

## Imām al-Albānī, and Shaykh Saleem al-Hilālī

# ON THE HADITH ABOUT THE VICTORIOUS GROUP BEING IN BAYT UL-MAQDIS [JERUSALEM]<sup>1</sup>

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It has arrived in the hadeeth of Mu’āwiyah (*radi Allāhu ‘anhu*) who said: Allāh’s Messenger (*sallallāhu ‘alayhi wassallam*) said: “Whoever Allāh wants good for he gives him understanding of the deen, and there will not cease to be a group of Muslims fighting on the truth, apparent to the Day of Judgement.”

Reported by al-Bukhārī in his Saheeh; al-Bukhārī with al-Fath, vol.1, p.146, Kitāb ul-’Ilm, Chapter: ‘Whoever Allāh Wants Good for He Gives Him Understanding of the Deen’, hadeeth no.71; Muslim in his Saheeh; Sharh an-Nawawī li Muslim, vol.13, p.67, Kitāb ul-Imārah, Chapter: ‘The Prophet’s Statement: “There Will Not Cease to be a Group from This Ummah Apparent on the Truth”’.

There are narrations however which add:

- “...and they are in Bayt ul-Maqdis” (Musnad Ahmad) and
- “...in Bayt ul-Maqdis and its precincts” (at-Tabarānī in *Mu’jam al-Kabeer* and Ibn ‘Asākir in *Tareekh ud-Dimashq*, vol.1, p.94 – via the route of Abū Zur’ah Yahyā bin Abī ‘Amru as-Saybānī from Abū Zur’ah al-Wa’lānī).]
- and “...fighting at the gates of Damascus, Bayt ul-Maqdis and the surrounding areas” (Abū Ya’lā in his Musnad; at-Tabarānī in *al-Awsat*; Ibn ‘Adiyy in *al-Kāmil*; AbdulJabbār al-Khulānī in *Tareekh Dārīyā*; Ibn ‘Asākir in *Tareekh Dimashq*; ar-Rub’ī in *Fadā’il ush-Shām* – via Ismā’eel bin ‘Ayyāsh from al-Waleed bin ‘Abbād from ‘Āmir bin ‘AbdulWāhid al-Ahwal from Abū Sālih al-Khulānī).

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<sup>1</sup> Translated from the works of Shaykh Saleem al-Hilālī and Imām al-Albānī, by ‘AbdulHaq al-Ashanti.

Abū Umāmah (*radi Allāhu 'anhu*) said: “the Messenger of Allah said: “*There will always be a group from my Ummah triumphant upon the truth, victorious over their enemies, there will be no harm from those who oppose them, and they will not be harmed until the order of Allah comes and they will be like that (triumphant).*” We said: ‘O Messenger of Allah, where are they?’ he said: “*In Bayt Al-Maqdis and the precincts of Bayt Al-Maqdis.*”

The hadeeth on the Firqat un-Nājiyah [‘the saved sect’] and the Tā’ifah Mansūrah [‘the aided group’, ‘the victorious group’, ‘the triumphant group’].

### ONE

In Musnad Ahmad the narration from Abū Umāmah (*radi Allāhu 'anhu*) with the addition: “*...in Bayt ul-Maqdis*” is *da'eef jiddan* [very weak]. This was declared weak by al-Albānī in *Silsilah ad-Da'eefah*, vol.11, p.698.

While in at-Tabarānī in *Mu'jam ul-Kabeer*, vol.2, p.317 from Murrah bin Ka'b al-Bahzī - this contains in the chain of transmission Zakariyyah bin Nāfi' al-Arsūfi who is Majhūl. It also contains Abū Wa'lah al-'Akkī who is also Majhūl.

### TWO

The narrations with the additions “*...in Bayt ul-Maqdis and its precincts*” are *da'eef*, and found in Musnad Ahmad, at-Tabarānī and Musnad ush-Shāmi'een via the route of Damrah bin Rabe'e'ah from as-Saybānī, who is: Yahya bin Abī 'Amru bin 'Abdullāh al-Hadramī. The latter is Majhūl, as noted by al-Albānī in *as-Sabeehah*, vol.4, pp.599-600 who said “This isnad is *da'eef*, due to the jahālah [unknown entity] of 'Amru bin 'Abdullāh al-Hadramī.” Adh-Dhahabī in *al-Miẓān* stated: “I do not know who relayed this except for Yahya bin Abī 'Amru as-Saybānī.”

Ibn Hibbān stated in *ath-Thiqāt* that most of the 'Ulama did not take from him, and likewise al-Hāfidh in *at-Taqrīb* did not deem him as *thiqah* [credible], rather al-Hāfidh said he is “Maqbūl” [i.e., acceptable] meaning that he was weak in hadeeth, although the rest of the people in the chain are *thiqāt* [trustworthy narrators].

Al-'Allāmah al-Mu'allimī stated in *Anwār ul-Kāshifah*, p.129: “This hadeeth was also narrated by Abū Umāmah with a weak chain of transmission.”

It has a supporting narration narrated on the authority of Murrah al-Bahzī in *marfū'* form, relayed by Ibn Asākir in *Tāreekh Dimashq* and also at-Tabarānī in *al-Kabeer* – all via Abū Zur'ah Yahyā bin Abī 'Amru as-Saybānī from Abū Zur'ah al-Wa'lānī. Al-Haytamī stated in *al-Majma'*, vol.7, p.289: “It contains a group [of narrators] whom I do not know.”

### THREE

As for the addition of “...*fighting at the gates of Damascus, Bayt ul-Maqdis and the surrounding areas.*” It is found in Abū Ya'lā in his Musnad; at-Tabarānī in *al-Awsat*; Ibn 'Adiyy in *al-Kāmil*; AbdulJabbār al-Khulānī in *Tareekh Dāriyā*; Ibn 'Asākir in *Tareekh Dimashq*; ar-Rub'ī in *Fadā'il ush-Shām* – via Ismā'eel bin 'Ayyāsh from al-Waleed bin 'Abbād from 'Āmir bin 'AbdulWāhid al-Ahwal from Abū Sālih al-Khulānī).

Al-Haytamī stated in *al-Majma'*, vol.7, p.288: “Reported by at-Tabarānī in *al-Awsat* and it contains al-Waleed bin 'Abbād and he is Majhūl.” He also said: “Abū Ya'lā relayed it and the men in the chain or trustworthy.” Yet it is weak due to the unknown narrators, and nobody except for 'Āmir al-Ahwal narrated from Abū Sālih al-Khulānī, yet he is Majhūl.

The narration from Abū Hurayrah relayed by Ibn 'Asākir in *Tāreekh Dimashq* has a chain with entirely unknown narrators.

Shaykh Saleem al-Hilālī notes: the isnad of this narration contains a series of unknown narrators such as Kareeb as-Sahwalī, Abū Wa'lah and Abū Zur'ah as-Saybānī – all Majāheel [unknown narrators].

As for the Saved Sect and the Victorious Group being mostly in ash-Shām [i.e., the Levant],<sup>2</sup> more broadly, then these ahādeeth are relayed in Saheeh Bukhārī on the authority of Mu'aadh bin Jabal (*radi Allāhu 'anhu*), and in Saheeh Muslim on the authority of Sa'd bin Abī Waqqās (*radi Allāhu 'anhu*) in *marfū'* form: “...*Ahl ul-Gharb [the people of the west] will not cease to be clearly apparent [on the truth].*” Imām Ahmad (*rahimabullāh*) stated in *al-Fatāwā*, vol.26, p.41: “**Ahl ul-Gharb' refers to the people of ash-Shaam.**”

Then there are the ahādeeth about īmān being in ash-Shām [the Levant] when *fitan* [tribulations emerge]:

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<sup>2</sup> Ash-Shām [i.e., the Levant] refers to modern-day Syria, Lebanon, Palestine and Jordan.

From 'Abdullāh bin 'Umar (*radi Allāhu 'anhumā*) who said: The Messenger of Allāh (*sallallāhu 'alayhi wassallam*) said:

عن عبد الله بن عمر رضي الله عنهما قال : قال رسول الله صلى الله عليه وسلم

: إني رأيت عمود الكتاب انتزع من تحت وسادتي فأتبعته بصري فإذا هو نور

ساطع ، فعمد به إلى الشام ، ألا وإن الإيمان إذا وقعت الفتن بالشام

*"I saw a column of the Book being taken from under my pillow, I looked and it was gleaming light going towards Shām. Indeed imān, when fitan (tribulations) appear, is in Shām."*

Hadeeth Saheeh – reported by al-Fasawī (vol.2, p.290-291, 300, 311 and 523); al-Hākim (vol.3, p.509); Abī Nu'aym in *al-Hilyah* (vol.5, p.252); Ibn 'Asākir, vol.1, pp.92-98. Al-Hākim said: "the hadeeth is Saheeh on the conditions of Shaykhayn" and adh-Dhahabī agreed with him.

From 'Abdullāh bin 'Umar (*radi Allāhu 'anhumā*) who said: The Prophet (*sallallāhu 'alayhi wassallam*) said to us one day:

*"I saw the angels in a dream taking a column of the Book to Shām. So if fitan (tribulations) appear, imān is in Shām."*

Imām al-Albānī (*rahimabullāh*) stated:<sup>3</sup> the hadeeth is Saheeh with the meaning of the previous hadeeth of 'Abdullāh bin 'Umar and others. The hadeeth is reported by Ibn 'Asākir via the route of the classifier and his narration indicates that he dropped from the book's chain of transmission three individuals: Rayhān bin Sa'eed from 'Ibād bin Mansūr from Ayyūb, this is between Yahyā bin Muhammad bin as-Sakkan and Abū Qilābah.

Then Ibn 'Asākir reported it via another route from Rayhān bin Sa'eed and then said: "Basheer is Ibn Ka'b." He also reported it from another way from Ayyūb from Abū Qilābah from 'Abdullāh bin 'Amru without mentioning Basheer, then he relayed it via Ma'mar from Ayyūb.

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<sup>3</sup> From Imām Muhammad Nāsiruddeen al-Albānī, *Takhreej Ahādeeth Fadā'il Shām wa Dimishq li Abi'l-Hasan 'Ali bin Muhammad ar-Rab'i* [Critical Edit of the Ahadith in the Book on the Virtues of the Levant and Damascus, by Abu'l-Hasan 'Ali bin Muhammad ar-Rab'i]. Riyadh: Maktabah al-Ma'arif, 1420 AH/2000 CE, pp.12-13, 31-32.