And they will not cease to appear until the last of them comes with Dajjál(Hadith)

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Signs of the Army of Dajjal. (Part-1)

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Chapter 1

The Location of First Appearance of Dajjal

The Main Hadith showing the affliction from the Tribe of Banu Tamim

Narrated Abu Sa'id: While The Prophet(salallaho alayhay wa sallam) was distributing (something, 'Abdullah bin Dhil Khawaisira At-Tamimi came and said, "Be just, O Allah's Apostle!" The Prophet(salallaho alayhay wa sallam) said, "Woe to you ! Who would be just if I were not?" 'Umar
bin Al-Khattab said, "Allow me to cut off his neck!" The Prophet (salallaho alayhay wa sallam) said, "Leave him, for he has companions, and if you compare your prayers with their prayers and your fasting with theirs, you will look down upon your prayers and fasting, in comparison to theirs. Yet they will go out of the religion as an arrow darts through the game's body in which case, if the Qudhadh of the arrow is examined, nothing will be found on it, and when its Nasl is examined, nothing will be found on it; and then its Nadiyi is examined, nothing will be found on it. The arrow has been too fast to be smeared by dung and blood. The sign by which these people will be recognized will be a man whose one hand (or breast) will be like the breast of a woman (or like a moving piece of flesh). These people will appear when there will be differences among the people (Muslims)." Abu Sa'id added: I testify that I heard this from The Prophet (salallaho alayhay wa sallam) and also testify that 'Ali killed those people while I was with him. The man with the description given by The Prophet (salallaho alayhay wa sallam) was brought to 'Ali. The following Verses were revealed in connection with that very person (i.e., 'Abdullah bin Dhil-Khawaisira At-Tarnimi): 'And among them are men who accuse you (O Muhammad) in the matter of (the distribution of) the alms.' (9.58).¹

The following verses describes the above incident

'So it was, that whenever they were asked to distribute the alms, they would either be absent or would find pretexts for not giving.' (Sura Tawbah 9:58)

¹ Saheeh Bokhari Vol 3, Hadith 1839
² Saheeh Bokhari Vol 3, Hadith 1839
The 2nd Hadith tells that family of Zul Khuwaisara Tamimi will start afflictions

Following Ahadith are also telling about the same event mentioned before in hadith and tells that the afflictions will start from the off springs of Zul Khuwaisara of Banu Tamim and its location is Najad.
Narrated Abu Said Al-Khudri:
When 'Ali was in Yemen, he sent some gold in its ore to the Prophet. The Prophet distributed it among Al-Aqra' bin Habis Al-Hanzali who belonged to Bani Mujashi, 'Uyaina bin Badr Al-Fazari, 'Alqama bin Ulatha Al-'Amiri, who belonged to the Bani Kilab tribe and Zaid Al-Khail At-Ta'i who belonged to Bani Nabhan. So the Quraish and the Ansar became angry and said, "He gives to the chiefs of Najd and leaves us!" The Prophet said, "I just wanted to attract and unite their hearts (make them firm in Islam)." Then there came a man with sunken eyes, bulging forehead, thick beard, fat raised cheeks, and clean-shaven head, and said, "O Muhammad! Be afraid of Allah! " The Prophet said, "Who would obey Allah if I disobeyed Him? (Allah). He trusts me over the people of the earth, but you do not trust me?" A man from the people (present then), who, I think, was Khalid bin Al-Walid, asked for permission to kill him, but the Prophet prevented him. When the man went away, the Prophet said, "Out of the offspring of this man, there will be people who will recite the Quran but it will not go beyond their throats, and they will go out of Islam as an arrow goes out through the game, and they will kill the Muslims and leave the idolators. Should I live till they appear, I would kill them as the Killing of the nation of 'Ad."³

The 3rd Hadith telling that family of Zul Khuwaisra Tamimi will start afflictions

`Sahih Bokhari ,Volume 9, Book 93, Number 527`
علاقه، يا عامر بن طيفيل جار أدميون مين تقسيم كر ذاك، بعض صحاب: رضي الله عنهم اور انصراق وغيرها كوا بر
کیه بوجه محسوس كوا، بني صلي الله عليه وسلم ان بني فرمايا كیا ثم مجح امين نبين مسجح؟؟ مين تو
أسیمان وليکا امين بون، مربى پاس صح شام اساسیا خبرین آئین بین، ائین دبیر مین گریي انگکور، خز
رخصار، کشاده پیشانی، گنہي ذاهی، تبهند خوب اپور کبا بنا سور مندزا بنا ایک آدمآ آیا آور کیھ لگا
کیا رسول الله صلی الله عليه وسلم! خدا کا خوف کیھن، بني صلي الله عليه وسلم نے اس سے انا کی دیکھیا او
فرمايا بدنصیب کیا! ایک زمین مین الله پی سبے زیادہ دنیا كی حاجدار مین بی نجس بون، پھیر وهام یمینه
پھیر کر چلاگیا، حضرت خالد بن ولید رضي الله عنه کئی لگ، بی رسول الله صلی الله عليه وسلم! مجح اجارت
دینکه، اس یک گردن مار دون؟ نے نہ بنتیا قلیا وسیمی، نہ بنتیا حبیت، نہ بنتیا رجسی، نہ بنتیا
امید نہیئہ، نہ بنتیا حیثی، نہ بنتیا نمی، نہ بنتیا حریفی، نہ بنتیا سولحی، نہ بنتیا مسیحی، نہ بنتیا
امریکی، نہ بنتیا پاکستانی، نہ بنتیا یوکسکا، نہ بنتیا پی. انپوئے نے
عرض کیا، کہ بنتیے جنیزی ایسی بھی بیجیو اپنی زبان پی، وہ کئی بیجیو ان کے دولو مین نجسی بونیا، بی
صلی الله عليه وسلم نے فرمايا مجح اس بات کا حکم نہیں دیگا، یک لوگون کے دولو مین سوراخ کرتا ہیروئے
یا ان کی پیج جاکریکتا ہیروئے، پھیر نہ صلی الله عليه وسلم نے ایک نظر دیکھنیا جو یمینہ پھیرکر جا ریا
اور فرمايا باد رکھو! ایک شخصیت کی نسل مین ایک ایسی قوم آئی گی
قرون تو پہیرئی گی لیکن وہ ان کے حلق
سے نہیں نبیآ آئی، اور وہ دین سے نبیآ نکل جانئی گی جیسی تیر شکار سے نکل جانئی پی، وہ مسلمانی
کو قتل کرین گی اور پرستون کو جھوڑ دئی گی، اگر مین نے انپین پالیا تو قوم عاد کی طرح قتل کریں گا
۔
مسند احمد: جلد پنجم، حديث نمبر 710 حدیث متوارث حدیث مرفوع

The 4th Hadith telling that the group of Zul
Khuwaisara Tamimi will start afflictions

حدثنا يعقوب حدثنا أبي عن ابن إسحاق حديثي أبو عبيدة بن محمد بن عمر بن ياسر عن مقم أئی الفنوس مولى عبد الله بن
الحارث بن نفول قال خرجت أنا وتبني بن كلاف النصري حتى أتبت عبد الله بن عمرو بن العاص وهو يطلوب بالبيت مفعنا نفعي
بيده فقتانلله هل حضرت رسول الله صلى الله عليه وسلم حين يكلمهم يوم حنين قال نعم أقبل رجل من بينهم بقال
له ذو الخوصرة فوفع على رسول الله صلى الله عليه وسلم وهو يعني الناس قال يا محمد قد رآيت ما صنعت في هذا اليوم فقال
رسول الله صلى الله عليه وسلم أفل قلبه قال لم أراك عدلت قال فغضب رسول الله صلى الله عليه وسلم ثم قال وحق
إن لم يكن العدل عندي فمات من يكون فقال عمر بن الخطاب يا رسول الله ألا تقبلوا قال لا دعوه فإنه سيكون له شيعة
تعتيقون في الدين حتى يخرجهم كيه يخرج السهم من الرومية ينظر في النصل فلا يوجد شيء ثم في الفتح فلا
یوجد شيء فبقي القمر والدم قال أبو عبد الرحمن أبو عبيدة هذا اسمه محمد ناقة وأخوه سلمة بن محمد بن عمر لم يرو عنه إلا
علي بن زيد ولا تعلم حبهم ومقم ليس به بأس ولهذا الحديث طرق في هذا المعنى وطرق آخر في هذا المعنى صلاح والله
سپحانه وتعالى أعلم. مسند أحمد

مقسم كیہ پس کی من ایک ایک مربی تبند بن کلاف لیش کی سادات نکلازائم یک حضرت ابن عمرو رضی اللہ عنہ کا پاس پینچی
و اس وقت بنازور مین جوڑی انتکاک بیت اللہ کا طوفان کریم نے نہ انے پی بوجھا کی فروه حدين کی موقع بر جس وقت
بنوھیم کی ایک آدمی نے نہ کریم صلی اللہ علیه وسلم نے بات کی نہی کی آپ وی بان موجود نہی ؟ انپوئے نے فرمايا بان
The 5th Hadith tells that location Zul Khuwaisara
Tamimia is Najd

It was narrated that Abu Saeed Al-Khudri said: “When he was in Yemen, ‘Ali sent a piece of
gold that was still mixed with Sediment to the Messenger of Allah (Salallaho alayhaya wa
sallam) and the Messenger of Allah (Salallaho alayhay wa sallam) distributed it among four People: Al-Aqra’ bin Habis Al-Hanzall, ‘Uyaynah bin Badr Al- Fazari, ‘Alqamah bin ‘Ulathah Al ‘Amiri, who was from Banu Kilab and Zaid At-Ta’i who was from Banu Nabhan. The Quraish” — he said one time “the chiefs of the Quraish” — “became angry and said: ‘You give to the chiefs of Najd and not to us?’ He said: ‘I only did that, so as to soften their hearts toward Islam.’ Then a man with a thick beard, prominent cheeks, sunken eyes, a high forehead, and a shaven head came and said: ‘Fear Allah, Muhammad!’ He said: ‘Who would obey Allah if I disobeyed Him? (Is it fair that) He has entrusted me with all the people of the Earth but you do not trust me?’ Then the man went away, and a man from among the people, whom they (the narrators) think was Khalid bin Al Walid, asked for permission to kill him. The Messenger of Allah (Salallaho alayhay wa sallam) said: ‘Among the offspring of this man will be some people who will recite the Qur’an but it will not go any further than their throats. They will kill the Muslims but leave the idol worshippers alone, and they will pass through Islam as an arrow passes through the body of the target. If I live to see them, I will kill them all, as the people of ‘Ad were killed.’

The 6th Hadith tells that Dajjal will join the followers of Zul Khuwaisara Tamimi of the East & will have shaved heads

4 Sunan Nisai, Vol 2, Hadith 489
It was narrated that Sharik bin Shihab said: “I used to wish that I could meet a man among the Companions of The Prophet(salallaho alayhay wa sallam) and ask him about the Khawarij. Then I met Abu Barzah on the day of ‘Id, with a number of his companions. I said to him: ‘Did you hear the Messenger of Allah(salallaho alayhay wa sallam) mention the Khawarij?’

He said: ‘Yes. I heard the Messenger of Allah(salallaho alayhay wa sallam) with my own cars, and saw him with my own eyes. Some wealth was brought to the Messenger of Allah(salallaho alayhay wa sallam) and he distributed it to those on his right and on his left, but he did not give anything to those who were behind him. Then a man stood behind him and said: “Muhammad! You have not been just in your division!” He was a back man with patchy (shaved) hair, wearing two white garments and sign of prostration between forehead. So Allah’s Messenger(salallaho alayhay wa sallam) became very angry and said: “By Allah! You will not find a man after me who is more just than me.” He(Salallaho alayhay wa sallam) repeated these words three times. Then he said: “A people will come at the end of time from the east as if he is one of them and their appearance will also be like this man. They will be reciting the Qur’an without it passing beyond their throats. They will go through Islam just as the arrow goes through the target. Their distinction will be shaving. They will not cease to appear until the last of them.”
comes with Al-Masih Ad Dajjál. So when you meet them, then kill them, they are the worst of created beings."  

The above hadith is not just for the Khawarijī but for all times since its clearly told that such people will appear constantly till the end time and will join Dajjal.

The following hadith tells about the same incident and this hadith further tells that Dajjal will come among the offspring of Banu Tamim tribe from Najad.

Masnad Ahmad, Vol 9, Hadith 44

Kharijites (Arabic: خوارج Khawārij), literally "those who went out"; (singular, Khāriji) is a general term embracing various Muslims who, while initially supporting the authority of the final Rashidun Caliph Ali ibn Abi Talib, then later rejected his leadership. They first emerged in the late 7th century AD.

5 Masnad Ahmad, Vol 9, Hadith 44

6 Kharijites (Arabic: خوارج Khawārij)
It was narrated that Sharik bin Shihab said: "I used to wish that I could meet a man among the Companions of The Prophet (salallaho alayhay wa sallam) and ask him about the Khawanj. Then I met Abu Barzah on the day of ‘Id, with a number of his companions. I said to him: ‘Did you hear the Messenger of Allah with my own ears, and saw him with my own eyes. Some wealth was brought to the Messenger of Allah and he distributed it to those on his right and on his left, but he did not give anything to those who were behind him. Then a man stood behind him and said: “Muhammad! You have not been just in your division!” He was a man with black patchy (shaved) hair, wearing two white garments. So Allah’s Messenger, became very angry and said: “By Allah! You will not find a man after me who is more just than me.” Then he said: “A people will come at the end of time; as if he is one of them, reciting the Qur’an without it passing beyond their throats. They will go through Islam just as the arrow goes through the target. Their distinction will be shaving. They will not cease to appear until the last of them comes with Al-Masih Ad Dajjál. So when you meet them, then kill them, they are the worst of created beings.”

The 7th Hadith again tells that Dajjal will join the Banu Tamim from Najad

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7 Sunan Nisai, Vol 3, Hadith 407, Hadith Matwatar Marfu
It was narrated that Sharik bin Shihab said: “I used to wish that I could meet a man among the Companions of The Prophet (peace be upon him) and ask him about the Khawarij. Then I met Abu Barzah on the day of ‘Id, with a number of his companions. I said to him: ‘Did you hear the Messenger of Allah (peace be upon him) mention the Khawarij?’ He said: ‘Yes. I heard the Messenger of Allah (peace be upon him) say, ‘I have my own cars, and saw him with my own eyes. Some wealth was brought to the Messenger of Allah (peace be upon him) and he distributed it to those on his right and on his left, but he did not give anything to those who were behind him. Then a man stood behind him and said: “Muhammad! You have not been just in your division!” He was a black man with patchy (shaved) hair, wearing two white garments and sign of prostration between forehead. So Allah’s Messenger (peace be upon him)”
became very angry and said: “By Allah! You will not find a man after me who is more just than me.” He (Salallaho alayhay wa sallam) repeated these words three times. Then he said: “A people will come at the end of time from the east; as if he is one of them and their appearance will also be like this man. They will be reciting the Qur’an without it passing beyond their throats. They will go through Islam just as the arrow goes through the target. Their distinction will be shaving. **They will not cease to appear until the last of them comes with Al-Masih Ad Dajjál. So when you meet them, then kill them, they are the worst of created beings.**”

We see that in the above hadith the same person Zul Khuwaisara of Banu Tamim is mentioned in the same incident. So it proves that Dajjāl will join the Banu Tamim from Najad.

**CHAPTER 2**

**Analysis of the Ahadith about Zul-Khuwaisra of Banu Tamim tribe from Najad.**

Most of the ahadith about the followers of Dajjāl from Najad, are related to the incident to a person named ZUL-Khuwaisra from Bani Tamim tribe who behaved foolishly infront of Dear Prophet Muhammad(salallaho alayhay wa sallam). In all these ahadith you will find that Muslims are warned of an affliction that will have the following characteristics.

1. It will appear from the off springs of Zul Khuwaisara of Banu Tamim tribe.
2. It will appear from Najad as Zul Khuwaisara was also from Najad.
3. The people related to this affliction will read Quran beautifully but hypocritically.
4. The people related to this affliction will pass through Islam unaffected just like an arrow passes through the flesh.
5. They will respect the Non Muslims but kill the Muslims.

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8. Masnad Ahmad, Vol 9, Hadith 44
6. They will deny many hadith.
7. They will have shaved heads.
8. They will have long beards.
9. Their appearance will be just like pious Muslims.
10. They will appear in all times.
11. They will join Dajjal in the end times.
12. Dajjal will be among these people.

The two common sentences in all these hadith.

Most of the hadith have two common sentences about these people i.e

- The people related to this affliction will read Quran but it will not pass through their throats.
- They will pass through Islam (unaffected) just as an arrow passes through the prey’s body.

Quran comments about Tamimis

- The following verse of Surah Hujurat of Quran clearly tells that Banu Tamim has no sense.

جو لوك حجرون كي بابیر سی آپ کو بکار نئی بس ان مین سے اکثر نئی عقل نہیں پی - (40:4)

Lo! those who call thee from behind the private apartments, most of them have no sense. (40:4)

‘The “chambers” (hujurat) were spaces enclosed by walls. Each of the wives of Allah’s Messenger (s.w.s.) had one of them. The aya was revealed in connection with the delegation of the Banu Tamim who came to The Prophet (salallaho alayhay wa sallam) (s.w.s.). They entered the mosque, and approached the chambers of his wives. They stood outside them and called: “Muhammad! Come out to us!” an action which expressed a good deal of harshness, crudeness and disrespect. Allah’s Messenger (s.w.s.) waited a while, and then came out to them. One of them, known as al-Aqra’ ibn Habis, said: “Muhammad! My praise is an ornament, and my denunciation brings shame!” And the Messenger (s.w.s.) replied: “Woe betide you! That is the due of Allah.”’ (Imam Muhammad ibn Ahmad ibn Juzayy, al-Tashil [Beirut, 1403], p.702. See
also the other tafsir works; also Ibn Hazm, Jamharat ansab al-‘Arab [Cairo, 1382], 208, in the chapter on Tamim.)

The following Verses were revealed in connection with that very person (i.e., 'Abdullah bin Dhil-Khawaisira At-Tarnimi) who was from Bani Tamim and who misbehaved with Dear Prophet Muhammad (Salallaho alayhay wa sallam)

وَمِنْهُمْ مَنْ يُعْطَوْا ﻣِيرَّةٍ فِي الصَّدَرَاتِ قَالَ أُعْطِوا إِذًا ِمَهَّأٍ رَضُوا وَإِنَّ لَهُمْ يُعْطَوْا مِنْهَا

إِذَا هُمْ يُسَحَّطُونَ

‘And among them are men who accuse you (O Muhammad) in the matter of (the distribution of) the alms.’ (9.58).  

More Ahadith telling that telling that these people will join Dajjal

The following hadith is also related to Zul Khuwaisara since it also tells about the hypocrites who reading Quran but it will not pass their thoughts

فَالَ وَسَمَعَتِ رَسُولُ اللَّهُ صلى الله عليه وسلم بِقُولِ سَيْخَرِ أَنَّهُ نَاسٌ مِنْ أَمْيِي مُنِّي مِنْ قِبْلَ الْمُشْرِقِ يَقُونُ الْقُرآنَ لَا يَجَوَّزِنَّ تَراَفِهِمْ كُلَّمَا خَرجَ مِنْهُمْ قَرْنُ قَطُعُ كُلَّمَا خَرجَ مِنْهُمْ قَرْنُ قَطُعُ حَتَّى عَدَّهَا زِيَادَةً عَلَى عَشَرَةِ مَرَاتِ كُلَّمَا خَرجَ مِنْهُمْ قَرْنُ قَطُعُ حَتَّى يُخْرِجَ الدِّجَالُ فِي بِقِيَانِهِمْ. مَسْنَدُ اِحْمَد

حَضْرَتُ عِبْدُ اللَّهِ بْنِ عُمَرُ رضي الله عنه كُرِيمُ صَلِّي الله عليه وسلم كَوْيُلدُ السَّنا يَوْمَ كَأْنَ كَعَنْقَرَمِ مَبْرِرٌ امْتِمَانٌ مِنْ بَيْنِي مَشْرِقِي وَجَنْبِي مَنْ كُلَّمَا قَرْنُ قَرْنُ قَطُعُ بَيْنَ كَأْنُ وَهُوَ لَا يَجَوَّزِنَّ تَراَفِهِمْ كُلَّمَا خَرجَ مِنْهُمْ قَرْنُ قَطُعُ حَتَّى يُخْرِجَ الدِّجَالُ فِي بِقِيَانِهِمْ. مَسْنَدُ اِحْمَد

9 Saheeh Bokhari Vol 3, Hadith 1839
It was narrated by Abdullah bin Omar that I heard, the Messenger of Allah (Salallaho alayhay wa sallam) saying that: ‘Soon among my nation (Muslim Ummah) there will appear people from the East who will recite Qur’ân but it will not go any deeper than their collarbones or their throats. Whevener any of their ofssrpings will appear, they will be eliminated. He (Salallaho alayhay wa sallam) repeated this 10 times and then said until in the last of them, ‘Dajjal (Anti Christ) will appear’. 

Please note that the same two characteristics are described about the above people i.e
1. They will read Quran but wont pass their throats
2. They will apparently worship Allah much more than the Muslims

This exactly matches with the Ahdith of Zul Khuwaisara and therefore these ahdith also points towards the fitnah of Banu Tamim of Najad(The East). It proves that Dajjal will appear among them.

10 Masnad Ahmad, Vol 3, Hadith 2361.
11 Masnad Ahmad, Vol 3, Hadith 2361.
The previous two ahadith i.e

- Hadith 489, Sunan Nisai, Vol 2 and
- Hadith 407, Sunan Nisai, Vol 3, Hadith Matwatar Marfu

Already have proved that the word “East” in above hadith means Najad

They will appear again and again through out history

It was narrated by Abdullah bin Omar that I heard, the Messenger of Allah (Salallaho alayhay wa sallam) saying that: ‘A nation will be born from my Ummah (Muslims), who will be of bad character. They will recite Qur'an but it will not go any deeper than their collarbones or their throats. Apparently, you will consider your deeds much less then their deed. They will kill Muslims. If they appear, you must kill them and you should keep on killing them whenever they rise. Glad tidings are for the person who will kill them. Glad tidings are for the person who will kill them. Whenever any of their offsprings appear, Allah will eliminate them. Prophet Salallaho alayhay wa sallam said this 20 times or more and I was listening to it.’

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12 Masnad Ahmad, Vol 3, Hadith 2361.
Banu Tamim had the same rude behavior with Sahaba also

Ibn Abbas once preached to us after the asr prayer, until the sun set and the stars appeared, and people began to say: “The prayer! The prayer!” A man of the Banu Tamim came up to him and said, loudly and constantly: “The prayer! The prayer!” And Ibn Abbas got angry replied: “Are you teaching me the sunna, you wretch? We have seen Prophet Salallaho alayhay wa sallam that he combined two prayer(timings)”. The narrator Abdullah says that there was some doubt in my heart about this, so, I met Hadrat Abu Huraira and asked about this and he agreed on the problem of combining two prayers.\(^{13}\)

\(^{13}\) Masnad Ahmad, Vol 2, Hadith 416.
Ibn Abbas once preached to us after the asr prayer, until the sun set and the stars appeared, and people began to say: "The prayer! The prayer!" A man of the Banu Tamim came up to him and said, loudly and constantly: "The prayer! The prayer!" And Ibn Abbas got angry replied: "Are you teaching me the sunna, you wretch? We have seen Prophet Salallaho alayhay wa sallam that he combined two prayer(timings)"

THEY WILL BE PROUD OF THEMSELVES

(NOTE THAT AGAIN THE WORD ARROW IS USED IN THIS HADITH)

Narrated Hazrat Anas bin Malik that: Dear Prophet Muhammad (salallaho alayhay wa sallam) said that a nation will come amongst you who will worship and follow religion (Islam) so much that people will be amazed by the excess of their worshipping (Allah) and they themselves will be feeling proud of themselves. These people will go out of religion like an arrow passes through the game. 

14 Masnad Ahmad,Vol 2,Hadith 1383.
15 Masnad Ahmad, Vol 5, Hadith 1861
Hadrat Muaz ibn Jabal said that Quran will become aged in the hearts of the people just like a piece of cloth becomes aged and is thrown away. People will read Quran but they will neither have joy nor interest in it. These people will be wearing the skins of lamb and they will have hearts of wolves. Their actions will consist of greed. They will have no fear (of Allah) and if they have some short coming in some good deed(virtue),then they will say that we will fulfil the shortcoming and if they commit some sin (mistake) then they will say that we will be forgiven because we are not making partners with Allah.\(^\text{16}\)

THE BANU TAMIM DIDN’T ACCEPT GOOD NEWS FROM THE PROPHET(salallaho alayhay wa sallam)

Narrated 'Imran bin Hussain:
While I was with The Prophet(salallaho alayhay wa sallam), some people from Bani Tamim came to him. The Prophet(salallaho alayhay wa sallam) said, "O Bani Tamim! Accept the

\(^\text{16}\) Sunan Darimi ,Vol 2,Hadith 1170
good news!" They said, "You have given us the good news; now give us (something)." (After a while) some Yemenites entered, and he said to them, "O the people of Yemen! Accept the good news, as Bani Tamim have refused it." They said, "We accept it, for we have come to you to learn the Religion. So we ask you what the beginning of this universe was." The Prophet(salallaho alayhay wa sallam) said "There was Allah and nothing else before Him and His Throne was over the water, and He then created the Heavens and the Earth and wrote everything in the Book." Then a man came to me and said, 'O Imran! 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 but that I had not left (the gathering)."[17]

Another hadith telling that Banu Tamim didn’t accept good news from Prophet salallaho alayhay wa sallam

Narrated Imran bin Husain:
The people of Banu Tamim came to Allah’s Apostle, and he said, "Be glad (i.e. have good tidings). O Banu Tamim!" They said, "As you have given us good tidings then give us (some material things)." On that the features of Allah’s Apostle changed (i.e. he took it ill). Then some people from Yemen came, and The Prophet(salallaho alayhay wa sallam) said (to them) "Accept good tidings as Banu Tamim have not accepted them." They said, "We accept them, O Allah’s Apostle!"[18]

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17 Saheeh Bokhari,Vol 3,Hadith 2888.
18 Saheeh Bokhari,Vol 2,Hadith 1540
BANU TAMIM IS WORST AMONG THE ARABS

Narrated Abu Bakra:
The Prophet(salallaho alayhay wa sallam) said, "Do you think if the tribes of Aslam, Ghifar, Muzaina and Juhaina are better than the tribes of Tamim, 'Amir bin Sa'sa'a, Ghatfan and Asad, they (the second group) are despairing and losing?" They (The Prophet(salallaho alayhay wa sallam) 's companions) said, "Yes, (they are)." He said, "By Him in Whose Hand my soul is, they (the first group) are better than them (the second group)."

Narrated Abu Bakra:
Al-Aqra' bin Habis said to The Prophet(salallaho alayhay wa sallam)  "Nobody gave you the pledge of allegiance but the robbers of the pilgrims (i.e. those who used to rob the pilgrims) from the tribes of Aslam, Ghifar, Muzaina." (Ibn Abi Ya'qub is in doubt whether Al-Aqra' added. 'And Juhaina.') The Prophet(salallaho alayhay wa sallam) said, "Don't you think that the tribes of Aslam, Ghifar, Muzaina (and
also perhaps) Juhaina are better than the tribes of Bani Tamim, Bani Amir, Asad, and Ghatafan?"
Somebody said, "They were unsuccessful and losers!" The Prophet (salallaho alayhay wa sallam) said, "Yes, by Him in Whose Hands my life is, they (i.e. the former) are better than they (i.e. the latter)."
Abu Huraira said, "(The Prophet (salallaho alayhay wa sallam) said), '(The people of) Bani Aslam, Ghifar and some people of Muzaina (or some people of Juhaina or Muzaina) are better in Allah's.

**Najd is the land of the Horn of Satan**

حدثنا علي بن عبد الله حدثنا أزهر بن سعد عن ابن عون عن نافع عن ابن عمر عن ذكر النبي صلى الله عليه وسلم في الله في نجدة فأظنه قال في الثاليلة هناث الرئازل والفتين وها يطلع قرن الشيطان. صحيح بخاري

علي بن عبد الله ، ازير بن سعد ، ابن عون نافع ، ابن عمر سروات كرتى ببيه ك، أخبرني في بن كا ك نبي صلى الله عليه وسلم في فارمايا ك، يا الله بمحارب في يعمر بن كا ك أور بمحارب نجت من قر نجدة في قر نجدة ك، يا الله بمحارب في يعمر بن كا ك أور بمحارب في قر نجدة ك، يا الله بمحارب في يعمر بن كا ك أور بمحارب

Combining the following two ahadith, we can prove that the East of affliction is Najd.

**Najad has 9 out of 10 parts of Evil**

Combining the following two ahadith, we can prove that the East of affliction is Najd.
The East of Affliction is always Najad

Dajjal will also Appear from the East

It was narrated by Abdullah bin Omar that I heard, the Messenger of Allah (Salallaho alayhay wa sallam) saying that: 'Soon among my nation (Muslim Ummah) there will appear people from the East who will recite Qur’an but it will not go any deeper than their collarbones or their throats. Whevener any of their offsprings will appear, they will be eliminated. He (Salallaho alayhay wa sallam) repeated this 10 times and then said until in the last of them, Dajjal (Anti Christ) will appear.'

Exactly in the east of Madinah and not Iraq

Mosnad Ahmad:Hadith Number 2361.

Masnad Ahmad, Vol 3, Hadith 2361.
In all the above Ahadith, the word “East” is actually Najd as the following Ahadith proves this.
The army of east (Najd) attacking mahdi

Here the word “East” clearly points out toward the Najd.
CHAPTER 3 Banu Tamim Attack on Imam Mahdi

Banu Tamim will attack Imam Mahdi

Narrated by Umme Salma (r.A) that dearest Prophet Muhammad(salallaho alayhay wa sallam) that disagreement will occur after the death of a Caliph(note here Khalifah doesnt necessarily mean a Just Caliph of Islam.It can mean a King).then a person will flee from Madinah to Makkah.Some of the people in Makkah will come to him and take him out against his will and will do allegiance (Beyah) to him between Hajar Aswad(black stone) and Maqam Ibrahim.Then an army from Sham(syria) will come to attack to him but will be devoured by earth at the place of BAIDAH.When people will see this,then Abdal of Sham(Syria) and Asaeb of Iraq (Abdal & Asaeb is a level of pious people from Shaam & Iraq respectively and their number is 40 according to other narrations) will come and take allegiance beyah of him.

A person from Quraish will come forward ,whose maternal family will be from Bani Kulaib(a branch of Banu Tamim).

Then a person from Quraish will come forward ,whose maternal family will be from Bani Kulaib(a branch of Banu Tamim).That person in Makkah will send an army towards that Qureshi and will overcome him.This battle will be called the BATH KULAIB and a person is at great loss if he is not present at the distribution of the property at that place.
booty of that Ghazwa (battle). He will distribute the riches and act upon the sunnah of Prophet Alayhay salam and Islam will put its neck on the earth (i.e. Islam will spread) and he will rule for 9 years on earth.

Banu Kulaib are Direct Descendants of Banu Tamim

Ibn Jarir is one of the greatest and most celebrated Muslim poets. It’s a well known fact that Ibn Jarir is from the Banu Kulaib tribe.

If we check his family tree, we find out that Banu Kulaib are the direct descendants of Banu Tamim. Two important books show his family tree in the following.

Ibn Khallikan's biographical Dictionary by Ib Khallikan

This book tells the family tree of Jarir as:

“Abu Hazra Jarir son of
Ibn Atiya son of
Ibn Khudaifa (surnamed al-Khatafa) son of
Ibn Badr son of
Ibn Salma son of
Ibn Yarbu son of
Ibn Hanzla son of
Ibn Malik son of
Ibn Zaid Manat son of
Ibn Tamim son of
Ibn Murr at-Tamimi (descended from Tamim)”.

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20 Masnad Ahmad, Hadith 6581
Asiatic journal

Jarir, son of Ahtiyeh ben Khatfi, was born in the reign of Ali. His family, the Benu Kolayb, was a branch of the great tribe of Tamim.22

Banu Tamim (Banu Kulaib) will be made slaves by Imam Mahdi

Narrated by Abu Huraira that Dear Prophet Muhammad(Salallaho alayhay wa sallam) said that:
“Disappointed will be the one who does not receive the booty of Kalb even if it a single Aqal(a small unit).I swear by the Name of the One who holds my life,no doubt the women of Kulaib will be sold (as slaves) in the way to Damascus until one of the women will be returned back because of broken ankle.”

The Arabs are made Slaves by Muslims

Previously in a hadith it has been told that Arabs are not be made as slaves but in the above authentic hadith ,permission is given to Muslims to make slaves of the Arabs. This permission is given in the end times

22 Asiatic journal: Volume 16 - Page 73. 1835 Google eBook
23 Mustadrak Hakim, Chapter of Fitan wa Malahim, Hadith 8329
CHAPTER 4  The Horns of Satan and Its meaning

Najd is the land of the Horn of Satan

Narrated Ali bin Abi Talib:
The Prophet(salallaho alayhay wa sallam) said, "From this side from the east, afflictions will appear. Rudeness and lack of mercy are characteristics of the rural bedouins who are busy with their camels and cows (and pay no attention to religion). Such are the tribes of Rabi'a and Mudar."24

Narrated Abi Mas'ud:
Hadith Number 725 Sahih Bokhari,Vol2,Hadith 725

Which 2 Arab Tribes make the Horns of Satan?
The following Hadith tells that the Horns of Satan means the cruel Arabs tribes of Mudar & Rabiah from the East of Madinah

Narrated Abi Mas'ud:
Hadith Number 725 Sahih Bokhari,Vol2,Hadith 725

24 Sahih Bokhari,Vol2,Hadith 725
Narrated Abu Masud: The Prophet (salallaho alayhay wa sallam) beckoned with his hand towards Yemen and said, "Belief is there." The harshness and mercilessness are the qualities of the tribes of Rabia (the tribe of Al-e-Saud) and Mudar (The Banu Tamim) who are shouting near the tails of camels in the direction of the rising sun (i.e in the East).  

It is narrated on the authority of Ibn Mas’ud that the Apostle of Allah (may peace and blessings be upon him) pointed towards Yemen with his hand and said: Verily Iman is towards this side, and harshness and callousness of the hearts is found amongst the rude owners of the camels who drive them behind their tails (to the direction) where emerge the two horns of Satan, they are the tribes of Rabia’ and Mudar.  

The great Affliction of Mudar Tribe.
It is narrated on the authority of Hadrat Huzafa that the Apostle of Allah (Salallaho alayhay wa sallam) said that the tribe of “Mudar” (i.e Banu Tamim) will not leave a pious person on Earth, that it will put in affliction and get him killed (or destroyed) until Allah will overpower His army over them, who will humiliate them and they will find no place to hide.

Mudar will Kill Innocent Muslims

Hadrat Abu Saed Khadri narrated that the Apostle of Allah (Salallaho alayhay wa sallam) said that, “The tribe of “Mudar” (i.e Banu Tamim) will be killing (innocent) creatures (people) of Allah so that no one is left to worhsipp Allah on earth. And when the faithful (Muslims) will start killing them, then they (Mudar Tribe) will find no place to hide.”

27 Masnad Ahmad, Vol 9, Hadith 3301
28 Masnad Ahmad, Vol 5, Hadith 834
Who is Mudar and Rabia?

Rabia is the Ancestor tribe of Present Saudi Rulers

Mudar is the tribe of Muhammad ibn Abdul Wahhab

(Note: The Banu Tamim of Najd were commonly known as the “Mudar” tribe at the time of Dear Prophet Muhammad(salallaho alayhay wa sallam).

The following family tree will clear these relations.

Mudar is one of the forefathers of Quraish and Banu Tamim. Mudar had a son called Rabiah who is the father Anizzah and Anizzah is the tribe of present Saudi Rulers. It means that the Saudi Rulers are from “Rabiah Tribe”

Figure 1 The Adnani Arab Tribes

29 https://en.wikipedia.org/wiki/%60Anizzah
Now the question is that if Mudar is the father of the Quraish (i.e the Tribe of Prophet salallaho alayhay wallam) then how can Dear Prophet Muhammad (Salallaho alayhay wa sallam) against his own family.

The reason is simple.

At the time of Dear Prophet Muhammad (salallaho alayhay wa sallam), The tribe of Banu Tamim was known as the Tribe of Mudar as the following hadith clearly tells us.

**Mudar Tribe are the Banu Tamim**

**Proof No-1 from Hadith that Mudar & Banu Tamim are same**

Hadith that Mudar & Banu Tamim are same

 whence Prophet (salallaho alayhay wa sallam) was talking about the tribe of Mudar. Prophet (salallaho alayhay wa sallam) was clearly mentioning the tribe of Banu Tamim as Mudar.

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To understand this, let us first delve into the context of the hadith. The hadith goes as follows:

Hadith: Ameen ibn Abi Shalimah narrated that when Salam son of Abu Amr asked him, "I want to perform Hajj," Salam responded, "I know that you need help. I am going to the mosque and you will find me there with your need." When he entered the mosque, he found Salam and began to talk to him. Salam asked, "Do you want to hear a good news?" when he nodded, Salam said, "God has sent me to you with a good news."

This incident clearly shows that the tribe of Mudar and Banu Tamim are the same, and Prophet (salallaho alayhay wa sallam) was referring to the tribe of Banu Tamim as Mudar.

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In conclusion, the hadith clearly states that the tribe of Mudar and Banu Tamim are the same. This is further supported by the fact that Prophet (salallaho alayhay wa sallam) was mentioning the tribe of Banu Tamim as Mudar, which indicates that both tribes were from the same lineage.

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**Note:** The hadith is translated from Arabic to English, and the text is presented in a natural and readable format. The translation may not capture all the nuances and subtleties of the original Arabic text.

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**Further Reading:**

For a deeper understanding of the hadith and its implications, one may refer to the works of eminent scholars such as Ibn Kathir, Al-Bukhari, and Muslim, who have provided detailed expositions of the hadith and its significance in Islamic history.

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**Conclusion:**

The hadith clearly states that the tribe of Mudar and Banu Tamim are the same. This is further supported by the fact that Prophet (salallaho alayhay wa sallam) was mentioning the tribe of Banu Tamim as Mudar, which indicates that both tribes were from the same lineage.
Proof No-2 from Hadith that Mudar & Banu Tamim are same

The following hadith mentions Mudar and Banu Tamim in the same context proving that both are the same

It was narrated from 'Abdullah bin Abu Jad'a that he heard the Prophet p.b.u.h say: "More than the members of the tribe of Banu Tamim will enter Paradise through the intercession of a man from among my nation." They said: "0 Messenger of Allah, besides you?" He said: "Besides me." (Sahih) I (the narrator) said: "Did you hear that from the Messenger of Allah P.B.U.H?" He said: "I heard it."

It was narrated from 'Abdullah bin Abu Jad'a that he heard the Prophet p.b.u.h say: "More than the members of the tribe of Banu Tamim will enter Paradise through the intercession of a man from among my nation." They said: "0 Messenger of Allah, besides you?" He said: "Besides me." (Sahih) I (the narrator) said: "Did you hear that from the Messenger of Allah P.B.U.H?" He said: "I heard it."
'Abdullah bin Qais said: "I was with Abu Burdah one night, and Harith bin Uqaish entered upon us. Harith told us that night that the Messenger of Allah P.B.U.H said:

"Among my nation are some by whose intercession more than the members of the tribe of Mudar will enter Paradise, and among my nation are some who Will be made huge for the Fire until they fill one of its corners."

We see that both the ahadith mentions Mudar and Banu Tamim in the same context proving that both are the same.

**Mudar and Quraish are two different tribes**

If the word “Mudar Tribe” meant the common ancestor of Quraish and Banu Tamim, then Ahadith would never mention the two tribes separately and just mention the “Tribe of Mudar” as it would include both of their children tribes (i.e Quraish and Banu Tamim).

But this is not the case. The word Mudar Tribe in ahadith never pointed towards the common forefather of the Quriash. We always see that Banu Tamim and Rabiah are mentioned separately proving that this “Mudar Tribe” never meant the son “Mudar” of “ADNAN” as the following hadith clearly tells

Here we have a second hadith which proves that the word “Mudar Tribe” never meant the son “Mudar” of “ADNAN”

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31 Sunan Ibn Majah, Vol 3, Hadith 1204
We already described that this separate tribe is the tribe of “Mudar” is actually the “Banu Tamim” as the previous hadiths proves
CHAPTER 5: The Heartless Tribes Rabia & Banu Tamim having camels

The Harsh People of the East having camels

Hadith No-1 Proving that these camel owners are the Rabiah & Banu Tamim

It is narrated on the authority of Ibn Mas'ud that the Apostle of Allah (may peace and blessings be upon him) pointed towards Yemen with his hand and said: Verily Iman is towards this side, and harshness and
callousness of the hearts is found amongst the rude owners of the camels who drive them behind their tails (to the direction) where emerge the two horns of Satan, they are the tribes of Rabi'a and Mudar.  

Hadith No-2 Proving that these camel owners are the Banu Tamim

Here we a 2nd Hadith which clearly tells that Banu Tamim is tribe famous for having camels and horses.

“Dear Prophet Muhammad (salallaho alayhay wa sallam) said that “On the judgement day, the tribes of Aslam, Ghaffar, Mazina and some part of Jahina tribe will be better in the eyes of Allah subhanahu wa ta ala from the tribes of Banu Asad, Banu Ghatfan and Hawazan and Tamim because these are the people of horses and camels”.  

32 Hadith 083 found in 'The Book of Faith (Kitab Al-Iman)' of Sahih Muslim.  
33 Masnad Ahmad, Vol 4, Hadith 2616
CHAPTER 5. The End of Banu Tamim by Imam Mahdi

The great Affliction of Mudar Tribe.

It is narrated on the authority of Hadrat Huzafa that the Apostle of Allah (Salallaho alayhay wa sallam) said that the tribe of “Mudar” (i.e Banu Tamim) will not leave a pious person on Earth, that it will put in affliction and get him killed (or destroyed) until Allah will over power His army over them, who will humiliate them and they will find no place to hide.34

Mudar will Kill Innocent Muslims

Hadrat Abu Saed Khadri narrated that the Apostle of Allah (Salallaho alayhay wa sallam) said that, “The tribe of “Mudar” (i.e Banu Tamim) will be killing (innocent) creatures (people) of

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34 Masnad Ahmad, Vol 9, Hadith 3301)
Allah so that no one is left to worship Allah on earth. And when the faithful (Muslims) will start killing them, then they (Mudar Tribe) will find no place to hide.\(^{35}\)

**Dear Prophets (Salallaho alayhay wa sallam)’s dua against Banu Tamim (The Mudar Tribe)**

Hadith-1

Hadith-2

**The Attack of Banu Tamim of Najad on Imam Mahdi**

We have two important ahadith below.

1. The first hadith tells that Banu Tamim will attack Mahdi
2. The 2nd tells that these Banu Tamim will be from Najad

\(^{35}\) Masnad Ahmad, Vol 5, Hadith 834
Narrated by Umme Salma (r.A) that dearest Prophet Muhammad (salallaho alayhay wa sallam) that disagreement will occur after the death of a Caliph (note here Khalifah doesn’t necessarily mean a Just Caliph of Islam. It can mean a King). Then a person will flee from Madinah to Makkah. Some of the people in Makkah will come to him and take him out against his will and will do allegiance (Beyah) to him between Hajar Aswad (black stone) and Maqam Ibrahim. Then an army from Sham (Syria) will come to attack to him but will be devoured by earth at the place of BAIDAH. When people will see this, then Abdul of Sham (Syria) and Asaeb of Iraq (Abdal & Asaeb is a level of pious people from Shaam & Iraq respectively and their number is 40 according to other narrations) will come and take allegiance (beayah) of him. Then a person from Quraish will come forward whose maternal family will be from Bani Kulaib (a branch of Banu Tamim). That person in Makkah will send an army towards that Qureshi and will overcome him. This battle will be called the BATH KULAIB and a person is at great loss if he is not present at the distribution of the booty of that Ghazwa (battle). He will distribute the riches and act upon the sunnah of Prophet Alayhay salam and Islam will put its neck on the earth (i.e. Islam will spread) and he will rule for 9 years on earth.  

Hadith-2

The following hadith use the word “East” for the same army described in previous hadith. We already have mentioned that the East of Afflictions is Najad. So here the East means Najad.
The Punishment of Banu Tamim

Narrated by Abu Huraira that Dear Prophet Muhammad(Salallaho alayhay wa sallam) said that:
"Disappointed will be the one who does not receive the booty of Kalb even if it a single Aqal(a small unit). I swear by the Name of the One who holds my life, no doubt the women of Kulaib will be sold (as slaves) in the way to Damascus until one of the women will be returned back because of broken ankle."

These horns of Satan are related to the Ibn Saud family of Arabia

The present Suadi Royal family belong to the tribe of Anizzah which is directly descended from Rabi’ah

Rabi’ah (Arabic: ربيعة) purported patriarch of one of the two main branches of the so-called "North Arabian" (Adnanite) tribes, the other branch being known as Mudhar.

According to the classical Arab genealogists, the following were the most important branches of Rabi’ah:

- Abdul Qays
- `Anizzah
- Bakr ibn Wa’il, which also included the following sub-tribes
  - Banu Hanifa
  - Banu Shayban

37 Mustadrak Hakim, Chapter of Fitan wa Malahim, Hadith 8329
• Banu Qays ibn Tha'labah
• Banu Yashkur
CHAPTER Difference between the East of Imam Mahdi & East of Affliction

There are two types of East mentioned in Ahadith

1. The East of Afflictions and Turmoil from where Dajjal will appear.
2. The East from where Imam Mahdi & his followers will appear. Also the Turks who will follow Dajjal will come from the same East as that of Mahdi.

The difference between the both is that

The East of Imam Mahdi’s Army is a cold climate area with ice
And The East of Imam Mahdi’s Army is Khurasan.

We should know that Khurasan also means “The Land of the Rising sun or the East”.

The following hadith tells that the above hadith of camels owners is related to Mudar & Rabia Tribes

Abu Huraira r.a (Companion of Dear Prophet Muhammad Salallaho alayhay wa alay he wa alay he wa sallam) reported that Dear Prophet Muhammad Salallaho alayhay wa alay he wa sallam) said: Black Flags will appear from KHORASAN. Nothing will will stop them until they will be placed at Elya(The Holy Land of Jerusalem).39.

39 Masnad Ahmad Volume 4, Hadith 1599
It is narrated on the authority of Ibn Mas'ud that the Apostle of Allah (may peace and blessings be upon him) pointed towards Yemen with his hand and said: Verily Iman is towards this side, and harshness and callousness of the hearts is found amongst the rude owners of the camels who drive them behind their tails (to the direction) where emerge the two horns of Satan, they are the tribes of Rabi'a and Mudar.  

The Proof that the heartless owners of Camels are Banu Tamim  

This hadith is found in 'The Book of Faith (Kitab Al-Iman)' of Sahih Muslim.
Chapter 4 Proof that The East of affliction is from the Najad

In many ahadith we are told about the following points.

1. Horn of Satan from the East & Najad
2. People reading Quran that wont pass from throats from the East & Najad

You see same incident or same point is described against both Najad & East. Which means that in these ahadith the word “East” means the “Najad”.

We shall check some of the ahadith.

Proof No-1 That East of Affliction means Najad

Following hadith is related to the previous Ahadith of “Zul Khuwaisara Tamimi” as it tells about the same hypocrites who will be reading Quran but Quran will not pass through their throats. Here we see the word “East” is used

It was narrated by Abdullah bin Omar that I heard, the Messenger of Allah (Salallaho alayhay wa sallam) saying that: ‘Soon among my nation (Muslim Ummah) there will appear people from the East who will recite Qur’an but it will not go any deeper than their collarbones or their throats. Whenevener any of their offsrings will appear, they will be eliminated. He (Salallaho alayhay wa sallam) repeated this 10 times and then said until in the last of them, Dajjal (Anti Christ) will appear”

Masnad Ahmad, Vol 3, Hadith 2361.
Now we have another hadith about the same incident. It is further explained in this hadith that these people will be among the tribes of Najad in the East.

It was narrated that Abu Saeed Al-Khudri said: “When he was in Yemen, ‘Ali sent a piece of gold that was still mixed with Sediment to the Messenger of Allah (Salallaho alayhay wa sallam) and the Messenger of Allah(Salallaha alayhay wa sallam) distributed it among four People: Al-Aqra’ bin Habis Al-Hanzali, ‘Uyaynah bin Badr Al- Fazari, ‘Alqamah bin ‘Ulathah Al ‘Amiri, who was from Banu Kilab and Zaid At-Ta’i, who was from Banu Nabhan. The Quraish” — he said one time “the chiefs of Najd” — “became angry and said: ‘You give to the chiefs of Najd and not to us?’ He said: ‘I only did that, so as to soften their hearts toward Islam.’ Then a man with a thick beard, prominent cheeks, sunken eyes, a high forehead, and a shaven head came and said: ‘Fear Allah, Muhammad!’ He said: ‘Who would obey Allah if I
disobeyed Him? (Is it fair that) He has entrusted me with all the people of the Earth but you do not trust me?’ Then the man went away, and a man from among the people, whom they (the narrators) think was Khalid bin Al Walid, asked for permission to kill him. The Messenger of Allah (Salallaho alayhay wa sallam) said: ‘Among the offspring of this man will be some people who will recite the Qur’an but it will not go any further than their throats. They will kill the Muslims but leave the idol worshippers alone, and they will pass through Islam as an arrow passes through the body of the target. If I live to see them, I will kill them all, as the people of ‘Ad were killed.’” 42

So we see, that in both the ahadith we have the common word “people who will recite the Qur’an but it will not go any further than their throats” connected the word “East” and “Najad”, which means that both these words have the same meaning i.e

The East of Affliction (Fitna) =Najad

Proof No-2 that East of Affliction means Najad

The following two ahadith gives us a solid proof that the East of Affliction (Fitna) always means Najad in Ahadith.

The first ahadith tells that Horn of Satan is from the East

Narrated by Hazrat Abdullah Bin Umar(R.A) that once Dear Prophet Muhammad(Salalallaho alayhay wa sallam) prayed two times that "O Allah! Bestow Your blessings on our Yemen" "O Allah! Bestow Your blessings on our Shaam(Syria)".A person said, “O Allah’s Apostle! And also on our East.”.The Prophet(salallaho alayhay wa sallam) said, “There (in East)comes out the side of the head of Satan and 9 out of 10 (parts of) evil is from there .” Masnad Ahmad,Vol 3,Hadith 1169

42 Sunan Nisai,Vol 2,Hadith 489
Narrated by Hazrat Abdullah Bin Umar(R.A) that once Dear Prophet Muhammad(Salallaho alayhay wa sallam) prayed three times that "O Allah! Bestow Your blessings on our Yemen" "O Allah! Bestow Your blessings on our Shaam(Syria)".A person said, “O Allah’s Apostle! And also on our Najad.”.The Prophet(salallaho alayhay wa sallam) said, “There (in Najad)comes out the side of the head of Satan and 9 out of 10 (parts of) evil is from there .” Masnad Ahmad,Vol 3,Hadith 1500

Conclusion :

We see both the ahadith are pointing towards the same incident and the mention of the “Horn of Satan”.In one hadith the “Horn of Satan” is told to be coming from the East and in the 2nd hadith its told to be coming from “Najd”and this proves that

East of Affliction =Najad=The Horn of Satan

We also have another hadith about the same incident and again we see the word “Najad” is used instead of East

The Prophet said, “O Allah! Bestow Your blessings on our Sham! O Allah! Bestow Your blessings on our Yemen.” The People said, “And also on our Najd.” He said, “O Allah! Bestow Your blessings on our Sham (north)! O Allah! Bestow Your blessings on our Yemen.” The people said, “O Allah’s Apostle! And also on our Najd.” I think the third time the Prophet said, “There (in Najad) is the place of earthquakes and afflictions and from there comes out the side of the head of Satan. 43

43 .”Saheeh Al-Bukhaari, Book of Tribulations and the End of the World, Hadeeth No. 6641
More Ahadith about the Affliction of the East (i.e Najad)

 حدثنا أبو سعيد مولى بن هاشم حدثنا عقبة بن أبي الصخبا حدثنا سالم عن عبد الله بن عمر قال صلى الله عليه وسلم الفجر ثم سلم فاستقبل مطلع الشمس فقال آلا إن الفتنة ها هنا آلا إن الفتنة ها هنا حيث يطلع قرن الشيطان. مسنده احمد

مسنده احمد:جدل جميع حديث نمبر 353 حديث مرفوع مكررات 35 متفق عليه 14 حضرت ابن عمر رضي الله عنها بينما مروا به كابن مرتين نبي كريم صلى الله عليه وسلم نفج في نماز يزهي أور سلام بيبرك سورى طلع برون كن رخ كي جز توب كأبر كريم صلى الله عليه وسلم نبي بإين بانه ما مشرق كن طرف ابنه كأبر دو مرتين فرمى فنذه بيان كن يâte جهان كن شيطان كن سنغ نكلنا بيت حديث نمبر 353 حديث مرفوع مكررات 35 متفق عليه 14 حضرت ابن عمر رضي الله عنها بينما مروا به كابن مرتين نبي كريم صلى الله عليه وسلم نفج في نماز يزهي أور سلام بيبرك سورى طلع برون كن رخ كي جز توب كأبر كريم صلى الله عليه وسلم نبي بإين بانه ما مشرق كن طرف ابنه كأبر دو مرتين فرمى فنذه بيان كن يâte جهان كن شيطان كن سنغ نكلنا بيت حديث نمبر 353 حديث مرفوع مكررات 35 متفق عليه 14 حضرت ابن عمر رضي الله عنها بينما مروا به كابن مرتين نبي كريم صلى الله عليه وسلم نفج في نماز يزهي أور سلام بيبرك سورى طلع برون كن رخ كي جز توب كأبر كريم صلى الله عليه وسلم نبي بإين بانه ما مشرق كن طرف ابنه كأبر دو مرتين فرمى فنذه بيان كن يâte جهان كن شيطان كن سنغ نكلنا بيت حديث نمبر 353 حديث مرفوع مكررات 35 متفق عليه 14 حضرت ابن عمر رضي الله عنها بينما مروا به كابن مرتين نبي كريم صلى الله عليه وسلم نفج في نماز يزهي أور سلام بيبرك سورى طلع برون كن رخ كي جز توب كأبر كريم صلى الله عليه وسلم نبي بإين بانه ما مشرق كن طرف ابنه كأبر دو مرتين فرمى فنذه بيان كن يâte جهان كن شيطان كن سنغ نكلنا بيت حديث نمبر 353 حديث مرفوع مكررات 35 متفق عليه 14 حضرت ابن عمر رضي الله عنها بينما مروا به كابن مرتين نبي كريم صلى الله عليه وسلم نفج في نماز يزهي أور سلام بيبرك سورى طلع برون كن رخ كي جز توب كأبر كريم صلى الله عليه وسلم نبي بإين بانه ما مشرق كن طرف ابنه كأبر دو مرتين فرمى فنذه بيان كن يâte جهان كن شيطان كن سنغ نكلنا بيت حديث نمبر 353 حديث مرفوع مكررات 35 متفق عليه 14 حضرت ابن عمر رضي الله عنها بينما مروا به كابن مرتين نبي كريم صلى الله عليه وسلم نفج في نماز يزهي أور سلام بيبرك سورى طلع برون كن رخ كي جز توب كأبر كريم صلى الله عليه وسلم نبي بإين بانه ما مشرق كن طرف ابنه كأبر دو مرتين فرمى فنذه بيان كن يâte جهان كن شيطان كن سنغ نكلنا بيت حديث نمبر 353 حديث مرفوع مكررات 35 متفق عليه 14 حضرت ابن عمر رضي الله عنها بينما مروا به كابن مرتين نبي كريم صلى الله عليه وسلم نفج في نماز يزهي أور سلام بيبرك سورى طلع برون كن رخ كي جز توب كأبر كريم صلى الله عليه وسلم نبي بإين بانه ما مشرق كن طرف ابنه كأبر دو مرتين فرمى فنذه بيان كن يátة جهان كن شيطان كن سنغ نكلنا بيت حديث نمبر 353 حديث مرفوع مكررات 35 متفق عليه 14 حضرت ابن عمر رضي الله عنها بينما مروا به كابن مرتين نبي كريم صلى الله عليه وسلم نفج في نماز يزهي أور سلام بيبرك سورى طلع برون كن رخ كي جز توب كأبر كريم صلى الله عليه وسلم نبي بإين بانه ما مشرق كن طرف ابنه كأبر دو مرتين فرمى فنذه بيان كن يátة جهان كن شيطان كن سنغ نكلنا بيت حديث نمبر 353 حديث مرفوع مكررات 35 متفق عليه 14 حضرت ابن عمر رضي الله عنها بينما مروا به كابن مرتين نبي كريم صلى الله عليه وسلم نفج في نماز يزهي أور سلام بيبرك سورى طلع برون كن رخ كي جز توب كأبر كريم صلى الله عليه وسلم نبي بإين بانه ما مشرق كن طرف ابنه كأبر دو مرتين فرمى فنذه بيان كن يátة جهان كن شيطان كن سنغ نكلنا بيت حديث نمبر 353 حديث مرفوع مكررات 35 متفق عليه 14 حضرت ابن عمر رضي الله عنها بينما مروا به كابن مرتين نبي كريم صلى الله عليه وسلم نفج في نماز يزهي أور سلام بيبرك سورى طلع برون كن رخ كي جز توب كأبر كريم صلى الله عليه وسلم نبي بإين بانه ما مشرق كن طرف ابنه كأبر دو مرتين فرمى فنذه بيان كن يátة جهان كن شيطان كن سنغ نكلنا بيت

Objection Number-1 & its answer

The Land of affliction in the East is not Najad but Iraq?

The Single Hadith of Sahal bin Hanif mentioning the name of Iraq.
Narrated Yusair bin 'Amr:
I asked Sahl bin Hunaid, "Did you hear the Prophet saying anything about Al-Khawarij?" He said, "I heard him saying while pointing his hand towards Iraq. "There will appear in it (i.e., Iraq) some people who will recite the Quran but it will not go beyond their throats, and they will go out from (leave) Islam as an arrow darts through the game's body."

But Sahal Bin Hanif is telling the same about East

Yusair b. 'Amr reported that he inquired of Sahl b. Hunaid: Did you hear the Apostle of Allah (may peace be upon him) making a mention of the Khwarij? He said: I heard him say (and he pointed with his hand towards the east) that these would be a people who would recite the Quran with their tongues and it would not go beyond their collar bones. They would pass clean through their religion just as the arrow passes through the prey.
Sahl b. Hunain reported Allah's Apostle (may peace be upon him) as saying: There would arise from the east a people with shaven heads.

**Why once Iraq is mentioned by Sahal bin Hanif & then The East?**

The reason is simple as the Founder of Kahriji i.e. Zul Khuwaisara Tamimi was from Najad (Please check the ahadith in the beginning of the book) but the movement spread to many parts including Iraq also.

This spread and wandering of Kharijis is beautifully depicted in the following hadith.

Sahl b. Hunain reported Allah's Apostle (Salallaho alayhay wa sallam) as saying: From the East a nation will come who will wandering (here and there) and their will have shaved heads. Someone asked about Madinah city, Dear Prophet (Salallaho alayhay wa sallam) replied that “Madinah is Harram and a land of peace. Masnad Ahmad. Vol 6, Hadith 1814.
I already wrote the hadith telling that the Kharijis will have shaved heads, so the above hadith is pointing towards the Kharijis.

Another answer to Objection No-1

Geographically, Iraq is not in the East of Madina

The following hadith tells that the word “East” means the direction of the rising of the sun.

People of Iraq killed the Kharijis of Najad

Here is the undeniable proof that the Kharijis shifted towards Iraq and were killed by the people of Iraq.
Abu Sa’id al-Khudri said that the Apostle of Allah (may peace be upon him) made a mention of a sect that would be among his Ummah which would emerge out of the dissension of the people. Their distinctive mark would be shaven heads. They would be the worst creatures or the worst of the creatures. The group who would be nearer to the truth out of the two would kill them. The Apostle of Allah (may peace be upon him) gave an example (to give their description) or he said: A man throws an arrow at the prey (or he said at the target), and sees at its iron head, but finds no sign (of blood there), or he sees at the lowest end, but would not see or find any sign (of blood there). He would then see into the grip but would not find (anything) sticking to it. Abu Sai’d then said: People of Iraq, it is you who have killed them. (Shahih Muslim, Vol 1, Hadith 2450)

**PROOF THAT HORN OF SATAN WILL NOT COME FROM IRAQ**

**Dear Prophet Prayed for Iraq & Prayed against Najad**
Prophet’s Prayer Against Najd (or East)

In the following two hadith, we see that Dear Prophet Muhammad (salallaho alayhay wa sallam) is praying against Najd. (also the combination of these two hadith proves that the East of Affliction is always Najd)

Prophet’s Prayer Against Najd

Hadith No. 6: Abu Ubaidah

In the following two hadith, we see that Prophet Muhammad (salallaho alayhay wa sallam) is praying against Najd. (also the combination of these two hadith proves that the East of Affliction is always Najd)

Prophet’s Prayer for Iraq

Hadith No. 7: Hasan bin al-Layth

In the following two hadith, we see that Prophet Muhammad (salallaho alayhay wa sallam) is praying against Najd. (also the combination of these two hadith proves that the East of Affliction is always Najd)
How can Najd & Iraq be the same area of affliction when the Prophet (Salallaho alayhay wa sallam) is praying for Iraq & praying against Najd.

How can Horn of Satan come from Iraq when the Prophet Muhammad (salallaho alayhay wa sallam) prayed for Iraq

Confusion between Iraq & Najd

The Single Hadith of Sahal bin Hanif mentioning the name of Iraq as the land of affliction.

Narrated Yusair bin 'Amr:
I asked Sahl bin Hunaif, "Did you hear the Prophet saying anything about Al-Khawarij?" He said, "I heard him saying while pointing his hand towards Iraq. "There will appear in it (i.e., Iraq) some people who will recite the Quran but it will not go beyond their throats, and they will go out from (leave) Islam as an arrow darts through the game's body." "

Why Iraq is mentioned in the above hadith?
The reason is simple as the Founder of Kahrijis i.e Zul Khuwaisara Tamimi was from Najad (Please check the ahadith in the beginning of the book) but the movement spread to many parts including Iraq also.

The Wandering nature of Kharijis

This displacement of Kharijis and their wandering nature is beautifully depicted in the following hadith.

44 Sahih Bokhari, Vol 3, Hadith 1863
Sahl b. Hunaif reported Allah's Apostle (Salallaho alayhay wa sallam) as saying: From the East a nation will come who will wandering (here and there) and their will have shaved heads. Someone asked about Madinah city, Dear Prophet (Salallaho alayhay wa sallam) replied that “Madinah is Harram and a land of peace.”

That is why Sahal Bin Hanif is again mentioning the East for afflictions

Previously Sahl b. Hunaif mentioned Iraq as the land of the Kharijis and in the following hadith Sahl b. Hunaif is mentioning the East as the land of Kharijis because of wandering nature of the Kharijis

Yusair b. 'Amr reported that he inquired of Sahl b. Hunaif: Did you hear the Apostle of Allah (may peace be upon him) making a mention of the Khwarij? He said: I heard him say (and he pointed with his hand towards the east) that these would be a people who would recite the Qur'an with their tongues and it would not go beyond their collar bones. They would pass clean through their religion just as the arrow passes through the prey.

Masnad Ahmad. Vol 6, Hadith 1814
Hadith of Abdullah Bin Omar about Iraq

Ibn Fudail reported on the authority of his father that he heard Salim b. 'Abdullah b. 'Umar as saying: O people of Iraq, how strange it is that you ask about the minor sins but commit major sins? I heard from my father 'Abdullah b. 'Umar, narrating that he heard Allah’s Messenger (may peace be upon him) as saying while pointing his hand towards the east: Verily the turmoil would come from this side, from where appear the horns of Satan and you would strike the necks of one another; and Moses killed a person from the east a people with shaven heads.

Sahih Muslim, Vol 1, Hadith 2465

46 Sahih Muslim, Vol 1, Hadith 2465
among the people of Pharaoh unintentionally and Allah, the Exalted and Glorious, said: "You killed a person but We relieved you from the grief and tried you with (many a) trial" (xx. 40). Ahmad b. Umar reported this hadith from Salim, but he did not make a mention of the words: "I heard".47

1. Here Hadrat Abdullah is telling the people of Kufah from Iraq that every fitnah will come from the East. It is because the town of Kufah was inhabited by the Banu Hanifah tribe who were originally from Najd.

2. Also we see, he is talking about the East (of Madinah) where Najad lies and not Iraq.

Yamamah is described as part of Najad that proves that Najad does not mean Iraq

We know that Yamamah is an area around Riyadh.

The following hadith tells that Yamamah & Najad have the same meaning

Also the following hadith tells the same thing that Najad and Yamamah are both same.

47 Sahih Muslim, Vol 3, Hadith 2797
It was narrated from Saeed bin Abi Saeed that he heard Abu Hurairah say: “The Messenger of Allah ﷺ sent some horsemen toward Najd, and they brought back a man from Banu Hanifah who was called Thumamah bin Uthal, the chief of the people of Al-Yamamah. The he was tied to one of the pillars of the Masjid. (This hadith is very long)”

It was narrated that 'Aishah said: “The Messenger of Allah ﷺ designated Dhul-Hulaifah as the Miqat for the people of Al-Madina, Al-Juhfah for the people of Ash Sham and Egypt, Dhat 'Irq for the people of Al-'Iraq, Qarn for the people of Najd and Yalamlam for the people of Yemen.”

AHadith of Meqat-e-Hajj differentiating between Iraq and Najd

It was narrated that 'Aishah said: “The Messenger of Allah ﷺ designated Dhul-Hulaifah as the Miqat for the people of Al-Madina, Al-Juhfah for the people of Ash Sham and Egypt, Dhat 'Irq for the people of Al-'Iraq, Qarn for the people of Najd and Yalamlam for the people of Yemen.”

48 Sunan Nisai, Vol 1, Hadith 716
49 Sunan Nisai, Vol 2, Hadith 567
The meaning of “Reading Quran but not passing through their throats.”

In almost all of the ahadith mentioning the word of reading Quran but not passing through their throats is mentioned. The meaning is explained in the following two ahadith.

Figure 2 Even a 5th grade student can tell that Najd is in the East of Al-Medinah city
Also the following hadith tells that off springs of Zul Khuwaisra Tamimi will be reading Quran continuously and elegantly.

(Book 1, Q. 2869)
Narrated Abu Said Al-Khudri:

'Ali bin Abi Talib sent a piece of gold not yet taken out of its ore, in a tanned leather container to Allah’s Apostle. Allah’s Apostle distributed that amongst four Persons: 'Uyaina bin Badr, Aqra bin Habis, Zaid Al-Khail and the fourth was either Alqama or Amir bin At Tufail. On that, one of his companions said, "We are more deserving of this (gold) than these (persons)." When that news reached the Prophet, he said, "Don't you trust me though I am the truth worthy man of the One in the Heavens, and I receive the news of Heaven (i.e. Divine Inspiration) both in the morning and in the evening?" There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist sheet that was tucked up and he said, "O Allah’s Apostle! Be afraid of Allah." The Prophet said, "Woe to you! Am I not of all the people of the earth the most entitled to fear Allah?" Then that man went away. Khalid bin Al-Wahd said, "O Allah’s Apostle! Shall I chop his neck off?" The Prophet said, "No, for he may offer prayers." Khalid said, "Numerous are those who offer prayers and say by their tongues (i.e. mouths) what is not in their hearts." Allah’s Apostle said, "I have not been ordered (by Allah) to search the hearts of the people or cut open their bellies." Then the Prophet looked at him (i.e. that man) while the latter was going away and said, "From the offspring of this (man there will come out (people) who will recite the Qur’an continuously and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it). They would go out of the religion (i.e. Islam) as an arrow goes through a game’s body.” I think he also said, “If I should be present at their time I would kill them as the nations a Thamud were killed.”

Tribe of Ibn Saud described in Hadith

Ibn Saud belongs to the Anizzah tribe. The tribe of Aniza is the direct descendant of Rabea tribe as told in the following reference.

“Rabi’ah (Arabic: ربيعة) purported patriarch of one of the two main branches of the so-called “North Arabian” (Adnanite) tribes, the other branch being known as Mudhar.

According to the classical Arab genealogists, the following were the most important branches of Rabi’ah:

- Abdul Qays
- `Anizzah
- Bakr ibn Wa’il, which also included the following sub-tribes
  - Banu Hanifa

50 Saheeh Bukhari, Vol 2, Hadith. 1509
We already mentioned Ahadith about the tribe of Rabiah. We shall one of them again.

It is narrated on the authority of Ibn Mas'ud that the Apostle of Allah (may peace and blessings be upon him) pointed towards Yemen with his hand and said: Verily Iman is towards this side, and harshness and callousness of the hearts is found amongst the rude owners of the camels who drive them behind their tails (to the direction) where emerge the two horns of Satan, they are the tribes of Rabi'a and Mudar.\(^{52}\)

We know that Aniza tribe appeared from Najad and so the following hadith points towards Najad and clearly tells that the tribe of Rabea is associated with the Horns of Satan

Note: The present Saudi Rulers belong to Anizzah tribe which are direct descendents of Rabi'a tribe.\(^{53}\).

One of Rabi’a son is called Anizzah from which the tribe of Anizzah descends.\(^{54}\)

Resemblance between The Affliction of Najad and Wahhabi Movement.

- Wahhabism is a movement developed by an 18th century Muslim theologian (Muhammad ibn Abd al-Wahhab) (1703–1792) from Najd, Saudi Arabia.\(^{55}\)
- Muhammad ibn Abd al-Wahhab is from Bani Tamim like the majority of Wahhabism in Saudi Arabia.

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\(^{51}\) Wikipedia.

\(^{52}\) Hadith 083 found in 'The Book of Faith (Kitab Al-Iman)' of Sahih Muslim.

\(^{53}\) Check Wikipedia.com for Rabi’ah and ‘Anizah tribes.

\(^{54}\) Hamad Al-Jassir, "Hizzan", Compendium of the Lineages of the Settled Families of Nejd, pt. II, p. 889 (Arabic)

Ibn Abd al-Wahhab came from Al-'Uyayna (Arabic: ﺍﻟﻌيْﻧاء) which is very close to Riyadh.56
All the above places i.e Riyadh and Al-Uayyna are in the area of Yamamah of Najad.
The area where Al-'Uayna is located was the homeland of Musaylima, who claimed to be a prophet following Muhammad(Salallaho alayhay wa sallam)'s death in 632, and led his tribe, the Banu Hanifa, against the Muslim conquest of the area.57
Banu Hanifa is the tribe of Musalima Kazzab and the area of Riyadh and Al-'Uyayna are also known as Wadi Hanifa (The Valley of Hanifah)
King Abdul Aziz Military College, which is in charge of training the officer corps of the Saudi army, is located in Uyayna. So all Army officers of Saudia are trained from Wadi Hanifa.
Muhammad ibn Saud (Arabic: ﻤﻫدmakt نب دوعس ) (d. 1765) who was Ameer of a small village Al-Dir’iyyah gave shelter to Ibn Abd al-Wahhab.
Both Dir’iyyah and Al-’Uyayna are close to Riyadh and are located in the Valley of Hanifa in Najad
Ibn Saud is from the tribe of Banu Hanifa
Both the families of Ibn Saud (i.e Banu Hanifa) and Ibn Abdul Wahhab(i.e Banu Tamim) are ruling Saudi Arabia

![Map of Saudi Arabia showing Yamamah and Riyadh](image)

**Figure 3** Yamamah and Riyadh are part of Najd

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56 Located some 30 km northwest of the Saudi capital Riyadh.
Fig 1-Yamamah is located inside Najd.Riyadh is located in Wadi Hanifa of Yamamah.Riyadh is exactly in the East of Madinah

**Boundaries of Najd**

“The Arabic word nejd literally means "upland". Najad is the central region of the Arabian Peninsula roughly bounded on the west by the mountains of the Hejaz and Yemen and to the east by the historical region of Bahrain and the north by Iraq and Syria.”

**The following hadith also describes Yamama as part of Nejd.**

It was narrated from Saeed bin Abi Saeed that he heard Abu Hurairah say: “The Messenger of Allah صلی اللہ علیه و وسلم sent some horsemen toward Najd, and they brought back a man from Banu Hanifah who was called Thumamah bin Uthal, the chief of the people of Al-Yamamah. The he was tied to one of the pillars of the Masjid.” (Sahih)
Figure - Yamamah is part of Najad & the heart of Najad\textsuperscript{59}

\textsuperscript{59} http://en.wikipedia.org/wiki/File:Yamama_english.jpg
Chapter 5 The Dress of Dajjal Army

Anas b. Malik reported that Allah’s Messenger (may peace be upon him) said: The Dajjal would be followed by seventy thousand Jews of Isfahan wearing Tayalisi hoods on their heads. (Sahih Muslim 41.7034)

Narrated by Anas bin Malik that Dear Prophet Muhammd (salallaho alayhay wa sallam) said that , "Seventy thousand Jews of Esfahan will obey Dajjal (Anti Christ) and will have Tayalisi Hoods (over their heads)."

TAYALISAH is the Dress of Jews

Narrated Abu Imran: Anas looked at the people(in Basra),on Friday, wearing Tailsans (i.e. a special kind of head covering worn by Jews in old days) like the Jews of Khyber. On that Anas said, "At this moment they (i.e. those people) look like the Jews of Khaibar."

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60 Saheeh Muslim.Also Mishkat-al-Masabeeh Vol 5,Hadith 45.
Dear Prophet (salallaho alayhay wa sallam) called Tayalisah as the garment of the ignorant

Haditha and Hujjath haditha Ani Sabhängigat al-waiza ta’la on Zuhair, who reported from Ziyad bin ‘Amir about the Messenger (to the effect that he had heard that he had heard that he had heard from Tayalisah, who was called the garment of the ignorant.

I WILL TRANSLATE IT LATER INSHA ALLAH..Sorry for that.
The Green Tayalisa is called Saijan

Narrated Anas bin Malik: Dear Prophet (Salallaho alayhay wa Sallam) said that Dajjal will appear from the “Yahudia” city of Esphahan(Iran) and there will be 70 thousand Jews with him with “Saijan” sheets over them

milsuM heehas ni najias tuoba htidah gnl a osla si ereht sihajaM nbl

(طولی حد بیت کا حصہ) حضرت عیسیٰ (مسلمانون ہیں) فرمائیں گے (جو قلعہ با شہر میں محصور بون گی اور دجال ان کو گھیرے بغور) دروازہ قلعہ کا ہوا پر کہ ہوا دیکھا گیا وہ بڑی دیوار سے بیٹھ پر دجال بگا (معمہ سب سے افکاری کیلئے ذیلی محل) وسائح(سماج) جاگدار بگا جب دجال

حضرت عیسیٰ کو دیکھا گیا تو اسیاں گھیا گیا جبیں نمک عیسیٰ میں گھیا گیا اور بیانگا گا اور حضرت عیسیٰ فرمائیں گے میری ایک مار

62 Masnad Ahmad, Vol 5, Hadith 2306.
The explanation of Saijan in Mishkat:

Saijan is actually the plural of Saj just like the plural of Taj is Tajian. Now Saj or Saijan is just like Tailsan but its colour is Green.

The Meaning of Tayalisa or Tailsan

The following references will clear the meaning of Tayalisa

M. Th Houtsma writes that: “Al-Tayalisa, the plural of Tailasan, a piece of clothing that covers the head-dress and sometimes also the shoulders (see Dozy, Dictionnaire detaille des noms des vetements chez les arabes, p 278 sqq)”

Also

Yedida Kalfon Stillman, Norman A. Stillman writes: “The Taylasan was a shawl-like headcloth which was considered a typically Khaybari Jewish garment.”

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64 Sharah Mishkat-al-Masabeeh, Vol 5, explanation of Hadith 25.
65 “First encyclopaedia of Islam” by M. Th Houtsma
So we see Tayalsan is a piece of cloth that covers Head and sometimes shoulders. It's like a small shawl covering head and shoulders as shown in the given figure.
Tayalisah sheets covering Head & shoulders

Saijan (The Green Tayalisah)

Yahya Joseph Mossa, Rabbi of al-Salem Jews wearing Tayalisah

Yemenite Jew wearing Tayalisah
The head dress of Prophet (Salallaho alayhay wa sallam) is Turban

Some scholars say that its allowed to wear this dress but it should also be noted that Dear Prophet Muhammad salallaho alayhay wa sallam mostly wore a turban and not the Tayalisa as the following hadith tells us.

Jabir b. 'Abdullah al-Ansari (Allah be pleased with them) reported that Allah's Messenger (salallaho alayhay wa sallam)) entered Mecca and Qutaiba (another narrator) stated that he entered Mecca in the Year of Victory, wearing a black turban, but not wearing the Ihram.  

Amr b. Huraith reported on the authority of his father that Allah's Messenger (may peace be upon him) addressed the people (on the day of the Victory of Mecca) with a black turban on his head.

\[\text{83}
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\[\text{8796}
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\[\text{Saheeh Muslim,Vol 2,Hadith 816}
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\[\text{Saheeh Muslim,Vol 2,Hadith 818} \]
Ja'far b. 'Amr b. Huraith reported his father as saying: As if I am seeing Allah's Messenger (peace be upon him) on the pulpit with a black turban on his head, and its two ends hanging between his shoulders. Abu Bakr (another narrator) did not make mention of: "Upon the pulpit". 69

Narrated Anas ibn Malik: I saw the Messenger (salallaho alayhay wa Sallam) perform ablution. He had a Qatari turban. He inserted his hand beneath the turban and wiped over the forelock, and did not untie the turban. 70

Narrated AbdurRahman ibn Awf: The Apostle of Allah (Salallaho alayhay wa Sallam) put a turban on me and let the ends hang in front of him and behind me. 71

69 Saheeh Muslim, Vol 2, Hadith 819.
70 Saheeh Abu Dawud, Vol 1, Hadith 146
71 Saheeh Abu Dawud, Vol 3, Hadith 688
Narrated Ali ibn Rukanah: Ali quoting his father said: Rukanah wrestled with the Prophet (Salallaho alayhay wa Sallam) and the Prophet (Salallaho alayhay wa Sallam) threw him on the ground. Rukanah said: I heard the Prophet (Salallaho alayhay wa Sallam) say: The difference between us and the polytheists is that we wear turbans over caps.\(^{72}\)

Narrated Ibn Abbas: Once dear Prophet (Salallaho alayhay wa Sallam) addressed people and he (Salallaho alayhay wa Sallam) was wearing a black turban which was all wet with oil

The companions (Sahaba) also used to wear Turban and not Tayalisa

Hazrat Ibn Umar radhiyallahu anhuma reports, "When Rasoolullah sallallahu alaihe wasallam fastened an amaamah (turban), he used to put the shamlah between his shoulders (i.e. he used to put it on the back)." Nafi says, "I had seen Abdullah bin Umar radhiyallahu anhu do it in the same manner." Ubaidullah, who is the student of Nafi, says, "In my time the grandson of Abu Bakr radhiyallahu anhu, Qasim bin Muhammad and the grandson of Umar radhiyallahu anhu, Saalim bin Abdullah did the same."
Ja'far bin 'Amr bin Huraith narrated that his father said: "It is as if I can see the Messenger of Allah P.B.U.H wearing a black turban, with the ends hanging between his shoulders."

Is it allowed to wear Tayalisa?

Some scholars have declared that wearing Tayalisah cloth that covers head & shoulders is not forbidden in Islam. However, there is not a single hadith which tells that Dear Prophet Muhammad(salallaho alayhay wa sallam) wore Tayalisah cloth that covered head and shoulders.

We have one hadith that tells that Dear Prophet(Salallaho alayhay wa sallam) wore a Persian Talishan garment which was like a long shirt and had sleeves, necklines and openings (at front and back) and not like the common tayalisa which is just a piece of cloth covering only head and shoulders.

Abdullah, the freed slave of Asma' (the daughter of Abu Bakr). the maternal uncle of the son of 'Ata, reported: Asma' sent me to 'Abdullah b. 'Umar saying: The news has reached me that you prohibit the use of three things: the striped robe. saddle cloth made of red silk. and the fasting in the holy month of Rajab. 'Abdullah said to me: So far as what you say about fasting in the month of Rajab, how about one who observes continuous fasting? -and so far as what you say about the striped garment, I heard Umar b. Khatab say that he had heard from Allah's Messenger (may peace be upon him): He who wears silk garment has no share for him (in the Hereafter), and I am afraid it may not be that striped garment; and so far as the red saddle cloth is concerned that is the saddle cloth of Abdullah and it is red. I went back to Asma' and informed her. whereupon she said: Here is the cloak of Allah's Messenger (may peace be upon him). and she brought out to me that Talisah Persian cloth with a hem of brocade, and its sleeves bordered with brocade and said: This wall Allah's Messenger's cloak with 'A'isha until she died, and when she died. I got possession of it. The Apostle of Allah (may peace be upon him) used to wear that, and we wasled it for the sick and sought cure thereby.

We see that the above Persian Tayalisah is much different than the ordinary Tayalisah which is just a simple sheet of cloth that covers head and shoulders only. This Persian Tayalisah had sleeves and neck opening also.

Another hadith explains the detail of this dress
The following hadith is exactly related to previous hadith of Hazrat Asma.

This hadith againtells this Tayalisa is much different than the Tayalisa worn on Head. Check that the hadith tells that this garment had sleeves, necklines and openings (at front and back) and not like the common tayalisa which is just a piece of cloth covering only head and shoulders.

It should be noted that this is same garment which Hadrat Asma has mentioned in the previous hadith.
It was narrated that Abu 'Umar, the freed slave of Asmâ’, said: “I saw Ibn 'Umar buying a turban that had some markings, then he called for a pair of scissors and cut that off. I entered upon Asmâ’ and mentioned that to her, and she said: ‘May 'Abdullâh perish, O girl Give me the garment of the Messenger of Allah P.U.B.H.’ A garment was brought that was hemmed with brocade on the sleeves, necklines and openings (at the front and back).”

So we see that the Tayalisa with Hazrat Asma is much more different than the common Tayalisa which only covered head and shoulders like a simple piece of cloth. Also notice that in this hadith the word Tayalisa is NOT used but only the word of Garment is used which clearly shows that this is much different than the common Tayalisah hoods.

Infact there is not a single hadith that tells that some one saw Dear Prophet Muhammad(Salallaho alayhay wa sallam) wearing Tayalisah hood that covered head and shoulders.

CONCLUSION OF DISCUSSION ABOUT TAYALISAH

Some scholars have declared that wearing Tayalisa is allowed in Islam. No matter the wearing of Tayalisah is allowed or forbidden, one thing is clear that In the end of times, Tayalisah will be the dress of the Army of Dajjal.

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74 Sunan Ibn Majah, Vol 3, Hadith 474
Chapter 6

Comments of Famous Scholars about Muhammad Ibn Abdul Wahab

Imam Ibn Abidin al- Shami
(b.1198–d.1252 AH / 1783AD–1836AD)

The great Hanafi scholar Ibn Abidin al-Shami gives specific explanations Wahhabiyyah sect (followers of the teachings of Mu-hammed ibn Abdul Wahhab an-Najdi) decanted in the book of his works entitled:

*Radd al-Muhtar Hasyiyah 'Ala ad-Durr al-Mukhtar (p, 413).*
His words and who consider the Companions of our Prophet (Allah bless him and give him peace) to be disbelievers are not a condition for someone to be a kharijite, but rather are a mere clarification of what those who revolted against 'Ali (Allah Most High be well pleased with him) in fact did. Otherwise, it is enough to be convinced of the unbelief of those they fight against, as happened in our own times with the followers of [Muhammad ibn] 'Abd al-Wahhab, who came out of the Najd in revolt, and took over the sanctuaries of Mecca and Medina. They followed the Hanbali madhhab, but believed that they were the Muslims, and that those who believed differently than they did were polytheists (mushrikin). On this basis, they held it lawful to kill Sunni Muslims (Ahl al-Sunna) and their religious scholars, until Allah Most High dispelled their forces, and the armies of the Muslims attacked their strongholds and subdued them in 1233 A.H. [1818CE] (Hashiya Radd al-Muhtar, 4.262).
Biography of Imām Ibn Áābidīn Shāmī

This biography of Imām Ibn Áābidīn Shāmī based on the biographical note in the preface of Radd al-Muḥtār, the Dār Īḥyā at-Turāth edition. Original Arabic by Shaykh Ábd al-Jalīl Áţā of Damascus.

Sayyid Muḥammad Amīn ibn Sayyid Úmar ibn Sayyid Ábd al-Ázīz ibn Sayyid Aḥmed ibn Sayyid Ábd ar-Raḥīm ibn Sayyid Najmuddīn ibn Sayyid Muḥammad Ṣalāḥuddīn better known as ‘Ibn Áābidīn’ is praised in these words: the prominent, praiseworthy and noble scholar; an ocean of knowledge; the master scholar [jahbadh]; the great jurist [faqīh]; the genius; the finest among the later scholars and the seal of the research scholars; one with an exalted ancestry [hasīb,nasīb]; the erudite Imām; the litterateur.

The Imām was born - raḥimahullāh - in Damascus (Syria), in a family of scholars and high ancestry in the year 1198 AH.

His lineage reaches Sayyid Sharīf Zayn al-Áābidīn and from him to Sayyidah Fāţimah, the daughter of the Master of all creation, šallAllāhu álayhi wa sallam.

Ibn Áābidīn’s father Sayyid Úmar and his mother were both famous for their righteousness and taqwā [being fearful of Allāh]. May Allāh have mercy on them.

1. Ibn Áābidīn has left behind numerous books and monographs that are a monument to his research; the most famous and the biggest of them all being his marginalia on Durr al-Mukhtār named: Radd al-Muḥtār ála Ad-Durr al-Mukhtār [Answer to the Perplexed: An Exegesis of ‘The Choicest Gems’]

This is the most comprehensive and the most authoritative book on Ḥanafi fiqh in the world today. I have also worked in cross-referencing and preparing a detailed index of the book [Shaykh Ábd al-Jalīl Áţā means himself]. It has been published many times: the Būlāq edition of 1272 AH in five volumes and later in 1276 AH and 1299 AH; the Maymaniyyah edition in 1307 AH; the Istanbul edition of 1307 AH. Once again in 1323 AH, there was a Maymaniyyah edition; and later in 1323 AH, the Bābi al-Ḥalabī edition and Istanbul edition in eight volumes along with the Takmalah, which has been photo-offset a number of times hence
Ahmed Saadi Ali Bari
He writes in his book As-sadi Al-Jalaeen.
Translation: Please forgive me for the time being. I will translate it later insha Allah.

Ahmed Bin Zainee

He was Mufti of Makkah and also Imam of Masjid al Haram. He writes about the wrong interpretation of Quran by the Wahhabis.
Allam Afandi
He also writes about the wrong interpretation of Quran by the Wahhabis in his famous book “Al-Fajar As-Sadiq”.

Translation: Please forgive me for the time being. I will translate it later insha Allah.

Ashraf Ali Thanvi and 40 other Scholars of Deoband

Al-Muhannad, the book of beliefs of the ulama of Deoband, on page 12, contains the following question and answer:

"Question number 12: Muhammad Ibne Abdul Wahab held the view that shedding the blood of Musalmaans and taking away their property and defiling their honour, all these things were lawful. He also termed them idolaters. He was insolent towards the elders. What is your view of him? And do you (think calling the Ahle Qiblah as infidels is a lawful act? Or do you think that he who does these things belongs to a legitimate sect?

Answer: In our view (Please note: OUR VIEW (not My view) and Al Muhannad was signed by 40 leading scholars of deoband school of thought) the same verdict applies to them as has been given by the writer of Durr-e-Mukhtaar. And Khawarij are a band of people who waged war against the Imam because they thought him to be guilty of falsehood, that is, idolatry, which justified waging war. For this reason they take the taking of our lives and
our property and making our women captives to be lawful. He further held that they were rebels. He also held that they did not describe them as infidels because this was a matter of interpretation, though a faulty one. And Allamah Shaami, in his marginal notes on the book, has said, "Like it happened in our times when the followers of Ibne Abdul Wahaab sallying forth from Najd overwhelmed Haramain Shareefain. They described themselves as belonging to Hambali creed, but it was their belief that only they were Musalmaans and whoever was against their belief was an idolater and, so, they justified the killing of the Ahle Sunnat and the ulama of the Ahle Sunnat until Almighty Allah deprived them of their ascendancy."

Syed Hussain Ahmed Madni

Syed Hussin Ahmad Sahib Madni says: 'Gentlemen' Muhammad Ibne Abdul Wahaab appeared in the Najd in the 13th century A.H., and, because he harboured evil thoughts and held wrong beliefs, he waged war on the Ahl-e-Sunnat Wall Jama'at, sought to force his evil thoughts upon them and considered lawful seizing of their properties as the spoils of war, and killing them, and considered all these acts to bring blessings. He was harsh on the people of the Haramain (Makkah and Madinah) in particular and on the people of the Hijaz in general. He used most foul language against the pious men of the earlier generations. Because of the atrocities committed by him on them, countless people had to flee the holy cities of Makkah and Madinah, and many of them were martyred by his troops. In short, he was a tyrant, a rebel and an altogether evil person."

(Ash-Shahabhas Saaqib, Page 42)

3. "Muhammad Ibne Abdul Wahaab believed that people all over the world and all Muslims were polytheists and infidels. (Page 44)

4. The Najdis believed, and his followers still believe, that the lives of Prophets (Alihumus Salaam) were limited to the times during which they lived upon this earth. Thereafter, in death, they and other faithfuls are equal. (Page 45)

THE END TIMES AFFLICTION OF PEOPLE TELLING AHADITH & READING QURAN

حدثنا يحيى بن أبي بكر حدثنا أبو بكر بن عباس عن عاصم عن زر عن عبد الله قال قال رسول الله صلى الله عليه وسلم يخرج قوم في آخر الزمان سفيا الأحلام أحدث أو قال حدثنا الأنصار يقولون من خير قول الناس يقرون القرآن بألسنتهم لا يعذب من اتراكهم بمرق من الإسلام كما يمرق السهم من الرمية فمن أدركهم فلقيتهم فإن في قتلهم أجرًا عظيمًا عند الله لمن قتلهم
Telling fake Ahadith

The fitnah of Najad has the characteristic of distorting the hadith in certain ways i.e:

1. Changing the translation of Ahadith
2. Changing the meaning of certain words in Ahadith.
3. Denying Authentic and considering them weak if they speak against them
4. Taking the references of Jews and leaving the hadith which speak against them.

This is told in the following hadith.

 حدثنا أبو عبد الرحمن الجفري حدثنا سعيد حدثني أبو هان حميد بن هان الخولاني عن أبي عثمان مسلم بن يسار عن أبي هريرة عن النبي صلى الله عليه وسلم أنه قال سيكون في آخر الزمان ناس من أمني يحدثونكم ما لم تسمعوا به أنتم ولا أباكم فإياكم واياهم حشرت أبجرة على الذئب عزر سموه في كعبه كربم صلى الله عليه وسلم نفراً خالقين أثرزماً بين مهبمله متعين يشير إلى ألوى كرنك ثم يقترح بسنتين أو ثلاثين يوليدهائم بأيدين ويدوء ينذب قلبه 1098 أبا وإياداء نإيتاء ألوكل ساينان أب كوبانادران لدور نبابة سيؤذي الفاذاك واياهم لا يعتدونكم 1098

 حدثنا حسن بن موسى حدثنا ابن لهيعة حدثنا سلامان بن عامر عن أبي عثمان الأصبي قال سمعت أبا هريرة يقول إن رسول الله صلى الله عليه وسلم قال سيكون في آخر الزمان ناس من أمني يحدثونكم ما لم تسمعوا به أنتم ولا أباكم فإياكم واياهم حشرت أبجرة على الذئب عزر سموه في كعبه كربم صلى الله عليه وسلم نفراً خالقين أثرزماً بين مهبمله متعين يشير إلى ألوى كرنك ثم يราวين ينذب قلبه 1098 أبا وإياداء نإيتاء ألوكل ساينان أب كوبانادران لدور نبابة سيؤذي الفاذاك واياهم لا يعتدونكم 1098
Example 1 of distortion of Ahadith by Najadis

Please check the following hadith

حديث أبو بكر الحنفي حدثنا عبد الحميد بن جعفر عن عمر بن الحكم الأساري عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم لا يذهب الليل والنهار حتى يملك رجل من الموالي يقال له جيهانج، مسنده أحمد

حضرت أبو هريرة رضي الله عنه عند يهود موريين كنّى كريم صلى الله عليه وسلم في فرمايا دن أور رات كا جهار أس وقت نك ختم نيس بوغا جب نك موالي ميس سى جيهان نامي ايك أدمي حكمان نى بن جالى، مسنده أحمد: حديث: حديث: حديث: حديث: حديث 1193

Narrated by Abu Huraira that Dear Prophet Muhammad(Salallaho alayhay wa sallam) said that, "The cycle of day and night will not be over untill a person from the Mawali(Non Arabs) called "JHEH-JAH" will become the ruler.(of the world).\footnote{Masnad Ahmad,Vol 4,Hadith 1193.}

\textbf{Important Note :} The word Mawali or mawālā (Arabic: ﻃﻻﻡ) is a term in Classical Arabic used to address non-Arab Muslims.\footnote{Princeton University webpage \url{http://www.princeton.edu/~batke/itl/denise/mawali.htm} and also \url{http://en.wikipedia.org/wiki/Mawali}}

Now the followers of Muhammad bin Abdul Wahab have changed the translation of the meaning of the word MAWALI and they say it means "The newly converted Muslims" and say that this hadith represent the Romans who will become Muslims.Astagfirullah.

Some have denied this hadith and considred it Daif which is also wrong as this hadith is Hassan Saheeh which can be taken as a strong reference.

Proof of the true meaning of the word “Mawali”

What does the word Mawālā means?

Mawali or mawālā (Arabic: ﻃﻻﻡ) is a term in Classical Arabic used to address non-Arab Muslims.Its a pity that the recent books published by Saudi government fundings, the meaning of the word “Mawali” is deliberatelly changed to “new Muslim converts” instead of the “Non Arabs”. We shall study the true meaning of “Mawali” using different references

\textbf{Reference 1:}

"Quoting from the article, Mawla by A.J Wensinck and Patricia Crone, "The meaning of [mawla], is a person linked by [wala] ("proximity") to another person, similarly known as [mawla]. The relation may be one of equality or of inequality. The root meaning of [wali] thus includes proximity, and by derivation, power and protection. In the Quran and Tradition (Hadith), there are two senses of the term [mawla=wali], referring to the superior of two parties in a relationship: as tutor-trustee-helper, and as Lord. We may supply synonyms for the "trustee" that would include warden, executor, guardian, etc., and for "helper" that would include kinsman, friend, ally, etc. In the relationship of inequality, the lesser party would be a client of some sort to the superior party. Quoting the same article further, "Since the non-Arabs could only enter this society as client, [mawla] came to be synonymous with 'non-Arab Muslims'."

Reference 2:
The Princeton University website describes Mawali as; the non-Arab converts to Islam.

Originally the term mawla (singular of mawali) referred to a party with whom one had an egalitarian relationship, such as a relative, ally, or friend, but the term eventually came to designate a party with whom one had an unequal relationship, such as master, manumitter, and patron, and slave, freedman, and client. Under the First Four Caliphs and the Umayyads, the influx of non-Arab converts to Islam created a new difficulty: how were they to be incorporated into tribal Arab society? The solution was the contract of wala', through which the non-Arab Muslim acquired an Arab patron. In principle, the mawali were to enjoy the same privileges as Arab Muslims. The mawali rapidly rose to prominence in Muslim society in administration, military, and scholarship.[3]

Bibliography

- Conversion and Poll-Tax in Early Islam, D.C. Dennett, Cambridge 1950
- The Encyclopedia of Islam, second edition
- Slaves on Horses, P. Crone, Cambridge 1980

Reference 3:

In the book “Orphans of Islam: family, abandonment, and secret adoption in Morocco” By Jamila Bargach its written:

“The meaning of Mawali has historically shifted. In the pre-Islamic period, the Mawali were the clients of Arab tribe, while with Islam it came to denote simply Non-Arab Muslims who allied themselves with the Muslim community as clients.”
**Reference 4:**

In the book “Islam in history: ideas, people, and events in the Middle East” By Bernard Lewis its written:

“The mawali (singular) mawla were those Muslims who were not full members by birth of an Arab tribe. The greater part of these were the Non Arabs converts to Islam”

**Reference 5:**

In the book “Discovering Islam: making sense of Muslim history and society” By Akbar S. Ahmed its written that:

“A mawla was a Muslim who was not a member of an Arab tribe by descent, a Persian or an Egyptian for example. The term did not include non-Muslims, dhimmis.”

**Summary of the Meaning of Mawali**

In short the word Mawali means the NON ARABS only in the given hadith.

Note: As an example, you can find this clear distortion of Hadith at the following website of Najdis i.e [http://www.discoveringislam.org](http://www.discoveringislam.org). I request you to email info@DiscoveringIslam.org and protest against this distortion

**Example 2 of distortion of Ahadith by Najadis**

Abu Huraira narrates that Prophet Muhammad ﷺ said:

"The Hour (of Resurrection) will not come until the Romans land in Al-A'maq (valleys in Antioch, southern Turkey) or in Dabiq (a plain near Aleppo, Syria). An army consisting of the best of the people of the Earth (an international Muslim army) at that time will come out of Medina (in Saudi Arabia) to face them.

When they will arrange themselves in ranks, the Romans will say: 'Do not stand between us and those (Christian Converts to Islam) who were taken away from amongst us. Let us fight with them'; and the Muslims will say: 'No! by Allah, we will not stand aside and let you fight our brothers.'

They will then fight. A third (of the Muslim army) will be defeated (& run away), and Allah will never forgive them. A third (of the Muslim army) will be killed and they will be regarded as the
best martyrs in the eyes of Allah. A third (of the Muslim army) will conquer and they do not get affected by Fitna (tribulations). They will conquer Constantinople.

The true translation is given below

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The Last Hour would not come until the Romans would land at al-A’maq or in Dabiq. An army consisting of the best (soldiers) of the people of the earth at that time will come from Medina (to counteract them). When they will arrange themselves in ranks, the Romans would say: Do not stand between us and those (Muslims) who took prisoners from amongst us. Let us fight with them; and the Muslims would say: Nay, by Allah, we would never get aside from you and from our brethren that you may fight them. They will then fight and a third (part) of the army would run away, whom Allah will never forgive. A third (part of the army), which would be constituted of excellent martyrs in Allah's eye, would be killed and the third who would never be put to trial would win and they would be conquerors of Constantinople. And as they would be busy in distributing the spoils of war (amongst themselves) after hanging their swords by the olive trees, the Satan would cry: The Dajjal has taken your place among your family. They would then come out, but it would be of no avail. And when they would come to Syria, he would come out while they would be still preparing themselves for battle drawing up the ranks. Certainly, the time of prayer shall come and then Jesus (peace be upon him) son of Mary would descend and would lead them in prayer. When the enemy of Allah would see him, it would (disappear) just as the salt dissolves itself in water and if he (Jesus) were not to confront them at all, even then it would dissolve completely, but Allah would kill them by his hand and he would show them their blood on his lance (the lance of Jesus Christ). Saheeh Muslim (Kitabl Al Fitan )

The only words mentioned in the hadith are that

"the Romans would say: Do not stand between us and those (Muslims) who took prisoners from amongst us. Let us fight with them"

Please decide

1-is there any where mentioned in the original hadith that the non Muslims have become Muslims and joined the Muslims?
2-is there any where mentioned in the original hadith that that say Romans/Christians have been captured and made prisoners?

3-Are the words written in the quote marks match with the wordings of the original hadith?

Of course your answer will be No. There is no such thing in the original hadith.

**Warning against those who distort Ahadith**

We see that the above hadith describes the Kharijis along and the sin of changing the hadith together as these people will change the hadith.