



Muslim Hands

﴿... بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ...﴾

'A
People
He loves,
& they
love
Him'

الْأَرْبَعُونَ فِي فَضْلِ الْيَمَنِ وَأَهْلِهِ

40 Aḥādīth about
The Virtues of Yemen and its People

Compiled by
Syed Yasrab Daud Shah
Director of Fundraising
Muslim Hands

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ

وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ

In the name of Allah, the Most Gracious, the Most Merciful.
O Allah send your prayers, peace and blessings upon our Master,
Muhammad, his family, his Companions and those who follow them
with excellence till the Day of Judgement!

﴿... فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ...﴾ سُورَةُ الْمَائِدَةِ: ٥٤

“⁵⁴ ... Allah will bring forth
a people He loves, and
they love Him ...”

(Al-Qur’ān, 5:54)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

« خَيْرُ الرِّجَالِ رِجَالُ أَهْلِ الْيَمَنِ وَالْإِيمَانُ يَمَانٌ وَأَنَا يَمَانٍ »

[رَوَاهُ أَحْمَدُ]

The Messenger of Allah ﷺ said,

**‘The best of men are
the men of Yemen, belief is
Yemeni and I am Yemeni.’**

[Ahmad]

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Intention

The following intention was penned by the illustrious scholar of Tarīm, Ḥaḍramaut in Yemen, Imām Sayyid ‘Abdullah ibn ‘Alawī al-Ḥaddād (1634-1720), may Allah have mercy upon him:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ
 نَوَيْتُ التَّعْلَمَ وَالتَّعْلِيمَ وَالتَّذَكُّرَ وَالتَّذْكَيرَ وَالتَّنْفِعَ وَالأِنْفِئَاعَ وَالأِئْفَادَةَ وَالأِسْتِفَادَةَ وَالحِثَّ عَلَى التَّمَسُّكِ
 بِكِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالدُّعَاءَ إِلَى الْهُدَى وَالدَّلَالََةَ عَلَى الْخَيْرِ وَابْتِغَاءَ وَجْهِ
 اللَّهِ وَمَرْضَاتِهِ وَقُرْبِهِ وَثَوَابِهِ سُبْحَانَهُ وَتَعَالَى

In the Name of Allah, the Most Merciful, the Compassionate.

All praise be to Allah, the Lord of the worlds. And may Allah shower salutations and greetings upon our master Muḥammad and upon his family and companions. I intend to study and teach. To take and give a reminder. To take and give benefit.

To take and give advantage. To encourage the holding fast to the book of Allah and the way of His Messenger, may Allah shower salutations and greetings upon him. Calling to guidance and directing towards good.

Hoping for the countenance of Allah and His pleasure, proximity and reward, Glorified and blessed be He. Āmīn!

The intention for compiling this Ḥadīth collection on the numerous virtues of Yemen and its people is to first and foremostly please our Lord ﷻ. We hope to do this by raising the awareness amongst people at large of their weighty rank and status in the Muslim Ummah in the light of the Noble Qur’ān and sayings of our beloved Prophet ﷺ.

We pray that Allah ﷻ accepts this small and humble endeavour and overlooks our shortcomings, Āmīn!

Syed Yasrab Daud Shah,
 Director of Fundraising, Muslim Hands
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Introduction

The Arabs often state that the name of something indicates its true state. This is especially true for Yemen, which is derived from Yumn (يُؤْمِنُ) prosperity and success, Yamīn (يَمِينُ) right and being on the right and Maimūn (مَيْمُونٌ) fortunate and blessed. The Romans called it Arabia Felix (Happy Arabia – أَلْيَمَنُ السَّعِيدُ), as opposed to Arabia Deserta (Deserted Arabia).

It is a blessed and good land that has a Forgiving Lord (34:15). It is mentioned and alluded to several times in the Noble Qur’ān, to the point there are chapters referencing it such as, Sūrah Hūd (11), Sūrah Saba’ (34), Sūrah al-Aḥqāf (46) and Sūrah al-Fīl (105). Allah ﷻ speaks of the Yemeni Prophet Hūd عليه السلام, his people, namely the tribe of ‘Ād and Iram, their magnificent city of pillars (89:7) in the sand dunes (al- Aḥqāf). He ﷻ speaks about the flood of al-‘Arim (34:16) in Yemen, which dispersed Yemeni tribes, the People of the Ditch (85:4), the elephant army of Abraha (105:1-5) and Bilqīs, the Queen of Sheba (27:23-44) at the time of the Prophet Sulaimān عليه السلام. At every turn, we are asked to reflect upon this beautiful land and its noble people.

There were so many famous Yemeni Companions ﷺ of the Messenger of Allah ﷺ, which included the likes of Abū Mūsā al-Ash‘arī رضي الله عنه, Abū Hurairah ‘Abdur-Raḥmān ibn Ṣakhr ad-Dawsī رضي الله عنه¹, Ḥassān ibn Thābit رضي الله عنه, the poet of the Prophet ﷺ but to name a few. The following generation, the Tābi‘ūn included the great Yemeni successors Abū Muslim al-Khawlānī (RH)² and Uwais ibn ‘Āmir al-Qaranī (RH).

The roots of the Arabs trace themselves back to Yemen. The tribe of Jurhum, a pure Arab tribe from Yemen are the ones who settled in Makkah. The Prophet Ismā‘īl ﷺ married two women from them and learnt Arabic, archery and horse riding from them. Eventually from their progeny will come the Quraish, the tribe of the Prophet Muḥammad ﷺ. Even the Arab tribes of al-Aws and al-Khazraj, which make up the Helpers (al-Anṣār) from Madīnah were originally from the Yemeni Tribe of al-Azd, which travelled north following the flood of al-‘Arim (34:16) in Yemen.

The Prophet ﷺ praised and blessed various Yemeni tribes and the people of Yemen and attributed his own blessed blood line to them, stating, “I am Yemeni” [Aḥmad] and “They are from me and I am from them” [Al-Bukhārī]. During his time, he sent famous Companions ﷺ to teach the people of Yemen including Imām ‘Alī ibn Abī Ṭālib ﷺ, Khālīd ibn al-Walīd ﷺ, Mu‘ādh ibn Jabal ﷺ, Abū Mūsā al-Ash‘arī ﷺ and Abū ‘Ubaidah ibn al-Jarrāḥ ﷺ.

The people of Yemen have continuously supported and spread justice in the world throughout their long and rich history, and we pray that Allah ﷻ brings them safety, security and relief in their current most troubling times, Āmīn!

¹ He narrated the most Ahādīth from the Messenger of Allah ﷺ, namely 5,374.

² One of the greatest Successors (Ṭābi‘ūn) who was put in a fire like the Prophet Ibrāhīm ﷺ by the false prophet in Yemen, namely al-Aswad al-‘Ansī alluded to in the following Ḥādīth:

عن ابن عباس رضي الله عنهما قال: ذكر لي أن رسول الله صلى الله عليه وسلم قال:
 « بينا أنا نائم رأيت أنه وضع في يدي سواران من ذهب ففطعتهما وكرهتهما فأدن لي فنمختهما فطارا فأولئهما كذابين يجرجان »
 فقال عبيد الله رضي الله عنه: أحدهما العنسي الذي قتله فرورز باليمن والآخر مسلمة
 [رواه البخاري]

On the authority of Ibn ‘Abbās, may Allah be pleased with them both who said, ‘It was mentioned to me that Messenger of Allah ﷺ said,

“Whilst I was sleeping, I saw two golden bangles placed in my two hands, so I was repulsed by them and disliked them. But I was given permission to blow them off and they flew away. I interpreted them as (a symbol of two liars) who will emerge.”
 ‘Ubaidullah ﷺ said, ‘One of them was al-‘Ansī who was killed by Fairūz in Yemen and the other was Musailamah [in Najd].’

[Al-Bukhārī]



Section 1

Yemen, A Good Land

Hadīth 1: Saba'

عَنْ فَرْوَةَ بْنِ مُسَيْكٍ الْغُطَيْفِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ الْحَدِيثَ

فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: يَا رَسُولَ اللَّهِ أَخْبِرْنَا عَنْ سَبَاٍ مَا هُوَ أَرْضٌ أَمْ امْرَأَةٌ؟ فَقَالَ:

« لَيْسَ بِأَرْضٍ وَلَا امْرَأَةً وَلَكِنَّهُ رَجُلٌ وَلَدَ عَشْرَةَ مِنَ الْعَرَبِ فَتَيَّامَنُ سِتَّةً وَتَشَاءَمُ أَرْبَعَةً »

قَالَ عُمَانُ الْغُطَيْفِيُّ مَكَانَ الْغُطَيْفِيِّ وَقَالَ حَدَّثَنَا الْحَسَنُ بْنُ الْحَكَمِ النَّخَعِيُّ.

[رَوَاهُ أَبُو دَاوُدَ]

On the authority of Farwah ibn Musaik al-Ghuṭaifī رضي الله عنه who said,
 ‘I came to the Prophet ﷺ. He then narrated the rest of the tradition.
 A man from the people said, ‘O Messenger of Allah!
 Tell us about Saba’³; what is it: A land or a woman?’ He replied,

**“It is neither land nor woman; but he is a man
 to whom ten children of the Arabs were born:
 six of them lived in Yemen and four lived in Shām⁴.”**

[Abū Dāwūd]

³ Genealogists, including Muḥammad ibn Ishāq (RH) give his full name as Saba’ ‘Abd Shams ibn Yashjub ibn Ya’rub ibn Qaḥṭān. According to Ibn Diḥyah in his book entitled, ‘Illuminating the Birth of the Bringer of Glad Tidings and Warner [ﷺ]’ he was a Muslim and he wrote verses predicting the coming of the Messenger of Allah ﷺ:

‘After Qaḥṭān a prophet will rule,
 Pious, humble, the very best of mankind.
 He will be named Aḥmad, and I wish
 I could be given to live a year after his coming
 To support him and award him my aid
 With all fully armed warriors and all marksmen.
 When he appears, become his helpers and let
 Him who meets him pass on my greeting.’

وَمَلِكٌ بَعْدَ فَحْطَانَ نَبِيٍّ تَقِيٌّ مُعْتَبَرٌ خَيْرُ الْأَنَامِ
 يُسَمَّى أَحْمَدًا يَا لَيْتَ أُنِي أَعْمَرُ بَعْدَ مَبْعَثِهِ بِعَامِ
 فَأَعْضُدُهُ وَأَحْبُوهُ بِنَصْرِي بِكُلِّ مَدَجَجٍ وَبِكُلِّ رَامِي
 مَنَى يَظْهَرُ فَكُونُوا نَاصِرِيهِ وَمَنْ يَلْقَاهُ يُبَلِّغُهُ سَلَامِي

⁴ The names of these ten children are shown in the following Hadith and the genealogical connection between the blessed lands of Yemen and Shām when the Prophet ﷺ was asked, ‘O Messenger of Allah! What is Saba’; is it a land or a woman?’ He said the following:

« لَيْسَ بِأَرْضٍ وَلَا امْرَأَةً وَلَكِنَّهُ رَجُلٌ وَلَدَ عَشْرَةَ مِنَ الْعَرَبِ فَتَيَّامَنَ مِنْهُمْ سِتَّةٌ وَتَشَاءَمَ مِنْهُمْ أَرْبَعَةٌ فَأَمَّا الَّذِينَ تَشَاءَمُوا فَلَحْمٌ وَجُدَامٌ وَعَسَّانٌ وَعَامِلَةٌ وَأَمَّا الَّذِينَ تَيَّامَنُوا فَالْأَزْدُ

وَالْأَشْعَرِيُّونَ وَحِمَيْرٌ وَمَذْحِجٌ وَأَنْمَارٌ وَكِنْدَةٌ »

فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ وَمَا أَنْمَارُ؟ قَالَ:

« الَّذِينَ مِنْهُمْ خُنْعٌ وَبَجِيلَةٌ »

وَرُوِيَ هَذَا عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[رَوَاهُ التِّرْمِذِيُّ]

“It is neither a land nor a woman, but it is a man who had ten sons among the Arabs. Six of them went south (in Yemen) and four of them went north (toward Shām). As for those who went north, they are Lakhm, Judhām, Ghassān and ‘Āmilah. As for those who sent south, they are al-Azd, al-‘Ash‘ariyyūn, Ḥimyar, Madhḥij, Anmār and Kindah.”

A man said, ‘O Messenger of Allah! Who are Anmār?’ He said,

“Those among whom are Khath‘am and Bajilah.”

[This Hadith has been related from Ibn ‘Abbās, may Allah be pleased with both of them from the Prophet ﷺ].

[At-Tirmidhī]

Saba’ is also the name of the 34th Chapter of the Qur’ān. In this chapter, Allah ﷻ refers to the tribe of Saba’ and speaks of Yemen as being “a good land”:

« لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَهُمْ آيَةٌ جَنَّتَانِ عَنِ يَمِينٍ وَشِمَالٍ كُلُّوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ. بَلَدَةٌ طَيِّبَةٌ وَرَبُّ غَفُورٌ ﴿١٥﴾

فَاعْرَضُوا فَآرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِ أُكُلٍ خَمْطٍ وَأَثَلٍ وَشَيْءٍ مِّنْ سِدْرٍ قَلِيلٍ ﴿١٦﴾

سورة سبأ: ١٦-١٥

¹⁵ There was for [the tribe of] Saba’ in their dwelling place a sign: two [fields of] gardens on the right and on the left. [They were told], ‘Eat from the provisions of your Lord and be grateful to Him. A good land [have you], and a forgiving Lord.’ ¹⁶ But they turned away [refusing], so We sent upon them the storm flood of the dam, and We replaced their two [fields of] gardens with gardens of bitter fruit, tamarisks and something of sparse lote trees.”

(Al-Qur’ān, 34:15-16)



Ḥadīth 2: The Name of Yemen

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

« الْفَخْرُ وَالْحِيَلَاءُ فِي الْفَدَّادِينَ أَهْلُ الْوَبْرِ وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ وَالْإِيمَانُ يَمَانٌ وَالْحِكْمَةُ يَمَانِيَّةٌ »

سُمِّيَتِ الْيَمَنُ لِأَنَّهَا عَنْ يَمِينِ الْكَعْبَةِ وَالشَّامُ عَنْ يَسَارِ الْكَعْبَةِ وَالْمَشَاطِمُ الْمَيْسِرَةُ وَالْيَدُ الْيُسْرَى الشُّومَى
وَالْجَانِبُ الْأَيْسَرُ الْأَشَّامُ.

[رَوَاهُ الْبُخَارِيُّ]

On the authority of Abū Hurairah رضي الله عنه who said,
'I heard the Messenger of Allah صلى الله عليه وسلم saying,

**“Pride and arrogance are characteristics of the rural Bedouins,
while calmness is found among the owners of sheep.
Faith is Yemeni, and wisdom is (also) Yemeni.”**

[Abū ‘Abdullah (Al-Bukhārī) said, ‘Yemen was called so because it is situated to the right (Yamīn) of the Ka‘bah and Shām was called so because it is situated to the left of the Ka‘bah.’ When facing East.]

[Al-Bukhārī]

Hadīth 3: The Yemeni Corners of the Ka‘bah

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمْ أَرِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ مِنَ الْبَيْتِ إِلَّا
الرُّكْنَيْنِ الْيَمَانِيِّينِ.

[رَوَاهُ أَبُو دَاوُدَ]

On the authority of Ibn ‘Umar, may Allah be pleased with both of them who said,

‘I have not seen the Messenger of Allah ﷺ touching anything of the House (the Ka’bah) except the two Yemeni corners⁵.’

[Abū Dāwūd]

⁵ The two Yemeni corners include the Yemeni corner and the Black Stone (الرَّجُلَانِ الْيَمَانِيَانِ: الرَّجُلَانِ الْأَسْوَدُ، الرَّجُلَانِ الْيَمَانِيَانِ). The remaining two corners are the north facing corner to Shām (الرَّجُلَانِ الشَّامِيَانِ) and the east facing corner to ‘Irāq (الرَّجُلَانِ الْعِرَاقِيَانِ).

Ḥadīth 4: The Yemeni Tribe of Jurhum settle in Makkah

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

« يَرْحَمُ اللَّهُ أُمَّ إِسْمَاعِيلَ لَوْ تَرَكْتَ زَمْرَمَ - أَوْ قَالَ: لَوْ لَمْ تَعْرِفِ مِنَ الْمَاءِ - لَكَانَتْ عَيْنًا مَعِينًا وَأَقْبَلَ
جُرْهُمُ فَقَالُوا: أَتَأْذِينِ أَنْ نَنْزِلَ عِنْدَكَ؟ قَالَتْ: نَعَمْ وَلَا حَقَّ لَكُمْ فِي الْمَاءِ. قَالُوا: نَعَمْ »

[رَوَاهُ الْبُخَارِيُّ]

On the authority of Ibn ‘Abbās, may Allah be pleased with both of them who said, ‘The Prophet ﷺ said,

“Allah be merciful to the mother of ‘Ismā‘īl [عليه السلام]!”

If she had left the water of Zamzam as it was, [without constructing a basin for keeping the water] – or he said, “If she had not taken handfuls of its water” – it would have been a flowing stream. Jurhum⁶ [an Arab Yemeni tribe] came and asked her, ‘Will you permit us to settle at your dwelling?’ She said, ‘Yes, but you have no right to possess the water.’ They said, ‘Yes (agreed)’.”

[Al-Bukhārī]

⁶ When Prophet Ibrāhīm عليه السلام was commanded by Allah ﷻ to leave his wife and young son, Prophet ‘Ismā‘īl عليه السلام in the barren valley of Makkah by the Ka’bah he made the following du‘ā’ mentioned in the Qur’ān and it was the Yemeni tribe of Jurhum who Allah ﷻ inclined their hearts to them:

﴿ رَبَّنَا إِنِّي أَصْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفِيدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ

يَشْكُرُونَ ﴿

سُورَةُ إِبْرَاهِيمَ: ٣٧

“³⁷ O Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, O our Lord, that they may establish prayer. So, make hearts among the people incline towards them and provide for them from the fruits that they might be grateful.”

(Al-Qur’ān, 14:37)

Ḥadīth 5: The Yemeni King Tubba‘

عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

« لَا تَسُبُّوا تُبَعَّا فَإِنَّهُ قَدْ كَانَ أَسْلَمَ »

[رَوَاهُ أَحْمَدُ]

On the authority of Sahl ibn Sa'd رضي الله عنه who said,
 'I heard the Messenger of Allah صلى الله عليه وسلم say,
 "Do not curse Tubba', for indeed he accepted Islam."

[Aḥmad⁷]

⁷ He is Tubba' As'ad Abū Karab al-Himyārī (ثُبُعُ أَسْعَدُ أَبُو كَرْبِ الْهَمَيْرِيِّ) referred to twice in the Noble Qur'ān:

﴿أَمْ خَيْرٌ أُمَّ قَوْمِ ثُبُعٍ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلَكْتُمْ إِيْتَهُمْ كَانُوا مُجْرِمِينَ﴾

سُورَةُ الدُّخَانِ: ٣٧

"³⁷Are they better or the people of Tubba' and those before them? We destroyed them, [for] indeed, they were criminals."

(Al-Qur'an, 44:37)

﴿وَأَصْحَابُ الْأَيْكَةِ وَقَوْمِ ثُبُعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ﴾

سُورَةُ ق: ١٤

"¹⁴ And the companions of the thicket and the people of Tubba'. All denied the messengers, so My threat was justly fulfilled."

(Al-Qur'an, 50:14)

He is also vehemently defended as a believer in the following two Āḥādīth:

عَنْ عُرْوَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: كَانَ ثُبُعٌ رَجُلًا صَالِحًا أَلَا تَرَى أَنَّ اللَّهَ عَزَّ وَجَلَّ ذَمَّ قَوْمَهُ وَلَا يَذْمُهُ؟
 [رَوَاهُ الْحَاكِمُ]

On the authority of 'Urwah رضي الله عنه that 'Ā'ishah, may Allah be pleased with her said, 'Tubba' was a righteous man. Don't you see that Allah, Mighty and Majestic is He, criticised his people and didn't criticise him?' [Al-Hākim]

عَنْ بَكَّارِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ وَهْبَ بْنَ مُنَبِّهٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّاسَ عَنْ سَبِّ أَسْعَدَ وَهُوَ ثُبُعٌ. قُلْنَا: يَا أَبَا عَبْدِ اللَّهِ وَمَا كَانَ أَسْعَدُ؟ قَالَ: كَانَ عَلِيَّ دِينَ إِبْرَاهِيمَ

[رَوَاهُ أَحْمَدُ]

On the authority of Bakkār ibn 'Abdullah رضي الله عنه who said, 'I heard Wahb ibn Munabbih رضي الله عنه say, 'The Messenger of Allah صلى الله عليه وسلم prohibited people from cursing As'ad and he is Tubba'.' We said, 'O 'Abdullah what [religion] was As'ad on?' He said, 'He was on the religion of Ibrāhīm [عليه السلام].' [Aḥmad]

He is believed to be the first person to provide Kiswah (covering) to the Ka'bah and ordered the Yemeni Jurhum tribe to do this every year. He also built a house for the Prophet صلى الله عليه وسلم in Madīnah, namely the house of Abū Ayyūb al-Anṣārī رضي الله عنه.

Hadīth 6: Great Companions رضي الله عنهم sent to Yemen as Teachers

عَنْ أَبِي بُرْدَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ أَبِيهِ [رَضِيَ اللَّهُ عَنْهُ] أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بَعَثَ مُعَاذًا [رَضِيَ اللَّهُ عَنْهُ] وَأَبَا مُوسَى [رَضِيَ اللَّهُ عَنْهُ] إِلَى الْيَمَنِ قَالَ:

« يَسِرًّا وَلَا تُعَسِّرًا وَبَشْرًا وَلَا تُنْفِرًا وَتَطَاوَعًا وَلَا تَخْتَلِفَا »

[رَوَاهُ الْبُخَارِيُّ]

On the authority of Abū Burdah رضي الله عنه from his father رضي الله عنه [رضي الله عنه] that the Prophet صلى الله عليه وسلم sent Mu‘ādh رضي الله عنه [رضي الله عنه] and Abū Mūsā رضي الله عنه [رضي الله عنه] to Yemen telling them,

**“Treat (the people) with ease and don’t be hard (on them);
give (them) glad tidings and don’t (fill them) with aversion;
and obey each other and don’t differ.”⁸**

[Al-Bukhārī]

⁸ Imām ‘Alī رضي الله عنه was also sent by the Prophet صلى الله عليه وسلم to Yemen as is shown in the following Ḥadīth:

عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ قَاضِيًا فَقُلْتُ: يَا رَسُولَ اللَّهِ تُرْسِلُنِي وَأَنَا خَدِيبُ الْبَيْتِ وَلَا عَلَمَ لِي بِالْقَضَاءِ؟ فَقَالَ: « إِنَّ اللَّهَ سَيَهْدِي قَلْبِكَ وَيُنْقِثُ لِسَانَكَ فَإِذَا جَلَسَ بَيْنَ بَدَيْكَ الْحَضْمَانِ فَلَا تَقْضِيَنَّ حَتَّى تَسْمَعَ مِنَ الْأَخْرَجِ كَمَا سَمِعْتَ مِنَ الْأَوَّلِ فَإِنَّهُ آخِرُي أَنْ يَتَمَيَّنَ لَكَ الْقَضَاءُ »
قال: فَمَا زِلْتُ قَاضِيًا أَوْ مَا شَكَّكْتُ فِي قَضَاءٍ بَعْدُ.
[زواه أبو داود]

On the authority of ‘Alī [ibn Abī Ṭālib] رضي الله عنه who said, ‘The Messenger of Allah صلى الله عليه وسلم sent me to Yemen as a judge. So, I said, ‘O Messenger of Allah, are you sending me when whilst I am young, and I have no knowledge of judgement? He [صلى الله عليه وسلم] said,

**“Indeed, Allah will guide your heart and keep your tongue true.
When two litigants sit in front of you, do not decide till you hear what the other has to say as you heard what the first had to say;
for it is best that you should have a clear idea of the best judgement.”**

He (the narrator) said, ‘I am still a judge, or I have not doubted in a judgement since.’

[Abū Dāwūd]



Section 2

The Elect Qualities of the People of Yemen

Hadīth 7: A People that Allah ﷻ loves

عَنْ عِيَاضِ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ

عَلِيمٌ ﴿٥٤﴾ سُورَةُ الْمَائِدَةِ: ٥٤

أَوْمًا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَبِي مُوسَى الْأَشْعَرِيِّ بِشَيْءٍ كَانَ مَعَهُ فَقَالَ:

« هُمْ قَوْمٌ هَذَا »

[رَوَاهُ الْحَاكِمُ]

On the authority of ‘Iyād al-‘Ash‘arī رضي الله عنه who said, ‘When this āyah was revealed:

“⁵⁴ O you who have believed, whoever of you should revert from his religion – Allah will bring forth [in place of them] a people He loves and they love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favour of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and all-Knowing.”

(Al-Qur’ān, 5:54)

The Messenger of Allah صلى الله عليه وسلم pointed at Abū Mūsā al-‘Ash‘arī رضي الله عنه [رضي الله عنه] with something, which was with him and said,

“They are the people of this [Yemeni companion]”⁹”

[Al-Ḥākim]

⁹ In another version of this Ḥadīth also recorded by Imām al-Ḥākim (RH) in al-Mustadrak, the Prophet صلى الله عليه وسلم said to the same companion,

« هُمْ قَوْمُكَ يَا أَبَا مُوسَى »

“They are your people O Abū Mūsā!”

Hadīth 8: The Prophet ﷺ is Yemeni

عَنْ عَمْرِو بْنِ عَبْسَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْزُضُ خَيْلًا وَعِنْدَهُ
عُيَيْنَةُ بْنُ حِصْنِ بْنِ حُدَيْفَةَ بْنِ بَدْرِ الْفَزَارِيُّ فَقَالَ لِعُيَيْنَةَ:

« أَنَا أَبْصَرُ بِالْحَيْلِ مِنْكَ »

قَالَ: خِيَارُ الرِّجَالِ الَّذِينَ يَضْعُونَ أَسْيَافَهُمْ عَلَى عَوَاتِقِهِمْ وَيَعْرِضُونَ رِمَاحَهُمْ عَلَى مَنَاسِحِ خَيْوَلِهِمْ مِنْ
أَهْلِ بَجْدِ. قَالَ:

« كَذَبْتَ خِيَارُ الرِّجَالِ رِجَالُ أَهْلِ الْيَمَنِ وَالْإِيمَانِ يَمَانٍ وَأَنَا يَمَانٍ وَأَكْثَرُ الْقَبَائِلِ يَوْمَ الْقِيَامَةِ فِي الْجَنَّةِ
مَذْحِجٌ وَحَضْرَمَوْتُ خَيْرٌ مِنْ بَنِي الْحَارِثِ وَمَا أَبَالِي أَنْ يَهْلِكَ الْحَيَّانِ كِلَاهُمَا فَلَا قَبِيلَ وَلَا مُلْكَ إِلَّا لِلَّهِ
عَزَّ وَجَلَّ لَعَنَ اللَّهُ الْمُلُوكَ الْأَرْبَعَةَ جَمْدَاءَ وَمَشْرَخَاءَ وَمُخَوَسَاءَ وَأَبْضَعَةَ وَأُحْتَهُمُ الْعَمْرَدَةَ »

[رَوَاهُ أَحْمَدُ]

On the authority of ‘Amr ibn ‘Abasah رضي الله عنه who said,
 ‘Whilst the Messenger of Allah صلى الله عليه وسلم was showing some horses and with him was
 ‘Uyainah ibn Ḥiṣn ibn Ḥudhaifah ibn Badr al-Fazārī and he said to ‘Uyainah,

“I am more discerning of horses than you.”

‘Uyainah then said, ‘I am more discerning of men than you.’ He [صلى الله عليه وسلم] said,

“So how is that?”

He said, ‘The best of men are the ones who place their swords upon their shoulders
 and they lay their spears upon the woven saddles of their horses, they are from the people of Najd.’

He [صلى الله عليه وسلم] said,

**“You are mistaken. The best of men are the men of Yemen, belief is Yemeni, and I am Yemeni.
 The most numerous of tribes in Paradise on the Day of Resurrection are the Madhḥij.
 The Ḥaḍramaut are better than Banū al-Ḥārith and I care not if both the two (Ḥārith) tribes
 perish to the last one! There is no power nor kingdom except that of Allah,
 Mighty and Majestic is He. Allah curses the four kings: Jamadā’, Mishrakhā’, Mikhwasā’,
 and Abḍa‘ah as well as their sister al-‘Amarradah.”**

[Aḥmad]

Hadīth 9: The Best People on Earth

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِطَرِيقِ بَيْنِ مَكَّةَ
وَالْمَدِينَةِ فَقَالَ:

« يُوشِكُ أَنْ يَطَّلَعَ عَلَيْكُمْ أَهْلُ الْيَمَنِ كَأَهْلِهِمُ السَّحَابُ هُمْ خِيَارٌ مَنْ فِي الْأَرْضِ »

فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: وَلَا نَحْنُ يَا رَسُولَ اللَّهِ؟ فَسَكَتَ. قَالَ: وَلَا نَحْنُ يَا رَسُولَ اللَّهِ؟ فَسَكَتَ. قَالَ:
وَلَا نَحْنُ يَا رَسُولَ اللَّهِ؟ فَقَالَ فِي الثَّلَاثَةِ كَلِمَةً ضَعِيفَةً:

« إِلَّا أَنْتُمْ »

[رَوَاهُ أَحْمَدُ]

On the authority of Jubair ibn Muṭ‘im رضي الله عنه who said,
 ‘We were with the Messenger of Allah صلى الله عليه وسلم on a road between Makkah and Madīnah and he said,
**“The people of Yemen are on the verge of ascending upon you as if they are clouds.
 They are the best (people) on Earth.”**

Then a man from the Anṣār (the Helpers from Madīnah) said,
 ‘Aren’t we O Messenger of Allah?’ Then he [صلى الله عليه وسلم] was silent.
 He said, ‘Aren’t we O Messenger of Allah?’ Then he [صلى الله عليه وسلم] was silent.
 He said, ‘Aren’t we O Messenger of Allah?’
 Then he [صلى الله عليه وسلم] said on the third time in a low sound,

“Except you.”

[Ahmad]

Ḥadīth 10: The Anṣār of Madīnah (originally from Yemen)

عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا أَفَاءَ اللَّهُ عَلَيَّ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حُنَيْنٍ قَسَمَ فِي النَّاسِ فِي الْمُؤَلَّفَةِ قُلُوبُهُمْ وَلَمْ يُعْطِ الْأَنْصَارَ شَيْئًا فَكَأَنَّهُمْ وَجَدُوا إِذْ لَمْ يُصِبْهُمْ مَا أَصَابَ النَّاسَ فَحَطَبَتْهُمْ فَقَالَ:

« يَا مَعْشَرَ الْأَنْصَارِ أَلَمْ أُجِدْكُمْ ضَالًّا فَهَدَاكُمْ اللَّهُ فِي وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلَّفَكُمْ اللَّهُ بِي وَعَالَاهُ فَأَعَانَكُمْ

اللَّهُ بِي »

كُلَّمَا قَالَ شَيْئًا قَالُوا: اللَّهُ وَرَسُولُهُ أَمْنٌ. قَالَ:

« مَا يَمْتَنِعُكُمْ أَنْ تُجِيبُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ »

قَالَ كُلَّمَا قَالَ شَيْئًا قَالُوا: اللَّهُ وَرَسُولُهُ أَمْنٌ. قَالَ:

« لَوْ شِئْتُمْ قُلْتُمْ جَنَّتْنَا كَذَا وَكَذَا أَرْضُونَ أَنْ يَذْهَبَ النَّاسُ بِالشَّاةِ وَالْبَعِيرِ وَتَذْهَبُونَ بِالْبَيْتِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى رِحَالِكُمْ لَوْلَا الْمِحْرَةُ لَكُنْتُ امْرَأً مِنَ الْأَنْصَارِ وَلَوْ سَلَكَ النَّاسُ وَاذِيًا وَشَعْبًا لَسَلَكَتُ وَاذِي الْأَنْصَارِ وَشَعْبَهَا. الْأَنْصَارُ شِعَارٌ وَالنَّاسُ دِنَارٌ. إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أُمَّةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي

عَلَى الْحَوْضِ »

[رَوَاهُ الْبُخَارِيُّ]

On the authority of ‘Abdullah ibn Zaid ibn ‘Āṣim رضي الله عنه who said,
 ‘When Allah gave to His Messenger ﷺ the war booty on the day of Ḥunain,
 he distributed that booty amongst those whose hearts have been (recently) reconciled (to Islām),
 but did not give anything to the Anṣār. So, they seemed to feel something as they did not receive
 the same as other people. He [ﷺ] then delivered a sermon before them, saying,

**“O assembly of Anṣār! Didn’t I find you astray and then Allah guided you through me?
 You were divided into groups and then Allah brought you together through me.
 You were poor, and Allah made you rich through me.”**

Whatever he [ﷺ] said, they (i.e. the Anṣār) said,
 ‘Allah and His Messenger are most gracious.’ He [ﷺ] said,

“What stops you from answering the Messenger of Allah ﷺ?”

But whatever he [ﷺ] said to them, they replied,
 ‘Allah and His Messenger are most gracious.’ He [ﷺ] said,

**“If you wish you could say, ‘You came to us in such and such state (at Madīnah).’
 Wouldn’t you be pleased to see the people take the sheep and camels
 while you take the Prophet ﷺ to your homes? But for the migration,
 I would have been one of the Anṣār and if the people took their way through a valley
 or mountain pass, I would select the valley or mountain pass of the Anṣār.
 The Anṣār are Shi‘ār (i.e. those clothes, which are in direct contact with the body
 and worn inside the other garments), and the people are Dithār (i.e. those clothes,
 which are not in direct contact with the body and are worn over other garments).**

**No doubt, you will see other people favoured over you,
 so you should be patient till you meet me at the Basin.”**

Hadīth 11: Preferred at the Basin

عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

« إِنِّي لِبِعْقَرِ حَوْضِي أَذُودُ النَّاسِ لِأَهْلِ الْيَمَنِ أَضْرِبُ بِعَصَايَ حَتَّى يَرْفُضَ عَلَيْهِمْ »

فَسُئِلَ عَنْ عَرْضِهِ فَقَالَ:

« مِنْ مَقَامِي إِلَى عَمَّانَ »

وَسُئِلَ عَنْ شَرَابِهِ فَقَالَ:

« أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ يَغْتُ فِيهِ مِيزَابَانِ يَمْدَانِهِ مِنَ الْجَنَّةِ

أَحَدُهُمَا مِنْ ذَهَبٍ وَالْآخَرُ مِنْ وَرَقٍ »

[رَوَاهُ مُسْنَدُهُ]

On the authority of Thaubān رضي الله عنه, that the Prophet صلى الله عليه وسلم said,

**“Indeed, [on the Day of Judgement] I will surely
be at the centre of my Basin (Ḥauḍ)
pushing back people for the people of Yemen.
I will strike away from it with my staff until
it pours upon them (i.e. the people of Yemen).”**

He [صلى الله عليه وسلم] was asked about its breadth. He said,

“From this place of mine (Madīnah) to ‘Ammān.”

And he [صلى الله عليه وسلم] was asked about its drink and he said,

**“It is whiter than milk and sweeter than honey.
There would spout into it two streamlets from Paradise.
One of them is from gold and the other one is from silver.”**

[Muslim]

Ḥadīth 12: Width of the Basin

عَنْ حَارِثَةَ بْنِ وَهَبٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَكَرَ الْحَوْضَ فَقَالَ:

« كَمَا بَيْنَ الْمَدِينَةِ وَصَنْعَاءَ »

[رَوَاهُ الْبُخَارِيُّ]

On the authority of Ḥārithah ibn Wahb رضي الله عنه who said,
 ‘I heard the Prophet صلى الله عليه وسلم mention the Basin and he said,
 “[Its width] is like the distance between Madīnah and Ṣan‘ā’¹⁰.”

[Al-Bukhārī]

¹⁰ This is further described in the following Ḥadīth:

عن جابر بن سمرة رضى الله عنه عن رسول الله صلى الله عليه وسلم قال:
 « أَلَا إِنِّي فَرَطٌ لَكُمْ عَلَى الْحَوْضِ وَإِنَّ بُعْدَ مَا بَيْنَ طَرْفَيْهِ كَمَا بَيْنَ صَنْعَاءَ وَأَيْلَةَ كَأَنَّ الْأَبَارِيقَ فِيهِ النُّجُومُ »

[رواه البخاري]

On the authority of Jābir ibn Samurah رضي الله عنه that the Messenger of Allah صلى الله عليه وسلم said,
 “Behold, I shall be your preceder (the Arabic word farat means a person who goes in advance of others
 to seek water and prepares for them the ropes and buckets etc...) to the Basin, and indeed the distance between its two sides
 is like that between Ṣan‘ā’ (Sana‘a, Yemen) and Ailah (Aqaba, Jordan), and the jugs in it are like the stars (in the sky).”

[Muslim]

Ḥadīth 13: The Ones who resemble the Companions رضي الله عنهم the most

عَنْ سَعِيدِ بْنِ عَمْرٍو الْقُرَشِيِّ عَنْ أَبِيهِ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ رَأَى رُفْقَةً مِنْ أَهْلِ الْيَمَنِ رَحَلَهُمُ الْأَدَمُ فَقَالَ: مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى أَشْبِهِ رُفْقَةً كَانُوا بِأَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلْيَنْظُرْ إِلَى هَؤُلَاءِ.

[رَوَاهُ أَبُو دَاوُدَ]

On the authority of Sa'īd ibn 'Amr al-Qurashī from his father
from Ibn 'Umar, may Allah be pleased with both of them
that he saw a group from the people of Yemen.

They had their saddles (on camels) of leather. He said,
'Whoever would love to see a group most resembling the
Companions of the Prophet ﷺ should look at these.'

[Abū Dāwūd]

Hadīth 14: The Most Beautiful Pilgrims

عَنْ حَيَّانِ بْنِ بَسْطَامٍ الْهُذَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا] فَذَكَرُوا حَاجَّ الْيَمَنِ وَمَا يَصْنَعُونَ فِيهِ فَسَبَّهْمُ بَعْضُ الْقَوْمِ فَقَالَ ابْنُ عُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا]: لَا بَسُّبُوا أَهْلَ الْيَمَنِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ:

« زَيْنُ الْحَاجِّ أَهْلُ الْيَمَنِ »

[رَوَاهُ الطَّبْرَانِيُّ]

On the authority of Ḥayyān ibn Baṣṭām al-Hudhalī رضي الله عنه who said,
 ‘We were with ‘Abdullah ibn ‘Umar [may Allah be pleased with both of them]
 then they mentioned the pilgrims of Yemen and what they do in it (the Hajj).

Then some people insulted them.

Ibn ‘Umar [may Allah be pleased with both of them] then said,
 ‘Do not insult the people of Yemen! For indeed I heard the Messenger of Allah,
 may Allah bless and grant peace to him and his family say,

“The most beautiful pilgrims are the people of Yemen.”¹¹”

[Aṭ-Ṭabarānī]

¹¹ Allah ﷻ sent down revelation about the pilgrims from Yemen as is shown in the following Ḥadīth:

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ أَهْلُ الْيَمَنِ يَحْجُونَ وَلَا يَتَزَوَّدُونَ وَيَقُولُونَ: نَحْنُ الْمُتَوَكِّلُونَ. فَإِذَا قَدِمُوا مَكَّةَ سَأَلُوا النَّاسَ فَأَنْزَلَ اللَّهُ تَعَالَى:

﴿... وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى...﴾ سُورَةُ الْبَقَرَةِ: ١٩٧

[رَوَاهُ الْبُخَارِيُّ]

On the authority of Ibn ‘Abbās, may Allah be pleased with both of them, who said,
 ‘The people of Yemen used to come for Hajj and they didn’t used to bring enough provisions with them, and they used to say,
 ‘We depend on Allah.’ Then when they arrived in Makkah, they used to beg the people, so Allah, Exalted be He revealed,

“And take a provision (with you for the journey), but indeed the best provision is the fear of Allah.” (Al-Qur’ān, 2:197)

[Al-Bukhārī]

Hadīth 15: You will look down upon Your Deeds in comparison to Theirs

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

« إِنَّهُ سَيَأْتِي قَوْمٌ يَحْقِرُونَ أَعْمَالَكُمْ إِلَى أَعْمَالِهِمْ »

قُلْنَا: يَا رَسُولَ اللَّهِ أَقْرَبُشُ؟ قَالَ:

« لَا وَلَكِنْ أَهْلُ الْيَمَنِ »

[رَوَاهُ ابْنُ أَبِي عَاصِمٍ]

On the authority of Abū Sa‘īd al-Khudrī رضي الله عنه who said,
‘The Messenger of Allah صلى الله عليه وسلم said,

**“Indeed, a people will soon come, and you will look down
on your deeds when compared to their deeds.”**

We said, ‘O Messenger of Allah, are they the Quraish?’ He said,

“No, but they are the people of Yemen.”

[Ibn Abī ‘Āṣim]

Hadīth 16: The first People to respond to the Call for Ḥajj

قَرَأَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَوْلَ اللَّهِ تَعَالَى:

﴿وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ

عَمِيقٍ﴾ ﴿سُورَةُ الْحَجِّ: ٢٧﴾

فَقَامَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ فَنَادَى فَقَالَ: أَيُّهَا النَّاسُ إِنَّ اللَّهَ كَتَبَ عَلَيْكُمُ الْحَجَّ فَحُجُّوا وَبَلَّغَ اللَّهُ صَوْتَهُ إِلَى جَمِيعِ الْأَفَاقِ. قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: فَكَانَ أَهْلُ الْيَمَنِ هُمْ أَوَّلُ مَنْ أَجَابَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ.

[تَفْسِيرُ الْبَيْضَاوِيِّ]

Ibn ‘Abbās, may Allah be pleased with both of them read the word of Allah, the Exalted:

**“²⁷ And proclaim to the people the Ḥajj (pilgrimage);
they will come to you on foot and on every lean camel;
they will come from every distant pass.”**

(Al-Qur’ān, 22:27)

Then Ibrāhīm عليه السلام stood up and called out and said,
‘O people! Indeed, Allah has prescribed for you the pilgrimage (Ḥajj) so perform it!’
And Allah made his voice reach all the distant lands.

Ibn ‘Abbās, may Allah be pleased with both of them said,
‘Then the people of Yemen were the first ones who responded to Ibrāhīm عليه السلام.’

[Tafsīr al-Baiḍāwī]

Hadīth 17: Initiated Shaking Hands

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا جَاءَ أَهْلُ الْيَمَنِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

« قَدْ جَاءَكُمْ أَهْلُ الْيَمَنِ وَهُمْ أَوْلُ مَنْ جَاءَ بِالْمُصَافِحَةِ »

[رَوَاهُ أَبُو دَاوُدَ]

On the authority of Anas رضي الله عنه who said,
‘When the people of Yemen came,
the Messenger of Allah صلى الله عليه وسلم said,

**“The people of Yemen have come to you and they are
the first to introduce [the tradition of] handshaking.”**

[Abū Dāwūd]

Hadīth 18: More sensitive Hearts to Islām than You

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

« يَفْدَمُ عَلَيْكُمْ غَدَاً أَقْوَامٌ هُمْ أَرْقُ قُلُوبًا لِلْإِسْلَامِ مِنْكُمْ »

قَالَ: فَقَدِمَ الْأَشْعَرِيُّونَ فِيهِمْ أَبُو مُوسَى الْأَشْعَرِيُّ فَلَمَّا دَنَوْا مِنَ الْمَدِينَةِ جَعَلُوا يَرْتَجِرُونَ يَقُولُونَ:

غَدَاً نَلْقَى الْأَحِبَّةَ مُحَمَّدًا وَحَزْبَهُ

فَلَمَّا أَنْ قَدِمُوا تَصَافَحُوا فَكَانُوا هُمْ أَوَّلَ مَنْ أَحَدَّثَ الْمُصَافِحَةَ

[رَوَاهُ أَحْمَدُ]

On the authority of Anas bin Mālik رضي الله عنه who said,
 ‘The Messenger of Allah ﷺ said,

**“Some people will come to you tomorrow who are
 more sensitive (in their) hearts towards Islām than you.”**

He said, ‘Then the ‘Ash‘arīs (Yemeni tribe) came
 and Abū Mūsā al-‘Ash‘arī [رضي الله عنه] was amongst them.
 Then when they were approaching Madīnah they began singing poetry,
 ‘Tomorrow we meet the beloved ones, Muḥammad [ﷺ] and his group!’
 Then when they arrived, they began to shake hands with the people,
 and they were the first to initiate handshaking.’

[Aḥmad]

Hadīth 19: Blessed directly by the Prophet ﷺ

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

« اَللّٰهُمَّ بَارِكْ لَنَا فِي شَأْمِنَا! اَللّٰهُمَّ بَارِكْ لَنَا فِي يَمِنِنَا! »

قَالُوا: وَفِي نَجْدِنَا؟ قَالَ:

« اَللّٰهُمَّ بَارِكْ لَنَا فِي شَأْمِنَا! اَللّٰهُمَّ بَارِكْ لَنَا فِي يَمِنِنَا! »

قَالُوا: وَفِي نَجْدِنَا؟ قَالَ:

« هُنَاكَ الرَّزَازِلُ وَالْفِعْنُ وَبِهَا » أَوْ قَالَ: « مِنْهَا يَخْرُجُ قَرْنُ الشَّيْطَانِ »

[رَوَاهُ التِّرْمِذِيُّ]

On the authority of Ibn ‘Umar, may Allah be pleased with both of them
that the Messenger of Allah ﷺ said,

“O Allah bless us in our Shām! O Allah bless us in our Yemen!”

They said, ‘And in our Najd?’ He said,

“O Allah bless us in our Shām! O Allah bless us in our Yemen!”

They said, ‘And in our Najd?’ He said,

“Earthquakes are there, and tribulations are there, with it” Or he said,

“From it, the horn of the Satan comes out.”

[At-Tirmidhī]

Hadīth 20: The Prophet ﷺ prays for Their Hearts

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَظَرَ قِبَلَ الْعِرَاقِ وَالشَّامِ وَالْيَمَنِ فَقَالَ:

« اللَّهُمَّ أَقْبِلْ بِقُلُوبِهِمْ عَلَيَّ طَاعَتِكَ وَحُطَّ مِنْ وِرَائِهِمْ »

[رَوَاهُ الطَّبْرَانِيُّ]

On the authority of Anas رضي الله عنه that the Prophet ﷺ looked towards ‘Irāq, Shām and Yemen and said,
“O Allah bring their hearts over to Your obedience and relieve them of their burdens¹².”

[Aṭ-Ṭabarānī]

¹² There are similar Ḥāhādith to this below:

عن زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَظَرَ قِبَلَ الْيَمَنِ فَقَالَ:
 «اللَّهُمَّ أَقْبِلْ بَقُلُوبِهِمْ وَبَارِكْ لَنَا فِي صَاعِنَا وَمُدِّنَا»
 [زوائد الترمذی]

On the authority of Zaid ibn Thābit رضي الله عنه that the Prophet ﷺ looked towards Yemen and said,
“O Allah bring their hearts closer and bless us in our Šā’ and our Mudd (i.e. in every measure).”

[At-Tirmidhi]

عن جابر رضى الله عنه أنه سمع النبي صلى الله عليه وسلم على المنبر نظر نحو اليمن فقال:
 «اللَّهُمَّ أَقْبِلْ بَقُلُوبِهِمْ»
 وَنَظَرَ نَحْوَ الْعِرَاقِ فَقَالَ مِثْلَ ذَلِكَ وَنَظَرَ نَحْوَ كُلِّ أَهْقٍ فَقَالَ مِثْلَ ذَلِكَ وَقَالَ:
 «اللَّهُمَّ ارْزُقْنَا مِنْ تَرَاثِ الْأَرْضِ وَبَارِكْ لَنَا فِي مُدِّنَا وَصَاعِنَا»
 [روايات البخاري في الآداب المفرد]

On the authority of Jābir رضي الله عنه that he heard the Prophet ﷺ on the pulpit (Minbar) look towards Yemen and say,
“O Allah, bring their hearts [over to Your obedience]!”
 And he looked towards ‘Irāq and said something like that and he looked towards every horizon and said something like that and said,
“O Allah, provide for us out of the legacy of the Earth and bless us in our Mudd (a dry measure) and our Šā’ (cubic measure).”

[Al-Bukhārī in al-Adab al-Mufrad]

Hadīth 21: Faith is from the Direction of Yemen

عَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَشَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ نَحْوَ الْيَمَنِ فَقَالَ:
« الْإِيمَانُ يَمَانٍ هَاهُنَا أَلَا إِنَّ الْقَسْوَةَ وَغَلَطَ الْقُلُوبِ فِي الْفَدَّادِينَ عِنْدَ أَصُولِ أَدْنَابِ الْإِبِلِ حَيْثُ يَطْلُعُ
قَرْنَا الشَّيْطَانِ فِي رَبِيعَةَ وَمُضَرَ »

[رَوَاهُ الْبُخَارِيُّ]

On the authority of Abū Mas‘ūd رضي الله عنه who said,
‘The Messenger of Allah صلى الله عليه وسلم pointed with his hand
towards Yemen and said,

**“Belief is Yemeni over there!
Behold, hardness and coarseness of heart
are the qualities of blaring farmers (al-faddādīn),
the people of many camels,
where the two sides of the head of Satan
will appear among (the tribes of) Rabī‘ah and Muḍar.”**

[Al-Bukhārī]

Hadīth 22: Faith is Yemeni

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
« جَاءَ أَهْلُ الْيَمَنِ هُمْ أَرْقُ أَفْعِدَةً. الْإِيمَانُ يَمَانٍ وَالْفِقْهُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَّةٌ »

[رَوَاهُ مُسْلِمٌ]

On the authority of Abū Hurairah رضي الله عنه who said,
 ‘The Messenger of Allah صلى الله عليه وسلم said,

**“The people of Yemen have come;
 they have the most tender hearts.
 Faith (Īmān) is Yemeni,
 understanding (Fiqh) is Yemeni
 and wisdom (Ḥikmah) is Yemeni.¹³”**

[Muslim]

¹³ A similar worded Hadīth can be found below:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
 « أَتَاكُمْ أَهْلُ الْيَمَنِ أضعَفُ قُلُوبًا وَأَرْقُ أَفئِدَةً. الْفِقْهُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَّةٌ »
 [رَوَاهُ الْبُخَارِيُّ]

On the authority of Abū Hurairah رضي الله عنه that the Prophet صلى الله عليه وسلم said,
**“The people of Yemen have come to you, and they have the softest and gentlest hearts.
 Understanding (Fiqh) is Yemeni and wisdom (Ḥikmah) is Yemeni.”**

[Al-Bukhārī]

Hadīth 23: Have the Softest Hearts

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

« أَهْلُ الْيَمَنِ أَرْقُ أَفْعَدَةً وَأَلْيَنُ قُلُوبًا »

[رَوَاهُ أَحْمَدُ]

On the authority of Abū Sa‘īd al-Khudrī رضي الله عنه who said,
‘The Messenger of Allah ﷺ said,

**“The people of Yemen have
the gentlest minds and softest hearts.”**

[Aḥmad]

Hadīth 24: Most Readily Obedient

عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

« أَهْلُ الْيَمَنِ أَرْقُ قُلُوبًا وَأَلَيْنُ أَفئِدَةً وَأَنْجَعُ طَاعَةً »

[رَوَاهُ أَحْمَدُ]

On the authority of ‘Uqbah ibn ‘Amir رضي الله عنه who said,
‘The Messenger of Allah صلى الله عليه وسلم said,

**“The people of Yemen have the most delicate hearts,
softest minds and are most readily obedient.”**

[Ahmad]

Hadīth 25: Law and Trust is amongst Them

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

« الْمَلِكُ فِي قُرَيْشٍ وَالْقِضَاءُ فِي الْأَنْصَارِ وَالْأَدَانُ فِي الْحَبَشَةِ وَالشَّرْعَةُ فِي الْيَمَنِ وَالْأَمَانَةُ فِي الْأَرْدِ »

[رَوَاهُ أَحْمَدُ]

On the authority of Abū Hurairah رضي الله عنه who said,
 ‘The Messenger of Allah صلى الله عليه وسلم said,

**“Leadership is among the Quraish,
 judgment is among the Anṣār,
 the call to prayer is among the Abyssinians,
 the law is among the Yemenis and
 the trust is among Al-Azd (a tribe from Yemen).”¹⁴”**

[Aḥmad]

¹⁴ A similar worded Ḥadīth can be found below:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 « الْمُلْكُ فِي قُرَيْشٍ وَالْقَضَاءُ فِي الْأَنْصَارِ وَالْأَذَانُ فِي الْحَبَشَةِ وَالْأَمَانَةُ فِي الْأَزْدِ » يُعْنِي الْيَمَنَ.
 [رَوَاهُ التِّرْمِذِيُّ]

On the authority of Abū Hurairah رضي الله عنه who said, ‘The Messenger of Allah صلى الله عليه وسلم said,
 “Leadership is among the Quraish, judgment is among the Anṣār,
 the call to prayer is among the Abyssinians and the trust is among Al-Azd.” Meaning Yemen.’

[At-Tirmidhi]

Hadīth 26: Accepted the Glad Tidings

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنِّي عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ
قَوْمٌ مِنْ بَنِي تَمِيمٍ فَقَالَ:

« اِقْبَلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ »

قَالُوا: بَشَّرْتَنَا فَأَعْطِنَا. فَدَخَلَ نَاسٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ:

« اِقْبَلُوا الْبُشْرَى يَا أَهْلَ الْيَمَنِ إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ »

قَالُوا: قَبِلْنَا جِئْنَاكَ لِنَتَفَقَّهَ فِي الدِّينِ وَلِنَسْأَلَكَ عَنْ أَوَّلِ هَذَا الْأَمْرِ مَا كَانَ. قَالَ:

« كَانَ اللَّهُ وَلَمْ يَكُنْ شَيْءٌ قَبْلَهُ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ ثُمَّ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

وَكَتَبَ فِي الذُّكْرِ كُلِّ شَيْءٍ »

ثُمَّ أَتَانِي رَجُلٌ فَقَالَ: يَا عِمْرَانُ أَدْرِكْ نَاقَتَكَ فَقَدْ ذَهَبَتْ فَانْطَلَقْتُ أَطْلُبُهَا فَإِذَا السَّرَابُ

يَنْقَطِعُ دُونَهَا وَإِيمُ اللَّهِ لَوَدِدْتُ أَنَّمَا قَدْ ذَهَبَتْ وَلَمْ أَقْمِ.

[رَوَاهُ الْبُخَارِيُّ]

On the authority of ‘Imrān ibn Ḥuṣain رضي الله عنه who said,
 ‘While I was with the Prophet صلى الله عليه وسلم, some people from Banū Tamīm came to him.
 Then he [صلى الله عليه وسلم] said,

“Accept the good news Banū Tamīm!”

They said, ‘You have given us the good news; now give us (something)¹⁵.’
 [After a while] some people from Yemen entered, and he [صلى الله عليه وسلم] said to them,

“Accept the good news O people of Yemen! As Banū Tamīm have refused it.”

They said, ‘We accept it, for we have come to you to learn the Religion
 and to ask you about the beginning of this matter and what it was.’ He [صلى الله عليه وسلم] said,

**“There was Allah and there was nothing before Him and His Throne was over water,
 and then He created the Heavens and the Earth and wrote everything in the Book.”**

Then a man came to me and said, ‘O ‘Imrān! Follow your she-camel for it has run away!’

So, I set out seeking it, and behold, it was beyond the mirage!

By Allah, I wished that it (my she-camel) had gone and
 that I had not stood up (and left the gathering).’

[Al-Bukhārī]

¹⁵ In another version of this Ḥadīth also narrated by Imām al-Bukhārī (RH) it mentions at this point the Prophet's ﷺ complexion changed in displeasure at their reaction:

عَنْ عُمَرَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَتْ بَنُو تَمِيمٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ:

« أَبَشُرُوا يَا بَنِي تَمِيمٍ »

قَالُوا: أَمَا إِذْ بَشَّرْتَنَا فَأَعْطَيْتَنَا. فَتَعَيَّرَ وَجْهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ نَاسٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

« اِقْبَلُوا الْبُشْرَى إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ »

قَالُوا: قَدْ قَبِلْنَا يَا رَسُولَ اللَّهِ.

[رَوَاهُ الْبُخَارِيُّ]

On the authority of ‘Imrān ibn Ḥuṣayn ؓ who said, ‘The people of Bantu Tamīm came to the Messenger of Allah ﷺ, he [ﷺ] then said,

“Be glad (i.e. have glad tidings) O Bantu Tamīm!”

They said, ‘As you have given us good tidings then give us (some material things).’ On that the complexion of the Messenger of Allah ﷺ changed (i.e. he took it ill). Then some people from Yemen came, and the Prophet ﷺ said (to them),

“Accept good tidings as Bantu Tamīm have not accepted them.”

They said, ‘We accept (them), O Messenger of Allah!’”

[Al-Bukhārī]



Hadīth 27: Very keen to study the Sunnah and Islām

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَهْلَ الْيَمَنِ قَدِمُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: إِبْعَثْ
مَعَنَا رَجُلًا يُعَلِّمُنَا السُّنَّةَ وَالْإِسْلَامَ. قَالَ: فَأَخَذَ بِيَدِ أَبِي عُبَيْدَةَ [رَضِيَ اللَّهُ عَنْهُ] فَقَالَ:

« هَذَا أَمِينُ هَذِهِ الْأُمَّةِ »

[رَوَاهُ مُسْلِمٌ]

On the authority of Anas رضي الله عنه that the people of Yemen came to the Messenger of Allah ﷺ and said, ‘Send with us a man who will teach us the Sunnah and Islām.’ Whereupon he (the narrator) said, ‘He (the Prophet ﷺ) took hold of the hand of Abū ‘Ubaidah [ibn al-Jarrāh رضي الله عنه] and said, “This is the trustworthy one of this nation (Ummah).¹⁶”’

[Muslim]

¹⁶ He is one of the Ten Companions رضي الله عنهم given glad tidings that they are guaranteed Paradise (العشرة المبشرة), as mentioned in the following Hadith:

عن عبد الرحمن بن عوف رضى الله عنه قال: قال رسول الله صلى الله عليه وسلم:
 «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 في الجنة وسعيد في الجنة وأبو عبيدة
 بن الجراح في الجنة»
 |رواه الترمذی|

On the authority of ‘Abdur-Rahmān ibn ‘Awf رضي الله عنه who said, ‘The Messenger of Allah ﷺ said, “Abū Bakr [رضي الله عنه] is in Paradise, ‘Umar [رضي الله عنه] is in Paradise, ‘Uthmān [رضي الله عنه] is in Paradise, ‘Alī [رضي الله عنه] is in Paradise, Talḥah [رضي الله عنه] is in Paradise, Az-Zubair [رضي الله عنه] is in Paradise, ‘Abdur-Rahmān ibn ‘Awf [رضي الله عنه] is in Paradise, Sa’d [ibn Abī Waqqās رضي الله عنه] is in Paradise, Sa’id [رضي الله عنه] is in Paradise and Abū ‘Ubaidah ibn al-Jarrāh [رضي الله عنه] is in Paradise.”

[At-Tirmidhī]

Hadīth 28: Most Beloved Clothing to the Prophet ﷺ

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَبْرَةُ

[رَوَاهُ مُسْلِمٌ]

On the authority of Anas رضي الله عنه who said,
'The clothing most beloved to the Messenger of Allah صلى الله عليه وسلم
was al-Ḥibarah (the striped mantle of Yemen).'

[Muslim]





Hadīth 29: The Final Clothing to the Prophet ﷺ

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ تُؤْفَى سُجِّيَ بِرُؤْدِ حَبْرَةَ

[رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ]

On the authority of ‘Ā’ishah, may Allah be pleased with her that,
‘When the Messenger of Allah ﷺ died, he was covered
with a Yemeni mantle (that had some designs upon it).’

[Al-Bukhārī & Muslim]

Hadīth 30: Do not curse Them

عَنْ أَبِي ثَوْرٍ الْفُهَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَأُتِيَ بِثَوْبٍ مِنْ
ثِيَابِ الْمَعَاوِرِ (الْيَمَنِ) فَقَالَ أَبُو سُفْيَانَ: لَعَنَ اللَّهُ هَذَا الثَّوْبَ وَلَعَنَ مَنْ يَعْمَلُهُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ:

« لَا تَلْعَنُهُمْ فَإِنَّهُمْ مِنِّي وَأَنَا مِنْهُمْ »

[رَوَاهُ الْهَيْثَمِيُّ]

On the authority of Abū Thawr al-Fahmī رضي الله عنه who said,
‘We were with the Messenger of Allah ﷺ one day and some Yemeni cloth was brought.
Then Abū Sufyān [رضي الله عنه] said, ‘May Allah curse this cloth and curse the one who made it!’
Then the Messenger of Allah ﷺ said,

“Do not curse them for indeed they are from me and I am from them.”

[Al-Haithamī]

Hadīth 31: They are from Me and I am from Them

عَنْ عَامِرِ بْنِ أَبِي عَامِرٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

« نِعَمَ الْحَيِّ الْأَسَدُ وَالْأَشْعَرُونَ لَا يَفِرُّونَ فِي الْقِتَالِ وَلَا يَغْلُوبُونَ هُمْ مِنِّي وَأَنَا مِنْهُمْ »

قَالَ: فَحَدَّثْتُ بِذَلِكَ مُعَاوِيَةَ فَقَالَ: لَيْسَ هَكَذَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [قَالَ: « هُمْ مِنِّي وَإِلَيَّ » .
فَقُلْتُ: لَيْسَ هَكَذَا حَدَّثَنِي أَبِي وَلَكِنَّهُ حَدَّثَنِي قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:
« هُمْ مِنِّي وَأَنَا مِنْهُمْ »

قَالَ: فَأَنْتَ أَعْلَمُ بِحَدِيثِ أَبِيكَ. وَيُقَالُ الْأَسَدُ هُمْ الْأَزْدُ.

[رَوَاهُ التِّرْمِذِيُّ]

On the authority of ‘Āmir ibn Abī ‘Āmir al-‘Ash‘arī رضي الله عنه
 from his father رضي الله عنه who said, ‘The Messenger of Allah صلى الله عليه وسلم said,

**“How excellent are the tribes of al-Asd and al-‘Ash‘arūn,
 they don’t flee from fighting nor do they steal the spoils of war.
 They are from me and I am from them.”**

He (‘Āmir رضي الله عنه) said, ‘So I narrated that to Mu‘āwiyah [رضي الله عنه], and he said,
 ‘This is not how the Messenger of Allah [صلى الله عليه وسلم] said it, he said, “They are from me, and for me.”
 I said, ‘This is not how my father narrated it to me, rather he narrated to me,
 saying, ‘I heard the Messenger of Allah صلى الله عليه وسلم say,

“They are from me and I am from them.””

So, he said, ‘Then you are more knowledgeable of your father’s Ḥadīth.’
 And it is said that al-Asd are the al-Azd (Yemeni tribe).

[At-Tirmidhī]

Hadīth 32: The Prophet ﷺ is from Them

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

« إِنَّ الْأَشْعَرِيِّينَ إِذَا أَرْمَلُوا فِي الْعُزْرِ أَوْ قَلَّ طَعَامُ عِيَالِهِمْ بِالْمَدِينَةِ جَمَعُوا مَا كَانَ عِنْدَهُمْ فِي ثَوْبٍ وَاحِدٍ

ثُمَّ اقْتَسَمُوهُ بَيْنَهُمْ فِي إِنَاءٍ وَاحِدٍ بِالسَّوِيَّةِ فَهُمْ مِنِّي وَأَنَا مِنْهُمْ »

[رَوَاهُ الْبُخَارِيُّ]

On the authority of Abū Mūsā رضي الله عنه who said, ‘The Prophet ﷺ said,

“Indeed, when the people of the ‘Ash‘arī tribe ran short of food during raids, or the food of their families in Madīnah ran short, they would collect all their remaining food in one sheet and then distribute it among themselves equally by measuring it in one bowl. So, they are from me, and I am from them.”

[Al-Bukhārī]



Section 3

Help and Victory come from Yemen

Hadīth 33: The People of Yemen have come

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾﴾ سُورَةُ النَّصْرِ: ١-٣

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

« أَتَاكُمْ أَهْلُ الْيَمَنِ هُمْ أَرْقُ قُلُوبًا. الْإِيمَانُ يَمَانٍ وَالْفِقْهُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَّةٌ »

[رَوَاهُ أَحْمَدُ]

On the authority of Abū Hurairah رضي الله عنه who said,
‘When (the following Sūrah) was revealed:

- “¹ When the help of Allah has come and the victory,
² And you see [O Prophet ﷺ] the people entering
into the religion of Allah in multitudes,
³ Then exalt [Him] with the praise of your Lord
and ask Him for forgiveness. Indeed,
He is ever Accepting of repentance.”

(Al-Qur’an, 110:1-3)

The Messenger of Allah ﷺ said,

“The people of Yemen have come to you.
They have the most delicate hearts. Faith (Īmān) is Yemeni,
understanding (Fiqh) is Yemeni and wisdom (Ḥikmah) is Yemeni.”¹⁷”

[Aḥmad]

¹⁷ A similar Ḥadīth can be found in the following:

عن ابن عباس رضي الله عنهما قال: بينما النبي صلى الله عليه وسلم بالمدينة إذ قال:
«الله أكبر الله أكبر جاء نصر الله وجاء الفتح وجاء أهل اليمن قوم نقيّة قلوبهم لبنة طاعتهم. الإيمان بمان والفقّه بمان والحكمة بمانية»
[رواه ابن حبان]

On the authority of Ibn ‘Abbās, may Allah be pleased with both of them who said,
‘Whilst the Prophet ﷺ was in Madīnah, he suddenly said,

“Allah is the greatest, Allah is the greatest. The help of Allah has come, the victory has come, and the people of Yemen have come.
A people whose hearts are pure, and their obedience is gentle. Faith is Yemeni, understanding is Yemeni, and wisdom is Yemeni.”

[Ibn Ḥibbān]

Hadīth 34: Support from Yemen

عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

« إِنَّ اللَّهَ اسْتَقْبَلَ بِي الشَّامَ وَوَلَّى ظَهْرِي الْيَمَنَ وَقَالَ لِي:

يَا مُحَمَّدُ إِنِّي جَعَلْتُ لَكَ مَا نُجَاهَكَ غَنِيمَةً وَرِزْقًا وَمَا خَلْفَ ظَهْرِكَ مَدَدًا »

[رَوَاهُ الطَّبْرَانِيُّ]

On the authority of Abū Umāmah رضي الله عنه who said,
‘The Messenger of Allah ﷺ said,

“Indeed, Allah faced me towards Shām and
turned my back to Yemen and He said to me,

‘O Muḥammad ﷺ! Indeed, I have placed for you spoils of war
and sustenance in front of you and assistance behind your back.’¹⁸”

[Aṭ-Ṭabarānī]

¹⁸ A similar and longer version of this Ḥadīth can be found in the following:

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:
« إِنْ اللَّهُ اسْتَفْتَلَ بِي الشَّامَ وَوَلَّى ظَهْرِي الْيَمْنَ وَقَالَ:
يَا مُحَمَّدُ إِنْ جَعَلْتُ مَا وَرَاءَكَ مَدَدًا لَكَ وَجَعَلْتُ مَا تَجَاهَكَ عِصْمَةً لَكَ وَرِزْقًا » ثُمَّ قَالَ:
« وَالَّذِي نَفْسِي بِيَدِهِ لَا يَزَالُ اللَّهُ يَزِيدُ الْإِسْلَامَ وَأَهْلَهُ وَيَقْبِضُ الشِّرْكَ وَأَهْلَهُ حَتَّى يَسِيرَ الرَّكَّابُ بَيْنَ النَّطْفَتَيْنِ لَا يَخْشَى إِلَّا حُورًا يَعْنِي حُورَ السُّلْطَانِ » قِيلَ: يَا رَسُولَ اللَّهِ وَمَا
النَّطْفَتَانِ؟ فَقَالَ:
« بَحْرُ الْمَشْرِقِ وَالْمَغْرِبِ » قَالَ: وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
« وَالَّذِي نَفْسِي بِيَدِهِ لَيَبْلُغَنَّ هَذَا الدِّينُ مَا بَلَغَ النَّبِيُّ »
[رَوَاهُ الطَّبْرَانِيُّ]

On the authority of Abū Umāmah al-Bāhili رضي الله عنه who said, ‘I heard the Messenger of Allah ﷺ say,

“Indeed, Allah faced me towards Shām and turned my back to Yemen and He said,

‘O Muḥammad ﷺ! Indeed, I have made the region behind you a help (Madad) for you and
that facing you an immunity (‘Iṣmah) and sustenance (Rizq) for you.” Then he ﷺ said,

“By the One in Whose Hand is my soul! Allah shall never cease to increase Islām and its people, nor cease to take away polytheism
(Shirk) and its people, until a traveller can go safely between the two puddles (an-Nuṭfatain), fearing nothing but an unjust ruler.”

It was said, ‘O Messenger of Allah! What are the two puddles?’ Then he ﷺ said,

“The sea of the East (the Arabian Gulf) and the sea of the West (the Mediterranean Sea).” He (the narrator) said, ‘The Prophet ﷺ said,
“By the One in Whose Hand is my soul! This Religion will most certainly reach everywhere the night sets [i.e. the farthest ends of the West].”’

[Aṭ-Ṭabarānī]

Hadīth 35: Relief from Yemen

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

« أَلَا إِنَّ الْإِيمَانَ يَمَانٍ وَالْحِكْمَةَ يَمَانِيَّةٌ وَأَجْدُ نَفْسَ رَبِّكُمْ مِنْ قِبَلِ الْيَمَنِ »

[رَوَاهُ أَحْمَدُ]

On the authority of Abū Sa‘īd al-Khudrī رضي الله عنه who said,
‘The Messenger of Allah صلى الله عليه وسلم said,

**“Behold, indeed faith is Yemeni, and wisdom is Yemeni.
I find the rescuing Wind of your Lord
(coming from) the direction of Yemen.”**

[Aḥmad]

Hadīth 36: Uwais al-Qaranī رضي الله عنه coming with Yemeni Reinforcements

عَنْ أُسَيْرِ بْنِ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ إِذَا أَتَى عَلَيْهِ أَمَدَادُ أَهْلِ
الْيَمَنِ سَأَلَهُمْ أَفِيكُمْ أُوَيْسُ بْنُ عَامِرٍ حَتَّى أَتَى عَلِيَّ أُوَيْسٍ فَقَالَ: أَنْتَ أُوَيْسُ بْنُ عَامِرٍ؟ قَالَ: نَعَمْ.
قَالَ: مِنْ مُرَادٍ تَمَّ مِنْ قَرْنٍ؟ قَالَ: نَعَمْ. قَالَ: فَكَانَ بِكَ بَرَصٌ فَبَرَأْتَ مِنْهُ إِلَّا مَوْضِعَ دِرْهَمٍ؟ قَالَ: نَعَمْ.
قَالَ: لَكَ وَالِدَةٌ؟ قَالَ: نَعَمْ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

« يَا أَيُّ عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمَدَادِ أَهْلِ الْيَمَنِ مِنْ مُرَادٍ تَمَّ مِنْ قَرْنٍ كَانَ بِهِ بَرَصٌ فَبَرَأَ مِنْهُ إِلَّا
مَوْضِعَ دِرْهَمٍ لَهُ وَالِدَةٌ هُوَ بِمَا بَرَّ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ فَإِنْ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فافْعَلْ »

فَاسْتَغْفِرْ لِي. فَاسْتَغْفَرَ لَهُ. فَقَالَ لَهُ عُمَرُ: أَيْنَ تُرِيدُ؟ قَالَ: الْكُوفَةَ. قَالَ: أَلَا أَكْتُبُ لَكَ إِلَى عَامِلِهَا؟
قَالَ: أَكُونُ فِي غَبَاءِ النَّاسِ أَحَبُّ إِلَيَّ. قَالَ: فَلَمَّا كَانَ مِنَ الْعَامِ الْمُقْبِلِ حَجَّ رَجُلٌ مِنْ أَشْرَافِهِمْ فَوَافَقَ
عُمَرَ فَسَأَلَهُ عَنْ أُوَيْسٍ. قَالَ: تَرَكْتُهُ رَثَّ الْبَيْتِ قَلِيلِ الْمَتَاعِ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقُولُ:

« يَا أَيُّهَا عَلِيُّكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أُمَّدَادِ أَهْلِ الْيَمَنِ مِنْ مُرَادٍ ثُمَّ مِنْ قَرْنٍ كَانَ بِهِ بَرَصٌ فَبَرَأَ مِنْهُ إِلَّا
مَوْضِعَ دِرْهَمٍ لَهُ وَالِدَةٌ هُوَ بِهَا بَرٌّ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ فَإِنْ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فَافْعَلْ »
فَأَتَى أُوَيْسًا فَقَالَ: اسْتَغْفِرْ لِي. قَالَ: أَنْتَ أَحَدْتُ عَهْدًا بِسَفَرٍ صَالِحٍ فَاسْتَغْفِرْ لِي. قَالَ: اسْتَغْفِرْ لِي.
قَالَ: أَنْتَ أَحَدْتُ عَهْدًا بِسَفَرٍ صَالِحٍ فَاسْتَغْفِرْ لِي. قَالَ: لَقِيتَ عُمَرَ؟ قَالَ: نَعَمْ. فَاسْتَغْفَرَ لَهُ. فَفِطِنَ
لَهُ النَّاسُ فَاَنْطَلَقَ عَلَى وَجْهِهِ. قَالَ أُسَيْرٌ: وَكَسَوْتُهُ بُرْدَةً فَكَانَ كُلَّمَا رَأَاهُ إِنْسَانٌ قَالَ: مِنْ أَيْنَ لِأُوَيْسٍ
هَذِهِ الْبُرْدَةُ؟

[رَوَاهُ مُسْلِمٌ]

On the authority of Usair ibn Jābir رضي الله عنه who reported that when people from Yemen came to ‘Umar ibn al-Khaṭṭāb رضي الله عنه to help (the Muslim army at the time of Jihād) he would ask them, ‘Is there amongst you Uwais ibn ‘Āmir?’ (He continued searching for him) until he met Uwais. He said, ‘Are you Uwais ibn ‘Āmir?’ He said, ‘Yes.’ He said, ‘Are you from the tribe of Qaran?’ He said, ‘Yes.’ He (‘Umar رضي الله عنه again) said, ‘Did you suffer from leprosy and then you were cured from it but for the space of a dirham?’ He said, ‘Yes.’ He (‘Umar رضي الله عنه) said, ‘Is your mother (living)?’ He said, ‘Yes.’ He (‘Umar رضي الله عنه) said, ‘I heard the Messenger of Allah ﷺ say,

“There will come to you Uwais ibn ‘Āmir with reinforcements from the people of Yemen. (He would be) from Qaran, (the branch) of Murād. He had been suffering from leprosy from which he was cured but for a spot of a dirham. His treatment with his mother would have been excellent. If he were to take an oath in the name of Allah, He would honour that. And if you can, then do ask him to seek forgiveness for you (from your Lord).”

So, he (Uwais رضي الله عنه) sought forgiveness for him.

He (‘Umar رضي الله عنه) said to him, ‘Where do you intend to go?’ He said, ‘To Kūfāh.’

He (‘Umar رضي الله عنه) said, ‘Why don’t I write a letter for you to its governor?’

(Whereupon) he (Uwais رضي الله عنه) said, ‘Being amongst the poorest people is the most beloved thing to me.’

(The narrator continued) when it was the next year, a person from amongst the elite (of Kūfāh) performed Ḥajj and he met ‘Umar [رضي الله عنه]. He asked him about Uwais [رضي الله عنه].

He said, ‘I left him in a state with meagre means of sustenance.’

(Thereupon) He (‘Umar رضي الله عنه) said, ‘I heard the Messenger of Allah ﷺ say,
**“There will come to you Uwais ibn ‘Āmir with reinforcements from the people of Yemen.
 (He would be) from Qaran, (the branch) of Murād. He had been suffering from leprosy
 from which he was cured but for a spot of a dirham. His treatment with his mother would
 have been excellent. If he were to take an oath in the name of Allah, He would honour that.
 And if you can, then do ask him to seek forgiveness for you (from your Lord).”**”

So, he came to Uwais [رضي الله عنه] and said, ‘Seek forgiveness (from Allah) for me.’

He (Uwais رضي الله عنه) said, ‘You have just come from a sacred journey (Ḥajj);
 you, therefore seek forgiveness for me.’ He (the person who had performed Ḥajj) said,

‘Seek forgiveness for me (from Allah).’ He (Uwais رضي الله عنه again) said,

‘You have just come from the sacred journey, so you seek forgiveness for me.’

He (Uwais رضي الله عنه further) said, ‘Did you meet ‘Umar [رضي الله عنه]?’ He said, ‘Yes.’

He (Uwais رضي الله عنه) then sought forgiveness for him (from Allah).

So, the people came to know about (the status of religious piety) of Uwais [رضي الله عنه].

He went away (from that place). Usair [رضي الله عنه] said, ‘His clothing consisted of a mantle,
 and whosoever saw him said, ‘Where did Uwais get this mantle from?’

[Muslim]

Hadīth 37: Buried at the Doors of Power

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَنَحْنُ جُلُوسٌ فَأَوْسَعَنَا لَهُ فَجَلَسَ وَقَالَ:

« أَيَّنَ أَصْحَابِي الَّذِينَ أَنَا مِنْهُمْ وَهُمْ مِنِّي؟ وَأَدْخُلُ الْجَنَّةَ وَيَدْخُلُونَهَا مَعِيَ؟ »

فَقُلْنَا: يَا رَسُولَ اللَّهِ أَخْبِرْنَا. قَالَ:

« نَعَمْ أَهْلُ الْيَمَنِ الْمَطْرُوحُونَ فِي أَطْرَافِ الْأَرْضِ الْمَدْفُوعُونَ عَنْ أَبْوَابِ السُّلْطَانِ يَمُوتُ أَحَدُهُمْ وَحَاجَّتُهُ فِي صَدْرِهِ لَمْ يَقْضِهَا »

[رَوَاهُ الطَّبْرَانِيُّ]

On the authority of ‘Abdullah ibn ‘Umar, may Allah be pleased with both of them who said, ‘The Messenger of Allah, may Allah bless and grant peace to him and his family, came up to us whilst we were sitting. Then we made room for him, and he sat down and said,

**“Where are my Companions whom I am from and they are from me?
And I will enter Paradise and they will enter with me?”**

So, we said, ‘O Messenger of Allah! Inform us (who they are).’ He said,

**“Yes, they are the people of Yemen who are cast out on the borders of the Earth,
buried at the doors of power. One of them dies with his heart’s desire unfulfilled.”**

[Aṭ-Ṭabarānī]



Section 4

The Future of Yemen

Hadīth 38: Armies in Shām and Yemen

عَنْ ابْنِ حَوَالَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

« سَيَصِيرُ الْأَمْرُ إِلَى أَنْ تَكُونُوا جُنُودًا مُجَنَّدَةً جُنْدُ بِالشَّامِ وَجُنْدُ بِالْيَمَنِ وَجُنْدُ بِالْعِرَاقِ »

قَالَ ابْنُ حَوَالَةَ: خَرَّ لِي يَا رَسُولَ اللَّهِ إِنْ أَدْرَكْتُ ذَلِكَ. فَقَالَ:

« عَلَيْكَ بِالشَّامِ فَإِنَّهَا خَيْرَةٌ لِلَّهِ مِنْ أَرْضِهِ يَجْتَبِي إِلَيْهَا خَيْرَتَهُ مِنْ عِبَادِهِ فَأَمَّا إِنْ أَبِيْتُمْ فَعَلَيْكُمْ بِيَمَنِكُمْ

وَاسْقُوا مِنْ غُدْرِكُمْ فَإِنَّ اللَّهَ تَوَكَّلَ لِي بِالشَّامِ وَأَهْلِهِ »

[رَوَاهُ أَبُو دَاوُدَ]

On the authority of Ibn Ḥawālah رضي الله عنه who said,
 ‘The Messenger of Allah صلى الله عليه وسلم said,

**“The matter will turn out that you will be standing armies,
 one in Shām, one in Yemen and one in ‘Irāq.”**

Ibn Ḥawālah رضي الله عنه said, ‘Choose for me, O Messenger of Allah صلى الله عليه وسلم,
 if I reach that (time).’ He صلى الله عليه وسلم said,

**“Go to Shām, for it is the chosen land of Allah in all of His earth,
 to which He selects His chosen servants to. But if you do not wish to go there,
 then go to your Yemen and drink from your streams. For indeed
 Allah has on my account taken special charge of Shām and its people.”**

[Abū Dāwūd]

Hadīth 39: Help from Aden

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«يَخْرُجُ مِنْ عَدَنٍ أْبَيْنَ اثْنَا عَشَرَ أَلْفًا يَنْصُرُونَ اللَّهَ وَرَسُولَهُ هُمْ خَيْرُ مَنْ بَيْنِي وَبَيْنَهُمْ»

[رَوَاهُ أَحْمَدُ]

On the authority of Ibn ‘Abbās, may Allah be pleased with both of them who said,
‘The Messenger of Allah ﷺ said,

**“(An army of) twelve thousand will come out of Aden-Abyan (located in Southern Yemen).
They will give victory to Allah and His Messenger [ﷺ].
They are the best of those who are between me and them.”**

[Aḥmad]

Hadīth 40: Safety Destined in Yemen

عَنْ حَبَابِ بْنِ الْأَرْتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: شَكُونَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُتَوَسِّدٌ
بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ قُلْنَا لَهُ: أَلَا تَسْتَنْصِرُ لَنَا؟ أَلَا تَدْعُو اللَّهَ لَنَا؟ قَالَ:

« كَانَ الرَّجُلُ فِيمَنْ قَبْلَكُمْ يُحْفَرُ لَهُ فِي الْأَرْضِ فَيُجْعَلُ فِيهِ فَيَجَاءُ بِالْمِنْشَارِ فَيُوضَعُ عَلَى رَأْسِهِ فَيَشَقُّ
بِأُتْنَتَيْنِ وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ وَيُمَشِّطُ بِأَمْشَاطِ الْحَدِيدِ مَا دُونَ حِمِّهِ مِنْ عَظْمٍ أَوْ عَصَبٍ وَمَا
يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ وَاللَّهُ لَيُتِمَّنَّ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّكَّابُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ لَا يَخَافُ
إِلَّا اللَّهَ أَوْ الذُّنْبَ عَلَى غَنَمِهِ وَلَكِنَّكُمْ تَسْتَعْجِلُونَ »

[رَوَاهُ الْبُخَارِيُّ]

On the authority of Khabbāb ibn al-Aratt رضي الله عنه who said,

‘We complained to the Messenger of Allah ﷺ [of the persecution inflicted on us by the disbelievers] while he was sitting in the shade of the Ka‘bah, leaning over his covering sheet.

We said to him, ‘Will you not seek help for us? Will you not pray to Allah for us?’ He said,

“Among those before you, a (believing) man would be put in a ditch in the ground that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves, yet that would not make him give up his religion. By Allah, this religion (of Islām) will prevail till a rider from Ṣan‘ā’ (capital of Yemen) to Ḥaḍramaut (a Yemeni region on the southern end of the Arabian Peninsula) will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty.”

[Al-Bukhārī]

Hadīth 41: Signs of the Day of Judgement

عَنْ حُدَيْفَةَ بْنِ أَسِيدِ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِطَّلَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا وَخَحُنُ
نَنذَاكُرُ فَقَالَ:

« مَا تَذَاكُرُونَ؟ »

قَالُوا: نَذْكُرُ السَّاعَةَ. قَالَ:

« إِنَّهَا لَنْ تَقُومَ حَتَّى تَرَوْنَ قَبْلَهَا عَشْرَ آيَاتٍ » فَذَكَرَ:

« الدُّخَانَ وَالدَّجَالَ وَالدَّابَّةَ وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا

وَنُزُولَ عِيسَى ابْنِ مَرْيَمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَأْجُوجَ وَمَأْجُوجَ وَثَلَاثَةَ خُسُوفٍ خَسَفَ بِالْمَشْرِقِ
وَخَسَفَ بِالْمَغْرِبِ وَخَسَفَ بِجَزِيرَةِ الْعَرَبِ وَآخِرُ ذَلِكَ نَارٌ تَخْرُجُ مِنَ الْيَمَنِ تَطْرُدُ النَّاسَ إِلَى مَحْشَرِهِمْ »

[رَوَاهُ مُسْنَدُ]

On the authority of Hudhaifah ibn Asīd al-Ghifārī رضي الله عنه who said,
 ‘The Messenger of Allah صلى الله عليه وسلم appeared to us whilst we were in discussion. He then said,

“What are you discussing?”

They (the Companions) said. ‘We are discussing the (Last) Hour.’ Thereupon he said,

“It will not come until you see ten signs before it.” Then (in connection with this) he named:

“The smoke, the Dajjāl (the false Messiah), the beast, the rising of the sun from its west, the descent of ‘Īsā’ ibn Maryam (Jesus, the son of Mary) صلى الله عليه وسلم, Ya’jūj and Ma’jūj (Gog and Magog) and landslides in three places, one in the east, one in the west and one in the Arabian Peninsula at the end of which, a fire will burn forth from Yemen, and would drive people to their place of assembly [Shām]¹⁹.”

[Muslim]

¹⁹A similar Ḥadīth can be found below:

عن سالم بن عبد الله بن عمر رضي الله عنه عن أبيه رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم:

« سَتُخْرَجُ نَارٌ مِنْ حَضْرَمَوْتٍ أَوْ مِنْ نَحْوِ حَضْرَمَوْتٍ قَبْلَ يَوْمِ الْقِيَامَةِ تَجْمَعُ النَّاسَ »

فَأُولَئِكَ يَا رَسُولَ اللَّهِ هُنَا نَأْمُرُكُمْ قَالَ:

« عَلَيْكُمْ بِالشَّامِ »

[رواه الترمذی]

On the authority of Sālim ibn ‘Abdullah bin ‘Umar رضي الله عنه from his father رضي الله عنه who said, ‘The Messenger of Allah صلى الله عليه وسلم said,
 “A (huge) fire will come from Ḥaḍramaut (a Yemeni region on the southern end of the Arabian Peninsula)
 or from the direction of [the sea of] Ḥaḍramaut before the Day of Resurrection, which will gather the people.”

They said, ‘O Messenger of Allah! What do you order us then?’ He said,

“You must go to Shām.”

[At-Tirmidhi]

Hadīth 42: A Wind from Yemen

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

« إِنَّ اللَّهَ يَبْعَثُ رِيحًا مِنَ الْيَمَنِ أَلَيْنَ مِنَ الْحَرِيرِ فَلَا تَدْعُ أَحَدًا فِي قَلْبِهِ – قَالَ أَبُو عَلْقَمَةَ: مِثْقَالُ حَبَّةٍ

وَقَالَ عَبْدُ الْعَزِيزِ: مِثْقَالُ ذَرَّةٍ مِنْ إِيْمَانٍ إِلَّا قَبَضْتَهُ »

[رَوَاهُ مُسْلِمٌ]

On the authority of Abū Hurairah رضي الله عنه who said,
‘The Messenger of Allah صلى الله عليه وسلم said,

**“Indeed, Allah will send a wind from Yemen, softer than silk,
which will not leave anyone [behind on Earth] in whose heart there is
– in the words of Abū ‘Alqamah,
faith equal to the weight of a grain;
while ‘Abdul-‘Azīz said,
having faith equal to the weight of a dust particle,
except that it takes his soul.”**

[Muslim]





Established in 1993, Muslim Hands is an international aid agency and NGO dedicated to providing emergency relief and tackling the root causes of poverty around the world.

We are currently active in Yemen providing life saving food, water and medicines to the beloved and noble People of Yemen.

﴿... ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ

وَاسِعٌ عَلِيمٌ ﴿٥٤﴾ سُورَةُ الْمَائِدَةِ: ٥٤

“⁵⁴... That is the favour of Allah; He bestows it upon whom He wills.
And Allah is all-Encompassing and all-Knowing.”

(Al-Qur’ān, 5:54)

