ أُدْرَاعَهُ وَأَعْتَادَهُ فِي سَبِيلِ اللَّهِ، وَأَمَّا الْعَبَّاسُ فَهِيَ عَلَيَّ وَمِثْلُهَا مَعَهَا، ثُمَّ قَالَ: يَا عُمَرُ أَمَا شَعَرْتَ أَنَّ عَمَّ الرَّجُلِ صَنُو أَبِيهِ (رواه مسلم)

Abū Hurayrah (May Allah be pleased with him) reported that the Messenger of Allah ﷺ sent ‘Umar to collect *zakāh*, and it was said that Ibn Jamīl, Khālid ibn al-Walīd and ‘Abbās the uncle of the Messenger of Allah ﷺ refused. Upon this, the Messenger of Allah ﷺ said: “Ibn Jamīl is taking revenge, though he was destitute and Allah made him rich. As regards Khālid, you are unjust to Khālid, for he reserved his armours and weapons for the sake of Allah, and as for ‘Abbās, I shall be responsible for it and an equal amount along with it.” Then he said: “Umar, do you not know, the uncle of a person is like his father.”

Comments: The Prophet ﷺ excused Khālid and ‘Abbās. There are two possible explanations for excusing Khālid. Firstly, he had committed his armour in the path of Allah and it was not for business purposes. Hence, there was no liability. Secondly, someone of the calibre of Khālid would not refuse *zakāh* especially as he had committed his armour for the sake of Allah. Khālid had in fact not refused and there was a misunderstanding. In the case of ‘Abbās,

there are several explanations. The more plausible explanation is that he had already given his *zakāh* of two years in advance to the Prophet ﷺ.

MUʿĀWIYAH IBN ABĪ SUFYĀN

Muʿāwiyah ibn Abī Sufyān (May Allah be pleased with him) accepted Islam before the liberation of Makkah. He was one of the writers of revelation and was the brother in law of the Prophet ﷺ. He was tall, fair, and handsome in appearance. He was eloquent in speech and was noted for his patience. Along with being a man of dignified bearing and good manners, he was an excellent politician and diplomat. He was also a great mathematician and an excellent calligraphist. In winning wars, he relied more on the use of the tongue than the use of the sword.

During the Caliphate of Abū Bakr and Umar (May Allah be pleased with them), he participated in the battles and conquest of Shām. Later, he served as governor of Shām for 20 years. After the treaty with Hasan ibn ʿAlī (May Allah be pleased with him), he ruled for 20 years most of which were spent expanding the Islamic state. This was the beginning of the Umayyad dynasty. To stop the Byzantine harassment from the sea, he developed a navy and used it to confront the Byzantine Empire in the Aegean Sea and the Sea of Marmara.

When death approached him, he said, “May you perish in confinement. You have ruled for 40 years; as a commander for 20 of them and a caliph for the other 20; and this is the condition of your fate? May the earth perish and all who love it.” He passed away in Damascus in 60 AH (680 CE) at the age of 78, 82 or 86.

Hadīth 40

عن عبد الرحمن بن أبي عميرة وكان من أصحاب رسول الله صلى الله عليه وسلم أنه قال
لمعاوية: اللهم اجعله هاديا مهديا واهد به (أخرجه الترمذی)

‘Abd ar-Raḥmān ibn Abī ‘Amīra who was from the companions of the Messenger of Allah ﷺ related that the Messenger of Allah ﷺ supplicated for Mu‘āwiyah, saying: “O Allah, make him a rightly guided leader and guide through him.”

JĀFAR IBN ABĪ ṬĀLIB

Jāfar ibn Abī Ṭālib (May Allah be pleased with him) was the cousin of the Prophet ﷺ and bore strong resemblance to him. He and his wife Asma bint Umayy were amongst the first to accept Islam. As a result of the persecution, he led the group of Muslims that migrated to Abyssinia. The

Quraysh attempted to secure their extradition by presenting valuable gifts to Negus, the Christian ruler of Abyssinia, and his bishops. When summoned by Negus, Jaʿfar made a speech that was moving and eloquent and which is still one of the most compelling descriptions of Islam. Then Jaʿfar read some verses of the Qurʾan and Negus was moved to tears. He rejected the extradition request and guaranteed the safety and wellbeing of the Muslims.

Jaʿfar and his wife Asma spent about ten years in Abyssinia which became a second home for them. There, Asma gave birth to three children whom they named ʿAbdullāh, Muhammad and ʿAwn. Their second child was possibly the first child in the history of the Ummah to be given the name Muhammad.

Jaʿfar and his family left Abyssinia with a group of Muslims and headed for Madinah in 7 AH. He quickly became known as the father of the poor. Soon after, in the beginning of the 8 AH (629 CE), the Messenger of Allah ﷺ mobilized an army to confront Byzantine forces in Syria and appointed Zayd ibn Harithah as commander of the army and gave the following instructions: “If Zayd is wounded or killed, Jaʿfar ibn Abī Ṭālib will take over the command. If Jaʿfar is killed or wounded, then your commander will be ʿAbdullāh ibn Rawahah. If ʿAbdullāh ibn

Rawahah is killed, then let the Muslims choose for themselves a commander.”²¹

When the Muslim army reached Mu'tah, a town in the Karak Governorate in Jordan, they discovered that the Byzantines had amassed a hundred thousand men. The Muslim army only numbered 3000. Despite the great odds against them, the Muslim forces engaged the Byzantines in battle. Zayd ibn Harithah was among the first to fall. Ja'far ibn Abī Ṭālib then assumed command. Mounted on his chestnut coloured horse, he penetrated deep into the Byzantine ranks. As he spurred his horse on, he called out: “How wonderful is Paradise as it draws near. How pleasant and cool is its drink. Punishment for the Byzantines is not far away”. He continued to fight vigorously but was eventually martyred. His body was later discovered with over 90 wounds caused by stabs or shots of arrows. The third in command, 'Abdullāh ibn Rawahah, also fell.

Khālid ibn al-Walīd, who had recently accepted Islam, was then chosen as the commander. He made a tactical withdrawal, redeployed the Muslims and renewed the attack from several directions. Eventually, the Byzantine forces fled in disarray.

21 Bukhārī, 4261.

The news of the death of the three commanders reached the Prophet ﷺ in Madina. He sat down in the mosque and grief was visible in his face. He went to Jaʿfar’s house and met his wife Asma. She was getting ready to receive her absent husband. She had prepared dough and bathed and clothed the children. Asma became apprehensive as she saw a veil of sadness shrouding the noble face of the Prophet ﷺ. He greeted and asked for the children. Eventually he shared the news and consoled the family. The Prophet ﷺ also requested his daughter Fatima to prepare food for Jaʿfar’s family.

Hadīth 41

عن البراء بن عازب رضى الله عنه أن النبي صلى الله عليه وسلم قال لجعفر بن أبي طالب: أشبهت خَلْقِي وَخُلُقِي (أخرجه البخارى فى حديث طويل)

Barā’ ibn ‘Āzib (May Allah be pleased with him) narrates that the Prophet ﷺ said to Jaʿfar ibn Abī Ṭālib: “You resemble me in appearance and in character.”

ZAYD IBN HARITHAH

Zayd was captured during his childhood from a caravan by the nomadic Arab plunderers and was sold as a slave. He was purchased by Ḥakīm ibn Ḥizām for his paternal aunt, Khadijah, and she gifted him to the Prophet ﷺ after their marriage.

As an adopted child, he was enamoured of the pure spiritual mind, sublime sentiments and good morals of the Prophet ﷺ; so much so that when his father came to Makkah after some time and requested the Prophet ﷺ to set him free, Zayd declined to go and preferred remaining with the Prophet ﷺ. The Prophet ﷺ was also very fond of him and he was commonly known as Zayd bin Muhammad. ‘Ā’ishah (May Allah be pleased with her) narrates that on one occasion Zayd knocked on the door and the Prophet ﷺ rose to receive him, he embraced and kissed him.²²

The Prophet ﷺ facilitated Zayd’s marriage with the cousin of the Prophet ﷺ, Zaynab bint Jahsh. One of the sacred aims of the Prophet ﷺ was to reduce class distinctions and to bring together all human beings under the banner of humanity and piety and to introduce moral excellence and natural human qualities as the standard of superiority and distinction. Later Zaynab was divorced and married the

22 Tirmidhi, 6:891.

Prophet ﷺ. It is in this context, Zayd is the only companion whose name appears in the Qurʾan²³. At the same time, the traditional Arab form of adoption was no longer recognised by Islam. The verse of the Qurʾan “Call them by their fathers’ names” (33:5) was revealed and Zayd reverted to being known by Zayd ibn Harithah.

Zayd was one of the famous archers among the companions. He participated in all the major events and battles and was martyred in the battle of *Mūtah* as outlined above.

Hadīth 42

عن عبد الله بن عمر رضى الله عنهما أن رسول الله صلى الله عليه وسلم بعث بعثا وأمر عليهم أسامة بن زيد، فطعن الناس في إمارته، فقال النبي صلى الله عليه وسلم: إن تطعنوا في إمارته فقد كنتم تطعنون في إمرة أبيه من قبل، وأيم الله إن كان لخليقا للإمارة وإن كان من أحب الناس إلي وإن هذا من أحب الناس إلي بعده (رواه البخارى وغيره)

‘Abdullāh ibn ‘Umar narrates that the Messenger of Allah ﷺ dispatched an army and put Usāmah ibn Zayd in charge. The people criticised his leadership,

23 (33:37).

so the Prophet ﷺ said, “If you are criticising his leadership now, then you used to criticise the leadership of his father before him. Indeed, by Allah, he was certainly suitable for leadership, and he was of the most beloved of people to me, and now this one (Usāmah) is among the most beloved of people to me after him.”

وآخر دعوانا أن الحمد لله رب العالمين

A LAND SANCTIFIED by the Qur'an itself and blessed in the prayers of the Prophet ﷺ, Sham is a region of momentous importance and consequence, and is now a witness to violent convulsions and turmoil. In this indispensable collection, the author presents forty hadith about Sham, its virtues with a short commentary and biographies of the Companions who lived and died here.

The Author

Sheikh al-Hadith Mufti Shabbir Ahmed Sahib is one of the leading scholars of the UK. He teaches the sciences of hadith, Qur'anic exegesis and jurisprudence at Dar al-Ulum Al-Arabiya Al-Islamia in Bury, Manchester and serves as its Grand Mufti. He studied under many distinguished scholars, most notably Sheikh al-Hadith Mawlana Muhammad Yunus Jawnpuri in Saharanpur, India. He also has authorisations in the hadith sciences from Sheikh al-Hadith Mawlana Muhammad Zakariyya Sahib (May Allah have mercy on him). His students include many of the leading scholars of the UK.



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