

Imām al-Albānī

(rahimahullāh)

ON THE HADEETH

"ألا وإن الإيمان إذا وقعت الفتن بالشام"

“INDEED ĪMĀN, WHEN TRIBULATIONS APPEAR, IS IN SHĀM!”¹

Third hadeeth

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.

Tenth hadeeth

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

¹ From Imām Muhammad Nāsiruddeen al-Albānī, *Takhreej Ahādeeth Fadā’il Shām wa Dimishq li Abī’l-Hasan ‘Ali bin Muhammad ar-Rabī* [Critical Edit of the Ahadith in the Book on the Virtues of the Levant and Damascus, by Abu’l-Hasan ‘Ali bin Muhammad ar-Rabī]. Riyadh: Maktabah al-Ma’ārif, 1420 AH/2000 CE, pp.12-13, 31-32.

“I saw the angels in a dream taking a column of the Book to Shām. So if fītan (tribulations) appear, īmān is in Shām.”

I say: 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.