



**THE HISTORICAL LOCATIONS CITED IN
THE QURAN AND HADITH : AN OVERVIEW**

THESIS

SUBMITTED FOR THE AWARD OF THE DEGREE OF

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IN

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DECLARATION

I hereby declare that the thesis titled “*The Historical Locations Cited in the Quran and Hadith : An Overview*” submitted to the University of Dhaka, Bangladesh for the degree of Doctor of Philosophy, has been composed by myself and completed under the supervision of Professor Dr. Muhammad Shafiqur Rahman, Department of Islamic Studies, University of Dhaka. I further affirm that no part or whole of the dissertation has been submitted in any form to any other university or institute for degree or diploma.

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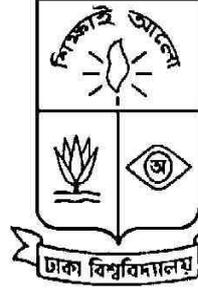
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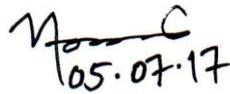
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CERTIFICATE

This to certify that the results of the systematic research presented in this thesis titled “*The Historical Locations Cited in the Quran and Hadith : An Overview*” have been the outcome of the work carried out under my guidance. This is further certified that the work presented here is entirely original and suitable for evaluation for awarding of the degree of Doctor of Philosophy.


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CONTENTS

Acknowledgement	I-II
Key to Abbreviations	III
Transliteration	IV
Preface	01-04
Chapter-1: Review of Research Reality	05-10
Chapter-2: Literature Review	11-20
Chapter-3: The Locations Cited in the Qur'ān	21-68
Chapter-4: The Locations Cited in the Ḥadīth	69-169
Chapter-5: An Introduction to the Cited Locations	170-285
Chapter-6: An Overview of the Research Study	286-322
Conclusion	323-328
Appendix	329-341
Bibliography	342-355
Glossary	356-363

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مَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافِيئُوهُ فَإِنَّكُمْ تَجِدُوا مَا تَكْفِيئُونَهُ فَأَدْعُوا لَهُ حَتَّى تَرَوْا أَنَّكُمْ قَدْ كَفَّيْتُمُوهُ

“If anyone does you a kindness, recompense him; but if you have not the means to do so, pray for him until you feel that you have compensated him.” [Abū Dāwūd al-Sijistānī, *al-Sunan* (Bayrūt: Al-Maktabah al-‘Aṣrīyah, n.d.), Chapter: Kitāb al-Zakat, Section: Bābu ‘Aṭīyyah man Sa’ala billallāh, V. 2, Hadith no. 1672, p. 128]

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Gratefully remembering my guide, preceptors, well-wishers, friends and relatives and by praying for their bright future I hereby solemnly submit this thesis, seeking love and heavenly bliss from Almighty Allah:

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

“My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims.” [Al-Qur’ān, 46:15]



5.7.17

Muhammad Tazammol Hoque

KEY TO ABBREVIATION

AC	After Christ
A.D	Annodomine
A.H	After Hijrah
As.	‘alayhi/‘alayhā/‘anhumā/‘alayhum/‘alayhinna Ṣalāt wa al-Salām (Peace be upon him with him/her/them)
BC	Before Christ
BCE	Before the Common Era or Current Era
B.H	Before Hijrah
CE	Common Era or Current Era
CIIR	Catholic Institute for International Relations
d.	Death
ed	Editor
H.	Hijri
Ibid	Abbreviation of Latin ‘ibidem’, meaning ‘in the same place’.
i.e	That is
Idem	Used in citations to indicate an author or work that has just been mentioned
k.m.	Kilometers
lit.	Literally
n.d	No dated
n.p	No place
pl.	Plural
R.	Raḥimahullāhu ‘alayhi/‘alayhā/‘anhumā/‘alayhum/‘alayhinna (May Allāh have mercy with him/her/them)
Ra.	Raḍiyallāhu Ta‘āla ‘anhi/‘anhā/‘anhimā/‘anhum/‘anhinna (May Allāh be pleased with him/her/them)
sgr.	Singular
Sm.	Ṣallallāhu ‘Alayhi wa Sallam (Peace be upon him)
Sw.	Subḥānahu wa Ta‘ālā (Be He glorified in the highest)
trans.	Translated by

TRANSLITERATION

Letters	Pronunciation	Transliterated	Transcription
ا	أَلْف	'Alif	A
ب	بَاء	Bā'	B
ت	تَاء	Tā'	T
ث	ثَاء	Thā'	Th
ج	جِيم	Jīm	J
ح	حَاء	Ḥā'	Ḥ
خ	خَاء	Khā'	Kh
د	دَال	Dāl	D
ذ	ذَال	Dhāl	Dh
ر	رَاء	Rā'	R
ز	زَاء	Zā	Z
س	سِين	Sīn	S
ش	شِين	Shin	Sh
ص	صَاد	Ṣād	Ṣ
ض	ضَاد	Ḍād	Ḍ
ط	طَاء	Ṭā'	Ṭ
ظ	ظَاء	Zhā'	Zh
ع	عَيْن	'Ayn	'A/
غ	غَيْن	Ghayn	Gh
ف	فَاء	Fā'	F
ق	قَاف	Qāf	Q
ك	كَاف	Kāf	K
ل	لَام	Lām	L
م	مِيم	Mīm	M
ن	نُون	Nūn	N
ه/هـ	هَاء	Hā'	H
و	وَاو	Wāw	W
ي	يَاء	Yā'	Y
ء آ/أ إي/إ أو/أ	هَمْزَة	Hamzah	'/ 'A/Ā 'I/Ī 'U/Ū
ة	تاء	Tā'	h

PREFACE

Preface

The Glorious Qur'ān contains a great amount of locations of different areas in the world. The Almighty Allah mentioned the names of the Prophets and Messengers (As.) in the Qur'ān citing their communities and localities. These great divine pious persons arrived to those various locations where the remaining ruin sign symptoms of natural and mass destruction still existed. The Qur'ān sometime offers an account of specific historical location so nicely which encourages the people of intellectuals to trip those lands for improvement of their morality. The arrival of the last Prophet Muḥammad (Sm.) into the Holy city Makkah directly quoted in the Qur'ān. Furthermore it stated diverse places wherein the Prophet (Sm.) lived in his life. Thus this final revelation cited directly and indirectly a huge number of places and landmarks which have historical importance.

The Prophet (Sm.) also often speaks about the locations of diverse communities and localities of previous Prophets (As.). He described about their evils and miss-deeds, the arrival of Prophets to particular communities and downfall of the nations due to the refusal and ignore of their summons. The Prophet (Sm) visited several places during his lifetime and talked about few of those locations. The companions of the Prophet (Sm.) also narrated a large number of important locations. Thus a huge number of Ḥadīths also contain discussion on various historical locations.

The present study is aimed at highlighting briefly the information about any location found either in the Qur'ān or in the Ḥadīth or in combination of both the Qur'ān and Ḥadīth in the form of a unique research work, discussing religiously significance and historical importance of the location. In this context, the research work on the title *“The Historical Locations Cited in the Quran and Hadith : An Overview”* carried on and designed with six central chapters excluding the preface and conclusion.

The opening chapter deals with a general survey on the *‘Review of Research Reality’*. This chapter includes slight impression on the research synopsis reevaluating the proposal, importance and rationality, objectives, design and methodology, sources, limitations, planning of research etc. Necessities of studying the proposed research field and application of proper methodology are also ensured and reconfirmed in this chapter.

The subsequent chapter, *‘Literature Review’* has been vividly examined a well known related literatures with a view to investigate the strengths and drawbacks in previous

works and to identify the gaps of the studies. It was a successful attempt to prove that no single study is found to the locations provided by the Qur'ān and Ḥadīth.

The third chapter in related to *'The Locations Cited in the Qur'ān'* searches out primarily one hundred ninety four locations from approximately over three hundred verses of the Qur'ān. The contents of the locations cited in the Qur'ān are intended to explore in this chapter. The effort was concentrated to arrange the locations in the Arabic alphabetical order providing the pronunciation in a form of English transliteration with a view to composite a dictionary of the cited locations. The probable meaning of each location was quoted beside each name of the identified places from the very early sources of Tafsīr books. The quotation of the verses under each location was conformed to the Qur'ānic chronology of the Sūrah and the 'Āyah (verse) to explore the data on the number of locations and that of related verses cited in the Qur'ān. It seems that several verses indicate to a single location while the names of several locations express to a common single area. Some locations were quoted directly by its name while the others were being narrated indirectly.

The fourth chapter titling on *'The Locations Cited in the Ḥadīth'* is likewise intended to look for the contents of the locations cited in the Ḥadīth. Following similar methodology all the cited locations were arranged systematically in the Arabic alphabetical order providing English transliteration with a view to composite a dictionary of the locations cited in the Ḥadīth. The quotation of the Ḥadīth was collected from al-Siḥaḥ al-Sittah (الصحح الستة) i.e. the six basic authentic collections of Ḥadīth. In each quotation of the Ḥadīth, it was ensured to mention the root narrator from chain of narrators and the main text of a lengthy Ḥadīth was possibly shortened to keep attention on necessary point. The quotation of the Ḥadīth was cited mostly from al-Ṣaḥīḥ of al-Bukhārī. The citation of the location also confirmed in al-Ṣaḥīḥ of Muslim, al-Jāmi' of al-Tirmidhī, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā'ī and al-Sunan of Ibn Mājah. It seems that several Ḥadīths mentioned a single location. The meaning of each location was also presented shortly beside each name of the identified places from the very primary sources of Shurūḥ al-Ḥadīth. It seemed that the names of several locations were expressed to a common single area.

The fifth chapter carried on *'An Introduction to the Cited Locations'* is a combined study and analysis of four hundred and forty locations cited both in the Qur'ān and Ḥadīth. Finally all the locations cited in the Qur'ān and Ḥadīth were arranged in the form of Arabic alphabetical order providing English transliteration with a view to composite a dictionary of the cited locations. It was aimed to present geographical

position and specific historical data of each location in this chapter. To explore the importance of each place was also an objective which has maintained as per as possible. The details historical background, cultural aspects and geo-political importance which have mentioned in the Qur'ān and authentic Ḥadīth about a location were properly documented. The ancient and present name of the places were also attempted to find out. A slight hint was given on the archeological changes that occurred in several areas. This description is an exciting research source for further analysis of the localities from different views and aspects of socio-culture, geopolitics, geomorphology, archeology etc. Thus the discussions of this chapter become an epic geographical treatise.

The sixth and final Chapter '*An Overview of the Research Study*' contains description and revaluation of several locations. The attempt has been made to briefly rearrange several locations into a few contents and analyze these from the sight of religious significance in order to gain an understanding on the interest of the field. The locations of the prophets (As.), the geographical evaluation of Prophet's biography (Sm.), geographical extension of Islam, the principles of Islamic tourism, the concept of sacred geography in Islam, Qur'ānic and prophetic apocalypses with places, importance of Middle East Studies, and further need of scientific research on the locations were successfully presented in this session. The chapter lights on the findings of the research work.

The concluding session critically analyses the overall findings of the study. This endeavor will encourage continuing research as an excellent method and necessary preparation for further systematized scientific research on the geographical places cited in the Qur'ān and Ḥadīth, concluding that such studies are necessary for better understanding of Islamic references. Ancient and current still image of different locations are provided in Appendix. Bibliography and glossary are also given at the end.

CHAPTER-1	<i>REVIEW OF RESEARCH REALITY</i>
	1. Research Proposal 2. Importance and Rationality of Research 3. Objective of the Research 4 Research's Design and Methodology 5. Source of Research 6. Limitation of Research 7. Research Time Frame and Work Plan 8. Research Planning

Chapter-1

REVIEW OF RESEARCH REALITY

1.1: Research Proposal: Allāh the Almighty sent prophets and messengers to preach Islam to the people at different times to various remarkable locations namely 'Irām, Hījr, Miṣr, Bābil, Rūm and Sabā etc. so that no population in the world was left without guidance. Historical sources relating to these locations confirmed their uncountable attempts and activities in the way of da'wah (preaching of Islam) and also recorded the natural punishment of disaster and mass destruction in response to disrespect and refusal of accepting their summons. As humanity matured the Prophet Muhammad (Sm.) was sent with the final, complete and perfect edition of guidance of Islam in the form of the Qur'ān to the city of Arabian Peninsula Makkah.

Although the Glorious Qur'ān is not a book of history or geography but a number of locations from Palestine, Saudi Arabia, Jordan, Egypt, Yemen etc. are mentioned in this holy book. The Muslim community is asked to visit those locations to take moral lessons from the relevant historical events. The Qur'ān sometime offers an account of specific historical location and often emphasizes the moral significance of an event over its narrative sequence from which one can receive guidance and gather wisdom. The prophet (Sm.) also often speaks about these locations. He described about the communities, their evils and miss deeds, the arrival of prophets (As.) to particular communities, their refusal and downfall. The Prophet (Sm.) himself lived in Makkah and al-Madinah, and performed his duties in various locations through history and taught the people about religion. The narrators of Ḥadīth quoted these historic locations and relevant events. The companions of the Prophet (Sm.) specially cited a large number of these locations in their narrations. They also reported their own experiences gathered in a variety of locations with the prophet (Sm.) and after his demise. Thus a large number of Ḥadīths are also containing discussions on diverse locations.

The none-recognition of the cited locations created an opportunity of allegation against revelation that those are mythological rather than historical and those did not exist. It also impacted the Muslim mind that whereas the Qur'ān points to the ancient locations belonging to more than 15-20 centuries ago, their present locations are probably unknown or whatever is located or recognized will be quite different from what have been in the past. In fact, 15-20 centuries are enough for not only a city, but also a civilization to bloom or decline. The none-recognition of the locations enhanced such frustrations among Muslims. Many of the existing problems in Muslim culture and literature regarding places need extensive research. In this regard, the Muslim commentators and geographers acquainted with the Qur'ānic culture and interested in its development and expansion have spared no effort in clearing up the geographical sites of the Qur'ān. Though such attempts could reduce frustrations and increase the certainty, confidence and reliability. The adaptation of the meanings of some verses to

the relative and variant data is nothing but a superficial understanding of the Qur'ān, because the knowledge has a new word or theory every time.

The Study of the locations provided by Ḥadīth could help also to understand the Qur'ānic locations. Many ancient historical and geographical regions have been referred in the stories of the Qur'ān indirectly which could understand by the Ḥadīth. A combine study on the locations provided by the Qur'ān and Ḥadīth could contribute to new era of knowledge like Islamic Geography. Moreover, if the historical places provided by Ḥadīth could be cleared up with reference to time and place, it could extend the understanding of Sīrah (Biography) of the Prophet (Sm.) and History of Caliphs. This deeper understanding could enlighten Islamic knowledge.

The ancient and modern orientalisists have done a number of notable works to interpret and explain the landmarks, places and personalities mentioned in four books of New Testaments with historical descriptions. In the same way, a few writers and scholars have also compiled through the locations of the Qur'ān and Ḥadīth in their books. But there is not a single book which contains the details names of those geographical locations focusing on its Islamic importance.

So it needs to present all these fruitful information in the form of a unique research work consisting and finding out the names of the Qur'ānic locations, their ancient and current names, the prophets of those locations and the communities living there, so that a reciter of the Qur'ān may get the details of the indications about any location found in the Qur'ān while reciting it. Similarly it needs to present all these locations cited in the collections of Ḥadīth so that one could be informed of the details of these locations with historical background, cultural aspects and geo-political importance. In this context, in the light of the aforesaid observation, a plan has been chalked out to carry out research on the title "*The Historical Locations Cited in the Quran and Hadith : An Overview*" followed by being keen interested about research and on visiting those historic locations.

1.2: Importance and Rationality of the Research: Many ancient historical and geographical regions have been referred to, directly or indirectly, in the stories of the Qur'ān such the river or sea, the land, dam, cave, earthy paradise etc. Research on these and finding their traces is very effective in understanding the Qur'ān. In addition, being involved in exploring the past would provide a good background to take lessons from the past on which the Qur'ān in the following verses to persuade us to do so: "Indeed there have been examples before you; Therefore travel in the earth..." (Al-Qur'ān, 3:136) "...Therefore travel in the land, then see what the end of the rejecters was." (Al-Qur'ān 16:36) "Say: Travel in the earth, then see how was the end of the guilty." (Al-Qur'ān, 27:69) "Have they not travelled in the earth and seen how was the end of those before them? They were stronger than these in powers..." (Al-Qur'ān, 30:9). The divine

intention of traveling to the Qur'ānic geography is to understand the lessons pointed out by the Qur'ān.

As the researcher intends to recognize Prophets like Ibrāhīm and Lūt (As.), Shu'ayb and Mūsā (As.), Ṣāliḥ and Ḥūd (As.), Ya'qūb and Yūsuf (As.) in the stories of the Qur'ān and Ḥadīth, or anyone aims to know the return of Prophet 'Īsā' to the Earth again, he must try to understand geographical places of the Qur'ān and Ḥadīth. The recognition of the places mentioned in the Qur'ān and Ḥadīth is important from scientific, historical and geographical point of view. It could be useful to satisfy ones curiosity. The research will eliminate the allegations against the Qur'ān regarding the lost cities. It is needed to take initiatives to prove the Qur'ānic locations historical. The outcomes of this study and findings would help to develop a new understanding of the Qur'ān and Ḥadīth, the necessity of which is felt. Ultimately, such studies will be a new era in the exegesis of Islamic references. Finally, it can be said that a serious research is required to locate the real sites of the locations cited in the Qur'ān and Ḥadīth.

With respect to the importance of this subject, it is to be needed to provide information about the prophets of the locations, illustrations on the beliefs of the surrounding time, places and communities, the description on socio-cultural conditions and geo-political situation of the relevant areas. The research is more important to learn from the stories of various nations. To fulfill this necessary obligation it requires finding out the ancient and current names of the locations, the prophets and the communities living there, telling about the archeological changes that occurred in those areas. Thus it would be an epic geographical treatise with maps which is also be a great and complete glossary of literature on the locations mentioned in the Qur'ān and Ḥadīth. This exciting research will also open the doors of further analysis of the locations in geomorphologic and archeological aspects.

1.3: Objective of the Research: The advantages and outcomes of determining the geographical sites in the Qur'ān and Ḥadīth, is related to its objectives. There are two types of objective behind this research as described below-

1.3.1: General Objectives: The aim of this Ph.D. research is primarily to identify the locations of the Qur'ān and Ḥadīth with historical, social, cultural, geographical, geomorphologic and archeological aspects. This work was intended to be a simple attempt as a new uplift to the field of research on the Qur'ān and Ḥadīth.

1.3.2: Special Objectives:

- a) The objective of this endeavor is to work out the best method and necessary preparations for recognition of geographical places mentioned in the Qur'ān, concluding that such studies are necessary for better understanding the Qur'ān.
- b) To specify an accurate position of ancient places cited by the Qur'ān and Ḥadīth so that one can clarify the lessons inherent in Qur'ānic locations.
- c) To provide excellent information about the prophets of the locations, illustrations on the beliefs of the surrounding time, places and communities, the description on

socio-cultural conditions and geo-political situation of the relevant areas to find out the causes of downfall of the nations and civilizations.

- d) To prove that the information provided by the Qur'ān about the events of the past is in total agreement with historical information.
- e) This work is another evidence of the fact that the Qur'ān is the Word of Allāh.
- f) A reciter of the Qur'ān may preserve the details of the indications about any location found in the Qur'ān while reciting it.
- g) A reader of Ḥadīth could be informed of the details of the cited location with historical background, culture aspects and geo-political importance.
- h) To make visible the need of historical, socio-economical, geo-political, geomorphologic and archeological studies of the areas.
- i) To present all the information in the form of a unique research.

1.4: Research's Design and Methodology: This research is designed with following method of study-

1.4.1: Nature of Research: The proposed research would be an analytical and assertive description in a clear and simple language. The description concretely and in detail will be accomplished with utilizing theoretical methodology and theological analysis. At first the historical locations that have been cited in the Qur'ān and Ḥadīth will be pointed out from the original text. The ancient and current names of each location will be scrutinized and then all information will be authenticated by proper and exact proofs. The names of different tribes living in various locations also cheek out in this research. The previous and current photographs and maps would be examined to bring forward the need of further research of the locations based on archeological and geomorphologic changes. The research will advance to include an introduction on all the locations cited in Islamic main references. Thus an overview on the cited locations will concluded the summary and findings of the study.

1.4.2: Sample and Sampling Technique: Primarily the contents of the locations cited in both the Qur'ān and Ḥadīth would be searched out and would try to arrange these in the Arabic alphabetical order. Then there would be an attempt to provide the pronunciation of each place in a form of English transliteration. The probable meaning of each location from the very early sources will be mentioned. The textual quotation of the verses and Ḥadīths under each location would be presented with meaning.

1.4.3: Data: There are two types of data included in this research Primary and Secondary-

1.4.4: Primary Sources of Research: The verses of the Qur'ān along with various Tafsir books and Ḥadīth accumulated in various authentic collections of Ḥadīth books are highlighted as the primary sources of research.

1.4.5: Secondary Sources of Research: In relation to the research, the relevant books, articles and the reviews published in various local and international journals, newspapers and magazines were examined. The information collected from different websites and archives of different countries were also considered as secondary source of research.

1.4.6: Data Analysis: The Qur'ān is certainly a compilation of revealed speech of Allāh to the Prophet (Sm.) which is an undoubted authentic source of reference. The locations cited in Qur'ān were analyzed with comparison among the commentaries of early and modern scholars. In the same way the locations cited in Ḥadīth were also scrutinized with references discussed in *Surūh al-Ḥadīth* (commentaries of Ḥadīth), *Sirah* (Biography) and *al-Tarīkh* (History) etc.

1.5: Limitation of the Research: The disadvantages of every research are known after its completion. The main two sources of research the Qur'ān and Ḥadīth both are textually Arabic. Most of the locations of proposed study are from Arab lands and its narratives are in Arabic Text. It was hardly a complicated work to sum up many of hundred locations from the Arabic resources to English language for a researcher like me who is non-native of both languages. Though the research area was planned and identified in proposal, but the already included large area of proposed research come to be appeared after initiating to accumulate basic theoretical information. Moreover, the Qur'ān is a definite compilation of total 6,236 verses which is totally distinctive from Ḥadīth, where there is no limit of its amount. It was to confine only on the Ḥadīth compiled in six collections, popularly known as '*al-Sihah al-Sittah*'. It was always carefully included necessarily important data to keep the discussion in brief and huge related information were excluded out to border in the description into the field. However, it was predicted to visit the locations physically what is performed partly. But only two month stay at the related area was not enough to excess the proper data of such a field of study.

1.6: Expected Research Time Frame and Work Plan: The proposed research was expected to accomplish within two years. But a large time was depleted to perform the research more deeply. The study was conducted in three phases:

1.6.1: First Phase: It was collected the basic theoretical information from the Qur'ān and Ḥadīth and undertaken a significant amount of research information and resources.

1.6.2: Second Phase: It was began the specific analysis of those information and complete a provisional draft of thesis and integrated the analysis.

1.6.3: Third Phase: The revision, examination of data, checking authenticity of information, finalization of preface and the conclusion etc. were completed in this final phase.

1.7. Research Planning: The thesis is presented with a review of research reality in first chapter, literature review in second chapter, the locations cited in the Qur'ān in third chapter, the locations cited in the Ḥadīth in fourth chapter, a combine study and analysis of the cited locations in fifth chapter and a description on the findings of research in sixth and final chapter. Finally, a pen picture of the study was summed up in a brief conclusion. Thesis is planned in six central chapters excluding the preface and conclusion.

CHAPTER-2	<i>LITERATURE REVIEW</i>
	1. Introduction to the Meaning of Historical Locations 2. Arabian Geographical History 3. Socio-Historical Atlas 4. Geographic commentaries in Early Books of Tafsir and Ḥadīth 5. Atlas of the Qur’ān and Ḥadīth 6. Atlas of the Prophet’s Biography 7. History of Holy Lands

Chapter-2

LITERATURE REVIEW

The Scholars have compiled a number of notable books to interpret and explain the religious books. The habitations and personalities mentioned in Torah or the landmarks, places and personalities mentioned in four books of New Testaments are in more than a dozen geographical books with historical descriptions, maps and photographs. In the same way, hundreds of writers, scholars and authors have also compiled through the locations of the Qur'ān and Ḥadīth in many of their books. Here a few famous related literatures were discussed under some sub-points with a view to investigate the strength and drawbacks in previous works and to identify the gaps of the studies.

2.1: Introduction to the Meaning of Historical Locations: The term location literally used to mean a place or space; a site or an area, a region or a settlement etc. It uses to identify a particular place or position. The terms location and place in geography are used to identify a point or an area on the Earth's surface or elsewhere. The term location generally implies a higher degree of certainty than place, which often indicates an entity with an ambiguous boundary, relying more on human or social attributes of place identity and sense of place than on geometry. The distinction between space and place is considered a central concern of geography. The term historical location may be any site, landmarks, landscape, building, or structure that is of local, regional, or national significance. In this thesis the term historical location goes to a broader meaning to bracket together each place cited both in the Quran and Ḥadīth as those locations became historically important only due to its citation in these two sources. The locations cited in the Quran and Ḥadīth may be categorized into cities, mountains, wells, rivers etc.

2.2: Arabian Geographical History: The Arab world, also known as al-'Ālam al-'Arabī (العالم العربي), al-Waṭan al-'Arabī (الوطن العربي), the Arab nation (الأمة العربية) al-'Ummah al-'Arabīyah), occupy an area stretching from the Atlantic Ocean in the west to the Arabian Sea in the east, and from the Mediterranean Sea in the north to the Horn of Africa and the Indian Ocean in the southeast. A few Arab writers had written geographical treatise on these vast area of Arab lands.

Mu'jam Mā 'Ista'jama min 'Asmā' al-Bilād wa al-Mawāḍi' (معجم ما استعجم من أسماء البلاد) containing 1625 pages of 784 sections (Bāb) in Arabic alphabetic chronological order written by Abū 'Ubayd 'Abd Allāh Ibn 'Abd al-'Azīz Bakrī al-'Andalūsī [487 H.] and published from Bayrūt in 1403 H. by 'Ālam al-kutb, has a historical importance as a classical work in this field. The Commentator on this book and also teacher of Arts faculty of previously Fuwad University (Cairo University) Dr. Sayyed Mustafa said:

معجم ما استعجم من أسماء المواضع والبلاد. لأبي عبيد البكري. وهو معجم لغوي جغرافي. يصف جزيرة العرب. ويتقري ما بها من المعالم والمشاهد. والبلدان والمعاهد. والآثار والمعاهد. واليناهل والموارد... الخ

Mu'jam Mā 'Ista'jama min 'Asmā' al-Bilād wa al-Mawāḍi' is written by Abū 'Ubayd al-Bakrī. This is a linguistic geographic glossary which describes the Arabian

Peninsula; narrates landmarks and sights, cities and localities, heritages and shrines, trenches and resources.....¹

A classic work of Islamic studies on the history, social and geographical studies of areas was carried on the title of ‘*Aḥsan al-Taḳāṣīm fī Maʿrifat al-ʿAqālīm* (أحسن التقاسيم في معرفة الأقاليم) “the best division for the knowledge of the provinces”) by Muḥammad Ibn ʿAḥmad Shams al-Dīn al-Muḳaddasī [940-991 AD] in the Arabic language. Al-Muḳaddasī of Jerusalem is considered as one of the most prominent representative of Arabic geography in the second half of the 10th century CE. He wrote an epic geographical treatise, which is also a great work of literature.

Al-Muḳaddasī divides the Islamic world in 14 ʿIqlīm-s (إقليم-climes or regions); then he deals with each region separately. The book is divided in two parts. The first enumerates localities and provides adequate descriptions of each, especially the main urban centers. He then proceeds, in the second part, to other subjects: population, its ethnic diversity, social groups, commerce, natural and mineral resources, archaeological monuments, currencies, markets and weights, and the political situation. This treatise was based on some twenty years of experiences undergone and observations noted in his survey of the realm of Islam, from the Atlantic to the Indian Ocean. He presents his observations on its topography, vegetation, religion and culture. The treatment of each province (ʿIqlīm) begins with the division of its districts and towns, followed by their description. Then a general chapter of the province tends to discuss the following aspects: climate, products and specialties, waters, mines, mountains, holy places, money, taxes, weights and measures, customs, marvels, calendar, political power, factions, schools and Qurʾānic readings, and routes. Al-Muḳaddasī covers North Africa, Egypt, the Arabian Peninsula, Greater Syria, ʿIrāq and Upper Mesopotamia, as well as eight non-Arab provinces including Iran and Afghanistan. The book is published by *Dār ʿIhyāʾ al-Turāth li al-Ṭabāʾah al-ʿArabī wa Nashr wa al-Tawzīʿ* from Bayrūt in 1987 within 448 pages. Technically, the most important distinction of ʿAḥsan al-Taḳāṣīm is that it was the first Arabic work of geography ever to provide maps in natural colors, which is the usual practice today.

The distinguished authority on the Islamic world and also a professor emeritus of Semitic literature at Princeton University *Philip K. Hitti* in his book “*Capital Cities of Arab Islam*” viewed the highlights of Arab history through the windows of the capital cities where those events occurred. The account focuses on six cities- Mecca, the religious capital; Medina, the caliphal capital; Damascus, the imperial capital; Baghdad, the intellectual capital; Cairo, the dissident capital; and Cordova, the European capital. The approach is historical rather than geographical, and the book is addressed to the student and the cultured layman rather than the specialist. Tourists to the Middle East and Spain also will find the book especially interesting. The author describes the physical settings of the cities, the primary occupations of the people, and the significant monumental structures. He discusses such modern history of a city as is relevant to the story, but the emphasis is on the period of Arab ascendancy-roughly, the seventh to the thirteenth century. In addition to Arabic sources, he quotes Europeans’ descriptions. As he makes clear, the six cities were more than capitals;

¹ Dr. Sayyed Muṣṭafā made the commentary in Muḳaddimah (preface) of the book. [Abū ʿUbayd ʿAbd Allāh Ibn ʿAbd al-ʿAzīz al-Bakrī al-ʿAndalusī, *Muʿjam mā ʿIstaʿjama min ʿAsmāʾ al-Bilād wa al-Mawāḍiʿ* (Bayrūt: ʿĀlam al-Kutb, 1403H.), V. 1, p. 1]

they left their indelible imprint not only on the subsequent history of the Arabs and other Muslims but on the development of civilization at large. The Book is reviewed by many scholars in different aspects for its historical impotence.² The book published from Minneapolis by university of Minnesota in 1973.

Abū Muḥammad al-Ḥasan Ibn Aḥmad Ibn Ya‘qūb al-Hamdānī’s work on the title “*Geography of the Arabian Peninsula*” (صفة جزيرة العرب - Šifat Jazīrat al-‘Arab) is by far the most important work on the subject. The book is published by Dār al-Yamāmah in al-Riyāḍ in 1974 in 582 pages.

Rawḍ al-Mi‘ṭār fī khabar al-’Aqtār (الروض المعطار في خبر الأقطار - The Book of the Fragrant Garden) by Muḥammad ibn ‘Abd al-Mun‘im Ḥimyarī, is a fifteenth-century Arabic geography which discusses an important axis of the Islamic History and focuses on the economical standards. Al-Himyarī was interested in Arts and Geography. He takes an important part of the history of the Islamic economy. He also gave tiny details about the production sections; the agricultural wealth that is centered in the Arabian Island, Alandalus (Spain), Syria, ‘Irāq and Egypt. In addition, to the live stocks wealth like camels, sheeps, birds and fish etc. He talks about the metals wealth in those areas including gold, silver, iron, Zink and copper. He discusses many industries- weather they depend on- agriculture, metals or animals. He was interested in Trade too. He talks about the trading areas, cities, roads, imports, exports, markets, measures, weighs and the money that was used at that time.

Zakarīyā Ibn Muḥammad Qazwīnī was also well known for his geographical dictionary “*Āthār al-bilād wa-akhbār al-‘ibād*” (آثار البلاد وأخبار العباد - “Monument of Places and History of God’s Bondsmen”). The treatise reflects extensive reading and learning in a wide range of disciplines.

2.3: Socio-Historical Atlas: Atlas is a book of maps or charts. A Social and Historical Journey through the lands may define as socio-historical atlas. A few books of such feature have written about the lands of the Islamic World. The study “*Historical Atlas of the Islamic World*” by David Nicolle³ provides a survey of the history of the Islamic world and of Islamic civilization from the time of the Prophet Mohammad (Sm.) until the consolidation of the Ottoman Empire in Eastern Europe and the Middle East. It examines such early dynasties as the Umayyads and the Abbasids as well as the successive medieval waves of non-Arab conquerors. Nicolle is careful to note the ways in which Islamic culture absorbed and modified features

² Janet Abu-Lughod, Review of *Capital Cities of Arab Islam*, *Middle East Journal* (Washington: Middle East Institute, 1973) V. 27, No. 4 pp. 499-500; Gerald de Gaury, *Review of Capital Cities of Arab Islam*, *The Geographical Journal* (Wiley, 1974), V. 140, No. 3 p. 495; P. M. Holt, *Journal of Asian History* (Harrassowitz Verlag, 1974), V. 8, No. 2, pp. 167-168; Simon Digby, *Bulletin of the School of Oriental and African Studies* (University of London: Cambridge University Press, 1974), V. 37, No. 2, p. 527

³ Dr. David Nicolle was born in 1944 and lives in England. He worked for BBC Television News and the BBC Arabic Services and, after returning to university to obtain a Doctorate, he taught in a Jordanian university. Since returning from the Middle East Dr. Nicolle has written numerous books, both academic and for the general reader, on various aspects of Islamic and medieval history. He has also contributed articles to many academic journals and specialist encyclopedias, and has presented papers at various scientific or historical conferences. Meanwhile Dr. Nicolle continues his research into medieval Islamic military technology, a field in which he is respected as a leading expert.

from its original neighbors—the Byzantines and the Sassanians—its conquerors, and the peoples it conquered, exposing Islam to Jewish, Christian, Buddhist, Hindu, and pagan influences. Substantial portions of the text deal also with the Muslims in Spain, India, sub-Saharan Africa, and Russia, as well as Muslim advances in geography, astronomy, and various arts. Its abundant maps are accompanied by text explaining the religious, political and cultural circumstances behind Islam's development. The book contains superb photographs of the art, architecture, artifacts, and the regions involved, and many reconstructions of the most important events mentioned in the text. The maps are beautiful, but cities and areas noted in the text are not always included on the accompanying map. Still, this title supplies a wealth of information in an attractive format. At a time when interest in the Islamic faith is increasing, this book provides a comprehensive description of the religion's long and dynamic history. The book published by Mercury Books in 2004 in 189 pages.

Atlas al- Jughrāfī al- 'Ālam al-Islāmī (الأطلس للجغرافي للعالم الإسلامي) - Geographical Atlas of the Islamic World) by Ibrahim Hilmi Ghuri and group, is published by Dar al-Sharq al-Arabi in 2007 in 160 pages with illustrations and maps. This is an excellent book for the student and general information for the layman. This is scientific in its methodology, and accurate in its contents, supports the latest styles in the geographical drawing, and the events of the geographic and economic information, and the population of the countries and regions of the Islamic world in general. The new approach that the atlas follows in presenting each Islamic country or territory, it offers first a map that shows the geographical nature of this state or that region.

Dr. 'Abd al-Raḥmān Ḥamīdah in his book "*Atlas al- 'Iqtisādī lil- 'Ālam al- 'Islāmī*" (الأطلس الإقتصادي للعالم الإسلامي) - Economic Atlas of the Islamic World) containing 472 pages published by Dār al-Fikr al-Mu'āṣir from Bayrūt in 1997 shown a history of the economic conditions of the countries of the Islamic world and the living standards of its population, foreign trade balance and the acceleration of population growth with maps and tables. Another very well written "*Atlas al- Tarīkhī lil- 'Ālam al- 'Islāmī*" (الأطلس التاريخي للعالم الإسلامي) - Historical Atlas of the Islamic World) by Malise Ruthven published from Bayrūt by Academia International in 2007 is a concise, accessible, and authoritative reference guide of the historical places of the Islamic World.

In another book named "*Atlas duwal al - 'Ālam al- 'Islāmī: Jughrāfī, Tārīkhī, 'Iqtisādī*" (أطلس دول العالم الإسلامي: جغرافي - تاريخي - اقتصادي) - The Atlas of the Islamic World countries: geographic, historic and economic) published from Dimashq by Dār al-Fikr in 1999 in a volume of 255 pages, a prominent research scholar and an Arabian renowned figure Dr. Shawqī Abū Khalīl collected important information about the fifty-five Islamic countries that participated in the OIC conferences, and then the territories inflicted by the Muslim-majority but that are not members of the organization, and then the territory of other countries and states that the percentage of Muslims ranging between 20% to 50%. He has allocated for each country from the Islamic countries few pages wherein he mentioned its official name, flag, capital and the area, with a population in 1996 statistics, or in 1997, and the expected population in 2000 based on the Human Development Report 1997 (UNDP), published for the United Nations Development Account. He then presented a historical overview of economic brief, included agricultural production; mineral wealth and the most important exports, economic glance brief of each countries and cities. At the end of

the book the author marked the photographs of territories that predominantly Muslim and in another chapter the photographers for countries or regions where the percentage of Muslims ranged between 20-50% of the total population. He included bibliography sources and references, and a general index that included each flags, states and countries and regions and folks to make it easier for the reader to reach the finish in the shortest time possible.

2.4: Geographic Annotations in Early Qur'anic and Prophetic exegesis: The Qur'anic exegesis is called 'Al-Tafsir (التفسير) and Prophetic exegesis called 'Sharh al-Ḥadīth' (شرح الحديث). The early books of Tafsir and Ḥadīth often explain the locations and places cited in the verse of the Quran or in the text of the traditions. The study on location starts with the very early period of Quranic revelation as scholars tried to interpret verses informing their place of revelation, whether it was revealed in Makkah or Madinah. The writers of the exegesis of both the Quran and Ḥadīth provide different views and opinions of scholars regarding geo-historical points.

Among those Qur'anic exegesis *Jāmi' al-bayān 'an ta'wīl āy al-Qur'ān* (جامع البيان عن تأويل أي القرآن - Collection of statements on interpretation of verses of the Qur'an'), popularly known as *Tafsīr al-Ṭabarī* (تفسير الطبري), written by the Persian scholar Muhammad ibn Jarīr al-Ṭabarī (838-923) is an outstandingly mentionable for its contribution in giving information about historical locations. Al-Ṭabarī has made it a highly referenced book throughout geographical commentaries which might not survived to the present in his absence. In the same way Husayn Ibn Mas'ūd al-Baghawī (d. 1122) in his book *Ma'ālim al-Tanzīl* (معالم التنزيل), Abū l-Fidā' Ismā'īl ibn 'Umar ibn Kaṭīr (1300-1373) in his great work *Tafsīr al-Qur'ān al-'Aẓīm* (تفسير القرآن العظيم), shortly collected different views of the scholars regarding cited locations and discussed about the locations. Muhammad al-Ṭāhir ibn 'Āshūr (1879-1973) is highly notable from the modern-era for his the best Qur'anic exegesis *Al-Taḥrīr wa al-Tanwīr* (تفسير التحرير والتنوير - The Verification and Enlightenment) wherein he vastly scrutinized the Quranic places.

From the exegesis of Ḥadīth the most notable book is *Faṭḥ al-Bārī bi Sharḥ Ṣaḥīḥ al-Bukhārī* (فتح الباري بشرح صحيح البخاري - Victory of the Creator: commentary of Sahih al-Bukhari) written by Muḥammad Ibn Ḥajar al-'Asqalānī is the most celebrated one wherein each of the locations cited in Ḥadīth was discussed. Muṣṭafā Dīb al-Baghā (B.1354 AH) investigated the most authentic book of Ḥadīth al-Ṣaḥīḥ of Imam al-Bukhārī wherein he shortly specified the places cited in main text of the Ḥadīth. Another Islamic scholar of nineteen century **Muhammad Fuad Abdul Baqi** (1882-1968) investigated and commented on the second authentic book of Ḥadīth al-Ṣaḥīḥ of Imam Muslim wherein he noted shortly on the places cited in main text of the Ḥadīth.

2.5: Atlas of the Qur'ān and Ḥadīth: A good number Islamic scholars have responded to the reference of the Qur'ānic geography, descriptions of the Prophets, the Qur'ānic habitations, the Qur'ānic landmarks etc. by the end of 20th century. In the third millennium of the world civilization, these descriptions appeared on surface in the form of a new way of understanding the Qur'ān. In the same method a few books have compiled including descriptions of the locations and landmarks cited in Ḥadīth.

Dr. Shawqī Abū Khalīl presented an Authentic Collection titled “*Atlas al-Qur’ān: ‘Amākin, ‘Aqwām, ‘A’lām*” (أطلس القرآن: أماكن، أقوام، أعلام) (Atlas of the Qur’ān: places, nations, landmarks) which comprises maps, photographs and tables. This Atlas, published from Bayrūt by Dār al-Fikr al-Mu‘āṣir in 2000 within 334 pages, is new in its subject that has not been touched before. It helps whoever recites the Qur’ān to specify the locations mentioned by the noble verses, and to mark those places of ancient people mentioned in the Qur’ān. This is besides locating areas where the incidents of the Sīrah of the prophets occurred. Eventually the diligent reader will easily recognize those places, learn about them, and take heed of them while reciting. The Atlas has also revealed obscure places people used to pass through inattentively. But this work accomplished only on the basis of lineage of the prophets and did not include all the locations cited in the Qur’ān.

Likewise, in a separate book titled “*Atlas al-Ḥadīth al-Nabawī min al-Kutub al-Ṣiḥāḥ al-Sittah, ‘Amākin wa ‘Aqwām*” (أطلس الحديث النبوي من الكتب الصحاح الستة، أماكن - و أقوام - Atlas of the Prophetic Traditions from the Six Sahih Collections: places, nations) published from Bayrūt by Dār al-Fikr al-Mu‘āṣir in 2003 within 440 pages, he also accumulated places and tribes cited in six authentic books of Ḥadīth. This is really a tremendous and unprecedented aid to understanding Ḥadīth, though he did not quote the Ḥadīth. He only laid emphasis on the photographs and maps without historical description of the locations. He also did not combine the locations mentioned both in the Qur’ān and Ḥadīth.

A disputed writing, named “*Qur’ānic Geography*” written by Dan Gibson and published by CanBooks in 2011 in 470 pages, makes controversy with the lands of Islam. This book covers historical records of the four known times when peoples of the Arabian peninsula united and burst out of the Arabian deserts to conquer other nations (topics such as: The People of ‘Ad, People of Thamud, Midianites, etc.). The book also examines the geographical references in the Qur’ān cross-referencing them with historical locations. The surprise comes when Gibson examines the Holy City of Islam, known as Makkah. Here Gibson finds evidence that the original Holy City was in northern Arabia in the city of Petra. He theorizes that during an Islamic civil war one hundred years after Muhammad, the Ka‘bah was destroyed and the Black Rock was moved to its present location. Gibson examines archaeological, historical and literary evidence that support this theory and addresses many questions and objections that readers may have.

Abū ‘Islam ‘Ahmad Ibn ‘Alī written and compiled a concise booklet on the titled of “*Amākin wa Buldān fī al-Qur’ān*” (الأماكن والبلدان في القرآن - Places and Countries in the Qur’ān) in which he quoted one hundred forty seven verses from holy Qur’ān on approximately fifty places of identified seven countries of Palestine, Egypt, ‘Irāq, Saudi Arabia, Jordan, Turkey and Yemen. In the beginning, the author writes that:

هذا الكتاب عبارة عن حصر شامل للأماكن التي ذكرت بالقرآن الكريم وفي أي بلد من البلاد تقع تلك الأماكن وذلك على حسب ورودها وتسلسلها بالقرآن الكريم وقد أخذت باللفظ الصريح للمكان أو البلد وليس بأي شيء آخر

This book is a comprehensive inventory of the places mentioned the Holy Qur’ān and in any city of the countries those places are located. This is according to its sequence

of revelation and its chronology in the Qur'ān. It was taken what are verbally frank place or country and not anything else.⁴

Another two important studies “*Mu‘jam al-‘Amkinah al-Wārid Dhikruhā al-Qur’ān al-Karīm*” (معجم الأماكن الواردة ذكرها في القرآن الكريم) (Lexicon of the places mentioned in the Holy Qur’ān), published from al-Riyād by the writer in 2003 in 434 pages and “*Mu‘jam al-‘Amkinah al-Wārid Dhikruhā fī Ṣaḥīḥ al-Bukhārī*” (معجم الأماكن -الوارد ذكرها في صحيح البخاري) (Lexicon of the places mentioned in Ṣaḥīḥ al-Bukhārī) published from al-Riyād by Dārat al-Malik ‘Abd al-‘Azīz, in 1999 in 478 pages, were compiled by Sa‘d Ibn ‘Abd Allah Ibn Junaydīl in Arabic language. In those two books the author firstly arranged the cited names of places on alphabetical chronology with scriptural quotation then he given a brief description of the relevant location. The author showed the differences that occurred in tuning some names of those places relying on the old reliable and modern sources.

Al-Mu‘jam al-Jāmi‘ li-mā Surriḥa bi-hi wa ‘Ubhima fī al-Qur’ān al-Karīm min al-Mawāḍi‘ (المعجم الجامع لما صُرح به وأُبهِم في القرآن الكريم من المواضع) written by Ḥamad Muḥammad Ibn Ṣirāy and Yūsuf Muḥammad Shāmisī is a vast study in this field of research. The book is published from al-‘Ayn by Markaz Zāyid lil -Turāth wa -al-Tārīkh in 2000 in 408 pages. This book deals with the geographical locations in the Holy Qur’ān directly or indirectly. Some of these locations are known as geographical places such as Egypt or Mahayn or Makkah. While others such as “Earth” or “Land” or “Village” Or Town” or “city” which are not known from the Holy Qur’ān that the exact names of these locations but the commentaries of the Holy Qur’ān, narrators and historians state different names of these lands and cities. The aim of this book is to explain and discuss the matters of these geographical names. The authors of the book mentioned these names alphabetically and their indications in the Holy Qur’ān. They also discuss many narrations and stories which mentioned in the references of Tafsir and in historical, geographical, and lexicons, dictionaries and poetry, including a bibliographical reference.

‘Abd al-Raḥmān ibn ‘Abd Allāh Suhaylī’s book on the title “*Al-Ta‘rīf wa al-I‘lām fīmā ‘Ubhima min al-‘Asmā’ wa al-A‘lām fī al-Qur’ān al-Karīm*” (التعريف والإعلام فيما أُبهِم (من الأسماء والأعلام في القرآن الكريم) was written including the name of either the Prophet or Saint or other human or angle or Jin or city or tree or star or animal. A copy of this book in 192 pages printed from Bayrūt by Dār al-kutub al-‘Ilmiyah.

2.6: Atlas of the Prophet’s Biography: To locate the areas where the incidents of the prophetic Sīrah occurred, always considered as a subject of great eagerness. The author Dr. Shawqī Abū Khalīl written and compiled a book named “*Atlas al-Sirah al-Nabawiyah*” (أطلس السيرة النبوية) (Atlas on the Prophet’s Biography) in which he reviewed the biography of the Prophet (Sm.) and tracked the places he honored by his visits. In this Atlas, the Sīrah has been given in a brief form, and maps, explanatory diagrams and photographs have been added to show the places and directions of various events that took place in the life of the Prophet (Sm.). The maps and illustrations have been presented in chronological order. Throughout the study of this

⁴ Abu Islam Ahmed Ibn Ali is writer of many books in online basis. The current book has written in February 2008 in 15 pages and a soft copy is available at <http://www.saaid.net/book/open.php?cat=2&book=4391> (22 June 2015)

Atlas, the perception and understanding of the Sīrah of the Prophet (Sm.) becomes very easy as if the past events are passing before our eyes in the form of imaginary pictures.⁵ The book is published from Bayrūt by Dār al-Fikr al-Mu‘āṣir in 2007 in 336 pages.

“*Mu‘jam al-Ma‘ālim al-Jughrāfiyah al-Sīrah al-Nabawiyah*” (معجم المعالم الجغرافية في السيرة النبوية), written by ‘Ātiq Ibn Ghayth al-Bilādī published by Dar Makkah from Makkah al-Mukarramah in 384 pages, is a remarkable book of the field. It includes biographical places of Prophet (Sm.) aligning in Arabic alphabetical chronology. A similar another work of prophet’s biographical places in 304 pages has been compiled by Muḥammad Ibn Muḥammad Ḥasan Shurrāb titled on “*Al-Ma‘ālim al-Athīrah fī al-Sunnah wa al-Sīrah*” (المعالم الأثيرة في السنة والسيرة). This book was published by Dār al-Qalam publication of Dimashq in 199. It includes bibliographical references. But all these locations and landmarks don’t cover to include in the present work.

2.7: History of Holy Lands: The expression “holy land” occurs once in the Hebrew Bible,⁶ twice in the deuterocanonical books⁷, **not once in the New Testament**, more than a few times using various terms in the Quran indicating to several sacred places⁸. So, a number of scholars have compiled books exploring diverse historical, religious, socio-economical aspects of these holy lands.

This informative and beautiful presentation of the holy cities of Makkah and Madinah and their significance may well be unique high quality photographs and explanatory text shows the devotion and diversity of the pilgrims from all over the world and the beauty and history of the holy sites and buildings in the book “*Mecca, The Blessed, Medina, The Radiant: The Holiest Cities of Islam*” published from New York by Aperture in 1997 in 192 pages. The specially-permitted photography is by Japanese Ali Kazuyoshi Nomachi⁹ and the text by scholar Seyyed Hossein Nasr¹⁰ are something new for most Westerners and perhaps even for many Muslims. The masterly written essay by Seyyed Hussein Nasr is great but incomplete regarding the history of these Holy Places. He also quotes some Israeliyat Ḥadīths without writing their references, like the alleged story of Nūḥ’s (As.) boat coming to the **Ka‘bah** and doing **Ṭawāf** around it as the body of ‘Adam (As.) floated near it.

The famous author Harun Yahya of Ankara in his book “*SIGNS FROM THE QUR’AN*” published from New Delhi by Goodword Books in 2006 in 304 pages, integrated a special chapter on the title “*SACRED LOCATIONS NOTED IN THE QUR’AN*” where he discussed the sacredness of three holy places of Islam namely:

⁵ Dr. Shawqī Abū Khalīl, *‘Atlas al-Sīrah al-Nabawiyah* (Bayrūt: Dār al-Fikr al-Mu‘āṣir, 2007) pp. 5-7

⁶ Zechariah 2:12

⁷ Wisdom 12:3; Maccabees 1:7

⁸ Al-Qur’ān, 5:21; 17:4; 21:105

⁹ This acclaimed Japanese photographer Ali Kazuyoshi Nomashi has worked for National Geographic and is a converted to Islam. He has indeed made a major contribution to the information on Mecca, Medina and the Hajj available in print. He has captured awe-inspiring sites through the means of his camera lens.

¹⁰ Dr. Seyyed Hossein Nasr is a professor of Islamic studies at George Washington University in Washington, D.C. who has contributed an essay explaining the history and significance of the two cities.

the Ka'bah, the Masjid al-Nabawi Masjid and al-Aqsa attaching with few pictures. He is shortly interpreted the divine importance of locating religious sanctuaries.¹¹

A research work titled on “*Al-‘Arḍ al-Muqaddas bayna al-Madi wa al-Hadir wa al-Mustaqbil: Dirasah Ḥadīthah Tahlilyyah* (الأرض المقدسة بين الماضي والحاضر والمستقبل - دراسة حديثة تحليلية)” done by Ibrahim al-‘Alī includes descriptions on five major topics: Status of Bayt al-Maqdis (فضائل بيت المقدس), The glory of Palestine (مكانة فلسطين), The land of Syria: Status (فضائل - بلاد الشام), The city of al-Quds: History (تاريخ - مدينة القدس), Palestine in the Qur’ān (فلسطين في القرآن الكريم). The thesis is published in 1996 from ‘Palestine al-Muslimah’ of London.

Those are the classic works on the historical, social and geographical studies of different areas written over different times. But each and every book contains either a brief or a vast discussion. The descriptions replete with the events of the Hijaz, Arab nations, places, caves, cities etc., are available but it generally gives the basic information without going into the details of the topic from Islamic view of the importance. There did not seem a single book which contains the detail Islamic socio-religious and historical information of those cities, their locations and the current situations. Hence the readers of the Qur’ān and Ḥadīth wish to know and understand the location of places to fulfill their enthusiasm of better understanding of the Qur’ān and Ḥadīth.

In the light of aforesaid study and review of related of literature it has been cleared that there is not at least a single study to the locations cited in both the Qur’ān and Ḥadīth. So, the significance of the proposed study come in to light again when it feel needed to present all the fruitful information about the location cited in the Quran and Ḥadīth in the form of a unique research on the title of “*The Historical Locations Cited in the Quran and Hadith : An Overview*”.

¹¹ HARUN YAHYA, SIGNS FROM THE QUR’AN (New Delhi: Goodword Books, 2006), p. 236

THE LOCATIONS CITED IN THE QUR'AN

1. (Al-'Aḥqāf) الاحقاف
2. (Al-'Ukhdūd) الاخدود
3. (Adnā al-'Arḍ) ادنى الارض
4. (Al-'Arḍ) Makkah الارض
5. (Al-'Arḍ) الارض
6. (Al-'Arḍ) الارض
7. (Al-'Arḍ) الارض
8. (Al-'Arḍ) الارض التيه
9. (Al-'Arḍ al-Juruz) الأرض الجرز
10. (Al-'Arḍ /Al-'Arḍ al-Mubārakah) الارض المباركة/الارض
11. (Al-'Arḍ/Al-'Arḍ al-Muqaddisah) أرضنا المقدسة
12. (Arḍinā) أرضنا
13. (Arḍinā) أرضنا
14. (Arḍī) أرضى
15. (Arḍahim/'Arḍan) أرضا/أرضهم
16. (Arḍikum) أرضكم
17. (Iram Dhāti al-'Imād) إرم ذات العماد
18. (Al-'A'rāb) الأعراب
19. (Umm al-Qurā) أم القرى
20. (Al-'Ā'rāf) الأعراف
21. (Al-'Afāq) الأفاق
22. (Umm al-Qurā) أم القرى
23. (Al-'Aykah) الأيكة
24. (Bi'r Mu'attalah) بئر معطلة
25. (Al-Bāb) الباب
26. (Al-Bāb) الباب
27. (Bāb Wāhid/'Abwāb Mutafarriqah) ابواب متفرقة/باب واحد
28. (Bābil) بابل
29. (Al-Baḥr) البحر
30. (Badr) بدر
31. (Al-Badw) البدو
32. (Baṭn Makkah) بطن مكة
33. (Ba'l) بعل
34. (Al-Buq'ah al-Mubārakah) البقعة المباركة
35. (Bakkah) بكة
36. (Al-Balad/Balad/Baladan) بلدا/امنا/بلد/البلد
37. (Balad) بلد
38. (Al-Baladah) البلدة
39. (Al-Balad) البلد
40. (Al-Balad) البلد
41. (Al-Balad al-'Amīn) الأمين
42. (Al-Balad al-'Ṭaiyib) البلد الطيب
43. (Bunyanahum) بنيانهم
44. (Bayt/Al-Bayt) البيت المعمور
45. (Al-Baytu al-Ma'mūr) البيت المعمور
46. (Baytik) بيتك
47. (Buyūt al-Nabī) بيوت النبي
48. (Buyūt al-Nabī) بيوت النبي
49. (Buyūt al-Nabī) بيوتكم/بيوتنا
50. (Buyūt al-Nabī) بيوتكم/بيوتنا
51. (Al-Tīn wa al-Zaytūn) التين و الزيتون
52. (Jānib al-Ṭūr al-'Ayman) جانب الطور الأيمن
53. (Al-Jānib al-Gharbī) الجانب الغربي
54. (Al-Jubb) الجب
55. (Al-Jibāl) الجبال
56. (Jabal) جبل
57. (Al-Jabal) الجبل
58. (Jannāt) جنات
59. (Jannāt) جنات
60. (Al-Jannah) الجنة
61. (Al-Jūdī) الجودي
62. (Al-Jūdī) الجودي
63. (Al-Ḥijr) الحجر
64. (Al-Ḥuzrāt) الحجرات
65. (Haram) حرم
66. (Hasanah) حسنة
67. (Ḥunayn) حنين
68. (Dār al-Fāsiqīn) دار الفاسقين
69. (Dār al-Fāsiqīn) دار الفاسقين
70. (Diyāruhūm) ديارهم
71. (Dār) الدار
72. (Diyāruhūm) ديارهم
73. (Diyāruhūm) ديارهم
74. (Diyāruhūm) ديارهم
75. (Diyāruhūm) ديارهم
76. (Diyāruhūm) ديارهم
77. (Diyāruhūm) ديارهم
78. (Diyāruhūm) ديارهم
79. (Dhāt Qarār wa Ma'yīn) قرار و معين
80. (Rabwah) ربوة
81. (Al-Rass) الرس
82. (Al-Raqīm) الرقيم
83. (Rawāsiya) رواسى
84. (al-Rūm) الروم
85. (Rī) ريع
86. (Al-Sāhīl) الساحل
87. (Sāḥah) ساحة
88. (Al-Sāhirah) الساهرة
89. (Sabā) سبأ
90. (Al-Saddān/Sadd) سد/السدان
91. (Sūr) سور
92. (Suwā) سواع
93. (Shāṭiyī al-Wād al-'Ayman) شاطئ الواد الأيمن
94. (Shāṭiyī al-Wād al-'Ayman) شاطئ الواد الأيمن
95. (Al-Shajarah) الشجرة
96. (Al-Shakrah) الصخرة
97. (Al-Shakrah) الصخرة
98. (Al-Ṣafā) الصفا
99. (Ṣalawāt) صلوات
100. (Ṣawāmi) صوامع
101. (Ṣawāmi) صوامع
102. (Ṣayāṣī) صياصي
103. (Al-Ṭūr al-'Ayman) الطور الأيمن
104. (Ṭuwā) طوى
105. (Al-'Udwah al-Dunyā/Al-'Udwah al-Quṣwāy) العدة القصوى/العدوة الدنيا
106. (Al-'Arā) العراء
107. (Al-'Arā) العراء
108. (Uzzā) عزي
109. (Ayn al-Qiṭr) عين القطر
110. (Al-Gār) الغار
111. (Al-Gār) الغار
112. (Qāf) قاف
113. (Qāf) قاف
114. (Qiblah/Qiblatak) قبلتكم/قبلتكم
115. (Qiblah/Qiblatak) قبلتكم/قبلتكم
116. (Al-Qurā) القرى
117. (Al-Qurā) القرى
118. (Qurā Zhāhirah) قرى ظاهرة
119. (Al-Qurā al-Mubārakah) القرى المباركة
120. (Al-Qurā al-Muḥaṣṣanah) القرى المحصنة
121. (Al-Qaryah) القرية
122. (Al-Qaryah) القرية
123. (Al-Qaryah) القرية
124. (Al-Qaryah) القرية
125. (Al-Qaryah) القرية
126. (Al-Qaryah) القرية
127. (Al-Qaryah) القرية
128. (Qaryah) قرية
129. (Al-Qaryah) القرية
130. (Qaryah) قرية
131. (Qaryatik) قرينك
132. (Qaryatukum) قرينكم
133. (Qaryatinā) قرينتنا
134. (Qaryah Yūnus) قرية يونس
135. (Qaryah Yūnus) قرية يونس
136. (Qaṣr Mashīd) مشيد
137. (Ka'bah) الكعبة
138. (Al-Kahf) الكهف
139. (Mathābah) مثابة
140. (Mubawwa' Ṣidq) ميوأ صدق
141. (Mathābah) مثابة

(Majma' al-Bahrain) 142. المحراب (Al-Mihrāb) 143. محله (Maḥillah) 144. مدخل صدق (Madkal Sidq) 145. مخرج صدق (Makhraj Sidq) 146. مدخل صدق (Madkal Sidq) 147. مدين (Madyan) 148. المدينة (Al-Madīnah) 149. المدينة (Al-Madīnah) 150. المدينة (Al-Madīnah) 151. المدينة (Al-Madīnah) 152. المدينة (Al-Madīnah) 153. المدينة (Al-Madīnah) 154. المدينة (Al-Madīnah) 155. مدينة الجبارين (Madīnah al-Jabbārīn) 156. مرج البحرين (Maraj al-Bahrayn) 157. مساجد الله (Masājid Allah) 158. مساجد الله (Masājid Allah) 159. المسجد الذى أسس على التقوى (Al-Masjid al-ladhī 'Ussisa 'alā al-Taqwā) 160. المسجد (Al-Masjid) 161. المسجد الحرام (Al-Masjid al-Ḥarām) 162. المسجد الأقصى (Al-Masjid al-'Aqṣā) 163. حاضرى المسجد الحرام (Hadirī al-Masjid al-Ḥarām) 164. حاضرى المسجد الحرام (Al-Masjid al-Ḥarām) 165. حاضرى المسجد الحرام (Al-Masjid al-Ḥarām) 166. مسجد ضرار (Masjid Dirār) 167. مشارق الارض و مغاربها (Mashāriq al-'Arḍ wa Maghāribihā) 168. المشعر الحرام (Al-Mas'ar al-Ḥarām) 169. مصر (Miṣr) 170. مكان البيت (Makān al-Bayt) 171. مغرب الشمس (Maghrib al-Shams) 172. معاد (Ma'ād) 173. مقام القتال (Maqām 'id al-Qitāl) 174. مقام إبراهيم (Maqām 'Ibrāhīm) 175. مكانا شرقيا (Makānan Sharqīyyan) 176. مقام كريم (Maqām Karīm) 177. مكان قريبا (Makānan Qarīb) 178. مكان قريبا (Makānan Qarīb) 179. مكة (Makkah) 180. المؤتفكة/المؤتفكات (Al-Mu'tafikāt/Al-Mu'tafikah) 181. مناة (Manāt) 182. نعمة (Ni'mah) 183. نهر (Nahr) 184. نهر (nahr) 185. وادى غير ذى (Al-Wād al-Muqaddas) 186. الواد المقدس (Wādī Ghayr Dhī Zar') 187. يثرب (Wadd) 188. وادى النمل (Wādī al-Naml) 189. وادى النمل (Al-Wād) 190. يثرب (Yathrib) 191. يعوق (Ya'uq) 192. يغوث (Yaghūth) 193. اليم (Al-Yamm) 194. اليم (Al-Yamm)

Chapter-3

THE LOCATIONS CITED IN THE QUR'ĀN

Allah the Almighty sent Prophets and Messengers to preach Islam to the people in different times to various remarkable locations. The locations which are noted in the Qur'ān are those where the Prophets lived through history and taught the people about religion. Allah the Almighty quoted these historic locations and relevant events to the Prophet (Sm.) and his followers to take teachings and admonitions inherent in it.

This chapter is intended to explore the contents of the locations cited in the Qur'ān. The effort was concentrated to arrange the locations in the Arabic alphabetical order providing the pronunciation in English language with a view to composite a dictionary of the locations cited in the Qur'ān. Furthermore, the quotation of the verses under each location was conformed to the Qur'ānic chronology of the Sūrah and the 'Āyah to explore the data on the number of locations and that of related verses cited in the Qur'ān.

1. الاحقاف (Al-'Aḥqāf): This is the place of 'Ād.¹ Scholars stated the place to be any in three locations. Firstly: in South Arābia, between 'Umān and Ḥaḍramawt (حضر موت)², Secondly: North-West Arābia near place of Thamūd (al-Ḥijr)³, Thirdly: Egypt⁴. Allah said mentioning the location:

وَإِذْ كُنَّا أَخَاعًا وَإِذْ أَنْذَرَ قَوْمَهُ بِآلِ أَحْقَافٍ

“And remember the brother of 'Ād, when he warned his people in al-'Aḥqāf.”⁵

2. الاخدود (Al-'Ukhdūd): This is where Himyarite king Dhū Nawās (ذو النواس) burn the believers. Narrators agree that al-'Ukhdūd was in the town of Najrān (نجران).⁶

¹ Muḥammad Tāhir al -Siddīqī Fattānī, *Majma' Bihār al-Anwār fī Gharā'ib al-Tanzīl wa-Laṭā'if al-'Akhbār* (Hyderābād: Majlis Dā'irah al-Ma'ārif al-'Uthmānīyah, 1967), V. 1, p. 545

² Aḥmad Ibn 'Alī Ibn Ḥajar al -'Asqalānī, *Fath al-Bārī bi-Sharḥ Ṣaḥīḥ al-Bukhārī* (Bayrūt: Dār al-Ma'rifah, 1989), V. 6, p. 464; Abū al-Fidā' 'Imād al-Dīn 'Ismā'īl Ibn 'Umar Ibn Kathīr al-Qurayshī, *Qaṣaṣ al-'Anbiyā'* (Bayrūt: Dār al-Kutub al-'Ilmiyah, 1990), p. 93; Abū Muḥammad al-Ḥasan Ibn Aḥmad Ibn Ya'qūb al-Hamdānī, *Sifat Jazīrat al-'Arab* (Al-Riyāḍ: Dār al-Yamāmah, 1974.), pp.169-170; Yāqūt Ibn-'Abdullah al-Rūmī al-Hamawī, *Mu'jam al-Buldān* (Bayrūt: Dār Ṣadr, 1995), V. 1, p. 115

³ Ḥamad Jāsir, al-Mu'jam al-Jughrāfī li al -Bilād al-'Arabīyah al -Sa'ūdīyah, Shamāl al -Mamlakah (Al-Riyāḍ: Dār al -Yamāmah, 1977), V. 1, pp. 433-436; Al-Bakrī al -'Andalūsī, *Mu'jam mā 'Ista'jama*, Ibid, V. 1, p. 119; Aḥmad Ibn Yahyā Ibn Faḍl Allāh al-'Umarī, *Masālik al-'Abṣār fī Mamālik al-'Amsār* (Frānkfurt: Ma'had Tārīkh al-'Ulūm al-'Arabīyah wa al-'Islāmīyah, 1988), V. 1, p. 173; F. Buhl, “Ad”, in EI2, V. 1, 169

⁴ Muḥammad Samīr 'Atṭā , *Al-farā'inah Lṣṣ Ḥaḍārah* (Al-Qāhirah: Bayt al-Ḥikmah, 1996), pp. 23-53; Abū al-Ḥusayn Muḥammad Ibn Aḥmad Ibn Jubayr al-Kanānī al-'Andalūsī, *Al-Riḥlah* (Bayrūt: Dār Bayrūt li al-Ṭabā'ah wa al-Nashr, 1979), p. 28

⁵ Al-Qur'ān, 46:21 [The translations of the verses quoted in the thesis are referred to “Translation of the meaning of The Noble Qurāni the English Language” by Dr. Muhammad Taqī-ud-Din Al-Hilali, Ph.D. & Dr. Muhammad Muhsin Khan, published by King Fahd Complex for the Printing of the Holy Qur'ān, Madinah, K.S.A., 1417 H., with some modification.]

⁶ Abū al-Faḍl Maḥmūd Ibn 'Abd Allāh al-'Ālūsī, *Rūḥ al-Ma'ānī fī Tafṣīr Qur'ān al - 'Azhīm wa al-Sab' al-Mathānī* (Bayrūt: Dār 'Ihyā' al-Turāth al-'Arabī, n.d), V. 30, p. 88; Al-Bakrī al-'Andalūsī,

According to a narration from 'Alī (Ra.) the site is located in the villages of Yemen (now at Saudi Arabia) while another narration said it to be in al-Ḥabshah (الحبشة).⁷ Allah (SwT.) said in the Qur'an:

فُتِنَ الْأَصْحَابُ الْأَخْذُودِ

“Cursed were the people of *al-'Ukhdūd* [the ditch].”⁸

3. ادنى الارض ('Adnā al-'Arḍ): in south of Syria in a place between al-'Irāq (العراق) and al-Shām (الشام) ⁹; or al-Shām¹⁰; or a place from Jordan and Palestine.¹¹ Allah said:

فِي آدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ عَلَيْهِمْ سَيَغْلِبُونَ

“In *'Adnā al-'Arḍ* [the nearer land] and they after their defeat, will be victorious.”¹²

4. الارض (Al-'Arḍ): Makkah¹³

إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةَ طَالِبِينَ أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ

“Verily! As for those whom the angels take while they are wronging themselves, they say: In what (condition) were you? They reply: We were weak and oppressed on *al-'Arḍ* [earth].”¹⁴

وَأذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ

“And remember when you were few and were reckoned weak in *al-'Arḍ* [the land].”¹⁵

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا

“See they not that We gradually reduce *al-'Arḍ* [the land] from its outlying borders.”¹⁶

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَنْفُجِرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا

Mu'jam mā 'Ista'jama, Ibid, 1, p. 121; Abū al-Ḥasan 'Alī Ibn al-Ḥusayn Ibn 'Alī al-Mas'ūdī, *Murūj al-Dhahab wa Ma'ādin al-Jawhar* (Bayrūt: Dār al-Qalam, 1989), V. 1, p. 69

⁷ Abū Muḥammad 'Abd al-Raḥmān Ibn Abī Ḥātim al-Rāzī, *Tafsīr al-Qur'ān al-'Azhīm* (Al-Riyād: Maktabah Nazar Mustafā al-Bāz, 1997), V. 10, p. 3413; Al-Suyūfī, *Al-Durr al-Manthūr fī al-Tafsīr al-Ma'thūr* (Bayrūt: Dār al-Ma'rifah, n.d), V. 6, p. 332

⁸ Al-Qur'an, 85:4

⁹ Abū Muḥammad 'Abd al-Ḥaqq Ibn Ghālib Ibn 'Aṭiyah al-'Andalusī, *Al-Muḥarrar al-Wajīz fī Tafsīr al-Kitāb al-'Azīz* (Qaṭar: Muassasah Dār al-'Ulūm li al-Tabā'ah wa al-Nashr, 1985), V. 11, p. 423; Ibn Kathīr, *Tafsīr Qur'an al-'Azhīm* (Al-Qāhirah: Dār al-Sha'b, 1981), V. 6, p. 308

¹⁰ Abū al-Faraj 'Abd al-Raḥmān Ibn 'Alī Ibn al-Jawzī, *Tadhkirāt al-'Aarīb fī Tafsīr al-Gharīb* (Al-Riyād: Maktabah al-Ma'arif, 1986), p. 70

¹¹ Ibn al-Jawzī, *Zād al-Masīr fī 'Ilm al-Tafsīr* (Bayrūt: al-Maktab al-'Islāmī, 1987), V. 6, p. 288; Yaḥyā Ibn Sallām al-Taymī al-Baṣrī al-Qayrawānī, *Al-Taṣārīf, Tafsīr Qur'an mimma 'Ishtabaha 'Asmā' uhu wa Taṣarrafat Ma'ānīh* (Tūnis: Sharikah Tunisiyah li al-Tawzī', 1979), p. 245

¹² Al-Qur'an, 30:3

¹³ Ibn Abī Ḥātim al-Rāzī, *Ibid*, V. 3, p. 1047; Ibn 'Aṭiyah al-'Andalusī, *Ibid*, V. 4, p. 193 & V. 6, p. 266; Abū Ḥayyān Muḥammad Ibn Yūsuf al-'Andalusī, *Tuḥfat al-'Arīb bi-mā fī al-Qur'an min al-Gharīb* (Bayrūt: Maktabah Lubnān Nāshirūn, 2001), V. 3, p. 333; Muqātil Ibn Sulaymān al-Balkhī, *Al-Ashbāh wa al-Nazhā'ir fī Qur'an al-Karīm* (Al-Qāhirah: Al-Hay'ah al-Miṣrīyah al-'Āmmah li al-Kitāb, 1975), p. 202; Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 4, p. 340; Muḥammad al-Tāhir Ibn 'Ashūr, *Tafsīr al-Tahrīr wa al-Tanwīr* (Tūnis: Al-Dār al-Tūnisīyah lil-Nashr, 1984), V. 13, pp.171-173 & V. 15, p. 207; Muḥammad Ibn Jarīr al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl Qur'an* (Miṣr: Muṣṭafā al-Bābī al-Ḥalabī, 1968), V. 15, p.160 & V. 20, p. 115; 'Abd Allāh Ibn Aḥmad al-Nasafī, *Tafsīr al-Nasafī al-Musammā Madārik al-Tanzīl wa-Ḥaqā'iq al-Ta'wīl* (Bayrūt: Dār al-Kitāb al-'Arabī, 1983), V. 2, p. 268; Al-Suyūfī, *Al-Durr al-Manthūr*, *Ibid*, V. 3, p. 85, 115 Ibn Kathīr, *Qaṣaṣ al-'Anbiyā*, *Ibid*, p. 93; Ibn Kathīr, *Tafsīr Qur'an al-'Azhīm*, *Ibid*, V. 6, p. 223; Al-Ḥusayn Ibn Mas'ūd al-Baghawī, *Ma'ālim al-Tanzīl* (Bayrūt : Dār al-Kutub al-'Ilmīyah, 2004), V. 2, p. 619

¹⁴ Al-Qur'an, 4:97

¹⁵ Al-Qur'an, 8:26

¹⁶ Al-Qur'an, 13:41; 21:44

“And they say: We shall not believe in you, until you cause a spring to gush forth from *al-'Arḍ* [the earth] for us.”¹⁷

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ

“Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to in *al-'Arḍ* [the earth].”¹⁸

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ

“And when the Word is fulfilled against them, We shall bring out from *al-'Arḍ* [the earth] a beast to them, which will speak to them.”¹⁹

5. الارض (Al-'Arḍ): Al-Madīnah²⁰

قَالُوا لِمَ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا

“They (angels) say: Was not *al-'Arḍ* [the earth] of Allah spacious enough for you to emigrate therein? Such men will find their abode in Hell-What an evil destination!”²¹

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَعًا كَثِيرًا وَسَعَةً

“He who emigrates in the Cause of Allah, will find on *al-'Arḍ* [earth] many dwelling places and plenty to live by.”²²

وَإِنْ كَادُوا لَيَسْتَفْرِزُوا مِنَّا وَلَئِن لَّمْ يَكْفُرُوا لَيَكُونَنَّ مِنْ أَجْدَادِنَا الَّذِينَ يَخْرُجُونَ مِنَ الْأَرْضِ لِيُدْخِلَهُمُ اللَّهُ فِي جَهَنَّمَ إِنَّهُمْ فِيهَا فِي سَبِيلِ اللَّهِ يَجِدُونَ فِيهَا مَا كَانُوا يُوعَدُونَ

“And Verily, they were about to frighten you so much as to drive you out from *al-'Arḍ* [the land].”²³

6. الارض (Al-'Arḍ): The land of Thamūd al-Ḥijr²⁴

وَإِذْ كُنْتُمْ أَجْرًا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ

“And remember when He made you successors after 'Ād and gave you habitations in *al-'Arḍ* [the land].”²⁵

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رِبْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ

“And there were in the city nine men, who made mischief in *al-'Arḍ* [the land], and would not reform.”²⁶

7. الارض (Al-'Arḍ): Egypt²⁷

¹⁷ Al-Qur'ān, 17:90

¹⁸ Al-Qur'ān, 24:55

¹⁹ Al-Qur'ān, 27:82

²⁰ Ibn 'Ashūr, *Ibid*, V. 5, pp.173-180; Al-Ḥusayn Ibn Muḥammad al-Dāmighānī, *'Ishlāḥ al-Wujūh wa al-Nazhā'ir fī al-Qur'ān al-Karīm* (Bayrūt : Dār al-'Ilm li al-Malāyyīn, 1983), p. 31; Muḥammad Ibn Yūsuf Ṣāliḥī, *Faḍā'il al-Madīnah al-Munawwarah* (Dimashq: Dār Ibn Kathīr, 1996), p. 40; Abū al-Tāhir Majd al-Dīn Muḥammad Ibn Ya'qūb al-Fīrūzābādī, *Baṣā'ir Dhawī al-Tamyīz fī Laṭā'if al-Kitāb al-'Azīz* (Al-Qāhirah: Majlis al-'Alā li al-Shu'un al-'Islāmīyah, 1996), V. 2, p.54; Al-Baghawī, *Ibid*, V. 5, pp. 112-113

²¹ Al-Qur'ān, 4:97

²² Al-Qur'ān, 4:100

²³ Al-Qur'ān, 17:76

²⁴ Abū al-Qāsim Muḥammad Ibn Ahmad Ibn Juzayy al-Kalbī al-Gharnāfī, *Kitāb al-Tashīl li-'Ulūm al-Tanzīl* (Al-Qāhirah: Dār al-Kitāb al-'Arabī, 1983), V. 2, p. 68; Al-Nasafī, *Ibid*, V. 1, p. 551; Al-Baghawī, *Ibid*, V. 6, p. 170; Abū al-Layth Naṣr Ibn Muḥammad al-Samarqandī, *Tafsīr al-Samarqandī al-Musammā Bahr al-'Ulūm* (Bayrūt : Dār al-Kutub al-'Ilmīyah, 1993), V. 2, p. 499; Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 6, p. 181; Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 20, p. 28

²⁵ Al-Qur'ān, 7:74

²⁶ Al-Qur'ān, 27:48

²⁷ Al-Nasafī, *Ibid*, V. 1, p. 566 & V. 2, p. 650; Al-Baghawī, *Ibid*, V. 2, p. 525, V. 4, p. 326, 351, V. 5, p. 135, & V. 6, p. 151; Maḥmūd Ibn 'Umar al-Zamakhsharī, *Al-Kashshāf 'an Ḥaqā'iq Ghawāmiḍ al-Tanzīl wa-'Uyūn al-'Aqāwīl fī Wujūh al-Ta'wīl* (Bayrūt: Dār al-Kutub al-'Ilmīyah, 2009), V. 2, p. 105; Ṣiddīq Ḥasan Khān al-Qannūjī, *Faṭḥ al-Bayān fī Maqāṣid Qur'ān* (Bayrūt: Al-Maktabah al-'Asrīyah, 1992.), V. 2, pp. 562-566 & V. 3, p. 266; Abū al-Barakāt Muḥammad Ibn 'Aḥmad Ibn

إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ

“Verily, *al- 'Arḍ* [the earth] is Allah’s. He gives it as a heritage to whom He will of His slaves, and the end is for the *Muttaqūn*.²⁸”

قَالَ عَلِيُّ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ

“He said: It may be that your Lord will destroy your enemy and make you successors on *al- 'Arḍ* [the earth].²⁹”

وَتَكُونُ لَكُمَا الْكِبْرِيَاءُ فِي الْأَرْضِ ط

“And that you two may have greatness in *al- 'Arḍ* [the land]?”³⁰

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ء

“(Yūsuf) said: Set me over the storehouses of *al- 'Arḍ* [the land].³¹”

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ ء

“Thus we given full authority to Yūsuf in *al- 'Arḍ* [the land].³²”

فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ لِآبِئِ أَبِي أَوْ يُحْكَمَ اللَّهُ لِي ء

“Therefore I will not leave this *al- 'Arḍ* [land] until my father permits me, or Allah decides my case.³³”

فَأَرَادَ أَنْ يَنْتَفِرَ مِنْ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا

“So he resolved to turn them out of *al- 'Arḍ* [the land]. But We drowned him and all who were with him.³⁴”

وَ قُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ

“And We said to the Children of Israel after him: Dwell in *al- 'Arḍ* [the land].³⁵”

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَبْنَاءَ شَيْبَةً

“Verily, Fir‘awn exalted himself in *al- 'Arḍ* [the land] and made its people sects.³⁶”

أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ

“Or that he may cause mischief to appear in *al- 'Arḍ* [the land]!”³⁷

يَقَوْمِ لَكُمْ الْمُلْكُ الْيَوْمَ ظَهَرْتُمْ فِي الْأَرْضِ ء

“O my people! Yours is the kingdom this day, you are uppermost in *al- 'Arḍ* [the land].³⁸”

8. ارض التيه ('Arḍ al-Tīh): The desert of Sinai³⁹; or the desert between Syria and Egypt or between Red sea and 'Aylah⁴⁰; or a place between Bayt al-Maqdis and Qinnasrīn (قنسرین)⁴¹.

²⁸ Iyās, *Nuzhat al- 'Umam ft al- 'Ajā'ib wa al-Ḥikam* (Al-Qāhirah: Maktabat Madbūlī, 1995), p. 23; Muḥammad Ibn ‘Abd Allāh Ibn Zuhayr, *Al-Faḍā'il al-Bāhirah ft Maḥāsin Miṣr wa al -Qāhirah* (Al-Qāhirah: Dār al-Kutub wa al-Wathā'iq al-Qawmīyah, 2009), pp. 72-74; ‘Umar Ibn ‘Abī ‘Umar Muḥammad Ibn Yūsuf Ya‘qūb Ibn al-Kindī, *Faḍā'il Miṣr al -Mahrūṣah* (Al-Qāhirah: Tawzī‘ Maktabat al-Khānjī, 1997), p. 44; Aḥmad Ibn ‘Alī al-Maqrīzī, *Al-Mawā'izh wa al- 'I'tibār bi-Dhikr al-Khiṭaṭ wa al -'Āthār* (Al-Qāhirah: Maktabat Madbūlī, 1998), V. 1, pp. 77-78; Al-Samarqandī, *Ibid*, V. 2, pp. 286, 508-509, 542 ; Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 6, p. 201 & V. 6, pp. 232-233; Aḥmad Ibn Muḥammad al -Ṣāwī, *Ḥāshiyah al -'Allāmah al -Ṣāwī 'alā Tafṣīr al -Jalālayn* (Bayrūt: Dār al-Fikr, 1980), V. 3, pp. 206, 309; Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 20, pp. 93-94; Al-Fīrūzābādī, *Baṣā'ir Dhawī al-Tamyīz*, *Ibid*, V. 2, p. 54; Al-Balkhī, *Ibid*, 1975), pp. 201-202

²⁸ Al-Qur'ān, 7:128

²⁹ Al-Qur'ān, 7:129

³⁰ Al-Qur'ān, 10:78

³¹ Al-Qur'ān, 12:55

³² Al-Qur'ān, 12:56

³³ Al-Qur'ān, 12:80

³⁴ Al-Qur'ān, 17:103

³⁵ Al-Qur'ān, 17:104

³⁶ Al-Qur'ān, 28:4

³⁷ Al-Qur'ān, 40:26

³⁸ Al-Qur'ān, 40:29

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ

“(Allah) said: Therefore it is forbidden to them for forty years; in distraction they will wander through the land [*'Arḍ al-Tīh*]. So be not sorrowful over the people who are the *Fāsiqūn*.⁴²”

9. الأرض الجرز (Al-'Arḍ al-Juruz): A land in Yemen⁴³; or villages between Yemen and Syria⁴⁴; or the land of Nile or Egypt⁴⁵.

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ

“Have they not seen how We drive water to *al-'Arḍ al-Juruz* [the dry land].⁴⁶”

10. الأرض المباركة / الأَرْض (Al-'Arḍ/ Al-'Arḍ al-Mubārakah): Dimashq of Syria, Palestine, Some part of Jurdan, and Jerusalem.⁴⁷

وَأَوْزَنَّا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَعَارِبَهَا الَّتِي بَارَكْنَا فِيهَا

“And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed [*Al-'Arḍ al-Mubārakah*].⁴⁸”

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ

“And We rescued him and Lūt to the land which We have blessed [*Al-'Arḍ al-Mubārakah*] for the 'Alamin.⁴⁹”

وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِ رَبِّهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا

“And to Sulayman the wind strongly raging, running by his command towards the land which We had blessed [*Al-'Arḍ al-Mubārakah*].⁵⁰”

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ

“And We wished to do a favour to those who were weak in *al-'Arḍ* [the land].⁵¹”

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ

“And to establish them in *al-'Arḍ* [the land].⁵²”

إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ

“Your aim is nothing but to become a tyrant in *al-'Arḍ* [the land].⁵³”

³⁹ ‘Izz al-Dīn Abū al-Ḥassan Ibn al-’Athīr, *Al-Kāmil fī at-Ta’rīkh* (Bayrūt: Dār al-Kitāb al-‘Arabī, 1983), V. 1, p. 110; Muḥammad al-Sayyid al-Wakīl, *Nazharāt fī ‘Aḥsan al-Qaṣaṣ* (Dimashq: Dār al-Qalam, 1994), V. 2, p. 86

⁴⁰ Aḥmad Ibn Muḥammad Ibn al-Faqīh al-Hamadānī, *Mukhtaṣar Kitāb al-Buldān* (Bayrūt :Dār ‘Ihyā al-Turāth al-‘Arabī, 1988), p. 68; Muḥammad ‘Ismā’īl ‘Ibrāhīm , Mu’jam al-’Alfāz wa al-’Ālam Qur’āniyah (Al-Qāhirah: Dar al-Fikr al-‘Arabī, 1969), p. 93

⁴¹ Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 2, p. 330 & V. 6, p. 181; Abū ‘Abd Allāh Muḥammad Ibn ‘Alī al-Balansī, *Tafsīr Mubhamāt al-Qur’ān: Al-Mawsūm bi-Ṣilāt al-Jam’ wa-’Ā’id al-Tadhyīl li-Mawṣūl Kitābay al-’I’lām wa al-Takmīl* (Bayrūt: Dār al-Gharb al-’Islāmī, 1991), V. 1, p. 385

⁴² Al-Qur’ān, 5:26

⁴³ Ibn ‘Atīyah al-’Andalusī, *Ibid*, V. 12, p. 49; Al-Baghawī, *Ibid*, V. 4, p. 428; Al-Ṭabarī, *Jāmi’ al-Bayān*, *Ibid*, V. 21, p. 115

⁴⁴ Ibn Kathīr, *Tafsīr al-Qur’ān al-’Azhīm*, *Ibid*, V. 6, p. 373

⁴⁵ Al-Qurṭubī, *Ibid*, V. 14, p. 103 ; Ibn Kathīr, *Tafsīr Qur’ān al-’Azhīm*, *Ibid*, V. 6, p. 373

⁴⁶ Al-Qur’ān, 32:27

⁴⁷ Ibn ‘Āshūr, *Ibid*, V. 9, p.76; Ibn al-Faqīh al-Hamadānī, *Ibid*, p. 91; Al-Samarqandī, *Ibid*, V. 2, p. 166-172; Al-Hamawī, *Ibid*, V. 5, pp. 172-173; Ibrāhīm Muḥammad ‘Alī, *Al-'Arḍ al-Muqaddasah bayna al-Mādī wa al-Hādīr wa al-Mustaqbal: Dirāsah Ḥadīthīyah Tahlīlīyah* (Landan: Filasṭīn al-Muslimah, 1996), pp. 67-68, 77, 97-99

⁴⁸ Al-Qur’ān, 7:137

⁴⁹ Al-Qur’ān, 21:71

⁵⁰ Al-Qur’ān, 21:81

⁵¹ Al-Qur’ān, 28:5

⁵² Al-Qur’ān, 28:6

⁵³ Al-Qur’ān, 28:19

وَاسْتَكْبَرُوا هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

“And he and his hosts were arrogant in *al-'Arḍ* [the land] without right.”⁵⁴

11. الأرض المقدسة / الأَرْض (Al-'Arḍ/Al-'Arḍ al-Muqaddisah): There are several opinions: Jerusalem and its nearby⁵⁵; Dimashq (دمشق), Palestine (فلسطين), part of Jordan (أردن) and al-Qud (القدس)⁵⁶; Syria⁵⁷; al-Gūṭah (الغوطة), Palestine and Jordan⁵⁸; Al-Ṭūr (الطور) and its nearby⁵⁹; The City of al-Quds (القدس) and its nearby from Jordan River to Palestine and from Mediterranean Sea to the Madā'in Lūt in length⁶⁰; Egypt⁶¹; 'Arīhā (اريجا)⁶².

يَقُولُوا ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ

“O my people! Enter *al-'Arḍ al-Muqaddisah* [the holy land] which Allah has assigned to you, and turn not back for then you will be returned as losers.”⁶³

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا

“And We decreed for the Children of Israel in the Scripture, that indeed you would do mischief on *al-'Arḍ* [the earth] twice and you will become tyrants and extremely arrogant!”⁶⁴

أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

“My righteous slaves shall inherit *al-'Arḍ* [the land].”⁶⁵

12. أرضنا ('Arḍinā): Egypt⁶⁶

قَالَ أَجئْتَنَا لِنُخْرِجَنَّكَ مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَىٰ

“He said: Have you come to drive us out of *'Arḍinā* [our land] with your magic, Mūsā”⁶⁷

13. أرضنا ('Arḍinā): Makkah⁶⁸

وَقَالُوا إِن تَتَّبِعِ الْهُدَىٰ مَعَنَا نُنَزِّلْكَ مِنَ السَّمَاءِ

“And they say: If we follow the guidance with you, we would be snatched away from *'Arḍinā* [our land].”⁶⁹

14. أرضى ('Arḍī): Al-Madīnah⁷⁰

يُعْبَادُونَ الَّذِينَ آمَنُوا إِنَّ أَرْضَهُمْ وَأَرْضَهُمْ فَاعْبُدُونِ

⁵⁴ Al-Qur'ān, 28:39

⁵⁵ Al-Balansī, *Ibid*, V. 1, p. 384

⁵⁶ Al-Hamawī, *Ibid*, V. 5, pp. 172-173

⁵⁷ Al-Baghawī, *Ibid*, V. 5, p. 359; Al-Samarqandī, *Ibid*, V. 2, p. 282; Al-Ṣāwī, *Ibid*, V. 2, p. 366

⁵⁸ Ibn al-'Athīr, *Al-Kāmil fī at-Ta'rīkh*, *Ibid*, V. 1, p. 110; Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 2, p. 323; Al-Balansī, *Ibid*, V. 1, p. 383-385; Ibn 'Āshūr, *Ibid*, V. 6, p.162

⁵⁹ Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 10, p. 167

⁶⁰ Ibn Faḍl Allāh al-'Umarī, *Ibid*, V. 1, p. 276

⁶¹ Ibn Zuhayr, *Ibid*, p. 72

⁶² Aḥmad Ibn 'Abd al-Wahhāb al-Nuwayrī, *Nihāyat al-'Arab fī Funūn al-'Adab* (Al-Qāhira: Dār al-Kutub al-Miṣrīyah, 1997), V. 1, p.325

⁶³ Al-Qur'ān, 5:21

⁶⁴ Al-Qur'ān, 17:4

⁶⁵ Al-Qur'ān, 21:105

⁶⁶ Al-Maqrīzī, *Al-Mawā'izh wa al-'I'tibār bi-Dhikr al-Khiṭaṭ wa al-'Āthār*, *Ibid*, V. 1, p. 77

⁶⁷ Al-Qur'ān, 20:57

⁶⁸ Ibn Zuhayr, *Ibid*, p. 73; Al-Ṣāwī, *Ibid*, V. 4, p. 8; Al-Baghawī, *Ibid*, V. 6, p. 147; Al-Samarqandī, *Ibid*, V. 3, p. 166; Al-Nasafī, *Ibid*, V. 3, p. 248; Al-Maqrīzī, *Al-Mawā'izh wa al-'I'tibār bi-Dhikr al-Khiṭaṭ wa al-'Āthār*, *Ibid*, V. 1, p. 76

⁶⁹ Al-Qur'ān, 28:57

⁷⁰ Al-Nasafī, *Ibid*, V. 2, p. 363

“O My slaves who believe! Certainly, spacious is 'Arḍī [My earth]. Therefore worship Me.”⁷¹

15. أرضهم/أرضها ('Arḍahim/'Arḍan): Makkah, Yemen, Syria, Egypt or Persia and Byzantine⁷², or the land of Khaybar or any land in all over the world.⁷³

وَأَوْرَثَكُمْ أَرْضَهُمْ وَبِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّوُّهَا⁷⁴

“And He caused you to inherit 'Arḍahim [their lands], and their houses, and their riches, and a 'Arḍan [land] which you had not trodden.”⁷⁴

16. أرضكم ('Arḍikum): Egypt⁷⁵

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ⁷⁶

“He wants to get you out of 'Arḍikum [your land], so what do you advise?”⁷⁶

قَالُوا إِنَّ هَٰذَيْنِ لَسِحْرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكَ مِنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُغْتَابِ⁷⁷

“They said: Verily! These are two magicians. Their object is to drive you out from 'Arḍikum [your land] with magic, and overcome your chiefs and nobles.”⁷⁷

يُرِيدُ أَنْ يُخْرِجَكَ مِنْ أَرْضِكُمْ بِسِحْرِهِ * فَمَاذَا تَأْمُرُونَ⁷⁸

“He wants to drive you out of your land by his sorcery, then what is it your counsel, and what do you command?”⁷⁸

17. إرم ذات العماد ('Iram Dhāti al-'Imād): Dimashq (دمشق) or 'Abyan (أبين) of Yemen⁷⁹; or Alexandria⁸⁰; or Ur⁸¹.

إِرمَ ذَاتِ الْعِمَادِ⁸²

“'Iram Dhāti al-'Imād [Who were very tall like lofty pillars]?”⁸²

18. الأعراب (Al-'A'rāb): Desert⁸³.

وَإِنْ يَأْتِ الْأَحْرَابَ يَوَدُّوْنَ أَنْ هُمْ بِأَدْوَانَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَاءِكُمْ⁸⁴

“And if al-'Aḥzāb should come, they would wish they were in al-'A'rāb [the deserts] among the bedouins, seeking news about you.”⁸⁴

⁷¹ Al-Qur'ān, 29:56

⁷² Ibn Kathīr, *Tafsīr Qur'ān al-'Azhīm*, Ibid, V. 3, p. 399; Ibn al-Jawzī, *Zād al-Masīr*, Ibid, V. 6, p. 375; Al-Gharnāṭī, *Ibid*, V. 3, p. 296

⁷³ Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 21, p. 155; Al-Gharnāṭī, *Ibid*, V. 3, p. 296

⁷⁴ Al-Qur'ān, 33:27

⁷⁵ Abū al-Sa'ūd Muḥammad Ibn Muḥammad, 'Irshād al-'Aql al-Salīm 'ilā Mazāyā Qur'ān al-Karīm (Bayrūt: Dār Iḥyā' al-Turāth al-'Arabī, 2010), V. 5, p. 25; Al-Baghawī, *Ibid*, V. 4, p. 18; Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 19, p. 71; Al-Nasafī, *Ibid*, V. 1, p. 562; Ibn 'Ashūr, *Ibid*, V. 9, p. 42

⁷⁶ Al-Qur'ān, 7:110

⁷⁷ Al-Qur'ān, 20:63

⁷⁸ Al-Qur'ān, 26:35

⁷⁹ Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 19, p. 71; 'Alī Ibn al-Ḥasan Ibn 'Asākir, *Tārīkh Madīnat Dimashq* (Dimashq: Majma' al-Lughah al-'Arabīyah bi-Dimashq, 1995), V. 1, pp. 217-218; Al-Bakrī al-'Andalusī, *Mu'jam mā Ista'jama*, Ibid, V. 1, p. 140; Al-Hamdānī, *Ibid*, pp.117; Fakhr al-Dīn al-Rāzī, *Mafātīh al-Ghayb* (Al-Qāhirah: Dār al-Ghad, 1992), V. 16, p. 395; Al-Fīrūzābādī, *Qāmūs al-Muḥīṭ* (Al-Qāhirah: 'Īsā al-Bābī al-Ḥababī, 1415 H.), V. 2, p. 54

⁸⁰ Muḥammad Ibn 'Abd al-Mun'im al-Ḥimyarī, *Rawḍ al-Mi'tār fī Khabar al-'Aqtār* (Bayrūt: Maktabat Lubnān, 1984), p. 54; Al-Hamdānī, *Ibid*, pp. 69; Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 30, p. 175; Al-Rāzī, *Ibid*, V. 16, p. 395; Al-Fīrūzābādī, *Qāmūs al-Muḥīṭ*, Ibid, V. 4, p. 74; Al-Hamawī, *Ibid*, V. 1, p. 185, 219; Al-Mas'ūdī, *Ibid*, V. 1, p. 69

⁸¹ Dr. loay 'Ajlān, *Al-Majallah al-Ummah al-Qatariah*, Shaban, 1404 H., p. 22-23

⁸² Al-Qur'ān, 89:7

⁸³ Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 20, p. 234; Ibn 'Ashūr, *Ibid*, V. 22, p. 301

⁸⁴ Al-Qur'ān, 33:20

19. الأعراف (Al-'Ā'rāf): The wall between Jannat and Jahannam⁸⁵.

وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ⁸⁶

“And on *al-'Ā'rāf* will be men, who would recognize all by their marks.”⁸⁶

20. الأفاق (Al-'Āfāq): Makkah and its outskirts⁸⁷; **Horizon that means the skylines of heaven and earth from the sun and the moon and the stars, plants and trees and rivers**⁸⁸

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ⁸⁹

“We will show them Our Signs in *al-'Āfāq* [the universe], and in their ownelves, until it becomes manifest to them that this (al-Qur'an) is the truth.”⁸⁹

21. أم القرى ('Umm al-Qurā): Makkah⁹⁰

وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا⁹¹

“So that you may warn *'Umm al-Qurā* [the Mother of Towns] and all those around it.”⁹¹

22. الأيكة (Al-'Aykah): Madyan⁹² or **Tabūk**⁹³.

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لَطَالِمِينَ

“And the dwellers in *al-'Aykah* were also *Zhālimūn*.”⁹⁴

كَذَّبَ أَصْحَابُ الْمُرْسَلِينَ

“The dwellers of *al-'Aykah* belied the Messengers.”⁹⁵

وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ الْأَيْكَةِ⁹⁶

“And *Thamūd*, and the people of *Lūt*, and the dwellers of *al-'Aykah*.”⁹⁶

وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَا⁹⁷ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ

“And the dwellers *al-'Aykah* and the people of *Tubā*‘; every one of them denied Messengers, so My Threat took effect.”⁹⁷

23. الإيمان (Al-'Imān): Al-Madīnah⁹⁸

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ

⁸⁵ Al-Qur'an, 57:13 (فَضْرِبَ بَيْنَهُمْ بِسُورٍ لَّهُ بَابٌ) -So a wall will be put up between them with a gate therein

⁸⁶ Al-Qur'an, 7:46

⁸⁷ Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 21, p. 493

⁸⁸ Al-Baghawī, *Ibid*, V. 7, p. 179

⁸⁹ Al-Qur'an, 41:53

⁹⁰ Ibn 'Atīyah al-'Andalusī, *Ibid*, V. 13, p. 144; Al-Ḥimyarī, *Ibid*, p. 543; Muḥammad Ibn 'Alī al-Shawkānī, *Fath al-Qadīr al-Jāmi' Bayna Fannay al-Dirāyah wa al-Riwāyah min 'Ilm al-Tafsīr* (Bayrūt: Dar al-Kitāb al-'Arabi, 1999), V. 7, p. 188; Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 11, p. 531; Al-Rāzī, *Ibid*, V. 6, p. 434; Ibn 'Āshūr, *Ibid*, V. 7, pp. 25, 36, 372; Al-'Ālūsī, *Ibid*, V. 7, p. 222

⁹¹ Al-Qur'an, 6:92; 42:7

⁹² Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, Ibid, V. 1, p. 216

⁹³ Al-Ḥimyarī, *Ibid*, p. 81; Al-Hamawī, *Ibid*, V. 1, p. 291; Al-Maqrīzī, *Al-Mawā'izh wa al-'Itibār bi-Dhikr al-Khīṭa' wa al-'Āthār*, Ibid, V. 1, p. 527

⁹⁴ Al-Qur'an, 15:78

⁹⁵ Al-Qur'an, 26:176

⁹⁶ Al-Qur'an, 38:13

⁹⁷ Al-Qur'an, 50:14

⁹⁸ 'Abd Allāh Ibn 'Umar al-Bayḍāwī, *Anwār al-Tanzīl wa-'Asrār al-Ta'wīl* (Bayrūt: Dār 'Ihyā' al-Turāth al-'Arabi, 1418 H.), V. 5, p. 200; 'Alī Ibn 'Abd Allāh al-Samhūdī, *Wafā' al-Wafā' bi-'Akhbār Dār al-Muṣṭafā ṣallā Allāh 'alayhi wa-sallam* (Bayrūt: Dār al-Kutub al-'Ilmiyah, 1419 H.), V. 1, p. 15; Al-Ṣāliḥī, *Ibid*, p. 41

“And those who, before them, had *al-Dār* [homes] and had adopted *al-'Imān* [the Faith].”⁹⁹

24. بئر معطلة (Bi'r Mu'aṭṭalah): It is near Ḥaḍūr (حضور) in Ḥaḍramawt¹⁰⁰; or in Yemen¹⁰¹; or al-ras¹⁰² or a well in Arabian Peninsula in general.¹⁰³

وَبِئْرٍ مُّعَطَّلَةٍ وَقَصْرٍ مَّشِيدٍ

“And (many) a *Bi'r Mu'aṭṭalah* [deserted well] and lofty castles!”¹⁰⁴

25. الباب (Al-Bāb): The gate of Jericho (أريحا) ¹⁰⁵Arīḥā; or the gate al-Qubbah (باب القبة)¹⁰⁶; or the gate of al-Ḥiṭṭah (باب الحطة)¹⁰⁷; or the gate of al-Tawbah (باب التوبة)¹⁰⁸ in al-Quds; or the gate of Ḥibrūn (باب حبرون)¹⁰⁹; or 'Adhruḥ (باب أذرح) in Jordan or the Tract that exhibits into the land of Canaan¹¹⁰.

وَادْخُلُوا الْبَابَ سُجَّدًا

“And enter *al-Bāb* [the gate] in prostration.”¹¹¹

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ

“Two men of those who feared on whom Allah had bestowed His Grace said: Assault them through *al-Bāb* [the gate].”¹¹²

26. الباب (Al-Bāb): The door of King Palace of Egypt which was popularly known as Bāb Qaṣr al-'Azīz (باب قصر العزيز)¹¹³

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ

“So they raced with one another to *al-Bāb* [the door], and she tore his shirt from the back.”¹¹⁴

27. باب واحد (Bāb Wāḥid/'Abwāb Mutafarriqah): The road to Egypt¹¹⁵ or the gate of Egyptian city of Memphis (باب المنفيس)¹¹⁶

وَقَالَ يُبَيِّنُ لَكُمْ خَلُوعًا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ

“And he said: O my sons! Do not enter by *Bāb Wāḥid* [one gate], but enter by *'Abwāb Mutafarriqah* [different gates].”¹¹⁷

⁹⁹ Al-Qur'ān, 59:9

¹⁰⁰ Al-Qannūjī, *Ibid*, V. 4, p. 481

¹⁰¹ Ibn Faḍl Allāh al-'Umarī, *Ibid*, V. 1, p. 173

¹⁰² Al-Nuwayrī, *Ibid*, V. 13, p. 86

¹⁰³ Muḥammad Ibn Aḥmad Shams al-Dīn al-Muqaddasī, *Aḥsan al-Taqaṣīm fī Ma'rifaḥ al-'Aqālīm* (Bayrūt: Dār 'Iḥyā' al-Turāth al-'Arabī, 1987), p. 73

¹⁰⁴ Al-Qur'ān, 22:45

¹⁰⁵ Al-Baghawī, *Ibid*, V. 1, p. 99

¹⁰⁶ Muḥammad Ibn Aḥmad al-Qurṭubī, *Al-Jāmi' li-'Aḥkām al-Qur'ān* (Bayrūt: Dār al-Fikr, 1998), V. 4, p. 385

¹⁰⁷ Muḥammad al-Mashāyikh, *'Aḍwā' 'alā Bawwābat al-Quds*, Majjallah 'Afaq al-Turāth wa Thaḳafah (Dubai: Jumāt ul Majīd Research centre, 1997), V. 4, Issue No.16 / March 1997, p. 55

¹⁰⁸ Al-'Ālūsī, *Ibid*, V. 1, p. 265

¹⁰⁹ Ibn 'Āshūr, *Ibid*, V. 1, pp. 514

¹¹⁰ Ḥamad Muḥammad Ibn Ṣirāy & Yūsuf Muḥammad Shāmisī, *Al-Mu'jam al-Jāmi' li-mā Ṣurriḥa bihi wa 'Ubhima fī al-Qur'ān al-Karīm min al-Mawāḍi'* (Al-'Ayn: Markaz Zāyid li al-Turāth wa al-Tārīkh, 2000), p. 108

¹¹¹ Al-Qur'ān, 2:58; 4:154; 4:161

¹¹² Al-Qur'ān, 5:23

¹¹³ Muḥammad Rashīd Riḍā, *Tafsīr al-Manār* (Al-Qāhirah: al-Hay'ah al-Miṣrīyah al-'Āmmah lil-Kitāb, 1990), V. 1, p. 228; Ibn 'Āshūr, *Ibid*, V. 12, pp. 255-256; Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 16, p. 51

¹¹⁴ Al-Qur'ān, 12:25

¹¹⁵ Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 16, p. 165

¹¹⁶ Ibn 'Āshūr, *Ibid*, V. 13, pp. 20

28. بابل (Bābil): The famous city of Babylon.¹¹⁸

وَمَا أَنْزَلْنَا عَلَى الْمَلَائِكَةِ مِنْ بَابِلَ هَارُونَ وَمَارُوتَ¹¹⁹

“Such things that came down at *Bābil* to the two angels, Hārūt and Mārūt.”¹¹⁹

29. البحر (Al-Baḥr): The Red Sea.¹²⁰

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ

“And (remember) when We separated *al-Baḥr* [the sea] for you.”¹²¹

وَجُوزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامِهِمْ¹²²

“And We brought the Children of Israel across *al-Baḥr* [the sea], and they came upon a people devoted to some of their idols.”¹²²

وَجُوزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَيْبَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْعَرَجِيُّ

“And We took the Children of Israel across *al-Baḥr* [the sea], and Fir‘awn with his hosts followed them in oppression and enmity, till when drowning overtook him....”¹²³

وَلَقَدْ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي فَاصْرَبْ لَهُمْ سَرِيحًا فِي الْبَحْرِ يَبَسًا لَا تَخَفُ دَرَكًا وَلَا تَخْشَى

“And indeed We inspired Mūsā (saying): Travel by night with Ibādī (My slaves) and strike a dry path for them in *al-Baḥr* [the sea], fearing neither to be overtaken [by Fir‘awn] nor being afraid.”¹²⁴

فَأَوْحَيْنَا إِلَى مُوسَى أَنْ اصْرِبْ يَعْصَاكَ الْبَحْرُ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالظَّوْدِ الْعَظِيمِ

“Then We inspired Mūsā (saying): Strike *al-Baḥr* [the sea] with your stick. And it parted, and each separate part became like the huge, firm mass of a mountain.”¹²⁵

وَاشْرَكَ الْبَحْرَ رِبْوًا¹²⁶ إِنَّهُمْ جُنْدٌ مُغْرَقُونَ

“And leave *al-Baḥr* [the sea] as it is (quiet and divided). Verily, They are a host to be drowned.”¹²⁶

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ

“And ask them about the town that was by *al-Baḥr* [the sea].”¹²⁷

30. بدر (Badr): A small town towards the south-west of al-Madīnah.¹²⁸

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَأَنْتُمْ أَذِلَّةٌ

“And Allah has already made you victorious at *Badr*, when you were a weak little force.”¹²⁹

31. البدو (Al-Badw): The desert of Palestine where Yakūb (Sm.) and his sons lived on.¹³⁰

¹¹⁷ Al-Qur'ān, 12:67

¹¹⁸ Al-Balansī, *Ibid*, V. 1, p. 169

¹¹⁹ Al-Qur'ān, 2:102

¹²⁰ Ibn 'Ashūr, *Ibid*, V. 1, pp. 494 & V. 9, p. 147; Ibn 'Atīyah al-'Andalusī, *Ibid*, V. 1, p. 288; 'Ishāq Ibn Ḥusayn Munajjim, 'Ākām al-Marjān fī Dhikr al-Madā'in al-Mashhūrah fī Kull Makān (Bayrūt: 'Ālam al-Qutub, 1408 H.), V. 1, p. 94

¹²¹ Al-Qur'ān, 2:50

¹²² Al-Qur'ān, 7:138

¹²³ Al-Qur'ān, 10:90

¹²⁴ Al-Qur'ān, 20:77

¹²⁵ Al-Qur'ān, 26:63

¹²⁶ Al-Qur'ān, 44:24

¹²⁷ Al-Qur'ān, 7:163

¹²⁸ Al-Ḥimyarī, *Ibid*, p. 84; Ibn Širāy & Shāmisī, *Ibid*, p. 82; 'Ātiq Ibn Gayth al-Bilādī, *Mu'jam Ma'ālim al-Hijāz* (Makkah: Dār Makkah, 1978), V. 1, p. 189; Muḥammad Šāliḥ al-Bulihīshī, *Badr* (Al-Riyāḍ: Ri'āsat Al-'Āmmah, 1414 H./1993), p. 15

¹²⁹ Al-Qur'ān, 3:123

¹³⁰ Al-Suyūfī, *Al-Durr al-Manthūr*, *Ibid*, V. 4, p. 38; Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 16, p. 275; Al-Rāzī, *Ibid*, V. 17, p. 513; Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, *Ibid*, V. 1, p. 230; Ibn

وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي¹³¹

“And brought you out of *al-Badw*, after Shayṭān had sown enmity between me and my brothers.”¹³¹

32. بطن مكة (Baṭn Makkah): Al-Ḥudaybiyah or some places near Makkah.¹³²

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ

“And He it is Who has withheld their hands from you and your hands from them in *Baṭn Makkah* [the midst of Makkah].”¹³³

33. بعل (Ba‘l): Ba‘labakk (بعلبك).¹³⁴

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ

“Will you call upon *Ba‘l* and forsake the Best of creators.”¹³⁵

34. البقعة المباركة (Al-Buq‘ah al-Mubārakah): A valley at the foot of al-Ṭūr.¹³⁶

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ

“So when he reached it (the fire), he was called from the right side of the valley, in *al-Buq‘ah al-Mubārakah* [the blessed place] from the tree.”¹³⁷

35. بكة (Bakkah): The other name of Makkah¹³⁸ or the place of al-Bayt or al-Masjid¹³⁹ or the place of Ṭawāf or the location between two hills¹⁴⁰.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبْرَكًا وَهُدًى لِلْعَالَمِينَ

“Verily, the first House appointed for mankind was that at Bakkah, full of blessing, and guidance for *al-‘Ālamīn*.”¹⁴¹

36. بلدا امنا/بلد/البلد (Al-Balad/Balad/Baladan ‘Āminan): Makkah¹⁴²

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا

“And when ‘Ibrāhīm said: My Lord, make this city *Baladan ‘Āminan* [a place of security].”¹⁴³

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا

“And when ‘Ibrāhīm said: O my Lord! Make this *al-Balad* [city] one of peace and security.”¹⁴⁴

¹³¹ ‘Atīyah al-‘Andalusī, *Ibid*, V. 8, p. 83; Ibn ‘Āshūr, *Ibid*, V. 13, pp. 58; Al-Bilādī, *Mu‘jam al-Ma‘ālim al-Jughrāfiyah fī al-Sīrah al-Nabawīyah* (Makkah: Dār Makkah, 1402 A.H.), V. 1, p. 188

¹³² Ibn Kathīr, *Tafsīr al-Qur‘ān al-‘Azhīm*, *Ibid*, V. 7, p. 323-324; Al-Gharnāṭī, *Ibid*, V. 4, p. 97; Dr. Akram Ḍiyā‘ al-‘Umarī, Ṣaḥīḥ al-Sīrah al-Nabawīyah (Al-Madīnah al-Munawwarah: Maktabah al-‘Ulūm wa al-Ḥikam, 1993), V. 2, p. 446

¹³³ Al-Qur‘ān, 48:24

¹³⁴ Al-Baghawī, *Ibid*, V. 7, p. 58; Al-Qurtubī, *Ibid*, V. 15, p. 104

¹³⁵ Al-Qur‘ān, 37:125

¹³⁶ Ibn ‘Āshūr, *Ibid*, V. 21, p.113; Al-Baghawī, *Ibid*, V. 6, p. 206

¹³⁷ Al-Qur‘ān, 28:30

¹³⁸ Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 1, p. 425; Al-Suyūṭī, *Al-Durr al-Manthūr*, *Ibid*, V. 2, p. 52; Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 7, p. 24; Al-Hamawī, *Ibid*, V. 1, p. 475 & V. 5, pp. 181-182; Al-Balansī, *Ibid*, V. 1, p. 296

¹³⁹ Al-Qurtubī, *Ibid*, V. 4, p. 130; Al-‘Ālūsī, *Ibid*, V. 4, p. 4

¹⁴⁰ Ibn Abī Ḥātim al-Rāzī, *Ibid*, V. 3, p. 709; Aḥmad Ibn -Yūsuf al -Samīn al -Ḥalabī, ‘*Umdat al-Ḥuffāẓh fī Tafsīr ‘Ashraf al-‘Alfāẓh* (Bayrūt: ‘Ālam al-Kutub, 1993), V. 1, p. 253

¹⁴¹ Al-Qur‘ān, 3:96

¹⁴² Al-Qurtubī, *Ibid*, V. 9, p. 241; Al-‘Ālūsī, *Ibid*, V. 13, p. 233; Al-Ḥalabī, *Ibid*, V. 1, p. 258; Al-Zamakhsharī, *Al-Kashshāf*, *Ibid*, V. 1, p. 130; Al-Hamawī, *Ibid*, V. 1, p. 570

¹⁴³ Al-Qur‘ān, 2:126

¹⁴⁴ Al-Qur‘ān, 14:35

37. بلد (Balad): Makkah¹⁴⁵ or any place such as Syria and Yemen¹⁴⁶ or al-Madīnah¹⁴⁷ or Egypt¹⁴⁸ where the people of Makkah wanted to trade with.¹⁴⁹

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا لَبِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ ۗ

“And they carry your loads to *Balad* [a land] that you could not reach except with great trouble to yourselves.”¹⁵⁰

38. البلدة (Al-Baladah): Makkah¹⁵¹

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ ۗ

“I have been commanded only to worship the Lord of this *al-Baladah* [city], Him Who has sanctified it and His is everything.”¹⁵²

39. البلد (Al-Balad): Makkah¹⁵³ or al-Madīnah¹⁵⁴

لَا أَقْسِمُ بِهَذَا الْبَلَدِ ۗ وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ ۗ

“I swear by this *al-Balad* [city]. And you are free in this *al-Balad* [city].”¹⁵⁵

40. البلد الأمين (Al-Balad al-'Amīn): Makkah¹⁵⁶

وَهَذَا الْبَلَدِ الْأَمِينِ ۗ

“And by this *al-Balad al-'Amīn* [city of security].”¹⁵⁷

41. البلد الطيب (Al-Balad al-Ṭaiyib): Mā'rib (مأرب)¹⁵⁸ or Ṣan'a' (صنعاء)¹⁵⁹

وَالْبَلَدِ الطَّيِّبِ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ ۗ

“The vegetation of *al-Balad al-Ṭaiyib* [the good land] comes forth by the Permission of its Lord.”¹⁶⁰

بَلَدًا طَيِّبَةً ۗ وَرَبٌّ غَفُورٌ

“*Baladah Ṭaiyyibah* [a fair land] and an Oft-Forgiving Lord.”¹⁶¹

42. بنيانهم (Bunyanahum): The building which was built by al-Namrūd (النمرود) in Bābil (بابل).¹⁶²

¹⁴⁵ Al-Qurṭubī, *Ibid*, V. 10, p. 66; Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 17, p. 170; Al-Baghawī, *Ibid*, V. 5, p. 9

¹⁴⁶ Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 4, p. 43; Ibn 'Āshūr, *Ibid*, V. 14, p. 106

¹⁴⁷ Al-Rāzī, *Ibid*, V. 19, p. 176

¹⁴⁸ Abū al-Ḥasan 'Alī Ibn Aḥmad al-Wāhidī al-Nīsābūrī, *Al-Wasīf fī Ṭafsīr al-Qur'ān al-Majīd* (Lubnān: Dār al-Kutub al-'Ilmīyah, 1994), V. 3, p. 56

¹⁴⁹ Al-Qayrawānī, *Ṭafsīr Yahyā Ibn Sallām* (Bayrūt: Dār al-Kutub al-'Ilmīyah, 2004), V. 1, p. 51

¹⁵⁰ Al-Qur'ān, 16:7

¹⁵¹ Al-Rāzī, *Ibid*, V. 8, p. 586; Al-Qurṭubī, *Ibid*, V. 13, p. 163; Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 20, p. 24; Ibn Abī Ḥātim al-Rāzī, *Ibid*, V. 9, p. 2936

¹⁵² Al-Qur'ān, 27:91

¹⁵³ Al-Baghawī, *Ibid*, V. 8, p. 429; Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 30, p. 193; Al-Wāhidī, *Ibid*, V. 4, p. 488

¹⁵⁴ Ṣāliḥī, *Ibid*, p. 43; Al-Samhūdī, *Ibid*, V. 1, p. 12

¹⁵⁵ Al-Qur'ān, 90:1-2

¹⁵⁶ Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 30, pp. 241-242; Al-Fīrūzābādī, *Baṣā'ir Dhawī al-Tamyīz*, V. 1, p. 520; Al-Rāzī, *Ibid*, V. 32, p. 212; Al-Zamakhsharī, *Al-Kashshāf*, *Ibid*, V. 1, p. 268

¹⁵⁷ Al-Qur'ān, 95:3

¹⁵⁸ Al-Baghawī, *Ibid*, V. 4, p. 502; Al-Fīrūzābādī, *Baṣā'ir Dhawī al-Tamyīz*, V. 2, p. 272; Al-Zamakhsharī, *Al-Kashshāf*, *Ibid*, V. 3, p. 285; Al-Dāmighānī, *Ibid*, p. 77

¹⁵⁹ Al-Qurṭubī, *Ibid*, V. 13, p. 182; Al-Qannūjī, *Ibid*, V. 5, p. 431;

¹⁶⁰ Al-Qur'ān, 7:58

¹⁶¹ Al-Qur'ān, 34:15

فَأَنزَلَ اللَّهُ بُنْيَانَهُمْ مِنَ السَّمَاءِ فَكَلَ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ

“Allah struck at the foundation of *Bunyānahum* [their building], and then the roof fell down upon them, from above them.”¹⁶³

43. البيت/بيت (Bayt/Al-Bayt): Al-Ka‘bah (الكعبة)¹⁶⁴ or Makkah.¹⁶⁵

إِن أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبْرَكًا وَهُدًى لِلْعَالَمِينَ

“Verily, the first *Bayt* [House] appointed for mankind was that at *Bakkah*, full of blessing, and a guidance for *al-‘Ālamīn*.”¹⁶⁶

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْرًا

“And when We made *al-Bayt* [the House] a place of resort for mankind and a place of safety.”¹⁶⁷

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لَّا تُشْرِكْ بِي شَيْئًا

“And when We showed ‘Ibrāhīm the site of *al-Bayt* [the House].”¹⁶⁸

وَ مَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَضْدِيَةً

“Their *Ṣalāh* (prayer) at *al-Bayt* [the House] was nothing but whistling and clapping of hands.”¹⁶⁹

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ

“O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred *Bayt* [House].”¹⁷⁰

وَلَا آتِينَ الْبَيْتَ الْحَرَامَ

“Nor the people coming to the Sacred *Bayt* [House].”¹⁷¹

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ

“And when ‘Ibrāhīm and ‘Ismā‘īl were raising the foundations of *al-Bayt* [the House].”¹⁷²

وَلْيَكْوُفُوا بِالْبَيْتِ الْعَتِيقِ

“And circumambulate *al-Bayt al-‘Atīq* [the Ancient House].”¹⁷³

ثُمَّ مَجَّئَهَا إِلَى الْبَيْتِ الْعَتِيقِ

“And afterwards they are brought for sacrifice unto *al-Bayt al-‘Atīq* [the Ancient House].”¹⁷⁴

وَأَطِيعُوا أَمْرًا رَبِّي لِلَّذِينَ خَلَّفُوا فِي الدِّينِ الْكَلْبَانَ الَّذِينَ أَقْرَبُوا عَلَىٰ رِجْلِهِمْ لَقَدْ لَعَنَّاهُمْ

“And sanctify My *Bayt* [House] for those who circumambulate it, and those who stand up for prayer, and those who bow, and make prostration”¹⁷⁵

¹⁶² Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Azhīm*, Ibid, V. 4, p. 566; Al-Ṭabarī, *Jāmi‘ al-Bayān*, Ibid, V. 17, pp. 192-193; Al-Qurṭubī, *Ibid*, V. 10, p. 88; Al-Bakrī al-‘Andalusī, *Al-Masālik wa al-Mamālik* (Bayrūt: Dār al-Gharb al-‘Islāmī, 1992), V. 1, p. 87

¹⁶³ Al-Qur’ān, 16:26

¹⁶⁴ Al-Baghawī, *Ibid*, V. 1, p. 150; Al-Qurṭubī, *Ibid*, V. 6, pp. 30-31, V. 9, p. 12 & 25; Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Azhīm*, Ibid, V. 2, p. 63, V. 3, p. 8 & V. 5, p. 409; Ibn Abī Ḥātim al-Rāzī, *Ibid*, V. 3, pp. 707-708 & V. 8, p. 2490; Al-Ṭabarī, *Jāmi‘ al-Bayān*, Ibid, V. 3, p. 26 & V. 7, p. 19; Al-Rāzī, *Ibid*, V. 8, p. 219; ‘Ātiyah al-‘Andalusī, *Ibid*, V. 1, pp. 478 & 487-488; Al-‘Ālūsī, *Ibid*, V. 4, p. 5, V. 6, p. 53, V. 9, p. 203 & V. 13, p. 237; Ibn al-Jawzī, *Zād al-Masīr*, Ibid, V. 4, p. 366; Al-Balansī, *Ibid*, V. 1, p. 295, 369; Al-Gharnāṭī, *Ibid*, V. 2, p. 259; Al-Bilādī, *Mu‘jam al-Ma‘ālim al-Jughrāfiyah*, Ibid, p. 51

¹⁶⁵ Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Azhīm*, Ibid, V. 2, p. 64

¹⁶⁶ Al-Qur’ān, 3:96

¹⁶⁷ Al-Qur’ān, 2:125

¹⁶⁸ Al-Qur’ān, 22:26

¹⁶⁹ Al-Qur’ān, 8:35

¹⁷⁰ Al-Qur’ān, 14:37

¹⁷¹ Al-Qur’ān, 5:2

¹⁷² Al-Qur’ān, 2:127

¹⁷³ Al-Qur’ān, 22:29

¹⁷⁴ Al-Qur’ān, 22:33

¹⁷⁵ Al-Qur’ān, 22:26

44. البيت المعمور (Al-Bayt al-Ma'mūr): The house over the heavens parable to al-Ka'bah.¹⁷⁶

وَالْبَيْتِ الْمَعْمُورِ

“And by al-Bayt al-Ma'mūr.”¹⁷⁷

45. بيتك (Baytik): The home of Prophet (Sm.) at al-Madīnah¹⁷⁸ or **al-Madīnah in general**¹⁷⁹ or **the home of Prophet (Sm.) at Makkah**¹⁸⁰

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ

“As your Lord caused you to go out from your home with the truth, and verily, a party among the believers disliked it.”¹⁸¹

46. بيع (Biya'): The Church.¹⁸²

وَلَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدِمَتْ صَوَابِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا

“For had it not been that Allah checks one set of people by means of another, monasteries, *Biya'* [churches], synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down.”¹⁸³

47. بيوت النبي (Buyūt al-Nabī): The house of Zaynab Bint Jahsh¹⁸⁴

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَظِيرِ لَيْسَ فِيهَا

“O you who believe! Enter not in *Buyūt al-Nabī* [the Prophet's houses], except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation.”¹⁸⁵

48. بيوتكم/بيوتا (Buyūtan/Buyūtukum): Mosques which became Qiblah for Israelites when they were in Egypt.¹⁸⁶

وَأَوْحَيْنَا إِلَى مُوسَى وَأَخِيهِ أَنْ تَبَوُّوا لِقَوْمِكُمْ مِمَّا بِيَسْرَ بِيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ

“And We inspired Mūsā and his brother (saying): Take *Buyūtan* [dwellings] for your people in Egypt, and make *Buyūtukum* [your dwellings] as places for your worship, and perform *al-Ṣalāh*.”¹⁸⁷

49. بيوتكن (Buyutkunna): Houses of the wives of Prophet (Sm.).¹⁸⁸

¹⁷⁶ Ibn al-Jawzī, *Zād al-Masīr*, Ibid, V. 8, pp. 46-48; Al-Zamakhsharī, *Al-Kashshāf*, Ibid, V. 4, p. 22; Al-Rāzī, *Ibid*, V. 10, p. 198; Al-Imām Aḥmad Ibn Ḥanbal, *Al-Musnad* (Al-Riyāḍ: Dār al-Salām lil-Nashr wa-al-Tawzī', 2013), Ḥadīth no. 12320, p. 3029

¹⁷⁷ Al-Qur'ān, 52:4

¹⁷⁸ Al-'Ālūsī, *Ibid*, V. 9, p. 169

¹⁷⁹ Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 13, p. 394

¹⁸⁰ Al-Baghawī, *Ibid*, V. 3, p. 328

¹⁸¹ Al-Qur'ān, 8:5

¹⁸² Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 18, pp. 648-649

¹⁸³ Al-Qur'ān, 20:40

¹⁸⁴ Abū 'Abd Allāh Muḥammad Ibn Ismā'īl Ibn 'Ibrāhīm Ibn al-Mughīrah Ibn Bardizbah al-Ju'fī al-Bukhārī (Al-Bukhārī), *Al-Jāmi' al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min 'Umūr Rasūl Allāh wa Sunanihi wa 'Ayyāmihi (Al-Ṣaḥīḥ)*, Chapter: Kitāb al-Tafsīr, Section: Bābu 'Āyah al-Ḥijāb (Bayrūt: Dār Ṭauq al-Najāt, 1422 AH), V. 8, Ḥadīth No. 6239, p. 53

¹⁸⁵ Al-Qur'ān, 33:53

¹⁸⁶ Al-Suyūfī, *Al-Durr al-Manthūr*, Ibid, V. 3, p. 314; Ibn Abī Ḥātim al-Rāzī, *Ibid*, V. 6, p. 1976; Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 15, pp. 172-175; Al-Qannūjī, *Ibid*, V. 3, p. 271; Al-Jawzī, *Zād al-Masīr*, Ibid, V. 4, pp. 54-55; Ibn al-'Arabī, *Ibid*, V. 3, p. 13

¹⁸⁷ Al-Qur'ān, 10:87

¹⁸⁸ Ibn 'Ashūr, *Ibid*, V. 13, pp.10-11; Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, Ibid, V. 20, p. 257; Al-Baghawī, *Ibid*, V. 6, p. 350; Ṣafwān 'Adnān Dāwūdī, *Al-Ḥuzrāt al-Sharīfah: Sirat wa Tarīkh* (Al-Madīnah: Waqf al-Barakah, 1422 H.), pp. 23-25

وَقَدْزَنَ فِي بُيُوتِكُمْ

“And stay in *Buyutukunna* [your houses].”¹⁸⁹

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُمْ مِّنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ

“And remember that which is recited in *Buyutukunna* [your houses] of the Verses of Allah and *al-Hikmah*.”¹⁹⁰

50. التين و الزيتون (Al-Tīn wa al-Zaytūn): Al-Tīn may mean the Mosque of Nūḥ (As.) which was built on the mountain of al-Jūdī (الجدى)¹⁹¹ or the mountain of Dimashq (دمشق)¹⁹² while al-Zaytūn may indicate to the mountain near al-Quds (القدس) which is also known as the mountain of al-Ṭūr¹⁹³ or both are two mountains at Syria¹⁹⁴.

والتين والزيتون

“By *al-Tīn* and *al-Zaytūn*.”¹⁹⁵

51. جانب الطور الأيمن (Jānib al-Ṭūr al-'Ayman): The right side of mountain al-Ṭūr.”¹⁹⁶

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا

“And We called him from *Jānib al-Ṭūr al-'Ayman* [the right side of *al-Ṭūr*], and made him draw near to Us for a talk with him.”¹⁹⁷

52. الجانب الغربي (Al-Jānib al-Gharbī): The western side of the Mount al-Ṭūr.”¹⁹⁸

وَمَا كُنْتُمْ بِجَانِبِ الْعَزْبِ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ

“And you were not *al-Jānib al-Gharbī* [on the western side], when We made clear to Mūsā the commandment.”¹⁹⁹

53. الجب (Al-Jubb): The place where Yūsūf's brothers left him. It is said that this Well was in Jerusalem or in Jordan²⁰⁰ or between Ḥibrūn (حبرون) and B'ir al-Shabi' (بئر السبع)²⁰¹.

وَالْقُوَّةَ فِي عَيْبَتِ الْجُبِّ يَلْتَقِطُهَا بَعْضُ السَّيَّارَةِ

“Throw him down to the bottom of *al-Jubb* [a well], he will be picked up by some caravan of travellers.”²⁰²

¹⁸⁹ Al-Qur'ān, 33:33

¹⁹⁰ Al-Qur'ān, 33:34

¹⁹¹ Ibn 'Āshūr, *Ibid*, V. 31, p. 421; Al-Qurṭubī, *Ibid*, V. 20, p. 98

¹⁹² Al-Muqaddasī, *Ibid*, p. 52

¹⁹³ Al-Qurṭubī, *Ibid*, V. 20, p. 98

¹⁹⁴ Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 30, pp. 338-339; Al-Qurṭubī, *Ibid*, V. 20, p. 99; Ibn Abī Ḥātim al-Rāzī, *Ibid*, V. 10, p. 3447

¹⁹⁵ Al-Qur'ān, 95:1

¹⁹⁶ Ibn 'Aṭīyah al-'Andalusī, *Ibid*, V. 10, p. 66; Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, *Ibid*, V. 5, p. 232;

¹⁹⁷ Al-Qur'ān, 19:52

¹⁹⁸ Ibn 'Aṭīyah al-'Andalusī, *Ibid*, V. 10, p. 66; Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, *Ibid*, V. 5, p. 232;

¹⁹⁹ Al-Qur'ān, 28:44

²⁰⁰ Al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 4, p. 185; Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 15, p. 566; Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, *Ibid*, V. 4, p. 300; Al-'Ālūsī, *Ibid*, V. 12, p. 196; Al-Rāzī, *Ibid*, V. 6, p. 425

²⁰¹ Ibn Abī Ḥātim al-Rāzī, *Ibid*, V. 7, p. 2107; Al-Suyūfī, *Al-Durr al-Manthūr*, *Ibid*, V. 4, p. 8; Zakarīyā Ibn Muḥammad al-Qazwīnī, *'Ajā'ib al-Makhlūqāt wa Gharā'ib al-Mawjūdāt* (Bayrūt: Mu'assasat al-'Alamī lil-Maṭbū'āt, 2000), p. 240

²⁰² Al-Qur'ān, 12:10

54. الجبال (Al-Jibāl): Hill in Wādī Thamūd (وادی ثمود).²⁰³

وَكَانُوا يُنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا أُوتِنِينَ

“And they used to hew out dwellings from *al-Jibāl* [the mountains] secure.”²⁰⁴

55. جبل (Jabal): Thawr (ثور), Thaniyyah (ثنية), Hīrā' (حراء) and Kudā (كدى) of Makkah²⁰⁵

ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُمْ جُزْءًا

“And then put a portion of them on every *Jabal* [hill].”²⁰⁶

56. الجبل (Al-Jabal): Al-Tūr²⁰⁷

وَإِذْ نَفَخْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ

“And (remember) when We raised *al-Jabal* [the mountain] over them as if it had been a canopy, and they thought that it was going to fall on them.”²⁰⁸

57. جدر (Judur): The wall of forts of Banū al-Naḍīr in al-Madīnah²⁰⁹

لَا يُقَاتِلُونَكُمْ جَبِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ

“They fight not against you even together, except in fortified townships, or from behind *Judur* [walls].”²¹⁰

58. جنات (Jannāt): The land of Egypt²¹¹

فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ

“So, We expelled them from *Jannāt* [gardens] and springs.”²¹²

59. جنتين (Jannatayn): It is located at al-Ṭā'if (الطائف) or in Palestine²¹³ or at the island of Tanis in Egypt.²¹⁴

وَاطْرِبْ لَهُمْ مَثَلًا مِثْلًا مِثْلًا جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمْ بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا كَلْتَا الْجَنَّتَيْنِ آتَتْ أُكْهُمَا وَلَمْ تَطْلِمْ مِنْهُ شَيْئًا فَجَعَلْنَا خِلْفَهُمَا نَهْرًا

“And put forward to them the example of two men; unto one of them We had given two gardens of grapes, and We had surrounded both with date-palms; and had put between them

²⁰³ Al-Fīrūzābādī, *Baṣā'ir Dhawī al-Tamyīz*, Ibid, V. 2, p. 257; Al-Suyūṭī, *Qatf al-'Azhār fī Kashf al-'Asrār* (Dawlah Qaṭar: Wizārah al-'Awqāf wa al-Shu'ūn al-'Islāmīyah, 1414 H.), V. 2, p. 1022

²⁰⁴ Al-Qur'ān, 15:82

²⁰⁵ Al-Balansī, *Ibid*, V. 1, p. 265

²⁰⁶ Al-Qur'ān, 2:260

²⁰⁷ Al-Ṣāwī, *Ibid*, V. 2, p. 96 & 105; Al-Rāzī, *Ibid*, V. 5, p. 397; Al-Fīrūzābādī, *Baṣā'ir Dhawī al-Tamyīz*, Ibid, V. 2, p. 262

²⁰⁸ Al-Qur'ān, 7:171

²⁰⁹ Aḥmad Muṣṭafā al-Marāghī, *Tafsīr al-Marāghī* (Al-Qāhirah: Muṣṭafā al-Bābī al-Ḥalabī, 1974), V. 16, pp. 47, 49-50; Ibn 'Aṭīyah al-'Andalusī, *Ibid*, V. 14, p. 385; Al-Maqrīzī, *Imtā' al-'Asmā' bi-mā lil-Nabī min al-'Aḥwāl wa-al-'Amwāl wa al-Ḥafadah wa al-Matā'* (Bayrūt: Dār al-Kutub al-'Ilmīyah, 1999), V. 1, p. 189

²¹⁰ Al-Qur'ān, 59:14

²¹¹ Al-Qannūjī, *Ibid*, V. 5, p. 76; Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 19, p. 78; Al-Qurtubī, *Ibid*, V. 13, pp. 70-71; Al-Shawkānī, *Ibid*, V. 4, p. 101; Ibn Zuhārah, *Ibid*, p. 72

²¹² Al-Qur'ān, 26:57

²¹³ Ibn 'Ashūr, *Ibid*, V. 16, p. 316

²¹⁴ Al-Bakrī al-'Andalusī, *Al-Masālik wa al-Mamālik*, Ibid, V. 2, p. 624; Abū 'Abd Allāh Muḥammad al-'Idrīsī, *Kitāb Nuzhat al-Mushtāq fī 'Ikhtirāq al-'Āfāq* (Al-Qāhirah: Maktabat al-Thaqāfah al-Dīmiyah, 2002), V. 1, p. 338

green crops. Each of those *Jannatayn* [two gardens] brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them.”²¹⁵

60. الجنة (Al-Jannah): A place of **Makkah**²¹⁶ or a place near Ṣan‘ā‘ called **al-Dharwān** (ذروان)²¹⁷ or a place of **Ethiopia**²¹⁸ .

إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرُنَّهَا مُصْبِحِينَ

“Verily, We have tried them as We tried the people of *al-Jannah* [the garden], when they swore to pluck the fruits of the garden in the morning.”²¹⁹

61. الجودي (Al-Jūdī): The mountain of **al- Jūdī** in north Arabia near a mountain called ‘**Ajā**’; the mountain of **Daris** in ‘**Armīnyah**’; the mountain in **Kūrdistān**; in **Adiabene** between **Upper Zāb** and **Lower Zāb** ; A mountain in **Phrygia** in **Asia Minor**²²⁰; A mountain in east of **Sinjār**²²¹ near Ibn ‘Umar’s Island; the mountain of **al-Ṭūr** in **Sinai**.²²²

وَعِضُّ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ

“And the water was diminished and the Decree was fulfilled, and it rested on *al-Jūdī* [Mount *Jūdī*].”²²³

62. الحجر (Al-Ḥijr): which known as **Madā’in Ṣāliḥ** in north-west Arabia.²²⁴

وَلَقَدْ كَذَّبَ أَصْحَابِ الْحِجْرِ الْمُرْسَلِينَ

“And verily, the dwellers of *al-Ḥijr* denied the Messengers.”²²⁵

63. الحجرات (Al-Ḥujrāt): the houses of Prophet’s wives (Sm.) in **al-Madīnah**.²²⁶

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ

“Verily! Those who call you from behind *al-Ḥujrāt* [the dwellings], most of them have no sense.”²²⁷

64. حرم (Ḥaram): **Makkah**²²⁸

أَوَلَمْ نُمْكِنْ لَهُمْ حَرَمًا آمِنًا يُجَبَىٰ إِلَيْهِ يُسْرَتُ كُلِّ شَيْءٍ رَزَقًا مِنْ لَدُنَّا

“Have We not established for them a secure **Ḥaram** [sanctuary], to which are brought fruits of all kinds, a provision from Ourselves.”²²⁹

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ

²¹⁵ Al-Qur’ān, 18:32-33

²¹⁶ Al-‘Ālūsī, *Ibid*, V. 29, p. 29

²¹⁷ Abū Ḥayyān al-‘Andalusī, *Ibid*, V. 8, p. 306; Abū al-Sa‘ūd, *Ibid*, V. 9, p. 14; Al-Baghawī, *Ibid*, V. 5, p. 432; Al-Bakrī al-‘Andalusī, *Mu‘jam mā ‘Ista‘jama*, *Ibid*, V. 3, p. 859

²¹⁸ Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 23, p. 543

²¹⁹ Al-Qur’ān, 68:17

²²⁰ Ibn Ṣirāy & Shāmisī, *Ibid*, pp. 169-170

²²¹ Al-Shawkānī, *Ibid*, V. 2, p. 500; Al-Rāzī, *Ibid*, V. 6, p. 354; Al-Hamawī, *Ibid*, V. 2, p. 179

²²² Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Azhīm*, *Ibid*, V. 4, p. 287

²²³ Al-Qur’ān, 11:44

²²⁴ Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 4, p. 411; Al-Baghawī, *Ibid*, V. 4, p. 389; Ibn ‘Āshūr, *Ibid*, V. 14, pp. 72-73; Al-Gharnāṭī, *Ibid*, V. 2, p. 271; Al-Bilādī, *Mu‘jam al-Ma‘ālim al-Jughrāfiyah*, *Ibid*, p. 93; Al-Samhūdī, *Ibid*, V. 2, pp. 464-465

²²⁵ Al-Qur’ān, 15:80

²²⁶ Al-Suyūfī, Al-Durr al-Manthūr, *Ibid*, V. 6, pp. 86-87; Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 26, pp. 121-122; Al-Qurtubī, *Ibid*, V. 8, p. 204; Al-Nasafī, *Ibid*, V. 2, p. 392

²²⁷ Al-Qur’ān, 49:4

²²⁸ Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 19, p. 602; Al-Qurtubī, *Ibid*, V. 13, p. 275

²²⁹ Al-Qur’ān, 28:57

“Have they not seen that We have made a Ḥaram [sanctuary] secure, and that men are being snatched away from all around them?”²³⁰

65. حسنة (Ḥasanah): Al-Madīnah²³¹

لَنُبَدِّلَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۗ

“We will certainly give them *Ḥasanah* [goodly residence] in this world.”²³²

66. حنين (Ḥunayn): A famous valley between Makkah and al-Madīnah.²³³

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۗ وَ يَوْمَ حُنَيْنٍ

“Truly Allah has given you victory on many battle fields, and on the Day of *Hunayn*”.²³⁴

67. حيث أفاض الناس (Ḥayth 'Afāḍa al-Nās): Al-Muzdalifah²³⁵

ثُمَّ أفيضوا من حيث أفاض الناس واستغفروا لله ۗ

“Then depart from *Ḥayth 'Afāḍa al-Nās* [the place whence all the people depart] and ask Allah for His Forgiveness.”²³⁶

68. دار الفاسقين (Dār al-Fāsiqīn): Syria²³⁷ or the Holy land of Palestine²³⁸ or Egypt²³⁹ where unbelievers lived.

سَأُورِيكُمْ دَارَ الْفَاسِقِينَ

“I shall show you *Dār al-Fāsiqīn* [the home of the rebellious].”²⁴⁰

69. ديارهم (Diyāruhum): The place of Thamūd in al-Ḥijr.²⁴¹

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دِيَارِهِمْ جِثِيمِينَ

“So the earthquake seized them, and they lay (dead), prostrate in *Diyāruhum* [their homes].”²⁴²

وَأَخَذَتِ الَّذِينَ كَلَبُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جِثِيمِينَ

“So the earthquake seized them, and they lay (dead), prostrate in *Diyāruhum* [their homes].”²⁴³

70. دارهم (Dāruhum): Makkah.²⁴⁴

²³⁰ Al-Qur'ān, 29:67

²³¹ Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 17, p. 206; Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, Ibid, V. 4, p. 572; Ibn al-Jawzī, *Zād al-Masīr*, Ibid, V. 4, p. 447; Ibn Abī Ḥātim al-Rāzī, *Ibid*, V. 7, p. 2284; Al-Qannūjī, *Ibid*, V. 4, p. 31; Ṣāliḥī, *Ibid*, pp. 46-47; Al-Samhūdī, *Ibid*, V. 1, p. 14

²³² Al-Qur'ān, 16:41

²³³ Ibn 'Āshūr, *Ibid*, V. 10, p. 156; Al-'Ālūsī, *Ibid*, V. 10, p. 73; Ibn Abī Ḥātim al-Rāzī, *Ibid*, V. 6, pp. 1772-1773; Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 14, pp. 178-179

²³⁴ Al-Qur'ān, 9:25

²³⁵ Ibn 'Āshūr, *Ibid*, V. 2, pp. 243-244; Muḥammad Ibn 'Abd Allāh Ibn al-'Arabī, *Aḥkām Qur'ān* (Bayrūt: Dār al-Kutub al-'Ilmīyah, 1988), V. 1, p. 196

²³⁶ Al-Qur'ān, 2:199

²³⁷ Al-Baghawī, *Ibid*, V. 2, p. 282

²³⁸ Ibn Širāy & Šāmisī, *Ibid*, p. 185

²³⁹ Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 13, p. 111; Al-Nasafī, *Ibid*, V. 1, p. 604; Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, Ibid, V. 3, p. 474

²⁴⁰ Al-Qur'ān, 7:145

²⁴¹ Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 12, p. 544; Al-Baghawī, *Ibid*, V. 3, p. 250; Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, Ibid, V. 3, p. 439

²⁴² Al-Qur'ān, 7:78; 29:37

²⁴³ Al-Qur'ān, 11:94

²⁴⁴ Ibn 'Āshūr, *Ibid*, V. 13, pp. 135-136; Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 13, pp. 155-157; Abū al-Sa'ūd, *Ibid*, V. 5, p. 23; Al-Qannūjī, *Ibid*, V. 3, p. 511

أَوْ تَحُلْ قَرِيبًا مِّن دَارِهِمْ حَتَّى يَأْتِيَ وَعْدَ اللَّهِ²⁴⁵

“Or it settle close to *Dāruhum* [their homes], until the Promise of Allah comes to pass.”²⁴⁵

71. الدار (Al-Dār): Al-Madīnah²⁴⁶

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ

“And those who, before them, had *al-Dār* [homes] and had adopted the Faith.”²⁴⁷

72. ديارهم/دياركم (Diyārukum/Diyāruhum): The Jews of Yathrib or the Israelites in Palestine after King Sulymān (As.).²⁴⁸

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ° ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فِرْيَقًا مِّنْكُمْ مِنْ دِيَارِهِمْ تَتَطَهَّرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ²⁴⁹

“And (remember) when We took your covenant (saying): Shed not the blood of your people, nor turn out your own people from *Diyārukum* [your dwellings]. Then, you ratified and you bear witness. After this, it is you who kill one another and drive out a party of you from *Diyāruhum* [their homes], assist (their enemies) against them, in sin and transgression.”²⁴⁹

73. ديارهم (Diyāruhum): The village Dāwardān²⁵⁰ in the east of al-Wāsiṭ (الواسط) in al-‘Irāq.

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ²⁵¹

“Did you not think of those who went forth from *Diyāruhum* [their homes] in thousands, fearing death?”²⁵¹

74. ديارهم (Diyāruhum): Makkah²⁵²

فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي

“So those who emigrated and were driven out from *Diyāruhum* [their homes], and suffered harm in My Cause”²⁵³

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ يَبْتَغُونَ رِئَاءَ النَّاسِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ²⁵⁴

“And be not like those who come out of *Diyāruhum* [their homes] boastfully and to be seen of men, and hinder (men) from the Path of Allah.”²⁵⁴

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ²⁵⁵

“Those who have been expelled from *Diyāruhum* [their homes] unjustly only because they said: Our Lord is Allah.”²⁵⁵

²⁴⁵ Al-Qur’ān, 13:31

²⁴⁶ Ibn al-Jawzī, *Zād al-Masīr*, Ibid, V. 8, p. 212; Al-Nasafī, *Ibid*, V. 3, p. 503; Al-Zamakhsharī, *Al-Kashshāf*, Ibid, V. 4, p. 83; Al-Samarqandī, *Ibid*, V. 3, p. 345; Al-Rāzī, *Ibid*, V. 10, p. 508; Ibn ‘Atīyah al-‘Andalusī, *Ibid*, V. 14, p. 377; Ibn al-Jawzī, *Kashf al-Mushkil min Ḥadīth al-Ṣaḥīḥayn* (Al-Riyad: Dār al-Waṭan lil-Nashr, 1997), V. 1, 115

²⁴⁷ Al-Qur’ān, 59:9

²⁴⁸ Ibn ‘Āshūr, *Ibid*, V. 1, pp. 588-589

²⁴⁹ Al-Qur’ān, 2:84-85

²⁵⁰ Al-Suyūfī, *Al-Durr al-Manthūr*, *Ibid*, V. 1, p. 310; Ibn Abī Ḥātim al-Rāzī, *Ibid*, V. 2, p. 455; Ibn ‘Atīyah al-‘Andalusī, *Ibid*, V. 2, p. 244; Al-Balansī, *Ibid*, V. 1, p. 248; Al-Zamakhsharī, *Al-Kashshāf*, Ibid, V. 1, p. 377; Al-Ṭabarī, *Jāmi‘ al-Bayān*, Ibid, V. 5, p. 26

²⁵¹ Al-Qur’ān, 2:243

²⁵² Abū al-Sa‘ūd, *Ibid*, V. 2, p. 134; Al-Ṭabarī, *Jāmi‘ al-Bayān*, Ibid, V. 4, p. 216, V. 13, pp. 578-581, V. 17, p. 174 & V. 28, p. 40; Al-Baghawī, *Ibid*, V. 1, p. 607 & V. 4, p. 121; Ibn ‘Atīyah al-‘Andalusī, *Ibid*, V. 6, p. 332; Abū Ḥayyān al-‘Andalusī, *Ibid*, V. 4, p. 504; Al-‘Ālūsī, *Ibid*, V. 10, p. 14; Ibn ‘Āshūr, *Ibid*, V. 10, p. 33; Al-Samarqandī, *Ibid*, V. 2, p. 397; Al-Rāzī, *Ibid*, V. 8, p. 229 & V. 10, p. 507; Al-Gharnāṭī, *Ibid*, V. 4, p. 220

²⁵³ Al-Qur’ān, 3:195

²⁵⁴ Al-Qur’ān, 8:47

²⁵⁵ Al-Qur’ān, 22:40

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ

“For the poor emigrants, who were expelled from *Diyāruhum* [their homes].”²⁵⁶

75. ديارهم (Diyāruhum): The place of Banū Quryzhah (بنو قريظة).²⁵⁷

وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّوُّهَا²⁵⁸

“And He caused you to inherit their lands, and *Diyāruhum* [their houses], and their riches, and a land which you had not trodden (before).”²⁵⁸

76. ديارهم (Diyāruhum): The places and forts of Banū al-Naḍīr.²⁵⁹

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ²⁶⁰

“He it is Who drove out the disbelievers among the people of the Scripture from *Diyāruhum* [their homes] at the first gathering.”²⁶⁰

77. دياركم (Diyārukum): Makkah.²⁶¹

لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَ لَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَ تُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ²⁶² ° إِنَّمَا يَنْهَى اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَ ظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ²⁶³ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

“Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of *Diyārukum* [your homes]. Verily, Allah loves those who deal with equity. It is only as regards those who fought against you on account of religion, and have driven you out of *Diyārukum* [your homes], and helped to drive you out, that Allah forbids you to befriend them. And whosoever will befriend them, and then such are the *Zhālimūn*.”²⁶²

78. ذات قرار و معين (Dhāt Qarār wa Ma‘yīn): Al-Ghūṭah (الغوطة) of Dimashq (دمشق).²⁶³

وَ جَعَلْنَا ابْنَ مَرْيَمَ وَ أُمَّهُ آيَةً وَ أَوَيْنَاهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَ مَعِينٍ

“And We made the son of Maryam and his mother as a sign, And We gave them refuge on *Rabwah* [high ground], *Dhāt Qarār wa Ma‘yīn* [a place of rest, security and flowing streams].”²⁶⁴

79. ربوة (Rabwah): It indicates to several places such as any high place²⁶⁵; Egypt²⁶⁶; ‘Ayn Shams²⁶⁷ or Al-Bahnasā of Egypt²⁶⁸; Al-Ghūṭah of Dimashq²⁶⁹; Al-Ramlah (الرملة)²⁷⁰; Al-Quds²⁷¹; Alexandria²⁷²; Byt al-Laḥm (بيت اللحم)²⁷³.

²⁵⁶ Al-Qur’ān, 59:8

²⁵⁷ Al-Rāzī, *Ibid*, V. 9, p. 164; Al-‘Ālūsī, *Ibid*, V. 21, p. 179; Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 21, p. 155

²⁵⁸ Al-Qur’ān, 33:27

²⁵⁹ Ibn ‘Aṭīyah al-‘Andalusī, *Ibid*, V. 14, p. 365; Al-Zamakhsharī, *Al-Kashshāf*, *Ibid*, V. 4, p. 79; Al-Rāzī, *Ibid*, V. 10, p. 501; Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 28, pp. 27-28

²⁶⁰ Al-Qur’ān, 59:2

²⁶¹ Ibn ‘Aṭīyah al-‘Andalusī, *Ibid*, V. 14, p. 407; Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 28, p. 65

²⁶² Al-Qur’ān, 60:8-9

²⁶³ Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Azhīm*, *Ibid*, V. 5, p. 470; Al-Suyūfī, *Al-Durr al-Manthūr*, *Ibid*, V. 5, p. 9; Al-Qazwīnī, *‘Ajā‘ib al-Makhlūqāt*, *Ibid*, p. 207

²⁶⁴ Al-Qur’ān, 23:50

²⁶⁵ Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 18, p. 25; Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Azhīm*, *Ibid*, V. 5, p. 469; Ibn ‘Āshūr, *Ibid*, V. 18, p. 67

²⁶⁶ Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 18, p. 26; Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Azhīm*, *Ibid*, V. 5, p. 470; Al-Suyūfī, *Al-Durr al-Manthūr*, *Ibid*, V. 5, p. 9

²⁶⁷ ‘Ibrāhīm Ibn ‘Umar al-Biqā‘ī, *Nazhm al-Durar fī Tanāsuh al-‘Āyāt wa al-Suwar* (Hyderābād: Majlis Dā‘irah al-Ma‘ārif al-‘Uthmāniyah, 1978), V. 13, p. 149

²⁶⁸ Al-Kindī, *Ibid*, p. 24

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ

“And We made the son of Maryam and his mother as a sign, And We gave them refuge on *Rabwah* [high ground], *Dhāt Qarār wa Ma'yīn* [a place of rest, security and flowing streams].”²⁷⁴

80. الرس (Al-Rass): A place of Thamūd in **al-Ḥijr (الحجر)**²⁷⁵; or a **mountain in Ḥaḍramawt (حضرموت) of Yemen**²⁷⁶; or a **valley in 'Adharbījan (أذربيجان)**²⁷⁷; or in **'Inṭākiyah (إنطاكية)**²⁷⁸; or the place of al-'Ukhdūd in the town of Najrān (نجران)²⁷⁹.

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا

“And 'Ad and Thamūd, and the dwellers of *al-Rass*, and many generations in between.”²⁸⁰

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ

“Denied before them the people of Nūh, and the dwellers of *al-Rass*, and Thamūd.”²⁸¹

81. الرقيم (Al-Raqīm): A name of a **wādī or village near al-Quds (القدس)**²⁸²; or the **village Loja of Granada**²⁸³; or **Petra**²⁸⁴; or at **Ephesus of Greece**²⁸⁵.

أَمْ حَسِبْتُمْ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

“Do you think that the people of the Cave and the Inscription were a wonder among Our Signs?”²⁸⁶

82. رواسى (Rawāsiya): The picks of the mountains like Qāf, 'Abū Qubays in Makkah, al-Jūdī, al-Ṭūr in Sinai etc. This word means any mountain in the world.²⁸⁷

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا

²⁶⁹ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, Ibid, V. 5, p. 470; Al-Suyūṭī, *Al-Durr al-Manthūr*, Ibid, V. 5, p. 9; Al-Qazwīnī, *'Ajā'ib al-Makhlūqāt*, Ibid, p. 207; Al-Hamawī, *Ibid*, V. 3, p. 26

²⁷⁰ Ibn 'Asākir, *Ibid*, V. 1, p. 209-212

²⁷¹ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, Ibid, V. 5, p. 470; Al-Suyūṭī, *Al-Durr al-Manthūr*, Ibid, V. 5, p. 8; Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 18, pp. 27-28; Al-Qurṭubī, *Ibid*, V. 12, p. 85

²⁷² Al-Suyūṭī, *Al-Durr al-Manthūr*, Ibid, V. 5, p. 9

²⁷³ 'Abd al-Raḥmān Ibn Muḥammad Ibn Makhḷūf al-Tha'ālibī, *Jawāhir al-Ḥisān fī Tafsīr Qur'ān* (Bayrūt: Dār 'Iḥyā' al-Turāth al-'Arabī, 1997), V. 2, p. 453

²⁷⁴ Al-Qur'ān, 23:50

²⁷⁵ Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 19, p. 269

²⁷⁶ Ibn 'Āshūr, *Ibid*, V. 20, p. 27; Al-Qurṭubī, *Ibid*, V. 13, p. 32; Ibn 'Iyās, *Badā'i' al-Zuhūr fī Waqā'i' al-Duhūr* (Al-Qāhirah : Al-Hay'ah al-Miṣrīyah al-'Āmmah lil-Kitāb, 1984), p. 23; Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 19, p. 270

²⁷⁷ Ibn 'Āshūr, *Ibid*, V. 20, pp. 27-28; Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, Ibid, V. 1, p. 205; Muḥammad Ibn 'Abd Allāh Ibn Balīhad al-'Najdī, *Ṣaḥīḥ al-'Akhbār 'ammā fī Bilād al-'Arab min al-'Āthār* (Al-Qāhirah: Maṭb al-Sunnah al-Muḥammadīyah, 1371 H.), V. 2, pp. 226-227; Al-Fīrūzābādī, *Qāmūs al-Muḥīṭ*, Ibid, V. 3, p. 68

²⁷⁸ Ibn al-Jawzī, *Zād al-Masīr*, Ibid, V. 6, p. 90; Al-Samarqandī, *Ibid*, V. 2, p. 461

²⁷⁹ Al-Suyūṭī, *Al-Durr al-Manthūr*, Ibid, V. 5, p. 71; Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 19, p. 14; Ibn 'Āshūr, *Ibid*, V. 20, p. 27; Al-Rāzī, *Ibid*, V. 23, p. 47

²⁸⁰ Al-Qur'ān, 25:38

²⁸¹ Al-Qur'ān, 50:12

²⁸² Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, Ibid, V. 5, p. 138; Al-Qurṭubī, *Ibid*, V. 10, p. 232

²⁸³ Ibn 'Āshūr, *Ibid*, V. 16, p. 264; Al-Qurṭubī, *Ibid*, V. 10, pp. 232-233; Al-Gharnātī, *Ibid*, V. 2, p. 333

²⁸⁴ Al-Qurṭubī, *Ibid*, V. 10, p. 232

²⁸⁵ Ibn 'Āshūr, *Ibid*, V. 16, pp. 260-265; Ibn al-Jawzī, *Zād al-Masīr*, Ibid, V. 5, pp. 109-113; Al-Mas'ūdī, *Ibid*, V. 1, p. 295

²⁸⁶ Al-Qur'ān, 18:9

²⁸⁷ Al-Suyūṭī, *Muḥimāt al-'Aqrān fī Mubhamāt Qur'ān* (Al-Qāhirah: al-Maktabah al-'Azhariyah lil-Turāth, 1992), p. 86; Al-Qannūjī, *Ibid*, V. 5, pp. 294-295

“And it is He Who spread out the earth, and placed therein *Rawāsiya* [firm mountains] and rivers.”²⁸⁸

وَالْأَرْضَ مَدَدْنَاهَا وَالْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَوْزُونٍ

“And the earth We spread out, and placed therein *Rawāsiya* [firm mountains], and caused to grow therein all kinds of things in due proportion.”²⁸⁹

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ

“And He has affixed into the Earth *Rawāsiya* [Mountains standing firm], lest it should shake with you, and rivers and roads, that you may guide yourselves.”²⁹⁰

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ

“And We have placed on the earth *Rawāsiya* [firm mountains], lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.”²⁹¹

أَمْ نَجْعَلُ الْأَرْضَ قَرَارًا وَنَجْعَلُ خِلَالَهَا أَنْهَارًا وَنَجْعَلُ لَهَا رَوَاسِيَ وَنَجْعَلُ بَيْنَ الْبَحْرَيْنِ حَاجِزًا

“Is not He Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed *Rawāsiya* [firm mountains] therein, and has set a barrier between the two seas.”²⁹²

خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَالْأَرْضَ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ

“He has created the heavens without any pillars, that you see and has set on the earth *Rawāsiya* [firm mountains], lest it should shake with you.”²⁹³

وَجَعَلُ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّ السَّالِّينَ

“He placed therein *Rawāsiya* [firm mountains] from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal, for all those who ask.”²⁹⁴

وَالْأَرْضَ مَدَدْنَاهَا وَالْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ

“And the earth! We have spread it out, and set thereon *Rawāsiya* [mountains standing firm], and have produced therein every kind of lovely growth (plants).”²⁹⁵

وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا

“And have placed therein *Rawāsiya* [firm and tall mountains]; and have given you to drink sweet water?”²⁹⁶

83. الروم (al-Rūm): The Rome.

الْمَاءُ غَلَبَتِ الرُّومُ

“Alif-Lām-Mīm. *Al-Rūm* [the Romans] have been defeated.”²⁹⁷

84. ريع (Rī‘): The high places²⁹⁸ or small mountain or roads or valleys²⁹⁹; or the Pyramids in Egypt³⁰⁰.

أَتَبْنُونَ بِكُلِّ رَيْعٍ أَيْةً تَعْبَثُونَ

“Do you build high palaces on every high place, while you do not live in them?”³⁰¹

²⁸⁸ Al-Qur’ān, 13:3

²⁸⁹ Al-Qur’ān, 15:19

²⁹⁰ Al-Qur’ān, 16:15

²⁹¹ Al-Qur’ān, 27:61

²⁹² Al-Qur’ān, 27:61

²⁹³ Al-Qur’ān, 31:10

²⁹⁴ Al-Qur’ān, 41:10

²⁹⁵ Al-Qur’ān, 50:7

²⁹⁶ Al-Qur’ān, 77:27

²⁹⁷ Al-Qur’ān, 30:1-2

²⁹⁸ Abū al-Qāsim al-Ḥusayn Ibn Muḥammad Ibn al-Mufaḍḍal al-Rāghib al-’Aṣfahānī, *Al-Mufradāt fī Gharīb al-Qur’ān* (Bayrūt: Dār al-Qalam, 1412 H.), p. 372

²⁹⁹ Ibn ‘Āshūr, *Ibid*, V. 20, pp. 165-167; Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 19, pp. 93-94; Al-Rāzī, *Ibid*, V. 8, pp. 522-523; Al-Qurṭubī, *Ibid*, V. 7, p. 83

³⁰⁰ al-Idrīsī, *Ibid*, V. 1, p. 327; Mohamed Samīr ‘Atṭa, *Ibid*, p. 36, 39

³⁰¹ Al-Qur’ān, 26:128

85. الساحل (Al-Sāḥil): The coast of al-Nīl (النيل).³⁰²

فَأَقْدِرْ فِيهِ فِي الْبَيْمِ فَلْيُلْقِهِ الْبَيْمُ بِالسَّاحِلِ يَأْخُذْهُ عَدُوِّي وَعَدُوُّ لِي

“And put it into the river, then the river shall cast it up on *al-Sāḥil* [the bank], and there, an enemy of Mine and an enemy of his shall take him.”³⁰³

86. ساحة (Sāḥah): The place of the battle of Badr (بدر)³⁰⁴ or the battle of **Makkah** (مكة)³⁰⁵ or **Khaybar (خيبر)**.³⁰⁶

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ

“Then, when it descends into their *Sāḥah* [courtyard], evil will be the morning for those who had been warned!”³⁰⁷

87. الساهرة (Al-Sāḥirah): The land of Syria or the mountain near by³⁰⁸; or the **mountain of Jerusalem or the land near by**³⁰⁹; or a **door of Jerusalem**³¹⁰ or an **area of flat and dried-up land (الأرض المستوية البيضاء)** where Allah will gather the people for the Judgement³¹¹.

فَإِذَا هُمْ بِالسَّاهِرَةِ

“When, behold, they find themselves over *al-Sāḥirah* [the earth] alive after their death.”³¹²

88. سبأ (Sabā): The famous kingdom of south Arabia³¹³.

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّتِ عَنْ يَمِينٍ وَشِمَالٍ

“Indeed there was for *Sabā* a sign in their dwelling place, - two gardens on the right hand and on the left.”³¹⁴

89. سد/السدان (Al-Saddān/Sadd): The two mountains where Dhū al-Qarnayn arrived in his journey. They may locate in the desert between China and the land of

³⁰² Ibn al-Jawzī, *Zād al-Masīr*, Ibid, V. 5, p. 284; Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 169, p. 161; Al-Marāghī, *Ibid*, V. 16, p. 110

³⁰³ Al-Qur'ān, 20:39

³⁰⁴ Ibn 'Ashūr, *Ibid*, V. 23, p. 198

³⁰⁵ Al-Nasafī, *Ibid*, V. 3, p. 179

³⁰⁶ Al-Baghawī, *Ibid*, V. 7, p. 65; Al-Suyūfī, *Al-Durr al-Manthūr*, Ibid, V. 5, p. 294; Al-'Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 634 & V. 8, p. 595

³⁰⁷ Al-Qur'ān, 37:177

³⁰⁸ 'Ismā'īl Ḥaqqī al-Barousawī, *Tafsīr Rūḥ al-Bayān* (Dimashq: Dār al-Fikr, n.d.), V. 10, 318; Al-Suyūfī, *Muḥimāt al-'Aqrān fī Mubhamāt Qur'ān*, Ibid, p. 114; Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 30, p. 37; Al-Qurṭubī, *Ibid*, V. 19, p. 129

³⁰⁹ Al-Suyūfī, *Muḥimāt al-'Aqrān fī Mubhamāt Qur'ān*, Ibid, p. 114; Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 30, p. 37; Al-Qurṭubī, *Ibid*, V. 19, pp. 129-130

³¹⁰ Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 30, p. 38; Al-Muqaddasī, *Ibid*, p. 147; Muḥammad al-Mashāyikh, *Ibid*, p. 54

³¹¹ Ibn 'Ashūr, *Ibid*, V. 30, p. 73

³¹² Al-Qur'ān, 79:14

³¹³ Al-Bakrī al-'Andalusī, *Al-Masālik wa al-Mamālik*, Ibid, V. 2, p. 345; Ibn Kathīr, *Al-Bidāyah wa al-Nihāyah* (Al-Qāhirah: Dār al-Rayyān li al-Turāth, 1989), V. 2, p. 147; Abū Muḥammad 'Alī Ibn Aḥmad Ibn Sa'īd Ibn Ḥazm al-'Andalusī, *Jamharāt 'Ansāb al-'Arab* (Al-Qāhirah: Dār al-Ma'ārif, 1982), pp. 329-330; Muḥammad Ṭāhir al-Siddīqī Fattānī, *Ibid*, V. 3, p. 9

³¹⁴ Al-Qur'ān, 34:15

Moguls³¹⁵ or between 'Armīnyah (أرمينية) and 'Adharbījān (أذربيجان)³¹⁶ or in Georgia³¹⁷.

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا ۖ لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ۗ قَالُوا يَا أَيُّهَا الْقَرْنَيْنِ إِنَّ يَا جُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا

“Until, when he reached between *al-Saddān* [two mountains], he found, before (near) them, a people who scarcely understood a word. They said: O Dhū al-Qarnayn! Verily! Ya’jūj and Ma’jūj are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?”³¹⁸

90. سور (Sūr): The eastern wall of al-Quds or Bayt al-Maqdis³¹⁹.

فَضْرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ ۙ

“So a *Sūr* [wall] will be put up between them, with a gate therein.”³²⁰

91. سواع (Suwā‘): Dūmah al-Jandal (دومة الجندل)³²¹.

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا ۚ وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا

“And they have said: You shall not leave your gods, nor shall you leave *Wadd*, nor *Suwā‘*, nor *Yaghūth*, nor *Ya‘ūq*, nor *Nasr*.”³²²

92. سيل العرم (Sayl al-‘Arim): The dam of Mā’rib (المأرب)³²³ in Yemen³²⁴.

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمُ سَيْلَ الْعَرِمِ

“But they turned away, so We sent against them *Sayl al-‘Arim*.”³²⁵

93. شاطئ الواد الأيمن (Shāṭiyī al-Wād al-‘Ayman): The right side of al-Ṭūr³²⁶.

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ

“So when he reached it, he was called from *Shāṭiyī al-Wād al-‘Ayman* [the right side of the valley], in the blessed place from the tree”³²⁷

94. الشجرة (Al-Shajarah): Al-Ḥudaybiyah (الحديبية)³²⁸.

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

³¹⁵ Ibn ‘Āshūr, *Ibid*, V. 16, p. 28

³¹⁶ Al-Suyūfī, *Al-Durr al-Manthūr*, V. 5, p. 249; Al-Qurṭubī, *Ibid*, V. 11, p. 37; Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 5, p. 189; Al-Rāzī, *Ibid*, V. 20, p. 380; Al-Bakrī al-‘Andalusī, *Al-Masālik wa al-Mamālik*, *Ibid*, V. 1, pp. 455-458; Al-Muqaddasī, *Ibid*, pp. 277-279

³¹⁷ Muḥammad Khayr Ramaḍān Yūsuf, Dhū al-Qarnayn al-qā’id al-fātiḥ wa-al-ḥākim al-ṣāliḥ, *dirāsah* (Bayrūt: al-Dār al-Shāmīyah, 1994), p. 351

³¹⁸ Al-Qur’ān, 18:93-94

³¹⁹ Ibn al-Jawzī, *Tārīkh Bayt al-Maqdis* (Al-Zhāhir: Maktabat al-Thaqāfah al-Dīnīyah, 1989), p. 62; Al-Nuwayrī, *Ibid*, V. 1, p. 335

³²⁰ Al-Qur’ān, 57:13

³²¹ Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 23, p. 639; ; Al-Qurṭubī, *Ibid*, V. 18, p. 682; Al-Baghawī, *Ibid*, V. 8, pp. 232-233

³²² Al-Qur’ān, 71:23

³²³ Dr. Hamd Muḥammad Ibn Saray, *Tārīkh Shibh al-Jazīrah al-‘Arabīyah al-Qadīm* (Dubayy: Markaz al-Khalīj lil-Kutub, 1998), pp. 179-181

³²⁴ Al-Qurṭubī, *Ibid*, V. 14, p. 257; Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 20, p. 380; Ibn ‘Āshūr, *Ibid*, V. 23, p. 170

³²⁵ Al-Qur’ān, 34:16

³²⁶ Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 6, p. 218; Ibn Kathīr, *Tafsīr Qur’ān al-‘Azhīm*, *Ibid*, V. 6, p. 244; Al-Baghawī, *Ibid*, V. 4, p. 342; Al-Suyūfī, *Al-Durr al-Manthūr*, V. 5, p. 128

³²⁷ Al-Qur’ān, 28:30

³²⁸ Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 22, p. 224; Al-Baghawī, *Ibid*, V. 7, p. 306; Al-Qurṭubī, *Ibid*, V. 16, p. 249

“Indeed, Allah was pleased with the believers when they gave their *Bay‘ah* to you under *al-Shajarah* [the tree].”³²⁹

95. الشجرة (Al-Shajarah): On the right side of the valley from Madyan (مدین) to Miṣr (مصر)³³⁰.

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ

“So when he reached it (the fire), he was called from the right side of the valley, in the blessed place from *al-Shajarah* [the tree].”³³¹

96. الصخرة (Al-Ṣakhrāh): the stone of Ceuta (Sabhah)³³² or in ‘*Armīniyah*³³³ or in *Syria*³³⁴ where Mūsā and his follow Yūsha‘ Ibn Nūn (يوشع بن نون) stayed in their journey.

قَالَ أَرَأَيْتَ إِذْ أَوْيَيْتَ إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْخُبُوتَ

“He said: Do you remember when we betook ourselves to *al-Ṣakhrāh* [the rock]? I indeed forgot the fish.”³³⁵

97. الصدفين (Al-Ṣadfayn): This means *al-Saddān* (السدان)³³⁶ i.m. the two mountains where Dhū al-Qarnayn arrived in his journey. They may locate in the desert **between China and the land of Moguls**³³⁷ or **between ‘Armīniyah (أرمينية) and ‘Adharbijān (أذربيجان)**³³⁸ or in *Georgia*³³⁹.

حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا

“When he had filled up the gap between the two mountain-cliffs, he said: Blow”³⁴⁰

98. الصفا (Al-Ṣafā): The small mount in the last side of Abū Qbays Mountain³⁴¹ in the south of *al-Masjid al-Ḥarām* Makkah.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

“Verily! *al-Ṣafā* and *al-Marwah* are of the Symbols of Allah.”³⁴²

99. صلوات (Ṣalawāt): The Synagogue³⁴³

وَلَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَمْتُ صَوَامِعَ وَبِيَعًا وَصَلَاتٍ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا

“For had it not been that Allah checks one set of people by means of another, Monasteries, Churches, *Ṣalawāt* [Synagogues], and Mosques, wherein the Name of Allah is mentioned much would surely have been pulled down.”³⁴⁴

³²⁹ Al-Qur’ān, 48:18

³³⁰ Al-Qurtubī, *Ibid*, V. 11, p. 128;

³³¹ Al-Qur’ān, 28:30

³³² Ibn Faḍl Allāh al-‘Umarī, *Ibid*, V. 1, p. 178

³³³ Al-Muqaddasī, *Ibid*, p. 52; Ibn al-Faqīh al-Hamadānī, *Ibid*, p. 264

³³⁴ Ibn ‘Atīyah al-‘Andalusī, *Ibid*, V. 9, p. 354; Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 15, p. 275

³³⁵ Al-Qur’ān, 18:63

³³⁶ Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 19, pp. 24-25; Al-Qurtubī, *Ibid*, V. 11, pp. 41-42; Al-Rāzī, *Ibid*, V. 7, p. 500

³³⁷ Ibn ‘Āshūr, *Ibid*, V. 16, p. 28

³³⁸ Al-Suyūṭī, *Al-Durr al-Manthūr*, V. 5, p. 249; Al-Qurtubī, *Ibid*, V. 11, p. 37; Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 5, p. 189; Al-Rāzī, *Ibid*, V. 20, p. 380; Al-Bakrī al-‘Andalusī, *Al-Masālik wa al-Mamālik*, *Ibid*, V. 1, pp. 455-458; Al-Muqaddasī, *Ibid*, pp. 277-279

³³⁹ Muḥammad Khayr Ramaḍān Yūsuf, *Dhū al-Qarnayn al-Qā’id al-Fātiḥ wa al-Ḥākim al-ṣāliḥ*, *Dirāsah* (Bayrūt: al-Dār al-Shāmīyah, 1994), p. 351

³⁴⁰ Al-Qur’ān, 18:96

³⁴¹ Al-Qurtubī, *Ibid*, V. 2, p. 212; Al-Barousawī, *Ibid*, V. 1, p. 262; Ibn ‘Āshūr, *Ibid*, V. 2, p. 60

³⁴² Al-Qur’ān, 2:158

³⁴³ Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 18, p. 649

³⁴⁴ Al-Qur’ān, 20:40

100. صوامع (Ṣawāmi'): The Monastery.³⁴⁵

وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدِمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدٌ يُدْعَىٰ فِيهَا اسْمُ اللَّهِ كَثِيرًا³⁴⁶

“For had it not been that Allah checks one set of people by means of another, Ṣawāmi' [Monasteries] Churches, Synagogues, and Mosques, wherein the Name of Allah is mentioned much would surely have been pulled down.”³⁴⁶

101. صياصي (Ṣayāṣī): This indicates to the forts of Banū Qurayzah (بنو قريظة) in al-Madīnah³⁴⁷.

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ

“And those of the people of the Scripture who backed them Allah brought them down from their Ṣayāṣī [forts] and cast terror into their hearts.”³⁴⁸

102. الطور الأيمن (Al-Ṭūr al-'Ayman): The mountain between the Syria and Egypt³⁴⁹; **The mountain between the Syria and Madyan (مدين)** which is called al-Zubayr³⁵⁰; or near 'Aylah (أيلة)³⁵¹; **The mountain of Jerusalem from Egypt to 'Aylah**³⁵²; finally it is the mountain in Sinai.

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيبًا

“And We called him from al-Ṭūr al-'Ayman [the right side of the Mount], and made him draw near to Us for a talk with him (Mūsā).”³⁵³

وَوَعَدْنَاكُمْ جَانِبِ الطُّورِ الْأَيْمَنِ

“And We made a covenant with you on al-Ṭūr al-'Ayman [the right side of the Mount]”³⁵⁴

103. طور سينين/طور سيناء (Ṭūr Saynā'/Ṭūr Sīnīn): The Mountain in Sinai Peninsula in the desert between Egypt and Palestine³⁵⁵.

وَشَجَرَةً تَخْرُجُ مِنَ طُورِ سَيْنَاءَ تَنْبُتُ بِالذُّبْنِ وَصِنِغٍ لِلْكَافِرِينَ

356

وَالتَّيْنِ وَالرَّيْتُونَ. وَطُورِ سَيْنِينَ. وَهَذَا الْبَلَدِ الْأَيْمَنِ.

“By the fig and the olive, by Ṭūr Sīnīn [the Mount Sinai], and by this city of security.”³⁵⁷

104. طوى (Ṭuwā): A name of valley in Syria³⁵⁸ **or in Palestine**³⁵⁹ **or in Sinai**³⁶⁰ **where Mūsā walked in his return journey to Egypt.**³⁶¹

إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

³⁴⁵ Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 18, p. 649

³⁴⁶ Al-Qur'ān, 20:40

³⁴⁷ Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 21, p. 150; Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, Ibid, V. 6, p. 399; Al-'Ālūsī, *Ibid*, V. 21, p. 175; Al-Zamakhsharī, *Al-Kashshāf*, Ibid, V. 3, p. 287

³⁴⁸ Al-Qur'ān, 33:26

³⁴⁹ Ibn 'Āshūr, *Ibid*, V. 27, p. 37

³⁵⁰ Al-Baghawī, *Ibid*, V. 5, p. 236

³⁵¹ Al-Barousawī, *Ibid*, V. 6, p. 75; Ibn al-Faqīh al-Hamadānī, *Ibid*, p. 68; Al-Qazwīnī, *'Ajā'ib al-Makhlūqāt*, Ibid, p. 214; Al-Fīrūzābādī, *Baṣā'ir Dhawī al-Tamyīz*, Ibid, V. 3, p. 518

³⁵² Al-Qurṭubī, *Ibid*, V. 12, p. 77; & V. 19, p. 131; Al-Hamawī, *Ibid*, V. 4, pp. 47-48

³⁵³ Al-Qur'ān, 19:52

³⁵⁴ Al-Qur'ān, 20:80

³⁵⁵ Ibn 'Āshūr, *Ibid*, V. 30, p. 421; Al-Suyūfī, *Al-Durr al-Manthūr*, V. 6, p. 117

³⁵⁶ Al-Qur'ān, 23:20

³⁵⁷ Al-Qur'ān, 95:1-4

³⁵⁸ Al-Barousawī, *Ibid*, V. 5, p. 371; Al-Qurṭubī, *Ibid*, V. 11, p. 118

³⁵⁹ Al-Suyūfī, *Al-Durr al-Manthūr*, V. 5, p. 293; Al-Ḥimyarī, *Ibid*, p. 397

³⁶⁰ Ibn 'Āshūr, *Ibid*, V. 16, pp. 197-198; Al-Qannūjī, *Ibid*, V. 7, p. 344

³⁶¹ Al-Bilādī, *Mu'jam al-Ma'ālim al-Jughrāfiyah*, Ibid, pp. 188-189

“Verily! I am your Lord! So take off your shoes, you are in the sacred valley, *Tuwā*.”³⁶²

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى

“When his Lord called him in the sacred valley of *Tuwā*.”³⁶³

105. العُدوة القُصوى / العُدوة الدنيا (Al-‘Udwah al-Dunyā/Al-‘Udwah al-Quṣwāy): The brink of the valley of Badr. Al-‘Udwah al-Dunyā is the nearby to Madīnah and Al-‘Udwah al-Quṣwāy is far from al-Madīnah towards Makkah³⁶⁴.

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ ط

“when you were on *al-‘Udwah al-Dunyā* [the near side of the valley], and they on *al-‘Udwah al-Quṣwāy* [the farther side], and the caravan on the ground lower than you.”³⁶⁵

106. العراء (Al-‘Arā’): The coast of Dijlah (دجلة) beside Nineveh near al-Muwṣil (الموصل)³⁶⁶ i.e. Mosul; or in Yemen³⁶⁷.

فَكَبَدْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ

“But We cast him forth on *al-‘Arā’* [the naked shore] while he was sick.”³⁶⁸

107. عرفات (‘Arafāt): A valley near Makkah³⁶⁹.

فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ص

“Then when you leave ‘Arafāt, remember Allah at the Mash‘ar al-Ḥarām.”³⁷⁰

108. عزی (‘Uzzā): Trees or white stone or a cube worshiped by Quraysh (قريش) and Banū Kinānah (بنو كنانة) situated at al-Nakhlah between Makkah and al-Ṭā’ih³⁷¹.

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ۖ وَمَنْوَةَ الْعَالِيَةَ الْأُخْرَىٰ

“Have you then considered *Al-Lāt*, and *Al-‘Uzza* (two idols of the pagan Arabs). And *Manāt*, the other third?”³⁷²

109. عين القطر (‘Ayn al-Qiṭr): The source of copper near Ṣan‘ā’ (صنعاء) in Yemen³⁷³.

وَأَسْلَمْنَا لَهُ عَيْنَ الْقَطْرِ ط

“And We caused ‘*Ayn al-Qiṭr* [a fount of brass] to flow for him.”³⁷⁴

110. الغار (Al-Gār): The mount Thawr (ثور) in southern Makkah³⁷⁵.

³⁶² Al-Qur’ān, 20:12

³⁶³ Al-Qur’ān, 79:16

³⁶⁴ Al-Baghawī, *Ibid*, V. 2, pp. 635-636; Ibn ‘Aṭīyah al-‘Andalusī, *Ibid*, V. 6, p. 317, 318; Al-Suyūfī, *Muḥimāt al-‘Aqrān fī Mubhamāt Qur’ān*, *Ibid*, p. 53; Al-Shawkānī, *Ibid*, V. 2, p. 311

³⁶⁵ Al-Qur’ān, 8:42

³⁶⁶ Al-‘Ālūsī, *Ibid*, V. 23, p. 145; Al-Suyūfī, *Al-Durr al-Manthūr*, V. 5, p. 289; Al-Zamakhsharī, *Al-Kashshāf*, *Ibid*, V. 3, p. 353

³⁶⁷ Al-Suyūfī, *Muḥimāt al-‘Aqrān fī Mubhamāt Qur’ān*, *Ibid*, p. 94

³⁶⁸ Al-Qur’ān, 37:145

³⁶⁹ Al-Qurṭubī, *Ibid*, V. 2, p. 275; Ibn ‘Āshūr, *Ibid*, V. 2, p. 243; Al-Balansī, *Ibid*, V. 1, p. 203; Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 4, pp. 172-174; Al-Qurṭubī, *Ibid*, V. 2, p. 275; Al-Rāzī, *Ibid*, V. 5, pp. 196-197

³⁷⁰ Al-Qur’ān, 2:198

³⁷¹ Al-Qurṭubī, *Ibid*, V. 17, p. 93; Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 22, pp. 523-524

³⁷² Al-Qur’ān, 53:19-20

³⁷³ Al-Suyūfī, *Al-Durr al-Manthūr*, V. 5, pp. 227-228; Al-‘Ālūsī, *Ibid*, V. 22, p. 118; Al-Baghawī, *Ibid*, V. 4, p. 498; Al-Suyūfī, *Muḥimāt al-‘Aqrān fī Mubhamāt Qur’ān*, *Ibid*, p. 91; Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 22, p. 69

³⁷⁴ Al-Qur’ān, 34:12

³⁷⁵ Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 14, p. 260; Al-Bilādī, *Mu‘jam al-Ma‘ālim al-Jughrāfiyah*, *Ibid*, pp. 72-73; Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 6, p. 319, Ḥadīth no. 2263

إِذْ هُمَا فِي الْعَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا³⁷⁶

“When they were in *al-Gār* [the cave], and he said to his companion: Be not sad, surely Allah is with us.”³⁷⁶

111. أسفل منكم /فوقكم (Fawqikum/'Asfala minkum): The top of the valley of al-Madīnah to the east and from lower level of the valley.³⁷⁷

إِذْ جَاءُوكُم مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ

“When they came upon you from *Fawqikum* [above you] and from *'Asfala minkum* [below you].”³⁷⁸

112. قاف (Qāf): A mountain around thd the Earth³⁷⁹.

قَافٍ وَالْقُرْآنِ الْمَجِيدِ³⁷⁹

“Qāf. By the Glorious Qur'ān.”³⁸⁰

113. قبلتك/قبلة (Qiblah/Qiblatak): Al-Ka‘bah³⁸¹.

فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا³⁸¹

“Surely, We shall turn you to a *Qiblah* that shall please you.”³⁸²

وَلَكِنِ اتَّيْتِ الدِّينَ أَوْ تَوَالُوا الْكُتُبَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ³⁸²

“And even if you were to bring to the people of the Scripture all the *'Āyah*, they would not follow your *Qiblah*.”³⁸³

114. قبلتهم/القبلة (Al-Qiblah/Qiblatahum): Bayt al-Maqdis³⁸⁴.

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا³⁸⁴

“*Al-Sufaha'* (fools) among the people will say, What has turned them from their *Qiblah* to which they were used to face in prayer.”³⁸⁵

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعِ الرَّسُولَ مِمَّن يَنْقَدِبْ عَلٰى عَقْبَيْهِ³⁸⁵

“And We made *al-Qiblah* which you used to face, only to test those who followed the Messenger from those who would turn on their heels.”³⁸⁶

وَمَا أَنتَ بِتَابِعٍ قِبْلَتِهِمْ³⁸⁶

“Nor are you going to follow their *Qiblah*.”³⁸⁷

115. القرى (Al-Qurā): Makkah³⁸⁸.

³⁷⁶ Al-Qur'ān, 9:40

³⁷⁷ Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 21, p. 129; Ibn al-Jawzī, *Zād al-Masīr*, Ibid, V. 6, p. 358; Al-Barousawī, Ibid, V. 7, p. 147; Al-Baghawī, Ibid, V. 4, p. 445; Ibn 'Atīyah al-'Andalusī, Ibid, V. 12, p. 22; Al-Suyūfī, *Muḥimāt al-'Aqrān fī Mubhamāt Qur'ān*, Ibid, p. 87

³⁷⁸ Al-Qur'ān, 33:10

³⁷⁹ Ibn 'Atīyah al-'Andalusī, Ibid, V. 13, p. 524; Al-Ṣawī, Ibid, V. 4, p. 115

³⁸⁰ Al-Qur'ān, 50:1

³⁸¹ Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 3, pp. 155-156; Ibn Abī Hātim al-Rāzī, Ibid, V. 1, p. 253; Al-Gharnāṭī, Ibid, V. 1, p. 109; Al-Zamakhsharī, *Al-Kashshāf*, Ibid, V. 1, p. 321; Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 3, p. 184

³⁸² Al-Qur'ān, 2:144

³⁸³ Al-Qur'ān, 2:145

³⁸⁴ Al-Zamakhsharī, *Al-Kashshāf*, Ibid, V. 1, p. 318; Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 3, pp. 155-156; Al-Rāzī, Ibid, V. 2, p. 89

³⁸⁵ Al-Qur'ān, 2:142

³⁸⁶ Al-Qur'ān, 2:143

³⁸⁷ Al-Qur'ān, 2:145

³⁸⁸ Al-Qannūjī, Ibid, V. 2, p. 551; Ibn 'Atīyah al-'Andalusī, Ibid, V. 11, p. 316; Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 20, p. 95; Ibn al-Jawzī, *Zād al-Masīr*, Ibid, V. 6, p. 234

أَوْ آمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا طَعَىٰ وَهُمْ يَلْعَبُونَ

“Or, did the people of *al-Qurā* [the towns] then feel secure against the coming of Our Punishment in the forenoon while they play?”³⁸⁹

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمَمٍ رَسُولًا يَتْلُوا عَلَيْهِمْ آيَاتِنَا

“And never will your Lord destroy *al-Qurā* [the towns] until He sends to their mother town a Messenger reciting to them Our Verses.”³⁹⁰

116. القرى (Al-Qurā): Villages like Ṣafrā (), Yanbu‘ (ينبع), Khaybar (خيبر), Wādī al-Qurā (وادي القرى) and Fadak (فدك)³⁹¹.

مَا آفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ

“What Allah gave as booty to His Messenger from the people of *al-Qurā* [the townships]”³⁹²

117. قرى ظاهرة (Qurā Zhāhirah): Predominantly the villages between Syria and Yemen³⁹³; **the villages of Mā’rib (مأرب)**³⁹⁴; **or the villages between al-Madīnah and Syria**³⁹⁵; **the villages of Arabs**³⁹⁶.

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَىٰ الَّتِي بَرَكْنَا فِيهَا قُرَىٰ ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّيْرَ

“And We placed between them and the towns which We had blessed, *Qurā Zhāhirah* [towns easy to be seen], and We made the stages (of journey) between them easy.”³⁹⁷

118. القرى المباركة (Al-Qurā al-Mubārakah): The villages of Syria, Jordan and Palestine³⁹⁸.

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَىٰ الَّتِي بَرَكْنَا فِيهَا قُرَىٰ ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّيْرَ

“And We placed between them and the towns which We had blessed [Al-Qurā al-Mubārakah], towns easy to be seen, and We made the stages (of journey) between them easy.”³⁹⁹

119. القرى المحصنة (Al-Qurā al-Muḥaṣṣanah): Forts and villages of Banū al-Naḍīr in al-Madīnah⁴⁰⁰.

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَىٰ مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ

“They fight not against you even together, except in fortified townships, or from behind walls.”⁴⁰¹

³⁸⁹ Al-Qur’ān, 7:97

³⁹⁰ Al-Qur’ān, 28:59

³⁹¹ Ibn ‘Aṭīyah al-’Andalusī, *Ibid*, V. 14, p. 373; Ibn al-’Arabī, *Ibid*, V. 4, p. 213; Al-Suyūṭī, *Muḥḥimāt al-’Aqrān fī Mubhamāt Qur’ān*, *Ibid*, p. 108; Al-Qannūjī, *Ibid*, V. 7, p. 28

³⁹² Al-Qur’ān, 59:7

³⁹³ Al-Qurṭubī, *Ibid*, V. 13, p. 185; Ibn ‘Āshūr, *Ibid*, V. 22, pp. 174-175; Al-Baghawī, *Ibid*, V. 6, p. 395; Al-Nasafī, *Ibid*, V. 3, p. 60; Al-’Ālūsī, *Ibid*, V. 22, p. 129

³⁹⁴ Al-’Ālūsī, *Ibid*, V. 22, p. 129

³⁹⁵ Al-Qurṭubī, *Ibid*, V. 13, p. 185

³⁹⁶ Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 22, pp. 83-84

³⁹⁷ Al-Qur’ān, 34:18

³⁹⁸ Al-Qurṭubī, *Ibid*, V. 13, p. 185; Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 22, pp. 83-84; Al-Gharnāṭī, *Ibid*, V. 3, p. 325; Al-Shawkānī, *Ibid*, V. 4, p. 321

³⁹⁹ Al-Qur’ān, 34:18

⁴⁰⁰ Al-Marāghī, *Ibid*, V. 16, pp. 47, 49-50; Ibn ‘Aṭīyah al-’Andalusī, *Ibid*, V. 14, p. 385; Aḥmad Ibn ‘Alī al-Maqrīzī, *’Imtā‘ al-’Asmā‘ bi-mā lil-Nabī min al-’Aḥwāl wa-al-’Amwāl wa al-Ḥafadah wa al-Matā‘*, *Ibid*, V. 1, p. 189

⁴⁰¹ Al-Qur’ān, 59:14

120. القرية (Al-Qaryah): Predominantly Jerusalem⁴⁰²; or Jericho (أريحا-'Arīḥā)⁴⁰³; or the gate of Ḥibrūn (باب حبرون)⁴⁰⁴; or 'Adhruḥ (أذرح) in Jordan or the Tract that exhibits into the land of Canaan⁴⁰⁵.

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتِكُمْ وَسَبِّحُوا الْحَمْدَ لِلَّهِ

“And when We said: Enter *al-Qaryah* [this town] and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration and say: Forgive us, and We shall forgive you your sins and shall increase (reward) for *al-Muhsinīn*.⁴⁰⁶

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ

“And when it was said to them: Dwell in this *al-Qaryah* [town] and eat therefrom wherever you wish.⁴⁰⁷

121. القرية (Al-Qaryah): 'Arīḥā (أريحا) i.e. Jericho; or Jerusalem; or near Jerusalem⁴⁰⁸; or al-Mu'tafikah (الموتفكة)⁴⁰⁹; or the homes from which thousands of people came out in fear of death⁴¹⁰.

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا

“Or like the one who passed by *al-Qaryah* [the town] and it had tumbled over its roofs.⁴¹¹

122. قرية/القرية (Al-Qaryah/Qaryah): Makkah⁴¹².

رَبِّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَوْلِيَاءُ

“Our Lord! Rescue us from this *al-Qaryah* [town] whose people are oppressors.⁴¹³

وَصَدَرَبِ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ

“And Allah puts forward the example of *Qaryah* [township] that dwelt secure and well content; its provision coming to it in abundance from every place.⁴¹⁴

123. القرية (Al-Qaryah): The town near the sea called 'Aylah which is located within al-Ḥijāz, Siria and Egypt⁴¹⁵. It is prominently known as al-Khalīj al-'Aqabah (الخليج العقبة) meaning Gulf of 'Aqabah⁴¹⁶.

وَسْأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ

“And ask them about *al-Qaryah* [the town] that was by the sea.⁴¹⁷

⁴⁰² Al-Qurtubī, *Ibid*, V. 4, p. 385; Muḥammad al-Mashāyikh, *Ibid*, p. 55; Al-'Ālūsī, *Ibid*, V. 1, p. 265; Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 1, p. 84; Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 1, pp. 102-103

⁴⁰³ Al-Baghawī, *Ibid*, V. 1, p. 99; Al-Qurtubī, *Ibid*, V. 4, p. 385

⁴⁰⁴ Ibn 'Ashūr, *Ibid*, V. 1, pp. 514

⁴⁰⁵ Ibn Ṣirāy & Shāmisī, *Ibid*, p. 108

⁴⁰⁶ Al-Qur'ān, 2:58

⁴⁰⁷ Al-Qur'ān, 7:161

⁴⁰⁸ Ibn 'Aṭīyah al-'Andalusī, *Ibid*, V. 1, p. 306; Al-Gharnāṭī, *Ibid*, V. 1, p. 84; Al-Balansī, *Ibid*, V. 1, p. 157; Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 5, pp. 442-443

⁴⁰⁹ Ibn 'Aṭīyah al-'Andalusī, *Ibid*, V. 2, pp. 402-403; Al-Tha'ālibī, *Ibid*, V. 1, p. 195

⁴¹⁰ Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 5, pp. 443-444

⁴¹¹ Al-Qur'ān, 2:259

⁴¹² Al-Baghawī, *Ibid*, V. 2, p. 108; Ibn 'Aṭīyah al-'Andalusī, *Ibid*, V. 4, p. 133 & V. 8, p. 527; Ibn Abī Ḥātim al-Rāzī, *Ibid*, V. 3, p. 1002; Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 5, pp. 544-546; Al-Rāzī, *Ibid*, V. 4, p. 141 & V. 7, p. 279; Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 4, p. 499; Ibn Kathīr, *Tafsīr Qur'ān al-'Azhīm*, *Ibid*, V. 4, pp. 527-528; Al-Zamakhsharī, *Al-Kashshāf*, *Ibid*, V. 2, p. 437;

⁴¹³ Al-Qur'ān, 4:75

⁴¹⁴ Al-Qur'ān, 16:112

⁴¹⁵ Ibn Abī Ḥātim al-Rāzī, *Ibid*, V. 5, pp. 1597-1598; Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 13, p. 180; Al-Hamawī, *Ibid*, V. 1, p. 292; Al-Suyūfī, *Al-Durr al-Manthūr*, *Ibid*, V. 3, pp. 136-137

⁴¹⁶ Al-Bilādī, *Mu'jam al-'Alim al-Jughrafiyah*, *Ibid*, p. 35

⁴¹⁷ Al-Qur'ān, 7:163

124. القرية (Al-Qaryah): Sadūm (سدوم)⁴¹⁸ in the south of Dead Sea⁴¹⁹ located between al-Madīnah and Syria⁴²⁰.

وَجَعَلْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَاتِ⁴²¹

“And We saved him from *al-Qaryah* [the town] who practised *al-Khabā'ith*.”⁴²¹

وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أُمِطِرَتْ مَطَرِ السَّوْءِ⁴²²

“And indeed they have passed by *al-Qaryah* [the town] on which was rained the evil rain.”⁴²²

125. القرية (Al-Qaryah): Egypt or a village in the entrance of Egypt⁴²³.

وَسْئَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْجُبَيْرِ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ

“And ask *al-Qaryah* [the town] where we have been, and the caravan in which we returned, and indeed we are telling the truth.”⁴²⁴

126. قرية (Al-Qaryah): The city of Bājrowān (باجروان) in ‘Armīniyah⁴²⁵; or al-’Ubullah (الأبله) of al-’Irāq⁴²⁶; or Qurṭubah (قرطبة) or Burqh or Firqah in southern Spain; or the ’Aylah (أيلة) or Inṭākiyah (أنطاكية) of al-Baṣrah; or Nāṣirah (ناصره) of al-Rūm⁴²⁷.

فَأَنْطَلَقَا ۖ حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمُوا أَهْلَهَا

“Then they both proceeded, till, when they came to the people of a *Qaryah* [town], they asked them for food.”⁴²⁸

127. قرية (Qaryah): Ḥadūr (حضور) at Ḥadramawt⁴²⁹; or at al-Samāwah (السماوة) between al-’Irāq and al-Shām in border of al-Ḥijāz or at southern Syria⁴³⁰; chiefly any locality⁴³¹.

وَكَمْ قَصَبْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً ۖ وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ

“How many a *Qaryah* [town], that were wrong-doers, have We destroyed, and raised up after them another people!”⁴³²

128. القرية (Al-Qaryah): Sadūm (سدوم)⁴³³.

قَالُوا إِنَّا مَهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ ۖ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ

“Verily, we are going to destroy the people of this *al-Qaryah* [town] truly, its people have been *Zhālimūn*.”⁴³⁴

⁴¹⁸ Al-Ṭabarī, *Jāmi‘ al-Bayān*, Ibid, V. 19, p. 16

⁴¹⁹ Buṭrus ‘Abd al -Mālik and others, *Qāmūs al-Kitāb al-Muqaddas* (Al-Qāhirah: Dār al -Thaqāfah, 1997), p. 461; Ibn Faḍl Allāh al-‘Umarī, *Ibid*, V. 1, p. 162

⁴²⁰ Ibn Abī Ḥātim al-Rāzī, *Ibid*, V. 8, p. 2698

⁴²¹ Al-Qur’ān, 21:74

⁴²² Al-Qur’ān, 25:40

⁴²³ Al-Rāzī, *Ibid*, V. 6, p. 495; Al-Ṭabarī, *Jāmi‘ al-Bayān*, Ibid, V. 16, p. 212; Al-Suyūfī, *Al-Durr al-Manthūr*, Ibid, V. 4, p. 29; Ibn al-Jawzī, *Zād al-Masīr*, Ibid, V. 4, p. 268; Ibn ‘Aṭīyah al-’Andalusī, *Ibid*, V. 8, p. 46; Al-Gharnātī, *Ibid*, V. 2, p. 230; Al-Shawkānī, *Ibid*, V. 3, p. 46

⁴²⁴ Al-Qur’ān, 12:82

⁴²⁵ Al-Bayḍawī, *Ibid*, V. 2, p. 20

⁴²⁶ Ibn ‘Aṭīyah al-’Andalusī, *Ibid*, V. 5, p. 641

⁴²⁷ Al-Qurṭubī, *Ibid*, V. 10, p. 398; Abū al-Sa‘ūd, *Ibid*, V. 5, p. 237; Ibn al-Jawzī, *Zād al-Masīr*, Ibid, V. 5, p. 175; Ibn Abī Ḥātim al-Rāzī, *Ibid*, V. 7, p. 2379; Al-Gharnātī, *Ibid*, V. 2, p. 352

⁴²⁸ Al-Qur’ān, 18:77

⁴²⁹ Al-Baghawī, *Ibid*, V. 5, p. 312

⁴³⁰ Al-Mas‘ūdī, *Ibid*, V. 2, p. 158

⁴³¹ Ibn Kathīr, *Tafsīr al-Qur’ān al-’Azhīm*, Ibid, V. 5, p. 348

⁴³² Al-Qur’ān, 21:11

⁴³³ Al-Rāzī, *Ibid*, V. 9, p. 50; Al-Ṭabarī, *Jāmi‘ al-Bayān*, Ibid, V. 20, p. 147

⁴³⁴ Al-Qur’ān, 29:31

إِنَّا مُنذِرُونَ عَلَىٰ آيَاتٍ هَذِهِ الْقَرْيَةَ رَجْرًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ

“Verily, we are about to bring down on the people of this *al-Qaryah* [town] a great torment from the sky, because they have been rebellious.”⁴³⁵

129. القرية (Al-Qaryah): 'Inṭākiyah (أنطاكية) in Syria.⁴³⁶

وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ

“And put forward to them a similitude; the dwellers of *al-Qaryah* [the town], when there came Messengers to them.”⁴³⁷

130. قريتك (Qaryatik): Makkah⁴³⁸

وَكَأَيِّن مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ الَّتِي أَخْرَجْتكَ

“And many a town, stronger than *Qaryatik* [your town] which has driven you out.”⁴³⁹

131. قريتكم (Qaryatukum): Sadūm (سدوم)⁴⁴⁰

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّن قَرْيَتِكُمْ

“And the answer of his people was only that they said: Drive them out of *Qaryatukum* [your town]”⁴⁴¹

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّن قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ

“There was no other answer given by his people except that they said: Drive out the family of Lūt from *Qaryatukum* [your city]. Verily, these are men who want to be clean and pure!”⁴⁴²

132. قريتنا (Qaryatinā): Madyan (مدين)⁴⁴³; or **al-'Aykah (الأيكة) which is Tabūk (تبوك)**⁴⁴⁴

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِن قَوْمِهِ لَنُخْرِجَنَّكَ لِيُشْعِبَ وَ الَّذِينَ أٰمَنُوا مَعَكَ مِن قَرْيَتِنَا أَوْ لَنَعُودَنَّ فِي مِلَّتِنَا

“The chiefs of those who were arrogant among his people said: We shall certainly drive you out, O Shu'aib, and those who have believed with you from *Qaryatinā* [our town], or else you (all) shall return to our religion.”⁴⁴⁵

133. قريتين (Qaryatayn): Makkah and al-Ṭā'if (الطائف)⁴⁴⁶

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ

“And they say: Why is not this al-Qur'ān sent down to some great man of *Qaryatayn* [the two towns]?”⁴⁴⁷

134. قرية يونس (Qaryah Yūnus): Nineveh near al-Muwṣil (الموصل)⁴⁴⁸ i.e. Mosul.

⁴³⁵ Al-Qur'ān, 29:34

⁴³⁶ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, Ibid, V. 7, p. 554; Al-'Ālūsī, *Ibid*, V. 20, p. 220; Al-Baghawī, *Ibid*, V. 4, pp. 535-536; Al-Barousawī, *Ibid*, V. 7, p. 379; Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 22, p. 155; Al-Nuwayrī, *Ibid*, V. 14, pp. 250-254

⁴³⁷ Al-Qur'ān, 36:13

⁴³⁸ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, Ibid, V. 7, p. 294; Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 26, p. 48; Ibn 'Aṭīyah al-'Andalusī, *Ibid*, V. 13, p. 394; Al-Rāzī, *Ibid*, V. 10, p. 45; Al-Tha'ālibī, *Ibid*, V. 3, p. 241

⁴³⁹ Al-Qur'ān, 47:13

⁴⁴⁰ Abū Ḥayyān al-'Andalusī, *Ibid*, V. 4, p. 335; Al-Qannūjī, *Ibid*, V. 2, p. 541; ; Al-Ṣāwī, *Ibid*, V. 2, p. 85

⁴⁴¹ Al-Qur'ān, 7:82

⁴⁴² Al-Qur'ān, 27:56

⁴⁴³ Ibn 'Āshūr, *Ibid*, V. 9, p. 6; Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, *Ibid*, V. 1, p. 216

⁴⁴⁴ Al-Ḥimyarī, *Ibid*, p. 81; Al-Hamawī, *Ibid*, V. 1, p. 291; Al-Maqrīzī, *Ibid*, V. 1, p. 527

⁴⁴⁵ Al-Qur'ān, 7:88

⁴⁴⁶ Ibn 'Aṭīyah al-'Andalusī, *Ibid*, V. 13, p. 217; Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, *Ibid*, V. 7, p. 213; Al-Rāzī, *Ibid*, V. 9, p. 630; Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 25, pp. 65-66

⁴⁴⁷ Al-Qur'ān, 43:31

فَلَوْلَا كَانَتْ قَرْيَةً آمَنَتْ فَتَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ ۗ

“Was there any town that believed and its Faith saved it?- except the people of Yūnus [Qaryah Yūnus].”⁴⁴⁹

135. قصر مشيد (Qaşr Mashīd): A palace near ‘Adan (عدن) in Yemen⁴⁵⁰; or at Arabian Peninsula⁴⁵¹.

وَيُنْمِرُ مُعْتَظِلَةً وَ قَصْرٍ مَّشِيدًا

“And (many) a deserted well and *Qaşr Mashīd* [lofty castles]!”⁴⁵²

136. الكعبة (Al-Ka‘bah): Al-Bayt at Makkah⁴⁵³.

هَدْيًا لِبَلِيغِ الْكَعْبَةِ

“An eatable animal brought to al-Ka‘bah.”⁴⁵⁴

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ

“Allah has made *al-Ka‘bah*, the Sacred House, an asylum of security for mankind.”⁴⁵⁵

137. الكهف (Al-Kahf): A name of valley or village near Palestine⁴⁵⁶; or the village Loja of Granada⁴⁵⁷; or Petra⁴⁵⁸; or at Ephesus of Greece⁴⁵⁹; or at Tarsūs (طرسوس)⁴⁶⁰.

أَمْ حَسِبْتُمْ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا

“Do you think that the people of *al-Kahf* [the Cave] and the Inscription were a wonder among Our Signs?”⁴⁶¹

إِذَا أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ

“When the young men fled for refuge to *al-Kahf* [the Cave].”⁴⁶²

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا

“Herefore We covered up their (sense of) hearing in *al-Kahf* [the Cave] for a number of years.”⁴⁶³

وَإِذِ اعْتَرَفْتُمُوهُمْ وَمَا يُعْبُدُونَ إِلَّا اللَّهَ فَأَوْا إِلَى الْكَهْفِ

“And when you withdraw from them, and that which they worship, except Allah, then seek refuge in *al-Kahf* [the Cave].”⁴⁶⁴

138. اللت (Al-Lāt): A stone cube worshiped by Quraysh (قريش) and Banū Thaḳīf (ثقيف) situated at al-Nakhlah between Makkah and al-Ṭā‘if⁴⁶⁵.

⁴⁴⁸ Ibn Abī Ḥātim al-Rāzī, *Ibid*, V. 6, p. 1987; Al-Tha‘ālibī, *Ibid*, V. 2, p. 186

⁴⁴⁹ Al-Qur’ān, 10:98

⁴⁵⁰ Ibn Faḳl Allāh al-‘Umarī, *Ibid*, V. 1, p. 173

⁴⁵¹ Al-Muqaddasī, *Ibid*, p. 73

⁴⁵² Al-Qur’ān, 22:45

⁴⁵³ Ibn Abī Ḥātim al-Rāzī, *Ibid*, V. 4, p. 1213; Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Azhīm*, *Ibid*, V. 2, p. 196; Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 11, pp. 89-90; Ibn al-‘Arabī, *Ibid*, V. 2, p. 206; Al-Qurtubī, *Ibid*, V. 6, p. 209; Al-Barousawī, *Ibid*, V. 2, p. 444

⁴⁵⁴ Al-Qur’ān, 5:95

⁴⁵⁵ Al-Qur’ān, 5:97

⁴⁵⁶ Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Azhīm*, *Ibid*, V. 5, p. 138; Al-Qurtubī, *Ibid*, V. 10, p. 232

⁴⁵⁷ Ibn ‘Āshūr, *Ibid*, V. 16, p. 264; Al-Qurtubī, *Ibid*, V. 10, pp. 232-233; Al-Gharnāṭī, *Ibid*, V. 2, p. 333

⁴⁵⁸ Al-Qurtubī, *Ibid*, V. 10, p. 232

⁴⁵⁹ Ibn ‘Āshūr, *Ibid*, V. 16, pp. 260-265; Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 5, pp. 109-113; Al-Mas‘ūdī, *Ibid*, V. 1, p. 295

⁴⁶⁰ Al-Muqaddasī, *Ibid*, p. 134

⁴⁶¹ Al-Qur’ān, 18:9

⁴⁶² Al-Qur’ān, 18:10

⁴⁶³ Al-Qur’ān, 18:11

⁴⁶⁴ Al-Qur’ān, 18:16

أَفَرَأَيْتُمُ اللَّدَّ وَالْعُزَّىٰ ° وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ

“Have you then considered *al-Lāt*, and *al-‘Uzzā*. And *Manāt* the other third?”⁴⁶⁶

139. مبوأ صدق (Mubawwa’ Şidq): Egypt and Syria; or Syria and Jerusalem; or Syrian part near Jerusalem; or the Holy Land; or Egypt and Palestine⁴⁶⁷; or the place between al-Madīnah and Syria⁴⁶⁸.

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبُوءًا صَدِيقًا وَرَزَقْنَاهُمْ مِنْ الطَّيِّبَاتِ °

“And indeed We settled the Children of Israel in *Mubawwa’ Şidq* [an honourable dwelling place], and provided them with good things.”⁴⁶⁹

140. مثابة (Mathābah): Al-Bayt al-Ḥarām (البيت الحرام) that means al-Ka‘bah⁴⁷⁰.

وإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْرًا °

“And (remember) when We made the House a place of resort for mankind and a place of safety.”⁴⁷¹

141. مجمع البحرين (Majma‘ al-Baḥrayn): A place between the sea of Persia and the sea of al-Rūm (الروم)⁴⁷²; or Tangier (طنجة) on the Strait of Gibraltar⁴⁷³; or the confluence between al-‘Ardun (the Jordan Sea) and al-Kulzum (The Caspian Sea)⁴⁷⁴; The Caspian Sea and Blue Sea⁴⁷⁵; or the confluence between a Salty Sea and a Sea of Sweet Water⁴⁷⁶.

وإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا °

“And (remember) when Mūsā said to his boy-servant: I will not give up until I reach *Majma‘ al-Baḥrayn* [the junction of the two seas] or I spend years and years in travelling.”⁴⁷⁷

142. المحراب (Al-Miḥrāb): A small room in al-Masjid al-‘Aqṣā (المسجد الأقصى)⁴⁷⁸.

كَلَّمَادَّخَلَ عَلَيْهَا زَكْرِيَّا الْمِحْرَابَ ° وَجَدَ عِنْدَهَا رِزْقًا °

“Every time he entered *al-Miḥrāb* to (visit) her, he found her supplied with sustenance.”⁴⁷⁹

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ °

“Then the angels called him, while he was standing in prayer in *al-Miḥrāb*.”⁴⁸⁰

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ °

“Then he came out to his people from *al-Miḥrāb*.”⁴⁸¹

⁴⁶⁵ Al-Qurtubī, *Ibid*, V. 17, p. 93; Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 22, pp. 523-524; Al-Baghawī, *Ibid*, V. 7, p. 407

⁴⁶⁶ Al-Qur’ān, 53:19-20

⁴⁶⁷ Ibn Abī Ḥātim al-Rāzī, *Ibid*, V. 6, p. 1985; Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Azhīm*, *Ibid*, V. 4, p. 229; Abū Ḥayyān al-‘Andalusī, *Ibid*, V. 5, p. 190; Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 14, pp. 198-199; Al-Zamakhsharī, *Al-Kashshāf*, *Ibid*, V. 2, p. 252

⁴⁶⁸ Ibn ‘Ashūr, *Ibid*, V. 11, p. 283; Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 4, p. 62; Abū Ḥayyān al-‘Andalusī, *Ibid*, V. 5, p. 190; Al-Tha‘alibī, *Ibid*, V. 2, p. 174; Al-Rāzī, *Ibid*, V. 6, pp. 298-299; Al-‘Ālūsī, *Ibid*, V. 11, p. 189

⁴⁶⁹ Al-Qur’ān, 10:93

⁴⁷⁰ Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 3, p. 25

⁴⁷¹ Al-Qur’ān, 2:125

⁴⁷² Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 18, p. 55

⁴⁷³ Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 18, p. 56

⁴⁷⁴ Al-Qurtubī, *Ibid*, V. 10, p. 385

⁴⁷⁵ Al-‘Ālūsī, *Ibid*, V. 15, p. 311

⁴⁷⁶ Al-‘Ālūsī, *Ibid*, V. 15, p. 311

⁴⁷⁷ Al-Qur’ān, 18:60

⁴⁷⁸ Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 6, p. 387; Al-Zamakhsharī, *Al-Kashshāf*, *Ibid*, V. 1, p. 427; Al-Nasafī, *Ibid*, V. 1, p. 212; Al-Baghawī, *Ibid*, V. 1, p. 457; Al-Gharnāṭī, *Ibid*, V. 1, p. 188

⁴⁷⁹ Al-Qur’ān, 3:37

⁴⁸⁰ Al-Qur’ān, 3:39

143. محله (Maḥillah): Makkah or al-Ḥarām or al-Ka‘bah⁴⁸²; or Minā⁴⁸³.

الْهَدْيَ مَعْتَوْقًا أَنْ يَبْلُغَ مَجَلَّهُ⁴⁸⁴

“And the sacrificial animals, detained from reaching *Maḥillah* [their place of sacrifice].”⁴⁸⁴

144. المدن (Al-Madā'in): The towns of south Egypt or all towns and cities of Egypt⁴⁸⁵; or the Egyptian village of Būṣīr (بوسير) which combined Yūsuf's prison and Mūsā's Mosque (As.) or the Egyptian village of Dalāṣ (دلاص)⁴⁸⁶.

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ خَبِيرِينَ

“They said: Put him and his brother off, and send callers (men) to *al-Madā'in* [the cities] to collect.”⁴⁸⁷

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ خَبِيرِينَ

“Then Fir‘awn sent callers to *al-Madā'in* [the cities].”⁴⁸⁸

145. مخرج صدق (Makhraj Ṣidq): Makkah⁴⁸⁹.

وَقُلْ رَبِّ ادْخُلْنِيْ مَدْخَلَ صِدْقِيْ وَأَخْرِجْنِيْ مَخْرَجَ صِدْقِيْ

“And say, My Lord! Let enter me to *Madkal Ṣidq* [a good entry], and likewise exit me to *Makhraj Ṣidq* [a good my exit].”⁴⁹⁰

146. مدخل صدق (Madkal Ṣidq): Al-Madīnah⁴⁹¹.

وَقُلْ رَبِّ ادْخُلْنِيْ مَدْخَلَ صِدْقِيْ وَأَخْرِجْنِيْ مَخْرَجَ صِدْقِيْ

“And say, My Lord! Let enter me to *Madkal Ṣidq* [a good entry], and likewise exit me to *Makhraj Ṣidq* [a good my exit].”⁴⁹²

147. مدين (Madyan): The northwest Arabian Peninsula on the east shore of the Gulf of ‘Aqabah on the Red Sea⁴⁹³; or a village Kafr Mandah (كفر مندة) which lies between ‘Akkā (عكا) i.e. Acre and Ṭabariyah (طبرية) i.e. Tiberias⁴⁹⁴.

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا

“And to Madyan, (We sent) their brother Shu‘ayb.”⁴⁹⁵

148. المدينة (Al-Madīnah): The city Fuṣṭāṭ (فسطاط) of Egypt⁴⁹⁶; or Minfīs (مفيس) that is Memphis of Egypt⁴⁹⁷.

⁴⁸¹ Al-Qur'ān, 19:11

⁴⁸² Ibn ‘Aṭīyah al-ʿAndalusī, *Ibid*, V. 13, p. 462; Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 26, p. 95; Al-Baghawī, *Ibid*, V. 5, p. 187

⁴⁸³ Al-ʿĀlūsī, *Ibid*, V. 26, p. 113; Abū al-Sa‘ūd, *Ibid*, V. 8, p. 111; Al-Nasafī, *Ibid*, V. 3, p. 384

⁴⁸⁴ Al-Qur'ān, 48:25

⁴⁸⁵ Al-Marāghī, *Ibid*, V. 19, p. 66; Al-Baghawī, *Ibid*, V. 2, p. 519; Ibn ‘Āshūr, *Ibid*, V. 9, p. 44; Abū Ḥayyān al-ʿAndalusī, *Ibid*, V. 4, p. 360; Al-Dāmīghānī, *Ibid*, p. 430

⁴⁸⁶ Al-Ḥimyarī, *Ibid*, p. 236; Al-Bakrī al-ʿAndalusī, *Mu‘jam mā Ista‘jama*, *Ibid*, V. 2, p. 612; al-Idrīsī, *Ibid*, V. 2, p. 124

⁴⁸⁷ Al-Qur'ān, 7:111; 26:36

⁴⁸⁸ Al-Qur'ān, 26:53

⁴⁸⁹ Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 15, pp. 149-150; Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 4, pp. 88-89

⁴⁹⁰ Al-Qur'ān, 17:81

⁴⁹¹ Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 15, pp. 149-150; Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 4, pp. 88-89

⁴⁹² Al-Qur'ān, 17:81

⁴⁹³ Al-ʿĀlūsī, *Ibid*, V. 12, p. 114; Al-Qurṭubī, *Ibid*, V. 7, p. 158; Al-Rāzī, *Ibid*, V. 5, p. 313; Ḥamad Jāsīr, *Ibid*, V. 1, p. 173; Al-Bilādī, *Mu‘jam al-Ma‘ālim al-Jughrāfiyah*, *Ibid*, p. 284

⁴⁹⁴ Al-Hamawī, *Ibid*, V. 4, p. 471; Ibn Jubayr al-Andalusī, *Ibid*, p. 282

⁴⁹⁵ Al-Qur'ān, 7:85

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ

“And he entered *al-Madīnah* [the city] at a time of unawareness of its people, and he found there two men fighting.”⁵¹⁶

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ

“So he became afraid, looking about in the city.”⁵¹⁷

154. المدينة (Al-Madīnah): Al-Madīnah⁵¹⁸.

وَمِنْ أَهْلِ الْمَدِينَةِ

“And some among the people of *al-Madīnah*.”⁵¹⁹

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ

“It was not becoming of the people of *al-Madīnah* and the bedouins of the neighbourhood to remain behind Allah’s Messenger and to prefer their own lives to his life.”⁵²⁰

وَالْمُرْجِفُونَ فِي الْمَدِينَةِ

“And those who spread false news among the people in *al-Madīnah*.”⁵²¹

155. مدينة الجبارين (Madīnah al-Jabbārīn): 'Arīhā (أريحا)⁵²²; or **Dimashq**⁵²³; or **Syria or Jordan or Pelestine or Egypt or al-Ramlah**⁵²⁴.

قَالُوا يٰمُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ * وَإِنَّا لَنَدُّهَا حَتَّىٰ يَخْرُجُوا مِنْهَا ۚ فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ

“They said: O Mūsā! In it are a people of great strength [*Madīnah al-Jabbārīn*], and we shall never enter it, till they leave it; when they leave, then we will enter.”⁵²⁵

156. مرج البحرين (Maraj al-Baḥrayn): Dijlah (دجلة) and Furāt (فرات)⁵²⁶; or **the South China Sea and Indian Ocean and Mediterranean Sea**⁵²⁷.

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ ۚ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا

“And it is He Who has let free *Maraj al-Baḥrayn* [the two seas], one palatable and sweet, and the other salt and bitter, and He has set a barrier and a complete partition between them.”⁵²⁸

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ

“He has let loosed *Maraj al-Baḥrayn* [the two seas] meeting together.”⁵²⁹

157. مساجد الله (Masājid Allah): Al-'Aqṣa Mosque⁵³⁰; or **al-Ka'bah**⁵³¹.

⁵¹⁴ Ibn al-Jawzī, *Zād al-Masīr*, Ibid, V. 6, p. 90; Al-Rāzī, *Ibid*, V. 8, p. 584; Al-Baghawī, *Ibid*, V. 4, p. 323; A-Qannūjī, *Ibid*, V. 5, p. 172; Al-Hamawī, *Ibid*, V. 5, p. 215

⁵¹⁵ Al-Shawkānī, *Ibid*, V. 4, p. 163

⁵¹⁶ Al-Qur'ān, 28:15

⁵¹⁷ Al-Qur'ān, 28:18

⁵¹⁸ Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 20, p. 440, 561 & V. 22, p. 48

⁵¹⁹ Al-Qur'ān, 9:101

⁵²⁰ Al-Qur'ān, 9:120

⁵²¹ Al-Qur'ān, 33:60

⁵²² Buṭrus 'Abd al-Malik and others, *Ibid*, p. 58

⁵²³ Al-Balansī, *Ibid*, V. 1, p. 250, 385

⁵²⁴ Al-Baghawī, *Ibid*, V. 1, p. 88; Al-Shawkānī, *Ibid*, V. 1, p. 89; Al-Nuwayrī, *Ibid*, V. 13, pp. 265-266

⁵²⁵ Al-Qur'ān, 5:22

⁵²⁶ Ibn al-Jawzī, *Zād al-Masīr*, Ibid, V. 6, p. 96

⁵²⁷ Ibn Kathīr, *Tafsīr Qur'ān al-'Azhīm*, Ibid, V. 6, p. 126; Al-Suyūṭī, *Muḥimāt al-'Aqrān fī Mubhamāt Qur'ān*, Ibid, p. 79

⁵²⁸ Al-Qur'ān, 25:53

⁵²⁹ Al-Qur'ān, 55:19

⁵³⁰ Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 1, p. 498; Ibn al-'Arabī, *Ibid*, V. 1, p. 50

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا⁵³²

“And who is more unjust than those who forbid that Allah’s Name be glorified and mentioned much in *Masājid Allah* [Allah’s Mosques] and strive for their ruin?”⁵³²

158. مساجد الله (Masājid Allah): Masjid around al-Ka‘bah⁵³³; It also covers al-Şafā and al-Marwāh, Al-‘Arafah, al-Mas‘ar al-Ḥarām, al-Jumrāt and Minā⁵³⁴.

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْبُرُوا مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ بِالْكَفْرِ ۗ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ فِيهَا خَالِدُونَ ۗ إِنََّّمَا يَعْبُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

“It is not for the *Mushrikūn*, to maintain the Mosques of Allah, while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide. The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day; perform al-Şalāt, and give al-Zakāt and fear none but Allah. It is they who are expected to be on true guidance.”⁵³⁵

159. المسجد الذى أسس على التقوى (Al-Masjid al-ladhī ‘Ussisa ‘alā al-Taqwā): The Qubā Mosque⁵³⁶; or the Mosque of Prophet (Sm.) at al-Madīnah⁵³⁷.

لَا تَقُمْ فِيهِ أَبَدًا ۚ لَمَْسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۚ فِيهِ رَجُلٌ يُحِبُّ أَنْ يُنَظَّهُ ۗ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

“Never stand you therein. Verily, *Al-Masjid al-ladhī ‘Ussisa ‘alā al-Taqwā* [the Mosque whose foundation was laid on piety] from the first day is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure.”⁵³⁸

160. المسجد (Al-Masjid): Al-‘Aqşā Mosque⁵³⁹.

وَلْيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ

“And to enter *al-Masjid* [the Mosque] as they had entered it before.”⁵⁴⁰

161. المسجد الأقصى (Al-Masjid al-‘Aqşā): Al-‘Aqşā Mosque is in al-Quds and its nearby side (حول) is Syria⁵⁴¹.

سُبْحٰنَ الَّذِىٓ اَسْرٰى بِعَبْدِهٖ الْهٰٓدِىٓ مِنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِىٓ بُرِكَتًا حَوْلَهُ لِنُرِيْهِ مِنْ اٰيٰتِنَا

“Glorified be He (Allah) Who took His ‘Abd (Muhammad) for a journey by night from al-Masjid-al-Ḥarām to *al-Masjid al-‘Aqşā* [the farthest Mosque], the neighbourhood whereof We have blessed.”⁵⁴²

162. المسجد الحرام (Al-Masjid al-Ḥarām): Al-Ka‘bah⁵⁴³.

⁵³¹ Ibn al-Jawzī, *Zād al-Masīr*, Ibid, V. 1, p. 134; Al-Rāzī, *Ibid*, V. 2, pp. 10-11; Al-Ṭabarī, *Jāmi‘ al-Bayān*, Ibid, V. 1, p. 498; Ibn al-‘Arabī, *Ibid*, V. 1, p. 50; Al-Zamakhsharī, *Al-Kashshāf*, Ibid, V. 1, p. 306; al-Suyūṭī, *Al-Durr al-Manthūr*, Ibid, V. 1, p. 108

⁵³² Al-Qur’ān, 2:114

⁵³³ Al-Barousawī, *Ibid*, V. 3, p. 398; Al-Shawkānī, *Ibid*, V. 2, p. 344; Al-Biqā‘ī, *Ibid*, V. 8, pp. 400-401

⁵³⁴ Ibn ‘Āshūr, *Ibid*, V. 10, p. 140

⁵³⁵ Al-Qur’ān, 9:17-18

⁵³⁶ Al-Barousawī, *Ibid*, V. 3, p. 507; Al-Shawkānī, *Ibid*, V. 2, pp. 405-406; Al-Rāzī, *Ibid*, V. 6, p. 147; Al-Qurṭubī, *Ibid*, V. 8, p. 165; Al-‘Ālūsī, *Ibid*, V. 11, p. 20

⁵³⁷ Abū ‘Īsā Muḥammad Ibn ‘Īsā as-Sulamī aḍ-Ḍarīr al-Būghī al-Tirmidhī [Al-Tirmidhī], *Al-Jāmi‘ al-Mukhtaşar Min al-Sunan ‘an Rasūl Allāh Wa Ma‘rifat al-Şaḥīḥ Wal-Mā‘lūl Wa Mā ‘alā al-‘Amal [Al-Jāmi‘]* (Mişr: Muştafā al-Bābī al-Ḥalabī, 1975), V. 2, Ḥadīth no., p. 144; ‘Imām ‘Aḥmad, *Ibid*, V. 5, Ḥadīth no. p. 116, 331

⁵³⁸ Al-Qur’ān, 9:108

⁵³⁹ Ibn Kathīr, *Tafsīr Qur’ān al-‘Azhīm*, Ibid, V. 5, p. 45; Abū Ḥayyān al-‘Andalusī, *Ibid*, V. 6, p. 11

⁵⁴⁰ Al-Qur’ān, 17:7

⁵⁴¹ Al-Biqā‘ī, *Ibid*, V. 11, p. 289; Al-Qurṭubī, *Ibid*, V. 10, p. 139

⁵⁴² Al-Qur’ān, 17:1

فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

“So turn your face in the direction of *al-Masjid al-Ḥarām*.”⁵⁴⁴

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ^٥

“And from wheresoever you start forth (for prayers), turn your face in the direction of *al-Masjid al-Ḥarām*.”⁵⁴⁵

سُبْحٰنَ الَّذِي اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ الْاَيْتَانَا^٥

“Glorified be He (Allah) Who took His ‘Abd (Muhammad) for a journey by night from *al-Masjid al-Ḥarām* to al-Masjid al-’Aqṣā [the farthest Mosque] the neighbourhood whereof We have blessed.”⁵⁴⁶

163. المسجد الحرام (Al-Masjid al-Ḥarām): Masjid around al-Ka‘bah⁵⁴⁷.

وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوَكُمْ فِيهِ^٥

“And fight not with them at *al-Masjid al-Ḥarām*, unless they (first) fight you there.”⁵⁴⁸

164. حاضرى المسجد الحرام (Hadirī al-Masjid al-Ḥarām): The word “*Hadirī al-Masjid al-Ḥarām*” indicates to the none-residential people of Makkah. The scholars explore the meaning to **the boundaries of Makkan sanctuary**.⁵⁴⁹

ذٰلِكَ لِمَنْ لَّمْ يَكُنْ اَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ^٥

“This is for him whose family is not *Hadirī al-Masjid al-Ḥarām*.”⁵⁵⁰

165. المسجد الحرام (Al-Masjid al-Ḥarām): Al-Ka‘bah⁵⁵¹; or **Makkah**⁵⁵²; or **Ḥarām Boundary**⁵⁵³.

سُبْحٰنَ الَّذِي اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ الْاَيْتَانَا^٥ هُوَ السَّبِيْعُ الْبَصِيْرُ

“Glorified be He (Allah) Who took His ‘Abd (Muhammad) for a journey by night from *al-Masjid al-Ḥarām* to the farthest Mosque, the neighbourhood whereof We have blessed, in order that We might show him of Our ‘Āyah.”⁵⁵⁴

لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ اِنْ شَاءَ اللهُ اٰمِنِيْنَ^٥

“Certainly, you shall enter Al-Masjid-al-Haram; if Allah wills, secure.”⁵⁵⁵

166. مسجد ضرار (Masjid Dirār): A mosque near to the Masjid al-Qubah at al-Madīnah⁵⁵⁶.

وَالَّذِيْنَ اتَّخَذُوْا مَسْجِدًا ضَرَارًا وَكُفْرًا وَتَفْرِيْقًا بَيْنَ الْمُؤْمِنِيْنَ وَاِزْوَاجًا لِّمَنْ حَارَبَ اللهَ وَرَسُوْلَهُ مِنْ قَبْلُ^٥

⁵⁴³ *Al-Ḥasan Ibn Muḥammad al-Nīsābūrī, Tafsīr Gharā'ib al-Qur'ān wa Raghā'ib al-Furqān* (Al-Qāhirah: Muṣṭafā al-Bābī al-Ḥalabī, 1962), V. 2. p. 17; Al-Shawkānī, *Ibid*, V. 1, p. 153; Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 2, p. 21-22; Ibn 'Āshūr, *Ibid*, V. 2, p. 28

⁵⁴⁴ Al-Qur'ān, 2:144

⁵⁴⁵ Al-Qur'ān, 2:149; 2:150

⁵⁴⁶ Al-Qur'ān, 17:1

⁵⁴⁷ Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 2, p. 192; Al-Biqā'ī, *Ibid*, V. 3, p. 111

⁵⁴⁸ Al-Qur'ān, 2:191

⁵⁴⁹ Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 4, p. 112; Ibn al-'Arabī, *Ibid*, V. 1, p. 185

⁵⁵⁰ Al-Qur'ān, 2:196

⁵⁵¹ Al-Biqā'ī, *Ibid*, V. 11, p. 289

⁵⁵² Al-Shawkānī, *Ibid*, V. 3, p. 206; Ibn 'Aṭīyah al-'Andalusī, *Ibid*, V. 9, pp. 7-8; Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 26, p. 107; Al-Suyūṭī, *Al-Durr al-Manthūr*, *Ibid*, V. 6, p. 80

⁵⁵³ Al-Zamakhsharī, *Al-Kashshāf*, *Ibid*, V. 2, p. 437

⁵⁵⁴ Al-Qur'ān, 17:1

⁵⁵⁵ Al-Qur'ān, 48:27

⁵⁵⁶ Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 11, p. 23, 25; Ibn Kathīr, *Tafsīr Qur'ān al-'Azhīm*, *Ibid*, V. 4, p. 149; Al-Bilādī, *Mu'jam al-Ma'ālim al-Jughrāfiyah*, *Ibid*, p. 295

“And as for those who put up a Mosque by way of harming [*Masjid Dirār*] and disbelief, and to disunite the believers, and as an outpost for those who warred against Allah and His Messenger aforetime.”⁵⁵⁷

167. Mashāriq al-'Arḍ wa Maghāribihā): Egypt, or the east and West of Syria, or the east and west of Egypt and Syria or Palestine, or the village of Syria, or the land between the Euphrates and al-Arish.⁵⁵⁸

وَأَوْزَيْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَرَكْنَا فِيهَا⁵⁵⁸

“And We made the people who were considered weak to *Mashāriq al-'Arḍ wa Maghāribihā* [inherit the eastern parts of the land and the western parts thereof] which We have blessed.”⁵⁵⁹

168. (المزدلفة) Al-Mas'ar al-Ḥarām): Al-Muzdalifah⁵⁶⁰.

فَإِذَا أَقَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ⁵⁶⁰

“Then when you leave 'Arafāt, remember Allah at the *al-Mas'ar al-Ḥarām*.”⁵⁶¹

169. (Miṣr): Egypt⁵⁶².

قَالَ اسْتَبْدِلْ لِي الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ لِّئَلَّا يُبْطِلُوا مِصْرًا إِنْ كُنْتُمْ مَسْأَلِينَ⁵⁶²

“He said, Would you exchange that which is better for that which is lower? Go you down to *Miṣr* [any town] and you shall find what you want!”⁵⁶³

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّأُوا لِقَوْمِكُمْ مِمَّا بِيصْرَ بُيُوتًا وَأَجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ⁵⁶³

“And We inspired Mūsā and his brother (saying): Take dwellings for your people in *Miṣr* [Egypt], and make your dwellings as places for your worship, and perform al-Ṣalāt.”⁵⁶⁴

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَكَدًّا⁵⁶⁴

“And he (the man) from *Miṣr* [Egypt] who bought him, said to his wife: Make his stay comfortable, may be he will profit us or we shall adopt him as a son.”⁵⁶⁵

وَقَالَ ادْخُلُوا مِصْرَ إِنْ شَاءَ اللَّهُ آمِنِينَ⁵⁶⁵

“and said: Enter *Miṣr* [Egypt], if Allah wills, in security.”⁵⁶⁶

وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ⁵⁶⁶

“And Fir'aun proclaimed among his people, saying: O my people! Is not mine the dominion of *Miṣr* [Egypt].”⁵⁶⁷

170. (Ma'ād): Makkah⁵⁶⁸; or **Syria and Jerusalem**⁵⁶⁹.

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ⁵⁶⁸

“Verily, He Who has given the Qur'ān will surely bring you back to the *Ma'ād*.”⁵⁷⁰

⁵⁵⁷ Al-Qur'ān, 9:107

⁵⁵⁸ Ibn al-Jawzī, *Zād al-Masīr*, Ibid, V. 3, p. 245; Ibn 'Ashūr, Ibid, V. 9, p.76; Al-Fīrūzābādī, *Baṣā'ir Dhawī al-Tamyīz*, Ibid, V. 2, p. 54; Al-Suyūfī, *Al-Durr al-Manthūr*, Ibid, V. 3, p. 111

⁵⁵⁹ Al-Qur'ān, 7:137

⁵⁶⁰ Al-'Ālūsī, Ibid, V. 2, p. 88; Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 2, pp. 287-290; Al-Suyūfī, *Al-Durr al-Manthūr*, Ibid, V. 1, p. 224; Al-Balansī, Ibid, V. 1, p. 203

⁵⁶¹ Al-Qur'ān, 2:198

⁵⁶² Ibn 'Ashūr, Ibid, V. 1, p. 524; Al-'Ālūsī, Ibid, V. 1, p. 75; Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 1, p. 314; Al-Suyūfī, *Al-Durr al-Manthūr*, Ibid, V. 1, p. 73;

⁵⁶³ Al-Qur'ān, 2:61

⁵⁶⁴ Al-Qur'ān, 10:87

⁵⁶⁵ Al-Qur'ān, 12:21

⁵⁶⁶ Al-Qur'ān, 12:99

⁵⁶⁷ Al-Qur'ān, 43:51

⁵⁶⁸ Al-Rāzī, Ibid, V. 9, pp. 19-20; Al-Zamakhsharī, *Al-Kashshāf*, Ibid, V. 3, pp. 193-194; Al-Maraghī, Ibid, V. 20, p. 104

⁵⁶⁹ Ibn Kathīr, *Tafsīr Qur'ān al-'Azhīm*, Ibid, V. 6, pp. 28-281; Al-Suyūfī, *Al-Durr al-Manthūr*, Ibid, V. 5, pp. 130-140; Al-'Asqalānī, *Fath al-Bārī*, Ibid, V. 8, p. 654

171. مغرب الشمس (Maghrib al-Shams): The western coast of Asia Minor⁵⁷¹ at Aegean and Marmara Seas.

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ ۖ وَوَجَدَ عِنْدَهَا قَوْمًا

“Until, when he reached *Maghrib al-Shams* [the setting place of the sun], he found it setting in a spring of black muddy (or hot) water. And he found near it a people.”⁵⁷²

172. مكان البيت (Makān al-Bayt): The location of al-Ka‘bah.⁵⁷³

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا

“And (remember) when We showed ‘Ibrāhīm *Makān al-Bayt* [the site of the House].”⁵⁷⁴

173. مقاعد القتال (Maqā‘id al-Qitāl): Al-Madīnah⁵⁷⁵.

وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ

“And when you left your household in the morning to post the believers at their *Maqā‘id al-Qitāl* [stations for the battle].”⁵⁷⁶

174. مقام إبراهيم (Maqām ‘Ibrāhīm): The Stone near Ka‘bah which is famous by its own name⁵⁷⁷; or the total Ḥarām Boundary including ‘Arafah, al-Muzdalifah, Minā etc.⁵⁷⁸.

وَآتَخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

“And take you the *Maqām ‘Ibrāhīm* as a place of prayer.”⁵⁷⁹

فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ ۖ مَنْ دَخَلَهُ كَانَ آمِنًا

“In it are manifest signs, the *Maqām ‘Ibrāhīm*; whosoever enters it, he attains security.”⁵⁸⁰

175. مقام كريم (Maqām Karīm): The city Fayūm (الفيوم) in Middle Egypt or the Egypt in general⁵⁸¹.

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ

“And treasures and every kind of *Maqām Karīm* [honourable place].”⁵⁸²

176. مكانا شرقيا (Makānan Sharqiyyan): The East of Jerusalem⁵⁸³.

وَإِذْ كُتِبَ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا

“And mention in the Book Maryam, when she withdrew in seclusion from her family to

⁵⁷⁰ Al-Qur’ān, 28:85

⁵⁷¹ Maulānā Abūl Kalām Azād, *Wa-yas ‘alūnaka ‘an Dhī al-Qarnayn* (al-Qāhirah: Dār al-Sha‘b, 1972), p 131

⁵⁷² Al-Qur’ān, 18:86

⁵⁷³ Al-Qurṭubī, *Ibid*, V. 12, p. 35; Al-Baghawī, *Ibid*, V. 5, p. 378

⁵⁷⁴ Al-Qur’ān, 22:26

⁵⁷⁵ Ibn ‘Āshūr, *Ibid*, V. 1, p. 524; Al-‘Ālūsī, *Ibid*, V. 4, p. 71; Al-Nasafī, *Ibid*, V. 1, p. 248; Ibn Kathīr, *Tafsīr Qur’ān al-‘Azhīm*, *Ibid*, V. 2, pp. 90, 92; Ibn ‘Aṭīyah al-‘Andalusī, *Ibid*, V. 3, pp. 296-297 & 301; Abū Ḥayyān al-‘Andalusī, *Ibid*, V. 3, pp. 44-45; Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 7, p. 441

⁵⁷⁶ Al-Qur’ān, 3:121

⁵⁷⁷ Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 3, pp. 36-37; Al-‘Ālūsī, *Ibid*, V. 4, p. 6; Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 6, p. 501; Al-Balansī, *Ibid*, V. 1, p. 178

⁵⁷⁸ Ibn ‘Aṭīyah al-‘Andalusī, *Ibid*, V. 1, pp. 480-481; Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 3, pp. 33-34; Al-Baghawī, *Ibid*, V. 1, p. 151

⁵⁷⁹ Al-Qur’ān, 2:125

⁵⁸⁰ Al-Qur’ān, 3:97

⁵⁸¹ Al-Qurṭubī, *Ibid*, V. 8, p. 93; Ibn Kathīr, *Tafsīr Qur’ān al-‘Azhīm*, *Ibid*, V. 7, p. 253

⁵⁸² Al-Qur’ān, 26:58; 44:26

⁵⁸³ Al-Rāzī, *Ibid*, V. 7, p. 520; Al-Zamakhsharī, *Al-Kashshāf*, *Ibid*, V. 2, p. 505

Makānan Sharqiyyan [a place facing east].⁵⁸⁴

177. مكان قريب (Makān Qarīb): The Rock of Bayt al-Maqdis⁵⁸⁵.

وَأَسْمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ

“And listen on the Day when the caller will call from *Makān Qarīb* [a near place].⁵⁸⁶”

178. مكانا قريبا (Makānan Qaṣiyyan): Bayt al-Laḥm (بيت اللحم)⁵⁸⁷; **Egypt**⁵⁸⁸.

فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ مَكَانًا قَصِيًّا

“So she conceived him, and she withdrew with him to *Makānan Qaṣiyyan* [a far place].⁵⁸⁹”

179. مكة (Makkah): Makkah⁵⁹⁰.

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ

“And He it is Who has withheld their hands from you and your hands from them in the midst of *Makkah*, after He had made you victors over them.⁵⁹¹”

180. الموثفكة/الموثفكات (Al-Mu'tafikāt/Al-Mu'tafikah): The five cities of Lūt (As.)⁵⁹².

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَانَ وَالْمُؤْتَفِكَاتِ

“Has not the story reached them of those before them? - The people of Nūh, 'Ād, and Thamūd, the people of 'Ibrāhīm, the dwellers of Madyan and *al-Mu'tafikāt* [the cities overthrown].⁵⁹³”

وَالْمُؤْتَفِكَاتِ أُولَى

“And He destroyed *al-Mu'tafikah* [the overthrown city].⁵⁹⁴”

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتِ بِالْحَاظِمَةِ

“And Fir'awn, and those before him, and *al-Mu'tafikāt* [the cities overthrown] committed sins.⁵⁹⁵”

181. مناة (Manāt): Idols at al-Qudyd (قديد) between Makkah and al-Madīnah⁵⁹⁶.

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ

“Have you then considered *al-Lāt*, and *al-'Uzzā*. And *Manāt*, the other third?⁵⁹⁷”

182. نعمة (Ni'mah): The Nile or the city Fayūm in Middle Egypt or the land of Egypt⁵⁹⁸.

وَنِعْمَةً كَانُوا فِيهَا فَكِهِينَ

“And *Ni'mah* [comforts of life] wherein they used to take delight!⁵⁹⁹”

⁵⁸⁴ Al-Qur'ān, 19:16

⁵⁸⁵ Ibn 'Atīyah al-'Andalusī, *Ibid*, V. 13, p. 575-576; Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 26, p. 183; Al-Suyūfī, *Al-Durr al-Manthūr*, *Ibid*, V. 6, pp. 110-111; Al-Nuwayrī, *Ibid*, V. 1, p. 335

⁵⁸⁶ Al-Qur'ān, 50:41

⁵⁸⁷ Buṭrus 'Abd al-Malik and others, *Ibid*, pp. 205-206

⁵⁸⁸ Al-Rāzī, *Ibid*, V. 7, p. 525; Al-Zamakhsharī, *Al-Kashshāf*, *Ibid*, V. 2, p. 506

⁵⁸⁹ Al-Qur'ān, 19:22

⁵⁹⁰ Al-Bilādī, *Mu'jam al-Ma'ālim al-Jughrāfiyyah*, *Ibid*, p. 301; Al-Muqaddasī, *Ibid*, p. 75

⁵⁹¹ Al-Qur'ān, 48:24

⁵⁹² Ibn 'Atīyah al-'Andalusī, *Ibid*, V. 14, p. 131; Ibn Kathīr, *Tafsīr Qur'ān al-'Azhīm*, *Ibid*, V. 4, p. 114; Al-Rāzī, *Ibid*, V. 4, p. 99 & V. 10, p. 284, 623

⁵⁹³ Al-Qur'ān, 9:70

⁵⁹⁴ Al-Qur'ān, 53:53

⁵⁹⁵ Al-Qur'ān, 69:9

⁵⁹⁶ Al-Qurtubī, *Ibid*, V. 17, p. 93; Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 22, pp. 523-524; Al-Baghawī, *Ibid*, V. 7, p. 407

⁵⁹⁷ Al-Qur'ān, 53:19-20

⁵⁹⁸ Al-Qurtubī, *Ibid*, V. 8, p. 93; Ibn Kathīr, *Tafsīr Qur'ān al-'Azhīm*, *Ibid*, V. 7, p. 253

183. **نسر (Nasr): Ḥimyr (حمير) where the tribe of Dhū al-Kulā' (ذو الكلاع) lived on**⁶⁰⁰.

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا

“And they have said: You shall not leave your gods, nor shall you leave *Wadd*, nor *Suwā'*, nor *Yaghūth*, nor *Ya 'ūq*, nor *Nasr*.”⁶⁰¹

184. **نهر (Nahr): The river al-'Ardun (الأردن) between Palestine and Jordan**⁶⁰².

قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ

“Verily! Allah will try you by *Nahr* [a river].”⁶⁰³

185. **وادي غير ذي زرع (Wādī Ghayr Dhī Zar'): The valley of Makkah**⁶⁰⁴.

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ

“O our Lord! I have made some of my offspring to dwell in *Wādī Ghayr Dhī Zar'* [an uncultivable valley] by Your Sacred House.”⁶⁰⁵

186. **الواد المقدس (Al-Wād al-Muqaddas): A valley in Syria**⁶⁰⁶ or in Palestine⁶⁰⁷ or in Sinai⁶⁰⁸ where Mūsā (As.) walked in his return journey to Egypt.

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طَوًى

“Verily! I am your Lord! So take off your shoes, you are in *al-Wād al-Muqaddas* [the sacred valley], *Ṭuwā'*.”⁶⁰⁹

187. **وادي النمل (Wādī al-Naml): Any hill of India or Tibet or Yemen or a hill near al-Ṭā'if**⁶¹⁰; or at Syria⁶¹¹.

حَتَّىٰ إِذَا آتَوُا عَلَىٰ وَادِ النَّمْلِ

“Till, when they came to *Wādī al-Naml* [the valley of the ants].”⁶¹²

188. **الواد (Al-Wād): Al-Ḥijr**⁶¹³; or **Wādī al-Qurā'**⁶¹⁴.

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ

“And (with) *Thamūd*, who cut out rocks in *al-Wād* [the valley]?”⁶¹⁵

⁵⁹⁹ Al-Qur'ān, 44:27

⁶⁰⁰ Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 23, p. 639; ; Al-Qurṭubī, Ibid, V. 18, p. 682; Al-Baghawī, Ibid, V. 8, pp. 232-233

⁶⁰¹ Al-Qur'ān, 71:23

⁶⁰² Al-Qurṭubī, Ibid, V. 3, p. 229; Al-Suyūṭī, *Al-Durr al-Manthūr*, Ibid, V. 1, p. 318; Ibn Abī Ḥātim al-Rāzī, Ibid, V. 2, p. 473; Al-Bakrī al-'Andalusī, *Al-Masālik wa al-Mamālik*, Ibid, V. 1, p. 125; Al-Balansī, Ibid, V. 1, p. 251

⁶⁰³ Al-Qur'ān, 2:249

⁶⁰⁴ Ibn Abī Ḥātim al-Rāzī, Ibid, V. 1, p. 232; Al-Shawkānī, Ibid, V. 3, pp. 113-114; Al-Suyūṭī, *Al-Durr al-Manthūr*, Ibid, V. 2, p. 54; Al-Qurṭubī, Ibid, V. 9, pp. 342-343; Ibn 'Aṭīyah al-'Andalusī, Ibid, V. 8, p. 253

⁶⁰⁵ Al-Qur'ān, 14:37

⁶⁰⁶ A-Barousawī, Ibid, V. 5, p. 371; Al-Qurṭubī, Ibid, V. 11, p. 118

⁶⁰⁷ Al-Suyūṭī, *Al-Durr al-Manthūr*, V. 5, p. 293; Al-Ḥimyarī, Ibid, p. 397

⁶⁰⁸ Ibn 'Āshūr, Ibid, V. 16, pp. 197-198; Al-Qannūjī, Ibid, V. 7, p. 344

⁶⁰⁹ Al-Qur'ān, 20:12

⁶¹⁰ 'Alī Ibn Muḥammad al-Khāzin, *Lubāb al-Ta'wīl fī Ma'ānī al-Tanzīl* (Bayrūt : Dār al-Kutub al-'Ilmīyah, 1995), V. 3, p. 379

⁶¹¹ Ibn Abī Ḥātim al-Rāzī, Ibid, V. 9, p. 2857; Ibn 'Aṭīyah al-'Andalusī, Ibid, V. 11, p. 185; al-Rāzī, Ibid, V. 8, p. 548; Al-Zamakhsharī, *Al-Kashshāf*, Ibid, V. 3, p. 141

⁶¹² Al-Qur'ān, 27:18

⁶¹³ Al-Zamakhsharī, *Al-Kashshāf*, Ibid, V. 4, p. 250; Al-Baghawī, Ibid, V. 2, p. 496; Al-Nasafī, Ibid, V. 3, p. 688

⁶¹⁴ Al-Nasafī, Ibid, V. 3, p. 688; Al-Nīsābūrī, Ibid, V. 30, p. 92

189. ود (Wadd): Dūmah al-Jandal (دومة الجندل)⁶¹⁶.

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا ۚ وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا

“And they have said: You shall not leave your gods, nor shall you leave *Wadd*, nor *Suwā*’, nor *Yaghūth*, nor *Ya ‘ūq*, nor *Nasr*.⁶¹⁷”

190. يثرب (Yathrib): Al-Madīnah⁶¹⁸.

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا بَنِي إِثْرِبَ لَا مَقَامَ لَكُمْ فَارْجِعُوا

“And when a party of them said: O people of *Yathrib*! There is no stand for you, therefore go back!”⁶¹⁹

191. يعوق (Ya’ūq): Hamadān (همدان)⁶²⁰.

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا ۚ وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا

““And they have said: You shall not leave your gods, nor shall you leave *Wadd*, nor *Suwā*’, nor *Yaghūth*, nor *Ya ‘ūq*, nor *Nasr*.⁶²¹”

192. يَغُوث (Yaghūth): Al-Juwf (الجوف) of Sabā (سبأ) in Yemen⁶²².

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا ۚ وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا

““And they have said: You shall not leave your gods, nor shall you leave *Wadd*, nor *Suwā*’, nor *Yaghūth*, nor *Ya ‘ūq*, nor *Nasr*.⁶²³”

193. اليم (Al-Yamm): The River al-Nīl (النيل)⁶²⁴.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِى الْيَمِّ فَأَلْهَمُوا الْيَمَّ لِيَغْشَى الْيَمُّ بِالسَّاحِلِ يَأْخُذُهُ عَدُوٌّ لِّى وَعَدُوٌّ لَهُ

“And put it into *al-Yamm* [the river], then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.”⁶²⁵

فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي

“But when you fear for him, then cast him into *al-Yamm* [the river] and fear not, nor grieve.”⁶²⁶

194. اليم (Al-Yamm): The Red Sea⁶²⁷.

فَأَنْتَقِمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ

“So We took retribution from them. We drowned them in *al-Yamm* [the sea].⁶²⁸”

⁶¹⁵ Al-Qur’ān, 89:9

⁶¹⁶ Al-Baghawī, *Ibid*, V. 8, pp. 232-233 Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 23, p. 639; ; Al-Qurṭubī, *Ibid*, V. 18, p. 682

⁶¹⁷ Al-Qur’ān, 71:23

⁶¹⁸ Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 20, p. 225; ; Al-Qurṭubī, *Ibid*, V. 14, p. 137; Al-Baghawī, *Ibid*, V. 6, p. 332

⁶¹⁹ Al-Qur’ān, 33:13

⁶²⁰ Al-Qurṭubī, *Ibid*, V. 18, p. 682; Al-Baghawī, *Ibid*, V. 8, pp. 232-233; Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 23, p. 639

⁶²¹ Al-Qur’ān, 71:23

⁶²² Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 23, p. 639; ; Al-Qurṭubī, *Ibid*, V. 18, p. 682; Al-Baghawī, *Ibid*, V. 8, pp. 232-233

⁶²³ Al-Qur’ān, 71:23

⁶²⁴ Ibn ‘Aṭīyah al-ʿAndalusī, *Ibid*, V. 11, p. 263; Al-Baghawī, *Ibid*, V. 4, p. 10; Al-Nasafī, *Ibid*, V. 2, p. 358; Al-Gharnātī, *Ibid*, V. 3, p. 222; Al-Nuwayrī, *Ibid*, V. 13, p. 180

⁶²⁵ Al-Qur’ān, 20:39

⁶²⁶ Al-Qur’ān, 28:7

⁶²⁷ Ibn ‘Aṭīyah al-ʿAndalusī, *Ibid*, V. 11, p. 303; Al-Baghawī, *Ibid*, V. 4, p. 28, 327; Al-Gharnātī, *Ibid*, V. 3, p. 39; Ibn ‘Āshūr, *Ibid*, V. 9, p. 85; Abū Ḥayyān al-ʿAndalusī, *Ibid*, V. 6, p. 276; Al-Biqā‘ī, *Ibid*, V. 12, p. 337

⁶²⁸ Al-Qur’ān, 7:136

It can be generalized that mentioning geographical position of a place is not intend of the Qur'ān; but it talked about few positions with special features which help the researchers to demarcate the boundaries of related places. The places became most significant when the Qur'ān referred to trip those positions to obtain moral teachings from the relevant historical events happened there. Thus few verses of the Qur'ān became sources of reseach in various branches like Geomorphology, Archeology, and Anthropology etc.

The research on the topic '*The Locations Cited in the Qur'ān*' can be further extended under the following headings:

- 1: The Sanctuary of Makkah in the Qur'ān: A Socio-Historical Evaluation
- 2: Different Names of Makkah in the Qur'ān: A Histiographical Analysis
- 3: The City of Prophet (Sm.) in the Qur'ān: A geo-Polical Importance
- 4: The Word al-Madīnah in the Qur'ān: Geographical Introduction of the Cities
- 5: The City of Prophet (Sm.) in the Qur'ān: A geo-Polical Importance
- 6: The Term al-Qaryah in the Qur'ān: Modern Geographical Identity
- 7: The Features of Arabian Penincula in the Qur'ān: Referances and Realities
- 8: The Oceans and Rivers in the Qur'ān: Divine Referances and Realities
- 9: The Sanctuary of al-'Aqṣā in the Qur'ān: Religious Implication
- 10: The Mosques in the Qur'ān: Religious Significance
- 11: The Religious Places of worship in the Qur'ān: Exploring the Significance
- 12: The Sanctuaries of Other Religions in the Qur'ān
- 13: The Locations of Archeology in the Qur'ān: Survey Reporting
- 14: Archeological Servey on the locations cited the Qur'ān: Report Analysis
- 15: The Holy lands in the Qur'ān: Intoduction and Feature
- 16: Turism in the Qur'ān: Exploring the Devine Aspiration

Chapter-4

THE LOCATIONS CITED IN THE ḤADĪTH

Allāh the Almighty chosen the city of Makkah as the birth place of the Prophet Muhammad (Sm.). The Prophet (Sm.) in his childhood visited the city of Yathrib with his mother and the city of Syria along with the business caravan of his uncle Abū Ṭālib in his early life. He himself also directed business caravan of Khadīzah to Syria in his younger life. When Makkah became inhospitable to preach Islam he migrated to the nearest city of al-Ṭā'if to preach the new faith. Later he was obliged to migrate to the holy city of al-Madīnah for the shake of Islam. The narrators of Ḥadīth quoted these historic locations and relevant events where to the Prophet (Sm.) lived through history and taught the people about religion. The Prophet (Sm.) also often speaks about the locations of diverse communities and localities of previous Prophets (As.). The Prophet (Sm.) himself visited several places during his lifetime and talked about few of those locations. The companions of the Prophet (Sm.) also narrated a large number of important locations concerning their own lives. Thus a huge number of Ḥadīths also contain discussion on various historical locations.

This chapter is intended to look for the contents of the locations cited in the Ḥadīth. This inspection will be carried on with a limitation to the Ḥadīths reported only in the six authentic collections of Ḥadīth, prominently known by 'al-Ṣiḥah al-Sittah'. The effort is concentrated to arrange the locations in the Arabic alphabetical order providing the pronunciation in English language with a view to composite a dictionary of the locations cited in the Ḥadīth. Furthermore, the quotation of the Ḥadīth will remain limited to a single Ḥadīth, prioritized successively from al-*Ṣaḥīḥ of al-Bukhārī*, al-*Ṣaḥīḥ of Muslim*, al-*Jāmi'*, al-*Sunan of Abū Dāwūd*, al-*Sunan of al-Nasā'ī* and al-*Sunan of Ibn Mājah*. In each quotation of the Ḥadīth, it will be ensured to mention the root narrator from chain of narrators and the main text of lengthy Ḥadīth will possibly be concised to keep attention on the necessary point.

1. الأبطح (Al-'Abṭaḥ): An area covered with sand and gravel outside of Makkah in the bottom of the Makkah valley (باطحاء مكة-Baṭḥā' Makkah).¹ It is related to both Makkah and Minā. The place is also located as Ṭuwā (طوى), Khayf Banī Kinānah (خيف بني كنانة) and al-Muḥaṣṣab (المحصب).² The location cited by al-Bukhārī is as follows:

عَنْ عَوْنِ بْنِ أَبِي حَجَّافَةَ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْأَبْطَحِ.... الخ

“Narrated ‘Awn Ibn Abī Ḥujayfah: My father said: I saw Allāh’s Messenger (Sm.) at a place called al-'Abṭaḥ”³

¹ Al-'Asqalānī, *Fath al-Bārī*, Ibid, V. 1, p. 573; A-Shawkānī, *Nayl al-'Awṭār min 'Aḥādīth Sayyid al-'Akhyār Sharḥ Muntaqā al-'Akhbār* (Al-Qāhirah: Dār al-Ḥadīth, 1993), V. 2, p. 362; Al-Bilādī, *Mu'jam al-Ma'ālim al-Jughrāfiyah*, Ibid, V. 1, p. 13; 'Umar Ibn Muḥammad Najm al-Dīn al-Nasāfī, *Ṭibah al-Ṭalabah fī al-'Iṣṭilāḥāt al-Fiqhiyah* (Al-Qāhirah: Al-Maṭba'ah al-'Āmirah, 1311H.), p. 32; Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, Ibid, V. 1, p. 97

² Al-Hamawī, *Ibid*, V. 1, p. 74, 446, V. 2, p. 212

³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-'Adhān, Section: Bābu al-'Adhān li al-Musāfir idhā kanū Jamā'atan, V. 1, Ḥadīth No. 633, p. 129 [The translations of all Hadiths of al-Bukhārī are what is provided by Dr. Muhammad Muhsin Khan, *Translation of the Meanings of Summarized Ṣaḥīḥ Al-Bukhārī*, Riyadh: Maktaba Dar-us-Salam, 1994, with some modification.]

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁴

2. الأبله (Al-’Ubullah): A port for ships coming from China and from less distant places.⁵ The location cited by Abū Dāwūd al-Sijistānī is as follows:

إِبْرَاهِيمُ بْنُ صَالِحٍ بْنِ دِرْهَمٍ. قَالَ: سَمِعْتُ أَبِي يَقُولُ: انْطَلَقْنَا حَاجِينَ. فَإِذَا رَجُلٌ. فَقَالَ لَنَا: إِلَى جَنُوبِكُمْ قَرْيَةٌ يُقَالُ لَهَا: الأَبْلَةُ... الخ
 “Ibrāhīm Ṣāliḥ Ibn Dirham said: We went on the pilgrimage and met a man who asked us: Is there a town near you called *al-’Ubullah*?.....”⁶

3. الأبواء (Al-Abwā’): A village famous for the grave of Prophet’s mother and the first war Gazwah al-Abwā’ (غزوة الأبواء) of Islam.⁷ It is twenty-three miles away from al-Juḥfah (الجحفة) toward al-Madīnah⁸; the village named by the mountain al-Abwā’ (الأبواء) located to the right side of the way from al-Madīnah to Makkah in the right side of Jabal ’Ārah (جبل آرة)⁹; a valley famous for enormous water and transplantations from the vallies of al-Hijāz al-Tihāmah (الحجاز التهامية) that presently known as Wādī al-Kharībah (وادي الخريبة).¹⁰ The location cited by al-Bukhārī is as follows:

عَنْ الصَّعْبِ بْنِ جَعْفَرَةَ رَضِيَ اللَّهُ عَنْهُمْ. أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَمَارًا وَحَشِيئًا وَهُوَ بِالأَبُوَاءِ... الخ
 “Narrated al-Ṣā’b Ibn Jaththāmah (Ra.): An onager was presented to Allāh’s Messenger at the place called *al-Abwā’*”¹¹

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.¹²

4. الأجناد (Al-’Ajnād): The five cities which are al-Shām, Ḥimṣ, al-Kūfah, al-Baṣrah and Miṣr.¹³ The location cited by al-Bukhārī is as follows:

أَنَّ البِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ أَنَّ الرَّهْطَ الَّذِينَ وَلَاهُمْ عَمْرُ اجْتَمَعُوا فَتَشَاوَرُوا. فَقَالَ لَهُمْ عَبْدُ الرَّحْمَنِ: لَسْتُ بِأَلْذِي أَنَا فِسْكُكُمْ عَلَى هَذَا الأَمْرِ. وَكَذَلِكَ إِنْ شِئْتُمْ اخْتَرْتُ لَكُمْ مِنْكُمْ..... فَقَالَ: أَبَايَعُكَ عَلَى سِنَةِ اللَّهِ وَرَسُولِهِ. وَالخَلِيفَتَيْنِ مِنْ بَعْدِهِ. فَبَايَعَهُ عَبْدُ الرَّحْمَنِ. وَبَايَعَهُ النَّاسُ النُّهَاجِرُونَ وَالأَنْصَارُ. وَأَمْرَاءُ الأَجْنَادِ وَالمُسْلِمُونَ

“Narrated al-Miswar Ibn Makhramah: The group of people whom ‘Umar had selected as candidates for the Caliphate gathered and consulted each other. ‘Abd al-Raḥmān said to them,

⁴ Muslim Ibn al-Ḥajjāj al-Qushayrī [Muslim], *Al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min al-Sunan bi al-Naql al-’Adl ‘an al-’Adl ‘an Rasūl Allāh ṣallā Allāh ‘alayhi wa-sallam [Al-Ṣaḥīḥ]*, Taḥqīq: Fuwād ‘Abd al-Bāqī (Bayrūt: Dār ‘Iḥyā’ al-Turāth al-’Arabī, 1392H.), V. 1, Ḥadīth No. 503, p. 359 [The translations of all Hadiths of Muslim are provided by Abd al-Hamid Siddiqui with some modification]; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 964, p. 287; Abū Dāwūd Sulaymān Ibn al-’Ash’ath al-Sijistānī, *Al-Sunan* (Bayrūt: Al-Maktabah al-’Aṣrīyah, n.d.), V. 2, Ḥadīth no. 1912, p. 188; ‘Aḥmad Ibn Shu’ayb al-Nasā’ī, *Al-Sunan* (Ḥalab: Maktab al-Maṭbū’at al-’Islāmīyah, n.d), V. 5, Ḥadīth no. 2997, p. 249; Abū ‘Abdullāh Muḥammad Ibn Yazīd Ibn Mājah al-Rab’ī al-Qazwīnī [Ibn Mājah], *Al-Sunan*, Taḥqīq: Fuwād ‘Abd al-Bāqī (Al-Qāhirah: Fayṣal ‘Īsā al-Bābī al-Ḥalabī, 1952), V. 2, Ḥadīth no. 3069, p. 1020

⁵ Al-Ṭabarī, *Tārīkh al-Rusul wa al-Mulūk* (Bayrūt: Dār al-Turāth, 1387 H.), V. 3, p. 594

⁶ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Malāḥim, Section: Bābu fī Dhikr al-Baṣrah, V. 4, Ḥadīth no. 4308, p. 113

⁷ Al-Bakrī al-’Andalusī, *Mu’jam mā ‘Ista’jama*, *Ibid*, V. 1, p. 102; Al-Hamawī, *Ibid*, V. 1, p. 79

⁸ Al-’Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 74

⁹ Al-Hamawī, *Ibid*, V. 1, p. 79

¹⁰ Al-Bilādī, *Mu’jam al-Ma’ālim al-Jughrāfiyah*, *Ibid*, V. 1, p. 14

¹¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb Jazā’ al- Ṣayd, Section: Bābu ‘Idhā’ Uḥdiya li al-Muḥrim Ḥimāran ‘Aw Ḥashiyyan Ḥayyan lam Yuqbal, V. 3, Ḥadīth No. 1825, p. 13

¹² Muslim, *Ibid*, V. 2, Ḥadīth No. 1193, p. 850; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 849, p. 197; Abū Dāwūd, *Ibid*, V. 4, Ḥadīth no. 4861, p. 266; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2819, p. 183; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3090, p. 1032

¹³ Dr. Muṣṭafā Dīb al-Baghā, *Ṣaḥīḥ al-Bukhari: Taḥqīq wa Ta’līq wa Ḍabṭ* (Bayrūt: Dār Ibn Kathīr, 1993) V. 9, p. 78

I am not going to compete with you in this matter, but if you wish, I would select for you a caliph from among you.... Then ‘Abd al-Raḥmān said (to ‘Uthmān), I gave the oath of allegiance to you on condition that you will follow Allāh’s Laws and the traditions of Allāh’s Apostle and the traditions of the two Caliphs after him. So ‘Abd al-Raḥmān gave the oath of allegiance to him, and so did the people including al-*Muhājirīn* and al-‘*Anṣār* and the chiefs of the army staff and all the Muslims.”¹⁴

5. الأجناد (Al-’Ajnād): Five cities in al-Shām which are al-Quds, al-’Ardun, Dimashq, Ḥimṣ and Qinnasrīn.¹⁵ The location cited by Muslim is as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، خَرَجَ إِلَى الشَّامِ، حَتَّى إِذَا كَانَ يَسْنَعُ لَقِيَهُ أَهْلُ الْأَجْنَادِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَأَصْحَابُهُ، فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ.... الخ

“‘Abdullāh Ibn ‘Abbās (Ra.) reported: ‘Umar Ibn Khaṭṭāb (Ra.) set out for Syria. As he came at Sargh, there met him the commander of al-’*Ajnād* [the forces], Abū ‘Ubaydah Ibn Jarrāh (Ra.), and his companions. They informed him that a scourge had broken out in Syria.....”¹⁶
The location is also cited in al-Ṣaḥīḥ of Muslim.¹⁷

6. أحد (’Uḥūd): A mountain north of al-Madīnah.¹⁸ The location cited by al-Bukhārī is as follows:

عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ، قَالَ: غَزَوْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَزْوَةَ تَبُوكَ..... فَلَمَّا رَأَى أَحَدًا، قَالَ: هَذَا جَبِينٌ يُحِبُّنَا وَنُحِبُّهُ.... الخ
“Narrated Abū Ḥumayd al-Sā’idī: We took part in the Ghazwah of Tabūk in the company of the Prophet (Sm.)..... And when he saw the mountain of ‘*Uḥūd*, he said: This mountain loves us and we love it.....”¹⁹

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.²⁰

7. الأخدود (Al-’Ukhdūd): A place in the town of Najrān (نجران).²¹ The location cited by al-Ṣaḥīḥ of Muslim is as follows:

عَنْ صُهَيْبٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كَانَ مَلِكٌ فِيهِمْ كَانَ قَبْلَكُمْ، وَكَانَ لَهُ سَاحِرٌ، فَلَمَّا كَبُرَ، قَالَ لِلْمَلِكِ: إِنِّي قَدْ كَبُرْتُ، فَابْعَثْ إِلَيَّ غُلَامًا أُعَلِّمُهُ السِّحْرَ.... قَدْ آمَنَ النَّاسُ، فَأَمَرَ بِالْأُخْدُودِ فِي أَفْوَاهِ السِّبْكَي.... الخ

“Suhayb reported that Allāh’s Messenger (Sm.) said: There lived a king before you and he had a magician. As he grew old, he said to the king: I have grown old, send some young boy to me so that I should teach him magic..... They have affirmed their faith in the Lord. He commanded al-’*Ukhdūd* [ditches to be dug] at important points in the path....”²²

The location is also cited in al-Jāmi‘ and al-Sunan of Ibn Mājah.²³

¹⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-’Aḥkām, Section: Bābu kaifa Yubāyi‘u al-’Imām al-Nās, V. 9, Ḥadīth no. 7207, p. 78

¹⁵ ‘Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, *Ibid*, V. 4, p. 1780

¹⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṭibb, Section: Bābu mā Yujkaru fī al-Ta‘ūn, V. 7, Ḥadīth No. 5729, p. 130

¹⁷ Muslim, *Ibid*, V. 4, Ḥadīth No. 2219, p. 1740

¹⁸ Al-Hamawī, *Ibid*, V. 1, p. 109

¹⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Zakāt, Section: Bābu Khārṣi al-Thamar, Ḥadīth No. 1481, V. 2, p. 125

²⁰ Muslim, *Ibid*, V. 2, Ḥadīth No. 1392, p. 1011; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3922, p. 721; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1775, p. 151; Al-Nasā’ī, *Ibid*, V. 4, Ḥadīth no. 2015, p. 83; Ibn Mājah, *Ibid*, V. 1, Ḥadīth no. 77, p. 29

²¹ Al-’Ālūsī, *Ibid*, V. 30, p. 88; Al-Bakrī al-’Andalusī, *Mu’jam mā ‘Ista’jama*, *Ibid*, 1, p. 121; Al-Mas‘ūdī, *Ibid*, V. 1, p. 69

²² Muslim, *Ibid*, Chapter: Kitāb al-Zuhd wa al-Raqā’iq, Section: Bābu Qiṣṣati Aṣḥabi al-’Ukhdūd, V. 4, Ḥadīth No. 3005, p. 2299

²³ Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3340, p. 439; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 4324, p. 1446

8. الأخشبان (Al-'Akhshibān): The two mountains in Makkah: Mount Abū Qubays (أبو قبيس) and Mount Q'ayqa'an (قعيقان). They are standing beside the Grand Mosque from the east.²⁴ The location cited by al-Bukhārī is as follows:

أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوَّجَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَتْهُ أَنَّهَا قَالَتْ: فَمَا دَانِي مَلَكُ الْجِبَالِ فَمَسَّمَهُ عَلَيَّ. ثُمَّ قَالَ: يَا مُحَمَّدُ. فَقَالَ: ذَلِكَ فِيهَا شِئْتُمْ إِنْ شِئْتُمْ أَنْ أُطِيقَ عَلَيْهِمُ الْأَخْشَبَيْنِ. الخ

“Narrated ‘Ā’ishah (Ra.): The Angel of the Mountains called and greeted me, and then said, O Muhammad! Order what you wish. If you like, I will let *al-'Akhshibān* fall on them.....”²⁵
The location is also cited in al-Ṣaḥīḥ of Muslim, and al-Sunan of al-Nasā’ī.²⁶

9. الأخضر (Al-'Akhḍhar): The Mediterranean Sea in the side between Syria and the coast of Cyprus Island.²⁷ The location cited by al-Bukhārī is as follows:

أُمُّ حَرَامٍ بِنْتُ مِلْحَانَ. قَالَتْ: نَامَ النَّبِيُّ يَوْمًا قَرِيبًا مِنِّي. ثُمَّ اسْتَبَقَطَ. يَتَبَسَّمُ. فَقُلْتُ: مَا أَضْحَكَكَ. قَالَ: أُنَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ يَوْمَ كَبُوتِ هَذَا الْبَحْرِ الْأَخْضَرِ كَأَلْمُلُوكِ عَلَى الْأَسِيرَةِ. الخ

“Umm Ḥarām Bint Milḥān said: Once the Prophet (Sm.) slept in my house near to me and got up smiling. I said: What makes you smile? He replied: Some of my followers who (in a dream) were displayed before me sailing on this *al-Baḥr al-'Akhḍhar* [green sea] like kings on thrones.....”²⁸

The location is also cited in al-Ṣaḥīḥ of Muslim.²⁹

10. أدنى الحرم (’Adnā al-Ḥaram): The point of where is between the first of Ḥarām zone and ذو طوى (Dhū Ṭuwā) in the boarderline of the Makkan Sanctuary.³⁰ The location cited by al-Bukhārī is as follows:

عَنْ نَافِعٍ. قَالَ: كَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا إِذَا دَخَلَ إِذْ دَخَلَ أَذَى الْحَرَمِ أَمْسَكَ عَنِ التَّلْبِيَةِ. ثُمَّ يَبِيتُ بِذِي طَوًى. ثُمَّ يُصَلِّي بِوَالصُّبْحِ. وَيَغْتَسِلُ
“Narrated Nāfi’: On reaching the sanctuary of Makkah, Ibn ‘Umar used to stop, reciting Talbiyah and then he would pass the night at Dhū Ṭuwā and then offer the Fajr prayer and take a bath.”³¹

11. أذربيجان (’Adharbījān): A famous city³² in in the south Caucasus region of Eurasia. The location cited by al-Bukhārī is as follows:

عَنْ أَبِي عُثْمَانَ. قَالَ: كَتَبَ إِلَيْنَا عُمَرُ. وَنَحْنُ بِأَذَرْبَيْجَانَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ لُبْسِ الْحَرِيرِ إِلَّا هَكَذَا الخ
“Narrated Abū ‘Uthmān: ‘Umar wrote to us while we were at *’Adharbījān*: Allāh’s Messenger (Sm.) forbade wearing silk except this much.....”³³
The location is also cited in al-Ṣaḥīḥ of Muslim.³⁴

²⁴ Sa’d Ibn ‘Abd Allāh Ibn Junaydil, *Mu’jam al-’Amkinah al-Wārid Dhikruhā fī Ṣaḥīḥ al-Bukhārī (Al-Riyād: Dārat al-Mālik ‘Abd al-’Azīz, 1999), p. 25; Al-’Asqalānī, Faṭḥ al-Bārī, Ibid, V. 1, p. 76; Al-Hamawī, Ibid, V. 1, p. 122*

²⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb Bad’ al-Khalq, Section: Bābu ‘Idhā Qāla ‘Aḥadukum ‘Āmīn, V. 4, Ḥadīth No. 3331, p. 115

²⁶ Muslim, *Ibid*, V. 3, Ḥadīth No. 1795, p. 1420; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2995, p. 248

²⁷ Al-’Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 11, p. 76

²⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu Faḍl man Yaṣra’ fī Sabīl Allāh, V. 4, Ḥadīth No. 2799, p. 18

²⁹ Muslim, *Ibid*, V. 3, Ḥadīth No. 1912, p. 1519

³⁰ Maḥmūd Ibn Aḥmad Badr al-Dīn al-’Aynī, *Umdat al-Qārī sharḥ Ṣaḥīḥ al-Bukhārī* (Bayrūt: Dār Ihyā’ al-Turāth al-’Arabī, n.d), V. 9, p. 179

³¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu al-’Ightisāl ‘inda Dukhūl al-Ka’bah, V. 2, Ḥadīth no. 1573, p. 144

³² Al-’Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 1, p. 78

³³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Libas, Section: Bābu Lubsi al-Ḥarīr wa ‘Iftirāshihī li al-Rijāl..., V. 7, Ḥadīth no. 5829, p. 149

³⁴ Muslim, *Ibid*, V. 3, p. Ḥadīth No. 2069, p. 1642

12. أذرح (ʿAdhruḥ): The town is said to be **on the outskirts of Syria and Palestine.**³⁵
The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ عُمَرَ. قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَمَاكُمْ حَوْضًا. مَا بَيْنَ نَاحِيَتَيْهِ كَمَا بَيْنَ جَرْبَاءَ وَأَذْرَحَ
“Narrated Ibn ‘Umar (Ra.), The Prophet (Sm.) said: There will be a tank in front of you as large as the distance between *Jarbā’* and *ʿAdhruḥ*.”³⁶

The location is also cited in al-Ṣaḥīḥ of Muslim and al-Sunan of Abū Dāwūd.³⁷

13. الأراك (Al-ʿArāk): A valley located near ‘Arafah³⁸ in Makkah connecting with Ghayqah (غَيْقَةَ).³⁹ The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ عَبَّاسٍ. رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَبِثْتُ سَنَةً وَأَنَا أُرِيدُ أَنْ أَسْأَلَ عُمَرَ. عَنِ الْمَرْأَتَيْنِ اللَّتَيْنِ تَنَظَّاهِرَتَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَجَعَلْتُ
أَهَابُهُ. فَتَوَلَّى يَوْمًا مَنَزِلًا فَدَخَلَ الْأَرَاكَ. فَلَمَّا خَرَجَ سَأَلْتُهُ فَقَالَ: عَائِشَةُ وَحَفْصَةُ.... الخ

“Narrated Ibn ‘Abbās (Ra.): For one year I wanted to ask ‘Umar about the two women who helped each other against the Prophet (Sm.) but I was afraid of him. One day he dismounted his riding animal and went among the trees of *al-ʿArāk* to answer the call of nature, and when he returned, I asked him and he said, ‘Ā’isah and Ḥafṣah (Ra.).....”⁴⁰

The location is also cited in al-Ṣaḥīḥ of Muslim, Sunan of Abū Dāwūd and Sunan of al-Nasā’ī.⁴¹

14. الأردن (Al-ʿArdun): A number of Palestinian cities such as Ṭibiriyah (طبرية) and ‘Akā (عكا).⁴² The location cited in al-Jāmi‘ is as follows:

عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ. أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَعِدَ الْمِنْبَرَ فَضَجَّكَ. فَقَالَ: إِنَّ تَبِيئًا الدَّارِيَّ حَدَّثَنِي بِحَدِيثٍ فَقَرِحْتُ. فَأُحْبِبُّ أَنْ أُحَدِّثَكُمْ. قَالَ:
أَخْبِرُونِي عَنْ نَخْلٍ بَيْسَانَ الَّذِي بَيْنَ الْأُرْدُنِّ وَفِلَسْطِينَ هَلْ أَطْعَمَ؟ قُلْنَا: نَعَمْ. الخ

“Fāṭimah bint Qays (Ra.) narrated that Allāh’s Prophet (Sm.) ascended the Minbar, he laughed, and said: Verily, Tamim al-Dārī narrated a story to me, and it made me happy, so I wanted to narrate it to you..... He said: Inform me about the date groves of Baysān which is between *al-ʿArdun* and Palestine, do they produce food? We said: ‘Yes’.”⁴³

The location is also cited in Sunan of Abū Dāwūd.⁴⁴

15. أرض ثمود (ʿArḍ Thamūd): Al-Ḥijr or Wādī al-Qurā⁴⁵.

أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ النَّاسَ نَزَلُوا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْضَ ثَمُودَ الْجَجْرَ. فَاسْتَقَوْا مِنْ بئرِهَا. الخ
“Narrated ‘Abdullāh Ibn ‘Umar (Ra.): The people landed at *ʿArḍ Thamūd* [the land of Thamūd] called al-Ḥijr along with Allāh’s Messenger (Sm.) and they took water from its well for drinking and kneading the dough with it as well.....”⁴⁶

The location is also cited in al-Ṣaḥīḥ of Muslim.⁴⁷

³⁵ Al-‘Asqalānī, *Faṭḥ al-Bārī*, Ibid, V. 1, p. 77; Al-Hamawī, *Ibid*, V. 1, p. 129

³⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Riqāq, Section: Bābu fī al-Ḥawḍ, V. 8, Ḥadīth no. 6577, p. 119

³⁷ Muslim, *Ibid*, V. 4, p. Ḥadīth No. 2299, p. 1797; Abū Dāwūd, *Ibid*, V. 4, Ḥadīth no. 4745, p. 237

³⁸ Al-‘Asqalānī, *Faṭḥ al-Bārī*, Ibid, V. 1, p. 78

³⁹ Al-Hamawī, *Ibid*, V. 1, p. 135

⁴⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Libās, Section: Bābu mā Kāna al-Nabīyu Yatajawwazu min al-Libās wa al-Buṣṭ, V. 7, Ḥadīth no. 5843, p. 152;

⁴¹ Muslim, *Ibid*, V. 2, Ḥadīth No. 1222, p. 896; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 3064, p. 174; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2735, p. 153

⁴² Muḥammad Ibn Muḥammad Ḥasan Shurrāb, *Al-Ma‘ālim al-ʿAthīrah fī al-Sunnah wa al-Sīrah* (Dimashq: Dār al-Qalam, 1411 H.), p. 11 & 26

⁴³ Al-Tirmidhī, *Ibid*, Chapter: Kitāb ʿAbwāb al-Fitan, Section: Bābu, V. 4, Ḥadīth no. 2253, p. 521

⁴⁴ Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 2707, p. 67

⁴⁵ Al-Zamakhsharī, *Al-Kashshāf*, Ibid, V. 4, p. 250; Al-Baghawī, *Ibid*, V. 2, p. 496; Al-Nasāfi, *Ibid*, V. 3, p. 688; Al-Nīsābūrī, *Ibid*, V. 30, p. 92; Al-Hamawī, *Ibid*, V. 4, p. 338

⁴⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb ʿAhādīth al-Anbiyā’, Section: Bābu Qawli Allāh wa ʿilā Thamūda ʿAkhāhum Ṣālihan, V. 3, Ḥadīth no. 2116, p. 65

⁴⁷ Muslim, *Ibid*, V. 4, Ḥadīth No. 2981, p. 2286

16. الأرض المقدسة (Al-'Ard al-Muqaddasah): Palestine (فلسطين) its nearby; or part of Jordan (أردن) and al-Quds (قدس)⁴⁸; 'Arīḥā (أريحا)⁴⁹. The location cited by al-Bukhārī is as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: أُرْسِلَ مَلَكَ الْمَوْتِ إِلَى مُوسَى عَلَيْهِمَا السَّلَامُ، فَلَمَّا جَاءَهُ صَكَّهُ فَرَجَعَ إِلَى رَبِّهِ. قَالَ: فَلَا تَنْ فَسَأَلَ اللَّهُ أَنْ يُدْنِيَهُ مِنَ الْأَرْضِ الْمُقَدَّسَةِ رَمِيَةً بِحَجْرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَلَوْ كُنْتُ، ثُمَّ لَأَرَيْتُكُمْ قَبْرَهُ إِلَى جَانِبِ الطَّرِيقِ عِنْدَ الْكَثِيبِ الْأَخْضَرِ

“Narrated Abū Hurayrah (Ra.): The angel of death was sent to Mūsā (As.) and when he came to him, Mūsā slapped him and spoiled one of his eyes. The angel went back to his Lord (Allāh).....He said, now. He asked Allāh that He bring him near *al-'Ard al-Muqaddasah* [the Sacred Land] at a distance of a stone's throw. Allāh's Messenger (Sm.) said: Were I there, I would show you the grave of Mūsā by the way near the red sand-hill.”⁵⁰

The location is also cited in al-Ṣaḥīḥ of Muslim and Sunan of al-Nasā'ī.⁵¹

17. الأركان (Al-'Arkān): The four corners of al-Ka'bah.⁵² The location cited by al-Bukhārī is as follows:

عَنْ أَبِي الشَّعَثَاءِ أَنَّهُ قَالَ: وَمَنْ يَتَّقِي هَيْئًا مِنَ الْبَيْتِ؟ وَكَانَ مُعَاوِيَةُ يَسْتَلِمُ الْأَرْكَانَ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: إِنَّهُ لَا يُسْتَلَمُ هَذَا مِنَ الرُّكُنَاتِ، فَقَالَ: لَيْسَ شَيْءٌ مِنَ الْبَيْتِ مَهْجُورًا وَكَانَ ابْنُ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا يَسْتَلِمُهُنَّ كُلَّهُنَّ

“Abū al-Sha'thā said: Who keeps away from some portion of the Ka'bah? Mu'āwiyah used to touch the four corners of the Ka'bah, Ibn 'Abbās (Ra.) said to him, These two corners are not to be touched. Mu'āwiyah said, Nothing is untouchable in the Ka'bah. And Ibn al-Zubayr used to touch all the corners of the Ka'bah.”⁵³

The location is also cited in al-Ṣaḥīḥ of Muslim, Sunan of Abū Dāwūd and Sunan of al-Nasā'ī.⁵⁴

18. أرمينية ('Armīniyah): A great city in the areas of Khulāṭ (خلاط)⁵⁵. The location cited by al-Bukhārī is as follows:

عَنْ أَنَسٍ، أَنَّ حُدَيْفَةَ قَدِمَ عَلَى عُثْمَانَ بْنِ عَفَّانَ وَكَانَ يُعَازِي أَهْلَ الشَّامِ فِي فَتْحِ أَرْمِينِيَّةٍ وَأَذْرَبِيجَانَ مَعَ أَهْلِ الْبَحْرَيْنِ، فَرَأَى حُدَيْفَةَ اخْتَلَفَ فِي الْقُرْآنِ، فَقَالَ لِعُثْمَانَ بْنِ عَفَّانَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَدْرِكْ هَذِهِ الْأُمَّةَ قَبْلَ أَنْ يَخْتَلِفُوا فِي الْكِتَابِ كَمَا اخْتَلَفَتِ الْيَهُودُ وَالنَّصَارَى الْحَدِيثَ. الخ

“Narrated 'Anas (Ra.): Ḥudhayfah came to 'Uthmān at the time when the people of Shām and the people of 'Irāq were Waging war to conquer 'Armīniyah and 'Adharbījān. Ḥudhayfah was afraid of their differences in the recitation of the Qur'ān, so he said to 'Uthmān (Ra.): O chief of the Believers! Save this nation before they differ about the Book (Qur'ān) as Jews and the Christians did before.....”⁵⁶

The location is also cited al-Jāmi' .⁵⁷

19. أروان ('Arwān): 'Arwān, also said as Dharwān (ذروان), is a well at the homes of Banū Zurayq (بنو زريق) in al-Madīnah.⁵⁸ The location cited by al-Bukhārī is as follows:

⁴⁸ Al-Balansī, *Ibid*, V. 1, p. 384; Al-Hamawī, *Ibid*, V. 5, pp. 172-173

⁴⁹ Al-Nuwayrī, *Ibid*, V. 1, p.325

⁵⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Janā'iz, Section: Bābu man 'Aḥabbu al-Dafna fī al-'Ard al-Muqaddasah aw Naḥwihā, V. 2, Ḥadīth no. 1339, p. 90

⁵¹ Muslim, *Ibid*, V. 4, Ḥadīth No. 2372, p. 1842; Al-Nasā'ī, *Ibid*, V. 4, Ḥadīth no. 2089, p. 118

⁵² Al-Baghā (Ta'līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Wadū', Section: Bābu Guslu al-Rijlayn fī al-Na'layn...., V. 1, Ḥadīth No. 164, p. 73

⁵³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu man lam Yastalim 'illā al-Rukniyayn al-Yamanyayn, V. 7, Ḥadīth No. 5766, p. 137

⁵⁴ Muslim, *Ibid*, V. 2, Ḥadīth No. 1187, p. 844; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1772, p. 150; Al-Nasā'ī, *Ibid*, V. 5, Ḥadīth no. 2950, p. 232

⁵⁵ Al-'Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 9, p. 17

⁵⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb Faḍā'il al-Qur'ān, Section: Bābu Jam' al-Qur'ān, V. 6, Ḥadīth No. 4987, p. 183

⁵⁷ Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3104, p. 284

عَنْ عَائِشَةَ. قَالَتْ: سُجِرَ النَّبِيُّ حَتَّى إِنَّهُ لَيَخْتَلِلُ إِلَيْهِ أَنَّهُ يَفْعَلُ الشَّيْءَ وَمَا فَعَلَهُ. مَا وَجَعَ الرَّجُلُ؟ قَالَ: مُظْبُوبٌ. قَالَ: وَمَنْ ظَبَبَهُ؟ قَالَ: لَبِيدُ بَنِ الْأَعْصَمِ الْيَهُودِيُّ مِنْ بَنِي زُرَيْقٍ. قَالَ: فِيمَاذَا؟ قَالَ: فِي مُشْطٍ وَمُشَاكَلَةٍ وَجَفِّ طَلْعَةٍ ذَكَرَ. قَالَ: فَأَيُّنَ هُوَ؟ قَالَ: فِي بَيْتِ زَيْدِ أَرْوَانَ. الخ

“Narrated ‘A’ishah (Ra.): Magic was worked on Allāh’s Messenger so that he began to imagine that he had done something although he had not. What is the disease of this man? The other replied: He is under the effect of magic. The first one asked: Who has worked magic on him? The other replied: Labīd Ibn al-’A’sam, a Jew from the tribe of Banū Zurayq. The (first one asked), With what has it been done? The other replied: With a comb and the hair stuck to it and a skin of the pollen of a male date-palm tree. The first one asked: Where is it? The other replied: In the well of ‘Arwān”⁵⁹

The location is also cited in al-Ṣaḥīḥ of Muslim and Sunan Ibn Mājah.⁶⁰

20. اريحا (’Arīhā): Jericho which is located in the hollow of the land near Jerusalem beside Jordan and Syria.⁶¹ The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: نُفَعُّكُمْ عَلَى ذَلِكَ مَا شِئْنَا. فَأَقْبَرُوا حَتَّى أَجْلَاهُمْ عُمَرُ فِي إِمَارَتِهِ إِلَى تَيْمَاءَ وَأَرِيحًا

“Narrated Ibn ‘Umar (Ra.):Allāh’s Messenger (Sm.) said: We shall keep you on these terms as long as we wish. Thus they stayed till the time of ‘Umar’s Caliphate when he expelled them to Taymā’ and ‘Arīhā.”⁶²

The location is also cited in al-Ṣaḥīḥ of Muslim⁶³.

21. (بئر الخاتم) (’Arīs): ’Arīs, also known as Bi’r al-Khātīm⁶⁴, is a well beside the Qubā Mosque in al-Madīnah.⁶⁵ The location cited by al-Bukhārī is as follows:

أَخْبَرَنِي أَبُو مُوسَى الْأَشْعَرِيُّ. أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ ثُمَّ خَرَجَ. فَقُلْتُ: لَأَكَلَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَأَكُونَنَّ مَعَهُ يَوْمَ هَذَا. قَالَ: فَجَاءَ الْمَسْجِدَ فَسَأَلَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: خَرَجَ وَوَجَّهَ هَاهُنَا فَخَرَجْتُ عَلَى إِثْرِهِ أَسْأَلُ عَنْهُ حَتَّى دَخَلَ بَيْتَ أَرِيْسٍ. الخ

“Narrated Abū Mūsā al-’Ash’arī (Ra.): He performed ablution in his house and then went out and said, Today I shall stick to Allāh’s Messenger (Sm.) and stay with him all this day of mine (in his service). I went to the Mosque and asked about the Prophet (Sm.). They said: He had gone in this direction. So I followed his way, asking about him till he entered *Bir Aris*...”⁶⁶

The location is also cited in al-Ṣaḥīḥ of Muslim, Sunan of Abū Dāwūd and Sunan of al-Nasā’ī.⁶⁷

22. (أصفهان) (’Aṣfahān): The Arabicized form of ’Asfahān⁶⁸ is the capital of Isfahan Province in Iran. The village Jayy (جَيّ) of Isfahan belongs to Salmān al-

⁵⁸ Al-Hamawī, *Ibid*, V. 1, p. 162 & 299

⁵⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṭibb, Section: Bābu al-Sihr, V. 7, Ḥadīth No. 5766, p. 137

⁶⁰ Muslim, *Ibid*, V. 4, Ḥadīth No. 2189, p. 1719; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3545, p. 1173

⁶¹ Al-Baghawī, *Ibid*, V. 1, p. 88; Al-Shawkānī, *Ibid*, V. 1, p. 89; Al-Nuwayrī, *Ibid*, V. 13, pp. 265-266; Al-Hamawī, *Ibid*, V. 1, p. 165

⁶² Al-Bukhārī, *Ibid*, Chapter: Kitāb Farḍ al-Khams, Section: Bābu mā Kāna al-Nabī ‘anYutya al-Mu’allafata Qulūbihim wa gayrihim min al-Khumus, *Ibid*, V. 4, Ḥadīth No. 3152, p. 95

⁶³ Muslim, *Ibid*, V. 3, Ḥadīth No. 1551, p. 1187

⁶⁴ Dr. Shawqī Abū Khalīl, *Atlas al-Ḥadīth al-Nabawī min al-Kutub al-Ṣiḥāḥ al-Sittah, ‘Amākin wa ‘Aqwām* (Bayrūt: Dār al-Fikr al-Mu’āshir, 2003), p. 34

⁶⁵ Al-Hamawī, *Ibid*, V. 1, p. 298

⁶⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb Faḍā’il al-Ṣaḥābah, Section: Bābu Qawlu al-Nabī Sm. Law Kuntu Muttakhijan Khalīlan, V. 5, Ḥadīth No. 3674, p. 8

⁶⁷ Muslim, *Ibid*, V. 4, Ḥadīth No. 2403, p. 1864; Abū Dāwūd, *Ibid*, V. 4, Ḥadīth no. 4218, p. 88; Al-Nasā’ī, *Ibid*, V. 8, Ḥadīth no. 5293, p. 195

⁶⁸ Al-’Imām Muḥyī al-Dīn al-Nabawī, *Al-Minhāj Sharḥ Ṣaḥīḥ Muslim Ibn al-Ḥajjāj* (Bayrūt: Dār Ihyā’ al-Turāth al-’Arabī, 1392 H.), V. 18, p. 86

Fārisī (Ra.) (سلمان الفارسي).⁶⁹ It is also said to be **Rām-hormoz** (رامهرمز)⁷⁰ the capital city of Ramhormoz County of Khuzestan Province in Iran. The location cited by Muslim as follows:

عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَتَّبِعُ الدَّجَّالَ مِنْ يَهُودِ أَصْبَهَانَ. سَبْعُونَ أَلْفًا عَلَيْهِمُ الطَّيْلِسَةُ
 “Anas Ibn Mālik reported that Allāh’s Messenger (Sm.) said: The Dajjāl would be followed by seventy thousand Jews of *’Asfahān* wearing Persian shawls.”⁷¹

23. أطام المدينة (’Āṭām al-Madīnah): Forts in square flat that were built by ’Aws (أوس) and Khazraj (خزرج) with stones in al-Madīnah before their solutions.⁷² There were several forts such as al-Aghlab (الأغلب), Khayṭ (خيطة), al-Mawjā (الموجا)⁷³, al-Jash (الجش), Baraj (برج), Judhmān (جذمان), Rayyān (ريان), al-Qubābah (القبابة), Wāqim (واقم)⁷⁴ etc. The location cited by al-Bukhārī is as follows:

أُسَامَةُ رَضِيَ اللَّهُ عَنْهُ. قَالَ: أَشْرَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَطَامِ مِنَ الْأَمْثَلِ مِنَ الْمَدِينَةِ... الخ
 “Narrated ‘Usāmah (Ra.): Once the Prophet (Sm.) stood at the top of a castle amongst *’Āṭām al-Madīnah* [the castles of al-Madīnah]”⁷⁵

The location is also in al-Ṣaḥīḥ of Muslim⁷⁶.

24. أطام بني مغلالة (’Āṭām Banī Mughālah): Ports built by Banū Mughālah in their villages.⁷⁷ The location cited by al-Bukhārī is as follows:

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا. أَنَّهُ أَخْبَرَهُ أَنَّ عُمَرَ انْطَلَقَ فِي رَهْطٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ ابْنِ صَيَّادٍ حَتَّى وَجَدُوهُ يَلْعَبُ مَعَ الْغُلَامِ عِنْدَ أُطَامِ بَنِي مَغَالَةَ... الخ

“Narrated Ibn ‘Umar (Ra.): ‘Umar (Ra.) set out along with the Prophet with a group of people to Ibn Ṣayyād till they saw him playing with the boys near *’Āṭām Banī Mughālah* [the hillocks of Banū Mughālah].....”⁷⁸

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘ and Sunan Abī Dāwūd.⁷⁹

25. الأعماق (Al-’A‘amāq): A place near Ḥalb (حلب) in Syria.⁸⁰ The location cited by Muslim is as follows:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ الرُّومُ بِالْأَعْمَاقِ أَوْ بِدَابِيْقٍ. فَيَخْرُجُ إِلَيْهِمْ جَيْشٌ مِنَ الْمَدِينَةِ. مِنْ خَيْبَارِ أَهْلِ الْأَرْضِ يَوْمَئِذٍ... الخ

“Abū Hurayrah (Ra.) reported Allāh’s Messenger (Sm.) as saying: The Last Hour would not come until the Romans would land at *al-’A‘amāq* or in *Dābiq*. An army consisting of the best (soldiers) of the people of the earth at that time will come from *al-Madīnah*.”⁸¹

⁶⁹ Shurrāb, *Ibid*, p. 94

⁷⁰ Abū Khalīl, *Atlas al-Ḥadīth al-Nabawī*, *Ibid*, p. 44; Al-Hamawī, *Ibid*, V. 3, p. 17

⁷¹ Muslim, *Ibid*, Chapter: Kitāb al-Fitan wa Ashrātu al-Sā‘ah, Section: Bābu fī Baqiyati ’Aḥdāthi al-Dajjāl, V. 4, Ḥadīth No. 2944, p. 2266

⁷² Al-’Asqalānī, *Fath al-Bārī*, *Ibid*, V. 4, p. 95; Al-Samhūdī, *Ibid*, V. 1, p. 152

⁷³ Ibn Junaydil, *Ibid*, pp. 31-32

⁷⁴ Al-Hamawī, *Ibid*, V. 1, p. 102, V. 1, p. 374, V. 2, p. 116, V. 3, p. 110, V. 4, p. 303, V. 5, p. 354

⁷⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb Faḍā’il al-Madīnah, Section: Bābu Āṭāmu al-Madīnah, V. 3, Ḥadīth No. 1878, p. 21

⁷⁶ Muslim, *Ibid*, V. 4, Ḥadīth No. 2885, p. 2211

⁷⁷ Al-Hamawī, *Ibid*, V. 1, p. 501; Al-Samhūdī, *Ibid*, V. 1, p. 167

⁷⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Janā’iz, Section: Bābu ’Idhā Aslama al-Ṣabiyyu faMāta, hal Yuṣallī ‘Alayhi, V. 2, Ḥadīth No. 1354, p. 93

⁷⁹ Muslim, *Ibid*, V. 4, Ḥadīth No. 2930, p. 2244; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2249, p. 519; Abū Dāwūd, *Ibid*, V. 4, Ḥadīth no. 4329, p. 120

⁸⁰ ‘Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, *Ibid*, V. 4, Ḥadīth No. 2897, p. 2221

⁸¹ Muslim, *Ibid*, Chapter: Kitāb al-Fitan wa ash-rāt al-Sā‘ah, Section: Bābu Fath Qustantāniyah wa Khurūj al-Dajjāl wa Nujūl ‘Isā’, V. 4, Ḥadīth No. 2897, p. 2221

26. أعلى مكة (‘Alā Makkah): Upper part of Makkah within Kadā’ (كداء) near al-Muḥṣṣab (المحصب).⁸² A citation of this word from several narrations by al-Bukhārī is as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْبَلَ يَوْمَ الْفَتْحِ مِنْ أَعْلَى مَكَّةَ عَلَى رَاحِلَتِهِ.... الخ
 “Narrated ‘Abdullāh Ibn ‘Umar (Ra.): Allāh’s Messenger entered Makkah through ‘*Alā-Makkah* [upper part of Makkah] riding his camel....”⁸³

The location is also cited in al-Ṣaḥīḥ of Muslim and Sunan Abī Dāwūd.⁸⁴

27. أوطاس (‘Awṭās): A valley in the residence of Hawāzin (هوازن) near al-Ṭā’if (الطائف) which is the place of Ḥunayn (حنين) war.⁸⁵ The location cited by al-Bukhārī is as follows:

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ. قَالَ: لَمَّا فَزَعِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ حُنَيْنٍ، بَعَثَ أَبَا عَامِرٍ عَلَى جَيْشٍ إِلَى أَوْطَاسٍ.... الخ
 “Narrated Abū Mūsā (Ra.): When the Prophet (Sm.) had finished from the battle of Ḥunayn , he sent Abū ‘Āmir as the head of an army to ‘*Awṭās*”⁸⁶

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, and al-Sunan of al-Nasā’ī.⁸⁷

28. إهاب أو يهاب (‘Ihāb or Yahāb): A place close to al-Madīnah.⁸⁸ The location cited by Muslim is as follows:

عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَنْبُلُغُ الْمَسَاكِينُ إِهَابَ أَوْ يِهَابَ. قَالَ زُهَيْرٌ: قُلْتُ لِسَهْبِيلٍ: فَمَا ذَلِكَ مِنَ الْمَدِينَةِ؟ قَالَ: كَذَا وَكَذَا مِائِلًا

“Abū Hurayrah (Ra.) reported that Allāh’s Messenger (Sm.) said: (The Last Hour would not come) until the habitations of al-Madīnah would extend to ‘*Ihāb* or *Yahāb*. Zuhayr said: I said to Suhayl, how far these were from *al-Madīnah*?. He said: So and so miles.”⁸⁹

29. الأهواز (Al-‘Ahwāz): A famous place between al-Baṣrah (البصرة) and al-Fāris (الفراس) in the Khūristān (خوَرِسْتَان).⁹⁰ The Persian called it *Hirmshīr* (هرمشير).⁹² The location cited by al-Bukhārī is as follows:

⁸² Muḥammad Ibn Mūsā al-Ḥāzīmī, *Al-‘Amākin, aw: Mā ‘Ittifaqa lafzuhu wa ‘Iftaraqa Musammāhu min al-‘Amkinah* (Al-Riyād: Dār al-Yamāmah, 1994), p. 801; Al-Bakrī al-‘Andalusī, *Mu‘jam mā ‘Ista‘jama*, *Ibid*, 4, p. 1118; Al-Hamawī, *Ibid*, V. 4, pp. 439-440

⁸³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Maghāzī, Section: Bābu Dukhūlu al-Nabī Sm. Min ‘A‘la Makkah, V. 5, Ḥadīth No. 4289, p. 148

⁸⁴ Muslim, *Ibid*, V. 2, Ḥadīth No. 1258, p. 919; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1868, p. 174

⁸⁵ Al-Nabawī, *Ibid*, V. 9, p. 184 & V. 10, p. 35; Al-Suyūfī, *Dībāj ‘alā Ṣaḥīḥ Muslim Ibn al-Hajjāj* (Al-Khubar: Dār Ibn ‘Affān lil-Nashr wa al-Tawzī‘, 1996), V. 4, p. 14; Al-Suyūfī, *Qūt al-Mughṭadhī ‘alā Jāmi‘ al-Tirmidhī* (Bayrūt: Dār al-Nawādir, 2012), V. 1, p. 336; Al-Shawkānī, *Nayl al-‘Awṭār*, *Ibid*, V. 6, p. 363; Muḥammad Shams al-Ḥaqq al-‘Azhiīmābādī, *‘Awn al-Ma‘būd Sharḥ Sunan Abī Dāwūd* (Bayrūt: Dār al-Kutub al-‘Ilmīyah, 1415 H.), V. 8, p. 184; Muḥammad Ibn ‘Abd al-Raḥmān al-Mubārakfūrī, *Tuḥfat al-‘Aḥwadhī bi-Sharḥ Jāmi‘ al-Tirmidhī* (Bayrūt: Dār al-Kutub al-‘Ilmīyah, 2011), V. 8, p. 293; Shurrāb, *Ibid*, p. 40; Al-Hamawī, *Ibid*, V. 1, p. 281

⁸⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Maghāzī, Section: Bābu Ghazwah ‘Awṭās, V. 5, Ḥadīth no. 4323, p. 155

⁸⁷ Muslim, *Ibid*, V. 2, Ḥadīth No. 1456, p. 1079; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 1132, p. 430; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 2155, p. 247; Al-Nasā’ī, *Ibid*, V. 6, Ḥadīth no. 3333, p. 110

⁸⁸ Al-Hamawī, *Ibid*, V. 1, p. 283

⁸⁹ Muslim, *Ibid*, Chapter: Kitāb al-fitan wa ‘Ashrāt al-Sā‘ah, Section: Bābu fī Suknā al-Madīnah wa ‘Imāratihā qabla al-Sā‘ah, V. 4, Ḥadīth no. 2903, p. 2228

⁹⁰ Al-‘Aynī, *Ibid*, V. 7, p. 288; Al-Qazwīnī, *‘Āthār al-Bilād wa ‘Akhbār al-‘Ibād* (Bayrūt: Dār Ṣadr, 1960), p. 152

⁹¹ Al-Nabawī, *Ibid*, V. 16, p. 217

⁹² Al-Hamawī, *Ibid*, V. 1, p. 284

حَدَّثَنَا الْأَزْرَقِيُّ بْنُ قَيْسٍ قَالَ: كُنَّا بِالْأَهْوَازِ نُقَاتِلُ الْحُرُورِيَّةَ فَبَيْنَمَا أَنَا عَلَى جُرْفٍ نَهَرٍ إِذَا رَجُلٌ يُصَلِّي وَإِذَا لِحَامٌ دَابَّتْ بِرِجْلِهِ. فَجَعَلَتِ الدَّابَّةُ تُنَازِعُهُ وَجَعَلَ يَتَّبِعُهَا.... الخ

“Narrated al-’Azraq Ibn Qays: We were at *al-Ahwāz* fighting the *al-Harūriyah*. While I was at the bank of a river a man was offering *Ṣalāh* and the reins of his animal were in his hands and the animal was struggling and he was following the animal.....”⁹³

30. أَيْلَة (’Aylah): A small city on the coast of the Qulzum Sea (بحر القلزم) following the beginning border of Syria and last of al-Hijāz (الحجاز).⁹⁴ **It is prominently known as Khalij al-’Aqabah (Gulf of ’Aqabah).**⁹⁵ The location cited by al-Bukhārī is as follows:

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ قَدْرَ حَوْضِي كَمَا بَيْنَ أَيْلَةَ وَصَنْعَاءَ مِنَ الْبَيْتِ. وَإِنَّ فِيهِ مِنَ الْأَبْيَارِ بِرِ كَعَدَدِ نُجُومِ السَّمَاءِ

“Narrated ’Anas Ibn Mālik (Ra.): Allāh’s Messenger (Sm.) said: The width of my Ḥawḍ (Lake-Fount) is equal to the distance between ’*Aylah* and *Ṣan’ā*’ and it has as many (numerous) jugs as the number of stars of the sky.”⁹⁶

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi’, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁹⁷

31. إِيْلِيَاء (’Īlyā’): A name of the city of Jerusalem.⁹⁸ The location cited by al-Bukhārī is as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا. أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ إِلَى قَيْصَرَ يَدْعُوهُ إِلَى الْإِسْلَامِ وَبَعَثَ بِكِتَابِهِ إِلَيْهِ مَعَ دِحْيَةَ الْكَلْبِيِّ. وَأَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ بُضْرَى لِيَدْفَعَهُ إِلَى قَيْصَرَ وَكَانَ قَيْصَرٌ لَمَّا كَشَفَ اللَّهُ عَنْهُ جُنُودَ قَارِسَ مَشَى مِنْ حَبْصٍ إِلَى إِيْلِيَاءَ شَكَرَ إِلَيْهَا أَبْلَاءَهُ اللَّهُ فَلَمَّا جَاءَ قَيْصَرَ كِتَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: حِينَ قَرَأَهُ التَّيْسُ وَالِي هَاهُنَا أَحَدًا مِنْ قَوْمِهِ لِأَسْأَلَهُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“Narrated ’Abdullāh Ibn ’Abbās (Ra.): Allāh’s Messenger wrote to Qaysar and invited him to Islam, and sent him his letter with Diḥyah al-Kalbī whom Allāh’s Messenger ordered to hand it over to the Governor of Būṣrā, who would forward it to Caesar. Caesar, as a sign of gratitude to Allāh, had travelled from Ḥimṣ to ’*Īlyā*’ when Allāh had granted him victory over the Persian forces. So, when the letter of Allāh’s Messenger, reached Caesar, he said after reading it: Seek for me any one of his people if present here, in order to ask him about Allāh’s Messenger (Sm.)”⁹⁹

The location is also cited in al-Ṣaḥīḥ of Muslim.¹⁰⁰

32. بئر جمل (Bi’r Jamal): A well near the city of al-Madīnah or out of it¹⁰¹ **and is said to be at al-Jurf (الجرف).**¹⁰² The location cited by al-Bukhārī is as follows:

⁹³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-’Amal fi al-Ṣalāt, Section: Bābu ’Idhā ’Infalatat al-Dābatu fi al-Ṣalah, V. 2, Ḥadīth no. 1211, p. 64

⁹⁴ Al-’Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 83; Al-Suyūṭī, *Dībāj ’alā Ṣaḥīḥ Muslim*, *Ibid*, V. 5, p. 312; Al-Qazwīnī, *’Āthār al-Bilād*, *Ibid*, p. 153; Al-Hamawī, *Ibid*, V. 1, p. 292

⁹⁵ Shurrāb, *Ibid*, p. 40; Al-Bilādī, *Mu’jam al-Ma’ālim al-Jughrāfiyah*, *Ibid*, p. 35

⁹⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Riqāq, Section: Bābu fi al-Ḥawḍ, V. 8, Ḥadīth no. 6580, p. 119

⁹⁷ Muslim, *Ibid*, V. 1, Ḥadīth No. 247, p. 217; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2445, p. 630; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 3079, p. 179; Al-Nasā’ī, *Ibid*, V. 8, Ḥadīth no. 4926, p. 79; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 4302, p. 1438

⁹⁸ Shurrāb, *Ibid*, p. 40; Al-Hamawī, *Ibid*, V. 1, p. 293

⁹⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu Du’ā’ al-Nabī Sm. al-Nās ’ilā al-’Islām wa al-Nubuwwah, V. 4, Ḥadīth no. 2940, p. 45

¹⁰⁰ Muslim, *Ibid*, V. 2, Ḥadīth No. 1397, p. 1015

¹⁰¹ Zayn al-Dīn Abī al-Faraj Ibn Rajab al-Ḥanbalī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī* (Al-Qāhirah: Dār al-Ḥaramayn lil-Ṭibā’ah, 1996), V. 2, p. 232; Al-’Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 91; Al-Nabawī, *Ibid*, V. 4, p. 64; Al-Hamawī, *Ibid*, V. 1, p. 299

¹⁰² Shurrāb, *Ibid*, p. 41

قَالَ أَبُو الْجُهَيْمِ: أَقْبَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ نَحْوِ بَيْتِ جَمَلٍ.... الخ

“Narrated Abū Juhaim: The Prophet (Sm.) came from the direction of *Bi’r Jamal*.....¹⁰³
The location is also cited in al-Ṣaḥīḥ of Muslim and al-Sunan of Abū Dāwūd.¹⁰⁴

33. بئر ذروان (Bi’r Dharwān): Dharwān (ذروان), also said ‘Arwān (أروان) is a well at the homes or gardens of Banū Zurayq (بنو زريق) in al-Madīnah.¹⁰⁵ The location cited by al-Bukhārī is as follows:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا. قَالَتْ: سَحَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ مِنْ بَنِي زُرَيْقٍ. يُقَالُ لَهُ لَيْبِيدُ بْنُ الْأَعْصَمِ. ... قَالَ: فِي أَيِّ شَيْءٍ؟
قَالَ: فِي مُشْطٍ. وَمُشَاطَةٌ وَجُفٌّ طَلَعَتْ نَخْلَةً ذَكَرَ. قَالَ: وَأَيْنَ هُوَ؟ قَالَ: فِي بَيْتِ دَرَوَانَ. الخ

“Narrated ‘Ā’ishah (Ra.): A man called Labīd Ibn al-’A’sam from the tribe of Banū Zurayq worked magic on Allāh’s Messenger (Sm.)..... The first one asked: What material did he use? The other replied: A comb and the hairs stuck to it and the skin of pollen of a male date palm. The first one asked: Where is that? The other replied: (That is) in *Bi’r Dharwān*.....¹⁰⁶

34. بئر رومة (Bi’r Rūmah): The well was known as Rūmah al-Ghifārī (رومة) in the dark age. The presently It is Bi’r Uthmān (بئر عثمان) is within Madīnah.¹⁰⁷ The location cited by al-Bukhārī is as follows:

قَالَ عُثْمَانُ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ يَشْتَرِي بَيْتَ رُومَةَ فَيَكُونُ دَلْوُهُ فِيهَا كِدَالًا لِلْمُسْلِمِينَ. فَاشْتَرَاهَا عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ

“Narrated ‘Uthmān (Ra.): The Prophet (Sm.) said, Who will buy *Bi’r Rūmah* so that he may use it as the other Muslims do without any privilege? ‘Uthmān (Ra.) bought it.”¹⁰⁹
The location is also cited in al-Jāmi‘ and al-Sunan of al-Nasā’ī.¹¹⁰

35. بئر معونة (Bi’r Ma’ūnah): A well between the territory of Banū ‘Āmir (بنو عامر) and Ḥurrah (حرّة) of Banū Salīm (بنو سليم) or between the territory of Banū ‘Āmir and Banū Kilāb (بنو كلاب).¹¹¹ It is situated in four Marāhil (أربع مراحل) distance from al-Madīnah to the direction to Najd in the courts of the Banū Salīm.¹¹² The location cited by al-Bukhārī is as follows:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ. أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَتَاهُ رَجُلٌ وَدَكْوَانٌ وَعَصَبِيَّةٌ وَبَنُو لَحْيَانَ فَرَعَمُوا أَلْتُهُمْ قَدْ أَسْلَمُوا وَاسْتَبَدُّوا عَلَى قَوْمِهِمْ. فَأَمَدَّهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِسَبْعِينَ مِنَ الْأَنْصَارِ. قَالَ: أَنَسٌ كُنَّا نُسَبِّحُهُمُ الْفَرَاءَ يَخْطُبُونَ بِالنَّهَارِ وَيُصَلُّونَ بِاللَّيْلِ فَانْطَلَقُوا بِهِمْ حَتَّى بَلَغُوا بَيْتَ مَعُونَةَ.... الخ

“Narrated ‘Anas (Ra.): The people of the tribes of Ri’1, Dhakwān, ‘Uṣaiyyah and Banū Laḥyān came to the Prophet (Sm.) and claimed that they had embraced Islam, and they requested him to support them with some men to fight their own people. The Prophet Sm. supported them with seventy men from the Ansār whom we used to call *al-Qurrā’* who used to cut wood during the day and offer Ṣalāh all the night. So, those people took the men till they reached *Bi’r Ma’ūnah*.....¹¹³

¹⁰³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Tayammum, Section: Bābu al-Tayammum fī al-Ḥaḍr ‘Idhā lam Yajid al-Mā’ wa Khāfa Fawta al-Ṣalāh, V. 1, Ḥadīth no. 337, p. 75

¹⁰⁴ Muslim, *Ibid*, V. 1, Ḥadīth No. 369, p. 281; Abū Dāwūd, *Ibid*, V. 1, Ḥadīth no. 329, p. 89

¹⁰⁵ Ibn Rajab al-Ḥanbalī, *Ibid*, V. 10, p. 229; Al-Nabawī, *Ibid*, V. 14, p. 177; Al-Hamawī, *Ibid*, V. 1, p. 162 & 299; Al-Bakrī al-’Andalusī, *Mu’jam mā ‘Ista’jama*, *Ibid*, 2, p. 611; Shurrāb, *Ibid*, p. 120; Al-Qazwīnī, *’Āthār al-Bilād*, *Ibid*, p. 109

¹⁰⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṭibb, Section: Bābu al-Siḥr, V. 7, Ḥadīth no. 5763, p. 136

¹⁰⁷ Al-’Aynī, *Ibid*, V. 12, p. 190

¹⁰⁸ Al-Hamawī, *Ibid*, V. 1, p. 299; Shurrāb, *Ibid*, p. 131; Al-Bakrī al-’Andalusī, *Mu’jam mā ‘Ista’jama*, *Ibid*, 2, p. 685

¹⁰⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Musāqāt, Section: Bābu fī al-Shurb, V. 3, p. 109

¹¹⁰ Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3703, p. 627; Al-Nasā’ī, *Ibid*, V. 6, Ḥadīth no. 3608, p. 235

¹¹¹ Al-Bakrī al-’Andalusī, *Mu’jam mā ‘Ista’jama*, *Ibid*, 4, p. 1245; Al-Hamawī, *Ibid*, V. 1, p. 302

¹¹² Shurrāb, *Ibid*, p. 276

¹¹³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu al-’Awn bi al-Madad, V. 4, Ḥadīth no. 3064, p. 73

The location is also cited in al-Ṣaḥīḥ of Muslim.¹¹⁴

36. باب الجنزة (Bāb al-Janā'iz): Bāb Jibrīl (باب جبريل).¹¹⁵ The location cited by Muslim is as follows:

عَنْ عَائِشَةَ، أَنَّهَا لَمَّا تَوَفِّي سَعْدُ بْنُ أَبِي وَقَّاصٍ أَرْسَلَ أَزْوَاجُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنْ يَمْرُؤًا بِجَنَازَتِهِ فِي الْمَسْجِدِ، فَيُصَلِّينَ عَلَيْهِ، فَفَعَلُوا فَوُفِّتَ بِهِ عَلَى حَجْرِهِنَّ يُصَلِّينَ عَلَيْهِ أُخْرِجَ بِهِ مِنْ بَابِ الْجَنَائِزِ الَّذِي كَانَ إِلَى الْمَقَاعِدِ . . . الخ

“Reported on the authority of ‘A’ishah (Ra.) that when Sa‘d Ibn Abī Waqqāṣ (Ra.) died, the wives of the Messenger of Allāh (Sm.) sent message to bring his bier into the mosque so that they should offer prayer for him. They (the participants of the funeral) did accordingly, and it was placed in front of their apartments and they offered prayer for him. It was brought out of *Bāb al-Janā’iz* which was towards the side of Maqā‘id.”¹¹⁶

37. بابل (Bābil): It can be the Bābil of al-Kūfah (بابل الكوفة) or a name of township of al-Kūfah (الكوفة) and al-Ḥillah (الحلة) or the famous Iraqi city o Babylon¹¹⁷. The location cited by al-Bukhārī is as follows:

وَيُذَكَّرُ أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ كَرِهَ الصَّلَاةَ بِحَسْفِ بَابِلَ

“It is reported that ‘Alī (Ra.) hated al-Ṣalāh in (the land of) sunk down *Bābil*.”¹¹⁸

The location is also cited in al-Sunan of Abū Dāwūd.¹¹⁹

38. باب لد (Bāb Ludd): The gate of Ludd near Bayt al-Maqdis.¹²⁰ The location cited by Muslim is as follows:

عَنِ النَّوَّاسِ بْنِ سَمْعَانَ، قَالَ: ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدَّجَالَ ذَاتَ عَدَاةٍ فَيَطْلُبُهُ حَتَّى يَدْرِكَهُ بِبَابِ لُدٍّ، فَيَقْتُلُهُ . . . الخ

“Al-Nawwās Ibn Sam‘ān (Ra.) reported that Allāh’s Messenger (Sm.) made a mention of the Dajjāl one day in the morning: He would then search for him (Dajjāl) until he would catch hold of him at *Bāb Ludd* and would kill him.”¹²¹

The location is also cited in al-Jāmi‘, al-Sunan of Abū Dāwūd and al-Sunan of Ibn Mājah.¹²²

39. باب الرحمة (Bāb Kāna Wijāh al-Minbar): Bāb al-Rahmah (باب الرحمة) to the south of Masjid al-Nabawī.¹²³ The location cited by al-Bukhārī is as follows:

شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَبْرٍ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَذْكُرُ أَنَّ رَجُلًا دَخَلَ يَوْمَ الْجُمُعَةِ مِنْ بَابِ كَانَ وَجَاهَ الْمِنْبَرِ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ يُحْطَبُ، فَاسْتَقْبَلَ رَسُولُ اللَّهِ قَائِمًا . . . الخ

“Narrated Sharīk Ibn ‘Abdullāh Ibn Abī Namir: I heard ‘Anas Ibn Mālik (Ra.) saying: On a Friday, a person entered the main Mosque through *Bāb Kāna Wijāh al-Minbar* [the gate facing the pulpit] while Allāh’s Messenger was delivering the Jum‘ah.”¹²⁴

¹¹⁴ Muslim, *Ibid*, V. 1, Ḥadīth No. 677, p. 469

¹¹⁵ Ṣaḥīḥ al-Raḥmān al-Mubārakfūrī, *Minnat al-Mun‘im fi Sharḥ Ṣaḥīḥ Muslim*, Chapter: Kitāb al-Janā’iz, Section: Bābu al-Ṣalāt ‘alā al-Janā’iz fi al-Masjid (Al-Riyād: Dār al-Salām, 1999), V. 2, Ḥadīth no. 2253, Note no. 100, pp. 74-75

¹¹⁶ Muslim, *Ibid*, Chapter: Kitāb al-Janā’iz, Section: Bābu al-Ṣalāt ‘alā al-Janā’iz fi al-Masjid, V. 2, Ḥadīth no. 973, p. 668

¹¹⁷ Al-‘Azīmābādī, *Ibid*, V. 2, p. 110; Al-Bakrī al-‘Andalusī, *Mu‘jam mā ‘Ista‘jama*, *Ibid*, 1, p. 218; Al-Hamawī, *Ibid*, V. 1, p. 309; Al-Balansī, *Ibid*, V. 1, p. 169

¹¹⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Ṣalāt fi Mawāḍi‘ al-Khasaf wa al-‘Adhāb, V. 1, p. 94

¹¹⁹ Abū Dāwūd, *Ibid*, V. 1, Ḥadīth no. 490, p. 132

¹²⁰ ‘Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, *Ibid*, V. 4, Ḥadīth No. 2937, p. 2250

¹²¹ Muslim, *Ibid*, Chapter: Kitāb al-Fitan wa Ashrāṭu al-Sā‘ah, Section: Bābu Khurūji al-Dajjāl wa Mukthihi fi al-‘Arḍ., V. 4, Ḥadīth No. 2937, p. 2250

¹²² Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2240, p. 510; Abū Dāwūd, *Ibid*, V. 4, Ḥadīth no. 4321, p. 117; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 4075, p. 1356

¹²³ Al-Samhūdī, *Ibid*, V. 2, p. 221

The location is also cited in al-Ṣaḥīḥ of Muslim and al-Sunan of al-Nasā'ī.¹²⁵

40. البحرة (Al-Baḥrah): Al-Madīnah. The location cited by al-Bukhārī is as follows:

أَنَّ أُسَامَةَ بْنَ زَيْدٍ أَخْبَرَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكِبَ عَلَى جِمَارٍ عَلَى إِكَابٍ عَلَى قَطِيفَةٍ فَدَكَ كَيْبَةً وَأَزْدَتْ أُسَامَةَ وَرَاءَهُ. يَعُودُ سَعْدُ بْنُ عَبْدِ اللَّهِ قَبْلَ وَقَعَةِ بَدْرٍ قَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ. اغْفُ عَنِّي وَاصْفُحْ. فَلَقَدْ أَغْطَاكَ اللَّهُ مَا أَغْطَاكَ. وَلَقَدْ اجْتَمَعَ أَهْلُ هَذِهِ الْبَحْرَةِ عَلَى أَنْ يُتَوَّجُوهُ فَيَعَصِبُوهُ... الخ

“Narrated ‘Usāmah Ibn Zayd (Ra.): The Prophet (Sm.) rode a donkey having a saddle with a Fadakiyya velvet covering. He mounted me behind him and went to visit Sa’d Ibn ‘Ubādah, and that had been before the battle of Badr....Sa’d said: O Allāh’s Apostle! Excuse and forgive him, for Allāh has given you what He has given you. The people of this town *al-Baḥrah* decided unanimously to crown him and make him their chief by placing a turban on his head,.....”¹²⁶

41. البحرين (Al-Baḥrayn): A well known country where were several villages and the main one was Hijr (هجر).¹²⁷ The location cited by al-Bukhārī is as follows:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمْ. قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ قَدْ أُعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا... الخ

“Narrated Jābir Ibn ‘Abdullāh (Ra.), once the Prophet (Sm.) said: If the money of *Baḥrayn* comes, I will give you a certain amount of it....”¹²⁸

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā'ī and al-Sunan of Ibn Mājah.¹²⁹

42. البحيرة (Al-Buḥayrah): Al-Madīnah.¹³⁰ The location cited by al-Bukhārī is as follows:

أَنَّ أُسَامَةَ بْنَ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكِبَ عَلَى جِمَارٍ عَلَى قَطِيفَةٍ فَدَكَ كَيْبَةً. وَأَزْدَتْ أُسَامَةَ بْنَ زَيْدٍ وَرَاءَهُ يَعُودُ سَعْدُ بْنُ عَبْدِ اللَّهِ فِي بَيْتِ الْحَارِثِ بْنِ الْحَزْرَجِ قَبْلَ وَقَعَةِ بَدْرٍ. قَالَ سَعْدُ بْنُ عَبْدِ اللَّهِ: يَا رَسُولَ اللَّهِ. اغْفُ عَنِّي وَاصْفُحْ عَنِّي. فَوَالَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ لَقَدْ جَاءَ اللَّهُ بِالْحَقِّ الَّذِي أَنْزَلَ عَلَيْكَ. لَقَدْ اضْطَلَحَ أَهْلُ هَذِهِ الْبَحْرَةِ عَلَى أَنْ يُتَوَّجُوهُ فَيَعَصِبُوهُ بِالْعَصَابَةِ... الخ

“Narrated ‘Usāmah Ibn Zayd (Ra.): Allāh’s Messenger (Sm.) rode a donkey, equipped with a thick cloth-covering made in Fadak and was riding behind him. He was going to pay visit to Sa’d Ibn ‘Ubādah in Banū al-Ḥārith Ibn al-Khazraj before the battle of Badr.....Sa’d Ibn ‘Ubādah said: O Allāh’s Messenger (Sm.)! Excuse and forgive him, for by Him Who revealed the Book to you, Allāh brought the Truth which was sent to you at the time when the people of this town of *al-Buḥayrah* had decided unanimously to crown him and tie a turban on his head.....”¹³¹

The location is also cited in al-Ṣaḥīḥ of Muslim.¹³²

43. بحيرة الطبرية (Buḥayrah al-Ṭabariyyah): The lake o Ṭabariyyah. The location cited by Muslim is as follows:

¹²⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Istisqā’, Section: Bābu al-Istisqā’ fi Khuṭbah al-Jumu‘ah..., V. 2, Ḥadīth no. 1013, p. 28

¹²⁵ Muslim, *Ibid*, V. 2, Ḥadīth No. 897, p. 612; Al-Nasā'ī, *Ibid*, V. 3, Ḥadīth no. 1518, p. 161

¹²⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Marḍā’, Section: Bābu ‘Iyādat al-Marīd..., V. 7, Ḥadīth no. 5663, p. 118

¹²⁷ Al-‘Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 1, p. 85

¹²⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥiwālāt, Section: Bābu man Takallafā ‘an Mayyitin Daynan fa lya lahu ‘an Yurji‘a, V. 3, Ḥadīth no. 2296, p. 96

¹²⁹ Muslim, *Ibid*, V. 4, Ḥadīth No. 2314, p. 1806; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 1588, p. 147; Abū Dāwūd, *Ibid*, V. 4, Ḥadīth no. 5134, p. 335; Al-Nasā'ī, *Ibid*, V. 8, Ḥadīth no. 5206, p. 175; Ibn Mājah, *Ibid*, V. 1, Ḥadīth no. 1831, p. 586

¹³⁰ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb Tafsīr al-Qur’ān, Section: Bābu wa Latasma‘unna min al-Dhīna ‘Ūtū al-Kitāb..., V. 4, Ḥadīth no. 4290, p. 1663

¹³¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb Tafsīr al-Qur’ān, Section: Bābu wa Latasma‘unna min al-Dhīna ‘Ūtū al-Kitāb..., V. 6, Ḥadīth no. 4566, p. 39

¹³² Muslim, *Ibid*, V. 3, Ḥadīth No. 1798, p. 1422

فَاطِمَةَ بِنْتِ قَيْسٍ... قَالَ: أَخْبِرُونِي عَنْ بُحَيْرَةِ الطَّبَرِيَّةِ. قُلْنَا: عَنْ أَبِي شَأْنِهَا تَسْتَحْبِرُ؟ قَالَ: هَلْ فِيهَا مَاءٌ؟ قَالُوا: هِيَ كَثِيرَةُ الْمَاءِ. قَالَ: أَمَا إِنَّ مَاءَهَا يُوشِكُ أَنْ يَذْهَبَ... الخ

“Fāṭimah bint Qays (Ra.):...He said: Inform me about *Buḥayrah al-Ṭabariyyah*? We said: Which aspect of it do you want to know? He said: Is there water in it? They said: There is abundance of water in it. Thereupon he said: I think it would soon become dry....”¹³³

The location is also cited in al-Jāmi‘ and al-Sunan of Ibn Mājah.¹³⁴

44. بدر (Badr): A small town in the south-west of al-Madīnah.¹³⁵ The location cited by al-Bukhārī is as follows:

عَنْ سَعْدِ بْنِ عُبَيْدَةَ... فَصَدَّقَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ عُمَرُ: دَخَنِي أَضْرِبُ عُنُقَهُ فَإِنَّهُ قَدْ نَافَقَ. فَقَالَ: مَا يُدْرِيكَ. لَعَلَّ اللَّهَ أَطْلَعَ عَلَى أَهْلِ بَدْرِ فَقَالَ: اءَعْمَلُوا مَا شِئْتُمْ

“Narrated Sa’d Ibn ‘Ubaydah (Ra.):The Prophet (Sm.) believed him. ‘Umar (Ra.) said: Allow me to chop off his (i.e. Hatib’s) neck as he has done hypocrisy. The Prophet (Sm.) said: (to ‘Umar), Who knows, perhaps Allāh has looked at the warriors of *Badr* and said: Do whatever you like, for I have forgiven you.”¹³⁶

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.¹³⁷

45. برك الغماد (Bark al-Ghimād): A city of Yemen¹³⁸ or a place behind Makkah in a distance of five nights.¹³⁹ The location cited by al-Bukhārī is as follows:

أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: لَمْ أَعْقِلْ أَبِي قَطُّ إِلَّا وَهُمَا يَدِينَانِ الدِّينَ. وَلَمْ يُمَرَّ عَلَيْنَا يَوْمَ إِلا يَأْتِينَا فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَرَفِي النَّهَارِ بُكْرَةً وَعَشِيَّةً. فَلَمَّا ابْتَلَى الْمُسْلِمُونَ. خَرَجَ أَبُو بَكْرٍ مُهَاجِرًا قِبَلَ الْحَبَشَةِ. حَتَّى إِذَا بَلَغَ بَرَكَ الْغِمَادِ... الخ

“Narrated ‘Ā’ishah (Ra.): Since I reached the age when I could remember things, I have seen my parents worshipping according to the right faith of Islam. Not a single day passed but Allāh’s Messenger (Sm.) visited us both in the morning and in the evening. When the Muslims were persecuted, Abū Bakr set out for al-Ḥabshah as an emigrant. When he reached a place called *Bark-al-Ghimād*”¹⁴⁰

The location is also cited in al-Ṣaḥīḥ of Muslim....¹⁴¹

46. بزاحة (Buzākhah): A place of water for Banū Ṭayy (بنو طی) in the land of Najd (نجد).¹⁴² The location cited by al-Bukhārī is as follows:

عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ. قَالَ: لَوْ فُدِرَ بَزَاخَةٌ تَتَّبِعُونَ أَذْنَآبَ الْإِبِلِ. حَتَّى يَرِيَّ اللَّهُ خَلِيفَةَ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْمُهَاجِرِينَ أَمْرًا يَغْذِرُونَكُمْ بِهِ

¹³³ Muslim, *Ibid*, Chapter: Kitāb al-Fitan wa ash-rā’ al-Sā’ah, Section: Bābu fī Khurūj al-Dajjāl wa Mukthihi fī al-’Ard...., V. 4, Ḥadīth No. 2942, p. 2262

¹³⁴ Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2253, p. 521; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 4075, p. 1356

¹³⁵ Al-Ḥimyarī, *Ibid*, p. 84; Ibn Ṣirāy & Shāmisī, *Ibid*, p. 82; Al-Bilādī, *Mu’jam Ma’ālim al-Ḥijāz*, *Ibid*, V. 1, p. 189; Al-Bulihishi, *Ibid*, p. 15

¹³⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu ’idhā’ Idṭarra al-Rajul ’ilā al-Nazhri fī Su’ūrī ‘Ahli al-Dhimmah, V. 4, Ḥadīth no. 3050, p. 76

¹³⁷ Muslim, *Ibid*, V. 4, Ḥadīth No. 2494, p. 1941; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3305, p. 409; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 2650, p. 47; Al-Nasā’ī, *Ibid*, V. 7, Ḥadīth no. 4697, p. 319; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2288, p. 768

¹³⁸ Naṣr Ibn ‘Abdur Rahman al-’Iskandarī, *Al-’Amkinah wa al-Miyāh wa al-Jibāl wa al-’Āthār wa Naḥwahā al-Madhkūrah fī al-’Akhbār wa al-’Ash’ār* (Al-Riyād: Markaz al-Malik Fayṣal lil-Buḥūth wa-al-Dirāsāt al-Islāmīyah, 2004/1425 H.), V. 1, p. 209 and V. 2, p. 306

¹³⁹ Al-Ḥimyarī, *Ibid*, V. 1, p. 187; Al-Hamawī, *Ibid*, V. 1, p. 399

¹⁴⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Kafālah, Section: Bābu Jiwāri Abī Bakr fī ‘Ahdi al-Nabī wa ‘Aqdihi, V. 3, p. 98

¹⁴¹ Muslim, *Ibid*, V. 3, Ḥadīth no. 1779, p. 1403

¹⁴² Al-Hamawī, *Ibid*, V. 1, p. 408

“Abū Bakr (Ra.) said to the delegate of Buzākḥah. Follow the tails of the camels till Allāh shows the Caliph (successor) of His Prophet (Sm.) and *al-Muhājirīn* something because of which you may excuse yourselves.”¹⁴³

47. بصرى (Buṣrā): The capital of the Ḥawrān (حوران) Province.¹⁴⁴ The location cited by al-Bukhārī is as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا. أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ إِلَى قَيْصَرَ يَدْعُوهُ إِلَى الْإِسْلَامِ وَيَعْتَبِرُ بِكِتَابِهِ إِلَيْهِ مَعَ دِحْيَةَ الْكَلْبِيِّ. وَأَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ بَصْرَى لِيَدْفَعَهُ إِلَى قَيْصَرَ وَكَانَ قَيْصَرٌ لَمَّا كَشَفَ اللَّهُ عَنْهُ جُودَ فَارِسَ مَشَى مِنْ جَمْعٍ إِلَى إِيْلِيَاءَ شُكْرًا لِمَا أَبْلَاهُ اللَّهُ.... الخ

“Narrated ‘Abdullāh Ibn ‘Abbās (Ra.): Allāh’s Messenger wrote to Caesar and invited him to Islam, and sent him his letter with Dihyah al-Kalbī whom Allāh’s Messenger ordered to hand it over to the Governor of *Buṣrā*, who would forward it to Caesar. Caesar, as a sign of gratitude to Allāh, had travelled from Ḥims to ‘Ilyā’ when Allāh had granted him victory over the Persian forces.”¹⁴⁵

The location is also cited in al-Ṣaḥīḥ of Muslim.¹⁴⁶

48. الهصرة (Al-Baṣrah): The largest Baṣrah in southern ‘Irāq.¹⁴⁷ The location cited by al-Bukhārī is as follows:

حَدَّثَنَا أَبُو مَرْيَمَ عَبْدُ اللَّهِ بْنُ زِيَادٍ الْأَسَدِيُّ. قَالَ: لَمَّا سَارَ طَلْحَةُ وَالزُّبَيْرُ وَعَائِشَةُ إِلَى الْبَصْرَةِ. بَعَثَ عَلِيُّ بْنُ يَاسِرٍ وَحَسَنُ بْنُ عَلِيٍّ. فَقَدِمَا عَلَيْنَا الْكُوفَةَ. فَصَجَدَا الْبَيْتَ. فَكَانَ الْحَسَنُ بْنُ عَلِيٍّ قَوْقُ الْبَيْتِ فِي أَعْلَاهُ. وَقَامَ عَمَّارٌ أَسْفَلَ مِنَ الْحَسَنِ. فَاجْتَمَعْنَا إِلَيْهِ. فَسَمِعْتُ عَمَّارًا يَقُولُ: إِنَّ عَائِشَةَ قَدِ سَارَتْ إِلَى الْبَصْرَةِ. وَوَاللَّهِ إِنَّهَا لَرَوْجَةٌ تَبِيئُكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الدُّنْيَا وَالْآخِرَةِ. وَلَكِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى ابْتَلَاكُمْ. لِيَعْلَمَ إِيَّاهُ تُطِيعُونَ أَمْرَهُ

“Narrated Abū Maryam ‘Abdullāh Ibn Ziyād al-’Asadiy: When Ṭalḥah, al-Zubayr and ‘Ā’ishah (Ra.) moved to al-Baṣrah, ‘Alī sent ‘Ammār Ibn Yāsir and Ḥasan Ibn ‘Alī who came to us at al-Kūfah and ascended the pulpit. Al-Ḥasan Ibn ‘Alī was at the top of the pulpit and ‘Ammār was below al-Ḥasan. We all gathered before him. I heard ‘Ammār saying: ‘Ā’ishah (Ra.) has moved to *al-Baṣrah*. By Allāh! She is the wife of your Prophet (Sm.) in this world and in the Hereafter. But Allāh has put you to test whether you obey Him (Allāh) or her (‘Ā’ishah).”¹⁴⁸

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.¹⁴⁹

49. بضاعة (Buḍā’h): A garden of date-palms at al-Madīnah¹⁵⁰. The location cited by al-Bukhārī is as follows:

عَنْ سَهْلِ. قَالَ: كُنَّا نَفْرَحُ يَوْمَ الْجُمُعَةِ قُلْتُ: وَلِمَ؟ قَالَ: كَانَتْ لَنَا عَجُوزٌ. تُرْسِلُ إِلَى بَضَاعَةَ قَالَ ابْنُ مَسَلَمَةَ: نَخْلٌ بِالْمَدِينَةِ.... الخ

“Sahl (Ra.) said: We used to feel happy on Fridays. I asked Sahl: Why? He said: There was an old woman of our acquaintance who used to send somebody to *Buḍā’h*. Ibn Maslamah said, *Buḍā’h* was a garden of date-palms at al-Madīnah.....”¹⁵¹

¹⁴³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-’Aḥkām, Section: Bābu al-’Istikhlāf, V. 9, Ḥadīth no. , p. 81

¹⁴⁴ Al-Hamawī, *Ibid*, V. 1, p. 441; le Strange, Palestine under the Moslems (London: Alexander P. Watt, 1890), p. 425

¹⁴⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu Du’ā’ al-Nabī Sm. al-Nās, V. 4, Ḥadīth no. 2940, p. 45

¹⁴⁶ Muslim, *Ibid*, V. 3, Ḥadīth No. 1773, p. 30

¹⁴⁷ Al-Hamawī, *Ibid*, V. 1, p. 430

¹⁴⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Fitan, Section: Bābu al-Fitnatu al-ladhī Tamūju ka Mawji al-Baḥr, V. 9, Ḥadīth no. 7100, p. 55

¹⁴⁹ Muslim, *Ibid*, V. 1, Ḥadīth No. 634, p. 440; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3342, p. 440; Abū Dāwūd, *Ibid*, V. 1, Ḥadīth no. 3, p. 1; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2508, p. 50; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3960, p. 1309

¹⁵⁰ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-’Istidhān, Section: Bābu Taslīm al-Rijāl ‘alā al-Niā’....., V. 5, Ḥadīth no. 5894, p. 2306

50. Al-Baṭḥā' (Al-Baṭḥā'): Baṭḥā' Makkah (بطحاء مكة - the bottom of the Makkah valley), also known as الأبطح (Al-'Abṭaḥ), is an area covered with sand and gravel outside of Makkah.¹⁵² It is related to both Makkah and Minā. The place is also connected with Ṭuwā (طوى), Khayf Banī Kinānah (خيف بني كنانة) and al-Muḥaṣṣab (المحصَّب).¹⁵³ The location cited by al-Bukhārī is as follows:

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ. قَالَ: بَعَثَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى قَوْمٍ بِالْيَمَنِ. فَجِئْتُ وَهُوَ بِالْبَطْحَاءِ. ... الخ

“Narrated Abū Mūsā: The Prophet (Sm.) sent me to some people in Yemen and when I returned, I found him at *al-Baṭḥā'*.....”¹⁵⁴

The location is also cited in al-Jāmi'.¹⁵⁵

51. Buṭḥān (Buṭḥān): It is one of the main valleys of al-Madīnah.¹⁵⁶ The location cited by al-Bukhārī is as follows:

عَنْ جَابِرٍ. قَالَ: جَعَلَ عُمَرُ بْنُ الْخَطَّابِ يَسُبُّ كُفَّارَهُمْ. وَقَالَ: مَا كُنْتُ أَصَلِّي الْعَصْرَ حَتَّى غَرَبَتْ. قَالَ: فَتَزَلْنَا بَطْحَانَ فَصَلَّى بَعْدَ مَا غَرَبَتِ الشَّمْسُ. ثُمَّ صَلَّى الْمَغْرِبَ

“Narrated Jābir (Ra.): ‘Umar (Ra.) came cursing the disbelievers (of Quraysh) on the day of al-Khandaq and said: I could not offer the ‘Aṣr prayer till the sun had set. Then we went to *Buṭḥān* and he offered the ‘Aṣr prayer after sunset and then he offered the Maghrib prayer.”¹⁵⁷

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi', al-Sunan of Abū Dāwūd and al-Sunan of al-Nasā'ī.¹⁵⁸

52. Baṭn Muḥassir (Baṭn Muḥassir): The valley of al-Muzdalifah (المزدلفة) which is located between Minā and al-Muzdalifah.¹⁵⁹ The location cited by Ibn Mājah is as follows:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُّ عَرَفَةَ مَوْقِفٌ، وَارْتَفَعُوا عَنْ بَطْنِ عَرَفَةَ. وَكُلُّ الْمُزْدَلِفَةِ مَوْقِفٌ، وَارْتَفَعُوا عَنْ بَطْنِ مُحَسَّرٍ. وَكُلُّ مَيْمَى مَنَحَرٍ، إِلَّا مَا وَرَاءَ الْعَقَبَةِ

“Narrated from Jābir Ibn ‘Abdullāh that the Messenger of Allāh (Sm.) said: All of ‘Arafah is the place of standing, but keep away from the interior of ‘Uranah. And all of al-Muzdalifah is the place of standing but keep away from *Baṭn Muḥassir*. And all of Minā is the place of sacrifice, except for what is beyond al-‘Aqabah.”¹⁶⁰

The location is also cited in al-Ṣaḥīḥ of Muslim.¹⁶¹

53. Baṭn al-Masīl (Baṭn al-Masīl): The midst of the rain water passage between al-Ṣafā and al-Marwah what is now marked with green paint.¹⁶² The location cited by Ibn Mājah is as follows:

¹⁵¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-'Istidhān, Section: Bābu Taslīm al-Rijāl 'alā al-Niā'....., V. 8, Ḥadīth no. 6248, p. 55

¹⁵² Al-'Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 1, p. 573; Al-Shawkānī, *Nayl al-'Awṭār*, *Ibid*, V. 2, p. 362; Al-Bilādī, *Mu'jam al-Ma'ālim al-Jughrāfiyah*, *Ibid*, V. 1, p. 13; Najm al-Dīn al-Nasafī, *Ibid*, p. 32; Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, *Ibid*, V. 1, p. 97

¹⁵³ Al-Hamawī, *Ibid*, V. 1, p. 74, 446, V. 2, p. 212

¹⁵⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu ma 'Ahalla fi Zamani al-Nabi ka 'Ihlali al-Nibi Sm., V. 2, Ḥadīth no. 1559, p. 140

¹⁵⁵ Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 2861, p. 145

¹⁵⁶ Shurrāb, *Ibid*, p. 49

¹⁵⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb Mawāqīt al-Ṣalāt, Section: Bābu Qaḍā' al-Ṣalāt al-'Awlā fa al-'Awlā, V. 1, Ḥadīth no. 598, p. 123

¹⁵⁸ Muslim, *Ibid*, V. 1, Ḥadīth No. 631, p. 438; Al-Tirmidhī, *Ibid*, V. 1, Ḥadīth no. 180, p. 338; Abū Dāwūd, *Ibid*, V. 1, Ḥadīth no. 1158, p. 301; Al-Nasā'ī, *Ibid*, V. 3, Ḥadīth no. 1366, p. 84

¹⁵⁹ Al-Hamawī, *Ibid*, V. 1, p. 449

¹⁶⁰ Ibn Mājah, *Ibid*, Chapter: Kitāb al-Manāsik, Section: Bābu al-Mawqif bi 'Arafah, V. 2, Ḥadīth no. 3012, p. 1002

¹⁶¹ Muslim, *Ibid*, V. 2, Ḥadīth No. 1218, p. 886

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا طَافَ بِالْبَيْتِ الطَّوَّافَ الْأَوَّلَ. يَحْتَبُ ثَلَاثَةَ أَطْوَانٍ. وَيَسْبِيهِ أَرْبَعَةً. وَأَنَّهُ كَانَ يَسْعَى بَطْنَ الْمَسِيلِ. إِذَا طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ

“Narrated Ibn ‘Umar (Ra.): When the Prophet (Sm.) performed the Ṭawāf of the Ka‘bah, he did Ramal during the first three rounds and in the last four rounds he used to walk and while doing Ṭawāf between Ṣafā and al-Marwah, he used to run in *Baṭn al-Masīl*.¹⁶³
The location is also cited in al-Ṣaḥīḥ of Muslim and al-Sunan of al-Nasā’ī.¹⁶⁴

54. باطن مكة (Baṭn Makkah): Al-Ḥudaybiyah or some places near Makkah.¹⁶⁵ The location cited by al-Bukhārī is as follows:

عَنْ عُثْمَانَ بْنِ مَوْهَبٍ. قَالَ: وَأَمَّا تَعْيُوبُهُ عَنْ بَيْعَةِ الرِّضْوَانِ فَإِنَّهُ لَوْ كَانَ أَحَدٌ أَعَزَّ بِبَطْنِ مَكَّةَ مِنْ عُثْمَانَ بْنِ عَفَّانَ لَبِعَدَهُ مَكَانَهُ فَبِعَتْهُ عُثْمَانُ وَكَانَتْ بَيْعَةُ الرِّضْوَانِ بَعْدَ مَا ذَهَبَ عُثْمَانُ إِلَى مَكَّةَ. الخ

“Narrated ‘Uthmān Ibn Mawhab:As for his absence from al-Riḍwān Pledge, if there had been anybody more respected by the Makkans than ‘Uthmān Ibn ‘Affān (Ra.), the Prophet (Sm.) would surely have sent that man instead of ‘Uthmān. So, the Prophet sent ‘Uthmān and Bay‘ah al-Riḍwān took place after ‘Uthmān had gone to Makkah.....¹⁶⁶

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘ and al-Sunan of Abū Dāwūd.¹⁶⁷

55. بطن نخلة (Baṭn Nakhlah): The southern Nakhlah (النخلة الشامية) that is Dhāt ‘Irq. The location cited by Muslim is as follows:

عَنْ أَبِي الْبَخْتَرِيِّ. قَالَ: خَرَجْنَا لِلْعُمْرَةِ. فَلَمَّا دَرَلْنَا بِبَطْنِ نَخْلَةَ قَالَ: تَرَاءَيْنَا الْهَيْلَانَ. الخ

“Abū al-Bakhtarī reported: We went out to perform Umra and when we encamped in *Baṭn Nakhlah* [the valley of Nakhlah], we tried to see the new moon....¹⁶⁸

56. بطن الوادي (Baṭn al-Wādī): Al-‘Aqabah whereas Makkah positioned in leftside.¹⁶⁹ The location cited by al-Bukhārī is as follows:

عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ. قَالَ: رَمَى عَبْدُ اللَّهِ مِنْ بَطْنِ الْوَادِي. فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ إِنَّ نَاسًا يَرْمُونَ بِهَا مِنْ فَوْقِهَا؟ فَقَالَ: وَالَّذِي لَا إِلَهَ غَيْرُهُ. هَذَا مَقَامُ الَّذِي أَنْزَلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“Narrated ‘Abd al-Raḥmān Ibn Yazīd: ‘Abdullāh (Ra.), did the Ramiy from *Baṭn al-Wādī* [the middle of the valley]. So, I said: O Abū ‘Abd al-Raḥmān! Some people do the Ramiy (of the Jamrah) from above it. He said: By Him except whom none has the right to be worshipped, this is the place from where the one on whom Sūrah al-Baqarah was revealed (i.e. Allāh’s Messenger) did the Ramiy.¹⁷⁰

¹⁶² Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Ḥajj, Section: Bābu man Ṭāfa bi al-Bayt ‘idhā Qadima Makkah....., V. 2, Ḥadīth no. 1538, p. 584

¹⁶³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu man Ṭāfa bi al-Bayt ‘idhā Qadima Makkah....., V. 2, Ḥadīth no. 1617, p. 152

¹⁶⁴ Muslim, *Ibid*, V. 2, Ḥadīth No. 1261, p. 920; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2961, p. 35

¹⁶⁵ Ibn Kathir, *Ibid*, V. 7, p. 323-324; Al-Gharnāṭī, *Ibid*, V. 4, p. 97; Al-‘Umarī, *Ibid*, V. 2, p. 446

¹⁶⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Manāqib, Section: Bābu Manāqib ‘Uthmān Ibn ‘Affān, V. 5, Ḥadīth no. 3698, p. 15

¹⁶⁷ Muslim, *Ibid*, V. 3, Ḥadīth No. 1807, p. 1433; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3706, p. 629; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 2688, p. 61

¹⁶⁸ Muslim, *Ibid*, Chapter: Kitāb al-al-Ṣiyām, Section: Bābu Bayan ‘annahu lā ‘Itibār li Kubar al-Hilāl wa Ṣigari....., Manāqib ‘Uthmān Ibn ‘Affān, V. 2, Ḥadīth No. 1088, p. 765

¹⁶⁹ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Ḥajj, Section: Bābu Ramyi al-Jimār min Baṭn al-Wādī, V. 2, Ḥadīth no. 622, p. 1660

¹⁷⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Ramyu al-Jimār min Baṭn al-Wādī, V. 2, Ḥadīth no. 1747, p. 177

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.¹⁷¹

57. بطن الوادي (Baṭn al-Wādī): The valley of al-‘Aqīq in al-Madīnah. The location cited by al-Bukhārī is as follows:

عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُتِيَ وَهُوَ فِي مَعْزَسِهِ مِنْ ذِي الْحُلَيْفَةِ فِي بَطْنِ الْوَادِي. فَقِيلَ: إِنَّكَ بِبَطْحَاءِ مَبَارَكَةٍ... الخ

“Narrated Salim Ibn ‘Abdullāh Ibn ‘Umar in the authority of his ather: While the Prophet (Sm.) was passing the night at his place of rest in Dhū al-Ḥulayfah in *Baṭn al-Wādī* [the bottom of the valley], he saw a dream and it was said to him, You are in a blessed valley.”¹⁷²

The location is also cited in al-Ṣaḥīḥ of Muslim.¹⁷³

58. بطن يأجج (Baṭn Ya’jij): A place in a distance of eight miles from Makkah where Kubayib Ibn ‘Addī al-’Anṣārī (Ra.) was crucified.¹⁷⁴ The location cited in al-Sunan of Abū Dāwūd is as follows:

عَنْ عَائِشَةَ، قَالَتْ: لَمَّا بَعَثَ أَهْلُ مَكَّةَ فِي فِدَاءِ أُسْرَاهُمْ بَعَثَتْ فِدَاءً أَبِي الْعَاصِ بِسَالٍ. وَبَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَيْدَ بْنَ حَارِثَةَ وَرَجُلًا مِنَ الْأَنْصَارِ. فَقَالَ: كُونَا بِبَطْنِ يَأْجِجٍ حَتَّى تَمُرَ بِكَمَا زَيْدٌ فَتَضْحَبَاهَا حَتَّى تَأْتِيَا بِهَا

“Narrated ‘Ā’ishah (Ra.): When the people of Makkah sent about ransoming their prisoners Zaynab sent some property to ransom Abū al-‘Ās,.....and the Messenger of Allāh (Sm.) sent Zayd Ibn Harithah and a man of the ‘Anṣār and said: Wait in *Baṭn Ya’jij* till Zaynab passes you, then you should accompany her and bring her back.”¹⁷⁵

59. بعث (Bu‘āth): A place close to al-Madīnah where the fighting between the two tribes of the ‘Anṣār: al-’Aws (الأوس) and al-Khazraj (الخرج) occurred in the dark age.¹⁷⁶ The location cited by al-Bukhārī is as follows:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا. قَالَتْ: كَانَ يَوْمُ بُعَاثَ يَوْمًا قَدَّمَ اللَّهُ لِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدِ افْتَرَقَ مَكُوهُهُمْ. وَقَتِلَتْ: سَرَاوَاتُهُمْ وَجُرِّحُوا. فَقَدَّمَ اللَّهُ لِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي دُخُولِهِمْ فِي الْإِسْلَامِ

“Narrated ‘Ā’ishah (Ra.): The day of Bu‘āth was brought about by Allāh for the good of His Messenger so that when Allāh’s Messenger reached (Al-Madīnah), the tribes of al-Madīnah had already divided and their chiefs had been killed and wounded. So, Allāh had brought about the battle for the good of His Messenger in order that they (i.e., the ‘Anṣār) might embrace Islam.”¹⁷⁷

The location is also cited in al-Ṣaḥīḥ of Muslim and al-Sunan of Ibn Mājah.¹⁷⁸

60. البقيع (Al-Baqī‘): The cemetery of the people of al-Madīnah¹⁷⁹ which is also known as Baqī‘ al-Gharqad (بقيع الغرقد) and al-Jannah al-Baqī‘ (جنة البقيع). The location cited by al-Bukhārī is as follows:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا. أَنَّهَا أَوْصَتْ عَبْدِ اللَّهِ بْنَ الرَّبِيعِ رَضِيَ اللَّهُ عَنْهُمَا لَا تَدْفِنِي مَعَهُمْ. وَادْفِنِي مَعَ صَوَاحِبِي بِالْبَقِيعِ لَا أُرْكَبُ بِهِ أَبَدًا

¹⁷¹ Muslim, *Ibid*, V. 2, Ḥadīth No. 1296, p. 942; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 901, p. 236; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1966, p. 200; Al-Nasā’ī, *Ibid*, V. 4, Ḥadīth no. 2039, p. 93; Ibn Mājah, *Ibid*, V. 5, Ḥadīth no. 3070, p. 273

¹⁷² Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Muzāra‘ah, Section: Bābu man ‘Ahyā ‘Arḍan Mawātan V. 3, Ḥadīth no. 2336, p. 106

¹⁷³ Muslim, *Ibid*, V. 2, Ḥadīth No. 1346, p. 941

¹⁷⁴ Abū Khalīl, *Atlas al-Ḥadīth al-Nabawī*, *Ibid*, p. 75

¹⁷⁵ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Jihād, Section: Bābu fī Fidā’ al-’Asīr bi al-Māl, V. 3, Ḥadīth No. 2692, p. 62

¹⁷⁶ Al-Hamawī, *Ibid*, V. 1, p. 451

¹⁷⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb Manāqib al-Anṣār, Section: Bābu al-Qasāmah fī al-Jāhiliyyah, V. 5, Ḥadīth no. 3777, p. 30

¹⁷⁸ Muslim, *Ibid*, V. 2, Ḥadīth No. 892, p. 607; Ibn Mājah, *Ibid*, V. 1, Ḥadīth no. 1898, p. 612

¹⁷⁹ Al-’Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 89

“Ā’ishah (Ra.) narrated that she made a will to ‘Abdullāh Ibn Zubayr, Do not bury me with them (the Prophet (Sm.) and his two companions) but bury me with my companions (wives of the Prophet (Sm.) in *al-Baqī’* as I would not like to be looked upon as better than I really am.”¹⁸⁰

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.¹⁸¹

61. بقیع بطحان (Baqī’ Buṭḥān): Al-Baqī’ which is a cemetery of the people of al-Madīnah.¹⁸² The location cited by al-Bukhārī is as follows:

عَنْ أَبِي مُوسَى. قَالَ: كُنْتُ أَنَا وَأَصْحَابِي الَّذِينَ قَدِمُوا مَعِيَ فِي السَّفِينَةِ نُزُولًا فِي بَقِيعِ بَطْحَانَ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِينَةِ.... الخ

“Narrated Abū Musā (Ra.): My companions, who came with me in the boat, and I landed at *Baqī’ Buṭḥān*. The Prophet (Sm.) was at al-Madīnah at that time.....”¹⁸³

The location is also cited in al-Ṣaḥīḥ of Muslim.¹⁸⁴

62. بقیع الغرقاد (Baqī’ al-Gharqad): Al-Baqī’ which is a cemetery of the People of al-Madīnah.¹⁸⁵ The location cited by al-Bukhārī is as follows:

عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ. قَالَ: كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْغَرَقَادِ. فَأَتَانَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَعَدَّ. وَقَعَدْنَا حَوْلَهُ.... الخ

“Narrated ‘Alī (Ra.): We were accompanying a funeral procession in *Baqī’ al-Gharqad*. The Prophet (Sm.) came to us and sat and we sat around him.....”¹⁸⁶

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.¹⁸⁷

63. البلاط (Al-Balāt): A place close to Masjid al-Nabawī at al-Madīnah¹⁸⁸ where the house of Abū Hurayrah (Ra.) situated. The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا. قَالَ: أُتِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيهوديينِ وَيَهُودِيَةٍ قَدْ أَحَدَاكَ جَمِيعًا.... فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَجَمَا قَالَ ابْنُ عُمَرَ: فَرَجَمَا عِنْدَ الْبَلَاطِ. فَرَأَيْتُ الْيَهُودِيَّ اجْتَنَأَ عَلَيْهَا

“Narrated Ibn ‘Umar (Ra.): A Jew and a Jewess were brought to Allāh’s Messenger (Sm.) on a charge of committing an illegal sexual intercourse..... So Allāh’s Apostle ordered that the two (sinners) be stoned to death, and so they were stoned. Ibn ‘Umar (Ra.) added: So both of them were stoned at *al-Balāt* and I saw the Jew sheltering the Jewess.”¹⁸⁹

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.¹⁹⁰

¹⁸⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Janā’iz, Section: Bābu mā Jā’a fī Qabr al-Nabī Sm. Wa Abī Bakr wa ‘Umar, V. 2, Ḥadīth no. 1391, p. 103

¹⁸¹ Muslim, *Ibid*, V. 1, Ḥadīth No. 454, p. 335; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3344, p. 441; Abū Dāwūd, *Ibid*, V. 4, Ḥadīth no. 5254, p. 364; Al-Nasā’ī, *Ibid*, V. 4, Ḥadīth no. 2039, p. 93; Ibn Mājah, *Ibid*, V. 1, Ḥadīth no. 1528, p. 489

¹⁸² Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 89

¹⁸³ Al-Bukhārī, *Ibid*, Chapter: Kitāb Mawāqīt al-Ṣalāh, Section: Bābu Faḍl al-‘Ishā’, V. 1, Ḥadīth no. 567, p. 118

¹⁸⁴ Muslim, *Ibid*, V. 1, Ḥadīth No. 641, p. 443

¹⁸⁵ Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 89

¹⁸⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Janā’iz, Section: Bābu Maw’izhati al-Muḥaddith ‘Inda al-Qabr wa Q’ūdi ‘Aṣḥābihi Hawlahu, V. 2, Ḥadīth no. 1362, p. 96

¹⁸⁷ Muslim, *Ibid*, V. 2, Ḥadīth No. 974, p. 669; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1627, p. 116; Al-Nasā’ī, *Ibid*, V. 4, Ḥadīth no. 2039, p. 93; Ibn Mājah, *Ibid*, V. 1, Ḥadīth no. 24, p. 90

¹⁸⁸ Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 89 & V. 12, p. 128

¹⁸⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥudūd, Section: Bābu al-Rajam fī al-Bulāt, V. 8, Ḥadīth no. 6819, p. 165

¹⁹⁰ Muslim, *Ibid*, V. 3, Ḥadīth No. 1547, p. 1180; Abū Dāwūd, *Ibid*, V. 1, Ḥadīth no. 579, p. 158; Al-Nasā’ī, *Ibid*, V. 2, Ḥadīth no. 860, p. 114; Ibn Mājah, *Ibid*, V. 1, Ḥadīth no. 1298, p. 412

64. بلدح (Baldah): A place or valley in the way of al-Tan'im (التنعيم) to Makkah.¹⁹¹
The location cited by al-Bukhārī is as follows:

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ لَقِيَ زَيْدَ بْنِ عَمْرٍو بْنِ نُفَيْلٍ بِأَسْفَلِ بَلْدَحٍ... الخ
“Narrated ‘Abdullāh (Ra.): Allāh’s Messenger said that he met Zayd Ibn ‘Amr Ibn Nufayl at a place near *Baldah*...”¹⁹²

65. البلقاء (Al-Balqā’): A place between al-Shām (الشام) and Wādī al-Qurā’ (وادی القرى)¹⁹³. The location cited in al-Jāmi‘ is as follows:

حَدَّثَنِي ثَوْبَانُ. عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ: حَضِرْتَنِي مِنْ عَدَنَ إِلَى عَمَّانَ الْبَلْقَاءِ. مَاءُهَا أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ. وَأَكْوَابُهُ عَدَدُ نُجُومِ السَّمَاءِ... الخ

“Thawbān narrated to me from The Messenger of Allāh (Swt.) who said: ‘My Ḥawḍ (is as large as) from ‘Adan to ‘Ammān of *al-Balqā’*, its water is whiter than milk and sweeter than honey. Its cups are as numerous as the stars...’¹⁹⁴

66. بوانة (Buwānah): A highland area behind Yanbu’ (ينبع), close to the sea coast.¹⁹⁵ The location cited by Ibn Mājah is as follows:

عَنِ ابْنِ عَبَّاسٍ. أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ: يَا رَسُولَ اللَّهِ. إِنِّي كَدَرْتُ أَنْ أَنْحَرَ بِبُوَانَةَ. فَقَالَ: فِي نَفْسِكَ شَيْءٌ مِنْ أَمْرِ الْجَاهِلِيَّةِ؟ قَالَ: لَا. قَالَ: أَوْفِ بِنَذْرِكَ

“It was narrated from Ibn ‘Abbās (Ra.) that a man came to the Prophet (Sm.) and said: O Messenger of Allāh, I vowed to offer a sacrifice at *Buwānah*. He said: Do you intend any action of Ignorance period? He said: No. He said: Then fulfill your vow.”¹⁹⁶

The location is also cited in al-Sunan of Abū Dāwūd.¹⁹⁷

67. البويرة (Al-Buwayrah): The famous site of date’s garden in Banū Naḍīr between al-Madīnah (المدينة) and Taymā’ (تيماء) to the western side of Masjid Qubā’. It is also known as *al-Buwaylah* (البويلة).¹⁹⁸ The location cited by al-Bukhārī is as follows:

عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ. عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ. وَقَطَعَ وَهِيَ الْبُوَيْرَةُ. وَلَهَا يَقُولُ حَسَّانُ: وَهَانَ عَلَى سَرَاحِ بَنِي لُؤَيٍّ... حَرِيقُ يَأْلُبُوَيْرَةَ مُسْتَطِيرٌ

“Narrated ‘Abdullāh: The Prophet (Sm.) got the date palm trees of the tribe of Bani-An-Nadir burnt and the trees cut down at a place called *al-Buwayrah*. Ḥassān said in a poetic verse: The chiefs of Banī Lu’ayy found it easy to watch fire spreading at *al-Buwayrah*.”¹⁹⁹

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd and al-Sunan of Ibn Mājah.²⁰⁰

68. بيت لحم (Bayt Laḥm): The present Bethlehem. The location cited in al-Sunan of al-Nasā’ī is as follows:

¹⁹¹ Al-‘Asqalānī, *Fath al-Bārī*, Ibid, V. 7, p. 143

¹⁹² Al-Bukhārī, *Ibid*, Chapter: Kitāb al-dhabā’ih wa al-ṣayd, Section: Bābu mā Dhubiha ‘alā al-Nuṣub wa al-‘Aṣnām, V. 7, Ḥadīth no. 5499, p. 91

¹⁹³ Abū Khalīl, *Aṭlas al-Ḥadīth al-Nabawī*, Ibid, p. 81

¹⁹⁴ Al-Tirmidhī, *Ibid*, Chapter: Kitāb Ṣifat al-Qiyāmah..., Section: Bābu mā Jā’a fi Ṣifat ‘Awāniya al-Ḥawḍ, V. 4, Ḥadīth no. 2444, p. 629

¹⁹⁵ Al-Hamawī, *Ibid*, V. 1, p. 505

¹⁹⁶ Ibn Mājah, *Ibid*, Chapter: Kitāb al-Kaffārāt, Section: Bābu al-Wafā’ bi al-Nadhr, V. 1, Ḥadīth no. 2130, p. 688

¹⁹⁷ Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 3313, p. 238

¹⁹⁸ Al-‘Asqalānī, *Fath al-Bārī*, Ibid, V. 7, p. 333

¹⁹⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Muzāra’ah, Section: Bābu Qaṭ’u al-Shajar wa al-nakhl, V. 3, Ḥadīth no. 2326, p. 104

²⁰⁰ Muslim, *Ibid*, V. 3, Ḥadīth No. 1746, p. 1365; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 1552, p. 122; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 2615, p. 38; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2844, p. 248

حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أُتِيْتُ بِدَابَّةٍ فَوْقَ الْجَمَارِ وَدُونَ الْبُغْلِ خَطْوُهَا عِنْدَ مُنْتَهَى طَرَفِهَا. فَرَكِبْتُ وَمَعِيَ جَبْرِيلُ عَلَيْهِ السَّلَامُ فَسَرْتُ فَقَالَ: انزِلْ فَصَلِّ فَفَعَلْتُ..... فَقَالَ: أَتَدْرِي أَيَّنَ صَلَّيْتَ؟ صَلَّيْتَ بِبَيْتِ لَحْمٍ حَيْثُ وُلِدَ عِيسَى عَلَيْهِ السَّلَامُ..... الخ

“Anas Ibn Mālik (Ra.) narrated that the Messenger of Allāh (Sm.) said: I was brought an animal that was larger than a donkey and smaller than a mule, whose stride could reach as far as it could see. I mounted it, and Jibrīl (As.) was with me, and I set off. Then he said: Dismount and pray, so I did that..... He said: Do you know where you have prayed? You have prayed in *Bayt Lahm*, where ‘Isā (As.) was born.....”²⁰¹

69. بيت المقدس (Bayt al-Maqdis): Al-Masjid al-‘Aqṣā’ (المسجد الأقصى) in Jerusalem. The location cited by al-Bukhārī is as follows:

عَنْ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَوَّلَ مَا قَدِمَ الْمَدِينَةَ نَزَلَ عَلَى أَجْدَادِهِ. أَوْ قَالَ: أَحْوَالِهِ مِنَ الْأَنْصَارِ. وَأَنَّهُ صَلَّى قِبَلَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا أَوْ سَبْعَةَ عَشَرَ شَهْرًا.... الخ

“Narrated al-Barā’ Ibn ‘Āzib (Ra.): When the Prophet (Sm.) came to al-Madīnah, he stayed first with his grandfathers or maternal uncles from ‘Anṣār. He offered his prayers facing Bayt al-Maqdis for sixteen or seventeen months.....”²⁰²

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.²⁰³

70. البيداء (Al-Baydā’): A place between Makkah and al-Madīnah allied to Dhū al-Ḥulayfah.²⁰⁴ The location cited by al-Bukhārī is as follows:

عَنْ أَنَسِ بْنِ رَضِيٍّ أَنَّ اللَّهَ عَنَّهُ. قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ مَعَهُ بِالْمَدِينَةِ الظُّهْرَ أَرْبَعًا. وَالْعَصْرَ بِذِي الْحُلَيْفَةِ وَكَعْتَيْنِ. ثُمَّ بَاتَ بِهَا حَتَّى أَصْبَحَ. ثُمَّ رَكِبَ حَتَّى اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ.... الخ

“Narrated ‘Anas (Ra.): Allāh’s Messenger (Sm.) offered four rak‘āt of Zhuhr prayer at al-Madīnah and we were in his company, and two Rak‘ah of the ‘Aṣr prayer at Dhū al-Ḥulayfah and then passed the night there till it was dawn; then he rode, and when he reached al-Baydā’.....”²⁰⁵

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.²⁰⁶

71. بيرحاء (Bayruhā’): Name of a garden in front of the Mosque of the Prophet (Sm.)²⁰⁷. The location cited by al-Bukhārī is as follows:

عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ. أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ. يَقُولُ: كَانَ أَبُو طَلْحَةَ أَكْثَرَ الْأَنْصَارِ بِالْمَدِينَةِ مَالًا مِنْ نَخْلٍ. وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بَيْرُوحَاءَ. وَكَانَتْ مُسْتَقْبِلَةَ الْمَسْجِدِ.... الخ

“Narrated ‘Ishāq Ibn ‘Abdullāh Ibn al-Ṭalḥah: He heard ‘Anas Ibn Mālik (Ra.) saying: Abū Ṭalḥah had more property of date-palm trees gardens than any other amongst the Ansar in al-

²⁰¹ Al-Nasā’ī, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu Farḍ al-Ṣalāt wa..., V. 1, Ḥadīth no. 450, p. 221

²⁰² Al-Bukhārī, *Ibid*, Chapter: Kitāb al-‘Imān, Section: Bābu al-Ṣalāt min al-‘Imān, V. 1, Ḥadīth no. 40, p. 17

²⁰³ Muslim, *Ibid*, V. 1, Ḥadīth No. 525, p. 374; Al-Tirmidhī, *Ibid*, V. 2, Ḥadīth no. 340, p. 169; Abū Dāwūd, *Ibid*, V. 4, Ḥadīth no. 4294, p. 110; Al-Nasā’ī, *Ibid*, V. 1, Ḥadīth no. 488, p. 242; Ibn Mājah, *Ibid*, V. 1, Ḥadīth no. 1010, p. 322

²⁰⁴ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu al-Taḥmīd wa al-Tasbīḥ wa al-Takbīr, V. 1, Ḥadīth no. 327, p. 127

²⁰⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu al-Taḥmīd wa al-Tasbīḥ wa al-Takbīr, V. 2, Ḥadīth no. 1551, p. 139

²⁰⁶ Muslim, *Ibid*, V. 2, Ḥadīth No. 1186, p. 843; Al-Tirmidhī, *Ibid*, V. 817, Ḥadīth no. 3, p. 172; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1774, p. 151; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2662, p. 127; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 4063, p. 1350

²⁰⁷ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Jakāt, Section: Bābu al-Jakāt ‘alā al-‘Aqārib, V. 2, Ḥadīth no. 1461, p. 119

Madīnah and the most beloved of them to him was *Bayruhā'* garden, and it was in front of the Mosque of the Prophet (Sm.).....²⁰⁸

72. بيروت (Bayrūt): A renowned town on the shore of Syrian River.²⁰⁹ The location cited in al-Sunan of Abū Dāwūd is as follows:

حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، وَنَحْنُ بِبَيْرُوتَ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ، أَوْ انْتَقَى إِلَى غَيْرِ مَوْلَاهُ، فَعَلَيْهِ لَعْنَةُ اللَّهِ الْمَتْنَتَايَحَةُ، إِلَى يَوْمِ الْقِيَامَةِ

“Sa‘īd Ibn Abī Sa‘īd reported to me: ‘Anas Ibn Mālik (Ra.) reported the Messenger of Allāh (Sm.) as saying: If anyone pretends to be the son of a man other than his father, or attributes his freedom to people other than those who set him free, on him will be the curse of Allāh that will continue till the day of resurrection.”²¹⁰

73. بيسان (Baysān): A place in Jordan (الأردن) between Hawran (حوران) and Palestine (فلسطين).²¹¹ The location cited by Muslim is as follows:

فَاطِمَةُ بِنْتُ قَيْسٍ..... فَقَالَ: أَخْبِرُونِي عَنْ نَخْلِ بَيْسَانَ، قُلْنَا: عَنْ أَبِي هَانِئٍ تَسْتَحْبِرُ؟ قَالَ: أَسْأَلُكُمْ عَنْ نَخْلِهَا، هَلْ يُثْمِرُ؟ قُلْنَا لَهُ: نَعَمْ، قَالَ: أَمَا إِنَّهُ يُوشِكُ أَنْ لَا تُثْمِرَ.... الخ

“Fāṭimah Bint Qays (Ra).....He said: Tell me about the date-palm trees of *Baysān*. We said: About what aspect of theirs do you seek information? He said: I ask you whether these trees bear fruit or not. We said: yes. Thereupon he said: I think these would not bear fruits.....”²¹²
The location is also cited in al-Jāmi‘, al-Sunan of Abū Dāwūd and al-Sunan of Ibn Mājah.²¹³

74. بين الركن و الباب (Bayna al-Rukn wa al-Bāb): Al-Multazam (الملتزَم).²¹⁴ The location cited by Abū Dāwūd is as follows:

عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، قَالَ: طَفَعْتُ مَعَ عَبْدِ اللَّهِ فَلَمَّا جِئْنَا دُبْرَ الْكَعْبَةِ قُلْتُ: أَلَا تَتَعَوَّدُ؟ قَالَ: نَعُوذُ بِاللَّهِ مِنَ النَّارِ، ثُمَّ مَضَى حَتَّى اسْتَلَمَ الْحَجَرَ وَأَقَامَ بَيْنَ الرُّكْنِ وَالْبَابِ، فَوَضَعَ صَدْرَهُ وَوَجْهَهُ وَذِرَاعَيْهِ وَكَفَيْهِ هَكَذَا وَبَسَطَهُمَا بَسْطًا

“Amr Ibn Shu‘ayb reported on the authority of his father: I went round the Ka‘bah along with ‘Abdullāh. When we came behind the Ka‘bah I asked: Do you not seek refuge? He uttered the words: I seek refuge in Allāh from the Hell-fire. He then went (farther) and touched the Black Stone, and stood between *Bayna al-Rukn wa al-Bāb* [the Black Stone corner and the entrance of the Ka‘bah]. He then placed his breast, his face, his hands and his palms in this manner, and he spread them, and said: I saw the apostle of Allāh (Sm.) doing like this.”²¹⁵

75. تباله (Tabālah): A place at Yemen.²¹⁶ The location cited by Muslim is as follows:

²⁰⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Zakāt, Section: Bābu al-Zakāt ‘alā al-‘Aqārib, V. 2, Ḥadīth no. 1461, p. 119

²⁰⁹ Abū Khalīl, *Atlas al-Ḥadīth al-Nabawī*, *Ibid*, p. 86

²¹⁰ Abū Dāwūd, *Ibid*, Chapter: ‘Abwāb al-Nawm, Section: Bābu al-Rajul Yantamī ‘ilā gayri Mawālīhi, V. 4, Ḥadīth no. 5115, p. 330

²¹¹ Al-Hamawī, *Ibid*, V. 1, p. 527

²¹² Muslim, *Ibid*, Chapter: Kitāb al-Fitan wa ash-rā‘ al-Sā‘ah, Section: Bābu fī Khurūj al-Dajjāl wa Mukthihi fī al-‘Ard....., V. 4, Ḥadīth No. 2942, p. 2262

²¹³ Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2253, p. 521; Abū Dāwūd, *Ibid*, V. 4, Ḥadīth no. 4326, p. 118; Al-Nasā‘ī, *Ibid*, V. 1, Ḥadīth no. 79, p. 62; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 4075, p. 1356

²¹⁴ Al-‘Imām Mālik Ibn ‘Anas, *Al-Mu‘waṭṭa’* (Al-‘Imārāt: Mu‘assasah Zayd Ibn Sulṭān al-Nahyān, 2004), V. 3, Ḥadīth no. 1604, p. 625

²¹⁵ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Manāsik, Section: Bābu al-Multajam, V. 2, Ḥadīth no. 1899, p. 181

²¹⁶ ‘Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, *Ibid*, Chapter: Kitāb al-fitan wa ‘Ashrā‘ al-Sā‘ah, Section: Bābu lā Taqūmu al-Sā‘ah ḥattā Ta‘buda Dawsun dhā al-Khaṣlah, V. 4, Ḥadīth no. 2906, p. 2230

عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَقُومُ السَّاعَةُ حَتَّى تَنْظُرَ بَأْيَاتِ نِسَاءِ دَوْسٍ. حَوْلَ ذِي الْخَلَّاصَةِ وَكَانَتْ صَمِيمًا تَعْبُدُهَا دَوْسٌ فِي الْجَاهِلِيَّةِ يَتَّبَعُونَهَا

“Abū Hurayrah (Ra.) reported Allāh’s Messenger (Sm.) as saying: The Last Hour would not come until the women of the tribe of Daws would be seen going round Dhi al-Khalasa (for worship) and Dhū al-Khalasa is a place in *Tabālah*, where there was a temple in which the people of the tribe of Daws used to worship the idol.”²¹⁷

76. تبوك (Tabūk): The down land to the boarder of Syria.²¹⁸ The location cited by al-Bukhārī is as follows:

عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ. قَالَ: فَكُنَّا أَتَيْنَا تَبُوكَ. قَالَ: أَمَا إِنَّهَا سَتَهُبُ اللَّيْلَةَ رِيحٌ شَدِيدَةٌ فَلَا يَقُومَنَّ أَحَدٌ. وَمَنْ كَانَ مَعَهُ بَعِيرٌ فَلْيَبْغِضْهُ فَعَقَلْنَاهَا. وَهَبَّتْ رِيحٌ شَدِيدَةٌ. فَقَامَ رَجُلٌ فَأَلْقَتْهُ بِجَبَلٍ ظَنِيءٍ الخ

“Narrated Abū Ḥumayd al-Sā’īdy: When we reached *Tabūk*, the Prophet (Sm.) said: There will be a strong wind tonight and so no one should stand and whoever has camel, should fasten it. So, we fastened our camels. A strong wind blew at night and a man stood up and he was blown away to a mountain called Taiy.....”²¹⁹

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.²²⁰

77. التترك (Al-Turk): The location cited by al-Bukhārī is as follows:

قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا التُّرُكَ. صِغَارُ الْأَعْيُنِ. حُمْرُ الْوُجُوهِ. ذُلْفُ الْأَنْوْفِ. كَانُوا وَجُوهُهُمْ الْمَجَانُّ الْمُنْطَرَقَةُ. وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا يَعْأَلُهُمُ الشَّعْرُ

“Narrated Abū Hurayrah (Ra.): Allāh’s Messenger (Sm.) said, The Hour will not be established until you fight with *al-Turk*; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight with people whose shoes are made of hair.”²²¹

The location is also cited in al-Sunan of Abū Dāwūd and al-Sunan of al-Nasā’ī.²²²

78. تعهن (Ta‘han): A place between Makkah and al-Madīnah nearby a spring of water named al-Suqyā.²²³ The location cited by al-Bukhārī is as follows:

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ. قَالَ: انْطَلَقَ أَبِي عَامَرُ الْخُدَيْبِيَّةِ. فَأَحْرَمَ أَصْحَابُهُ وَكَمْ يُحْرَمُ. فَكَلَبْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْفَعَ فَرَسِي شَأْوًا وَأَسِيرُ شَأْوًا. فَلَقِيْتُ رَجُلًا مِنْ بَنِي غِفَارٍ فِي جَوْفِ اللَّيْلِ. قُلْتُ: أَيْنَ تَرَكْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تَرَكْتُهُ يَتَعَهَّنُ وَهُوَ قَائِلُ السَّقْفِيَا الخ

“Narrated ‘Abdullāh Ibn Abī Qatādah: My father set out (for Makkah) in the year of al-Hudaybiyah, and his companions assumed ‘Iḥrām, but he did not.....so I went in search of the Prophet (Sm.) and made my horse to run at a galloping speed at times and let it go slow at an ordinary speed at other times till I met a man from the tribe of Banū Ghifār at midnight. I asked him, Where did you leave the Prophet (Sm.)? He replied: I left him at Ta‘han and he had the intention of having the midday rest at al-Suqyā”²²⁴

²¹⁷ Muslim, *Ibid*, Chapter: Kitāb al-fitan wa ‘Ashrāt al-Sā‘ah, Section: Bābu lā Taqūmu al-Sā‘ah ḥattā Ta‘buda Dawsun dhā al-Khaṣlah, V. 4, Ḥadīth no. 2906, p. 2230

²¹⁸ Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 92; Al-Hamawī, *Ibid*, V. 2, p. 14

²¹⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Zakāt, Section: Bābu Khaṣṣ al-Thamr, V. 2, Ḥadīth no. 1481, p. 125

²²⁰ Muslim, *Ibid*, V. 2, Ḥadīth No. 1392, p. 1011; Al-Tirmidhī, *Ibid*, V. 2, Ḥadīth no. 553, p. 438; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1208, p. 5; Al-Nasā’ī, *Ibid*, V. 1, Ḥadīth no. 79, p. 62; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 4042, p. 1341

²²¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu Qitāl al-Turk, V. 4, Ḥadīth no. 2928, p. 43

²²² Abū Dāwūd, *Ibid*, V. 4, Ḥadīth no. 4303, p. 112; Al-Nasā’ī, *Ibid*, V. 6, Ḥadīth no. 3177, p. 44

²²³ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb Jazā’ al-Ṣayd, Section: Bābu Jazā’ al-Ṣayd wa Qawlihi..., V. 2, Ḥadīth no. 1725, p. 647

²²⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb Jazā’ al-Ṣayd, Section: Bābu Jazā’ al-Ṣayd wa Qawlihi..., *Ibid*, V. 3, Ḥadīth no. 1821, p. 11

The location is also cited in al-Ṣaḥīḥ of Muslim.²²⁵

79. التنعيم (Al-Tan‘im): A place close to Makkah on way to al-Madīnah where the Masjid ‘Ā’ishah situated.²²⁶ The location cited by al-Bukhārī is as follows:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا. أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ. اعْتَمَرْتُكُمْ وَلَمْ أَعْتَمِرْ. فَقَالَ: يَا عَبْدَ الرَّحْمَنِ. اذْهَبْ بِأَخْتِكَ. فَأَعْمِرْهَا مِنَ التَّنْعِيمِ... الخ
 “Narrated ‘Ā’ishah (Ra.), she said: O Allāh’s Messenger (Sm.)! You performed ‘Umrah but I did not. He said: O ‘Abd al-Raḥmān! Go along with your sister and let her perform ‘Umrah from al-Tan‘im.....”²²⁷

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.²²⁸

80. تهامة (Tihāmah): Makkah.²²⁹ The location cited by al-Bukhārī is as follows:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا. قَالَ: ... فَأَنْصَرَفَ أَوْلِيَاكَ الَّذِينَ تَوَجَّهُوا تَهَامَةَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِتَخْلَةَ عَامِدِينَ إِلَى سُوقِ عُكَاظٍ وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلَاةَ الْفَجْرِ... الخ

“Narrated Ibn ‘Abbās (Ra.):Those who went towards *Tihāmah* came across the Prophet (Sm.); at a place called Nakhlah and it was on the way to Sūq ‘Ukāzh and the Prophet (Sm.) was offering Ṣalāh al-Fajr with his Companions....”²³⁰

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.²³¹

81. تيماء (Taymā’): A village on the road of al-Madīnah to Syria.²³² The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ عُمَرَ. أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا أَجَلَ الْيَهُودَ. وَالنَّصَارَى مِنْ أَرْضِ الْحِجَازِ... فَقَرُّوا بِهَا حَتَّى أَجَلَهُمْ عُمَرَ إِلَى تَيْمَاءَ. وَأَرِيحَاءَ
 “Narrated Ibn ‘Umar (Ra.) : ‘Umar expelled the Jews and the Christians from Arḍ al-Hijāz. ... So, they (i.e. Jews) kept on living there until ‘Umar forced them to go towards *Taymā’* and ‘*Arīḥā’*.”²³³

The location is also cited in al-Ṣaḥīḥ of Muslim and al-Sunan of Abū Dāwūd.²³⁴

82. ثبير (Thabīr): A great mountain in al-Muzdalifah to the left of the outgoing to Minā.²³⁵ The location cited by al-Bukhārī is as follows:

عَنْ أَبِي إِسْحَاقَ. سَمِعْتُ عُمَرَ بْنَ مَيْمُونٍ. يَقُولُ: شَهِدْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ صَلَّى بِجَمْعِ الصُّبْحِ. ثُمَّ وَقَفَ فَقَالَ: إِنَّ الْمُسْرِكِينَ كَانُوا لَا يُفِيضُونَ حَتَّى تَطْلُعَ الشَّمْسُ. وَيَقُولُونَ: أَشْرَفِي ثَبِيرٌ... الخ

²²⁵ Muslim, *Ibid*, V. 2, Ḥadīth No. 1196, p. 853

²²⁶ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ḥiyaḍ, Section: Bābu ‘Imtishāḥ al-Mar’ah ‘inda Gusliḥā min al-Maḥīd, V. 1, Ḥadīth no. 320, p. 110

²²⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu al-Ḥajj ‘alā al-Raḥl, V. 2, Ḥadīth no. 1518, p. 133

²²⁸ Muslim, *Ibid*, V. 2, Ḥadīth No. 1211, p. 870; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 934, p. 264; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1778, p. 152; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2763, p. 164; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2999, p. 997

²²⁹ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-’Adhān, Section: Bābu al-Jahr bi Qir’ati Ṣalāt al-Fajr, V. 1, Ḥadīth no. 739, p. 267

²³⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb Abwāb Ṣifāt al-Ṣalāt, Section: Bābu al-Jih bi Qir’ati Ṣalāti al-Fajr, V. 1 Ḥadīth no. 773, p. 154

²³¹ Muslim, *Ibid*, V. 1, Ḥadīth No. 449, p. 331; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3323, p. 426; Al-Nasā’ī, *Ibid*, V. 6, Ḥadīth no. 3688, p. 262; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3137, p. 1048

²³² Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb Kitāb al-Muzāra’ah, Section: Bābu ‘idhā Qāla Rabbu ‘Arḍi..., V. 2, Ḥadīth no. 2213, p. 824

²³³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Muzāra’ah, Section: Bābu ‘idhā Qāla Rabbu ‘Arḍi..., V. 3, Ḥadīth no. 2338, p. 107

²³⁴ Muslim, *Ibid*, V. 3, Ḥadīth No. 1551, p. 1187; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 3033, p. 166

²³⁵ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Ṭawāf al-Nisā ma’ al-Rijāl, V. 2, Ḥadīth no. 1539, p. 585

“Narrated ‘Amr Ibn Maymūn: I saw ‘Umar (Ra.) offering the morning prayer at Jam‘; then he got up and said: The Mushrikūn did not use to depart (from Jam‘) till the sun had risen, and they used to say: Let the sun shine on *Thabīr* (a mountain)”²³⁶
The location is also cited in al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.²³⁷

83. ثَمَغ (Thamagh): A land besides al-Madīnah under ownership of ‘Umar Ibn al-Khaṭṭāb (Ra.). The location cited in al-Sunan of al-Nasā’ī is as follows:

عَنْ عُمَرَ، قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَرْضٍ لِي بِثَمَغٍ، قَالَ: احْبِسْ أَصْلَهَا، وَسَبِّحْ تَمْرَتَهَا

“Narrated Ibn ‘Umar (Ra.): I asked the Messenger of Allāh (Sm.) about some land of mine in Thamgh. He said: Freeze it and donate its fruits.”²³⁸

84. ثَنِيَّة هَرَشَى (Thaniyyah Harshā): A mountain track on the way to Dimashq from al-Madīnah and close to the al-Juḥfah (الحجفة) which is presently known as al-Rābigh (الرابغ).²³⁹ The location cited by Muslim is as follows:

عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ أَتَى عَلَى ثَنِيَّةِ هَرَشَى، فَقَالَ: أَيُّ ثَنِيَّةٍ هَذِهِ؟ قَالُوا: ثَنِيَّةُ هَرَشَى، قَالَ: كَأَنِّي أَنْظُرُ إِلَى يُونُسَ بْنِ مَتَّى عَلَيْهِ السَّلَامُ عَلَى نَاقَةٍ حَمْرَاءَ جَعَلَتْ عَلَيْهِ جُبَّةً مِنْ صُوفٍ، خِطَامُ نَاقَتِهِ خُلْبَةٌ وَهُوَ يَلْبَسِي

“Narrated Ibn ‘Abbās (Ra.) that the Messenger of Allāh (Sm.):Then he came to a mountain track. He said: Which is this mountain track? They said: It is *Thaniyyah Harshā*. He observed (I feel) as if I am seeing Yūnus (As.) Ibn Mattā (As.) on a well-built red dromedary, with a cloak of wool around him and the rein of his dromedary is made of the fibres of date-palm, and he is calling upon Allāh.”²⁴⁰

85. الثَّانِيَتَيْنِ (Al-Thaniyyatyn): The two Thaniyyahs: Al-Thaniyyah al-Suflā’ (الثنية السفلى) and al-Thaniyyah al-‘Wulyā (الثنية العليا) which are situated in Makkah.²⁴¹

The location cited by al-Bukhārī is as follows:

عَنْ نَافِعٍ، أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يَبِيتُ بِذِي طُوًى بَيْنَ الثَّانِيَتَيْنِ، ثُمَّ يَدْخُلُ مِنَ الثَّانِيَّةِ الَّتِي بِأَعْلَى مَكَّةَ.... الخ

“Narrated Nāfi‘: Ibn ‘Umar used to spend the night at Dhū Ṭuwā in between *al-Thaniyyatyn* and then he would enter Makkah through the Thaniyyah which is at the higher region of Makkah.....”²⁴²

86. الثَّانِيَّةُ السُّفْلَى (Al-Thaniyyah al-Suflā’): An area also known as ‘Asfal Makkah (أسفل مكة), Kudan (كدا), and Kudā (كدي). The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ مِنْ كَدَاءٍ مِنَ الثَّانِيَّةِ الْعُلْيَا الَّتِي بِالْبَطْحَاءِ، وَخَرَجَ مِنَ الثَّانِيَّةِ السُّفْلَى .. الخ

²³⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu matā Yadfa‘ min Jam‘, V. 2, Ḥadīth no. 1684, p. 166

²³⁷ Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 896, p. 233; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1938, p. 174; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 3047, p. 265; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3022, p. 1006

²³⁸ Al-Nasā’ī, *Ibid*, Chapter: Kitāb al-‘Aḥbās, Section: Bābu Ḥabs al-Mashā’, V. 6, Ḥadīth no. 3605, p. 232

²³⁹ Al-Baghā (Ta‘līq), *Ṣaḥīh al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Masājid al-laṭī ‘alā Ṭuruq al-Madīnah...., V. 1, Ḥadīth no. 470, p. 183

²⁴⁰ Muslim, Chapter: Kitāb al-‘Imān, Section: Bābu al-‘Isrā’ bi Rasūl Allāh Sm. ‘ilā al-Samawāt wa Farq al-Ṣalawāt, V. 1, Ḥadīth no. 166, p. 152

²⁴¹ Muḥammad Ibn ‘Abd al-Bāqī Zarqānī, *Sharḥ al-Zarqānī ‘alā Mu’waṭṭa’ al-Imām Mālik* (Al-Qāhirah: Maktabah al-Thaqāfah al-Dīnīyah, 2003), V. 2, p. 338; Al-Baghā (Ta‘līq), *Ṣaḥīh al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu min ‘ayna Yakhruju min Makkah, V. 2, Ḥadīth no. 1500, p. 571

²⁴² Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu al-Nuzūl bidhī Ṭuwā’ Qabla ‘in Yadkhula Makkah...., V. 2, Ḥadīth no. 1767, p. 181

“Narrated Ibn ‘Umar (Ra.): Allāh’s Messenger (Sm.) entered Makkah from Kadā’ from *al-Thaniyyah al-‘Wulyā* which is at al-Bathā’ and used to leave Makkah from *al-Thaniyyah al-Suflā*’.”²⁴³

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.²⁴⁴

87. الثنية العليا (Al-Thaniyyah al-‘Wulyā): An area also known as ‘Alā Makkah (أعلى مكة) and كداء (Kadā’). The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ مِنْ كَدَاءٍ مِنَ الثَّنِيَّةِ الْعُلْيَا الَّتِي بِالْبَطْحَاءِ. وَخَرَجَ مِنَ الثَّنِيَّةِ السُّفْلَى . الخ..

“Narrated Ibn ‘Umar (Ra.): Allāh’s Messenger (Sm.) entered Makkah from Kadā’ from *al-Thaniyyah al-‘Wulyā* which is at al-Bathā’ and used to leave Makkah from *al-Thaniyyah al-Suflā*’.”²⁴⁵

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.²⁴⁶

88. ثنية المرار (Thaniyyah al-Murār): The mountain track at al-Ḥudaybiyah (الحديبية).²⁴⁷ The location cited by Muslim is as follows:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ يَصْعَدُ الثَّنِيَّةَ، ثَنِيَّةَ الْمُرَارِ، فَإِنَّهُ يُحْطُ عَنْهُ مَا حُطَّ عَنْ بَنِي إِسْرَائِيلَ . الخ..

“Jābir Ibn ‘Abdullāh reported that Allāh’s Messenger (Sm.) said: He who climbed this hill, *Thaniyyah al-Murār*, his sins would be obliterated as were obliterated the sins of Banī Isra’īl.”²⁴⁸

89. ثنية الوداع (Thaniyyah al-Wadā’): An ‘Aqabah (عقبة) beside the periphery of Madinaian Sanctuary on the hand of Syria.²⁴⁹ The location cited by al-Bukhārī is as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَابَقَ بَيْنَ الْخَيْلِ الَّتِي أُضِيرَتْ مِنَ الْحَفِيَاءِ وَأَمْدَهَا ثَنِيَّةُ الْوَدَاعِ. الخ

“Narrated ‘Abdullāh Ibn ‘Umar (Ra.): Allāh’s Messenger (Sm.) ordered for a horse race; the trained horses were to run from a place called al-Ḥafyā to *Thaniyyah al-Wadā’*’.....”²⁵⁰

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.²⁵¹

90. ثور (Thawr): A Mount in Makkah.²⁵² The location cited by al-Bukhārī is as follows:

²⁴³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu min ‘ayna Yakhruju min Makkah, V. 2, Ḥadīth no. 1576, p. 145

²⁴⁴ Muslim, *Ibid*, V. 2, Ḥadīth No. 1257, p. 918; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1866, p. 174; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2865, p. 200; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2940, p. 981

²⁴⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu min ‘ayna Yakhruju min Makkah, V. 2, Ḥadīth no. 1576, p. 145

²⁴⁶ Muslim, *Ibid*, V. 2, Ḥadīth No. 1257, p. 918; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1866, p. 174; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2865, p. 200; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2940, p. 981

²⁴⁷ ‘Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, *Ibid*, Chapter: Kitāb Ṣifāt al-Munāfiqīn wa ‘Aḥkāmihim, V. 4, Ḥadīth no. 2780, p. 2144

²⁴⁸ Muslim, *Ibid*, Chapter: Kitāb Ṣifāt al-Munāfiqīn wa ‘Aḥkāmihim, V. 4, Ḥadīth no. 2780, p. 2144

²⁴⁹ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Masājid al-laṭī ‘alā Ṭuruq al-Madīnah...., V. 2, Ḥadīth no. 1775, p. 663

²⁵⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu hal Yuqalu Masjidu Banī Fulān, V. 1, Ḥadīth no. 420, p. 91

²⁵¹ Muslim, *Ibid*, V. 3, Ḥadīth No. 1870, p. 1491; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 1699, p. 205; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 2575, p. 29; Al-Nasā’ī, *Ibid*, V. 6, Ḥadīth no. 3583, p. 225; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2877, p. 960

²⁵² Al-Bilādī, *Mu‘jam al-Ma‘ālim al-Jughrāfiyah*, *Ibid*, p. 72; Al-Hamawī, *Ibid*, V. 2, p. 86

أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا. رَوَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَتْ: لَمْ أَغْفَلْ أَبَوَيْ قُطْ، إِلَّا وَهُمَا يَدِينَانِ الدِّينَ. قَالَتْ: ثُمَّ لَحِقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ بِغَارٍ فِي جَبَلِ ثَوْرٍ. الخ

“Narrated ‘Ā’ishah (Ra.) the wife of the Prophet (Sm.): I never remembered my parents believing in any religion other than the true religion of Islam,.... Then Allāh’s Messenger (Sm.) and Abū Bakr (Ra.) reached a cave on the mountain of *Thawr*²⁵³”

91. ثور (Thawr): A Mount in al-Madīnah.²⁵⁴ The location cited by al-Bukhārī is as follows:

قَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ: مَا عِنْدَنَا كِتَابٌ نَقْرُؤُهُ إِلَّا كِتَابُ اللَّهِ غَيْرَ هَذِهِ الصَّحِيفَةِ. قَالَ: فَأَخْرَجَهَا فَإِذَا فِيهَا أَشْيَاءٌ مِنَ الْجَرَاحَاتِ وَأَسْمَانِ الْإِبِلِ. قَالَ: وَفِيهَا الْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَمْرٍ إِلَى ثَوْرٍ. الخ

“Narrated ‘Alī (Ra.): We have no Book to recite except the Book of Allāh and this paper. Then he took out the paper, and behold! There was written in it, legal verdicts about the retaliation for wounds, the ages of the camels. In it was also written: Al-Madīnah is a sanctuary from ‘*Aīr Thawr*²⁵⁵”

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘ and al-Sunan of Abū Dāwūd.²⁵⁶

92. الجابية (Al-Jābiyah): A place south of Syria in the Ḥawrān Province²⁵⁷. The location cited in al-Jāmi‘ is as follows:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَدْنَى أَهْلِ الْجَنَّةِ الَّذِي لَهُ ثَمَانُونَ أَلْفَ خَادِمٍ وَأَثْنَتَانِ وَسَبْعُونَ زَوْجَةً. وَتُنْصَبُ لَهُ قُبَّةٌ مِنْ لؤلؤٍ وَزَبَرْجَدٍ وَيَأْقُوتٌ كَمَا بَيْنَ الْجَابِيَةِ إِلَى صَنْعَاءَ

“Abū Sa‘īd al-Khudrī (Ra.) narrated that the Messenger of Allāh (Sm.) said: The least of the people of Paradise in position is the one with eighty thousand servants and seventy-two wives. He shall have a tent of pearl, peridot, and corundum set up for him, (the size of which is) like that which is between *al-Jābiyah* and Ṣan‘ā’.²⁵⁸”

93. جبل طى (Jabal Ṭayy): The collective name of the north Arabian mountain ranges of Jabal Ajā (جبل أجا) and Jabal Salmā (جبل سلمى).²⁵⁹ The location cited by al-Bukhārī is as follows:

عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ. قَالَ: فَلَمَّا أَتَيْنَا تَبُوكَ. قَالَ: أَمَا إِنَّهَا سَتَهُبُ الرِّيحُ شَدِيدَةً فَلَا يَقُومَنَّ أَحَدٌ. وَمَنْ كَانَ مَعَهُ بَعِيرٌ فَلْيُعْقِلْهُ. فَعَقَلْنَا هَا. وَهَبَتْ رِيحٌ شَدِيدَةٌ. فَقَامَ رَجُلٌ فَأَلْقَنَاهُ بِجَبَلِ طَيْءٍ. الخ

“Narrated Abū Humaid al-Sā‘idī: When we reached Tabūk, the Prophet (Sm.) said, There will be a strong wind tonight and so no one should stand and whoever has camel, should fasten it. So, we fastened our camels. A strong wind blew at night and a man stood up and he was blown away to *Jabal Ṭayy*.....²⁶⁰”

²⁵³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Manāqib, Section: Bābu Hijrah al-Nabī wa ‘Aṣḥābihi ‘ilā al-Madīnah, V. 5, Ḥadīth no. 3905, p. 58

²⁵⁴ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Farā‘īd, Section: Bābu ‘Ithmi man Tabarra’ min Mawālīhi, V. 6, Ḥadīth no. 6374, p. 2482

²⁵⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Farā‘īd, Section: Bābu ‘Ithmi man Tabarra’ min Mawālīhi, V. 8, Ḥadīth no. 6755, p. 154

²⁵⁶ Muslim, *Ibid*, V. 2, Ḥadīth No. 1370, p. 994; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2127, p. 438; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 2034, p. 216

²⁵⁷ Abū Khalīl, *Atlas al-Ḥadīth al-Nabawī*, *Ibid*, p. 110

²⁵⁸ Al-Tirmidhī, *Ibid*, Chapter: Kitāb ‘Abwāb Ṣifat al-Jannah, Section: Bābu mā Jā’a mā li’adnā ‘Ahli al-Jannah min al-Karāmah, V. 4, Ḥadīth no. 2562, p. 695

²⁵⁹ Al-‘Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 3, p. 345

²⁶⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Zakāt, Section: Bābu Kharṣ al-Thamr, V. 2, Ḥadīth no. 1481, p. 125

94. الجبلين (Al-Jabalyn): The two great hill of Makkah.²⁶¹ The location cited by al-Bukhārī is as follows:

حَدَّثَنَا سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: جَاءَ سَيْلٌ فِي الْجَاهِلِيَّةِ فَكَسَمَا مَا بَيْنَ الْجَبَلَيْنِ

“Narrated Sa’īd Ibn al-Musayyib’s grand-father: In the pre-Islamic period of ignorance a flood of rain came and filled the valley in between *al-Jabalyn* [the two mountains].”²⁶²

95. الجحفة (Al-Juḥfah): A village at eighty-two miles from Makkah and it was also called Mahy‘ah (مهية)²⁶³ and Rābigh (رابغ)²⁶⁴. The location cited by al-Bukhārī is as follows:

عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَهْلُ أَهْلِ الْمَدِينَةِ ذُو الْحَكِيفَةِ، وَمَهْلُ أَهْلِ الشَّامِ مَهْيَعَةٌ وَهِيَ الْجُحْفَةُ وَأَهْلُ نَجْدٍ قَرْنٌ

“Narrated Sālīm Ibn ‘Abdullāh from his father: I heard Allāh’s Messenger (Sm.) saying: The Mīqāt for the people of al-Madīnah is Dhū al-Ḥulayfah; for the people of Shām is Mahy‘ah that is *al-Juḥfah* and for the people of Najd is Qarn.”²⁶⁵

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.²⁶⁶

96. جرباء (Jarbā’): A place of al-Shām²⁶⁷. The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَمَّا مَكْمَرٌ حَوْضٌ كَمَا بَيْنَ جَرْبَاءَ وَأَذْرَحَ

“Narrated Ibn ‘Umar (Ra.): The Prophet (Sm.) said, There will be Ḥawḍ (Lake-Fount) in front of you as large as the distance between Jarbā’ and ‘Adhrūḥ”²⁶⁸

The location is also cited in al-Sunan of Abū Dāwūd.²⁶⁹

97. جرش (Jurash): A place in Yemen. The location cited by Muslim is as follows:

عَنِ ابْنِ عَبَّاسٍ، قَالَ: نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُخْلَطَ التَّمْرُ وَالرَّيْبِيُّ جَمِيعًا، وَأَنْ يُخْلَطَ الْبُسْرُ وَالتَّمْرُ جَمِيعًا، وَكَتَبَ إِلَى أَهْلِ جُرَشَ يَنْهَاهُمْ عَنْ خَلِيطِ التَّمْرِ وَالرَّيْبِيِّ

“Ibn ‘Abbās (Ra.) reported that Allāh’s Apostle (Sm.) forbade the mixing of dates and grapes together, and mixing of unripe dates and ripe dates together, and he wrote to the people of Jurash forbidding them to prepare the mixture of dates and grapes.”²⁷⁰

98. الجرعة (Al-Jara‘ah): A place is near al-Kūfah (الكوفة) on the outskirts of al-Ḥirah (الحيرة).²⁷¹ The location cited by Muslim is as follows:

²⁶¹ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb Manāqib al-’Anṣār, Section: Bābu ‘Ayyām al-Jāhiliyyah, V. 3, Ḥadīth no. 3621, p. 1393

²⁶² Al-Bukhārī, *Ibid*, Chapter: Kitāb Manāqib al-’Anṣār, Section: Bābu ‘Ayyām al-Jāhiliyyah, V. 5, Ḥadīth no. 3833, p. 41

²⁶³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Mahillu ‘Ahli Najd, V. 2, Ḥadīth no. 1527, p. 134

²⁶⁴ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Ḥajj, Section: Bābu Karāhiyyatu al-Nabi ‘an Tu‘rā al-Madīnah, V. 2, Ḥadīth no. 1790, p. 667

²⁶⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Mahillu ‘Ahli Najd, V. 2, Ḥadīth no. 1527, p. 134

²⁶⁶ Muslim, *Ibid*, V. 2, Ḥadīth No. 1182, p. 840; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 831, p. 184; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1463, p. 73; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2651, p. 122; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2915, p. 972

²⁶⁷ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Riqāq, Section: Bābu fī al-Hawḍ, V. 5, Ḥadīth no. 6206, p. 2405

²⁶⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Riqāq, Section: Bābu fī al-Hawḍ, V. 2, Ḥadīth no. 1527, p. 134

²⁶⁹ Abū Dāwūd, *Ibid*, V. 4, Ḥadīth no. 4745, p. 237

²⁷⁰ Muslim, *Ibid*, Chapter: Kitāb al-’Ashribah, Section: Bābu Karahah ‘Intibādh al-Tamar...., V. 3, Ḥadīth No. 1990, p. 1576

²⁷¹ ‘Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, Ibid, Chapter: Kitāb al-fitan wa ‘Ashrāṭ al-Sā‘ah, Section: Bābu al-Fitnah al-lā’i Tamūj ka Mawj al-Baḥr, V. 4, Ḥadīth no. 2893, p. 2219

قَالَ جُنْدُبٌ: جِئْتُ يَوْمَ الْجَرَّةِ. فَأَذَا رَجُلٌ جَالِسٌ. فَقُلْتُ: لِيَهْرَاقَنَّ الْيَوْمَ هَاهُنَا دِمَاءً. فَقَالَ ذَاكَ الرَّجُلُ: كَلَّا. وَاللَّهِ قُلْتُ: بَلَى. وَاللَّهُ
 “Jundub reported: I came on the day of *al-Jara‘ah* that a person was (found) sitting. I said: They would shed their blood today. That person said: By Allāh. not at all. I said: By Allāh, of course, they would do it.....”²⁷²

99. الجرف (Al-Jurf): A place close to al-Madīnah near Bi‘r Jamal (بئر جمل).²⁷³ The location cited by al-Bukhārī is as follows:

وَأَقْبَلَ ابْنُ عُمَرَ مِنْ أَرْضِهِ بِالْجُرْفِ فَخَضَعَتِ الْعَصْرُ يَمِينَهُ بِدِ النَّعْمِ فَصَلَّى. الخ
 “Ibn ‘Umar (Ra.) came from his land at *al-Jurf* and the time for the ‘Asr prayer became due while he was at Marbad al-Na‘am (sheepfold), so he prayed there”²⁷⁴
 The location is also cited in al-Ṣaḥīḥ of Muslim.²⁷⁵

100. الجزيرة (Al-Jazīrah): Mesopotamia²⁷⁶. The location cited by Muslim is as follows:

عَنْ عَامِرٍ. قَالَ: سَأَلْتُ عَلْقَمَةَ هَلْ كَانَ ابْنُ مَسْعُودٍ شَهِدَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ الْجِنِّ؟ قَالَ الشَّعْبِيُّ وَسَأَلُوهُ الزَّادَ وَكَانُوا مِنْ
 جِنِّ الْجَزِيرَةِ.

“Narrated ‘Amir who said: I asked ‘Alqamah if Ibn Mas‘ūd was present with the Messenger of Allāh (Sm.) on the night of the Jinn.....Al-Sha‘bī said: They asked him about their provisions and they were Jinns of *al-Jazīrah*.”²⁷⁷
 The location is also cited in al-Jāmi‘.²⁷⁸

101. جزيرة فى البحر حتى مغرب الشمس (Jazīrah fī al-Baḥr ḥattā Maghrib al-Shams): An Island towards Sun Set wherein Dajjāl was detained. The location cited by Muslim is as follows:

عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ. قَالَتْ: ثُمَّ قَالَ: هَلْ تَدْرُونَ لِمَ جَعَلْتُكُمْ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: إِنِّي وَاللَّهِ مَا جَعَلْتُكُمْ لِوَعْبَةٍ وَلَا لِوَهْبَةٍ
 وَلكِنْ جَعَلْتُكُمْ. لِأَنَّ تَيْمِيمًا الدَّارِيَّ كَانَ رَجُلًا نَضْرَانِيًّا. فَجَاءَ فَبَايَعَ وَأَسْلَمَ. وَحَدَّثَنِي حَدِيثًا وَافِقَ الَّذِي كُنْتُ أُحَدِّثُكُمْ عَنْ مَسِيحِ الدَّجَالِ.
 حَدَّثَنِي أَنَّهُ رَكِبَ فِي سَفِينَةٍ بِحَرِيَّةٍ. مَعَ ثَلَاثِينَ رَجُلًا مِنْ لَحْمٍ وَجَدَامٍ. فَلَقِبَ بِهِمُ النُّجُ شَهْرًا فِي الْبَحْرِ. ثُمَّ أَرَفْتُمُوهُ إِلَى جَزِيرَةٍ فِي الْبَحْرِ حَتَّى مَغْرِبِ
 الشَّمْسِ. فَجَلَسُوا فِي أَقْرَبِ السَّفِينَةِ فَدَخَلُوا الْجَزِيرَةَ الخ

“Narrated Fāṭimah bint Qays (Ra.) said: He then asked: Do you know why I have assembled you because Tamīm al-Darī, a Christian, who came and accepted Islam, told me something which agrees with what I was telling you about Masīḥ al-Dajjāl and that they were storm-tossed for a month. They drew near to an island when the sun was setting. They sat in a boat nearest to them and entered the island”²⁷⁹

The location is also cited in al-Jāmi‘, al-Sunan of Abū Dāwūd and al-Sunan of Ibn Mājah.²⁸⁰

²⁷² Muslim, *Ibid*, Chapter: Kitāb al-fitan wa ‘Ashrāt al-Sā‘ah, Section: Bābu al-Fitnah al-lāfi Tamūj ka Mawj al-Baḥr, V. 4, Ḥadīth no. 2893, p. 2219

²⁷³ Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 91; Ibn Rajab al-Ḥanbalī, *Ibid*, V. 2, p. 232; Al-Nabawī, *Ibid*, V. 4, p. 64; Al-Hamawī, *Ibid*, V. 1, p. 299; Shurrāb, *Ibid*, p. 41

²⁷⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Tayammum, Section: Bābu al-Tayammum fī al-Ḥaḍr ‘Idhā lam Yajid al-Mā’ wa Khāfa Fawta al-Ṣalāh, V. 1, p. 74

²⁷⁵ Muslim, *Ibid*, V. 4, Ḥadīth No. 2943, p. 2266

²⁷⁶ Al-Hamawī, *Ibid*, V. 1, p. 299;

²⁷⁷ Muslim, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Jahr bi al-Qir’ah fī al-Ṣubḥi wa al-Qir’ah ‘Alā al-Jin, V. 1, Ḥadīth No. 450, p. 332

²⁷⁸ Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3258, p. 382

²⁷⁹ Muslim, *Ibid*, Chapter: Kitāb al-Fitan wa Ashrātu al-Sā‘ah, Section: Bābu Khurūji al-Dajjāl wa Mukthihi fī al-‘Arḍ....., V. 4, Ḥadīth No. 2942, p. 2262

²⁸⁰ Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2253, p. 521; Abū Dāwūd, *Ibid*, V. 4, Ḥadīth no. 4326, p. 118; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 4074, p. 1354

102. جزيرة العرب (Jazīrah al-‘Arab): The territory bordered by the African Sea, the Red Sea, the Persian Gulf, the Indian Ocean.²⁸¹ The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا. أَنَّهُ قَالَ: يَوْمُ الْخَمِيسِ وَمَا يَوْمُ الْخَمِيسِ قَالَ: دَعَوْنِي قَالَدِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ وَأَوْصَى عِنْدَ مَوْتِهِ بِثَلَاثٍ أَخْرَجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجَبُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ وَنَسِيتُ الثَّلَاثَةَ

“Narrated Ibn ‘Abbās (Ra.) saying: Thursday! And you know not what Thursday is? The Prophet (Sm.) replied: Leave me as I am in a better state than what you are asking me to do. Then the Prophet (Sm.) ordered them to do three things saying: Turn out all the pagans from the Arabian Peninsula, show respect to all foreign delegates by giving them gifts as I used to do. And the third I forgot.”²⁸²

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd and al-Sunan of Ibn Mājah.²⁸³

103. الجعرانة (Al-Ji‘arānah): A place between Makkah and al-Ṭā’if.²⁸⁴ The location cited by al-Bukhārī is as follows:

أَنَّ صَفْوَانَ بْنَ يَعْقُوبَ أَخْبَرَهُ أَنَّ يَعْقُوبَ قَالَ لِعُمَرَ رَضِيَ اللَّهُ عَنْهُ: أَرِنِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ يُوْحَى إِلَيْهِ. قَالَ: فَبَيَّنْتَمَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْجَعْرَانَةِ.... الخ

“Narrated Ṣafwān Ibn Ya‘lā: Ya‘lā said to ‘Umar (Ra.): Show me the Prophet (Sm.) when he is being inspired Divinely. While the Prophet (Sm.) was at *al-Ji‘arānah*”²⁸⁵

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.²⁸⁶

104. الجمره (Al-Jamrah): The three stone-pillars at Minā.²⁸⁷ The location cited by al-Bukhārī is as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو. قَالَ: رَأَيْتُ النَّبِيَّ عِنْدَ الْجَمْرَةِ وَهُوَ يُسْأَلُ.... الخ

“Narrated ‘Abdullāh Ibn ‘Amar: I saw the Prophet (Sm.) near *al-Jamrah* and the people were asking him questions .”²⁸⁸

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.²⁸⁹

105. جمره العقبة (Jamrah al-‘Aqabah): The closest one to Makkah which the pilgrims find first on the way to Minā from Holy Makkah. The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا. أَنَّ أَسَامَةَ رَضِيَ اللَّهُ عَنْهُ كَانَ رَدَفَ النَّبِيِّ مِنْ عَرَفَةَ إِلَى الْمُرْدَلِفَةِ. ثُمَّ أَرَدَفَ الْفُضْلَ مِنَ الْمُرْدَلِفَةِ إِلَى مِئَى. قَالَ: فَكَلَاهُمَا قَالَ: لَمْ يَزَلِ النَّبِيُّ يَلْتَمِي حَتَّى رَمَى جَمْرَةَ الْعُقْبَةِ

²⁸¹ Al-‘Asqalānī, *Fath al-Bārī*, Ibid, V. 6, p. 171; Al-Bakrī al-‘Andalusī, *Mu‘jam mā ‘Ista‘jama*, Ibid, 1, p. 6

²⁸² Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Jizyah, Section: Bābu ‘Ikhrāj al-Yahūd min Jazīrah al-‘Arab, V. 4, Ḥadīth no. 3168, p. 99

²⁸³ Muslim, *Ibid*, V. 3, Ḥadīth No. 1767, p. 1388; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 1606, p. 156; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 3029, p. 165; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 4091, p. 1370

²⁸⁴ Al-Bakrī al-‘Andalusī, *Mu‘jam mā ‘Ista‘jama*, Ibid, V. 2, p. 384; Al-Hamawī, *Ibid*, V. 2, p. 142

²⁸⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Ghasli al-Khalūqī Thalāth Marrāt min al-Thiyāb, V. 2, Ḥadīth no. 1536, p. 136

²⁸⁶ Muslim, *Ibid*, V. 2, Ḥadīth No. 1180, p. 836; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 935, p. 264; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1819, p. 164; Al-Nasā’ī, *Ibid*, V. 2, Ḥadīth no. 2668, p. 130; Ibn Mājah, *Ibid*, V. 1, Ḥadīth no. 172, p. 61

²⁸⁷ Al-Hamawī, *Ibid*, V. 2, p. 162; Al-Bakrī al-‘Andalusī, *Mu‘jam mā ‘Ista‘jama*, Ibid, V. 2, p. 392

²⁸⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-‘Ilm, Section: Bābu al-Su‘āl wa al-Futyā ‘inda al-Jimār, V. 1, Ḥadīth no. 124, p. 37

²⁸⁹ Muslim, *Ibid*, V. 2, Ḥadīth No. 1296, p. 943; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 901, p. 236; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1966, p. 200; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 3071, p. 273; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3031, p. 1008

“Narrated Ibn ‘Abbās (Ra.): ‘Usāmah rode behind Allāh’s Messenger from ‘Arafah to al-Muzdalifah; and then al-Faḍl rode behind Allāh’s Messenger from al-Muzdalifah to Minā. Ibn ‘Abbās (Ra.) added, Both of them said: The Prophet kept on reciting Talbiyah till he did the Ramy of *Jamrah al-‘Aqabah*.”²⁹⁰

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.²⁹¹

106. جمع (Jam‘): Al-Muzdalifah.²⁹² The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا. قَالَ: جَمَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ كُلِّ وَاحِدَةٍ مِنْهُمَا بِأَقَامَةٍ. وَلَمْ يُسَبِّحْ بَيْنَهُمَا. وَلَا عَلَى إِثْرِ كُلِّ وَاحِدَةٍ مِنْهُمَا

“Narrated Ibn ‘Umar (Ra.): The Prophet (Sm.) offered the Maghrib and ‘Ishā’ prayers together at Jam‘ with a separate ‘Iqāmah for each of them and did not offer any optional prayer in between them or after each of them.”²⁹³

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.²⁹⁴

107. جمدان (Jumdān): A mountain in Makkah. The location cited by Muslim is as follows:

عَنْ أَبِي هُرَيْرَةَ. قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. يَسِيرُ فِي طَرِيقِ مَكَّةَ فَمَرَّ عَلَى جَبَلٍ يُقَالُ لَهُ جُمْدَانٌ. فَقَالَ: سِيرُوا هَذَا جُمْدَانُ سَبِيحِ الْمُنْفَرِدُونَ قَالُوا: وَمَا الْمُنْفَرِدُونَ؟ يَا رَسُولَ اللَّهِ قَالَ: الذَّاكِرُونَ اللَّهَ كَثِيرًا. وَالذَّاكِرَاتُ

“Abū Hurayrah (Ra.) reported that Allāh’s Messenger (Sm.) was travelling along the path leading to Makkah that he happened to pass by *Jumdān*. He said: Proceed on, it is *Jumdān*, *Mufarradūn* have gone ahead. They said: Allāh’s Messenger (Sm.), who are Mufarradun? He said: They are those males and females who remember Allāh much.”²⁹⁵

108. جواثي (Juwāthā): A military port village in al-Baḥrayn.²⁹⁶ The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ عَبَّاسٍ. أَنَّهُ قَالَ: إِنَّ أَوَّلَ جُمُعَةٍ جُمِعَتْ بَعْدَ جُمُعَةٍ فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَسْجِدِ عَبْدِ الْقَيْسِ بِجَوَاثِي مِنَ الْبَحْرَيْنِ

“Narrated Ibn ‘Abbās (Ra.): The first Jum‘ah offered after the Jum‘ah offered at the Mosque of Allāh’s Messenger (Sm.) was in the Mosque of the tribe of ‘Abdul Qays at *Juwāthā al-Baḥrayn*.”²⁹⁷

109. الجوانية (Al-Jawwāniyah): A place near ‘Uḥud to the north of al-Madīnah.²⁹⁸ The location cited by Muslim is as follows:

²⁹⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu al-Rukūb wa al-‘Irtidāf fī al-Ḥajj, V. 2, Ḥadīth no. 1544, p. 137

²⁹¹ Muslim, *Ibid*, V. 2, Ḥadīth No. 1281, p. 931; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 900, p. 235; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1967, p. 200; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 3060, p. 269; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3032, p. 1009

²⁹² Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu man Qaddama Ḍa‘fata ‘Ahlīhi bi Laylin..., V. 2, Ḥadīth no. 1593, p. 603

²⁹³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu man Jama‘a baynahumā wa lam Yataḥaww‘a, V. 2, Ḥadīth no. 1673, p. 164

²⁹⁴ Muslim, *Ibid*, V. 2, Ḥadīth No. 1288, p. 927; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 887, p. 226; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1934, p. 193; Al-Nasā’ī, *Ibid*, V. 1, Ḥadīth no. 608, p. 291; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3016, p. 1004

²⁹⁵ Muslim, *Ibid*, Chapter: Kitāb al-Dhikr wa al-Du‘ā’ wa al-‘Istigfār, Section: Bābu al-Ḥath ‘alā Dhikr Allāh, V. 4, Ḥadīth No. 2676, p. 2062

²⁹⁶ Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 100; Al-Hamawī, *Ibid*, V. 2, p. 172

²⁹⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Jumu‘ah, Section: Bābu al-Jumu‘ah fī al-Qurā wa al-Mudun, V. 2, Ḥadīth no. 892, p. 5

²⁹⁸ ‘Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, *Ibid*, Chapter: Kitāb al-Masājid wa Mawādi‘i al-Ṣalāt, Section: Bābu Taḥrīm al-Kalām fī al-Ṣalāt, V. 1, Ḥadīth no. 537, p. 381

عَنْ مَعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ، قَالَ: بَيْنَمَا أَنَا أُصَلِّي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ قَالَ: وَكَانَتْ لِي جَارِيَةٌ تَدْرِي غَنَمًا لِي قِبَلَ أُحُدٍ وَالْجَوَاءِ نِيَّةً. الخ

“Mu‘āwiyah Ibn al-Ḥakam al-Sulamiy (Ra.) said: While I was praying with the Messenger of Allāh (Sm.), a man in the company sneezed.....He said I had a maid-servant who tended goats by the side of ‘Uḥud and *al-Jawwāniyah*”²⁹⁹

The location is also cited in al-Sunan of Abū Dāwūd and al-Sunan of al-Nasā’ī.³⁰⁰

110. الجوف (Al-Jawf): A valley in Yemen.³⁰¹ The location cited by al-Bukhārī is as follows:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، صَارَتِ الْأَوْثَانُ الَّتِي كَانَتْ فِي قَوْمِ نُوحٍ فِي الْعَرَبِ بَعْدَ أَمَّا وَدَّ كَانَتْ لِكَلْبٍ بَدْوَمَةَ الْجَنْدَلِ، وَأَمَّا سَوَاعٍ كَانَتْ لِهَدَيْلٍ، وَأَمَّا يَغُوثٌ فَكَانَتْ لِمُرَادٍ، ثُمَّ لِبَنِي غَطَفَيْنِ بِالْجَوْفِ عِنْدَ سَبَأٍ. الخ ++++

“Narrated Ibn ‘Abbās (Ra.): All the idols which were worshipped by the people of Nūḥ were worshipped by the Arabs later on. As for the idol Wadd, it was worshipped by the tribe of Kalb at Dūmah al-Jandal; Suwā‘ was the idol of Banū Hudhayl, and Yagūth was the idol of Murād and then by Banū Ghutayf at *al-Jawf* near Sabā.”³⁰²

The location is also cited in al-Sunan of Ibn Mājah.³⁰³

111. جيحان (Jayḥān): A river. The location cited by Muslim is as follows:

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سَيِّحَانٌ وَجَيْحَانٌ، وَالْفُرَاتُ وَالنَّيْلُ كُلُّهُ مِنَ أَنْهَارِ الْجَنَّةِ

“Abū Hurayrah (Ra.) reported Allāh’s Messenger (Sm.) as saying: Sayḥān, *Jayḥān*, al-Furāt and al-Nīl are all among the rivers of Paradise.”³⁰⁴

112. جيشان (Jayshān): A town of Yemen. The location cited by Muslim is as follows:

عَنْ جَابِرٍ، أَنَّ رَجُلًا قَدِمَ مِنْ جَيْشَانَ، وَجَيْشَانَ مِنَ الْيَمَنِ، فَسَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ شَرَابٍ يَشْرَبُونَهُ بِأَرْضِهِمْ مِنَ الذَّرَّةِ يُقَالُ لَهُ: الْمِزْرُ. الخ

“Jābir (Ra.) reported that a person came from *Jayshān*, a town of Yemen, and he asked Allāh’s Apostle (Sm.) about the wine which was drunk in their land and which was prepared from millet and was called Mizr....”³⁰⁵

113. الحبشة (Al-Ḥabshah): A famous country in Africa, presently known as Ethiopia (أثيوبية).³⁰⁶ The location cited by al-Bukhārī is as follows:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: لَمَّا اشْتَكَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَتْ بَعْضُ نِسَائِهِ كُنَيْسَةً رَأَيْتَهَا بِأَرْضِ الْحَبَشَةِ، يُقَالُ لَهَا: مَارِيَةُ، وَكَانَتْ أُمُّ سَلَمَةَ وَأُمُّ حَبِيبَةَ رَضِيَ اللَّهُ عَنْهُمَا، أَتَتْنَا أَرْضَ الْحَبَشَةِ الخ

“Narrated ‘Ā’ishah (Ra.): When the Prophet (Sm.) became ill, some of his wives talked about a church which they had seen in *al-Ḥabshah* and it was called Māriyah. ‘Umm Salamah and ‘Umm Ḥabībah had been to ‘*Arḍ al-Ḥabshah*”³⁰⁷

²⁹⁹ Muslim, *Ibid*, Chapter: Kitāb al-Masājid wa Mawāḍi‘i al-Ṣalāt, Section: Bābu Taḥrīm al-Kalām fī al-Ṣalāt, V. 1, Ḥadīth no. 537, p. 381

³⁰⁰ Abū Dāwūd, *Ibid*, V. 1, Ḥadīth no. 930, p. 244; Al-Nasā’ī, *Ibid*, V. 3, Ḥadīth no. 1218, p. 14

³⁰¹ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb Tafsīr al-Qur’ān, Section: Bābu Waddan wa lā Suwā‘an wa lā Yaghūtha wa Ya‘ūqa, V. 4, Ḥadīth no. 4636, p. 1873

³⁰² Al-Bukhārī, *Ibid*, Chapter: Kitāb tafsīr al-Qur’ān, Section: Bābu Waddan wa lā Suwā‘an wa lā Yaghūtha wa Ya‘ūqa, V. 6, Ḥadīth no. 4920, p. 160

³⁰³ Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2475, p. 827

³⁰⁴ Muslim, *Ibid*, Chapter: Kitāb al-Jannah...., Section: Bābu mā fī al-Dunyā min ‘Anḥār al-Jannah, V. 4, Ḥadīth No. 2839, p. 2183

³⁰⁵ Muslim, *Ibid*, Chapter: Kitāb al-‘Ashribah, Section: Bābu Bayan ‘anna Kull Muksir Khamr..., V. 3, Ḥadīth No. 2002, p. 2002

³⁰⁶ Shurrāb, *Ibid*, p. 96

³⁰⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Janā’iz, Section: Bābu Binā’ al-Masjid ‘alā al-Qabr, V. 2, Ḥadīth no. 1341, p. 90

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.³⁰⁸

114. حبشى (Ḥubshiy): A hill near to Makkah. The location cited in al-Jāmi‘ is as follows:

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، قَالَ: تُوْفِيَ عَبْدُ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ بِحُبْشِيِّ قَالَ: فَحُمِلَ إِلَى مَكَّةَ، فَدُفِنَ فِيهَا... الخ

“Abdullāh Ibn Abī Mulaykah said: ‘Abd al-Rahmān Ibn Abī Bakr died in *Ḥubshiy*. He said: He was carried to Makkah to be buried there.”³⁰⁹

115. حجارة الزيت (Ḥijārah al-Zayt): A place in al-Madīnah at al-Ḥarrah (الحرّة).³¹⁰

عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ... ثُمَّ قَالَ: كَيْفَ أَنْتَ، وَتَقْتُلُ يُصِيبُ النَّاسَ حَتَّى تُغْرَقَ حِجَارَةُ الرَّيْتِ بِالْأَمْرِ؟.. الخ

“Narrated Abū Dharr that the Messenger of Allāh (Sm.) said:... He said: What will you do when killing befalls the people so that *Ḥijārah al-Zayt* is covered with blood?”³¹¹

116. الحجاز (Al-Ḥijāz): A place in Arabian peninsula between Najd (نجد) in the east and Tihamah (تِهَامَةُ) in the west.³¹² The location cited by al-Bukhārī is as follows:

عَنِ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ تُضِيءُ أَغْثَاقَ الْإِبِلِ بِبُضْرَى

“Narrated Abū Hurayrah (Ra.), Allāh’s Messenger (Sm.) said: The Hour will not be established till a fire will come out of the land of *al-Ḥijāz*, and it will throw light on the necks of the camels at Buṣrā.”³¹³

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘ and al-Sunan of Abū Dāwūd.³¹⁴

117. الحجر (Al-Ḥijr): A semi-circular shoulder-high perimeter wall beside the Ka‘bah at the side of al-Mizāb (الميزاب)³¹⁵ which is also called Ḥaṭīm (الحطيم). The location cited by al-Nasā’ī is as follows:

حَدَّثَنَا عَائِشَةُ، قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ أَلَا أَدْخُلُ الْبَيْتَ؟ قَالَ: ادْخُلِي الْحِجْرَ فَإِنَّهُ مِنَ الْبَيْتِ

“Ā’ishah (Ra.) said: I said: O Messenger of Allāh! Can I not enter the House? He said: Enter *al-Ḥijr* for it is part of the House.”³¹⁶

The location is also cited in al-Ṣaḥīḥayn of al-Bukhārī and Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd.³¹⁷

118. الحجر (Al-Ḥijr): Madā’in Ṣāliḥ in north-west Arabia.³¹⁸ The location cited by al-Bukhārī is as follows:

³⁰⁸ Muslim, *Ibid*, V. 1, Ḥadīth No. 528, p. 376; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3936, p. 727; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 2107, p. 335; Al-Nasā’ī, *Ibid*, V. 6, Ḥadīth no. 3350, p. 119; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 4010, p. 1329

³⁰⁹ Al-Tirmidhī, *Ibid*, Chapter: ‘Abwāb al-Janāyiz, Section: Bābu mā Jā’a al-Rukhshah fī Ziyārah al-Qubūr, V. 3, Ḥadīth no. 1055, p. 362

³¹⁰ ‘Abd al-Bāqī (Ta’līq), *Sunan Ibn Mājah*, *Ibid*, Chapter: Kitāb al-Fitnah, Section: Bābu al-Tathabbut fī al-Fitnah, V. 2, Ḥadīth no. 3958, p. 1308

³¹¹ Ibn Mājah, *Ibid*, Chapter: Kitāb al-Fitnah, Section: Bābu al-Tathabbut fī al-Fitnah, V. 2, Ḥadīth no. 3958, p. 1308

³¹² Al-Bakrī al-’Andalusī, *Mu’jam mā ‘Ista’jama*, *Ibid*, V. 1, pp. 7-8

³¹³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Fitan, Section: Bābu Khurūj al-Nār, V. 9, Ḥadīth no. 7118, p. 58

³¹⁴ Muslim, *Ibid*, V. 4, Ḥadīth No. 2902, p. 2227; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 2630, p. 18; Abū Dāwūd, *Ibid*, V. 4, Ḥadīth no. 4244, p. 95

³¹⁵ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Manāqib, Section: Bābu, V. 3, Ḥadīth no. 3635, p. 1397

³¹⁶ Al-Nasā’ī, *Ibid*, Chapter: Kitāb al-Manāsik al-Hajj, Section: Bābu al-Ḥijr, V. 5, Ḥadīth no. 2911, p. 218

³¹⁷ Al-Bukhārī, *Ibid*, V. 2, Ḥadīth no. 1584, p. 146; Muslim, *Ibid*, V. 2, Ḥadīth No. 1333, p. 969; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 876, p. 216; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 2028, p. 214

عَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا. قَالَ: لَمَّا مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحَجْرِ، قَالَ: لَا تَدْخُلُوا مَسَاكِينَ الَّذِينَ كَلِمُوا أَنْفُسَهُمْ أَنْ يُصِيبَكُمْ مَا أَصَابَهُمْ إِلَّا أَنْ تَكُونُوا بَاكِينَ

“Narrated ‘Abdullāh Ibn ‘Umar (Ra.): Allāh’s Messenger (Sm.) said while passing through *al-Ḥijr*: Do not enter (the places) of these people where Allāh’s punishment had fallen unless you do so weeping. If you do not weep, do not enter because Allāh’s curse and punishment which fell upon them may fall upon you.”³¹⁹

The location is also cited in *al-Ṣaḥīḥ* of Muslim.³²⁰

119. الحجر (Al-Ḥujrah): The cabin in which Prophet (Sm.) used to reside with his wife (Ra.) beside al-Masjid al-Nabawī.³²¹ The location cited by al-Bukhārī is as follows:

عَنْ عَائِشَةَ. قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ فِي حُجْرَتِهِ. وَجِدَارُ الْحُجْرَةِ قَصِيرٌ فَرَأَى النَّاسُ شَخْصَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَامَ أَتَّاسٌ يُصَلُّونَ بِصَلَاتِهِ. الخ

“Narrated ‘Ā’ishah (Ra.): Allāh’s Messenger (Sm.) used to pray in his *Hujrah* at night. As the wall of *al-Hujrah* was low, the people saw him and some of them stood up to follow him in the prayer.....”³²²

The location is also cited in *al-Ṣaḥīḥ* of Muslim, *al-Jāmi’*, *al-Sunan* of Abū Dāwūd, *al-Sunan* of al-Nasā’ī and *al-Sunan* of Ibn Mājah.³²³

120. الحجون (Al-Ḥazūn): A place of near to the cemetery of the people of Makkah.³²⁴ The location cited by al-Bukhārī is as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا. قَالَ: انْطَلَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَدِينَةِ بَعْدَ مَا تَرَجَّلَ وَأَدَهَنَ. وَلَيْسَ إِذَارَةٌ. وَرِدَاءَةٌ هُوَ وَأَصْحَابُهُ..... فَقَدِمَ مَكَّةَ لِأَرْبَعِ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ. فَطَافَ بِالْبَيْتِ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ وَلَمْ يَجِدْ مِنْ أَجْلِ بُدْنِهِ لِأَنَّهُ قَدَّهَا. ثُمَّ نَزَلَ بِأَعْلَى مَكَّةَ عِنْدَ الْحُجُونِ وَهُوَ مَهْلٌ بِالْحَجِّ..... الخ

“Narrated ‘Abdullāh Ibn ‘Abbās (Ra.) : The Prophet (Sm.) with his companions started from *al-Madīnah* after combing and oiling his hair and putting on two sheets of *’Ihrām*.... When he reached *Makkah* on the 4th of *Dhū al-Ḥijjah*, performed the *Ṭawāf* round *al-Ka’bah* and performed the *Ṭawāf* between *al-Ṣafā* and *al-Marwah*. And as he had garlanded his *Badana*, he did not finish his *’Ihrām*. He proceeded towards the highest places of *Makkah* near *al-Ḥazūn*.....”³²⁵

121. الحديبية (Al-Ḥudaybiyah): A place on the western edge of the city of Makkah on the old road connecting old Jiddah and Makkah. The location cited by al-Bukhārī is as follows:

عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ. أَنَّهُ قَالَ: صَلَّى لَمَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الصُّبْحِ بِالْحُدَيْبِيَّةِ عَلَى إِثْرِ سَمَاءَ كَانَتْ مِنَ اللَّيْلَةِ. الخ

³¹⁸ Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 4, p. 411; Al-Baghawī, *Ibid*, V. 4, p. 389; Ibn ‘Ashūr, *Ibid*, V. 14, pp. 72-73; Al-Gharnātī, *Ibid*, V. 2, p. 271; Al-Bilādī, *Mu’jam al-Ma’ālim al-Jughrāfiyah*, *Ibid*, p. 93; Al-Samhūdī, *Ibid*, V. 2, pp. 464-465

³¹⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Salat, Section: Bābu al-Ṣalāt fī Mawāḍi’i al-Kasaf wa al-‘Adhāb, V. 1, Ḥadīth no. 433, p. 94

³²⁰ Muslim, *Ibid*, V. 4, Ḥadīth No. 2980, p. 2286

³²¹ Al-Suyūfī, *al-Durr al-Manthūr*, *Ibid*, V. 6, pp. 86-87; Al-Ṭabarī, *Jāmi’ al-Bayān*, V. 26, pp. 121-122; Al-Qurṭubī, *Ibid*, V. 8, p. 204; Al-Nasafī, *Ibid*, V. 2, p. 392

³²² Al-Bukhārī, *Ibid*, Chapter: Kitāb ‘Adhān, Section: Bābu ‘idhā kāna baina al-‘Imām wa baina al-Qawm Ḥa’iṭ ‘aw Sutrah, V. 1, Ḥadīth no. 729, p. 146

³²³ Muslim, *Ibid*, V. 1, Ḥadīth No. 419, p. 315; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 1204, p. 500; Abū Dāwūd, *Ibid*, V. 1, Ḥadīth no. 1126, p. 293; Al-Nasā’ī, *Ibid*, V. 3, Ḥadīth no. 1475, p. 133; Ibn Mājah, *Ibid*, V. 1, Ḥadīth no. 1215, p. 384

³²⁴ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu mā Yalbisu al-Muḥrim min al-Thiyāb wa al-‘Ardiyah wa al-‘Uzur, V. 2, Ḥadīth no. 1470, p. 560

³²⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu mā Yalbisu al-Muḥrim min al-Thiyāb wa al-‘Ardiyah wa al-‘Uzur, V. 2, Ḥadīth no. 1545, p. 137

“Narrated Zayd Ibn Khālīd al-Juhaniy: Allāh’s Messenger led the morning Ṣalāt in *al-Ḥudaybiyah* and it had rained the previous night.”³²⁶

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.³²⁷

122. حراء (Ḥirā’): A cave about three miles away from Makkah.³²⁸ The location cited by al-Bukhārī is as follows:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا. قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُحَدِّثُ عَنْ فِتْرَةِ الْوَحْيِ، فَقَالَ فِي حَدِيثِهِ: فَبَيْنَمَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ، فَرَفَعْتُ رَأْسِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءٍ جَالِسٌ عَلَى كُرْسِيِّ بَيْنَ السَّمَاءِ وَالْأَرْضِ. الخ

“Narrated Jābir Ibn ‘Abdullāh (Ra.): I heard the Prophet (Sm.), describing the period of pause of the Divine Revelation. He said in his talk, While I was walking, I heard voices from the sky. I looked up, and-behold! I saw the same angel who came to me in the cave of Ḥirā’, sitting on a chair between the sky and the earth.”³²⁹

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd and al-Sunan of Ibn Mājah.³³⁰

123. الحرم (Al-Ḥaram): The Makkan and Madanian Sanctuaries. The location cited by al-Bukhārī is as follows:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: خَسَسَ مِنَ الدَّوَابِّ كُلُّهُنَّ فَاسِقٌ. يَفْتَنُهُنَّ فِي الْحَرَمِ: الْغُرَابُ، وَالْجِدَاةُ، وَالْعَقْرَبُ، وَالْفَأْرَةُ، وَالْكَلْبُ الْعَقُورُ

“Ā’ishah(Ra.) said: I heard Allāh’s Messenger (Sm.) as saying: Five are the vicious (birds, beasts and reptiles) which should be killed in *al-Ḥaram* or otherwise: kite, crow, rat, the scorpion, and the voracious dog”³³¹

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.³³²

124. حرث (Ḥarth): One of the fields of al-Madīnah. The location cited by al-Bukhārī is as follows:

عَنْ عَبْدِ اللَّهِ. قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَرْثٍ بِالْمَدِينَةِ وَهُوَ مُتَّكِلٌ عَلَى عَسِيبٍ. فَمَرَّ بِقَوْمٍ مِنَ الْيَهُودِ الخ

“Narrated ‘Abdullāh (Ra.): While I was walking with Allāh’s Messenger in *Ḥarth* of al-Madīnah and he was walking leaning on a stick, he passed by a group of Jews.”³³³

The location is also cited in al-Ṣaḥīḥ of Muslim and al-Jāmi‘.³³⁴

125. حروراء (Ḥarūrā’): A town near al-kūfah (الكوفة) in al-‘Irāq (العراق).³³⁵ The location cited by Muslim is as follows:

³²⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Istisqā’, Section: Bābu Qawli Allah wa Taj’alūna Rizqakum., V. 2, Ḥadīth no. 1038, p. 33

³²⁷ Muslim, *Ibid*, V. 1, Ḥadīth No. 71, p. 83; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 816, p. 171; Abū Dāwūd, *Ibid*, V. 4, Ḥadīth no. 3906, p. 16; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2771, p. 169; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3003, p. 999

³²⁸ Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 104; Al-Hamawī, *Ibid*, V. 2, p. 233

³²⁹ Al-Bukhārī, *Ibid*, Bābu Bad’ al-Wahī, V. 1, Ḥadīth no. 4, p. 7

³³⁰ Muslim, *Ibid*, V. 1, Ḥadīth No. 161, p. 143; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3325, p. 428; Abū Dāwūd, *Ibid*, V. 4, Ḥadīth no. 4648, p. 211; Ibn Mājah, *Ibid*, V. 1, Ḥadīth no. 134, p. 48

³³¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb Jazā’ al-Ṣayd, Section: Bābu mā Yaqtulu al-Muḥrim min al-Dawāb, V. 3, Ḥadīth No. 1829, p. 13

³³² Muslim, *Ibid*, V. 2, Ḥadīth No. 1198, p. 857; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 837, p. 188; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1847, p. 170; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2835, p. 190; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2939, p. 980

³³³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Tawḥīd, Section: Bābu, V. 9, Ḥadīth no. 7456, p. 135

³³⁴ Muslim, *Ibid*, V. 4, Ḥadīth No. 2794, p. 2152; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3141, p. 304

³³⁵ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb ‘Abwāb al-‘Amal fī al-Ṣalāt, Section: Bābu ‘idhā ‘Infalatat al-Dābah fī al-Ṣalāt, V. 1, Ḥadīth no. 1153, p. 405

زَيْدُ بْنُ وَهَبٍ الْجُهَنِيُّ. أَنَّهُ كَانَ فِي الْحَيْشِ الَّذِينَ كَانُوا مَعَ عَلِيِّ بْنِ أَبِي رَضِيٍّ اللَّهُ عَنْهُ. الَّذِينَ سَارُوا إِلَى الْخَوَارِجِ. فَلَمَّا التَّقَيْنَا وَعَلَى الْخَوَارِجِ يَوْمَئِذٍ عَبْدُ اللَّهِ بْنُ وَهَبٍ الرَّاسِبِيُّ، فَقَالَ: لَهُمُ الْقَوَا الرِّمَاحُ، وَسُلُوكُكُمْ مِنْ جُفُونِهَا، فَإِنِّي أَخَافُ أَنْ يُنَاصِبُواكُمْ كَمَا نَاصَبُواكُمْ يَوْمَ حَوْزَاءَ، الخ
 “Zayd Ibn Wahb Jahānī reported and he was among the squadron which was under the command of ‘Alī (Ra.) and which set out (to curb the activities) of the Khawārij. ‘Abdullāh Ibn Wahb al-Rasibī was at the head of the Khawārij when we encountered them. He (‘Abdullāh) said to his army: Throw the spears and draw out your swords from their sheaths, for I fear that they would attack you as they attacked you on the day of *Ḥarūrā*’”³³⁶
 The location is also cited in al-Sunan of Abū Dāwūd.³³⁷

126. الحرة (Al-Ḥarrah): A land of black stones on the outside of al-Madīnah.³³⁸

The location cited by al-Bukhārī is as follows:

عَنْ أَنَسِ بْنِ رَضِيٍّ اللَّهُ عَنْهُ، قَالَ: فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّرِيحُ، فَبَعَثَ الطَّلَبَ فِي آثَارِهِمْ، فَمَا تَرَ جَلَّ النَّهَارَ حَتَّى أَتَى بِهِمْ، فَأَمَرَ بِسَامِيَةٍ فَأُحْبِيَتْ، فَكَحَلَهُمْ وَقَطَعَ أَيْدِيَهُمْ، وَأَزْجَلَهُمْ وَمَا حَسَسَهُمْ، ثُمَّ أَلْقُوا فِي الْحَرَّةِ يَسْتَسْقُونَ، فَمَا سَقُوا حَتَّى مَاتُوا

“Narrated ‘Anas (Ra.):When a help-seeker came to Allāh’s Messenger, he sent some men in their pursuit, and they were captured and brought before mid-day. The Prophet (Sm.) ordered for some iron pieces to be made red hot, and their eyes were branded with them and their hands and feet were cut off and were not cauterized. Then they were put at a place called *al-Ḥarrah*, and when they asked for water to drink they were not given till they died.”³³⁹

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Sunan of Abū Dāwūd and al-Sunan of al-Nasā’ī.³⁴⁰

127. حرة واقم (Ḥarrah al-Wāqim): The eastern Ḥarrah of al-Madīnah.³⁴¹ The

location cited in al-Sunan of Abū Dāwūd is as follows:

عَنْ رَبِيعَةَ بِنْتِ يَغْنِيٍّ ابْنِ الْهُدَيْرِ، قَالَ: مَا سَمِعْتُ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ ... خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِيدُ قُبُورَ الشُّهَدَاءِ، حَتَّى إِذَا أَشْرَفْنَا عَلَى حَرَّةٍ وَاقِمٍ فَلَمَّا تَدَلَّيْنَا مِنْهَا، وَإِذَا قُبُورٌ بِسُخْنِيَّةٍ ... الخ

“Narrated Rabi’ah Ibn al-Hudayr:.... We went out along with the Messenger of Allāh (Sm.) who was going to visit the graves of the martyrs. When we ascended *Ḥarrah al-Wāqim*, and then descended from it, we found there some graves at the turning of the valley....”³⁴²

128. حرة الوبرة (Ḥarrah al-Wabarrah): A western Ḥarrah of al-Madīnah.³⁴³ The

location cited by Muslim is as follows:

عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قِبَلَ بَدْرٍ، فَلَمَّا كَانَ بِحَرَّةِ الْوَبْرَةِ أَذْرَكَهُ رَجُلٌ قَدْ كَانَ يُدْرِكُ مِنْهُ جُرْأَةً وَنَجْدَةً، الخ

“Narrated A’isha, wife of the Prophet (Sm.), who said: The Messenger of Allāh (Sm.) set out for Badr. When he reached *Ḥarrah al-Wabarrah* a man met him who was known for his valour and courage....”³⁴⁴

The location is also cited in al-Jāmi‘.³⁴⁵

³³⁶ Muslim, *Ibid*, Chapter: Kitāb al-Zakāt, Section: Bābu al-Taḥrīd ‘alā Qatl al-Khawārij, V. 2, Ḥadīth no. 1066, p. 748

³³⁷ Abū Dāwūd, *Ibid*, V. 4, Ḥadīth no. 4768, p. 244

³³⁸ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Waḍū’, Section: Bābu ‘Abwāb al-’Ibl wa al-Dawāb...., V. 1, Ḥadīth no. 231, p. 92

³³⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥudūd, Section: Bābu lam Yasuq al-Murtaddūn al-Muḥāribūn ḥattā Matū, V. 8, Ḥadīth no. 6804, p. 163

³⁴⁰ Muslim, *Ibid*, V. 3, Ḥadīth No. 1671, p. 1297; Abū Dāwūd, *Ibid*, V. 4, Ḥadīth no. 4364, p. 130; Al-Nasā’ī, *Ibid*, V. 1, Ḥadīth no. 305, p. 158

³⁴¹ Al-Samhūdī, *Ibid*, V. 4, p. 59

³⁴² Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Manāsik, Section: Bābu Ziyārah al-Qubūr, V. 2, Ḥadīth no. 2043, p. 218

³⁴³ Al-Samhūdī, *Ibid*, V. 4, p. 59

³⁴⁴ Muslim, *Ibid*, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu Karāhiyah al-’Isti‘ānah fī al-Ghazwi bi Kāfir, V. 3, Ḥadīth no. 1817, p. 1449

129. الحصبَة (Al-Ḥaṣbah): Al-Muḥaṣṣab (المحصب).³⁴⁶ The location cited by al-Bukhārī is as follows:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا. خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُوْافِينَ لِهَيْلَالِ ذِي الْحِجَّةِ فَلَمَّا كَانَ لَيْلَةَ الْحَضْبَةِ أُرْسِلَ مَعِيَ عَبْدُ الرَّحْمَنِ إِلَى التَّنْعِيمِ. فَأَهْلَيْتُ بِعُمْرَةٍ مَكَانَ عُمْرَتِي

“Narrated ‘Ā’ishah (Ra.): We set out along with Allāh’s Messenger (Sm.) shortly before the appearance of the new moon (crescent) of the month of Dhū al-Ḥijjah When it was the night of *al-Ḥaṣbah*, he sent ‘Abd al-Rahmān with me to at-Tan‘īm and I assumed ‘Ihrām for ‘Umrah (and performed it) in lieu of my missed ‘Umrah.”³⁴⁷

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.³⁴⁸

130. حضرموت (Ḥaḍramawt): A town in southern Yemen.³⁴⁹ The location cited by al-Bukhārī is as follows:

عَنْ خَبَّابِ بْنِ الْأَرْتِّ. قَالَ: شَكَوْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ مُتَوَسِّدٌ بِرُذَدَالَةٍ فِي ظِلِّ الْكَعْبَةِ. قُلْنَا لَهُ: أَلَا تَسْتَنْصِرُ لَنَا. أَلَا تَدْعُو اللَّهَ لَنَا؟ قَالَ: وَاللَّهِ كَيْفَ يَمُنُّ هَذَا الْأَمْرُ. حَتَّى يَبْسُورَ الرَّأْكَبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتٍ. لَا يَخَافُ إِلَّا اللَّهَ. أَوِ الذِّئْبُ عَلَى غَنَمِهِ. وَكَكُنْتُمْ تَسْتَعْجِلُونَ

“Narrated KhabBāb Ibn al-’Arat (Ra.): We complained to Allāh’s Messenger (Sm.) (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka‘bah, leaning over his Burd. We said to him: Would you seek help for us? Would you pray to Allāh for us? He said: By Allāh, this religion (i.e. Islam) will prevail till a traveler from Ṣan‘ā to Ḥaḍramawt will fear none but Allāh, or a wolf as regards his sheep, but you (people) are hasty.”³⁵⁰

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd and al-Sunan of Ibn Mājah.³⁵¹

131. حطم الخيل (Ḥaṭm al-Khayl): The top of the mountain in the narrow part of the valley.³⁵² The location cited by al-Bukhārī is as follows:

عَنْ هِشَامٍ. عَنْ أَبِيهِ. قَالَ: لَمَّا سَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ، فَبَلَغَ ذَلِكَ قُرَيْشًا... قَالَ لِعَبَّاسٍ: احْسِبْ أَبَا سُفْيَانَ عِنْدَ حَطْمِ الْخَيْلِ حَتَّى يَنْظُرَ إِلَى الْمُسْلِمِينَ. فَحَبَسَهُ الْعَبَّاسُ. فَجَعَلَتِ الْقَبَائِلُ تَمُرُّ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَمُرُّ كَتَيْبَةٍ كَتَيْبَةً عَلَى أَبِي سُفْيَانَ. الخ

“Narrated Hishām’s father: When Allāh’s Messenger (Sm.) set out (towards Makkah) during the year of the conquest (of Makkah) and this news reached the infidels of Quraysh,....the Prophet (Sm.) said to al-‘Abbās, Keep Abū Sufyān standing at *Ḥaṭm al-Khayl* so that he would look at the Muslims. So al-‘Abbās kept him standing (at that place) and the tribes with the Prophet (Sm.); started passing in front of Abū Sufyān in military batches.....”³⁵³

³⁴⁵ Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 1558, p. 127

³⁴⁶ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu al-‘Umrah Laylah al-Ḥaṣbah wa ghairihā, V. 2, Ḥadīth no. 1692, p. 232

³⁴⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu al-‘Umrah Laylah al-Ḥaṣbah wa ghairihā, V. 3, Ḥadīth no. 1783, p. 4

³⁴⁸ Muslim, *Ibid*, V. 2, Ḥadīth No. 1211, p. 872; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1785, p. 154; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2803, p. 177; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3000, p. 998

³⁴⁹ Shurrāb, *Ibid*, p. 101

³⁵⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Manāqib, Section: Bābu ‘Ālāmāt al-Nabuwwah fī al-‘Islām, V. 4, Ḥadīth no. 3612, p. 201

³⁵¹ Muslim, *Ibid*, V. 1, Ḥadīth No. 139, p. 123; Al-Tirmidhī, *Ibid*, V. 2, Ḥadīth no. 330, p. 150; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 3244, p. 221; Al-Nasā’ī, *Ibid*, V. 6, Ḥadīth no. 3491, p. 183

³⁵² Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Maghāzī, Section: Bābu ‘ayna Rakaza al-Nabī Sm., V. 4, Ḥadīth no. 4030, p. 1559

³⁵³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Maghāzī, Section: Bābu ‘ayna Rakaza al-Nabī Sm., V. 5, Ḥadīth no. 4280, p. 146

132. الحطيم (Al-Ḥaṭīm): It is a semi-circular shoulder-high perimeter wall of al-Ka‘bah at the side of al-Mīzāb (الميزاب).³⁵⁴ The location cited by al-Bukhārī is as follows:

عَنْ مَالِكِ بْنِ صَعْصَعَةَ رَضِيَ اللَّهُ عَنْهُمَا. أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَهُمْ عَنْ لَيْلَةِ أُشْرِي بِهِ: بَيْنَمَا أَنَا فِي الْحَطِيمِ. وَرَبِّمَا قَالَ: فِي الْحَجْرِ... الخ

“Narrated Mālik Ibn Sa‘ṣa‘h 9Ra.) said that Allāh’s Messenger (Sm.) described to them his Night Journey saying, While I was lying in *al-Hatim* or *al-Ḥijr*....”³⁵⁵

The location is also cited in al-Ṣaḥīḥ of Muslim and al-Sunan of Abū Dāwūd.³⁵⁶

133. الحفياء (Al-Ḥafyā’): A distance of near about five miles from Thaniyyah al-Wadā’ (ثنية الوداع).³⁵⁷ The location cited by al-Bukhārī is as follows:

عَنْ نَافِعٍ. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَابَقَ بَيْنَ الْخَيْلِ الَّتِي أُضْمِرَتْ مِنَ الْحَفْيَاءِ وَأَمَدَهَا ثَنِيَّةُ الْوَدَاعِ. وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تُضْمَرْ مِنَ الثَّنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ

“Narrated ‘Abdullāh Ibn ‘Umar (Ra.): Allāh’s Messenger (Sm.) ordered for a horse race; the trained horses were to run from a place called *al-Hafyā’* to Thaniyyah al-Wadā’ and the horses which were not trained were to run from al-Thaniyyah to the Masjid Banī Zurayq.”³⁵⁸

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.³⁵⁹

134. الحل (Al-Ḥil): outside of the boundaries of Makkan Sanctuary.³⁶⁰ The location cited by al-Bukhārī is as follows:

أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ. قَالَ: بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَةَ رَهْطٍ سَرِيَّةً عَيْنًا. وَاللَّهُ مَا رَأَيْتُ أُسِيرًا أَقْطَحَ خَيْرًا مِنْ حُبَيْبٍ. وَاللَّهُ لَقَدْ وَجَدْتُهُ يَوْمًا يَأْكُلُ مِنْ قِطْفِ عِنَبٍ فِي يَدِهِ. وَإِنَّهُ لَمَوْثِقٌ فِي الْحَدِيدِ. وَمَا يَسْكَنُ مِنْ نَمْرٍ. وَكَانَتْ تُقُولُ: إِنَّهُ لَرِزْقٌ مِنَ اللَّهِ رَزَقَهُ حُبَيْبًا. فَلَمَّا خَرَجُوا مِنَ الْحَرَمِ لِيَقْتُلُوهُ فِي الْجَلِ. قَالَ لَهُمْ حُبَيْبٌ: ذَرُونِي أَرْكَعْ رُكْعَتَيْنِ. فَتَرَكُوهُ. فَرَكَعَ رُكْعَتَيْنِ. الخ

“Narrated Abū Hurayrah (Ra.): Allāh’s Messenger (Sm.) sent a Sariya of ten men as spies,..... By Allāh, I never saw a prisoner better than Khubayb. By Allāh, one day I saw him eating of a bunch of grapes in his hand while he was chained in irons, and there was no fruit at that time in Makkah. The daughter of al-Ḥārith used to say, It was a boon Allāh bestowed upon Khubayb When they took him at *al-Hil* to kill him outside its boundaries, Khubayb requested them to let him offer two rak`at (prayer). They allowed him and he offered Two Rak‘ah.....”³⁶¹

135. حلب (Ḥalb): The city Aleppo. The location cited in al-Sunan of Abū Dāwūd is as follows:

³⁵⁴ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Manāqib, Section: Bābu, V. 3, Ḥadīth no.3635, p. 1397

³⁵⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Manāqib, Section: Bābu al-Mi‘rāj., V. 5, Ḥadīth no. 3887, p. 52

³⁵⁶ Muslim, *Ibid*, V. 2, Ḥadīth No. 1266, p. 923; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1898, p. 181

³⁵⁷ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Ṣalāt, Section: Bābu hal Yuqālu Masjid Banī Fulān, V. 1, Ḥadīth no. 162, p. 410

³⁵⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu hal Yuqālu Masjid Banī Fulān, V. 1, Ḥadīth no. 420, p. 91

³⁵⁹ Muslim, *Ibid*, V. 3, Ḥadīth No. 1870, p. 1491; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 1699, p. 205; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 2575, p. 29; Al-Nasā’ī, *Ibid*, V. 6, Ḥadīth no. 3583, p. 226; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2877, p. 960

³⁶⁰ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu hal Yasta’siru al-Rajul aw lam Yasta’sir wa man Raka’a Raka’atayn ‘inda al-Qatl, V. 3, Ḥadīth no. 2880, p. 1108

³⁶¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu hal Yasta’siru al-Rajul aw lam Yasta’sir wa man Raka’a Raka’atayn ‘inda al-Qatl, V. 4, Ḥadīth no. 3045, p. 67

عَبْدُ اللَّهِ الْهَوَزَنِيُّ: قَالَ: لَقِيتُ بِلَالًا مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحَلَبَ. فَقُلْتُ: يَا بِلَالُ حَدِّثْنِي كَيْفَ كَانَتْ نَفَقَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ... الخ

“Narrated ‘Abdullāh al-Hawzaniy: I met Bilāl, the Mu’adhhdhin of the Messenger of Allāh (Sm.) at *Halb*, and said: Bilāl, tell me, what was the financial position of the Messenger of Allāh (Sm.).....?”³⁶²

136. Ḥimṣ (Ḥimṣ): A famous city of Syria.³⁶³ The location cited by al-Bukhārī is as follows:

عَنْ خَالِدِ بْنِ مَعْدَانَ أَنَّ عُمَيْرَ بْنَ الْأَسْوَدِ الْعُنْسِيَّ، حَدَّثَهُ أَنَّهُ أَتَى عِبَادَةَ بْنَ الصَّامِتِ وَهُوَ نَائِلٌ فِي سَاحَةِ جَنْصٍ وَهُوَ فِي بِنَاءٍ لَهُ وَمَعَهُ أُمُّ حَرَامٍ... الخ

“Narrated Khālid Ibn Ma’dan that ‘Umayr Ibn al-’Aswad al-’Ansiy told him that he went to ‘Ubādah Ibn al-Sāmit while he was staying in his house of *Ḥimṣ* with (his wife) ‘Umm Ḥarām.....”³⁶⁴

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.³⁶⁵

137. Ḥimā (Ḥimā): A site of an arid land protected by Imām to provide animal feed for the cattle of battle.³⁶⁶ The location cited by al-Bukhārī is as follows:

أَنَّ الصُّعْبَ بْنَ جَثَامَةَ، قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا حِصَى إِلَّا لِلَّهِ وَلِرَسُولِهِ وَقَالَ: بَلَّغْنَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَصَى النَّقِيعَ “Narrated al-Ṣ‘ab Ibn Jaththāmah (Ra.): Allāh’s Messenger (Sm.) said, No *Ḥimā* except for Allāh and His Apostle. We have been told that Allāh’s Apostle made a place called *al-Naqī‘* as *Ḥimā*.”³⁶⁷

The location is also cited in al-Sunan of Abū Dāwūd.³⁶⁸

138. Ḥunayn (Ḥunayn): A valley close to the city of al-Ṭā’if (الطائف) in a dintence around eleven miles from Makkah where the Prophet (Sm.) came into the famous battle.³⁶⁹ The location cited by al-Bukhārī is as follows:

أَخْبَرَنَا إِسْمَاعِيلُ: رَأَيْتُ يَبِيدَ ابْنَ أَبِي أَوْفَى صَدْرِيَّةً، قَالَ: ضُرِبَتْهَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حُنَيْنٍ. قُلْتُ: شَهِدْتَ حُنَيْنًا؟ قَالَ: قَبْلَ ذَلِكَ “Narrated Isma‘īl: I saw hit over the hand of Ibn Abī ‘Aufā who said: I received that hit (blow) in the battle of *Ḥunayn* in the company of the Prophet. I asked, Did you take part in the battle of *Ḥunayn*? He replied, Yes (and in other battles) before it.”³⁷⁰

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.³⁷¹

³⁶² Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Karāj....., Section: Bābu fī al-’Imām Yaqbalu Hadāya al-Mushrikīn, V. 3, Ḥadīth no. 3055, p. 171

³⁶³ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb, Section: Bābu Badu’ al-Waḥī’, V. 1, Ḥadīth no. 7, p. 7

³⁶⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu mā Qīla fī Qitāl al-Rūm, V. 4, Ḥadīth no. 2924, p. 42

³⁶⁵ Muslim, *Ibid*, V. 1, Ḥadīth No. 692, p. 481; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 2803, p. 114; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 3045, p. 169; Al-Nasā’ī, *Ibid*, V. 3, Ḥadīth no. 1606, p. 203; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3750, p. 1234

³⁶⁶ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Musāqāt, Section: Bābu lā Ḥimā ‘illāh liAllāh wa liRasūlihi, V. 2, Ḥadīth no. 2241, p. 835

³⁶⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Musāqāt, Section: Bābu lā Ḥimā ‘illāh liAllāh wa liRasūlihi, V. 3, Ḥadīth no. 2370, p. 113

³⁶⁸ Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 3083, p. 180

³⁶⁹ Al-’Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 1, p. 109

³⁷⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Maghāzī, Section: Bābu wa Qawlihi wa Yawma Ḥunayn ‘idh ‘A‘ajabatkum..., V. 5, Ḥadīth no. 4314, p. 153

³⁷¹ Muslim, *Ibid*, V. 3, Ḥadīth No. 1777, p. 1402; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2180, p. 475; Abū Dāwūd, *Ibid*, V. 4, Ḥadīth no. 4503, p. 171; Al-Nasā’ī, *Ibid*, V. 2, Ḥadīth no. 633, p. 7; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2625, p. 876

139. الحيرة (Al-Ḥīrah): A place near al-Najaf (النَجَف) in a distance of three miles away of al-Kūfah³⁷² in al-‘Irāq.³⁷³ The location cited by al-Bukhārī is as follows:

عَنْ عَدِيِّ بْنِ حَاتِمٍ. قَالَ: بَيْنَنَا وَأَنَا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ آتَاهُ رَجُلٌ فَشَكَا إِلَيْهِ الْفَاقَةَ. ثُمَّ آتَاهُ آخَرٌ فَشَكَا إِلَيْهِ قَطْعَ السَّبِيلِ. فَقَالَ: يَا عَدِيُّ هَلْ رَأَيْتَ الْحِيرَةَ. الخ

“Narrated ‘Adīy Ibn Ḥātim (Ra.): While I was in the city of the Prophet (Sm.), a man came and complained to him of destitution and poverty. Then another man came and complained of robbery. The Prophet (Sm.) said, ‘Adīy! Have you been to *al-Ḥīrah*?.....”³⁷⁴
The location is also cited in al-Sunan of Abū Dāwūd.³⁷⁵

140. خراسان (Khurāsān): An extended region from the boarder of al-‘Irāq to the boundary of India.³⁷⁶ The location cited by al-Bukhārī is as follows:

وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: مِنَ السُّنَّةِ أَنْ لَا يُحْرِمَ بِالْحَجِّ إِلَّا فِي أَشْهُرِ الْحَجِّ. وَكَرِهَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ أَنْ يُحْرِمَ مِنْ خُرَاسَانَ أَوْ كُرْمَانَ
“Ibn ‘Abbās (Ra.) Said: It is in accordance with al-Sunnah of the Prophet (Sm) utgr that no one should assume ‘Ihrām for Ḥajj except in the months of al-Ḥajj. And ‘Uthmān disliked to assume ‘Ihrām from Khurāsān or Kirmān.”³⁷⁷

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.³⁷⁸

141. خرب المدينة (Kharib al-Madīnah): The ruins of al-Madīnah.³⁷⁹ The location cited by al-Bukhārī is as follows:

عَنْ عَبْدِ اللَّهِ. قَالَ: بَيْنَمَا أَنَا أَمْشِي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي خَرِبِ الْمَدِينَةِ وَهُوَ يَتَوَكَّأُ عَلَى عَصِيْبٍ مَعَهُ. الخ
“Narrated ‘Abdullāh (Ra.) While I was walking along with the Prophet (Sm.) through *Kharib al-Madīnah* and he was reclining on a date-palm leaf stalk.....”³⁸⁰

142. الخندق (Al-Khandaq): The trench of Khandaq.³⁸¹ The location cited by al-Bukhārī is as follows:

عَنْ سَهْلِ. قَالَ: جَاءَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نُحْفِرُ الْخَنْدَقَ وَنَنْقُلُ التُّرَابَ عَلَى أُنْتَادِنَا. الخ
“Narrated Sahl: Allāh’s Messenger (Sm.) came to us while we were digging *al-Khandaq* and carrying out the earth on our backs....”³⁸²

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.³⁸³

³⁷² Al-Hamawī, *Ibid*, V. 2, p. 328

³⁷³ Al-‘Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 1, p. 109

³⁷⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Manāqib, Section: Bābu ‘Alāmāt al-Nabuwwah fī al-‘Islām, V. 4, Ḥadīth no. 3595, p. 197

³⁷⁵ Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 2140, p. 244

³⁷⁶ Al-Hamawī, *Ibid*, V. 2, p. 350

³⁷⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Qawli Allah al-Ḥajj ‘Ashar Ma‘lūmāt...., V. 2, p. 141

³⁷⁸ Muslim, *Ibid*, V. 1, Ḥadīth No. 154, p. 134; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2237, p. 509; Al-Nasā’ī, *Ibid*, V. 8, Ḥadīth no. 5689, p. 322; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 4072, p. 1353

³⁷⁹ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-‘Ilm, Section: Bābu Qawli Allah wa mā ‘Iutūtum min al-‘Ilmi..., V. 1, Ḥadīth no. 125, p. 58

³⁸⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-‘Ilm, Section: Bābu Qawli Allah wa mā ‘Iutūtum min al-‘Ilmi..., V. 1, Ḥadīth no. 125, p. 37

³⁸¹ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Maghāzī, Section: Bābu Ghazwah al-Khandaq, V. 4, Ḥadīth no. 3880, p. 1507

³⁸² Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Maghāzī, Section: Bābu Du‘ā’ al-Nabī Sm. ‘Aṣliḥ...., V. 5, Ḥadīth no. 3797, p. 34

³⁸³ Muslim, *Ibid*, V. 3, Ḥadīth No. 1804, p. 275; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3856, p. 693; Abū Dāwūd, *Ibid*, V. 1, Ḥadīth no. 409, p. 112; Al-Nasā’ī, *Ibid*, V. 6, Ḥadīth no. 3431, p. 155; Ibn Mājah, *Ibid*, V. 1, Ḥadīth no. 684, p. 224

143. الخندمة (Al-Khandamah): A mountain in Makkah. The location cited in al-Sunan of al-Nasā'ī is as follows:

أَنَّ مَرْثَدَ بْنَ أَبِي مَرْثَدٍ الْغَنَوِيَّ، وَكَانَ رَجُلًا شَدِيدًا، وَكَانَ يَحْمِلُ الْأَسَارَى مِنْ مَكَّةَ إِلَى الْمَدِينَةِ. قَالَ: قَدَعْتُ رَجُلًا لِأَخِيْلَةَ... قُلْتُ: يَا عَنَّا، إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَزَمَ الرِّثَا. قَالَتْ: يَا أَهْلَ الْبَيْتِ، هَذَا الدُّنْدُلُ، هَذَا الَّذِي يَحْمِلُ أَسْرَاءَكُمْ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ. فَسَكَتُ الْخَنْدَمَةَ... الخ

“Marthad Ibn Abī Marthad al-Ghanawiy-a strong man who used to take the prisoners from Makkah to al-Madīnah, said: I arranged with a man to bring him.... I said: O ‘Anāq, the Messenger of Allāh (Sm.) has forbidden adultery. She said: O people of the tents, this porcupine is the one who is taking your prisoners from Makkah to al-Madīnah! I headed toward *al-Khandamah*...”³⁸⁴

144. خوخة ابى بكر (Khawkhah Abī Bakr): A passage like the door³⁸⁵ in the wall of al-Masjid al-Nabawī towards the house of Abū Bakr (Ra.). The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ عَبَّاسٍ، قَالَ: وَلَوْ كُنْتُ مُتَّخِذًا مِنَ النَّاسِ خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا. وَلَكِنْ خَلَّةُ الْإِسْلَامِ أَفْضَلُ. سُدُّوا عَنِّي كُلَّ خَوْخَةٍ فِي هَذَا الْمَسْجِدِ. غَيْرَ خَوْخَةٍ أَبِي بَكْرٍ

“Narrated Ibn ‘Abbās (Ra.): he said:..... If I were to take a Khalīl from the people, I would certainly have taken Abū Bakr but the Islamic brotherhood is superior. Close all Khawkhah [the small doors] in this mosque except *Khawkhah Abī Bakr*.”³⁸⁶
The location is also cited in al-Ṣaḥīḥ of Muslim and al-Jāmi’³⁸⁷.

145. خوزا (Khūzā): Khūjīstān (خوزستان). The location cited by al-Bukhārī is as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ. أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا خَوْزَا، وَكَرْمَانَ مِنَ الْأَعَاجِمِ حُمْرَ الْوُجُوهِ، فُطْسَ الْأُنُوفِ، صَغَارَ الْأَعْيُنِ وَجُوهَهُمُ الْمَجَانُ الْمُنْطَرِقَةُ. نِعَالُهُمُ الشَّعْرُ

“Narrated Abū Hurayrah (Ra.): The Prophet (Sm.) said: The Hour will not be established till you fight with the *Khūzā* and the Kirmān from among the non-Arabs. They will be of red faces, flat noses and small eyes; their faces will look like flat shields, and their shoes will be of hair.”³⁸⁸

146. خيبر (Khaybar): An oasis some 165 km to the north of al-Madīnah on the way to Syria.³⁸⁹ The location cited by al-Bukhārī is as follows:

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ. قَالَ: قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْبَرَ... الخ

“Narrated ‘Anas Ibn Mālik (Ra.): The Prophet (Sm.) came to *Khaybar*.....”³⁹⁰
The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi’³⁹¹, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā'ī and al-Sunan of Ibn Mājah.

³⁸⁴ Al-Nasā'ī, *Ibid*, Chapter: Kitāb al-Nikāḥ, Section: Bābu Tazwīj al-Zāniyah, V. 6, Ḥadīth no. 3228, p. 66

³⁸⁵ Al-Baghā (Ta'liq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Khawkhah wa al-Mumir fī al-Masjid, V. 1, Ḥadīth no. 455, p. 178

³⁸⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Khawkhah wa al-Mumir fī al-Masjid, V. 1, Ḥadīth no. 467, p. 100

³⁸⁷ Muslim, *Ibid*, V. 4, Ḥadīth No. 2382, p. 1854; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3660, p. 608

³⁸⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Manāqib, Section: Bābu 'Alāmāt al-Nubuwwah fī al-Islām, V. 4, Ḥadīth no. 3590, p. 196

³⁸⁹ Shurrāb, *Ibid*, p. 109

³⁹⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Buyū, Section: Bābu hal Yusāfiru bi al-Jāriyah qabla 'an Yastabri'ahā, V. 3, Ḥadīth no. 2235, p. 84

³⁹¹ Muslim, *Ibid*, V. 3, Ḥadīth No. 1802, p. 1427; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 1474, p. 71; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 3009, p. 159; Al-Nasā'ī, *Ibid*, V. 7, Ḥadīth no. 4327, p. 201; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3234, p. 1077

147. خيف بنى كنانة (Khayf Banī Kinānah): Al-Muḥaṣṣab (المحصب) where the Quraysh tribe and Banū Kinānah concluded a contract. The location cited by al-Bukhārī is as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مِنَ الْغَدِ يَوْمَ النَّحْرِ وَهُوَ بَيْتِي نَحْنُ نَازِلُونَ غَدًا بِخَيْفِ بَنِي كِنَانَةَ. حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ.... الخ

“Narrated Abū Hurayrah (Ra.) on the day of Nahr at Minā, the Prophet said, Tomorrow we shall stay at *Khayf Banī Kinānah* where the Mushrikūn had taken the oath of *al-Kufr*.³⁹²

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Sunan of Abū Dāwūd and al-Sunan of Ibn Mājah.³⁹³

148. دابق (Dābiq): A place near Ḥalb (حلب) in Syria.³⁹⁴ The location cited by Muslim is as follows:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ الرُّومُ بِالْأَعْمَاقِ أَوْ بِدَايِقِ. فَيَخْرُجُ إِلَيْهِمْ جَيْشٌ مِنَ الْمَدِينَةِ. مِنْ خِيَارِ أَهْلِ الْأَرْضِ يَوْمَئِذٍ.... الخ

“Abū Hurayrah (Ra.) reported Allāh’s Messenger (Sm.) as saying: The Last Hour would not come until the Romans would land at al-’A‘māq or in Dābiq. An army consisting of the best (soldiers) of the people of the earth at that time will come from al-Madīnah.³⁹⁵

149. دار بني عباد (Dār Banī ‘Abbād): The position of al-Ṣafā. The location cited by al-Bukhārī is as follows:

قَالَ ابْنُ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا: السَّعْيُ مِنْ دَارِ بَنِي عَبَّادٍ إِلَى ذُقَاقِ بَنِي أَبِي حُسَيْنٍ
“Ibn ‘Umar (Ra.) said: Al-Sa‘iy from *Dār Banī ‘Abbād* to the lane of Banū ‘Abī Ḥusayn.³⁹⁶

150. دار القضاء (Dār al-Qaḍā’): Dār of the caliph ‘Umar (Ra.) at al-Madīnah.³⁹⁷ The location cited by al-Bukhārī is as follows:

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ يَوْمَ جُمُعَةٍ مِنْ بَابِ كَانَ نَحْوَ دَارِ الْقَضَاءِ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ يَخُطِّبُ.... الخ
“Narrated ‘Anas Ibn Mālik: A person entered the Mosque on a Friday through the gate facing the *Dār al-Qaḍā’* and Allāh’s Messenger (Sm.) was standing, delivering the *Khuṭbah*....³⁹⁸
The location is also cited in al-Ṣaḥīḥ of Muslim.³⁹⁹

151. دار الهجرة و السنة و السلامة (Dār al-Hijrah wa al-Sunnah wa al-Salāmah): Al-Madīnah. The location cited by al-Bukhārī is as follows:

أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ..... فَقَالَ عَبْدُ الرَّحْمَنِ: فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ الْمَوْسِمَ يَجْمَعُ رِعَاعَ النَّاسِ وَعَوْنَاءَهُمْ، وَإِنِّي أَرَى أَنْ تُنْهَلَ حَتَّى تَقْدَمَ الْمَدِينَةَ، فَإِنَّهَا دَارُ الْهَجْرَةِ وَالسُّنَّةِ وَالسَّلَامَةِ، وَتَخْلُصُ لِأَهْلِ الْفِقْهِ وَأَشْرَافِ النَّاسِ وَذَوِي رَأْيِهِمْ. قَالَ عُمَرُ: لَأَقُومَنَّ فِي أَوَّلِ مَقَامِ أَقَوْمِهِ بِالْمَدِينَةِ

“Ibn ‘Abbās (Ra.): ... “Abd al-Raḥmān said: ‘O chief of the believers! The season of Ḥajj is the season when there comes the scum of the people, so I recommend that you should wait till you go back to al-Madīnah, for it is *Dār al-Hijrah wa al-Sunnah wa al-Salāmah* [the place of Migration and Sunnah, and security] and there you will be able to refer the matter to the

³⁹² Al-Bukhārī, *Ibid*, Chapter: Kitāb Ḥajj, Section: Bābu Nuzūl al-Nabī Sm. Makkah, V. 2, Ḥadīth no. 1590, p. 148

³⁹³ Muslim, *Ibid*, V. 2, Ḥadīth No. 1314, p. 952; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 2010, p. 210; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2942, p. 981

³⁹⁴ ‘Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, *Ibid*, V. 4, Ḥadīth No. 2897, p. 2221

³⁹⁵ Muslim, *Ibid*, Chapter: Kitāb al-Fitan wa ash-rā‘ al-Sā‘ah, Section: Bābu Faṭḥ Qusṭanṭāniyah wa Khurūj al-Dajjāl wa Nujūl ‘Isā’, V. 4, Ḥadīth No. 2897, p. 2221

³⁹⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu mā Jā’a fī al-Sa‘i bayna al-Ṣafā and al-Marwah, V. 2, p. 158

³⁹⁷ ‘Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, *Ibid*, V. 2, Ḥadīth No. 897, p. 612

³⁹⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-’Istisqā’, Section: Bābu al-’Istisqā’ fī Khuṭbah al-Jumu‘ah..., V. 2, Ḥadīth no. 1014, p. 28

³⁹⁹ Muslim, *Ibid*, V. 2, Ḥadīth No. 897, p. 612

religious scholars and the nobles and the people of wise opinions. ‘Umar (Ra.) said, I will speak of it in al-Madīnah on my very first sermon I will deliver there.”
The location is also cited in al-Jāmi‘⁴⁰⁰

152. دبر الكعبة (Dubr al-Ka‘bah): Opposite to al-Multazam (الملتزم). The location cited by Abū Dāwūd is as follows:

عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، قَالَ: طُفْتُ مَعَ عَبْدِ اللَّهِ فَلَمَّا جِئْنَا دُبْرَ الْكَعْبَةِ قُلْتُ: أَلَا تَتَعَوَّذُ؟ قَالَ: نَعُوذُ بِاللَّهِ مِنَ النَّارِ، ثُمَّ مَضَى حَتَّى اسْتَلَمَ الْحَجَرَ وَأَقَامَ بَيْنَ الرُّكْنِ وَالْبَابِ، فَوَضَعَ صَدْرَهُ وَوَجْهَهُ وَذِرَاعَيْهِ وَكَفَيْهِ هَكَذَا وَبَسَطَهُمَا بَسْطًا

“Amr Ibn Shu‘ayb reported on the authority of his father: I went round the Ka‘bah along with ‘Abdullāh Ibn Amr. When we came *Dubr al-Ka‘bah* [behind the Ka‘bah] I asked: Do you not seek refuge? He uttered the words: I seek refuge in Allāh from the Hell-fire. He then went (farther) and touched the Black Stone, and stood between the corner (Black Stone) and the entrance of the Ka‘bah. He then placed his breast, his face, his hands and his palms in this manner, and he spread them, and said: I saw the apostle of Allāh (Sm.) doing like this.”⁴⁰¹

153. دجلة (Dijlah): The Tigris River. The location cited by Abū Dāwūd is as follows:

حَدَّثَنَا مُسْلِمُ بْنُ أَبِي بَكْرَةَ، قَالَ: سَمِعْتُ أَبِي، يُحَدِّثُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَنْزِلُ نَاسٌ مِنْ أُمَّتِي بِغَايَةِ يُسْمَوْنَ أَلْبَصْرَةَ، عِنْدَ نَهْرٍ يُقَالُ لَهُ: دَجْلَةٌ، يَكُونُ عَلَيْهِ جَسْرٌ..... الخ

“Narrated Muslim Ibn Abī Bakrah I heard my father reporting: The Messenger of Allāh (Sm.) said: Some of my people will alight on low-lying ground, which they will call al-Başrah, beside a river called Dajlah over which there is a bridge....”⁴⁰²

154. دسكرة (Daskirah): A palace of Heraclius at Hīms.⁴⁰³ The location cited by al-Bukhārī is as follows:

عن عبد الله بن عباس في حديث هرقل الطويل فأذن هرقل لعظماء الروم في دسكرة له يحنض ثم أمر بأبوابها فغلقت ثم أطلع فقال يا معشر الروم هل لكم في الفلاح والرشد وأن يثبنت ملككم فتبايعوا هذا النبي.... الخ

“Narrated ‘Abdullāh Ibn ‘Abbās (Ra.) in his Ḥadīth about Heraclius On that Heraclius invited all the heads of the Byzantines to assemble in his *Daskirah* [palace] at Hīms. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said: O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain then give a pledge of allegiance to this Prophet....”⁴⁰⁴

155. دقوقاء (Daqūqā’): A town in al-‘Irāq south of Kirkūk (كركوك). The location cited by Abū Dāwūd is as follows:

عَنِ الشَّعْبِيِّ، أَنَّ رَجُلًا مِنَ الْمُسْلِمِينَ حَضَرَتْهُ الْوَفَاةُ بِدِقُوقَاءَ هَذِهِ وَلَمْ يَجِدْ أَحَدًا مِنَ الْمُسْلِمِينَ يُشْهِدُهُ عَلَى وَصِيَّتِهِ فَأَشْهَدَ رَجُلَيْنِ مِنْ أَهْلِ الْكِتَابِ فَقَدَمَا الْوَفَاةَ فَأَتِيَا أَبَا مُوسَى الْأَشْعَرِيَّ، فَأَخْبَرَاهُ وَقَدَمَا يَتْرَكْتَهُ وَوَصِيَّتِهِ..... الخ

“Al-Sha‘biy said: A Muslim was about to die at *Daqūqā’*, but he did not find any Muslim to call him for witness to his will. So he called two men of the people of the Book for witness. Then they came to al-Kūfah, and approaching Abū Mūsā al-‘Ash‘arī (Ra.) they informed him (about his) will. They brought his inheritance and will....”⁴⁰⁵

⁴⁰⁰ Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3714, p. 633

⁴⁰¹ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Manāsik, Section: Bābu al-Multajam, V. 2, Ḥadīth no. 1899, p. 181

⁴⁰² Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Malāḥim, Section: Bābu Dhikr al-Başrah, V. 4, Ḥadīth no. 4306, p. 113

⁴⁰³ Al-Baghā (Ta‘līq), *Ṣaḥīh al-Bukhārī*, *Ibid*, Section: Bābu Bad‘i al-Waḥī, V. 1, Ḥadīth no. 7, p. 7

⁴⁰⁴ Al-Bukhārī, *Ibid*, Section: Bābu Bad‘i al-Waḥī, V. 1, Ḥadīth no. 7, p. 8

⁴⁰⁵ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-‘Aqdiyah, Section: Bābu Shahādātu ‘Ahl al-Dhimmah...., V. 3, Ḥadīth no. 3605, p. 307

156. دمشق (Dimashq): The capital of Syria. The location cited by al-Bukhārī is as follows:

الرُّهْرِيُّ، يَقُولُ: دَخَلْتُ عَلَى أَنَسِ بْنِ مَالِكٍ بَدِمَشَقَ وَهُوَ يَبْكِي، فَقُلْتُ: مَا يَبْكِيكَ؟ فَقَالَ: لَا أَعْرِفُ شَيْئًا مِمَّا أَدْرَكْتُ إِلَّا هَذِهِ الصَّلَاةَ، وَهَذِهِ الصَّلَاةُ قَدْ ضَيَعَتْ

“Narrated al-Zuhriy that he visited ‘Anas Ibn Mālik (Ra.) at *Dimashq* and found him weeping and asked him why he was weeping. He replied, I do not know anything which! used to know during the lifetime of Allāh’s Messenger (Sm.) except al-Ṣalāh, and this Ṣalāt too is lost.”⁴⁰⁶

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁴⁰⁷

157. الدهناء (Al-Dahnā): The land lying beside Banū Tamīm. The location cited by Abū Dāwūd is as follows:

قَبِيلَةُ بِنْتِ مَخْرَمَةَ.... ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، اكْتُبْ بَيْنَنَا وَبَيْنَ بَنِي تَمِيمٍ بِالْدهْنَاءِ، أَنْ لَا يُجَاوِزَهَا إِلَيْنَا مِنْهُمْ أَحَدٌ، إِلَّا مُسَافِرٌ أَوْ مُجَاوِرٌ، فَقَالَ: اكْتُبْ لَكَ يَا غَلَامُ بِالْدهْنَاءِ.... الخ

“Narrated Qaylah bint Makhramah:.....He then said: O Messenger of Allāh (Sm.)! Write a document for us, giving us the land lying between us and Banū Tamīm at *al-Dahnā*’ to the effect that not one of them will cross it in our direction except a traveller or a passer-by. He said: Write down *al-Dahnā*’ for them, boy.”⁴⁰⁸

158. دور الأنصار (Duwar al-’Anṣār): The homes of Banū al-Najjār, and then that of Banū ‘Abd al-’Ashhal, and then that of Banū al-Ḥārith, and then that of Banū Sā’dah. The location cited by al-Bukhārī is as follows:

عَنْ أَبِي حُمَيْدٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: إِنَّ خَيْرَ دُورِ الْأَنْصَارِ دَارُ بَنِي النَّجَّارِ، ثُمَّ عَبْدِ الْأَشْهَلِ، ثُمَّ دَارُ بَنِي الْحَارِثِ، ثُمَّ بَنِي سَاعِدَةَ، وَفِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ

“Narrated Abū Ḥumayd the Prophet (Sm.) said: The best of *Duwar al-’Anṣār* [the Ansar homes] are the homes of Banū al-Najjār, and then that of Banū ‘Abd al-’Ashhal, and then that of Banū al-Ḥārith, and then that of Banū Sā’dah; and there is good in all the homes of the ‘Anṣār.”⁴⁰⁹

159. دومة (Dūmah): Dūmah al-Jundal which is located to the boarder of al-Madīnah, al-’Irāq, and Syria.⁴¹⁰ The location cited by al-Bukhārī is as follows:

عَنْ أَنَسٍ: إِنَّ أُكَيْدِرَ دُومَةَ أَهْدَى إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“‘Anas (Ra.) added, The gift was sent to the Prophet (Sm.) by ‘Ukaydir from Dūmah.”⁴¹¹

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Sunan of Abū Dāwūd and al-Sunan of al-Nasā’ī.⁴¹²

⁴⁰⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb Mawāqīt al-Ṣalāt, Section: Bābu Taḍyī‘ al-Ṣalāt ‘an Waqtiḥā, V. 1, Ḥadīth no. 530, p. 112

⁴⁰⁷ Muslim, *Ibid*, V. 4, Ḥadīth No. 2937, p. 2250; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2240, p. 510; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 2381, p. 310; Al-Nasā’ī, *Ibid*, V. 2, Ḥadīth no. 1161, p. 237; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 4075, p. 1356

⁴⁰⁸ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Kharāj..., Section: Bābu fī ‘Iqtā‘ al-’Arādīn, V. 3, Ḥadīth no. 3070, p. 177

⁴⁰⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb ‘Aṣḥāb al-Nabī, Section: Bābu Faḍl Duwar al-’Anṣār, V. 5, Ḥadīth no. 3791, p. 33

⁴¹⁰ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb Tafsīr al-Qur’ān, Section: Bābu Waddan wa lā Suwā’an wa lā Yaghūtha wa Ya’ūqa, V. 4, Ḥadīth no. 4636, p. 1873

⁴¹¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Hibah wa Faḍliḥā wa al-Taḥrīq ‘alaiḥā, Section: Bābu Qubūl al-Hadyah min al-Musrikīn, V. 3, Ḥadīth no. 2616, p. 163

⁴¹² Muslim, *Ibid*, V. 3, Ḥadīth No. 2071, p. 1645; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 3037, p. 166; Al-Nasā’ī, *Ibid*, V. 8, Ḥadīth no. 5302, p. 199

160. دومة الجندل (Dūmah al-Jandal): A city close to Tabūk. The location cited by al-Bukhārī is as follows:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا. صَارَتِ الْأَوْثَانُ الَّتِي كَانَتْ فِي قَوْمِ نُوحٍ فِي الْعَرَبِ بَعْدَ أَمَّاوَدَ كَانَتْ لِكَلْبٍ بَدْوَمَةَ الْجَنْدَلِ... الخ
 “Narrated Ibn ‘Abbās (Ra.) it All the idols which were worshipped by the people of Nūḥ were worshipped by the Arabs later on. As for the idol Wadd, it was worshipped by the tribe of Kalb at Dūmah al-Jandal.....”⁴¹³

The location is also cited in al-Ṣaḥīḥ of Muslim.⁴¹⁴

161. الديلم (Al-Daylam): The mountain of Daylam. The location cited in al-Sunan of Ibn Mājah.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ لَطَوَّلَهُ اللَّهُ عَزَّ وَجَلَّ حَتَّى يَنْبَلِكَ رَجُلٌ مِنْ أَهْلِ بَيْتِي. يَنْبَلُكَ جَبَلُ الدِّيَلَمِ وَالْقُسْطَنْطِينِيَّةَ

“It was narrated from Abū Hurayrah (Ra.) that the Messenger of Allāh (Sm.) said: Even if there was only one day left of this world, Allāh would make it last until a man from my household took possession of the mountain of Daylam and Constantinople.”⁴¹⁵

162. ذات انواط (Dhāt ‘Anwāt): A tree on the way to Ḥunayn. The location cited in al-Jāmi‘ is as follows.

عَنْ أَبِي وَقِيدٍ اللَّيْثِيِّ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا خَرَجَ إِلَى حُنَيْنٍ مَرَّ بِشَجَرَةٍ لِمُشْرِكِينَ يُقَالُ لَهَا: ذَاتُ أَنْوَاطٍ يُعَلِّقُونَ عَلَيْهَا أَسْلِحَتَهُمْ
 “Abū Wāqid al-Laythiy narrated that when the Messenger of Allāh (SwT) went out to Ḥunayn he passed a tree that the idolaters called *Dhāt ‘Anwāt* upon which they hung their weapons.....”⁴¹⁶

163. ذات الجيش (Dhāt al-Jaysh): A place between Makkah and al-Madīnah⁴¹⁷ or al-Madīnah and Khaybar.⁴¹⁸ The location cited by al-Bukhārī is as follows

عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ. حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ بِدَاتِ الْجَيْشِ انْقَطَعَ عَقْدِي... الخ

“Narrated ‘Ā’ishah (Ra.) the wife of the Prophet : We set out with Allāh’s Messenger (Sm.) on one of his journeys till we reached *al-Baydā’* or *Dhāt al-Jaysh*, a necklace of mine was broken.....”⁴¹⁹

The location is also cited in al-Ṣaḥīḥ of Muslim and al-Sunan of al-Nasā’ī.⁴²⁰

164. ذات السلاسل (Dhāt al-Salāsīl): A spring for Banū Judhām (بنو جذام) on Syrian border.⁴²¹ The location cited by al-Bukhārī is as follows:

عَنْ أَبِي عُثْمَانَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ عَمْرَ بْنَ الْعَاصِ عَلَى جَيْشِ ذَاتِ السَّلَاسِلِ... الخ
 “Narrated Abū ‘Uthmān: Allāh’s Messenger (Sm.) sent ‘Amr Ibn al-‘Āṣ (Ra.) as the commander of the troops of Dhāt al-Salāsīl.....”⁴²²

⁴¹³ Al-Bukhārī, *Ibid*, Chapter: Kitāb Tafsīr al-Qur’ān, Section: Bābu Waddan wa lā Suwā’an wa lā Yaghūtha wa Ya’ūqa, V. 6, Ḥadīth no. 4920, p. 160

⁴¹⁴ Muslim, *Ibid*, V. 4, Ḥadīth No. 2469, p. 1917

⁴¹⁵ Ibn Mājah, *Ibid*, Chapter: Kitāb al-Jihād, Section: Bābu Dikr al-Daylam, V. 2, Ḥadīth no. 2779, p. 928

⁴¹⁶ Al-Tirmidhī, *Ibid*, Chapter: Kitāb al-Fitan, Section: Bābu mā Jā’a latarkabunna Sunan..., V. 4, Ḥadīth no. 2180, p. 475

⁴¹⁷ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu al-Taḥmīd wa al-Tasbīḥ wa al-Takbīr, V. 1, Ḥadīth no. 327, p. 127

⁴¹⁸ ‘Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, *Ibid*, V. 1, Ḥadīth No. 367, p. 279

⁴¹⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Tayammum, V. 1, Ḥadīth no. 334, p. 74

⁴²⁰ Muslim, *Ibid*, V. 1, Ḥadīth No. 367, p. 279; Al-Nasā’ī, *Ibid*, V. 1, Ḥadīth no. 310, p. 163

⁴²¹ ‘Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, *Ibid*, V. 4, Ḥadīth No. 2384, p. 1856

⁴²² Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Maghāzī, Section: Bābu Ghazwah Dhāt al-Salāsīl, V. 5, Ḥadīth no. 4358, p. 166

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘ and al-Sunan of Abū Dāwūd.⁴²³

165. ذَات عِرْق (Dhāt ‘Irq): A distance of forty two miles from Makkah.⁴²⁴ The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا. قَالَ: لَمَّا فَتِحَ هَذَانِ الْبَصْرَانِ أَتَوْا عُمَرَ قَالَ: فَانظُرُوا حُدُودَهُمَا مِنْ طَرِيقِكُمْ. فَحَدَّ لَهُمَا ذَاتَ عِرْقٍ
 “Narrated Ibn ‘Umar (Ra.) When these two towns (al-Baṣrah and al-Kūfah) were conquered, the people went to ‘Umar ‘Umar said, Take as your Mīqāt a place situated opposite to Qarn on your usual way. So, he fixed *Dhāt ‘Irq*.”⁴²⁵

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁴²⁶

166. ذُرْوَان (Dharwān): Dharwān (ذروان), also said ‘Arwān (أروان) is a well at the homes or gardens of Banū Zurayq (بنو زريق) in al-Madīnah.⁴²⁷ The location cited by al-Bukhārī is as follows:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا. قَالَتْ: سَحَّرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا مِنْ بَنِي زُرَيْقٍ. يُقَالُ لَهُ لَيْبِيدُ بْنُ الْأَعْصَمِ. قَالَ: فِي أَبِي شَيْءٍ؟
 قَالَ: فِي مُشْطٍ. وَمُشَاطَةٌ وَجُفٌّ طَلَعَتْ خَلَّةَ ذَكَرٍ. قَالَ: وَأَيْنَ هُوَ؟ قَالَ: فِي بَيْتِ دُرْوَانَ. الخ

“Narrated ‘Ā’ishah (Ra.): A man called Labīd Ibn al-’A’sam from the tribe of Banū Zurayq worked magic on Allāh’s Messenger (Sm.) The first one asked: What material did he use? The other replied: A comb and the hairs stuck to it and the skin of pollen of a male date palm. The first one asked: Where is that? The other replied: (That is) in the well of *Dharwān*”⁴²⁸

167. ذُلُقْيَا (Dhuluqyah): A place near Constantinople. The location cited in al-Sunan of Abū Dāwūd is as follows:

عَنْ خَالِدِ بْنِ دِهْقَانَ. قَالَ: كُنَّا فِي غَزْوَةِ الْقُسْطَنْطِينِيَّةِ بِدُلُقْيَا. فَأَقْبَلَ رَجُلٌ مِنْ أَهْلِ فِلَسْطِينَ مِنْ أَشْرَافِهِمْ وَخِيَارِهِمْ. الخ
 “Khālid Ibn Dihqān said: When we were engaged in the battle of Constantinople at *Dhuluqyah*, a man of the people of Palestine, who was one of their nobility and elite came forward.”⁴²⁹

168. ذُو الْحَلِيفَةِ (Dhū al-Ḥulayfah): A place close to al-Madīnah.⁴³⁰ The location cited by al-Bukhārī is as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يُهَلُّ أَهْلَ الْمَدِينَةِ مِنْ ذِي الْحَلِيفَةِ. وَيُهَلُّ أَهْلَ الشَّامِ مِنَ الْجُحْفَةِ. وَأَهْلُ نَجْدٍ مِنْ قَرْنٍ

“Narrated ‘Abdullāh Ibn ‘Umar (Ra.): Allāh’s Messenger (Sm.) said, The people of al-Madīnah should assume ‘Ihrām from Dhū al-Ḥulayfah; the people of Shām from al-Juhfah; and the people of Najd from Qarn.”⁴³¹

⁴²³ Muslim, *Ibid*, V. 4, Ḥadīth No. 2384, p. 1856; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3885, p. 706; Abū Dāwūd, *Ibid*, V. 1, Ḥadīth no. 334, p. 92

⁴²⁴ Al-Baghā (Ta‘līq), *Ṣaḥīh al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Dhāt ‘Irq li ‘Ahl al-’Irāq, V. 2, Ḥadīth no. 1458, p. 556

⁴²⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Dhāt ‘Irq li ‘Ahl al-’Irāq, V. 2, Ḥadīth no. 1531, p. 135

⁴²⁶ Muslim, *Ibid*, V. 2, Ḥadīth No. 1183, p. 841; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1739, p. 143; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2653, p. 123; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2915, p. 972

⁴²⁷ Ibn Rajab al-Ḥanbalī, *Ibid*, V. 10, p. 229; Al-Nabawī, *Ibid*, V. 14, p. 177; Al-Hamawī, *Ibid*, V. 1, p. 162 & 299; Al-Bakrī al-’Andalusī, *Mu’jam mā’Ista’jama*, *Ibid*, 2, p. 611; Shurrāb, *Ibid*, p. 120; Al-Qazwīnī, *Āthār al-Bilād*, *Ibid*, p. 109

⁴²⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṭibb, Section: Bābu al-Siḥr, V. 7, Ḥadīth no. 5763, p. 136

⁴²⁹ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Fitan wa al-Malāḥim, Section: Bābu fī Ta’zīm Qatl al-Mu’mīn, V. 4, Ḥadīth no. 4270, p. 103

⁴³⁰ ‘Abd al-Bāqī (Taḥqīq), *Sunan Ibn Mājah*, *Ibid*, Chapter: Kitāb al-Manāsik, Section: Bābu Mawāqītu ‘Ahlī al-’Afāq, V. 2, Ḥadīth no. 2914, p. 972

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁴³²

169. ذُو الْحَلِيفَةِ مِنْ تِهَامَةَ (Dhū al-Ḥulayfah min Tihāmah): A place of Tihāmah al-Yemen⁴³³ between Ḥāddhah (حَادَّة) and Dhāt ‘Irq (ذَات عِرْق)⁴³⁴ where the area dropped vertically from the land of al-Ḥijāz (الْحِجَاز) to the land of Najd (نَجْد).⁴³⁵

The location cited by al-Bukhārī is as follows:

عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ بِذِي الْحَلِيفَةِ مِنْ تِهَامَةَ. فَأَصْبْنَا إِبِلًا وَعَتَمًا. الخ

“Narrated Rafi‘ Ibn Khadij said: We were in the valley of *Dhū al-Ḥulayfah of Tihāmah* in the company of the Prophet (Sm.) and had some camels and sheep (of the booty).⁴³⁶”

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁴³⁷

170. ذُو الْخَلَصَةِ (Dhū al-Khalaṣah): A house of idols which was worshipped by the tribe of Dawus (دَوْس), Khath‘am (خَثْعَم) and Bajīlah (بَجِيلَةَ).⁴³⁸ The location cited by al-Bukhārī is as follows:

عَنْ جَرِيرٍ قَالَ: كَانَ بَيْتٌ فِي الْجَاهِلِيَّةِ يُقَالُ لَهُ: ذُو الْخَلَصَةِ. وَالْكَعْبَةُ الْيَمَانِيَّةُ. وَالْكَعْبَةُ الشَّامِيَّةُ. فَقَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا تُرِيحُنِي مِنْ ذِي الْخَلَصَةِ. الخ

“Narrated Jarīr: In the Pre-Islamic Period of Ignorance there was a house called *Dhū al-Khalaṣah*, and al-Ka‘bah al-Yamāniyah, and al-Ka‘bah al-Shāmiyah. The Prophet (Sm.) said to me, Won't you relieve me from *Dhū al-Khalaṣah*?⁴³⁹”

The location is also cited in al-Ṣaḥīḥ of Muslim and al-Sunan of Abū Dāwūd.⁴⁴⁰

171. ذُو خَيَوَانَ (Dhū Khaywān): A place near Yemen. The location cited in al-Sunan of Abū Dāwūd is as follows:

عَنْ عَامِرِ بْنِ شَهْرٍ... وَكَتَبَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ لِعَلِّكَ ذِي خَيَوَانَ. إِنْ كَانَ صَادِقًا فِي أَرْضِهِ. وَمَالِهِ. وَرَقِيقِهِ. فَلَهُ الْأَمَانُ وَذِمَّةُ اللَّهِ. وَذِمَّةُ مُحَمَّدٍ رَسُولِ اللَّهِ. وَكَتَبَ خَالِدُ بْنُ سَعِيدٍ بْنُ الْعَاصِ

“Narrated ‘Āmir Ibn Shahr:.... and the Messenger of Allāh (Sm.) wrote a document for him: In the name of Allāh, Most Beneficent, Most Merciful. From Muhammad, the Messenger of Allāh, to Akk *Dhū Khaywān*. If he is true his land, property and slave, he has the security and the protection of Allāh, and Muhammad, the Messenger of Allāh. Written by Khālid Ibn Sa‘īd Ibn al-‘Āṣ (Ra.).⁴⁴¹”

⁴³¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Miqāt ‘Ahl al-Madīnah..., V. 2, Ḥadīth no. 1525, p. 134

⁴³² Muslim, *Ibid*, V. 2, Ḥadīth No. 1182, p. 839; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 831, p. 184; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1771, p. 150; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2651, p. 122; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2914, p. 972

⁴³³ ‘Abd al-Bāqī (Taḥqīq), *Sunan Ibn Mājah*, *Ibid*, Chapter: Kitāb al-‘Aḍāḥī, Section: Bābu kam Tujzī min al-Ghanam ‘an al-Budnah, V. 2, Ḥadīth no. 3137, p. 1048

⁴³⁴ Al-Nabawī, *Ibid*, V. 13, p. 126

⁴³⁵ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Sharikah, Section: Bābu ma ‘Adala ‘Ashran min al-Ghanam bi Jazūr fī al-Qasm, V. 2, Ḥadīth no. 2372, p. 886

⁴³⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Sharikah, Section: Bābu ma ‘Adala ‘Ashran min al-Ghanam bi Jazūr fī al-Qasm, V. 3, Ḥadīth no. 2507, p. 142

⁴³⁷ Muslim, *Ibid*, V. 3, Ḥadīth No. 1968, p. 1558; Al-Nasā’ī, *Ibid*, V. 7, Ḥadīth no. 4297, p. 191; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3137, p. 1048

⁴³⁸ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu Ḥarqī al-Duwar wa al-Nakhīl, V. 2, Ḥadīth no. 2372, p. 886

⁴³⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Maghāzī, Section: Bābu Ghazwah dhī Khaṣlah, V. 5, Ḥadīth no. 4355, p. 164

⁴⁴⁰ Muslim, *Ibid*, V. 4, Ḥadīth No. 2476, p. 1925; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 2772, p. 88

⁴⁴¹ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Kharāj..., Section: Bābu mā Jā’a fī Hukm ‘Arḍ al-Yemen, V. 3, Ḥadīth no. 3027, p. 164

172. Dhū Ṭuwā (Dhū Ṭuwā): A place at Makkah.⁴⁴² The location cited by al-Bukhārī is as follows:

وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، حَدَّثَهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَنْزِلُ بِذِي طُوًى، وَيَبِيتُ حَتَّى يُصْبِحَ، يُصَلِّي الصُّبْحَ حِينَ يَتَقَدَّمُ مَكَّةَ، وَمُصَلَّى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ عَلَى أَكْبَةِ غَلِيظَةٍ، لَيْسَ فِي الْمَسْجِدِ الَّذِي بَيْنِي ثُمَّ، وَلَكِنْ أَسْفَلَ مِنْ ذَلِكَ عَلَى أَكْبَةِ غَلِيظَةٍ

“Narrated Abdullāh Ibn ‘Umar (Ra.): The Prophet (Sm.) while approaching Makkah used to dismount at Dhū Ṭuwā and stay the night there till the morning and then perform the morning Ṣalāh....”⁴⁴³

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd and al-Sunan of al-Nasā’ī.⁴⁴⁴

173. Dhū Qarad (Dhū Qarad): A site about a day’s journey from al-Madīnah.⁴⁴⁵ The location cited by al-Bukhārī is as follows:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ صَلَّى بِأَصْحَابِهِ فِي الْخَوْفِ فِي غَزْوَةِ السَّابِغَةِ غَزْوَةَ ذَاتِ الرِّقَاعِ، قَالَ ابْنُ عَبَّاسٍ: صَلَّى النَّبِيُّ الْخَوْفَ بِذِي قَرَادٍ

“Narrated Jābir Ibn ‘Abdullāh (Ra.): The Prophet (Sm.) led his companions in Fear Prayer in the seventh Ghazwah, i.e., the Ghazwah of Dhāt al-Riqā‘. Ibn ‘Abbās (Ra.) said, The Prophet (Sm.) offered the Fear Prayer at a place called *Dhū Qarad*.”⁴⁴⁶

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Sunan of Abū Dāwūd and al-Sunan of al-Nasā’ī.⁴⁴⁷

174. Dhū al-Majāz (Dhū al-Majāz): A Market for the Arabs in the day of ignorance besides ‘Arafah or Minā.⁴⁴⁸ The location cited by al-Bukhārī is as follows:

قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: كَانَ ذُو الْمَجَازِ وَعُكَاظُ مَتَجِرِ النَّاسِ فِي الْجَاهِلِيَّةِ. فَلَمَّا جَاءَ الْإِسْلَامُ كَانَتْهُمْ كِرْهُوا ذَلِكَ، حَتَّى نَزَلَتْ: لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فِي مَوَاسِمِ الْحَجِّ

“Narrated Ibn ‘Abbās (Ra.): *Dhū al-Majāz* and ‘Ukāzh were the markets of the people during the Pre-Islamic Period of Ignorance. When the people embraced Islam, they disliked to do bargaining there till the verses were revealed: There is no sin on you if you seek of the Bounty of your Lord.”⁴⁴⁹

The location is also cited in al-Sunan of Abū Dāwūd.⁴⁵⁰

175. Dhū al-Marwah (Dhū al-Marwah): A place near Tabūk. The location cited in al-Sunan of Abū Dāwūd is as follows:

حَدَّثَنِي سُبْرَةُ بْنُ عَبْدِ الْعَزِيزِ بْنِ الرَّبِيعِ الْجُهَنِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَزَلَ فِي مَوْضِعِ الْمَسْجِدِ تَحْتَ دَوْمَةٍ، فَأَقَامَ ثَلَاثًا، ثُمَّ حَرَجَ إِلَى تَبُوكَ، وَإِنَّ جُهَيْنَةَ لِحَقْوَةٌ بِإِلْرَحْبَةِ، فَقَالَ لَهُمْ: مَنْ أَهْلُ ذِي الْمَرْوَةِ؟... الخ

⁴⁴² Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Masājid al-latī ‘alā Ṭuruq al-Madīnah, V. 1, Ḥadīth no. 470, p. 183

⁴⁴³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Masājid al-latī ‘alā Ṭuruq al-Madīnah..., V. 1, Ḥadīth no. 491, p. 105

⁴⁴⁴ Muslim, *Ibid*, V. 2, Ḥadīth No. 1259, p. 919; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 868, p. 211; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1865, p. 174; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2862, p. 199

⁴⁴⁵ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Maghāzī, Section: Bābu Ghazwah Dhī-Qarad, V. 4, Ḥadīth no. 3898, p. 1512

⁴⁴⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Maghāzī, Section: Bābu Ghazwah Dhī-Qarad, V. 5, Ḥadīth no. 4125, p. 113

⁴⁴⁷ Muslim, *Ibid*, V. 3, Ḥadīth No. 1806, p. 1432; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 2752, p. 31; Al-Nasā’ī, *Ibid*, V. 3, Ḥadīth no. 1533, p. 169

⁴⁴⁸ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Ḥajj, Section: Bābu al-Tijārah ‘Ayyāma al-Mūsīm..., V. 2, Ḥadīth no. 1681, p. 628

⁴⁴⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu al-Tijārah ‘Ayyāma al-Mūsīm..., V. 2, Ḥadīth no. 1770, p. 181

⁴⁵⁰ Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1734, p. 142

“Narrated Saburah Ibn Ma‘bad al-Juhaniy: The Prophet (Sm.) alighted at a place where a mosque has been built under a large tree. He tarried there for three days, and then proceeded to Tabūk. Juhaynah met him on a wide plain. He asked them: who are the people of *Dhū al-Marwah*?”⁴⁵¹

176. رام هرمز (Rām-Humuz): A Persian town close to ‘Irāq.⁴⁵² The location cited by al-Bukhārī is as follows:

عَنْ أَبِي عُثْمَانَ، قَالَ: سَمِعْتُ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ، يَقُولُ: أَنَا مِنْ رَامٍ هُرْمُزٍ

“Narrated Abī ‘Uthmān: I heard Salmān (Ra.) saying: I am from *Rām-Hurmuz*.”⁴⁵³

177. الربذة (Al-Rabadhah): A place close to al-Madīnah.⁴⁵⁴ The location cited by al-Bukhārī is as follows:

عَنِ الْمُعْرُورِ، قَالَ: لَقِيتُ أَبَا ذَرٍّ بِالرَّبَذَةِ وَعَلَيْهِ حُلَّةٌ وَعَلَى غَلَامِهِ حُلَّةٌ، فَسَأَلْتُهُ عَنْ ذَلِكَ، فَقَالَ: إِنِّي سَابَبْتُ رَجُلًا فَعَيَّرْتُهُ بِأُمِّهِ، فَقَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا أَبَا ذَرٍّ، أَعَيَّرْتَهُ بِأُمِّهِ. الخ

“Narrated al-Ma‘rūr: At *al-Rabadhah* I met Abū Dhar who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied: I abused a person by calling his mother with bad names. The Prophet (Sm.) said to me: O Abū Dhar! Did you abuse him by calling his mother with bad names.....”⁴⁵⁵

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁴⁵⁶

178. الرقة (Al-Raqqah): The Syrian city of al-Raqqah. The location cited in al-Sunan of Ibn Mājah is as follows:.

عَنْ هِلَالِ بْنِ يَسَافٍ، قَالَ: أَخَذَ بِيَدِي زِيَادُ بْنُ أَبِي الْجَعْدِ فَأَوْقَفَنِي عَلَى شَيْخٍ بِالرَّقَّةِ. الخ

“It was narrated that Hilāl Ibn Yasāf said: Ziyād Ibn Abī al-Ja‘d took me by the hand and made me stand near an old man at *al-Raqqah*.....”⁴⁵⁷

179. الركن (Al-Rukn): Al-Rukn al-’Aswad (الركن الأسود).⁴⁵⁸ The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: طَافَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْبَيْتِ عَلَى بَعِيرٍ، كَلَّمَا أَنَّى عَلَى الرُّكْنِ أَشَارَ إِلَيْهِ

“Narrated Ibn ‘Abbās (Ra.): The Prophet (Sm.) performed Ṭawāf of the Ka‘bah while riding a camel, and whenever he came in front of *al-Rukn* [the Corner], he pointed towards it.”⁴⁵⁹

The location is also cited in al-Jāmi‘, al-Sunan of Abū Dāwūd and al-Sunan of Ibn Mājah.⁴⁶⁰

⁴⁵¹ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Kharāj..., Section: Bābu fī ‘Iqlā‘ al-’Arāḍīn, V. 3, Ḥadīth no. 3068, p. 174

⁴⁵² Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Manāqib, Section: Bābu ‘Islām Salmān al-Fārisī, V. 3, Ḥadīth no. 3731, p. 1435

⁴⁵³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Manāqib, Section: Bābu ‘Islām Salmān al-Fārisī, V. 5, Ḥadīth no. 3947, p. 71

⁴⁵⁴ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Imān, Section: Bābu al-Ma‘āṣī min ‘Amri al-Jāhiliyyah..., V. 1, Ḥadīth no. 30, p. 20

⁴⁵⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Imān, Section: Bābu al-Ma‘āṣī min ‘Amri al-Jāhiliyyah..., V. 1, Ḥadīth no. 30, p. 15

⁴⁵⁶ Muslim, *Ibid*, V. 3, Ḥadīth No. 1661, p. 1282; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2578, p. 703; Abū Dāwūd, *Ibid*, V. 4, Ḥadīth no. 5157, p. 340; Al-Nasā’ī, *Ibid*, V. 4, Ḥadīth no. 2424, p. 222; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2862, p. 955

⁴⁵⁷ Ibn Mājah, *Ibid*, Chapter: Kitāb ‘Iqāmah al-Ṣalāt wa..., Section: Bābu Ṣalāt al-Rajul Khalaf al-Ṣaf Wahdah, V. 1, Ḥadīth no. 1004, p. 321

⁴⁵⁸ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Imān, Section: Bābu al-Ma‘āṣī min ‘Amri al-Jāhiliyyah..., V. 1, Ḥadīth no. 30, p. 20

⁴⁵⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Hajj, Section: Bābu man ‘Ashāra ‘ilā’ al-Rukn wa ‘Atā’ ‘alayhi, V. 2, Ḥadīth no. 1612, p. 152

180. الرماة (Al-Rumāt): A mount, also called ‘Aynayn (عينين) situated near the mountain ‘Uḥud.⁴⁶¹ The location cited by al-Bukhārī is as follows:

البراء بن عازب رضي الله عنهما. قال: جعل النبي صلى الله عليه وسلم على الرماة يوم أُحد عبد الله بن جبيرة. فأصابوا مننا سبعين... الخ
 “Narrated al-Barā’ Ibn ‘Āzib (Ra.): On the day of ‘Uḥud the Prophet (Sm.) appointed ‘Abdullāh Ibn Jubayr as chief of the archers, and seventy among us were injured and martyred....”⁴⁶²

The location is also cited in al-Sunan of Abū Dāwūd.⁴⁶³

181. الروحاء (Al-Rawḥā’): A place between Makkah and al-Madīnah.⁴⁶⁴ The location cited by al-Bukhārī is as follows:

وَأَنَّ عَبْدَ اللَّهِ بْنَ عَمَرَ حَدَّثَهُ. أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى حَيْثُ الْمَسْجِدِ الصَّغِيرِ الَّذِي دُونَ الْمَسْجِدِ الَّذِي يَشْرَفُ الرَّوْحَاءُ. وَقَدْ كَانَ عَبْدُ اللَّهِ يَعْلَمُ الْمَكَانَ الَّذِي كَانَ صَلَّى فِيهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: ثُمَّ عَنْ يَمِينِكَ حِينَ تَقُومُ فِي الْمَسْجِدِ تُصَلِّي. وَذَلِكَ الْمَسْجِدُ عَلَى حَافَةِ الطَّرِيقِ الْيَمِينِيِّ. وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ بَيْنَهُ وَبَيْنَ الْمَسْجِدِ الْأَكْبَرِ رَمِيَّةٌ بِحَجْرٍ أَوْ نَحْوِ ذَلِكَ

“Narrated ‘Abdullah Ibn ‘Umar (Ra.): the Prophet (Sm.) prayed at the site of the small mosque which is below the mosque at the hill at *al-Rawḥā’*. ‘Abdullah knew the place where the Prophet (Sm.) had prayed. He said: It is on your right when you are standing in prayer in the mosque. That mosque is on the right hand side of the road when you are going to Makkah, a stone’s throw or thereabouts from the largest mosque.”⁴⁶⁵

The location is also cited in al-Ṣaḥīḥ of Muslim and al-Sunan of al-Nasā’ī.⁴⁶⁶

182. رودس (Rūdis): An Island in the Ocean. The location cited by Muslim is as follows:

أَنَّ ثُمَامَةَ بْنَ شُعَيْبٍ حَدَّثَهُ قَالَ: كُنَّا مَعَ فَضَالَةَ بْنِ عُبَيْدٍ بِأَرْضِ الرُّومِ بِرُودِسَ. فَتَوَفَّى صَاحِبٌ لَنَا... الخ

“Thumāmah Ibn Shufayy reported: When we were with Faḍālah Ibn ‘Ubayd in the country of the Romans at *Rūdis*, a friend of ours died....”⁴⁶⁷

The location is also cited in al-Jāmi‘ and al-Sunan of Abū Dāwūd.⁴⁶⁸

183. روضة خاخ (Rawḍah Khāk): A place between Makkah and al-Madīnah.⁴⁶⁹ The location cited by al-Bukhārī is as follows:

عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ. يَقُولُ: بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَالرُّبَيْعِيُّ وَالْمُهَنْدِادِيُّ بْنُ الْأَسْوَدِ. قَالَ: انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ فَإِنَّ بِهَا كَلْبَيْنَةً وَمَعَهَا كِتَابٌ فَخُذُوا مِنْهَا فَأَنْطَلِقُوا تَعَادَى بِنَا حَتَّى نَتَهَيَّنَا إِلَى الرَّوْضَةِ. فَإِذَا لَحْنَا بِالْقَعْبَيْنَةِ... الخ

“Narrated ‘Ubaydullāh Ibn Abī Rāfi‘ I heard ‘Alī (Ra.) saying: Allāh’s Messenger (Sm.) sent me, al-Zubayr and al-Miqdād Ibn al-’Aswad somewhere saying: Proceed till you reach

⁴⁶⁰ Muslim, *Ibid*, V. 2, Ḥadīth No. 1261, p. 920; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 865, p. 209; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1881, p. 177; Al-Nasā’ī, *Ibid*, V. 2, Ḥadīth no. 713, p. 42; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2947, p. 982

⁴⁶¹ Shurrāb, *Ibid*, , p. 204

⁴⁶² Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Maghāzī, Section: Bābu, V. 5, Ḥadīth no. 3986, p. 78

⁴⁶³ Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 2662, p. 51

⁴⁶⁴ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Masājīd al-latī ‘alā Ṭuruq al-Madīnah...., V. 1, Ḥadīth no. 469, p. 183

⁴⁶⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Masājīd al-latī ‘alā Ṭuruq al-Madīnah...., V. 1, Ḥadīth no. 485, p. 104

⁴⁶⁶ Muslim, *Ibid*, V. 1, Ḥadīth No. 388, p. 290; Al-Nasā’ī, *Ibid*, V. 7, Ḥadīth no. 4344, p. 205

⁴⁶⁷ Muslim, *Ibid*, Chapter: Kitāb al-Janā’z, Section: Bābu al-’Amr bi Taswiyah al-Qabr, V. 2, Ḥadīth No. 968, p. 666

⁴⁶⁸ Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 3219, p. 215

⁴⁶⁹ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu al-Jāsus, V. 3, Ḥadīth no. 2845, p. 1095

Rawḍah Khāk. There you will find a lady with a letter. Take the letter from her. So, we set out and our horses ran at full pace till we got at al-Rawḍah where we found the lady.....⁴⁷⁰
The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘ and al-Sunan of Abū Dāwūd.⁴⁷¹

184. الروم (Al-Rūm): The Byzantine. The location cited by al-Bukhārī is as follows:

حَدَّثَنِي ابْنُ عَبَّاسٍ، قَالَ: حَدَّثَنِي أَبُو سُفْيَانَ، مِنْ فِيهِ إِلَى فِيٍّ..... فَإِذَا فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ. سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى، أَمَا بَعْدُ: فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ. أَسْلِمْ تَسْلِمًا، وَأَسْلِمْ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِن تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرِيسِيِّينَ..... الخ

“Narrated Ibn ‘Abbās (Ra.): Abū Sufyān narrated to me personally..... In the Name of Allāh, the Most Beneficent, the Most Merciful. This letter is from Muhammad, the Messenger of Allāh, to Heraclius, the sovereign of *al-Rūm*..... Peace be upon him who follows the Right Path. Now then, I call you to embrace Islam. Embrace Islam and you will be saved (from Allāh’s Punishment); embrace Islam, and Allāh will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom.....⁴⁷²

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁴⁷³

185. رومية (Rūmiyah): A well-known city which was served as the headquarters of the Roman Christians.⁴⁷⁴ The location cited by al-Bukhārī is as follows:

عن عبد الله بن عباس في حديث هرقل ثم كتبت هرقل إلى صاحب له بؤومية وكان نظيرة في العلم.... الخ

“Narrated ‘Abdullāh Ibn ‘Abbās (Ra.) in his long Ḥadīth about Heraclius: Heraclius then wrote a letter to his friend in *Rūmiyah* who was as good as Heraclius in knowledge.⁴⁷⁵

The location is also cited in al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁴⁷⁶

186. الرويثة (Al-Ruwaythah): A village on the way of Makkah to al-Madīnah.⁴⁷⁷

The location cited by al-Bukhārī is as follows:

وَأَنَّ عَبْدَ اللَّهِ حَدَّثَهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَنْزِلُ تَحْتَ سَرْجَةٍ صَخْرَةٍ دُونَ الرُّوَيْثَةِ عَنِ يَمِينِ الطَّرِيقِ، وَوَجَاءَ الطَّرِيقِ فِي مَكَانٍ بَطْحٍ سَهْلٍ حَتَّى يُفْضِي مِنْ أَكْمَةِ دُوَيْنَ بَرِيدِ الرُّوَيْثَةِ بِبَيْلَيْنِ وَقَدْ انْكَسَرَ أَعْلَاهَا فَانْتَهَى فِي جَوْفِهَا وَهِيَ قَائِمَةٌ عَلَى سَاقٍ وَفِي سَاقِهَا كَثِيرَةٌ الْحَدِيثِ
“Abdullah related that the Prophet (Sm.) used to alight under a large sarj tree below *al-Ruwaythah* on the right hand side of the road, facing the road in a wide level place and go on until he emerged from the small hill about two miles below the road of *al-Ruwaythah*. The top of it is broken and inclines inward. It stands on a flat place where there are many sand-dunes.⁴⁷⁸

The location is also cited in al-Sunan of Ibn Mājah.⁴⁷⁹

⁴⁷⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu al-Jāsus, V. 4, Ḥadīth no. 3007, p. 59

⁴⁷¹ Muslim, *Ibid*, V. 4, Ḥadīth No. 2494, p. 1941; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3305, p. 409; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 2650, p. 47

⁴⁷² Al-Bukhārī, *Ibid*, Chapter: Kitāb Tafsīr al-Qur’ān, Section: Bābu Qul yā ‘Ahl al-Kitāb....., V. 6, Ḥadīth no. 4553, p. 35

⁴⁷³ Muslim, *Ibid*, V. 1, Ḥadīth No. 746, p. 512; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2077, p. 406; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 2767, p. 86; Al-Nasā’ī, *Ibid*, V. 4, Ḥadīth no. 2030, p. 88; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 4089, p. 1369

⁴⁷⁴ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Section: Bābu Bad’i al-Waḥī, V. 1, Ḥadīth no. 7, p. 7

⁴⁷⁵ Al-Bukhārī, *Ibid*, Section: Bābu Bad’i al-Waḥī, V. 1, Ḥadīth no. 7, p. 8

⁴⁷⁶ Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 1768, p. 239; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 2275, p. 283; Al-Nasā’ī, *Ibid*, V. 1, Ḥadīth no. 125, p. 83; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3563, p. 1180

⁴⁷⁷ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Masājid al-latī ‘alā Ṭuruq al-Madīnah....., V. 1, Ḥadīth no. 470, p. 183

⁴⁷⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Masājid al-latī ‘alā Ṭuruq al-Madīnah....., V. 1, Ḥadīth no. 487, p. 104

⁴⁷⁹ Ibn Mājah, *Ibid*, V. 5, Ḥadīth no. 2818, p. 182

187. الزاوية (Al-Zāwiyah): A place about Farsakhayn (فرسخين) i.e. six miles away from al-Başrah.⁴⁸⁰ The location cited by al-Bukhārī is as follows:

وَكَانَ أَنَسٌ رَضِيَ اللَّهُ عَنْهُ فِي قَصْرِهٖ أَحْيَانًا يُجْتَبَعُ وَأَحْيَانًا لَا يُجْتَبَعُ وَهُوَ بِالزَّوَايَةِ عَلَى فَرْسَخَيْنِ

“Anas used to establish al-Jumu‘ah at his palace and sometime he did not, while he was at a place called *al-Zāwiyah*, situated at a distance of two parasangs.”⁴⁸¹

188. الزط (Al-Zuṭṭ): Either north Africa or India. The location cited in al-Sunan of al-Nasā’ī is as follows:

عَنْ أَنَسٍ. أَنَّ عَلِيًّا أَيْ بِنَاسٍ مِنَ الزُّطِّ يَعْْبُدُونَ وَتَنَا فَأَحْرَقَهُمْ... الخ

“Narrated ‘Anas (Ra.): ‘Alī (Ra.) came to some people of *al-Zuṭṭ*, who worshipped idols, and burned them...”⁴⁸²

The location is also cited in al-Jāmi‘.⁴⁸³

189. زقاق (Zuqāq): The position of al-Marwah (المروة). The location cited by al-Bukhārī is as follows:

قَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: السَّعْيُ مِنْ دَارِ بَنِي عَبَّادٍ إِلَى زُقَاقِ بَنِي أَبِي حُسَيْنٍ

“Ibn ‘Umar (Ra.) said, Sa‘iy from the door of Banū ‘Abbād to *Zuqāq* [the lane of] Banī ‘Abī Ḥusayn.”⁴⁸⁴

190. زمزم (Zamzam): A famous well in Makkah inside Haram. The location cited by al-Bukhārī is as follows:

أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا حَدَّثَهُ قَالَ: سَقَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ زَمْزَمَ. فَشَرِبَ وَهُوَ قَائِمٌ

“Narrated Ibn ‘Abbās (Ra.): I gave *Zamzam* water to Allāh’s Messenger (Sm.) and he drank it while standing.”⁴⁸⁵

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁴⁸⁶

191. الزوراء (Al-Zawrā’): A market place in al-Madīnah.⁴⁸⁷ The location cited by al-Bukhārī is as follows:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ. قَالَ: أُتِيَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِإِنَاءٍ وَهُوَ بِالزُّورَاءِ فَوَضَعَ يَدَهُ فِي الْإِنَاءِ فَجَعَلَ الْمَاءُ يُنْبَعُ مِنْ بَيْنِ أَصَابِعِهِ فَتَوَضَّأَ الْقَوْمُ

“Narrated ‘Anas (Ra.): A bowl of water was brought to the Prophet (Sm.), while he was at *al-Zawrā’*. He placed his hand in it and the water started flowing among his fingers. All the people performed ablution.”⁴⁸⁸

⁴⁸⁰ Al-Baghā (Ta‘līq), *Ṣaḥīh al-Bukhārī*, Ibid, Chapter: Kitāb al-Jumu‘ah, Section: Bābu min ‘ayna Tu’tā’ al-Jumu‘ah wa ‘alā man Tajīb, V. 1, Ḥadīth no. 859, p. 306

⁴⁸¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Jumu‘ah, Section: Bābu min ‘ayna Tu’tā’ al-Jumu‘ah wa ‘alā man Tajīb, V. 2, p. 6

⁴⁸² Al-Nasā’ī, *Ibid*, Chapter: Kitāb Taḥrīm al-Dam, Section: Bābu al-Ḥukm fī al-Murtad, V. 7, Ḥadīth no. 4065, p. 105

⁴⁸³ Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 2861, p. 145

⁴⁸⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu mā Jā’a fī al-Sa‘i bayna al-Ṣafā and al-Marwah, V. 2, p. 158

⁴⁸⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu mā Jā’a fī Jamjam, V. 2, Ḥadīth no. 1637, p. 156

⁴⁸⁶ Muslim, *Ibid*, V. 3, Ḥadīth No. 2027, p. 1601; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 1882, p. 301; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1905, p. 182; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2965, p. 237; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3422, p. 1132

⁴⁸⁷ Al-Baghā (Ta‘līq), *Ṣaḥīh al-Bukhārī*, Ibid, Chapter: Kitāb al-Manāqib, Section: Bābu ‘Alāmāt al-Nabuwwah fī al-‘Islām, V. 3, Ḥadīth no. 3379, p. 1309

⁴⁸⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Manāqib, Section: Bābu ‘Alāmāt al-Nabuwwah fī al-‘Islām, V. 4, Ḥadīth no. 3572, p. 192

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁴⁸⁹

192. السبخة (Al-Sabkha): The salty land that hardly ever grows. The location cited by al-Bukhārī is as follows:

قَالَ يَحْيَى بْنُ سَعِيدٍ: لَا يَأْسُ بِالصَّلَاةِ عَلَى السَّبْخَةِ وَالتَّيْمُمِ بِهَا

“Narrated Yahyā Ibn Sa‘īd: There is nothing wrong with praying on *al-Sabkha* and doing Tayammum”⁴⁹⁰

193. الساحل (Al-Sāhil): The coastal plain of Arabia from the Gulf of ‘Aqabah to the Bāb al-Mandib Strait which is also known as the eastern shore of Red sea (البحر الأحمر). The location cited by al-Bukhārī is as follows:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا. أَنَّهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْثًا قَبِلَ السَّاحِلَ. وَأَمَرَ عَلَيْهِمْ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ وَهُوَ ثَلَاثُ مِائَةٍ.... الخ

“Jābir Ibn ‘Abdullāh (Ra.) said: Allāh’s Messenger (Sm.) sent troops to *al-Sāhil* [the sea coast] and appointed Abū ‘Ubaydah Ibn al-Jarrāh as their commander, and they were 300 in number...”⁴⁹¹

The location is also cited in al-Sunan of al-Nasā’ī.⁴⁹²

194. سجستان (Sijistān): The border region of eastern Iran and southwestern Afghanistan. The location cited by al-Bukhārī is as follows:

وَقِيلَ لِإِبْرَاهِيمَ: إِنَّ بَعْضَ النَّخَّاسِينَ يُسَمِّي آرِي خُرَاسَانَ وَبَعْضُهُمْ سَجِسْتَانَ. فَيقُولُ: جَاءَ أَمْسٍ مِنْ خُرَاسَانَ. جَاءَ الْيَوْمَ مِنْ سَجِسْتَانَ فَكَرِهَهُ كَرَاهِيَةً شَدِيدَةً

“It was said to ‘Ibrāhīm: Some brokers name their stables and the stables of Khurāsān and Sijistān and say: It arrived from Khurāsān only yesterday (or) it came from *Sijistān* today. ‘Ibrāhīm hated that very much.”⁴⁹³

The location is also cited in al-Sunan of al-Nasā’ī.⁴⁹⁴

195. سحول (Suḥūl): A city of Yemen.⁴⁹⁵ The location cited by al-Bukhārī is as follows:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا. قَالَتْ: كَفَّنَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ثَلَاثَةِ أَثْوَابِ سُحُولٍ كُرْسُفٍ. لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ

“Narrated ‘Ā’ishah (Ra.): The Prophet (Sm.) was shrouded in three pieces of cloth which were made of *Suḥūl* and neither a shirt nor a turban were used.”⁴⁹⁶

The location is also cited in al-Ṣaḥīḥ of Muslim.⁴⁹⁷

196. سد الروحاء (Sadd al-Rawḥā’): A place near to Madīnah.⁴⁹⁸ The location cited by al-Bukhārī is as follows:

⁴⁸⁹ Muslim, *Ibid*, V. 4, Ḥadīth No. 2279, p. 1783; Al-Tirmidhī, *Ibid*, V. 2, Ḥadīth no. 516, p. 292; Abū Dāwūd, *Ibid*, V. 1, Ḥadīth no. 1087, p. 285; Al-Nasā’ī, *Ibid*, V. 3, Ḥadīth no. 1392, p. 100; Ibn Mājah, *Ibid*, V. 1, Ḥadīth no. 1135, p. 359

⁴⁹⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Tayammum, Section: Bābu al-Ṣa‘īd al-Tayyib....., V. 1, p. 75

⁴⁹¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Maghāzī, Section: Bābu Ghazwah Sayf al-Baḥr, V. 5, Ḥadīth no. 4360, p. 166

⁴⁹² Al-Nasā’ī, *Ibid*, V. 7, Ḥadīth no. 4354, p. 208

⁴⁹³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Buyū‘, Section: Bābu ‘idhā Bayyana al-Bayyi‘ān wa lam Yaktuma wa Naṣahā, V. 3, p. 58

⁴⁹⁴ Al-Nasā’ī, *Ibid*, V. 8, Ḥadīth no. 5406, p. 237

⁴⁹⁵ ‘Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, *Ibid*, V. 2, Ḥadīth No. 941, p. 649

⁴⁹⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Janā’iz, Section: Bābu al-Kafn bighairi Qamiṣ, V. 2, Ḥadīth no. 1271, p. 77

⁴⁹⁷ Muslim, *Ibid*, V. 2, Ḥadīth No. 941, p. 650

⁴⁹⁸ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Buyū‘, Section: Bābu hal Yusāfiru bi al-Jāriyah qabla ‘an Yastabri’ahā, V. 2, Ḥadīth no. 2120, p. 778

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ. قَالَ: قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْبَرَ. فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْحِصْنَ. ذَكَرَ لَهُ جَمَالُ صَفِيَّةَ بِنْتِ حَبِيبِ بْنِ أَخْطَبٍ. وَقَدْ قُتِلَ زَوْجُهَا وَكَانَتْ عَرُوسًا. فَأَضْطَفَاَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِنَفْسِهِ. فَخَرَجَ بِهَا حَتَّى بَلَغَتْا سَدَّ الرَّوْحَاءِ حَلَّتْ. فَبَقِيَ بِهَا... الخ

“Narrated ‘Anas Ibn Mālik (Ra.): The Prophet (Sm.) came to Khaybar and when Allāh made him victorious and he conquered the town by breaking the enemy’s defense, the beauty of Ṣafīyyah Bint Ḥuyay Ibn ‘Akḥṭab was mentioned to him. Her husband had been killed while she was a bride. Allāh’s Messenger selected her for himself and he set out in her company till he reached *Sadd al-Rawḥā*’ where her menses were over and he married her.....”⁴⁹⁹

197. سرغ (Sargh): A village in the way to Syria which near to the Ḥijāz.⁵⁰⁰ The location cited by al-Bukhārī is as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ أَنَّ عُمَرَ خَرَجَ إِلَى الشَّامِ. فَلَمَّا كَانَ بِسَرِغَ بَلْعَةٍ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ... الخ
 “Narrated ‘Abdullāh Ibn ‘Āmir: ‘Umar (Ra.) went to al-Shām and when he reached *Sargh*, he got the news that an epidemic (of plague) had broken out in Shām.”⁵⁰¹
 The location is also cited in al-Ṣaḥīḥ of Muslim.⁵⁰²

198. سرف (Sarif): A place near Makkah.⁵⁰³ The location cited by al-Bukhārī is as follows:

سَمِعْتُ عَائِشَةَ. تَقُولُ: خَرَجْنَا لَا نَرَى إِلَّا الْحَجَّ. فَلَمَّا كُنَّا بِسَرِفٍ حَضْتُ. فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَبْكِي... الخ
 “‘Ā’ishah (Ra.) said: We set out with the sole intention of performing al-Ḥajj and when we reached *Sarif*, I got my menses. Allāh’s Messenger (Sm.) came to me while I was weeping....”⁵⁰⁴
 The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁵⁰⁵

199. السقياء (Al-Suqyā): A village between Makkah and Madīnah in the area of al-Fura (الفرع).⁵⁰⁶ The location cited by al-Bukhārī is as follows:

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ. قَالَ: انْطَلَقْتُ أَبِي عَامَرَ الْحُدَيْبِيَّةِ. فَأَحْرَمَ أَصْحَابُهُ وَلَمْ يُحْرَمِ. فَطَلَبْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْفَعُ فَرَسِي شَأْوًا وَأَسِيرُ شَأْوًا. فَلَقِيتُ رَجُلًا مِنْ بَنِي غِفَارٍ فِي جَوْفِ اللَّيْلِ. قُلْتُ: أَيْنَ تَرَكْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تَرَكَتُهُ يَتَعَمَّنُ وَهُوَ قَائِلُ السَّقِيَاءِ..... الخ

“Narrated ‘Abdullāh Ibn Abī Qatādah (Ra.): My father set out (for Makkah) in the year of al-Ḥudaybiyah, and his companions assumed ‘Iḥrām, but he did not.....so I went in search of the Prophet (Sm.) and made my horse to run at a galloping speed at times and let it go slow at an ordinary speed at other times till I met a man from the tribe of Banī Ghifār at midnight. I

⁴⁹⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Buyū‘, Section: Bābu hal Yusāfiru bi al-Jāriyah qabla ‘an Yastabri’ahā, V. 3, Ḥadīth no. 2235, p. 84

⁵⁰⁰ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ṭibb, Section: Bābu mā Yujkuru fī al-Ṭā’ūn, V. 5, Ḥadīth no. 5397, p. 2163

⁵⁰¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṭibb, Section: Bābu mā Yujkuru fī al-Ṭā’ūn, V. 7, Ḥadīth no. 5730, p. 130

⁵⁰² Muslim, *Ibid*, V. 4, Ḥadīth No. 2219, p. 1740

⁵⁰³ Aḥmad Ibn Aḥmad Zabīdī, *Tajrīd al-ṣaḥīḥ li-aḥādīth al-Jāmi‘ al-ṣaḥīḥ*, Translated by: Dr. Muhammad Muhsin Khān (Riyadh: Maktaba Dar-us-Salam, 1994), p. 784

⁵⁰⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥayḍ, Section: Bābu kaifa Kāna Bad’ al-Ḥayḍ, V. 1, Ḥadīth no. 294, p. 66

⁵⁰⁵ Muslim, *Ibid*, V. 2, Ḥadīth No. 1211, p. 874; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 844, p. 193; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1782, p. 153; Al-Nasā’ī, *Ibid*, V. 1, Ḥadīth no. 290, p. 153; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2963, p. 988

⁵⁰⁶ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb Jazā’ al-Ṣayd, Section: Bābu Layu‘īnu al-Muḥrim al-Ḥalāl fī Qatli al-Ṣayd, V. 2, Ḥadīth no. 1725, p. 647

asked him: Where did you leave the Prophet (Sm.)? He replied: I left him at Ta‘han and he had the intention of having the midday rest at *al-Suqyā*⁵⁰⁷

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd and al-Sunan of Ibn Mājah.⁵⁰⁸

200. Sila‘ (Sila‘): A mountain near al-Madīnah.⁵⁰⁹ The location cited by al-Bukhārī is as follows:

شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِيرٍ. أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَدُكُرُ أَنَّ رَجُلًا دَخَلَ يَوْمَ الْجُمُعَةِ مِنْ بَابِ كَانَ وَجَاءَهُ الْبَيْتُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ يَخْطُبُ، فَاسْتَقْبَلَ رَسُولَ اللَّهِ قَائِمًا، فَقَالَ: يَا رَسُولَ اللَّهِ هَكَكَتِ الْمَوَاهِي وَانْقَطَعَتِ السُّبُلُ فَادْعُ اللَّهَ يُعْثِنَنَا، قَالَ: فَرَفَعَ رَسُولُ اللَّهِ يَدَيْهِ، فَقَالَ: اللَّهُمَّ اسْقِنَا، اللَّهُمَّ اسْقِنَا، اللَّهُمَّ اسْقِنَا، قَالَ أَنَسُ: وَلَا وَاللَّهِ مَا تَرَى فِي السَّمَاءِ مِنْ سَحَابٍ وَلَا فَرْعَةً وَلَا شَيْئًا، وَمَا بَيْنَنَا وَبَيْنَ سَلْعٍ مِنْ بَيْتٍ وَلَا دَارٍ، قَالَ: فَطَلَعَتْ مِنْ وَرَائِهِ سَحَابَةٌ مِثْلُ التُّرْسِ..... الخ

“Narrated Sharīk Ibn ‘Abdullāh Ibn Abī Namir, I heard ‘Anas Ibn Mālik (Ra.) saying: On a Friday, a person entered the main Mosque through the gate facing the pulpit while Allāh’s Messenger was delivering the Jum‘ah. The man stood in front of Allāh’s Messenger (Sm.) and said: O Allāh’s Messenger! The livestock are dying and the roads are cut off; so please invoke Allāh for rain. ‘Anas added: Allāh’s Messenger (Sm.) raised both his hands and said: O Allāh! Bless us with rain! O Allāh! Bless us with rain! O Allāh! Bless us with rain! ‘Anas added: By Allāh, we could not see any trace of cloud in the sky and there was no building or a house between us and *Sila‘*. ‘Anas added, A heavy cloud like a shield appeared from behind it⁵¹⁰

The location is also cited in al-Ṣaḥīḥ of Muslim and al-Sunan of al-Nasā’ī.⁵¹¹

201. Al-Sunḥ (عوالي المدينة): A place at ‘Awālī of al-Madīnah (بنو الحارث ابن الخرج).⁵¹² The location cited by al-Bukhārī is as follows:

أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوَّجَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرْتَهُ، قَالَتْ: أَقْبَلَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ عَلَى فَرَسِهِ مِنْ مَسْكِنِهِ بِالسُّنْحِ.... الخ

“Narrated ‘Ā’ishah (Ra.) the wife of the Prophet (Sm.): Abū Bakr came riding his horse from his dwelling place in *al-Sunḥ*.⁵¹³

The location is also cited in al-Sunan of al-Nasā’ī.⁵¹⁴

202. Al-Sūdān (السودان): The Arican Region of Sudan. The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: كُلُّكُمْ رَاعٍ وَرَادَ اللَّيْثُ، قَالَ: يُؤَسُّ كَتَبَ رُزَيْقُ بْنُ حَكِيمٍ إِلَى ابْنِ شِهَابٍ، وَأَنَا مَعَهُ يَوْمَئِذٍ بِوَادِي الْقُرَى هَلْ تَرَى أَنْ أُجِيعَ وَرُزَيْقٌ عَامِلٌ عَلَى أَرْضٍ يَعْمَلُهَا وَفِيهَا جَمَاعَةٌ مِنَ السُّودَانَ وَعَبْرَهُمْ وَرُزَيْقٌ يَوْمَئِذٍ عَلَى أَيْلَةٍ. الخ

“Narrated Ibn ‘Umar (Ra.): I heard Allāh’s Messenger (Sm.) saying: All of you are Guardians. Yunus said: Ruzayq Ibn Ḥukaym wrote to Ibn Shihāb while I was with him at Wādī al-Qurā saying, Shall I lead the Jumua prayer? Ruzayq was working on the land (i.e.

⁵⁰⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb Jazā’ al- Ṣayd, Section: Bābu Jazā’ al- Ṣayd wa Qawlihi..., *Ibid*, V. 3, Ḥadīth no. 1821, p. 11

⁵⁰⁸ Muslim, *Ibid*, V. 2, Ḥadīth No. 1196, p. 853; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3914, p. 718; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 3735, p. 340; Ibn Mājah, *Ibid*, V. 5, Ḥadīth no. 3914, p. 718

⁵⁰⁹ ‘Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, *Ibid*, Chapter: Kitāb Ṣalāt al-’Istisqā’, Section: Bābu Raf’u al-Yadayn bi al-Du‘ā fi al-’Istisqā’, V. 2, Ḥadīth No. 897, p. 612

⁵¹⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Istisqā’, Section: Bābu al-Istisqā’ fī Khuṭbah al-Jumu‘ah..., V. 2, Ḥadīth no. 1013, p. 28

⁵¹¹ Muslim, *Ibid*, V. 2, Ḥadīth No. 897, p. 612; Al-Nasā’ī, *Ibid*, V. 3, Ḥadīth no. 1518, p. 161

⁵¹² Al-‘Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 1, p. 134

⁵¹³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Janā’iz, Section: Bābu al-Dakhūl ‘alā al-Mayyit ba‘da al-Mawt..., V. 2, Ḥadīth no. 1241, p. 71

⁵¹⁴ Al-Nasā’ī, *Ibid*, V. 2, Ḥadīth no. 1841, p. 11

farming) and there was a group of people *al-Sūdān* and some others with them; Ruzayq was then the Governor of 'Aylah.....⁵¹⁵

203. السويداء (Al-Suwaydā'): A city located southeast of Dimashq in southwestern Syria. The location cited in al-Sunan of Abū Dāwūd is as follows:

حَدَّثَنِي أَبِي مُطَيْرٌ أَنَّهُ خَرَجَ حَاجًّا حَتَّى إِذَا كَانَ بِالسُّوَيْدَاءِ إِذَا بِرَجُلٍ قَدْ جَاءَ كَأَنَّهُ يَطْلُبُ دَوَاءً. وَحُضْمًا... الخ

“Ibn Muṭayr reported on the authority of his father that Muṭayr went away to perform al-Ḥajj. When he reached *al-Suwaydā'*, a man suddenly came searching for medicine and ammonium anthonizum extract.....⁵¹⁶

204. سيحان (Sayḥān): A river. The location cited by Muslim is as follows:

عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سَيحَانٌ وَجَيْحَانٌ. وَالْفُرَاتُ وَالنَّيْلُ كُلُّهُ مِنَ أَنْهَارِ الْجَنَّةِ

“Abū Hurayrah (Ra.) reported Allāh’s Messenger (Sm.) as saying: *Sayḥān*, Jayhan, al-Furāt and al-Nīl are all among the rivers of Paradise.⁵¹⁷

205. سيف البحر (Sif al-Baḥr): The shore of Red Sea. The location cited by al-Bukhārī is as follows:

عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ. وَمَرْوَانَ. يُصَدِّقُ كُلُّ وَاحِدٍ مِنْهُمَا حَدِيثَ صَاحِبِهِ. قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَمَنَ الْحُدَايْبِيَّةِ فَلَمَّا سَمِعَ ذَلِكَ عَرَفَ أَنَّهُ سَيِّدُ دُهُلِ الْبَيْهَمِ. فَخَرَجَ حَتَّى أَتَى سَيْفَ الْبَحْرِ قَالَ: وَيَنْفَلْتُ مِنْهُمْ أَبُو جَنْدَلِ بْنِ سُهَيْلٍ. فَلَجَحِقَ بِأَبِي بَصِيرٍ. فَجَعَلَ لَا يَخْرُجُ مِنْ قُرَيْشٍ رَجُلٌ قَدْ أَسْلَمَ إِلَّا لَجِحِقَ بِأَبِي بَصِيرٍ. حَتَّى اجْتَمَعَتْ مِنْهُمْ عَصَابَةٌ..... الخ

“Narrated al-Miswar Ibn Makhramah and Marwān whose narrations attest each other. Allāh’s Messenger (Sm.) set out at the time of al-Ḥudaybiyah,.... When Abū Baṣīr heard that he understood that the Prophet (Sm.) would return him to them again, so he set off till he reached the *Sif al-Baḥr*. Abū Jandal Ibn Suhayl got himself released from them and joined Abū Baṣīr....⁵¹⁸

The location is also cited in al-Ṣaḥīḥ of Muslim and al-Sunan of Abū Dāwūd.⁵¹⁹

206. الشام (Al-Shām): Greater Syria region including Syria (سوريا), Jordan (الأردن), Palestine (فلسطين), and Lebanon (لبنان).⁵²⁰ The location cited by al-Bukhārī is as follows:

أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ. أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ. أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ فِي رَكْبٍ مِنْ قُرَيْشٍ. وَكَانُوا تِجَارًا بِالشَّامِ فِي الْمُدَّةِ الَّتِي كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَادَ فِيهَا أَبَا سُفْيَانَ وَكُفَّارَ قُرَيْشٍ.... الخ

“Narrated ‘Abdullāh Ibn ‘Abbās (Ra.): Abū Sufyān Ibn Ḥarb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraysh. They were merchants doing business in Shām at the time when Allāh’s Messenger (Sm.) had truce with Abū Sufyān and Quraysh infidels.....⁵²¹

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁵²²

⁵¹⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Jumu‘ah, Section: Bābu al-Jumu‘ah fī al-Qurā wa al-Mudun, V. 2, Ḥadīth no. 893, p. 5

⁵¹⁶ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Kharāj....., Section: Bābu fī Karāhiyah al-‘Iqtirād..., V. 3, Ḥadīth no. 2958, p. 137

⁵¹⁷ Muslim, *Ibid*, Chapter: Kitāb al-Jannah....., Section: Bābu mā fī al-Dunyā min ‘Anḥār al-Jannah, V. 4, Ḥadīth No. 2839, p. 2183

⁵¹⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Shurūṭ, Section: Bābu al- Shurūṭ fī al-Jihād..., V. 3, Ḥadīth no. 2731, p. 193

⁵¹⁹ Muslim, *Ibid*, V. 4, Ḥadīth No. 3014, p. 2308; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 2765, p. 85

⁵²⁰ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Section: Bābu Bad’i al-Waḥī, V. 1, Ḥadīth no. 7, p. 7

⁵²¹ Al-Bukhārī, *Ibid*, Section: Bābu Bad’i al-Waḥī, V. 1, Ḥadīth no. 7, p. 8

⁵²² Muslim, *Ibid*, V. 5, Ḥadīth No. 2717, p. 69; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2217, p. 498; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 2483, p. 4; Al-Nasā’ī, *Ibid*, V. 4, Ḥadīth no. 2111, p. 131; Ibn Mājah, *Ibid*, V. 1, Ḥadīth no. 708, p. 234

207. شامة (Shāmah): A mount near about thirty miles away from Makkah.⁵²³ The location cited by al-Bukhārī is as follows:

عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَمَا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ، وَعَكَ أَبُو بَكْرٍ، وَبِلَالٌ رَضِيَ اللَّهُ عَنْهُمَا. قَالَتْ: فَدَخَلْتُ عَلَيْهِمَا. قُلْتُ: يَا أَبَتَ كَيْفَ تَجِدُكَ؟ وَيَا بِلَالَ كَيْفَ تَجِدُكَ؟ قَالَتْ: وَكَانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الْحُمَى يَقُولُ: كُلُّ امْرِئٍ مَصْبَحٌ فِي أَهْلِهِ وَالْمَوْتُ أَدْنَى مِنْ شِرَاكِ نَعْلِهِ. وَكَانَ بِلَالٌ إِذَا أَقْبَعَتْ عَنْهُ يَقُولُ: أَلَا كَيْتَ شِعْرِي. هَلْ أَيْبَيْتَنَ لَيْلَةً بِوَادٍ وَحَوْلِي إِذْ حِرٌّ وَجَلِيلٌ وَهَلْ أَرَدَنْ يَوْمًا مِيَاةَ مَجَنَّةٍ وَهَلْ تَبْدُونُ لِي شَامَةً وَكَفَيْلٌ.... الخ

“Narrated ‘Ā’ishah (Ra.): When Allāh’s Messenger (Sm.) emigrated to al-Madīnah, Abū Bakr and Bilāl got a fever. I entered upon them and asked: O my father! How are you? O Bilāl! How are you? Whenever fever attacked Abū Bakr, he would recite the following poetic verses: Everybody is staying alive among his people, yet death is nearer to him than his shoe laces. And whenever the fever deserted Bilāl, he would recite (two poetic lines): Would that I could stay overnight in a valley wherein I would be surrounded by ‘Idhkhīr and Jalīl. Would that one day I would drink of the water of Majinnah and would that *Shāmah* and Ṭafil would appear to me.”⁵²⁴

208. شرف الروحاء (Sharaf al-Rawḥā’): A high place in al-Rawḥā’.⁵²⁵ The location cited by al-Bukhārī is as follows:

حَدَّثَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّهُ كَانَ يُصَلِّي فِي تِلْكَ الْأَمْكِنَةِ، وَسَأَلْتُ سَالِمًا فَلَا أَعْلَمُهُ إِلَّا وَافِقٌ نَافِعًا فِي الْأَمْكِنَةِ كُلِّهَا، إِلَّا أَنَّهُمَا اخْتَلَفَا فِي مَسْجِدٍ بِشَرَفِ الرَّوْحَاءِ

“Narrated Nāfi‘ on the authority of Ibn ‘Umar (Ra.) who said: He used to offer Ṣalāt at those places. (Mūsā) the narrator added: I asked Sālim on which he said: I agree with Nāfi‘ concerning those places, except the Mosque situated at the place called *Sharaf al-Rawḥā’*.”⁵²⁶

209. الشرف (Al-Saraf): A place which ‘Umar (Ra.) made as Ḥimā.⁵²⁷ The location cited by al-Bukhārī is as follows:

أَنَّ الصَّعْبَ بْنَ جَثَامَةَ، قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا حَى إِلَّا لِلَّهِ وَلِرَسُولِهِ يَحْيَى. وَقَالَ: بَلَّغْنَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَى النَّبِيِّ، وَأَنَّ عُمَرَ حَى السَّرَفِ وَالرَّيْبَةَ

“Narrated al-Ṣa‘b Ibn Jaththāmah: Allāh’s Messenger said, No Ḥimā except for Allāh and His Messenger. We have been told that Allāh’s Messenger made a place called al-Naqī‘ as Ḥimā, and ‘Umar made *al-Sharaf* and *al-Rabadhah Ḥimā*.”⁵²⁸

210. شرفى دمشق (Sharqiy Dimashq): The tallest minaret of the Umayyad Mosque located in the old city of Dimashq in Syria.⁵²⁹ The location cited by Muslim is as follows:

عَنِ النَّوَّاسِ بْنِ سَمْعَانَ، قَالَ: ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدَّجَالَ ذَاتَ غَدَاةٍ. فَبَيَّنَمَا هُوَ كَذَلِكَ إِذْ بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ. فَيَنْزِلُ عِنْدَ الْمِنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ، بَيْنَ مَهْرُودَتَيْنِ، وَاضِعًا كَفَيْهِ عَلَى أَجْنِحَةِ مَلَكَئِينَ، ... الخ

“Al-Nawwās Ibn Sam‘ān (Ra.) reported that Allāh’s Messenger (Sm.) made a mention of the Dajjāl one day in the morning.... and it would at this very time that Allāh would send al-Masīḥ Ibn Maryam (As.), and he will descend at the white minaret in *Sharqiy Dimashq* the

⁵²³ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Ḥajj, Section: Bābu Karaiyyatu al-Nabī Sm. ‘an Tu‘rā al-Madīnah, V. 2, Ḥadīth no. 1790, p. 667

⁵²⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Marḍā, Section: Bābu ‘Iyādatu al-Nisā al-Rijāl, V. 7, Ḥadīth no. 5654, p. 116

⁵²⁵ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Masājid al-latī ‘alā Ṭuruq al-Madīnah...., V. 1, Ḥadīth no. 469, p. 183

⁵²⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Masājid al-latī ‘alā Ṭuruq al-Madīnah...., V. 1, Ḥadīth no. 483, p. 104

⁵²⁷ Shurrāb, *Ibid*, p. 149

⁵²⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Shurb wa al-Musāqāt, Section: Bābu lā Ḥimā ‘illā lillāh wa lirasūlihi Sm., V. 3, Ḥadīth no. 2370, p. 113

⁵²⁹ ‘Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, Ibid, V. 4, Ḥadīth No. 2937, p. 2250

eastern side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels.⁵³⁰

The location is also cited in al-Sunan of Abū Dāwūd and al-Sunan of Ibn Mājah.⁵³¹

211. الشعب (Al-Shi‘ab): The left mount in the way to Muzdalifah.⁵³² The location cited by al-Bukhārī is as follows:

عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّهُ سَبَعَهُ، يَقُولُ: دَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ عَرَفَةَ حَتَّى إِذَا كَانَ بِالشَّعْبِ نَزَلَ فَبَالَ، ثُمَّ تَوَضَّأَ وَكَمَّ يُسَبِّحُ
الْوُضُوءَ... الخ

“Narrated ‘Usāmah Ibn Zayd (Ra.): Allāh’s Messenger (Sm.) proceeded from ‘Arafah till when he reached *al-Shi‘ab* [the mountain pass], he dismounted, urinated and then performed ablution but not a perfect one....⁵³³

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁵³⁴

212. الشوط (Al-Shawṭ): A garden in al-Madīnah. The location cited by al-Bukhārī is as follows:

عَنْ أَبِي أُسَيْدٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى انْطَلَقْنَا إِلَى حَائِطٍ يُقَالُ: لَهُ الشُّوْطُ، حَتَّى انْتَهَيْتُمَا إِلَى حَائِطَيْنِ فَجَلَسْنَا
بَيْنَهُمَا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اجْلِسُوا هَاهُنَا وَدَخَلْ... الخ

“Narrated Abū ‘Usayd (Ra.): We went out with the Prophet (Sm.) to a garden called *al-Shawṭ* till we reached two walls between which we sat down. The Prophet (Sm.) said: Sit here, and went in (the garden).⁵³⁵

213. الصخرة (Al-Ṣakhrah): The stone of Ceuta (Sabtah)⁵³⁶ or in ‘**Armīniyah**⁵³⁷ or in **Syria**⁵³⁸ where Mūsā (As.) and his follow Yūsha‘ Ibn Nūn (يوشع بن نون) (As.) stayed in their journey. The location cited by al-Bukhārī is as follows:

حَدَّثَنَا أَبِي بْنُ كَعْبٍ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ يَقُولُ: إِنَّ مُوسَى، قَالَ: لِفَتَاةٍ آتَيْنَا غَدَاءَنَا، قَالَ: أَرَأَيْتَ إِذْ أُوتِينَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الحُوتَ وَمَا
أَنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكَرَهُ، وَلَمْ يَجِدْ مُوسَى النَّصَبَ حَتَّى جَاوَزَ الْمَكَانَ الَّذِي أَمَرَ اللَّهُ بِهِ

“Narrated ‘Ubay Ibn Ka‘b (Ra.) that he heard Allāh’s Messenger (Sm.) saying: Mūsā (As.) said to his boyservant: Bring us our morning meal⁵³⁹. The latter said: Do you remember when we betook ourselves to *al-Ṣakhrah* [the rock]? I indeed forgot the fish, and none but Shayṭān made me forget to remember it⁵⁴⁰ Mūsā did not feel tired till he had crossed the place which Allāh ordered him to go to.⁵⁴¹

The location is also cited in al-Ṣaḥīḥ of Muslim and al-Jāmi‘.⁵⁴²

214. الصخرة (Al-Ṣakhrah): The Rock of Jerusalem.⁵⁴³ The location cited by Ibn Mājah is as follows:

⁵³⁰ Muslim, *Ibid*, Chapter: Kitāb al-Fitan wa ‘Ashrāt al-Sā‘ah, Section: Bābu Dhikr al-Dajjāl wa Ṣifatihī wa man ma‘ahu, V. 4, Ḥadīth No. 2937, p. 2250

⁵³¹ Abū Dāwūd, *Ibid*, V. 4, Ḥadīth no. 4321, p. 117; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 4075, p. 1356

⁵³² Ibn Junaydil, *Ibid*, p. 295; Al-‘Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 1, p. 138

⁵³³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Wudu‘, Section: Bābu , V. 1, Ḥadīth no. 139, p.

⁵³⁴ Muslim, *Ibid*, V. 2, p. 934; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1925, p. 191; Al-Nasā’ī, *Ibid*, V. 1, Ḥadīth no. 609, p. 292; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3019, p. 1005

⁵³⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṭalāq, Section: Bābu man Ṭallaqa..., V. 7, Ḥadīth no. 5255, p. 41

⁵³⁶ Ibn Faḍl Allāh al-‘Umarī, *Ibid*, V. 1, p. 178

⁵³⁷ Al-Muqaddasī, *Ibid*, p. 52; Ibn al-Faqīh al-HamaDānī, *Ibid*, p. 264

⁵³⁸ Ibn ‘Aṭīyah al-Andalrūsī, *Ibid*, V. 9, p. 354; Al-Ṭabarī, *Jāmi‘ al-Bayān*, V. 15, p. 275

⁵³⁹ The Qur’ān, 18 :62

⁵⁴⁰ The Qur’ān, 18:63

⁵⁴¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb Bad‘ al-Khalq, Section: Bābu Ṣifat ‘Iblīs wa Junūdihi, V. 4, Ḥadīth no. 3278, p. 123

⁵⁴² Muslim, *Ibid*, V. 4, Ḥadīth No. 2380, p. 1847; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3149, p. 309

رَافِعُ بْنُ عَمْرٍو وَالمُرَيَّةُ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: المَجْوُوءَةُ وَالصَّخْرَةُ مِنَ الْجَنَّةِ.

“Rafi‘ Ibn ‘Amr al-Muzaniy (Ra.) said: I heard the Messenger of Allāh (Sm.) saying: Al-’Ajwah and *al-Ṣakhrāh* [the rock] are from Paradise.”⁵⁴⁴

215. الصخرة (Al-Ṣakhrāh): The mountain of Ḥirā’. The location cited by Muslim is as follows:

عَنْ أَبِي هُرَيْرَةَ. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. كَانَ عَلَى جِرَاءٍ هُوَ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ. فَتَحَرَّكَتِ الصَّخْرَةُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اهدأ فَمَا عَلَيْكَ إِلَّا نَبِيٌّ. أَوْ صِدِّيقٌ. أَوْ شَهِيدٌ

“Abū Hurayrah (Ra.) reported: Allāh’s Messenger (Sm.) was upon the mountain of Ḥirā’, and there were along with him Abū Bakr, ‘Umar, ‘Uthmān. ‘Alī, Ṭalḥah, al-Zubayr, that *al-Ṣakhrāh* [the mountain] stirred; thereupon Allāh’s Messenger (Sm.) said: Be calm, there is none upon you but a Prophet, a Ṣiddīq (the testifier of truth) and a Martyr.”⁵⁴⁵

The location is also cited in al-Jāmi‘.⁵⁴⁶

216. صرار (Ṣirār): A position about three miles from al-Madīnah to the east towards Ḥarrah al-Wāqim (حرة الواقم), on the route to al-‘Irāq⁵⁴⁷. The location cited by al-Bukhārī is as follows:

جَابِرُ بْنُ عَبْدِ اللَّهِ اشْتَرَى مِنِّي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعِيرًا بِوَقَيْتَيْنِ وَدِرْهَمٍ أَوْ دِرْهَمَيْنِ. فَلَمَّا قَدِمَ صَرَارًا أَمَرَ بِبَقْرَةٍ. فَذُبِحَتْ فَأَكَلُوا مِنْهَا.
..... الخ

“Jābir Ibn ‘Abdullāh (Ra.) added: The Prophet (Sm.) bought a camel from me for two Uqiyahs (of gold) and one or two Dirhams. When he reached *Ṣirār*, he ordered that a cow be slaughtered and they ate its meat....”⁵⁴⁸

The location is also cited in al-Ṣaḥīḥ of Muslim and al-Sunan of Ibn Mājah.⁵⁴⁹

217. صعيد (Ṣa‘īd): A vast open place near Baqī’ at al-Madīnah.⁵⁵⁰ The location cited by al-Bukhārī is as follows:

عَنْ عَائِشَةَ. أَنَّ أَرْوَاحَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُنَّ يَخْرُجْنَ بِاللَّيْلِ إِذَا تَبَرَّزْنَ إِلَى الْمَنَاصِعِ وَهُوَ صَعِيدٌ أَفْبِيحٌ..... الخ

“Narrated ‘Ā’ishah (Ra.): The wives of the Prophet (Sm.) used to go to al-Manāṣi‘, a *Ṣa‘īd* [vast open place] to answer the call of nature at night.”⁵⁵¹

The location is also cited in al-Ṣaḥīḥ of Muslim.⁵⁵²

218. الصفا (Al-Ṣafā): The small hill on the last side of Abū Qbays Mountain.⁵⁵³ The location cited by Ibn Mājah is as follows:

⁵⁴³ Muḥammad Fuwād ‘Abd al-Bāqī (Ta‘līq), *Ibn Mājah*, Ibid, Chapter: Kitāb al-Ṭibb, Section: Bābu al-Kam’ah wa al-‘Ajwah, V. 2, Ḥadīth no. 3456, p. 1143

⁵⁴⁴ Ibn Mājah, *Ibid*, Chapter: Kitāb al-Ṭibb, Section: Bābu al-Kam’ah wa al-‘Ajwah, V. 2, Ḥadīth no. 3456, p. 1143

⁵⁴⁵ Muslim, *Ibid*, Chapter: Kitāb al-Faḍā’il, Section: Bābu Faḍā’il Ṭalḥah wa Zubair Ra., V. 4, Ḥadīth no. 2417, p. 382

⁵⁴⁶ Al-Tirmidhī, *Ibid*, Chapter: Kitāb ‘Abwāb al-Manāqib, Section: Bābu fī Manāqib ‘Uthmān, V. 5, Ḥadīth no. 3696, p. 624

⁵⁴⁷ Al-‘Asqalānī, *Fath al-Bārī*, Ibid, V. 6, p. 194; Al-Bakrī al-‘Andalusī, *Mu‘jam mā ‘Ista‘jama*, Ibid, V. 3, p. 830; Al-Hamawī, *Ibid*, V. 3, p. 398

⁵⁴⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu al-Ṭa‘ām ‘inda al-Qudūm, V. 4, Ḥadīth no. 3089, p. 77

⁵⁴⁹ Muslim, *Ibid*, V. 3, p. 1223; Ibn Mājah, Ibid, V. 1, Ḥadīth no. 28, p. 12

⁵⁵⁰ Al-Baghā (Ta‘līq), *Ṣaḥīh al-Bukhārī*, Ibid, Chapter: Kitāb al-Wudu‘, Section: Bābu Khurūj al-Nisā’ ‘ilā al-Barāz, V. 1, Ḥadīth no. 146, p. 67

⁵⁵¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Wudu‘, Section: Bābu Khurūj al-Nisā’ ‘ilā al-Barāz, V. 1, Ḥadīth no. 146, p. 41

⁵⁵² Muslim, *Ibid*, V. 4, Ḥadīth No. 2170, p. 1709

⁵⁵³ Al-Qurtubī, *Ibid*, V. 2, p. 212; Isma‘il Haqqī al-Barousawī, *Ibid*, V. 1, p. 262; Ibn ‘Āshūr, *Ibid*, V. 2, p. 60

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا طَافَ بِالْبَيْتِ الطَّوَّافَ الْأَوَّلَ. يَحْتَبُ ثَلَاثَةَ أَطْوَانٍ. وَيَسْبِيهِ أَرْبَعَةً. وَأَنَّهُ كَانَ يَسْعَى بَطْنَ الْمَسِيلِ. إِذَا طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ

“Narrated Ibn ‘Umar (Ra.): When the Prophet (Sm.) performed the Ṭawāf of the Ka‘bah, he did Ramal during the first three rounds and in the last four rounds he used to walk and while doing Ṭawāf between al-Ṣafā and al-Marwah, he used to run in the midst of the rain water passage.”⁵⁵⁴

The location is also cited in al-Ṣaḥīḥ of Muslim and al-Sunan of al-Nasā’ī.⁵⁵⁵

219. الصفراوات (Al-Ṣafrāwāt): The small valleys or mountains that are after Marr al-Zahrān (مر الظهران).⁵⁵⁶ The location cited by al-Bukhārī is as follows:

وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ. أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَنْزِلُ فِي الْمَسِيلِ الَّذِي فِي أَدْنَى مَرِّ الظَّهْرَانِ قِبَلَ الْمَدِينَةِ حِينَ يَهْبِطُ مِنَ الصَّفْرَاوَاتِ يَنْزِلُ فِي بَطْنِ ذَلِكَ الْمَسِيلِ عَنِ يَسَارِ الطَّرِيقِ وَأَنْتَ ذَاهِبٌ إِلَى مَكَّةَ.... الخ

“Abdullah ibn ‘Umar related that the Prophet (Sm.) used to alight at the slope which was closer to Marr al-Zahrān towards al-Madīnah where it descends from *al-Ṣafrāwāt*. He would alight on the flat of that slope to the left of the road when you are going to Makkah.....”⁵⁵⁷

220. صفين (Ṣiffīn): A city on the bank of the Euphrates, the place where the battle took place between ‘Alī and Mu‘āwiyah (Ra.).⁵⁵⁸ The location cited by al-Bukhārī is as follows:

عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ. قَالَ: أَتَيْتُ أَبَا وَائِلٍ أَسْأَلُهُ. فَقَالَ: كُنَّا بِصِفِّينَ. فَقَالَ رَجُلٌ: أَلَمْ تَرَ إِلَى الَّذِينَ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ؟.... الخ

“Narrated Ḥabīb Ibn Abī Thābit: I went to Abū Wā’il to ask him. On that Abū Wā’il said: We were at *Ṣiffīn*. A man said: Will you be on the side of those who are called to consult Allāh’s Book?.....”⁵⁵⁹

The location is also cited in al-Ṣaḥīḥ of Muslim and al-Sunan of Abū Dāwūd.⁵⁶⁰

221. الصفة (Al-Ṣuffah): A shed abode in the Mosque of the Prophet (Sm.) for the poor.⁵⁶¹ The location cited by al-Bukhārī is as follows::

عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ. قَالَ: قَدِمَ رَهْطٌ مِنْ عُكْلٍ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. كَانُوا فِي الصُّفَّةِ. فَأَجْتَمَعُوا الْمَدِينَةَ. الخ

“Narrated ‘Anas (Ra.): A group of people from ‘Ukl came to the Prophet (Sm.) and they were living with the people of *al-Ṣuffah*, but they became ill as the climate of al-Madīnah did not suit them,.....”⁵⁶²

The location is also cited in Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd and al-Sunan of Ibn Mājah.⁵⁶³

⁵⁵⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu man Ṭafa bi al-Bayt ‘idhā Qadima Makkah....., V. 2, Ḥadīth no. 1617, p. 152

⁵⁵⁵ Muslim, *Ibid*, V. 2, Ḥadīth No. 1261, p. 920; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 863, p. 208; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1781, p. 153; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2961, p. 35; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2974, p. 990

⁵⁵⁶ Al-Hamawī, *Ibid*, V. 3, p. 412

⁵⁵⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Masājid al-latī ‘alā Ṭuruq al-Madīnah..., V. 1, Ḥadīth no. 490, p. 105

⁵⁵⁸ ‘Ibrāhīm Ibn Muḥammad al-Fārisī al-‘Iṣṭakhrī, *Al-Masālik wa al-Mamālik* (Bayrūt: Dār Ṣadr, 2004), P.54; Al-Hamawī, *Ibid*, V. 3, p. 414; ‘Abd al-Mu‘min Ibn ‘Abd al-Ḥaqq al-Baghdādī, *Marāsid al-Iṭīlā’ ‘alā’ ‘Asmā’ al-‘Amkinah wa al-Buqā’*, (Bayrūt: Dār al-Jayl, 1412 H.), V. 2, p. 846

⁵⁵⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb tafsīr al-Qur’ān, Section: Bābu Qawlihi ‘idh Yubāyi‘ūnaka taḥta al-Shajarah, V. 6, Ḥadīth no. 4844, p. 136

⁵⁶⁰ Muslim, *Ibid*, V. 3, Ḥadīth No. 1785, p. 1412; Abū Dāwūd, *Ibid*, V. 4, Ḥadīth no. 3967, p. 30

⁵⁶¹ Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 6, p. 595; Shurrāb, *Al-Ma‘ālim al-Athīrah*, *Ibid*, p. 160

⁵⁶² Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Hudūd, Section: Bābu lam Yusqa al-Murtaddūn wa al-Muḥarbūn ḥattā Mātū, V. 8, Ḥadīth no. 6804, p. 163

⁵⁶³ Muslim, *Ibid*, V. 1, Ḥadīth no. 803, p. 552; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2368, p. 583; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1456, p. 71; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 752, p. 248

222. صنعاء (Ṣan‘ā’): A famous city of Yemen.⁵⁶⁴ The location cited by al-Bukhārī is as follows:

عَنْ خَبَابِ بْنِ الْأَرْتِّ. قَالَ: شَكَوْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ مُتَوَسِّدٌ بُرْدًا لَهُ فِي ظِلِّ الْكَعْبَةِ. قُلْنَا لَهُ: أَلَا تَسْتَنْصِرُ لَنَا. أَلَا تَدْعُو اللَّهَ لَنَا؟ قَالَ: وَاللَّهِ كَيْفَ يَنْتَهِنَ هَذَا الْأَمْرُ. حَتَّى يَسِيرَ الرَّأْكِبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتٍ. لَا يَخَافُ إِلَّا اللَّهَ. أَوِ الذُّنْبَ عَلَى غَنَمِهِ. وَكَذَلِكَ تَسْتَفْجِلُونَ
 “Narrated Khabāb Ibn al-‘Arat: We complained to Allāh’s Messenger (Sm.) while he was sitting in the shade of the Ka‘bah, leaning over his Burd (i.e. covering sheet). We said to him, Would you seek help for us? Would you pray to Allāh for us? He said: By Allāh, this religion (i.e. Islam) will prevail till a traveler from Ṣan‘ā’ to Ḥaḍramawt will fear none but Allāh, or a wolf as regards his sheep, but you (people) are hasty.”⁵⁶⁵

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd and al-Sunan of Ibn Mājah.⁵⁶⁶

223. الصهباء (Al-Ṣahbā’): A place close to Khaybar (خيبر) on the hand of al-Madīnah.⁵⁶⁷ The location cited by al-Bukhārī is as follows:

أَنَّ سُويِدَ بْنَ التُّعْمَانَ أَخْبَرَهُ. أَنَّهُ خَرَجَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ خَيْبَرَ. حَتَّى إِذَا كَانُوا بِالصَّهْبَاءِ وَهِيَ أَدْنَى خَيْبَرَ. فَصَلَّى الْعَصْرَ. ثُمَّ دَعَا بِالْأَزْوَادِ فَلَمْ يُؤْتِ إِلَّا بِالسُّويِقِ. فَأَمَرَ بِهِ فَتُزِي. فَأَكَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَكَلْنَا. ثُمَّ قَامَ إِلَى الْمَغْرِبِ فَمَضْمَضَ وَمَضْمَضْنَا. ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ

“Narrated Suwayd Ibn al-Nu‘mān: In the year of the conquest of Khaybar I went with Allāh’s Messenger (Sm.) till we reached *al-Ṣahbā’*, a place near Khaybar, where Allāh’s Messenger (Sm.) offered the ‘Asr prayer and asked for food. Nothing but *al-Sawīq* was brought. He ordered it to be moistened with water. He and all of us ate it and the Prophet (Sm.) got up for the Maghrib prayer, rinsed his mouth with water and we did the same, and he then prayed without repeating the ablution.”⁵⁶⁸

The location is also cited in al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁵⁶⁹

224. ضجنان (Ḍajnān): A Ḥarrah situated in the north of Makkah in a distance of 54 km which is presently known by ‘Kasham al-Mohsaniyyah’ (خشم المحسنية) and also ‘Harrah Mohsaniyyah’ (الحرّة المحسنية).⁵⁷⁰ The location cited by al-Bukhārī is as follows:

عَنْ نَافِعٍ. قَالَ: أَذَّنَ ابْنُ عُمَرَ فِي لَيْلَةٍ بَارِدَةٍ بِضَجْنَانَ. ثُمَّ قَالَ: صَلُّوا فِي رِحَالِكُمْ. فَأَخْبِرْنَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُ مُؤَدِّئًا يُؤَدِّنُ. ثُمَّ يَقُولُ عَلَى إِثْرِهِ: أَلَا صَلُّوا فِي الرِّحَالِ فِي اللَّيْلَةِ الْبَارِدَةِ أَوْ الْمَطِيرَةِ فِي السَّفَرِ

“Narrated Nāfi‘: Once in a cold night, Ibn ‘Umar (Ra.) pronounced the ‘Adhān for the prayer at Ḍajnān and then said: Pray at your homes, and informed us that Allāh’s Messenger (Sm) used to tell the Mu‘adhḥin to pronounce ‘Adhān and say, Pray at your homes at the end of the ‘Adhān on a rainy or a very cold night during the journey.”⁵⁷¹

⁵⁶⁴ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Riqāq, Section: Bābu fī al-Hawq, V. 5, Ḥadīth no. 6209, p. 2405

⁵⁶⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Manāqib, Section: Bābu ‘Alāmāt al-Nabuwwah fī al-‘Islām, V. 4, Ḥadīth no. 3612, p. 201

⁵⁶⁶ Muslim, *Ibid*, V. 1, Ḥadīth No. 139, p. 123; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2292, p. 542; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 3244, p. 221; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 4304, p. 1439

⁵⁶⁷ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: : Kitāb al-Wudu‘, Section: Bābu man Maḍmaḍa min al-Sawīq..., V. 1, Ḥadīth no. 206, p. 86

⁵⁶⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Wudu‘, Section: Bābu man Maḍmaḍa min al-Sawīq..., V. 1, Ḥadīth no. 209, p. 52

⁵⁶⁹ Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 2995, p. 152; Al-Nasā’ī, *Ibid*, V. 1, Ḥadīth no. 186, p. 108; Ibn Mājah, *Ibid*, V. 1, Ḥadīth no. 492, p. 106

⁵⁷⁰ Shurrāb, *Ibid*, p. 166

⁵⁷¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-‘Adhān, Section: Bābu al-‘Adhān li al-Musāfir ‘idha Kānū Jamā‘ah, V. 1, Ḥadīth no. 632, p. 129

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd and al-Sunan of al-Nasā’ī.⁵⁷²

225. الطائف (Al-Ṭā’if): The well-known city located to the southeast of Makkah.⁵⁷³
The location cited by al-Bukhārī is as follows:

عَنْ السَّائِبِ بْنِ يَزِيدٍ. قَالَ: كُنْتُ قَائِمًا فِي الْمَسْجِدِ فَخَصَّصَنِي رَجُلٌ فَتَنَزَّهْتُ، فَإِذَا عُمَرُ بْنُ الْخَطَّابِ. فَقَالَ: أَذْهَبَ قَائِمِي بِهِدْيَيْنِ، فَجِئْتُهُ بِهِمَا. قَالَ: مَنْ أَنْتُمْ أَوْ مِنْ أَيْنَ أَنْتُمْ؟ قَالَ: مِنْ أَهْلِ الطَّائِفِ. قَالَ: لَوْ كُنْتُمْ مِنْ أَهْلِ الْبَيْدِ لَأَوْجَعْتُكُمْ أَنْزَفَعَانِ أَمْوَائِكُمْ فِي مَسْجِدِ رَسُولِ اللَّهِ
“Narrated al-Sā’ib Ibn Yazīd: I was standing in the Mosque and somebody threw a gravel at me. I looked and found that he was ‘Umar Ibn al-Khaṭṭāb, He said to me: Fetch those two men to me. When I did, he said to them, Who are you? (or) where do you come from? They replied: We are from *al-Ṭā’if*. ‘Umar (Ra.) said: Were you from this city (Al-Madīnah) I would have punished you for raising your voices in the Mosque of Allāh’s Messenger (Sm.).”⁵⁷⁴

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁵⁷⁵

226. طابة (Ṭābah): Al-Madīnah.⁵⁷⁶ The location cited by al-Bukhārī is as follows:

عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ. قَالَ: غَزَوْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَزَاةً تَبُوكَ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي مُتَعَجِّلٌ إِلَى الْمَدِينَةِ. فَمَنْ أَرَادَ مِنْكُمْ أَنْ يَتَعَجَّلَ مَعِي فَلْيَتَعَجَّلْ، فَمَا قَالَ ابْنُ بَكَّارٍ كَلِمَةً مَعْنَاهَا أَشْرَفَ عَلَى الْمَدِينَةِ. قَالَ: هَذِهِ طَابَةٌ. الخ
“Narrated Abū Ḥumayd al-Sā’idī: We took part in the Ghazwah of Tabūk in the company of the Prophet (Sm.).... Then the Prophet (Sm.) said: I want to reach al-Madīnah quickly, and whoever among you wants to accompany me should hurry up. The subnarrator Ibn Bakkār said something which meant: When the Prophet (Sm.) saw al-Madīnah he said, This is *Ṭābah*...”⁵⁷⁷

The location is also cited in al-Ṣaḥīḥ of Muslim.⁵⁷⁸

227. طبرستان (Ṭabaristān): The land between the Alborz Mountains and the Caspian Sea. The location cited in al-Sunan of Abū Dāwūd is as follows:

عَنْ ثَعْلَبَةَ بْنِ وَهْدَمٍ. قَالَ: كُنَّا مَعَ سَعِيدِ بْنِ الْعَاصِ بِطَبْرِسْتَانَ. فَقَامَ. فَقَالَ: أَيُّكُمْ صَلَّى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْخَوْفِ؟ فَقَالَ حُدَيْفَةُ: أَنَا.... الخ
“Narrated Tha’labah Ibn Zahdam (Ra.) said: We accompanied Sa’d Ibn al-‘Āṣ at *Ṭabaristān*. He stood and said: Which of you prayed along with the Messenger of Allāh (Sm.) in time of danger? Ḥudhayfah said: me....”⁵⁷⁹

228. طرفاء الغابة (Ṭarfā’ al-Gābah): The location cited by al-Bukhārī is as follows:

حَدَّثَنَا أَبُو حَازِمٍ بْنُ دِينَارٍ. أَنَّ رَجُلًا أَتَى سَهْلَ بْنَ سَعْدٍ السَّاعِدِيِّ، وَقَدْ امْتَرَوْا فِي الْبَيْتِزِيِّ مِمَّ عُوْدَةُ. مَرِي غُلَامِكَ النَّجَّارِ. أَنْ يَتَعَمَّلَ لِي أَعْوَادًا. أَجْلِسْ عَلَيْهِمْ إِذَا كَلِمَتْ النَّاسَ فَأَمَرْتُهُ فَعَمِلَهَا مِنْ ظَرْفَاءِ الْغَابَةِ. الخ

⁵⁷² Muslim, *Ibid*, V. 1, Ḥadīth No. 697, p. 484; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3035, p. 243; Abū Dāwūd, *Ibid*, V. 1, Ḥadīth no. 1060, p. 278; Al-Nasā’ī, *Ibid*, V. 3, Ḥadīth no. 1544, p. 174

⁵⁷³ Shurrāb, *Ibid*, p. 170

⁵⁷⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu Raf’i al-Ṣawt fī al-Masjid, V. 1, Ḥadīth no. 470, p. 101

⁵⁷⁵ Muslim, *Ibid*, V. 3, Ḥadīth No. 1778, p. 1402; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 2762, p. 94; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 2103, p. 402; Al-Nasā’ī, *Ibid*, V. 4, Ḥadīth no. 2003, p. 79; Ibn Mājah, *Ibid*, V. 1, Ḥadīth no. 743, p. 245

⁵⁷⁶ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Zakāt, Section: Bābu Kharṣi al-Thamar, V. 2, Ḥadīth no. 1411, p. 539

⁵⁷⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Zakāt, Section: Bābu Kharṣi al-Thamar, V. 2, Ḥadīth no. 1481, p. 125

⁵⁷⁸ Muslim, *Ibid*, V. 2, Ḥadīth No. 1392, p. 1011

⁵⁷⁹ Abū Dāwūd, *Ibid*, Chapter: Kitāb Tafri’u Ṣalāt al-Safir, Section: Bābu ma Qāla Yuṣalli..., V. 2, Ḥadīth no. 1246, p. 16

“Narrated Abū Ḥāzīm Ibn Dīnār: Some people went to Sahl Ibn Sa‘d al-Sa‘īdiy and told him that they had different opinions regarding the wood of the pulpit..... ‘Order your slave-carpenter to prepare for me some pieces of wood on which I may sit at the time of addressing the people.’ So she ordered her slave-carpenter and he made it from *Ṭarfā’ al-Gābah* [the tamarisk of the forest] and brought it.....”⁵⁸⁰

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Sunan of Abū Dāwūd and al-Sunan of al-Nasā’ī.⁵⁸¹

229. طريق الشجرة (Ṭarīq al-Shajarah): The way of Masjid Dhī al-Ḥulayfah (مسجد ذي الحليفة)⁵⁸² The location cited by al-Bukhārī is as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ وَيَدْخُلُ مِنْ طَرِيقِ الْمُعَرَّسِ، وَأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ يُصَلِّي فِي مَسْجِدِ الشَّجَرَةِ، وَإِذَا رَجَعَ صَلَّى بِذِي الْحُلَيْفَةِ بِبَطْنِ الْوَادِي وَبَاتَ حَتَّى يُضِيحَ

“Narrated Ibn ‘Umar (Ra.): Allāh’s Messenger used to go (for Ḥajj) through *Ṭarīq al-Shajarah* and return through *Ṭarīq al-Mu‘arras*. And no doubt, whenever Allāh’s Messenger (Sm.); went to Makkah, he used to offer the Ṣalāh in the Mosque of al-Shajarah; and on his return journey, he used to offer the Ṣalāh at Dhū al-Ḥulayfah in the middle of the valley, and pass the night there till morning.”⁵⁸³

The location is also cited in al-Ṣaḥīḥ of Muslim and al-Sunan of Abū Dāwūd.⁵⁸⁴

230. طريق الم عرس (Ṭarīq al-Mu‘arras): The way near to the way of Masjid Dhī al-Ḥulayfah (مسجد ذي الحليفة)⁵⁸⁵ The location cited by al-Bukhārī is as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ وَيَدْخُلُ مِنْ طَرِيقِ الْمُعَرَّسِ، وَأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ يُصَلِّي فِي مَسْجِدِ الشَّجَرَةِ، وَإِذَا رَجَعَ صَلَّى بِذِي الْحُلَيْفَةِ بِبَطْنِ الْوَادِي وَبَاتَ حَتَّى يُضِيحَ

“Narrated Ibn ‘Umar (Ra.): Allāh’s Messenger used to go (for Ḥajj) through *Ṭarīq al-Shajarah* and return through *Ṭarīq al-Mu‘arras*. And no doubt, whenever Allāh’s Messenger (Sm.); went to Makkah, he used to offer the Ṣalāh in the Mosque of al-Shajarah; and on his return journey, he used to offer the Ṣalāh at Dhū al-Ḥulayfah in the middle of the valley, and pass the night there till morning.”⁵⁸⁶

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Sunan of Abū Dāwūd.⁵⁸⁷

231. طريق الناس (Ṭarīq al-Nās): Any public road or place.⁵⁸⁸ The location cited by Muslim is as follows:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اتَّقُوا اللَّعَّانَيْنِ قَالُوا: وَمَا اللَّعَّانَانِ يَا رَسُولَ اللَّهِ؟ قَالَ: الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ، أَوْ فِي ظِلِّهِمْ

“Abū Hurayrah (Ra.) reported: The Messenger of Allāh (Sm.) said: Be on your guard against two things which provoke cursing. They said: Messenger of Allāh (Sm.), what are those

⁵⁸⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Jum‘ah, Section: Bābu al-Khuṭbah ‘alā al-Minbar, V. 2, Ḥadīth no. 917, p. 9

⁵⁸¹ Muslim, *Ibid*, V. 1, Ḥadīth No. 544, p. 386; Abū Dāwūd, *Ibid*, V. 1, Ḥadīth no. 1080, p. 283; Al-Nasā’ī, *Ibid*, V. 2, Ḥadīth no. 739, p. 52

⁵⁸² Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Khurūj al-Nabī Sm. ‘alā Ṭarīq al-Shajarah, V. 2, Ḥadīth no. 1460, p. 556

⁵⁸³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Khurūj al-Nabī Sm. ‘alā Ṭarīq al-Shajarah, V. 2, Ḥadīth no. 1533, p. 135

⁵⁸⁴ Muslim, *Ibid*, V. 2, Ḥadīth No. 1257, p. 918; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1867, p. 174

⁵⁸⁵ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Khurūj al-Nabī Sm. ‘alā Ṭarīq al-Shajarah, V. 2, Ḥadīth no. 1460, p. 556

⁵⁸⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Khurūj al-Nabī Sm. ‘alā Ṭarīq al-Shajarah, V. 2, Ḥadīth no. 1533, p. 135

⁵⁸⁷ Muslim, *Ibid*, V. 2, Ḥadīth No. 1257, p. 918; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1867, p. 174

⁵⁸⁸ ‘Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, *Ibid*, Chapter: Kitāb al-Ṭahārah, Section: Bābu al-Nahī ‘an al-Takhallu’i fī al-Ṭuruq wa al-Zhilāl, V. 1, Ḥadīth no. 269, p. 226

things which provoke cursing? He said: Easing on *Ṭarīq al-Nās* [the thoroughfares] or under the shades.”⁵⁸⁹

The location is also cited in al-Sunan of Abū Dāwūd.⁵⁹⁰

232. طفيل (Ṭafīl): A mount near about thirty miles away from Makkah.⁵⁹¹ The location cited by al-Bukhārī is as follows:

عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ، وَعَكَ أَبُو بَكْرٍ، وَبِلَالٌ رَضِيَ اللَّهُ عَنْهُمَا، قَالَتْ: فَدَخَلْتُ عَلَيْهِمَا، قُلْتُ: يَا أَبَتِ كَيْفَ تَجِدُكَ؟ وَيَا بِلَالُ كَيْفَ تَجِدُكَ؟ قَالَتْ: وَكَانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الْحُمَى يَقُولُ: كُلُّ امْرِئٍ مَصَّيْحٌ فِي أَهْلِهِ وَالْمَوْتُ أَذْنَى مِنْ شِرَاكٍ نَعْلِهِ. وَكَانَ بِلَالٌ إِذَا أَفْلَعَتْ عَنْهُ يَقُولُ: أَلَا لَيْتَ شِعْرِي، هَلْ أَبَيْتَنَ لَيْلَةً بَوَادٍ وَخَوَلِي إِذْ حُرٌّ وَجَلِيلٌ وَهَلْ أُرِدُنَّ يَوْمًا مِيَاهَ مَجَنَّةٍ وَهَلْ تَبْدُونَ لِي شَامَةً وَطَفِيلٌ.... الخ

“Narrated ‘Ā’ishah (Ra.): When Allāh’s Messenger (Sm.) emigrated to al-Madīnah, Abū Bakr and Bilāl got a fever. I entered upon them and asked, O my father! How are you? O Bilāl! How are you? Whenever fever attacked Abū Bakr, he would recite the following poetic verses: Everybody is staying alive among his people, yet death is nearer to him than his shoe laces. And whenever the fever deserted Bilāl, he would recite (two poetic lines): Would that I could stay overnight in a valley wherein I would be surrounded by Ṭidhkḥīr and Jalīl. Would that one day I would drink of the water of Majinnah and would that Shāmah and Ṭafīl would appear to me.”⁵⁹²

233. الطور (Al-Ṭūr): The name of the mount where Allāh talked to the prophet Mūsā (As.).⁵⁹³ The location cited by al-Bukhārī is as follows:

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ قَالَ: النَّاسُ يَضْعُقُونَ يَوْمَ الْقِيَامَةِ فَأَكُونُ أَوَّلَ مَنْ يُفِيضُ فَإِذَا أَنَا بِمُوسَى آخِذًا بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ، فَلَا أُدْرِي أَفَأَقَّ قَبْلِي أَمْ جُوزِي بِضَعْفَةِ الطُّورِ

“Narrated Abī Sa’ūd: The Prophet (Sm.) said: People will be struck with unconsciousness on the Day of Resurrection and I will be the first to regain consciousness, and behold! There I will see Mūsā holding one of the pillars of Allāh’s Throne. I will wonder whether he has become conscious before me or he has been exempted, because of his unconsciousness at al-Ṭūr which he received (on the earth).”⁵⁹⁴

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁵⁹⁵

234. الظريب الأحمر (Al-Zurayb al-’Aḥmar): The red hill at the end of the marsh land in al-Madīnah. The location cited in al-Sunan of Ibn Mājah is as follows:

عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ، قَالَ: حَظَبْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكَانَ أَكْثَرُ حَظَبِيَّتِهِ حَدِيثًا، حَدَّثَنَا عَنْ الدَّجَالِ، وَحَدَّثَنَا، فَكَانَ مِنْ قَوْلِهِ أَنْ قَالَ:.... وَإِنَّهُ لَا يَنْقِي شَيْءٌ مِنَ الْأَرْضِ إِلَّا وَطِنَهُ، وَظَهَرَ عَلَيْهِ، إِلَّا مَكَّةَ، وَالْمَدِينَةَ، لَا يَأْتِيهِمَا مِنْ نَقَبٍ مِنْ نِقَابِهِمَا إِلَّا لَقَيْتُهُ الْمَلَائِكَةَ بِالسُّبُوفِ صَلْتَةً، حَتَّى يَنْزِلَ عِنْدَ الظُّرَيْبِ الْأَحْمَرِ، عِنْدَ مُنْقَطِعِ السَّبْحَةِ.... الخ

“Narrated that Abū ‘Umāmah al-Bāhiliyy (Ra.) said: The Messenger of Allāh (Sm.) addressed us, and most of his speech had to do with telling us about Dajjāl.... There will be no part of

⁵⁸⁹ Muslim, *Ibid*, Chapter: Kitāb al-Tahārah, Section: Bābu al-Nahī ‘an al-Takhallu’i fī al-Ṭuruq wa al-Zhilāl, V. 1, Ḥadīth no. 269, p. 226

⁵⁹⁰ Abū Dāwūd, *Ibid*, V. 1, Ḥadīth no. 25, p. 7

⁵⁹¹ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Karaiyyatu al-Nabī Sm. ‘an Tu’rā al-Madīnah, V. 2, Ḥadīth no. 1790, p. 667

⁵⁹² Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Marḍā, Section: Bābu ‘Iyādatu al-Nisā al-Rijāl, V. 7, Ḥadīth no. 5654, p. 116

⁵⁹³ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-’Adhān, Section: Bābu al-Jahri fī al-Maghrib, V. 1, Ḥadīth no. 731, p. 265

⁵⁹⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb ‘Aḥādīth al-Anbiyā’, Section: Bābu Qawli Allah wa Wā’adnā Mūsā Thalāthīna...., V. 4, Ḥadīth no. 3398, p. 153

⁵⁹⁵ Muslim, *Ibid*, V. 4, Ḥadīth No. 2374, p. 1845; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2240, p. 510; Abū Dāwūd, *Ibid*, V. 1, Ḥadīth no. 811, p. 214; Al-Nasā’ī, *Ibid*, V. 3, Ḥadīth no. 1430, p. 113; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 4075, p. 1356

the earth left that he does not enter and prevail over, except for Makkah and al-Madīnah, for he will not approach them on any of their mountain paths but he will be met by angels with unsheathed swords, until he will stop at *al-Zurayb al-'Aḥmar* [the red hill] at the end of the marsh....⁵⁹⁶

235. ظفار (Zhafār): A city in Yemen.⁵⁹⁷ The location cited by al-Bukhārī is as follows:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فِي حَدِيثِ الْإِفكِ، قَالَتْ عَائِشَةُ: فَلَمَّا قَضَيْتُ شَأْنِي أَقْبَلْتُ إِلَى رَحْلي فَلَئْسْتُ صَدْرِي فَإِذَا عِقْدٌ لِي مِنْ جَزَعِ كَفَّارٍ قَدْ انْقَطَعَ، فَرَجَعْتُ فَالْتَمَسْتُ عِقْدِي فَحَبَسَنِي ابْتِغَاؤُهُ.... الخ

“Narrated from ‘Ā’ishah (Ra.) in the Ḥadīth of ‘Ifk, she said:.....and after finishing from the call of nature, I came back to my riding animal. I touched my chest to find that my necklace which was made of *Zhafār* beads was missing. So I returned to look for my necklace and my search for it detained me.....⁵⁹⁸

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Sunan of Abū Dāwūd and al-Sunan of al-Nasā’ī.⁵⁹⁹

236. عدن (‘Adan): The renowned city of Yemen.⁶⁰⁰ The location cited by Muslim is as follows:

حَدَّثَنَا بَنُو أَبِي سَيْدٍ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غُرْفَةٍ وَنَحْنُ أَسْفَلَ مِنْهُ، فَاطَّلَعَ إِلَيْنَا، فَقَالَ: مَا تَذْكُرُونَ؟ قُلْنَا: السَّاعَةَ، قَالَ: وَكَأَنَّ تَخْرُجُ مِنْ قُعْرَةِ عَدَنٍ تَرْتَدُّ عَلَى النَّاسِ

Ḥudhayfah Ibn ‘Usayd (Ra.) reported: Allāh’s Apostle (Sm) was in an apartment and we were beneath that that he peeped in and said to us: What are you discussing about? We said: The Last Hour. and the fire which would emit from the lower part of ‘*Adan*.’⁶⁰¹

The location is also cited in al-Jāmi‘ and al-Sunan of Ibn Mājah.⁶⁰²

237. العراق (Al-‘Irāq): The region between Dijlah (دجلة) i.e. the Tigris and al-Furāt (الفرات) i.e. Euphrates river, historically known as Mesopotamia. The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ شِهَابٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخَّرَ الصَّلَاةَ يَوْمًا، فَدَخَلَ عَلَيْهِ عُرْوَةُ بْنُ الزُّبَيْرِ، فَأَخْبَرَهُ أَنَّ الْمُخَيَّرَةَ بَيْنَ شُعْبَةَ أَخَّرَ الصَّلَاةَ يَوْمًا وَهُوَ بِالْعِرَاقِ،.... الخ

“Narrated Ibn Shihāb: Once ‘Umar Ibn ‘Abd al-‘Azīz delayed al-Ṣalāh and ‘Urwah Ibn al-Zubayr went to him and said: Once in *al-‘Irāq*, al-Mugīrah Ibn Shu‘bah delayed his Ṣalāh.....⁶⁰³

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁶⁰⁴

⁵⁹⁶ Ibn Mājah, *Ibid*, Chapter: Kitāb al-Fitan, Section: Bābu Fitnah al-Dajjāl wa Khurūj ‘Īsa Ibn Mariam...., V. 2, Ḥadīth no. 4077, p. 1359

⁵⁹⁷ Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 151

⁵⁹⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Maghāzī, Section: Bābu Ḥadīth al-‘Ifk, V. 5, Ḥadīth no. 4141, p. 116

⁵⁹⁹ Muslim, *Ibid*, V. 1, Ḥadīth No. 2770, p. 2129; Abū Dāwūd, *Ibid*, V. 1, Ḥadīth no. 320, p. 86; Al-Nasā’ī, *Ibid*, V. 1, Ḥadīth no. 314, p. 167

⁶⁰⁰ ‘Abd al-Bāqī (Taḥqīq), Ṣaḥīḥ al-Muslim, *Ibid*, Chapter: Kitāb al-Ṭahārah, Section: Bābu ‘Istishābu ‘Itālātī al-Ghurrah...., V. 1, Ḥadīth no. 247, p. 217

⁶⁰¹ Muslim, *Ibid*, Chapter: Kitāb al-Fitan wa Ashrāṭu al-Sā‘ah, Section: Bābu al-‘Āyāt al-latī Takūnu qabla al-Sā‘ah, V. 4, Ḥadīth no. 2901, p. 2226

⁶⁰² Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2183, p. 477; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 4055, p. 1347

⁶⁰³ Al-Bukhārī, *Ibid*, Chapter: Kitāb Mawāqīt al-Ṣalāt, Section: Bābu Mawāqīt al-Ṣalāt wa Faḍlihā, V. 1, Ḥadīth no. 521, p. 110

⁶⁰⁴ Muslim, *Ibid*, V. 2, Ḥadīth No. 1388, p. 1009; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3918, p. 719; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 3035, p. 166; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2656, p. 125; Ibn Mājah, *Ibid*, V. 1, Ḥadīth no. 363, p. 130

238. العرج (Al-‘Arj): A village on the road between Makkah and al-Madīnah.⁶⁰⁵
The location cited by al-Bukhārī is as follows:

وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ. أَنَّ النَّبِيَّ صَلَّى فِي ظَرْفِ تَلْعَةِ مِنْ وَرَاءِ الْعَرْجِ، وَأَنْتَ ذَاهِبٌ إِلَى هَضْبَةِ

“Abdullah related that the Prophet (Sm.) prayed at the end of the upper part of the valley behind *al-‘Arj* if you are on the way to Ḥaḍbah..⁶⁰⁶

239. العرصة (Al-‘Arṣah): The immense space without building.⁶⁰⁷ The location cited by al-Bukhārī is as follows:

عَنْ أَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُمَا. عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَّهُ كَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقَامَ بِالْعَرَصَةِ ثَلَاثَ أَيَّامٍ

“Narrated Abū Ṭalḥah (Ra.): Whenever the Prophet (Sm.) conquered some people, he would stay in *al-‘Arṣah* [their town] for three days.”⁶⁰⁸

The location is also cited in al-Sunan of Abū Dāwūd.⁶⁰⁹

240. عرفا (‘Arafah): A valley near Makkah⁶¹⁰. The location cited by al-Bukhārī is as follows:

عَنْ أُسَامَةَ بْنِ زَيْدٍ. أَنَّهُ سَمِعَهُ يَقُولُ: دَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ عَرَفَةَ حَتَّى إِذَا كَانَ بِالشَّعْبِ نَزَلَ فَبَالَ. ثُمَّ تَوَضَّأَ وَلَمْ يُسَبِّحِ
الْوُضُوءَ... الخ

“Narrated ‘Usāmah Ibn Zayd (Ra.): Allāh’s Messenger (Sm.) proceeded from ‘*Arafah* till when he reached the mountain pass, he dismounted, urinated and then performed ablution but not a perfect one....”⁶¹¹

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁶¹²

241. عسفان (‘Usfān): A town between Makkah and al-Madīnah in a distance of eighty kilometers on the route to al-Madīnah.⁶¹³ The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا. قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَصَامَ حَتَّى بَلَغَ عُسْفَانَ. ثُمَّ دَعَا بِمَاءٍ فَرَفَعَهُ إِلَى
يَدَيْهِ لِيُرِيَهُ النَّاسَ، فَأَفْطَرَ حَتَّى قَدِمَ مَكَّةَ، وَذَلِكَ فِي رَمَضَانَ

“Narrated Ibn ‘Abbās (Ra.): Allāh’s Messenger (Sm.) set out from al-Madīnah to Makkah and he fasted till he reached ‘*Usfān*, where he asked for water and raised his hand to let the people see him, and then broke the fast, and did not fast after that till he reached Makkah, and that happened in Ramaḍān.”⁶¹⁴

⁶⁰⁵ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Masājid al-latī ‘alā Ṭuruq al-Madīnah...., V. 1, Ḥadīth no. 470, p. 183

⁶⁰⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Masājid al-latī ‘alā Ṭuruq al-Madīnah...., V. 1, Ḥadīth no. 488, p. 104

⁶⁰⁷ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu man Ghalaba al-‘Aduwwa fa ‘Aqāma ‘alā ‘Arṣatihim Thalāthan, V. 3, Ḥadīth no. 2900, p. 1116

⁶⁰⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu man Ghalaba al-‘Aduwwa fa ‘Aqāma ‘alā ‘Arṣatihim Thalāthan, V. 4, Ḥadīth no. 3065, p. 73

⁶⁰⁹ Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 2695, p. 63

⁶¹⁰ Al-Qurtubī, *Ibid*, V. 2, p. 275; Ibn ‘Ashūr, *Ibid*, V. 2, p. 243; Al-Balansī, *Ibid*, V. 1, p. 203; Al-Ṭabarī, *Jāmi‘ al-Bayān*, V. 4, pp. 172-174; Al-Qurtubī, *Ibid*, V. 2, p. 275; Al-Razī, *Ibid*, V. 5, pp. 196-197

⁶¹¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Wudu‘, Section: Bābu , V. 1, Ḥadīth no. 139, p. 40

⁶¹² Muslim, *Ibid*, V. 2, p. 934; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1925, p. 191; Al-Nasā’ī, *Ibid*, V. 1, Ḥadīth no. 609, p. 292; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3017, p. 1004

⁶¹³ Shurrāb, *Ibid*, p. 192

⁶¹⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṣawm, Section: Bābu man ‘Aṭara fī al-Safar liyurā’hu al-Nās, V. 3, Ḥadīth no. 1948, p. 34

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Sunan of Abū Dāwūd and al-Sunan of al-Nasā'ī.⁶¹⁵

242. العصبية (Al-'Uṣbah): A place in Qubā' (قباء).⁶¹⁶ The location cited by al-Bukhārī is as follows:

عَنْ عَيْبِ اللَّهِ بْنِ عُمَرَ، قَالَ: لَمَّا قَدِمَ الْمُهَاجِرُونَ الْأَوْلُونَ الْعُصْبَةَ مَوْضِعَ بَيْبَاءٍ قَبْلَ مَقْدَمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْمَهُمْ سَالِمٌ مَوْلَى أَبِي حُدَيْفَةَ. وَكَانَ أَكْفَرَهُمْ فُرْأَنَا

“Narrated Ibn ‘Umar (Ra.): When the earliest emigrants came to al-'Uṣbah, a place in Qubā', before the arrival of the Prophet (Sm.), Sālim-the slave of Abū Ḥudhayfah, who knew the Qur'ān more than the others used to lead them in prayer.”⁶¹⁷

The location is also cited in al-Sunan of Abū Dāwūd.⁶¹⁸

243. العقبة (Al-'Aqabah): A valley between Minā and al-Muzdalifah.⁶¹⁹ The location cited by al-Bukhārī is as follows:

أَنَّ عَبْدَ اللَّهِ بْنَ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ وَكَانَ شَهِيدَ بَدْرٍ وَهُوَ أَحَدُ النَّبِيَاءِ لَيْلَةَ الْعَقْبَةِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ، وَحَوْلَهُ عَصَابَةٌ مِنْ أَصْحَابِهِ: يَا بَعْثِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا... الخ

“Narrated ‘Ubādah Ibn al-Sāmit (Ra.): who took part in the battle of Badr and was a Naqīb, on the night of al-'Aqabah pledge: Allāh's Apostle said while a group of his companions were around him, Swear allegiance to me for: Not to join anything in worship along with Allāh....”⁶²⁰

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā'ī and al-Sunan of Ibn Mājah.⁶²¹

244. عكاظ ('Ukāzh): A Market for the Arabs in the Day of Ignorance near Makkah.⁶²² The location cited by al-Bukhārī is as follows:

قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: كَانَ دُو الْمَجَازِ وَعُكَاظٌ مَنَجَرِ النَّاسِ فِي الْجَاهِلِيَّةِ. فَلَمَّا جَاءَ الْإِسْلَامُ كَانَتْهُمْ كَرِهُوا ذَلِكَ. حَتَّى نَزَلَتْ: لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فِي مَوَاسِمِ الْحَجِّ

“Narrated Ibn ‘Abbās (Ra.): Dhu al-Majāz and 'Ukāzh were the markets of the people during the Pre-Islamic Period of Ignorance. When the people embraced Islam, they disliked to do bargaining there till the verses were revealed: There is no sin on you if you seek of the Bounty of your Lord.”⁶²³

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi' and al-Sunan of Abū Dāwūd.⁶²⁴

⁶¹⁵ Muslim, *Ibid*, V. 2, Ḥadīth No. 1113, p. 785; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 2404, p. 316; Al-Nasā'ī, *Ibid*, V. 4, Ḥadīth no. 2314, p. 189

⁶¹⁶ Al-Baghā (Ta'līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-'Adhān, Section: Bābu 'Imāmah al-'Abd wa al-Mawlā, V. 1, Ḥadīth no. 660, p. 246

⁶¹⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-'Adhān, Section: Bābu 'Imāmah al-'Abd wa al-Mawlā, V. 1, Ḥadīth no. 692, p. 140

⁶¹⁸ Abū Dāwūd, *Ibid*, V. 1, Ḥadīth no. 588, p. 160

⁶¹⁹ Shurrāb, *Ibid*, p. 194

⁶²⁰ Ibn Mājah, *Ibid*, Chapter: Kitāb al-Manāsik, Section: Bābu al-Mawqif bi 'Arafah, V. 2, Ḥadīth no. 3012, p. 1002

⁶²¹ Muslim, *Ibid*, V. 4, Ḥadīth No. 2779, p. 2144; al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3620, p. 590; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1815, p. 163; Al-Nasā'ī, *Ibid*, V. 7, Ḥadīth no. 4166, p. 144; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3012, p. 1002

⁶²² Al-Baghā (Ta'līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-'Adhān, Section: Bābu al-Jahri fī al-Fajr, V. 1, Ḥadīth no. 739, p. 267

⁶²³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-'Adhān, Section: Bābu al-Jahri fī al-Fajr, V. 1, Ḥadīth no. 773, p. 154

⁶²⁴ Muslim, *Ibid*, V. 1, Ḥadīth No. 449, p. 331; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3323, p. 426; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1734, p. 142

245. عمان ('Ammān): A town of Syria.⁶²⁵ The location cited by Muslim is as follows:
عَنْ ثَوْبَانَ. أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنِّي لَبِعُفْرٍ حَوْضِي أَدُوذُ النَّاسِ لِأَهْلِ الْيَمَنِ أَضْرِبُ بِعَصَائِي حَتَّى يَزِفَ عَنْهُمْ. فَسُئِلَ عَنْ عَرْضِهِ
فَقَالَ: مِنْ مَقَامِي إِلَى عَمَّانَ... الخ

“Thawbān (Ra.) reported Allāh’s Apostle (Sm.) as saying: I would be pushing back from my Ḥawḍ the crowd of people. I would strike away from it with my staff the people of Yemen until the water would spout forth upon them. He was asked about its breadth. He said: From this place of mine to ‘Ammān⁶²⁶
The location is also cited in al-Jāmi‘ and al-Sunan of Ibn Mājah.⁶²⁷

246. عمان ('Umān): A city near the Bahrain.⁶²⁸ The location cited by Muslim is as follows:

سَمِعْتُ أَبَا بَرْزَةَ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا إِلَى حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ، فَسَبَّوهُ وَضَرَبُوهُ، فَجَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَخْبَرَهُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْ أَنَّ أَهْلَ عُمَانَ أَتَيْتَ، مَا سَبَّوكَ وَلَا ضَرَبُوكَ

“Abū Barzah reported that Allāh’s Messenger (Sm.) sent a person to a tribe amongst the tribes of Arabia. They reviled him and beat him. He came to Allāh’s Messenger (Sm.) and Narrated to him. Thereupon he said: If you were to come to the people of ‘Umān, they would have neither reviled you nor beaten you.⁶²⁹
The location is also cited in al-Jāmi‘.⁶³⁰

247. العوالي (Al-‘Awālī): The villages around Madīnah on the hand of Najd (نجد).⁶³¹
Some of al-‘Awali of Madīnah were about four miles or so from the town.⁶³² The location cited by al-Bukhārī is as follows:

عَنِ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيْثُ. فَيَذْهَبُ الذَّاهِبِ إِلَى الْعَوَالِي، فَيَأْتِيهِمُ وَالشَّمْسُ مُرْتَفِعَةٌ

“Narrated ‘Anas Ibn Mālik (Ra.): Allāh’s Messenger (Sm) used to offer the ‘Aṣr prayer at a time when the sun was still hot and high and if a person went to al-‘Awālī of al-Madīnah, he would reach there when the sun was still high.⁶³³

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁶³⁴

248. عير ('Aīr): A Mount from the mountains of al-Madīnah.⁶³⁵ The location cited by al-Bukhārī is as follows:

عَنْ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنْ أَبِيهِ، قَالَ: خَطَبَنَا عَلِيٌّ، فَقَالَ: مَا عِنْدَنَا كِتَابٌ نَقْرُؤُهُ إِلَّا كِتَابُ اللَّهِ تَعَالَى وَمَا فِي هَذِهِ الصَّحِيفَةِ. فَقَالَ: فِيهَا الْجِرَاحَاتُ
وَأَسْتَأْنِ الْإِبِلَ وَالْبُدَيْنَةَ حَرَمًا مَا بَيْنَ عَيْرٍ إِلَى كَذَا.... الخ

⁶²⁵ ‘Abd al-Bāqī (Taḥqīq), Ṣaḥīḥ al-Muslim, Ibid, Chapter: Kitāb al-Fada’l, Section: Bābu ‘Ithbat Ḥawḍ Nabiyinā Sm. wa Ṣifātihi, V. 4, Ḥadīth no. 2300, p. 1798

⁶²⁶ Muslim, Ibid, Chapter: Kitāb al-Fada’l, Section: Bābu ‘Ithbat Ḥawḍ Nabiyinā Sm. wa Ṣifātihi, V. 4, Ḥadīth No. 2301, p. 1798

⁶²⁷ Ibn Mājah, Ibid, Chapter: Kitāb al-Fitan, Section: Bābu Fitnah al-Dajjāl wa Khurūj ‘Īsa Ibn Mariam...., V. 2, Ḥadīth no. 4074, p. 1354

⁶²⁸ ‘Abd al-Bāqī (Taḥqīq), Ṣaḥīḥ al-Muslim, Ibid, Chapter: Kitāb Faḍā’il al-Ṣaḥābah, Section: Bābu Faḍl ‘ahl ‘Umān, V. 4, Ḥadīth no. 2544, p. 1971

⁶²⁹ Muslim, Ibid, Chapter: Kitāb Faḍā’il al-Ṣaḥābah, Section: Bābu Faḍl ‘ahl ‘Umān, V. 4, Ḥadīth no. 2544, p. 1971

⁶³⁰ Al-Tirmidhī, Ibid, V. 4, Ḥadīth no. 2445, p. 630

⁶³¹ Al-Baghā (Ta’līq), Ṣaḥīḥ al-Bukhārī, Ibid, Chapter: Kitāb Mawāqīt al-Ṣalāt, Section: Bābu Waqt al-‘Aṣr, V. 1, Ḥadīth no. 525, p. 202

⁶³² Al-Tirmidhī, Ibid, V. 4, Ḥadīth no. 2444, p. 629; Ibn Mājah, Ibid, V. 2, Ḥadīth no. 4074, p. 1354

⁶³³ Al-Bukhārī, Ibid, Chapter: Kitāb , Section: Bābu , V. 1, Ḥadīth no. 550, p. 115

⁶³⁴ Muslim, Ibid, V. 1, Ḥadīth No. 621, p. 433; Abū Dāwūd, Ibid, V. 1, Ḥadīth no. 404, p. 111; Al-Nasā’ī, Ibid, V. 1, Ḥadīth no. 507, p. 252; Ibn Mājah, Ibid, V. 1, Ḥadīth no. 682, p. 223

⁶³⁵ Al-Baghā (Ta’līq), Ṣaḥīḥ al-Bukhārī, Ibid, Chapter: Kitāb Ḥajj, Section: Bābu Ḥaram al-Madīnah, V. 6, Ḥadīth no. 1768, p. 661

“Narrated ’Ibrāhīm al-Taymīy rom his father: ‘Alī (Ra.) delivered a Kutbah saying: We have no book to read except the Book of Allāh and what is written in this paper which contains verdicts regarding wounds, the ages of the camels and the fact that al-Madīnah is a sanctuary in between ‘Aīr mountain to so”⁶³⁶

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘ and al-Sunan of Ibn Mājah.⁶³⁷

249. عين التمر (‘Ayn al-Tamr): A place at the tip of ‘Irāq, which follows Syria.⁶³⁸

The location cited by al-Bukhārī is as follows:

حَدَّثَنَا أَنَسُ بْنُ سِيرِينَ، قَالَ: اسْتَقْبَلَنَا أَنَسُ بْنُ مَالِكٍ حِينَ قَدِمَ مِنَ الشَّامِ، فَكَلِمَنَا بِعَيْنِ التَّمْرِ.... الخ

“Narrated ’Anas Ibn Sīrīn: We went to receive ’Anas Ibn Mālik (Ra.) when he returned from Shām and met him at a place called ‘Ayn al-Tamr.....”⁶³⁹

250. عين زغر (‘Ayn Zughar): The spring at Zughar in the tribal side of the Levant.⁶⁴⁰ The location cited by Muslim is as follows:

قَالَ: أَخْبَرُونِي عَنْ عَيْنِ زُغَرَ. قَالُوا: عَنْ أَبِي شَأْنِيهَا تَسْمَخُ حُرٌّ؟ قَالَ: هَلْ فِي الْعَيْنِ مَاءٌ؟ وَهَلْ يَزُغُ أَهْلُهَا بِمَاءِ الْعَيْنِ؟ قُلْنَا لَهُ: نَعَمْ، هِيَ كَثِيرَةٌ الْمَاءِ، وَأَهْلُهَا يَزُغُونَ مِنْ مَائِهَا.

“Fāṭimah Bint Qays (Ra.)..... He again said: Inform me about ‘Ayn Zughar. They said: Which aspect of it you want to know? He (the chained person) said: Is there water in it and does it irrigate (the land)? We said to him: Yes, there is abundance of water in it and the inhabitants (of al-Madīnah) irrigate (land) with the help of it.....”⁶⁴¹

The location is also cited in al-Jāmi‘, al-Sunan of Abū Dāwūd and al-Sunan of Ibn Mājah.⁶⁴²

251. عينين (‘Aynayn): A mount, also called Jabal Rumāt (جبل الرامة), situated near the mountain ’Uḥud.⁶⁴³ The location cited by al-Bukhārī is as follows:

عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ أُمَيَّةَ الضَّمَرِيِّ،.... ثُمَّ قَالَ: أَلَا تُخْبِرُنَا بِقَتْلِ حَمْرَةَ؟ قَالَ: نَعَمْ إِنَّ حَمْرَةَ قَتَلَتْ طَعِيمَةَ بِنْتِ عَدِيِّ بْنِ الْخَيْلِ بِبَدْرٍ. فَقَالَ لِي مَوْلَايَ جُبَيْرُ بْنُ مُطْعِمٍ: إِنْ قَتَلْتَ حَمْرَةَ بِعَيْنِي فَأَنْتَ حُرٌّ. قَالَ: فَلَمَّا أَنْ خَرَجَ النَّاسُ عَامَ عَيْنَيْنِ، وَعَيْنَيْنِ جَبَلٌ بِجِبَالِ أُحُدٍ، بَيْنَهُ وَبَيْنَهُ وَاِدْ خَرَجْتُ مَعَ النَّاسِ إِلَى الْقِتَالِ.... الخ

“Narrated Ja’far Ibn ’Amr Ibn ’Umayyah al-Ḍamriy:..... Will you tell us the killing of Hamzah? He replied: Yes, Ḥamzah killed Tu’aymah Ibn ‘Adiy Ibn al-Khiyār at Badr. So my master, Jubayr Ibn Mut’im said to me: If you kill Ḥamzah in revenge for my uncle, then you will be set free. When the people set out (for the battle of ’Uḥud) in the year of ‘Aynayn. ‘Aynayn is a mountain near the mountain of ’Uḥud, and between it and ’Uḥud there is a valley. I went out with the people for the battle.....”⁶⁴⁴

⁶³⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Farā’id, Section: Bābu ’Ithmi man tabarr’a min mawālīhi, V. 4, Ḥadīth no. 3172, p. 100

⁶³⁷ Muslim, *Ibid*, V. 2, Ḥadīth No. 1370, p. 994; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2127, p. 438; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3115, p. 1040

⁶³⁸ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb Taqṣir al-Ṣalāt, Section: Bābu Ṣalāt al-Taṭawwu‘ ‘alā al-Ḥimār, V. 1, Ḥadīth no. 1049, p. 371

⁶³⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb Taqṣir al-Ṣalāt, Section: Bābu Ṣalāt al-Taṭawwu‘ ‘alā al-Ḥimār, V. 2, Ḥadīth no. 1100, p. 45

⁶⁴⁰ ‘Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, *Ibid*, Chapter: Kitāb al-Fitan wa ash-rāt al-Sā’ah, Section: Bābu fī Khurūj al-Dajjāl wa Mukthihi fī al-’Ard....., V. 4, Ḥadīth No. 2942, p. 2262

⁶⁴¹ Muslim, *Ibid*, Chapter: Kitāb al-Fitan wa ash-rāt al-Sā’ah, Section: Bābu fī Khurūj al-Dajjāl wa Mukthihi fī al-’Ard....., V. 4, Ḥadīth No. 2942, p. 2262

⁶⁴² Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2253, p. 521; Abū Dāwūd, *Ibid*, V. 4, Ḥadīth no. 4326, p. 118; Al-Nasā’ī, *Ibid*, V. 1, Ḥadīth no. 79, p. 62; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 4075, p. 1356

⁶⁴³ Shurrāb, *Ibid*, , p. 204

⁶⁴⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Maghāzī, Section: Bābu Qatli Ḥamzah Ibn ‘Abd al-Muṭṭalib Ra., V. 5, Ḥadīth no. 4072 , p. 100

252. الغابة (Al-Ghābah): A place close to al-Madīnah.⁶⁴⁵ The location cited by al-Bukhārī is as follows:

حَدَّثَنَا أَبُو حَازِمٍ. قَالَ: سَأَلُوا سَهْلَ بْنَ سَعْدٍ. مِنْ أَبِي شَيْبَةَ الْمَدِينِيِّ؛ فَقَالَ: مَا بَقِيَ بِالنَّاسِ أَعْلَمُ مِنِّي. هُوَ مِنْ أَثْلِ الْغَابَةِ... الخ

“Narrated Abū Hāzim: Sahl Ibn Sa‘d (Ra.) was asked about the (Prophet’s) pulpit as to what thing it was made of? Sahl replied: None remains alive amongst the people, who knows about it better than I. It was made of wood of *al-Ghābah* [the forest].”⁶⁴⁶

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁶⁴⁷

253. غدير الأشطاط (Ghadīr al-’Ashṭāṭ): A village close to al-Ḥudaybiyah.⁶⁴⁸ The location cited by al-Bukhārī is as follows:

عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ. وَمَرْوَانَ بْنِ الْحَكَمِ يَزِيدُ. أَحَدُهُمَا عَلَى صَاحِبِهِ. قَالَ: خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْوَدْعَةِ فِي بَضْعِ عَشْرَةِ مِائَةٍ مِنْ أَصْحَابِهِ. فَلَمَّا أَتَى ذَا الْحُلَيْفَةِ قَلَّدَ الْهَدْيَ وَأَشْعَرَهُ وَأَحْرَمَ مِنْهَا بِعُمْرَةٍ. وَبَعَثَ عَيْنَتَا لَهُ مِنْ حُرَاعَةَ. وَسَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى كَانَ بِغَدِيرِ الْأَشْطَاطِ أَتَاهُ عَيْدُهُ... الخ

“Narrated al-Miswar Ibn Makhramah and Marwān Ibn al-Ḥakam, one of them said more than his friend: The Prophet (Sm.) set out in the company of more than one thousand of his Companions in the year of al-Ḥudaybiyah, and when he reached Dhū al-Ḥulayfah, he garlanded his Hadiy (sacrificing animal), assumed the state of ‘Ihrām for ‘Umrah from that place and sent a spy of his from Khuzā‘h. The Prophet (Sm.) proceeded on till he reached *Ghadīr al-’Ashṭāṭ*.”⁶⁴⁹

254. الغميم (Al-Ghamīm): A valley in a distance of Marḥalatān (مرحلتان) i.e. two stages.⁶⁵⁰ The location cited by al-Bukhārī is as follows:

عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ. وَمَرْوَانَ يُصَدِّقُ كُلَّ وَاحِدٍ مِنْهُمَا حَدِيثَ صَاحِبِهِ. قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَمَنَ الْوَدْعَةِ حَتَّى إِذَا كَانُوا بِبَعْضِ الطَّرِيقِ. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ خَالِدَ بْنَ الْوَلِيدِ بِالْعَبِيمِ فِي خَيْلٍ لِقُرَيْشٍ طَلِيعَةً. فَخُذُوا ذَاتَ الْبَيْتِ... الخ

“Narrated al-Miswar Ibn Makhramah and Marwān, whose narrations attest each other: Allāh’s Messenger (Sm.) set out at the time of al-Ḥudaybiyah, and when they proceeded for a distance, he said, Khālid Ibn al-Walid leading the cavalry of Quraysh constituting the front of the army, is at *al-Ghamīm*, so take the way on the right....”⁶⁵¹

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd and al-Sunan of al-Nasā’ī.⁶⁵²

255. الغوطة (Al-Gūṭah): A town in Dimashq. The location cited in al-Sunan of Abū Dāwūd is as follows:

عَنْ مَكْحُولٍ. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ: مَوْضِعُ فُسْطَاطِ الْمُسْلِمِينَ فِي الْمَلَا جِوْرٍ أَرْضٌ يُقَالُ لَهَا الْغُوطَةُ

“Makhūl reported the Messenger of Allāh (Sm.) as saying: The place of the assembly of Muslims at the time of war will be in a land called *al-Gūṭah*. ”⁶⁵³

⁶⁴⁵ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Ṣalāt fī al-Saṭūḥ wa al-Minbar wa al-Khushub, V. 1, Ḥadīth no. 370, p. 148

⁶⁴⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Ṣalāt fī al-Saṭūḥ wa al-Minbar wa al-Khushub, V. 1, Ḥadīth no. 377, p. 85

⁶⁴⁷ Muslim, *Ibid*, V. 1, Ḥadīth No. 544, p. 386; Abū Dāwūd, *Ibid*, V. 1, Ḥadīth no. 1080, p. 283; Al-Nasā’ī, *Ibid*, V. 2, Ḥadīth no. 739, p. 57; Ibn Mājah, *Ibid*, V. 1, Ḥadīth no. 1416, p. 455

⁶⁴⁸ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Maghāzī, Section: Bābu Ghazwah al-Ḥudaybiyah, V. 4, Ḥadīth no. 3944, p. 1531

⁶⁴⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Maghāzī, Section: Bābu Ghazwah al-Ḥudaybiyah, V. 5, Ḥadīth no. 4178, p. 126

⁶⁵⁰ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Shurūt, Section: Bābu al-Shurūt fī al-Jihād wa al-Muṣālaḥah ma‘a ‘Ahl al-Ḥarb wa Kitābah al-Shurūt, V. 2, Ḥadīth no. 2581, p. 974

⁶⁵¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Shurūt, Section: Bābu al-Shurūt fī al-Jihād wa al-Muṣālaḥah ma‘a ‘Ahl al-Ḥarb wa Kitābah al-Shurūt, V. 5, Ḥadīth no. 2731, p. 126

⁶⁵² Muslim, *Ibid*, V. 2, Ḥadīth No. 1114, p. 785; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 710, p. 80; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 2736, p. 76; Al-Nasā’ī, *Ibid*, V. 4, Ḥadīth no. 2263, p. 177

256. غيقة (Ghayqah): A place between Makkah and al-Madīnah in the territory of Banū Ghaffār (بنو غفار).⁶⁵⁴ The location cited by al-Bukhārī is as follows:

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ: أَنَّ أَبَا حَدَّادَةَ قَالَ: انْطَلَقْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْخُدَيْبِيَّةِ، فَأَحْرَمَ أَصْحَابُهُ وَلَمْ أَحْرَمِ، فَأُنْبِتْنَا بَعْدَ بَغْيِقَةَ فَتَوَجَّهْنَا نَحْوَهُمْ.... الخ

“Narrated ‘Abdullāh Ibn Abī Qatādah that his father said, We proceeded with the Prophet in the year of al-Ḥudaibiyah and his companions assumed ‘Ihrām but I did not. We were informed that some enemies were at *Ghayqah* and so we went on towards them.....”⁶⁵⁵

257. فارس (Al-Fāris): The Persian Empire. The location cited by al-Bukhārī is as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى تَأْخُذَ أُمَّتِي بِأَخِذِ الْقُرُونِ قَبْلَهَا، شِبْرًا بِشِبْرٍ وَدِرَاعًا بِدِرَاعٍ، فَقِيلَ: يَا رَسُولَ اللَّهِ، كَفَّارِسَ وَالرُّومِ؟ فَقَالَ: وَمَنِ النَّاسِ إِلَّا أَوْلَانِكَ

“Narrated Abū Hurayrah (Ra.): The Prophet (Sm.) said, The Hour will not be established till my followers copy the deeds of the previous nations and follow them very closely, span by span, and cubit by cubit (i.e., inch by inch). It was said: O Allāh’s Messenger (Sm.)! Do you mean by those (nations) the Persians and the Byzantines? The Prophet said: Who can it be other than they?”⁶⁵⁶

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁶⁵⁷

258. فدفد (Fudfud): The land with thick gravel or an upper land.⁶⁵⁸ The location cited by al-Bukhārī is as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً عَيْنًا وَأَمَرَ عَلَيْهِمْ عَاصِمَ بْنَ ثَابِتٍ فَلَمَّا انْتَهَى عَاصِمٌ وَأَصْحَابُهُ لَجِبُوا إِلَى فَدْغِدِي، وَجَاءَ الْقَوْمُ فَأَحَاطُوا بِهِمْ، فَقَالُوا: لَكُمْ الْعَهْدُ وَالْبَيْعَاتُ إِنْ نَزَلْتُمْ إِلَيْنَا أَنْ لَا نَقْتُلَ مِنْكُمْ رَجُلًا.... الخ

“Narrated Abū Hurayrah (Ra.): The Prophet (Sm.) sent a Sariyyah of spies and appointed ‘Āsim Ibn Thābit (Ra.), When ‘Āsim and his companions were not able to go ahead, they went up *Fudfud* [a high place], and their pursuers encircled them and said, You have a covenant and a promise that if you come down to us, we will not kill anyone of you.....”⁶⁵⁹

The location is also cited in al-Ṣaḥīḥ of Muslim.⁶⁶⁰

259. فداك (Fadak): A valley in a distance of two stages (مرحلتان) from Makkah.⁶⁶¹ The location cited by al-Bukhārī is as follows:

عَزَّ وَتَعَالَى الرَّبُّ بِيْرٍ، أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا، أَخْبَرَتْهُ أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ ابْنَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَتْ: وَكَانَتْ فَاطِمَةُ تُسْأَلُ أَبَا بَكْرٍ نَصِيْبَهَا مِمَّا تَرَكَ رَسُولُ اللَّهِ مِنْ خَيْبَرَ وَفَدَاكَ وَصَدَقْتَهُ بِالْمَدِيْنَةِ، فَأَبَى أَبُو بَكْرٍ عَلَيْهَا ذَلِكَ

⁶⁵³ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Sunnah, Section: Bābu fī al-Khulafā’, V. 4, Ḥadīth no. 4640, p. 209

⁶⁵⁴ Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 164

⁶⁵⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb Jazā’ al- Ṣayd, Section: Bābu ‘idha Ra’a al-Muḥrimūn Ṣaydan....., V. 3, Ḥadīth no.1822, p. 12

⁶⁵⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb Jazā’ al- Ṣayd, Section: Bābu ‘idha Ra’a al-Muḥrimūn Ṣaydan....., V. 3, Ḥadīth no.1822, p. 12

⁶⁵⁷ Muslim, *Ibid*, V. 4, Ḥadīth No. 2962, p. 2274; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 1548, p. 119; Abū Dāwūd, *Ibid*, V. 1, Ḥadīth no. 602, p. 164; Al-Nasā’ī, *Ibid*, V. 3, Ḥadīth no. 1200, p. 9; Ibn Mājah, *Ibid*, V. 1, Ḥadīth no. 1240, p. 393

⁶⁵⁸ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb Kitāb al-Maghāzī, Section: Bābu al-Takbīr ‘idhā ‘Alā Sharfan, V. 3, Ḥadīth no. 2833, p. 1091

⁶⁵⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Maghāzī, Section: Bābu Ghazwah al-Rajī’ wa Ra’al..., V. 5, Ḥadīth no. 4086, p. 103

⁶⁶⁰ Muslim, *Ibid*, V. 2, Ḥadīth No. 1344, p. 980

⁶⁶¹ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb Farḍ al-Khams, V. 3, Ḥadīth no. 2926, p. 1126

“Narrated ‘Ā’ishah (Ra.) the mother of the believers: After the death of Allāh ‘s Apostle (Sm.) Fāṭimah the daughter of Allāh’s Messenger (Ra.):...She used to ask Abū Bakr (Ra.) for her share from the property of Allāh’s Messenger (Sm.) which he left at Khaybar, and *Fadak*, and his property at al-Madīnah. Abū Bakr (Ra.) refused to give her that property....”⁶⁶²
The location is also cited in al-Ṣaḥīḥ of Muslim, al-Sunan of Abū Dāwūd and al-Sunan of al-Nasā’ī.⁶⁶³

260. الفرات (Al-Furāt): The Euphrates. The location cited by al-Bukhārī is as follows:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يُوشِكُ الْفُرَاتُ أَنْ يَخْبِسَ عَن كَنْزٍ مِنْ ذَهَبٍ، فَمَنْ حَضَرَهُ فَلَا يَأْخُذْ مِنْهُ شَيْئًا
“Narrated Abū Hurayrah (Ra.): Allāh’s Messenger (Sm.) said, Soon *al-Furāt* will disclose the treasure of gold, so whoever will be present at that time should not take anything of it.”⁶⁶⁴
The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁶⁶⁵

261. الفرع (Al-Fura‘): The location cited in al-Sunan of Abū Dāwūd is as follows:

قَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ: كَانَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَخَذَ طَرِيقَ الْفُرْعِ أَهَلَ إِذَا اسْتَقْبَلَتْ بِهِ رَاحِلَتُهُ، وَإِذَا أَخَذَ طَرِيقَ أُحُدٍ أَهَلَ إِذَا أَشْرَفَ عَلَى جَبَلِ الْبَيْدَاءِ
“Narrated Sa’d Ibn Abī Waqqāṣ (Ra.): When the Prophet of Allāh (Sm.) undertook his journey by the way of *al-Far‘*, he shouted Talbiyah when his mount stood up with him on its back. But when he travelled by the way of ‘Uḥūd, he raised his voice in Talbiyah when he ascended the hill of al-Baydā’.”⁶⁶⁶

262. فسطاط (Fusṭāṭ): The location cited in al-Sunan of Abū Dāwūd is as follows:

عَنْ مَكْحُولٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَوْضِعُ فُسْطَاطِ الْمُسْلِمِينَ فِي الْمَلَا جِمْرٍ أَرْضٌ يُقَالُ لَهَا الْغُوَطَةُ
“Makhūl reported the Messenger of Allāh (Sm.) as saying: The *Fusṭāṭ* [place of the assembly] of Muslims at the time of war will be in a land called al-Gūṭah.”⁶⁶⁷

263. فلسطين (Filisṭīn): Palestine. The location cited in al-Sunan of Abū Dāwūd is as follows:

عَنْ خَالِدِ بْنِ دِهْقَانَ قَالَ: كُنَّا فِي عَرْوَةِ الْعُسْطَنْطِينِيَّةِ بِدُلْقِيَّةِ، فَأَقْبَلَ رَجُلٌ مِنْ أَهْلِ فِلَسْطِينَ مِنْ أَشْرَافِهِمْ وَخِيَارِهِمْ، الخ
“Khālid Ibn Dihqān said: When we were engaged in the battle of Constantinople at Dhuluqiyah, a man of the people of *Filisṭīn*, who was one of their nobility and elite came forward.....”⁶⁶⁸
The location is also cited in al-Jāmi‘.⁶⁶⁹

264. الفاحة (Al-Qāḥah): A valley between Makkah and Madīnah.⁶⁷⁰ The location cited by al-Bukhārī is as follows:

⁶⁶² Al-Bukhārī, *Ibid*, Chapter: Kitāb Farḍ al-Khams, V. 4, Ḥadīth no. 3092, p. 79

⁶⁶³ Muslim, *Ibid*, V. 3, Ḥadīth No. 1759, p. 1381; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 2970, p. 142; Al-Nasā’ī, *Ibid*, V. 3, Ḥadīth no. 4148, p. 135

⁶⁶⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Fitan, Section: Bābu Khurūj al-Nār, V. 9, Ḥadīth No. 7119, p. 58

⁶⁶⁵ Muslim, *Ibid*, V. 4, Ḥadīth No. 2894, p. 2219; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2569, p. 698; Abū Dāwūd, *Ibid*, V. 4, Ḥadīth no. 4313, p. 115; Al-Nasā’ī, *Ibid*, V. 3, Ḥadīth no. 1200, p. 9; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 4046, p. 1343

⁶⁶⁶ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Manāsik, Section: Bābu fī Waqt al-‘Aḥrām, V. 2, 1775, p. 151

⁶⁶⁷ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Sunnah, Section: Bābu fī al-Khulafā’, V. 4, Ḥadīth no. 4640, p. 209

⁶⁶⁸ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Fitan wa al-Malāḥim, Section: Bābu fī Ta‘zīm Qatl al-Mu’min, V. 4, Ḥadīth no. 4270, p. 103

⁶⁶⁹ Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2253, p. 521

عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ. قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْقَاحَةِ. وَمِنَّا الْمُحْرِمُ وَمِنَّا غَيْرُ الْمُحْرِمِ. الخ
 “Narrated Abū Qatādah: We were in the company of the Prophet (Sm.) at *al-Qāḥah* and some of us had assumed ‘Ihrām while the others had not.....”⁶⁷¹
 The location is also cited in *al-Ṣaḥīḥ* of Muslim.⁶⁷²

265. القادسية (Al-Qādisiyah): A historical city in south-wertern of al-Kūfah and north from Karbalā’ (كربلاء) between al-Najaf (النجف) and al-Ḥīrah (الحيرة).⁶⁷³ The location cited by al-Bukhārī is as follows:

عَبْدُ الرَّحْمَنِ بْنِ أَبِي لَيْلَى. قَالَ: كَانَ سَهْلُ بْنُ حَنْبَلٍ، وَقَيْسُ بْنُ سَعْدٍ قَاعِدَيْنِ بِالْقَادِسيَّةِ. الخ
 “Narrated ‘Abd al-Raḥmān Ibn Abī Laylā: Sahl Ibn Ḥunayf and Qays Ibn Sa’d were sitting in the city of *al-Qādisiyah*.”⁶⁷⁴
 The location is also cited in *al-Ṣaḥīḥ* of Muslim, *al-Sunan* of al-Nasā’ī and *al-Sunan* of Ibn Mājah.⁶⁷⁵

266. قباء (Qubā’): A place in upper part and near to al-Madīnah.⁶⁷⁶ The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا. قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِي مَسْجِدَ قُبَاءٍ كُلَّ سَبْتٍ مَا شِئِمَا وَرَاكِبًا. وَكَانَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ يَفْعَلُهُ
 “Ibn ‘Umar (Ra.) said: The Prophet (Sm.) used to go to the Mosque of Qubā every Saturday walking and riding. ‘Abdullāh (Ra.) used to do the same.”⁶⁷⁷
 The location is also cited in *al-Ṣaḥīḥ* of Muslim, *al-Jāmi’*, *al-Sunan* of Abū Dāwūd, *al-Sunan* of al-Nasā’ī and *al-Sunan* of Ibn Mājah.⁶⁷⁸

267. قبر أبي رغال (Qabr Abī Raghāl): A place known as al-Mughmmas (المغممس) at al-Ṭā’if. The location cited in *al-Sunan* of Abū Dāwūd is as follows:

عَبْدُ اللَّهِ بْنُ عَمْرِو. يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ حِينَ خَرَجْنَا مَعَهُ إِلَى الطَّائِفِ. فَمَرَرْنَا بِقَبْرِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَذَا قَبْرُ أَبِي رَغَالٍ، وَكَانَ يَهْدِي النَّحْرَ يَدْفَعُ عَنْهُ
 “Narrated ‘Abdullāh Ibn ‘Amr: When we went out along with the Messenger of Allāh (Sm.) to at Ṭā’if we passed a grave. I heard the Messenger of Allāh (Sm) say: This is Qabr Abī Raghāl was in this sacred mosque (sanctuary) protecting himself....”⁶⁷⁹

268. قبل مطلع الشمس (Qibal Maṭla’ al-Shams): The direction of east that means Qarn al-Manāzil or Najd. The location cited by Muslim is as follows:

أَنَّ أَبَا هُرَيْرَةَ. قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: جَاءَ أَهْلُ الْبَيْتِ هُمْ أَرْقُ أَفْتَدَاءً، وَأَضْعَفُ قُلُوبًا. الْإِيمَانُ يَمَانٍ، وَالْحِكْمَةُ يَمَانِيَّةٌ.
 السَّكِينَةُ فِي أَهْلِ الْعَتَمِ. وَالْفَخْرُ وَالْحَيْلَاءُ فِي الْقَدَادِينِ. أَهْلِ الْوَبْرِ. قِبَلِ مَطْلِعِ الشَّمْسِ

⁶⁷⁰ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb Jazā’ al-Ṣayd, Section: Bābu Layu’ṭnu al-Muḥrim al-Ḥalāl fī Qatli al-Ṣayd, V. 2, Ḥadīth no. 1727, p. 648

⁶⁷¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb Jazā’ al-Ṣayd, Section: Bābu Layu’ṭnu al-Muḥrim al-Ḥalāl fī Qatli al-Ṣayd, V. 3, 1823, p. 12

⁶⁷² Muslim, *Ibid*, V. 2, Ḥadīth No. 1196, p. 851

⁶⁷³ Shurrāb, *Ibid*, p. 221

⁶⁷⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Janā’iz, Section: Bābu man Qāma li Janāzati Yahūdiyyin, V. 2, Ḥadīth no. 1312, p. 85

⁶⁷⁵ Muslim, *Ibid*, V. 2, Ḥadīth No. 961, p. 661; Al-Nasā’ī, *Ibid*, V. 4, Ḥadīth no. 1921, p. 45; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2970, p. 989

⁶⁷⁶ ‘Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Faḍli Masjid Qubā’ ..., V. 2, Ḥadīth No. 1399, p. 1016

⁶⁷⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb Faḍl al-Ṣalāt fī Masjid Makkah wa al-Madīnah, Section: Bābu man ‘Itā Masjid Qubā’ Kulla Sabtin, V. 2, Ḥadīth no. 1193, p. 61

⁶⁷⁸ Muslim, *Ibid*, V. 2, Ḥadīth No. 1399, p. 1016; Al-Tirmidhī, *Ibid*, V. 2, Ḥadīth no. 324, p. 145; Abū Dāwūd, *Ibid*, V. 1, Ḥadīth no. 927, p. 243; Al-Nasā’ī, *Ibid*, V. 2, Ḥadīth no. 699, p. 37; Ibn Mājah, *Ibid*, V. 1, Ḥadīth no. 1412, p. 453

⁶⁷⁹ Abū Dāwūd, *Ibid*, Chapter: Kitāb Kharāj..., Section: Bābu Nabsh al-Qubūr al-‘Ādiyyah..., V. 3, Ḥadīth no. 3088, p. 181

“Abū Hurayrah (Ra.) said: I heard the Prophet (Sm.) saying: There came the people of Yemen, they are tender of feelings and meek of hearts. The belief is that of the Yemenites, the sagacity is that of the Yemenites, the tranquillity is among the owners of goats and sheep, and pride and conceitedness is among the uncivil owners of the camels, the people of the tents in *Qibal Maṭla‘ al-Shams* [the direction of sunrise].”⁶⁸⁰

269. القبلية (Al-Qabaliyyah): The location cited by al-Sunan of Abū Dāwūd is as follows:

عَنْ رَبِيعَةَ بِنِ أَبِي عَبْدِ الرَّحْمَنِ. عَنْ غَيْرِ وَاحِدٍ. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْطَعَ بِلَالَ بْنَ الْحَارِثِ الْمُرَزِيَّ مَعَادِنَ الْقَبَلِيَّةِ. وَهِيَ مِنْ نَاحِيَةِ الْفُرْعِ

“Narrated Rabī‘ah Ibn Abī ‘Abd al-Rahmān: Rabī‘ah reported on the authority of more than one person saying: The Messenger of Allāh (Sm.) assigned as a fief to Bilāl Ibn al-Ḥārith al-Muzaniy the mines of *al-Qabaliyyah* which is in the neighbourhood of al-Fur‘, and only Zakāh is levied on those mines up to the present day.”⁶⁸¹

270. القبليتين (Al-Qiblatayn): Jerusalem and Makkah.⁶⁸² The location cited by al-Bukhārī is as follows:

عَنْ أَنَسِ بْنِ رَضِيٍّ اللَّهُ عَنْهُ. قَالَ: لَمْ يَبْقَ مِمَّنْ صَلَّى الْقِبْلَتَيْنِ غَيْرِي

“Narrated ‘Anas (Ra.): None remains of those who prayed facing *al-Qiblatayn* except myself.”⁶⁸³

The location is also cited in al-Sunan of Abū Dāwūd and al-Sunan of Ibn Mājah.⁶⁸⁴

271. القُدوم (Al-Qaddūm/Al-Qadūm): A location at Syria.⁶⁸⁵ The location cited by al-Bukhārī is as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ. قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اخْتَتَنَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ وَهُوَ ابْنُ ثَمَانِينَ سَنَةً بِالْقَدُومِ. حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ. حَدَّثَنَا أَبُو الزِّنَادِ. وَقَالَ بِالْقَدُومِ مُخَفَّفَةً

“Narrated Abū Hurayrah (Ra.): Allāh’s Messenger (Sm.) said: ‘Ibrāhīm did his circumcision at the age of eighty at *al-Qaddūm*. Narrated Abū al-Yaman, Su‘ayb reported us, narrated Abū al-Zinād: At *al-Qadūm*”⁶⁸⁶

The location is also cited in al-Ṣaḥīḥ of Muslim and al-Sunan of Ibn Mājah.⁶⁸⁷

272. قَدُومِ ضَانَ (Qadūm Ḍān): A Syrian (currently Palestinian) village.⁶⁸⁸ The location cited by al-Bukhārī is as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ. قَالَ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِخَيْبَرَ بَعْدَ مَا افْتَتَحُوهَا. فَقَالَ ابْنُ سَعِيدِ بْنِ الْعَاصِ: وَاعْجَبًا لَوْ بَرَّ تَدَلَّى عَلَيْنَا مِنْ قَدُومِ ضَانَ يَنْعَى عَلَيَّ قَتَلَ رَجُلٌ مُسْلِمٍ أَكْرَمَهُ اللَّهُ عَلَى يَدَيَّ. وَلَمْ يُهَيِّ عَلَى يَدَيْهِ الخ

“Narrated Abū Hurayrah (Ra.) I went to Allāh’s Messenger (Sm.) while he was at Khaybar after it had fallen in the Muslim’s hands.... The son of Sa‘īd Ibn al-‘Āṣ said: Strange! A Wabr (i.e., guinea pig) who has come down to us from the mountain of *Qadūm Ḍān* me for

⁶⁸⁰ Muslim, *Ibid*, Chapter: Kitāb al-’Imān, Section: Bābu Tafāḍul ‘Ahl al-’Imān fihī..., V. 1, Ḥadīth no. 52, p. 73

⁶⁸¹ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Kharāj..., Section: Bābu fī ‘Iqlā‘ al-’Arāḍīn, V. 3, Ḥadīth no. 3061, p. 173

⁶⁸² Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Tafsīr, Section: Bābu qad Narā Taqalluba Wajhaka fī al-Samā’, V. 4, Ḥadīth no. 4219, p. 1633

⁶⁸³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Tafsīr, Section: Bābu qad Narā Taqalluba Wajhaka fī al-Samā’, V. 6, Ḥadīth no. 4489, p. 22

⁶⁸⁴ Abū Dāwūd, *Ibid*, V. 1, Ḥadīth no. 10, p. 3; Ibn Mājah, *Ibid*, V. 1, Ḥadīth no. 319, p. 115

⁶⁸⁵ ‘Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, *Ibid*, Chapter: Kitāb al-Farā’id, Section: Bābu Farā’id ‘Ibrāhīm al-Khalīl (Sm.), V. 4, Ḥadīth No. 2370, p. 1839

⁶⁸⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb ‘Aḥādīth al-Anbiyā’, Section: Bābu Qawli Allah wa ‘Ittakhadha Allāhu ‘Ibrāhīma Khalīla, V. 4, Ḥadīth no. 3356, p. 140

⁶⁸⁷ Muslim, *Ibid*, V. 4, Ḥadīth No. 2370, p. 1839; Ibn Mājah, *Ibid*, V. 6, Ḥadīth no. 3532, p. 200

⁶⁸⁸ Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 11, p. 90

killing a Muslim who was given superiority by Allāh because of me, and Allāh did not disgrace me at his hands.”⁶⁸⁹

273. قديد (Qudayd): A place between Makkah and Madīnah.⁶⁹⁰ The location cited by al-Bukhārī is as follows:

أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: صَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا بَلَغَ الْكَدِيدَ الْمَاءَ الَّذِي بَيْنَ قَدِيدٍ وَعُسْفَانَ أَفْطَرَ. فَلَمْ يَزَلْ مُفْطِرًا حَتَّى انْسَلَخَ الشَّهْرُ

“Narrated Ibn ‘Abbās (Ra.): The Prophet observed Ṣawm (fast) and when he reached al-Kadīd, a place where there is water between *Qudayd* and ‘Uṣfān, he broke his Ṣawm and did not observe Ṣawm afterwards till the whole month had passed away.”⁶⁹¹

The location is also cited in al-Jāmi‘, al-Sunan of Abū Dāwūd and al-Sunan of Ibn Mājah.⁶⁹²

274. قراريط (Qarārīt): A place near Jiyād (جياذ) of Makkah.⁶⁹³ The location cited by al-Bukhārī is as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا ارْعَى الْغَنَمَ. فَقَالَ أَصْحَابُهُ: وَأَنْتَ؟ فَقَالَ: نَعَمْ. كُنْتُ أَرْعَاهَا عَلَى قَرَارِيطٍ لِأَهْلِ مَكَّةَ

“Narrated Abū Hurayrah (Ra.): The Prophet (Sm.) said: Allāh did not send any prophet but shepherded sheep. His companions asked him, Did you do the same? The Prophet (Sm.) replied, Yes, I used to shepherd the sheep of the people of Makkah at *Qarārīt*.”⁶⁹⁴

275. قرن (Qarn): Qarn al-Manāzil.⁶⁹⁵ The location cited by al-Bukhārī is as follows:

عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَهْلُ أَهْلِ الْمَدِينَةِ ذُو الْحَلِيفَةِ، وَمَهْلُ أَهْلِ الشَّامِ مَهْبَعَةٌ وَهِيَ الْجُحْفَةُ وَأَهْلُ نَجْدٍ قَرْنٌ

“Narrated Sālim Ibn ‘Abdullāh from his father (Ra.): I heard Allāh’s Messenger saying: The Mīqāt for the people of al-Madīnah is Dhū Ḥulayfah; for the people of Shām is Mahy‘ah; (i.e. al-Juḥfah); and for the people of Najd is *Qarn*.”⁶⁹⁶

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁶⁹⁷

276. القرن الأسود (Al-Qarn al-’Aswad): The location cited in al-Sunan of Abū Dāwūd is as follows:

عَنْ عُرْوَةَ بْنِ الرُّبَيْعِ، عَنِ الرُّبَيْعِ، قَالَ: لَمَّا أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ لَيْلَةٍ حَتَّى إِذَا كُنَّا عِنْدَ السِّدْرَةِ وَقَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي ظَرْفِ الْقَرْنِ الْأَسْوَدِ حَذْوَهَا... الخ

⁶⁸⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu al-Kāfir Yaqtulu Musliman thumma Yuslim, V. 4, Ḥadīth no. 2827, p. 24

⁶⁹⁰ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Ya‘alu fī al-‘Umrah mā Yuf‘alu fī al-Ḥajj, V. 2, Ḥadīth no. 1698, p. 635

⁶⁹¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Maghāzī, Section: Bābu Ghazwah al-Faṭḥ fī Ramaḍān, V. 5, Ḥadīth no. 4275, p. 145

⁶⁹² Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 907, p. 242; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1901, p. 181; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3102, p. 1035

⁶⁹³ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-‘Ijārah, Section: Bābu Ra‘yu al-Ghanam ‘alā Qarārīt, V. 2, Ḥadīth no. 2143, p. 789

⁶⁹⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-‘Ijārah, Section: Bābu Ra‘yu al-Ghanam ‘alā Qarārīt, V. 3, Ḥadīth no. 2262, p. 88

⁶⁹⁵ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb Bad‘ al-Khalq, Section: Bābu ‘idhā Qalā ‘Aḥukum ‘Āmīn... , V. 3, Ḥadīth no. 3059, p. 1180

⁶⁹⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Mahillu ‘Ahli Najd, V. 2, Ḥadīth no. 1527, p. 134

⁶⁹⁷ Muslim, *Ibid*, V. 2, Ḥadīth No. 1181, p. 838; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 831, p. 184; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1737, p. 143; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2654, p. 124; Ibn Mājah, *Ibid*, V. 5, Ḥadīth no. 2654, p. 124

“Narrated ‘Urwah Ibn al-Zubayr: When we came along with the Messenger of Allāh (Sm.) from Liyyah and we were beside the lote tree, the Messenger of Allāh (Sm.) stopped at the end of al-Qarn al-’Aswad opposite to it....”⁶⁹⁸

277. قرن الثعالب (Qarn al-Tha‘ālib): A place near Makkah.⁶⁹⁹ The location cited by al-Bukhārī is as follows:

أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوَّجَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَتْهُ أَنَّهَا قَالَتْ: لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ أَتَى عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمِ أُحُدٍ؟ قَالَ: لَقَدْ لَقِيتُ مِنْ قَوْمِكَ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ إِذْ عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلِ بْنِ عَبْدِ كَلَالٍ فَلَمْ يُجِئْنِي إِلَى مَا أَرَدْتُ فَأَنْطَلَقْتُ، وَأَنَا مَهْمُومٌ عَلَى وَجْهِهِ فَلَمْ أُسْتَفِئْ إِلَّا وَأَنَا بِقَرْنِ الثَّعَالِبِ فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظْلَمْتَنِي فَتَنَظَّرْتُ، فَإِذَا فِيهَا جِبْرِيْلٌ.... الخ

“Narrated ‘Ā’ishah (Ra.) that she asked the Prophet (Sm.): Have you encountered a day harder than the day of ‘Uḥud? The Prophet (Sm.) replied: Your tribes have troubled me a lot, and the worse trouble was the trouble on the day of ‘Aqabah when I presented myself to Ibn ‘Abd Yālīl Ibn ‘Abd Kulāl and he did not respond to my demand. So, I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at *Qarn al-Tha‘ālib*, where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Jibrīl in it.”⁷⁰⁰

The location is also cited in al-Ṣaḥīḥ of Muslim.⁷⁰¹

278. قرن المنازل (Qarn al-Manāzil): A place in a distance of two stages (مرحلتان) from Makkah.⁷⁰² The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ عَبَّاسٍ، قَالَ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَّتْ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ يَكْبَلَةَ.... الخ

“Narrated Ibn ‘Abbās (Ra.): Allāh’s Messenger (Sm.) made Dhū al-Ḥulayfah as the Mīqāt for the people of al-Madīnah; al-Juḥfah for the people of Shām; *Qarn al-Manāzil* for the people of Najd; and Yalamlam for the people of Yemen.....”⁷⁰³

The location is also cited in al-Ṣaḥīḥ of Muslim.⁷⁰⁴

279. قرية (Qaryah): Egypt (مصر) or Jordan (الأردن).⁷⁰⁵ The location cited by al-Bukhārī is as follows:

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَاجَرَ إِبْرَاهِيمُ بِسَارَةَ، دَخَلَ بِهَا قَرْيَةً فِيهَا مَلِكٌ مِنَ الْمُلُوكِ، أَوْ جَبَّارٌ مِنَ الْجَبَابِرَةِ.... الخ

“Narrated Abū Hurayrah (Ra.): Allāh’s Messenger (Sm.) said, (The Prophet) ‘Ibrāhīm migrated with his wife Sārah till he reached a *Qaryah* [town] where there was a king or a tyrant.....”⁷⁰⁶

⁶⁹⁸ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Manāsik, Section: Bābu fī Māl al-Ka‘bah, V. 2, Ḥadīth no. 2032, p. 215

⁶⁹⁹ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb Bad‘ al-Khalq, Section: Bābu ‘idhā Qalā ‘Aḥukum ‘Āmīn..., V. 3, Ḥadīth no. 3059, p. 1180

⁷⁰⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb Bad‘ al-Khalq, Section: Bābu ‘idhā Qalā ‘Aḥukum ‘Āmīn..., V. 4, Ḥadīth no. 3231, p. 115

⁷⁰¹ Muslim, *Ibid*, V. 3, Ḥadīth No. 1795, p. 1420

⁷⁰² ‘Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Mawāqīt al-Ḥajj wa al-Umrah, V. 2, Ḥadīth No. 1181, p. 838

⁷⁰³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Mahillu ‘Ahli Makkah li al-Ḥajj wa al-Umrah, V. 2, Ḥadīth no. 1524, p. 134

⁷⁰⁴ Muslim, *Ibid*, V. 2, Ḥadīth No. 1181, p. 838

⁷⁰⁵ Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 280

⁷⁰⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-‘Ikrāh, Section: Bābu ‘idhā ‘Istuktihat al-Mar’ah fī al-Zinā falā Ḥadd ‘alaihā, V. 9, Ḥadīth no. 6950, p. 21

280. قرية تاكل القرى (Qaryah Ta'kulu al-Qurā'): Al-Madīnah. The location cited by al-Bukhārī is as follows:

أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أُمِرْتُ بِقَرْيَةٍ تَأْكُلُ الْقُرَى، يَقُولُونَ يَغْرِبُ وَهِيَ الْمَدِينَةُ. تَنْفِي النَّاسَ كَمَا يَنْفِي الْكَبِيرُ حَبَثَ الْحَدِيدِ

“Narrated Abū Hurayrah (Ra.): Allāh’s Messenger (Sm.) said: I was ordered to migrate to Qaryah Ta’kulu al-Qurā’ [a town which will swallow other towns] and is called Yathrib and that is al-Madīnah, and it turns out (bad) persons as a furnace removes the impurities of iron.”⁷⁰⁷

281. قزوين (Qazwīn): Ancient capital in the Persian Empire. The location cited in al-Sunan of Ibn Mājah is as follows:

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سَتُفْتَحُ عَلَيْكُمُ الْأَقَائِمُ، وَسَتُفْتَحُ عَلَيْكُمُ مَدِينَةٌ يُقَالُ لَهَا قَزْوِينٌ... الخ

“It was narrated from ‘Anas Ibn Mālik (Ra.) that the Messenger of Allāh (Sm.) said: The horizons will be opened to you, and you will conquer a city called *Qazwīn*”⁷⁰⁸

282. القسطنطينية (Al-Qusṭanṭīniyyah): Constantinople. The location cited in al-Sunan of Abū Dāwūd is as follows:

عَنْ مُعَاذِ بْنِ جَبَلٍ. قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عُمُرَانُ بَيْتِ الْمَقْدِسِ خَرَابٌ يَغْرِبُ، وَخَرَابٌ يَغْرِبُ خُرُوجُ الْمَلْحَمَةِ، وَخُرُوجُ الْمَلْحَمَةِ فَتُفْتَحُ قُسْطَنْطِينِيَّةٌ، وَتُفْتَحُ الْقُسْطَنْطِينِيَّةُ خُرُوجُ الدَّجَالِ... الخ

“Narrated Mu‘adh Ibn Jabal: The Prophet (Sm.) said: The flourishing state of Jerusalem will be when Yathrib is in ruins, the ruined state of Yathrib will be when the great war comes, the outbreak of the great war will be at the conquest of *al-Qusṭanṭīniyyah* and the conquest of *al-Qusṭanṭīniyyah* when the Dajjāl comes forth.....”⁷⁰⁹

The location is also cited in al-Jāmi‘ and al-Sunan of Ibn Mājah.⁷¹⁰

283. قصر بني خلف (Qaṣr Banī Khalf): The palace of Banū Khalf at al-Baṣrah (البصرة).⁷¹¹ The location cited by al-Bukhārī is as follows:

عَنْ حَفْصَةَ. قَالَتْ: كُنَّا نَنْبَعُ عَوَاتِقَنَا أَنْ يَخْرُجْنَ فِي الْعِيدَيْنِ. فَقَدِمَتِ امْرَأَةٌ فَذَكَرَتْ قَصْرَ بَنِي خَلْفٍ... الخ

“Narrated Ḥafṣah (Ra.): We used to forbid our young women to go out for the two Eid prayers. A woman came and stayed at *Qaṣr Banī Khalf*.....”⁷¹²

284. قطر (Qaṭr): The small Qatar Peninsula on the northeastern coast of the Arabian Peninsula.⁷¹³ The location cited by al-Bukhārī is as follows:

عَبْدُ الْوَاهِدِ بْنُ أَبِي عَمْرٍاءٍ قَالَ: حَدَّثَنِي أَبِي. قَالَ: دَخَلْتُ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا وَعَلَيْهَا دِرْعٌ قَطْرٌ تَمُنُّ حُسْبَةَ دِرَاهِمًا... الخ

“Narrated ‘Abd al-Wāhid Ibn ‘Ayman: I went to ‘Ā’ishah (Ra.) ; and she was wearing a dress of *Qaṭr* costing five Dirham.”⁷¹⁴

⁷⁰⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb Faḍā’il al-Madīnah, Section: Bābu Faḍl al-Madīnah wa ‘Annahā Tunfī al-Nās, V. 3, Ḥadīth no. 1871, p. 20

⁷⁰⁸ Ibn Mājah, *Ibid*, Chapter: Kitāb al-Jihād, Section: Bābu Dikr al-Daylam wa Qazwīn, V. 2, Ḥadīth no. 2780, p. 929

⁷⁰⁹ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Malāḥim, Section: Bābu fī ‘Amārāt al-Malāḥim, V. 4, Ḥadīth no. 4294, p. 110

⁷¹⁰ Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2238, p. 509; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 4094, p. 1370

⁷¹¹ Al-Baghā (Ta’līq), *Ṣahīh al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ḥayḍ, Section: Bābu Shuhūd al-Ḥayḍ al-‘Īdayn..., V. 1, Ḥadīth no. 318, p. 123

⁷¹² Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥayḍ, Section: Bābu Shuhūd al-Ḥayḍ al-‘Īdayn..., V. 1, Ḥadīth no. 324, p. 72

⁷¹³ Ibn Junaydil, *Ibid*, p. 365

⁷¹⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Hibah wa Faḍluhā wa al-Taḥrīq ‘alyhā, Section: Bābu al-‘Isti‘ārah li al-‘Arūs ‘inda al-Binā’, V. 3, Ḥadīth no. 2628, p. 165

285. قَعْفَعَان (Qu‘ayqa‘ān): A Mount located on the north and northwest side of Masjid al-Haram dealing with Marwah hills.⁷¹⁵ The location cited by al-Bukhārī is as follows:

عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَاوِهِ الَّذِي اسْتَأْمَنَ. قَالَ: ازْمَلُوا الْبَيْرَى الْمُشْرِكُونَ قَوْلَهُمْ، وَالْمُشْرِكُونَ مِنْ قَبْلِ قَعْفَعَانَ

“Narrated Ibn ‘Abbās (Ra.): When the Prophet (Sm.) arrived in the year of peace, he to do Ramal in order to show their strength to al-Mushrikūn and al-Mushrikūn were watching from *Qu‘ayqa‘ān*.”⁷¹⁶

The location is also cited in al-Sunan of Abū Dāwūd.⁷¹⁷

286. قَنَاة (Qanāt): A valley from the valleys of Madīnah.⁷¹⁸ The location cited by al-Bukhārī is as follows:

أَنَّسُ بْنُ مَالِكٍ، قَالَ: فَمَا جَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةٍ مِنَ السَّمَاءِ إِلَّا تَفَرَّجَتْ حَتَّى صَارَتْ الْمَدِينَةُ فِي مِثْلِ الْجُزْبَةِ حَتَّى سَالَ الْوَادِي وَادِي قَنَاةَ شَهْرًا

“Narrated ‘Anas Ibn Mālik (Ra.)..... Whichever side the Prophet (Sm.) directed his hand, the clouds dispersed from there till a hole was formed over al-Madīnah. The valley of *Qanāt* remained flowing for one month and none came from outside who didn't talk about the abundant rain.”⁷¹⁹

The location is also cited in al-Ṣaḥīḥ of Muslim.⁷²⁰

287. قنسرين (Qinnasrīn): The land of Syria from the point of Ḥalb (حلب).⁷²¹ The location cited by Abū Dāwūd al-Sijistānī is as follows:

عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنَمٍ، قَالَ: رَأَيْتُنَا مَدِينَةَ قَنَسْرِينَ مَعَ شُرْحُبَيْلِ بْنِ السَّمْطِ، فَلَمَّا فَتَحَهَا أَصَابَ فِيهَا غَنَمًا وَبَقَرًا، فَقَسَمَ فِيهَا كَاتِفَةً مِنْهَا وَجَعَلَ يَقْبِئُهَا فِي الْمَغْنَمِ.... الخ

“Abd al-Raḥmān Ibn Ghanam said: We were stationed at the frontiers of the city of *Qinnasrīn* with Shuraḥbīl Ibn al-Simṭ. When he conquered it, he got sheep and cows there. He distributed some of them amongst us, and deposited the rest of them in the spoils of war.....”⁷²²

288. الكثيب الأحمر (Al-Kathīb al-‘Aḥmar): The red sand hill near ‘Adhruḥ. The location cited by al-Bukhārī is as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ.....: فَلَوْ كُنْتُ لَمْ لَأُرِيْتُمْ قَبْرَهُ، إِلَى جَانِبِ الطَّرِيقِ، عِنْدَ الْكَثِيبِ الْأَحْمَرِ

“Narrated Abū Hurayrah (Ra.): Were I there I would show you the grave of Mūsā by the way near *al-Kathīb al-‘Aḥmar*.”⁷²³

The location is also cited in al-Ṣaḥīḥ of Muslim and al-Sunan of al-Nasā’ī.⁷²⁴

⁷¹⁵ Al-Hamawī, *Ibid*, V. 1, p. 122; Mulla ‘Alī al-Qārī, *Mirqāt al-Mafātīh Sharḥ Mishkāṭ al-Maṣābiḥ* *Ibid*, V. 9, p. 3741

⁷¹⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Maghāzī, Section: Bābu ‘Umrah al-Qaḍā’, V. 5, Ḥadīth no. 4256, p. 142

⁷¹⁷ Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1885, p. 177

⁷¹⁸ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb Farḍ al-Jum‘ah, Section: Bābu al-‘Istisqā’ fi al-Khuṭbah Yawm al-Jum‘ah, V. 1, Ḥadīth no. 891, p. 315

⁷¹⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-‘Istisqā’, Section: Bābu man Tamattara fi al-Maṭar...., V. 2, Ḥadīth no. 1033, p. 32

⁷²⁰ Muslim, *Ibid*, V. 2, Ḥadīth No. 897, p. 614

⁷²¹ Al-‘Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 7, p. 228

⁷²² Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Jihād, Section: Bābu fi Bai‘i al-Ṭa‘ām ‘idhā Faḍala ‘an al-Nās fi ‘Ard al-‘Aduw, V. 3, Ḥadīth no. 2707, p. 67

⁷²³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Janā’iz, Section: Bābu man ‘Aḥabba al-Dafn fi Bayt al-Muqaddis...., V. 2, Ḥadīth no. 1339, p. 90

⁷²⁴ Muslim, *Ibid*, V. 4, Ḥadīth No. 2372, p. 1842; Al-Nasā’ī, *Ibid*, V. 3, Ḥadīth no. 1631, p. 215

289. كداء (Kadā’): A place in ‘Alā-Makkah (أعلى مكة) i.e. Upper Makkah.⁷²⁵ The location cited by al-Bukhārī is as follows:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَامَ الْفَتْحِ مِنْ كَدَاءِ أَعْلَى مَكَّةَ

“Narrated ‘Ā’ishah (Ra.): In the year of the conquest of Makkah, the Prophet (Sm.) entered Makkah from *Kadā’* from the higher part of Makkah.”⁷²⁶

The location is also cited in al-Ṣaḥīḥ of Muslim and al-Sunan of Abū Dāwūd.⁷²⁷

290. كذا (Kudan): A mount down of Makkah (أسفل مكة) - Asfal Makkah.⁷²⁸

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا. أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَامَ الْفَتْحِ مِنْ كَدَاءٍ وَخَرَجَ مِنْ كُدَا مِنْ أَعْلَى مَكَّةَ

“Narrated ‘Ā’ishah (Ra.): In the year of the conquest of Makkah, the Prophet (Sm.) entered Makkah from *Kadā’* and left Makkah from Kudan, from the higher part of Makkah.”⁷²⁹

The location is also cited in al-Ṣaḥīḥ of Muslim and al-Sunan of Abū Dāwūd.⁷³⁰

291. الكديد (Al-Kadīd): A well between ‘Usfān and Qudayd. The location cited by al-Bukhārī is as follows:

أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا. قَالَ: صَامَ رَسُولُ اللَّهِ حَتَّى إِذَا بَلَغَ الْكَدِيدَ الْمَاءَ الَّذِي بَيْنَ قُدَيْدٍ وَعُسْفَانَ أَفْطَرَ. فَلَمْ يَزَلْ مُفْطِرًا حَتَّى انْسَلَخَ الشَّهْرُ

“Narrated Ibn ‘Abbās (Ra.): The Prophet observed Ṣawm (fast) and when he reached *al-Kadīd*, a place where there is water between Qudayd and ‘Usfān, he broke his Ṣawm and did not observe Ṣawm afterwards till the whole month had passed away.”⁷³¹

The location is also cited in al-Ṣaḥīḥ of Muslim.⁷³²

292. كراع الغميم (Kurā’ al-Ghamīm): A mountain on the edge of a lava field eight miles from ‘Usfān.⁷³³ The location cited by al-Muslim is as follows:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَامَ الْفَتْحِ إِلَى مَكَّةَ فِي رَمَضَانَ فَصَامَ حَتَّى بَلَغَ كُرَاعَ الْغَمِيمِ... الخ

“Jābir Ibn ‘Abdullāh (Ra.) reported that Allāh’s Messenger (Sm.) went out to Makkah in Ramaḍān in the year of Victory, and he and the people fasted till he came to *Kurā’ al-Ghamīm*.....”⁷³⁴

The location is also cited in al-Jāmi‘, al-Sunan of Abū Dāwūd and al-Sunan of al-Nasā’ī.⁷³⁵

293. كراع هرشى (Kurā’ Harshā): A mount on the way to Damascus from Madīnah and close to the al-Juḥfah (الحجفة). Presently it is known as al-Rābigh (رابغ).⁷³⁶ The location cited by al-Bukhārī is as follows:

⁷²⁵ Al-Hamawī, *Ibid*, V. 4, p. 439

⁷²⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu min ‘Ayna Yakhruju min Makkah, V. 2, Ḥadīth no. 1578, p. 145

⁷²⁷ Muslim, *Ibid*, V. 2, Ḥadīth No. 1258, p. 919; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1866, p. 174

⁷²⁸ Al-Bakrī al-‘Andalusī, *Mu‘jam mā ‘Ista‘jama*, *Ibid*, 4, p. 1118

⁷²⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu min ‘Ayna Yakhruju min Makkah, V. 2, Ḥadīth no. 1578, p. 145

⁷³⁰ Muslim, *Ibid*, V. 2, Ḥadīth No. 1258, p. 919; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1866, p. 174

⁷³¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Maghāzī, Section: Bābu Ghazwah al-Faṭḥ fī Ramaḍān, V. 5, Ḥadīth no. 4275, p. 145

⁷³² Muslim, *Ibid*, V. 2, Ḥadīth No. 1113, p. 784

⁷³³ ‘Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, *Ibid*, Chapter: Kitāb al-Ṣawm, Section: Bābu Jawāzī al-Ṣawm wa al-Fitr fī Shar Ramaḍān...., V. 2, Ḥadīth No. 1114, p. 785; Al-Hamawī, *Ibid*, V. 4, p. 443

⁷³⁴ Muslim, *Ibid*, Chapter: Kitāb al-Ṣawm, Section: Bābu Jawāzī al-Ṣawm wa al-Fitr fī Shar Ramaḍān...., V. 2, Ḥadīth No. 1114, p. 785

⁷³⁵ Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 710, p. 80; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 2736, p. 76; Al-Nasā’ī, *Ibid*, V. 4, Ḥadīth no. 2263, p. 177

⁷³⁶ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Masājīd al-latī ‘alā Ṭuruq al-Madīnah...., V. 1, Ḥadīth no. 470, p. 183

وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَزَلَ عِنْدَ سَرَحاتٍ عَنِ يَسَارِ الطَّرِيقِ فِي مَسِيلِ دُونَ هَذَا شَيْءٍ ذَلِكَ الْمَسِيلُ لِأَجْلِ
بِكَرَاعِ هَذَا شَيْءٍ بَيْنَهُ وَبَيْنَ الطَّرِيقِ قَرِيبٌ مِنْ غَلْوَةٍ، وَكَانَ عَبْدُ اللَّهِ يُصَلِّي إِلى سَرَحةٍ هِيَ أَقْرَبُ السَّرحاتِ إِلى الطَّرِيقِ وَهِيَ أَطْوَلُهُنَّ.
“Abdullah Ibn ‘Umar related that the Messenger of Allah (Sm.) alighted at the sarj trees at the left of the road in the river bed below Harshā. That slope joined *Kurā’ Harshā* about a bows-shot from the road. ‘Abdullah used to pray at the sarj tree which was nearest the road. It was the tallest of them.”⁷³⁷

294. كرمان (Karman): A country known from the Persians lands.⁷³⁸ The location cited by al-Bukhārī is as follows:

وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: مِنَ السُّنَّةِ أَنْ لَا يُحْرِمَ بِالْحَجِّ إِلَّا فِي أَشْهُرِ الْحَجِّ، وَكَرِهَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ أَنْ يُحْرِمَ مِنْ حُرَّاسَانَ أَوْ كَرْمَانَ
“Ibn ‘Abbās (Ra.) said: It is in accordance with the al-Sunnah of the Prophet (Sm.) utgr that no one should assume ‘Ihrām for al-Ḥajj except in the months of al-Ḥajj. And ‘Uthmān (Ra.) disliked to assume ‘Ihrām from Khurāsān or Karmān.”⁷³⁹

295. الكعبة (Al-Ka‘bah): Bayt Allah at Makkah. The location cited by al-Bukhārī is as follows:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهُمْ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهَا: أَلَمْ تَرَ بِنِيَّ الْقَوْمِ لَمَّا بَنَوْا الْكَعْبَةَ اقْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ؟ ... الخ
“Narrated ‘Ā’ishah (Ra.): Allāh’s Messenger (Sm) said to her, Do you know that when your people (Quraysh) rebuilt the Ka‘bah, they decreased it from its original foundation laid by ‘Ibrāhīm?.....”⁷⁴⁰

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁷⁴¹

296. كندة (Kindah): Al-Kūfah.⁷⁴² The location cited by Muslim is as follows:

عَنْ عَلْقَمَةَ بْنِ وَايِلٍ، عَنْ أَبِيهِ، قَالَ: جَاءَ رَجُلٌ مِنْ حَضْرَمَوْتٍ وَرَجُلٌ مِنْ كِنْدَةَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ... الخ
“It is narrated on the authority of ‘Alqamah Ibn Wā’il that there came a person from Ḥaḍramawt and another one from *Kindah* to the Apostle (Sm.).”⁷⁴³

The location is also cited in al-Jāmi‘.⁷⁴⁴

297. الكوفة (Al-Kūfah): A famous city of the country of al-‘Irāq.⁷⁴⁵ The location cited by al-Bukhārī is as follows:

عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: شَكَأَ أَهْلُ الْكُوفَةِ سَعْدًا إِلى عُمَرَ رَضِيَ اللَّهُ عَنْهُ، فَعَزَلَهُ وَاسْتَعْمَلَ عَلَيْهِمْ عَمَّارًا فَشَكَّوْا حَتَّى ذَكَرُوا أَنَّهُ لَا يُحْسِنُ يُصَلِّي.
... الخ

“Narrated Jābir Ibn Samurah: The people of *al-Kūfah* complained against Sa’d to ‘Umar (Ra.) and the latter dismissed him and appointed ‘Ammār as their chief. They lodged many complaints against Sa’d and even they alleged that he did not offer Ṣalāh properly.”⁷⁴⁶

⁷³⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Masājid al-latī ‘alā Ṭuruq al-Madīnah...., V. 1, Ḥadīth no. 489, p. 105

⁷³⁸ Al-‘Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 1, p. 179

⁷³⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu al-Ḥajj ‘Ashhar Ma‘lūmāt, V. 2, p. 142

⁷⁴⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Faḍl Makkah wa Bunyānuhā, V. 2, Ḥadīth no. 1583 p. 146

⁷⁴¹ Muslim, *Ibid*, V. 2, Ḥadīth No. 1333, p. 969; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2476, p. 647; Abū Dāwūd, *Ibid*, V. 1, Ḥadīth no. 1045, p. 274; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2900, p. 214; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 4301, p. 1438

⁷⁴² ‘Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, *Ibid*, V. 4, Ḥadīth No. 2798, p. 2155; Al-Hamawī, *Ibid*, V. 4, p. 443

⁷⁴³ Muslim, *Ibid*, Chapter: Kitāb al-‘Imān, Section: Bābu al-Wa‘īd man ‘Iqta‘a...., V. 1, Ḥadīth No. 139, p. 123

⁷⁴⁴ Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 1340, p. 617

⁷⁴⁵ Al-‘Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 1, p. 181

⁷⁴⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb Abwāb Ṣifat al-Ṣalāt, Section: Bābu Wujūb al-Qir’ah li al-‘Imān wa al-M’amūm fī al-Salawāt...., V. 1, Ḥadīth no. 755, p. 151

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁷⁴⁷

298. لَابِتَى الْمَدِينَةِ (Lābatay al-Madīnah): The two Ḥarrahs: Ḥarrah al-Wāqim and Ḥarrah al-Wabarah.⁷⁴⁸ The location cited by al-Bukhārī is as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ. أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: حُرِّمَ مَا بَيْنَ لَابِتَيْ الْمَدِينَةِ عَلَى لِسَانِي

“Narrated Abū Hurayrah (Ra.): The Prophet (Sm.) said, I have made al-Madīnah a sanctuary between *Lābatay al-Madīnah*⁷⁴⁹

The location is also cited in al-Ṣaḥīḥ of Muslim.⁷⁵⁰

299. لَحْيِ جَمَلٍ (Lahiy Jamal): A place in a distance of seven miles from al-Madīnah.⁷⁵¹ The location cited by al-Bukhārī is as follows:

عَبَدَ اللَّهُ ابْنُ بُحَيْنَةَ. يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اخْتَجَمَ بِلَحْيِي جَمَلٍ مِنْ طَرِيقِ مَكَّةَ وَهُوَ مُحْرَمٌ فِي وَسْطِ رَأْسِهِ

“Narrated ‘Abdullāh Ibn Buhaynah: Allāh’s Messenger (Sm.); was cupped on the middle of his head at *Lahiy Jamal* on his way to Makkah while he was in a state of ‘Iḥrām.”⁷⁵²

The location is also cited in al-Jāmi‘, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁷⁵³

300. لِيَّيَا (Liyyah): The location cited in al-Sunan of Abū Dāwūd is as follows:

عَنْ عُرْوَةَ بْنِ الرَّبِيعِ. عَنِ الرَّبِيعِ. قَالَ: لَمَّا أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ لِيَّيَا حَتَّى إِذَا كُنَّا عِنْدَ السِّدْرَةِ وَقَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي طَرَفِ الْقَرْنِ الْأَسْوَدِ حَذْوَهَا... الخ

“Narrated al-Zubayr (Ra.): When we came along with the Messenger of Allāh (Sm.) from *Liyyah* and we were beside the lote tree, the Messenger of Allāh (Sm.) stopped at the end of al-Qarn al-’Aswad opposite to it....⁷⁵⁴

301. مَا بَيْنَ الرُّكْنَيْنِ (Mā Bayna al-Ruknayn): The western side of al-Ka‘bah situated between al-Rukn al-Yamanī (الركن اليماني) and al-Rukn al-’Aswad (الركن الأسود).⁷⁵⁵

The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:..... فَأَمَرَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَزْمُوا الْأَشْوَاطَ الثَّلَاثَةَ. وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ... الخ

“Narrated Ibn ‘Abbās (Ra.): So the Prophet (Sm.) ordered his companions to do Ramal in the first three rounds of Ṭawāf of the Ka‘bah and to walk between *Mā Bayna al-Ruknayn* [the two corners]....⁷⁵⁶

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Sunan of Abū Dāwūd and al-Sunan of al-Nasā’ī.⁷⁵⁷

⁷⁴⁷ Muslim, *Ibid*, V. 1, Ḥadīth No. 453, p. 334; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2445, p. 630; Abū Dāwūd, *Ibid*, V. 1, Ḥadīth no. 1051, p. 276; Al-Nasā’ī, *Ibid*, V. 2, Ḥadīth no. 1003, p. 174; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3716, p. 1224

⁷⁴⁸ Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 4, p. 89

⁷⁴⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb Faḍā’il al-Madīnah, Section: Bābu Ḥaram al-Madīnah, V. 3, Ḥadīth no. 1869, p. 20

⁷⁵⁰ Muslim, *Ibid*, V. 2, Ḥadīth No. 1363, p. 992

⁷⁵¹ Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 182

⁷⁵² Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṭibb, Section: Bābu al-Ḥijāmah ‘alā al-Ra’s, V. 7, Ḥadīth no. 5698, p. 125

⁷⁵³ Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 1428, p. 36; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2850, p. 194; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3481, p. 1152

⁷⁵⁴ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Manāsik, Section: Bābu fī Māl al-Ka‘bah, V. 2, Ḥadīth no. 2032, p. 215

⁷⁵⁵ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Kaifa Kāna Bad’ al-Ramal, V. 2, Ḥadīth no. 1525, p. 581

⁷⁵⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Kaifa Kāna Bad’ al-Ramal, V. 2, Ḥadīth no. 1602, p. 150

⁷⁵⁷ Muslim, *Ibid*, V. 2, Ḥadīth No. 1266, p. 923; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1892, p. 179; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2945, p. 230

302. مأرب (Mā'rib): The capital of the kingdom Sabā (سبأ). The location cited in al-Sunan of Abū Dāwūd is as follows:

أَبِيصَ بْنَ حَمَّالٍ أَنَّهُ كَلَّمَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الصَّدَاقَةِ حِينَ وَفَدَ عَلَيْهِ، فَقَالَ: يَا أَخَا سَبَأٍ لَا بُدَّ مِنْ صَدَاقَةٍ، فَقَالَ: إِنَّمَا زَرَعْنَا الْقُطْنَ، يَا رَسُولَ اللَّهِ، وَقَدْ تَبَدَّدَتْ سَبَأٌ وَلَمْ يَبْقَ مِنْهُمْ إِلَّا قَلِيلٌ بِمَأْرِبٍ... الخ

“Narrated Abyad Ibn Hammal (Ra.):.... He spoke to the Messenger of Allāh (Sm.) about sadaqah when he came along with a deputation to him. He replied: O brother of Sabā, sadaqah is unavoidable. He said: We cultivated cotton, Messenger of Allāh. The people of Sabā scattered, and there remained only a few at Mā'rib.....”⁷⁵⁸

The location is also cited in al-Sunan of Ibn Mājah.⁷⁵⁹

303. مجنة (Majannah): A spring closes to 'Ukazh which is near to Makkah.⁷⁶⁰ The location cited by al-Bukhārī is as follows:

عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ، وَعَكَ أَبُو بَكْرٍ، وَبِلَالٌ رَضِيَ اللَّهُ عَنْهُمَا، قَالَتْ: فَنَحَلْتُ عَنْهُمَا، قُلْتُ: يَا أَبَتِ كَيْفَ تَجِدُكَ؟ وَيَا بِلَالُ كَيْفَ تَجِدُكَ؟ قَالَتْ: وَكَانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الْحُمَى يَقُولُ: كُلُّ امْرِئٍ مَصْبَحٌ فِي أَهْلِهِ وَالْمَوْتُ أَذَى مِنْ شِرَاكِ نَعْلِهِ، وَكَانَ بِلَالٌ إِذَا أَقْلَعَتْ عَنْهُ يَقُولُ: أَلَا لَيْتَ شِعْرِي، هَلْ أَيْبَتَنَ لَيْلَةً بِوَادٍ وَحَوْلِي إِذْ حُرِّ وَجَلِيلٌ وَهَلْ أُرِدُنَّ يَوْمًا مِيَاهَ مَجَنَّةٍ وَهَلْ تَبْدُونَنِي شَامَةً وَطَفِيلٌ... الخ

“Narrated ‘Ā’ishah (Ra.): When Allāh’s Messenger (Sm.) emigrated to al-Madīnah, Abū Bakr and Bilāl got a fever. I entered upon them and asked: O my father! How are you? O Bilāl! How are you? Whenever fever attacked Abū Bakr, he would recite the following poetic verses: Everybody is staying alive among his people, yet death is nearer to him than his shoe laces. And whenever the fever deserted Bilāl, he would recite (two poetic lines): 'Would that I could stay overnight in a valley wherein I would be surrounded by 'Idhkhīr and Jalīl. Would that one day I would drink of the water of Majannah and would that Shāmah and Ṭafil would appear to me.”⁷⁶¹

304. مجمع البحرين (Majma' al-Baḥrayn): A place between the Persian Sea and al-Rūm Sea; or the confluence between al-Karr (الكر) and al-Rass (الرس); al-'Ardun (الأردن) and al-Kulzūm (القلزوم)⁷⁶². The location cited by al-Bukhārī is as follows:

حَدَّثَنَا أَبِي بْنُ كَعْبٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَامَ مُوسَى النَّبِيُّ حَظِيبًا فِي بَنِي إِسْرَائِيلَ، فَسُئِلَ أَيُّ النَّاسِ أَعْلَمُ؟ فَقَالَ: أَنَا أَعْلَمُ، فَتَعَبَّ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرُدَّ الْعِلْمَ إِلَيْهِ، فَأَوْحَى اللَّهُ إِلَيْهِ أَنَّ عَبْدًا مِنْ عِبَادِي بِسَجَمِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ... الخ

“Narrated 'Ubaiy Ibn Ka'b that he heard Allāh’s Messenger (Sm.) saying, Mūsā got up to deliver a speech before the Children of Israel and he was asked: Who is the most learned person among the people? Mūsā replied: I (am the most learned). Allāh admonished him for he did not ascribe knowledge to Allāh Alone. So Allāh revealed to him: At *Majma' al-Baḥrayn* [the junction of the two seas] there is a slave of Ours who is more learned than you.....”⁷⁶³

The location is also cited in al-Ṣaḥīḥ of Muslim and al-Jāmi'.⁷⁶⁴

⁷⁵⁸ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Kharāj, Section: Bābu mā Jā'a fī Ḥukm 'Arḍ al-Yemen, V. 3, Ḥadīth no. 3028, p. 164

⁷⁵⁹ Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2475, p. 827

⁷⁶⁰ Al-Baghā (Ta'liq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Karaiyyatu al-Nabī Sm. 'an Tu'rā al-Madīnah, V. 2, Ḥadīth no. 1790, p. 667

⁷⁶¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Marḍā, Section: Bābu 'Iyādatu al-Nisā al-Rijāl, V. 7, Ḥadīth no. 5654, p. 116

⁷⁶² Al-'Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 8, p. 408; Al-Ṭabarī, *Jāmi' al-Bayān*, V. 18, p. 55; Al-Qurtubī, *Ibid*, V. 10, p. 385; Al-'Ālūsī, *Ibid*, V. 15, p. 311

⁷⁶³ Al-Bukhārī, *Ibid*, Chapter: Kitāb Tafsi'r al-Qur'an, Section: Bābu wa 'idh Qāla Mūsā li Fatāhu lā 'Abrah..., V. 6, Ḥadīth no. 4725, p. 88

⁷⁶⁴ Muslim, *Ibid*, V. 4, Ḥadīth No. 2380, p. 1847; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3149, p. 309

305. المحصب (Al-Muḥaṣṣab): The valley of Baṭḥā' (بطحاء) of Makkah.⁷⁶⁵ The location cited by al-Bukhārī is as follows:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا. قَالَتْ: فَخَرَجْنَا فِي حَجَّتِهِ حَتَّى قَدِمْنَا مِيَّ فَطَهَّرْت. ثُمَّ خَرَجْتُ مِنْ مِيَّ فَأَقْضْتُ بِالْبَيْتِ. قَالَتْ: ثُمَّ خَرَجْتُ مَعَهُ فِي النَّفْرِ الْأَخِيرِ حَتَّى نَزَلَ الْمُحَصَّبَ وَنَزَلْنَا مَعَهُ الخ

“Narrated ‘Ā’ishah (Ra.):she added: I went along with the Prophet (Sm.) in his final departure (from Ḥajj) till he dismounted at *al-Muḥaṣṣab* and we, too, dismounted with him.....”⁷⁶⁶

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Sunan of Abū Dāwūd and al-Sunan of Ibn Mājah.⁷⁶⁷

306. المخصص (Al-Mukhammaṣ): A well known place.⁷⁶⁸ The location cited by Muslim is as follows:

عَنْ أَبِي بَصْرَةَ الْغِفَارِيِّ. قَالَ: صَلَّى بِنَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَصْرَ بِالْمُخَمَّصِ. فَقَالَ: إِنَّ هَذِهِ الصَّلَاةَ عُرِضَتْ عَلَيَّ مِنْ كَانَ قَبْلَكُمْ فَصَبَّحُوهَا. الخ

“Abū Baṣrah al-Ghifārī (Ra.) reported: The Messenger of Allāh (Sm.) led us in the ‘Aṣr prayer at *al-Mukhammaṣ*, and then said: This prayer was presented to those gone before you, but they lost it.....”⁷⁶⁹

The location is also cited in al-Sunan of al-Nasā’ī.⁷⁷⁰

307. المدائين (Al-Madā’in): An area of several contiguous cities, on both sides of the Dajlah (دجلة)⁷⁷¹, presently named by Tigris. The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ أَبِي لَيْلَى. قَالَ: كَانَ حَدِيثُهُ بِالْمَدَائِنِ فَاسْتَسْقَى. فَأَتَاهُ دُهْقَانٌ بِمَاءٍ فِي إِنَاءٍ مِنْ فِطَّةٍ فَرَمَاهُ بِهِ. الخ

“Narrated Ibn Abī Laylā: While Ḥudhayfah was at *al-Madā’in*, he asked for water whereupon the chief of the village brought him water in a silver cup. Ḥudhayfah threw it away.....”⁷⁷²

308. المدينة (Al-Madīnah): Madīnah al-Rasul (Sm.). The location cited by al-Bukhārī is as follows:

أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ. يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أُمُوتْ بِقَرْيَةٍ تَأْكُلُ الْقُرَى. يَقُولُونَ يَثْرِبُ وَهِيَ الْمَدِينَةُ. تَنْفِي النَّاسَ كَمَا يَنْفِي الْكَبِيرُ حَبَّتِ الْحَدِيدِ

“Narrated Abū Hurayrah (Ra.): Allāh’s Messenger (Sm.) said: I was ordered to migrate to a town which will swallow other towns and is called Yathrib and that is al-Madīnah, and it turns out (bad) persons as a furnace removes the impurities of iron.”⁷⁷³

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁷⁷⁴

⁷⁶⁵ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Ḥajj, Section: Bābu man ‘Ahhala fī Zamāni al-Nabī....., V. 2, Ḥadīth no. 1484, p. 564

⁷⁶⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Qawli Allah al-Ḥajj ‘Ashar Ma‘lūmāt....., V. 2, Ḥadīth no. 1560, p. 141

⁷⁶⁷ Muslim, *Ibid*, V. 2, Ḥadīth No. 1211, p. 875; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 2008, p. 209; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2942, p. 981

⁷⁶⁸ ‘Abd al-Bāqī (Tahqīq), *Ṣaḥīḥ al-Muslim*, *Ibid*, Chapter: Kitāb Ṣalāt al-Musāfirīn wa Qaṣrihā, Section: Bābu al-’Awqāt al-dhī Nuhiya ‘an al-Ṣalāt fihā, V. 1, Ḥadīth no. 830, p. 568

⁷⁶⁹ Muslim, *Ibid*, Chapter: Kitāb Ṣalāt al-Musāfirīn wa Qaṣrihā, Section: Bābu al-’Awqāt al-dhī Nuhiya ‘an al-Ṣalāt fihā, V. 1, Ḥadīth no. 830, p. 568

⁷⁷⁰ Al-Nasā’ī, *Ibid*, V. 1, Ḥadīth no. 521, p. 259

⁷⁷¹ Al-‘Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 10, p. 95; Al-Hamawī, *Ibid*, V. 5, p. 74

⁷⁷² Al-Bukhārī, *Ibid*, Chapter: Kitāb al-’Ashribah, Section: Bābu al-Shurb fī ‘Āniyati al-Dhahab, V. 7, Ḥadīth no. 5632, p. 112

⁷⁷³ Al-Bukhārī, *Ibid*, Chapter: Kitāb Faḍā’il al-Madīnah, Section: Bābu Faḍl al-Madīnah wa ‘Annahā Tunfī al-Nās, V. 3, Ḥadīth no. 1871, p. 20

309. مدينة جانب منها في البر وجانب منها في البحر (Madīnah Jānib minhā fī al-Barr wa Jānib minhā fī al-Baḥr): Constantinople. The location cited by Muslim is as follows:

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: سَمِعْتُمْ بِمَدِينَةٍ جَانِبٍ مِنْهَا فِي الْبَرِّ وَجَانِبٍ مِنْهَا فِي الْبَحْرِ؟ قَالُوا: نَعَمْ. يَا رَسُولَ اللَّهِ قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى يَغْزُوَهَا سَبْعُونَ أَلْفًا مِنْ بَنِي إِسْرَائِيلَ

“Abū Hurayrah (Ra.) reported Allāh’s Apostle (Sm.) saying: You have heard about *Madīnah Jānib minhā fī al-Barr wa Jānib minhā fī al-Baḥr* [a city the one side of which is in the land and the other is in the sea]. They said: Allāh’s Messenger, yes. Thereupon he said: The Last Hour would not come unless seventy thousand persons from Banī Isrā’īl would attack it.”⁷⁷⁵

310. مدينة الروم (Madīnah al-Rūm): Constantinople. The location cited in al-Sunan of al-Tirmidhī is as follows:

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: فَتَحَ الْقُسْطَنْطِينِيَّةَ مَعَ قِيَامِ السَّاعَةِ قَالَ مَحْمُودٌ: هَذَا حَدِيثٌ غَرِيبٌ. وَالْقُسْطَنْطِينِيَّةُ هِيَ مَدِينَةُ الرُّومِ تُفْتَحُ عِنْدَ خُرُوجِ الدَّجَالِ..... الخ

“Anas Ibn Mālik (Ra.) said: Constantinople will be conquered with the coming of the Hour. Mahmud said: This is a Garib Ḥadīth, and Constantinople is *Madīnah al-Rūm* which will be conquered at the coming of the Dajjāl”⁷⁷⁶

311. مدينة قيصر (Madīnah Qayṣar): Ḥimṣ (حمص)⁷⁷⁷ or Al-Qusṭanṭīniyyah (القُسْطَنْطِينِيَّة)⁷⁷⁸ The location cited by al-Bukhārī is as follows:

عَنْ خَالِدِ بْنِ مَعْدَانَ أَنَّ عُمَيْرَ بْنَ الْأَسْوَدِ الْعَنْسِيَّ حَدَّثَهُ أَنَّهُ أَتَى عِبَادَةَ بْنَ الصَّامِتِ وَهُوَ تَزَلُّ فِي سَاحِلِ حِمصٍ وَهُوَ فِي بِنَاءٍ لَهُ وَمَعَهُ أُمُّ حَرَامٍ. قَالَ عُمَيْرُ: فَحَدَّثْتُنَا أُمَّ حَرَامٍ أَنَّهَا سَمِعَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: أَوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ الْبَحْرَ قَدْ أَوْجَبُوا. قَالَتْ: أُمُّ حَرَامٍ. قُلْتُ: يَا رَسُولَ اللَّهِ أَنَا فِيهِمْ. قَالَ: أَنْتَ فِيهِمْ ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوَّلُ جَيْشٍ مِنْ أُمَّتِي يَغْزُونَ مَدِينَةَ قَيْصَرَ مَغْفُورٌ لَهُمْ. فَقُلْتُ: أَنَا فِيهِمْ يَا رَسُولَ اللَّهِ. قَالَ: لَا.... الخ

“Narrated Khālid Ibn Ma’dān that ‘Umayr Ibn al-’Aswad al-’Ansiy told him that he went to ‘Ubādah Ibn al-Ṣāmit while he was staying in his house of Ḥimṣ with (his wife) ‘Umm Ḥarām. ‘Umayr said: ‘Umm Ḥarām informed us that she heard the Prophet (Sm.) saying: Paradise will be granted to the first batch of my followers who will undertake a naval expedition. ‘Umm Ḥarām added: I said, Allāh’s Messenger! Will I be amongst them? He replied: You are amongst them. The Prophet (Sm.) then said: The first army amongst my followers who will invade Caesar’s city will be forgiven their sins. I asked: Will I be one of them, Allāh’s Messenger? He replied in the negative.”⁷⁷⁹

The location is also cited in al-Sunan of al-Nasā’ī.⁷⁸⁰

312. مرصد النعم (Marbad al-Na‘am): A place close to Madīnah near Bi’r Jamal (بئر جمال)⁷⁸¹ The location cited by al-Bukhārī is as follows:

⁷⁷⁴ Muslim, *Ibid*, V. 2, Ḥadīth No. 1382, p. 1006; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2242, p. 514; Abū Dāwūd, *Ibid*, V. 1, Ḥadīth no. 453, p. 123; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2656, p. 125; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3921, p. 1292

⁷⁷⁵ Muslim, *Ibid*, Kitāb al-Fitan wa ash-rāṭ al-Sā’ah, Section: Bābu lā Taqūmu al- Sā’ah hattā Yamurra al-Rajul....., V. 4, Ḥadīth no. 2920, p. 2238

⁷⁷⁶ Al-Tirmidhī, *Ibid*, Chapter: Kitāb al-Fitan, Section: Bābu mā Jā’a fī ‘Alāmāt Khurūj al-Dajjāl, V. 4, Ḥadīth no. 2239, p. 510

⁷⁷⁷ Ibn Junaydīl, *Ibid*, p. 391

⁷⁷⁸ Al-’Asqalānī, *Fath al-Bārī*, *Ibid*, V. 6, p. 102

⁷⁷⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu mā Qīla fī Qitāli Rūm, V. 4, Ḥadīth no. 2924, p. 42

⁷⁸⁰ Al-Nasā’ī, *Ibid*, V. 6, Ḥadīth no. 3176, p. 43

⁷⁸¹ Al-’Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 91; Zayn al-Dīn Abī al-Faraj Ibn Rajab al-Ḥanbalī, *Fath al-Bārī*, V. 2, p. 232; Al-Nabawī, *Ibid*, V. 4, p. 64; Al-Hamawī, *Ibid*, V. 1, p. 299; Shurrāb, *Ibid*, p. 41

وَأَقْبَلَ ابْنُ عُمَرَ مِنْ أَرْضِهِ بِالْجُرْفِ فَحَضَرَتْ الْعَصْرُ يَمْزِيدُ التَّعْمُرَ فَصَلَّى. الخ

“Ibn ‘Umar (Ra.) came from his land at al-Jurf and the time for the ‘Aṣr prayer became due while he was at *Marbad al-Na‘am*, so he (performed Tayammum) and prayed there”⁷⁸²
The location is also cited in al-Ṣaḥīḥ of Muslim and al-Sunan of al-Nasā’ī.⁷⁸³

313. مر الظهران (Marr al-Zhahrān): A place close to Makkah.⁷⁸⁴ The location cited by al-Bukhārī is as follows:

وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَنْزِلُ فِي السَّبِيلِ الَّذِي فِي أَدْنَى مَرِّ الظُّهْرَانِ قِبَلَ الْمَدِينَةِ حِينَ يَهْبِطُ مِنَ الصَّفْرَاوَاتِ يَنْزِلُ فِي بَطْنِ ذَلِكَ السَّبِيلِ عَنْ يَسَارِ الطَّرِيقِ وَأَنْتَ ذَاهِبًا إِلَى مَكَّةَ

“Abdullah ibn ‘Umar related that the Prophet (Sm.) used to alight at the slope which was closer to *Marr al-Zhahrān* towards al-Madīnah where it descends from al-Ṣafrāwāt. He would alight on the flat of that slope to the left of the road when you are going to Makkah.....”⁷⁸⁵
The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁷⁸⁶

314. المزدلفة (Al-Muzdalifah): A site between al-‘Arafah and Minā. The location cited by al-Bukhārī is as follows:

عَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّهُ سَمِعَهُ يَقُولُ: فَلَمَّا جَاءَ الْمُزْدَلِفَةَ نَزَلَ فَتَوَضَّأَ فَأَسْبَحَ الْوُضُوءَ. ثُمَّ أَقْبَمَتِ الصَّلَاةُ فَصَلَّى الْمَغْرِبَ. ثُمَّ أَنَاخَ كُلُّ إِنْسَانٍ بَعِيرَهُ فِي مَنْزِلِهِ. ثُمَّ أَقْبَمَتِ الْعِشَاءُ فَصَلَّى وَلَمْ يُصَلِّ بَيْنَهُمَا

“Narrated ‘Usāmah Ibn Zayd (Ra.): He rode till when he reached *al-Muzdalifah*, he dismounted and performed ablution and a perfect one, The (call for) ‘Iqāmah was pronounced and he led the Maghrib prayer. Then everybody made his camel kneel down at its place. Then the ‘Iqāmah was pronounced for the ‘Ishā’ prayer which the Prophet (Sm.) led and no prayer was offered in between the two prayers.”⁷⁸⁷
The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁷⁸⁸

315. المسجد الأقصى (Al-Masjid al-‘Aqṣā’): Bayt al-Maḳdis (بيت المقدس) at Jerusalem. The location cited by al-Bukhārī is as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ. عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَسْجِدِ الْأَقْصَى

“Narrated Abū Hurayrah (Ra.): The Prophet (Sm.) said: Do not set out on a journey except for three Mosques i.e. al-Masjid al-Ḥarām, the Mosque of Allāh’s Messenger, and *al-Masjid al-‘Aqṣā’*.”⁷⁸⁹

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁷⁹⁰

⁷⁸² Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Tayammum, Section: Bābu al-Tayammum fī al-Ḥaḍr ‘Idhā lam Yajid al-Mā’ wa Khāfa Fawta al-Ṣalāh, V. 1, p. 74

⁷⁸³ Muslim, *Ibid*, V. 4, Ḥadīth No. 2943, p. 2266; Al-Nasā’ī, *Ibid*, V. 8, Ḥadīth no. 4978, p. 90

⁷⁸⁴ Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 570; Al-Bakrī al-‘Andalusī, *Mu‘jam mā ‘Ista‘jama*, *Ibid*, 4, p. 1212

⁷⁸⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Masājid al-latī ‘alā Ṭuruq al-Madīnah..., V. 1, Ḥadīth no. 490, p. 105

⁷⁸⁶ Muslim, *Ibid*, V. 2, Ḥadīth No. 1479, p. 1110; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 1684, p. 198; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 3022, p. 162; Al-Nasā’ī, *Ibid*, V. 4, Ḥadīth no. 2264, p. 177; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3243, p. 1080

⁷⁸⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Wudu‘, Section: Bābu , V. 1, Ḥadīth no. 139, p. 40

⁷⁸⁸ Muslim, *Ibid*, V. 2, p. 934; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 888, p. 226; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1925, p. 191; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 3025, p. 259; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3012, p. 1002

⁷⁸⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb Faḍ al-Ṣalāt fī Masjid Makkah wa al-Madīnah, Section: Bābu Faḍ al-Ṣalāt fī Masjid Makkah wa al-Madīnah, V. 2, Ḥadīth no. 1189, p. 60

316. مسجد بنى زريق (Masjid Banī Zurayq): The Mosque of the Banū Zurayq in the south-west of Masjid al-Nabawī near al-Muṣallā (المصلى). The location cited by al-Bukhārī is as follows:

عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَابَقَ بَيْنَ الْخَيْلِ الَّتِي أُضْمِرَتْ مِنَ الْحَفِيَاءِ وَأَمْدَهَا ثَنِيَّةُ الْوَدَاعِ، وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تُضْمَرْ مِنَ الثَّنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ

“Narrated ‘Abdullāh Ibn ‘Umar (Ra.): Allāh’s Messenger (Sm.) ordered for a horse race; the trained horses were to run from a place called al-Ḥafiyā’ to Thaniyyah al-Wadā’ and the horses which were not trained were to run from al-Thaniyyah to *Masjid Banī Zurayq*.”⁷⁹¹

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁷⁹²

317. الحليفة (Masjid Dhī al-Ḥulayfah): A place six or seven miles (Twelve Kilometers) away from Madīnah at Wādī al-’Aqīq (وادي العقيق) The location cited by al-Bukhārī is as follows:

عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَ أَبَاهُ، يَقُولُ: مَا أَهَلَّ رَسُولُ اللَّهِ إِلَّا مِنْ عِنْدِ الْمَسْجِدِ، يَعْنِي مَسْجِدَ ذِي الْحُلَيْفَةِ

“Narrated Sālim Ibn ‘Abdullāh tat he heard his father saying: Never did Allāh’s Messenger (Sm.) assume ‘Ihrām except at the Mosque, that is, at *Masjid Dhī al-Ḥulayfah*.”⁷⁹³

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁷⁹⁴

318. مسجد الشجرة (Masjid al-Shajarah): Masjid Dhū al-Ḥulayfah (مسجد ذى الحليفة).⁷⁹⁵ The location cited by al-Bukhārī is as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ وَيَدْخُلُ مِنْ طَرِيقِ الْمُعَرَّسِ، وَأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ يُصَلِّي فِي مَسْجِدِ الشَّجَرَةِ، وَإِذَا رَجَعَ صَلَّى بِبَنِي الْحُلَيْفَةِ بِبَطْنِ الْوَادِي وَبَاتَ حَتَّى يُضِيحَ

“Narrated Ibn ‘Umar (Ra.): Allāh’s Messenger (Sm.) used to go (for Ḥajj) through al-Shajarah way and return through al-Mu‘arras way . And no doubt , whenever Allāh’s Messenger (Sm.); went to Makkah, he used to offer the Ṣalāh in *Masjid al-Shajarah*; and on his return journey, he used to offer the Ṣalāh at Dhū al-Ḥulayfah in the middle of the valley, and pass the night there till morning.”⁷⁹⁶

The location is also cited in al-Ṣaḥīḥ of Muslim and al-Sunan of Abū Dāwūd.⁷⁹⁷

319. المشرق (Al-Mashriq): The direction of east from al-Madīnah. The location cited by Muslim is as follows:

عَنْ حُدَيْفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ، قَالَ: أَطَّلَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا وَنَحْنُ نَتَدَاكِرُ، فَقَالَ: مَا تَدَاكِرُونَ؟ قَالُوا: نَدْكُرُ السَّاعَةَ، قَالَ: وَثَلَاثَةَ حُسُوفٍ: حُسْفٌ بِالشَّرْقِ، وَحُسْفٌ بِالمَغْرِبِ، وَحُسْفٌ بِجَزِيرَةِ الْعَرَبِ، الخ

⁷⁹⁰ Muslim, *Ibid*, V. 2, Ḥadīth No. 1339, p. 9751; Al-Tirmidhī, *Ibid*, V. 2, Ḥadīth no. 326, p. 148; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 2033, p. 216; Al-Nasā’ī, *Ibid*, V. 2, Ḥadīth no. 700, p. 37; Ibn Mājah, *Ibid*, V. 1, Ḥadīth no. 1409, p. 452

⁷⁹¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu hal Yuqālu Masjid Banī Fulān, V. 1, Ḥadīth no. 420, p. 91

⁷⁹² Muslim, *Ibid*, V. 3, Ḥadīth No. 1870, p. 1491; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 1699, p. 205; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 2575, p. 29; Al-Nasā’ī, *Ibid*, V. 6, Ḥadīth no. 3583, p. 226; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2877, p. 960

⁷⁹³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu al-’Ihlāl ‘inda Masjid dhī al-Ḥulayfah, V. 2, Ḥadīth no. 1542, p. 137

⁷⁹⁴ Muslim, *Ibid*, V. 2, Ḥadīth No. 1186, p. 843; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1771, p. 150; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2757, p. 162; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2916, p. 973

⁷⁹⁵ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Khurūj al-Nabī Sm. ‘alā Ṭarīq al-Shajarah, V. 2, Ḥadīth no. 1460, p. 556

⁷⁹⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Khurūj al-Nabī Sm. ‘alā Ṭarīq al-Shajarah, V. 2, Ḥadīth no. 1533, p. 135

⁷⁹⁷ Muslim, *Ibid*, V. 2, Ḥadīth No. 1257, p. 918 ; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1867, p. 174

“Ḥudhayfah Ibn ‘Usayd al-Ghifārī (Ra.) reported: Allāh’s Messenger (Sm.) came to us all of a sudden as we were in a discussion. He said: What do you discuss about? They said: We are discussing about the Last Hour. Thereupon he said: and land-slidings in three places, one in *al-Mashriq* [the east], one in the west and one in Arabia”⁷⁹⁸
The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘ and al-Sunan of Ibn Mājah.⁷⁹⁹

320. الممثل (Al-Mushallal): A place close to al-Juḥfah (الجحفة).⁸⁰⁰ The location cited by al-Bukhārī is as follows:

قال عروة: سألت عائشة رضي الله عنها. فقلت لها: أرايت قول الله تعالى: إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ وَلِكِنَّهَا أَكْرَهَةٌ فِي الْأَنْصَارِ. كَانُوا قَبْلَ أَنْ يُسَلِّمُوا يُهْلُونَ لِمَنَاةَ الطَّاعِيَةِ الَّتِي كَانُوا يَعْبُدُونَ بِهَا عِنْدَ الْمُشَلَّلِ

“Narrated ‘Urwah: I asked ‘Ā’ishah (Ra.) : How do you interpret the statement of Allāh. : Verily! al-Ṣafā and al-Marwah are among the symbols of Allāh⁸⁰¹,.....But in fact, this divine inspiration was revealed concerning the ‘Anṣār who used to assume ‘Iḥrām for worship ping an idol called ‘Manāt’ which they used to worship at a place called *al-Mushallal*.....”⁸⁰²
The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of al-Nasā’ī.⁸⁰³

321. مصر (Miṣr): Egypt. The location cited by Muslim is as follows:

عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّكُمْ سَتَفْتَحُونَ مِصْرَ وَهِيَ أَرْضٌ يُسَعَى فِيهَا الْقَبِيرَاطُ. فَإِذَا فَتَحْتُمُوهَا فَأَحْسِنُوا إِلَى أَهْلِهَا. فَإِنَّ لَهُمْ ذِمَّةً وَرَجْمًا أَوْ قَالَ ذِمَّةً وَصِهْرًا. فَإِذَا رَأَيْتَ رَجُلَيْنِ يَخْتَصِمَانِ فِيهَا فِي مَوْضِعِ كِبَيْتَةٍ. فَاخْرُجْ مِنْهَا قَالَ: فَرَأَيْتَ عَبْدَ الرَّحْمَنِ بْنِ شَرْحَبِيلَ بْنِ حَسَنَةَ. وَأَخَاهُ رَبِيعَةَ يَخْتَصِمَانِ فِي مَوْضِعِ كِبَيْتَةٍ فَخَرَجْتُ مِنْهَا

“Abū Dharr (Ra.) reported Allāh’s Messenger (Sm.) as saying: You would soon conquer Egypt [a land] where people are in the habit of using foul language. They have a right of kinship upon you. And when you see two persons fighting for the space of a brick, then get out of that. He (Abū Dharr) then happened to pass by Rabī‘ah and ‘Abd al-Raḥmān, the two sons of Shuraḥbīl Ibn Ḥasanah, and they had been disputing for the space of a brick. So he left the land.”⁸⁰⁴

The location is also cited in al-Ṣaḥīḥ of al-Bukhārī, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁸⁰⁵

322. المصران (Al-Miṣrān): Al-Baṣrah and Al-Kūfah.⁸⁰⁶ The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ عُمَرَ رضي الله عنهما. قَالَ: لَمَّا فَتِحَ هَذَانِ الْمِصْرَانِ أَتَانَا عُمَرُ. قَالَ: فَانظُرُوا حُدُودَهَا مِنْ طَرِيقِكُمْ. فَحَدَّ لَهُمْ ذَاتَ عَرِيقٍ

“Narrated Ibn ‘Umar (Ra.) When these *al-Miṣrān* [two towns] were conquered, the people went to ‘Umar ‘Umar said: Take as your Mīqāt a place situated opposite to Qarn on your usual way. So, he fixed Dhāt ‘Irq (as their Mīqāt).”⁸⁰⁷

⁷⁹⁸ Muslim, *Ibid*, Chapter: Kitāb al-Fitan wa Ashrātu al-Sā‘ah, Section: Bābu al-‘Āyāt al-latī Takūnu qabla al-Sā‘ah, V. 4, Ḥadīth no. 2901, p. 2225

⁷⁹⁹ Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2183, p. 477; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 4055, p. 1347

⁸⁰⁰ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Wujūb al-Ṣafā wa al-Marwah wa Ja‘l min Sha‘ā’ir Allāh, V. 2, Ḥadīth no. 1561, p. 592

⁸⁰¹ Al-Qur’ān, 2:158

⁸⁰² Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Wujūb al-Ṣafā wa al-Marwah wa Ja‘l min Sha‘ā’ir Allāh, V. 2, Ḥadīth no. 1643, p. 157

⁸⁰³ Muslim, *Ibid*, V. 2, Ḥadīth no. 1277, p. 929; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 2965, p. 204; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2968, p. 238

⁸⁰⁴ Muslim, *Ibid*, Chapter: Kitāb Faḍā’il al-Ṣaḥābah, Section: Bābu Waṣiyah al-Nabī bi ‘Ahlī Miṣr, V. 4, Ḥadīth no. 2543, p. 1970

⁸⁰⁵ Al-Bukhārī, *Ibid*, V. 5, Ḥadīth No. 3698, p. 15; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3706, p. 629; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 3035, p. 166; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2653, p. 123; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2148, p. 727

⁸⁰⁶ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Dhāt ‘Irq li ‘Ahl al-‘Irāq, V. 2, Ḥadīth no. 1458, p. 556

323. المصلى (Al-Muṣallā): An area in al-Madīnah to the southwest of Masjid al-Nabawī and to the west of the homes of Banū Zurayq (بنو زريق) The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ عُمَرَ . قَالَ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْدُو إِلَى الْمُصَلَّى وَالْعَنْزَةَ بَيْنَ يَدَيْهِ تُحْمَلُ ، وَتُنْصَبُ بِالْمُصَلَّى بَيْنَ يَدَيْهِ ، فَيُصَلِّي إِلَيْهَا
 “Narrated Ibn ‘Umar (Ra.): The Prophet (Sm.) used to proceed to *al-Muṣallā* and al-‘Anazah used to be carried before him and planted in *al-Muṣallā* in front of him and he would pray facing it.”⁸⁰⁸

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁸⁰⁹

324. المطاف (Al-Maṭāf): A rectangular central courtyard surrounding the Ka‘bah. The location cited by al-Nasā’ī is as follows:

عَنِ الْمُطَّلِبِ . قَالَ : رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، حِينَ فَرَغَ مِنْ سُبُوعِهِ ، جَاءَ حَاشِيَةَ الْمَطَافِ ، فَصَلَّى رَكْعَتَيْنِ ، وَلَيْسَ بَيْنَهُ وَبَيْنَ النَّوَافِينِ أَحَدٌ
 “Narrated al-Muṭṭalib: I saw the Messenger of Allāh (Sm.), When he finished seven, he come at parallel with the Corner, then he prayed two Rak‘ah at the edge of *al-Maṭāf*, and there was nothing between him and the people who were performing Ṭawāf.”⁸¹⁰

The location is also cited in al-Sunan of Ibn Mājah.⁸¹¹

325. المغرب (Al-Maghrib): The direction of west from al-Madīnah. The location cited by Muslim is as follows:

عَنْ حُدَيْفَةَ بْنِ أَسِيدِ الْغِفَارِيِّ . قَالَ : أَطْلَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا وَنَحْنُ نَتَذَكَّرُ . فَقَالَ : مَا تَذَكَّرُونَ؟ قَالُوا : نَذَكَّرُ السَّاعَةَ . قَالَ : وَثَلَاثَةٌ حُسُوفٍ : حُسُوفٌ بِالشَّرْقِ ، وَحُسُوفٌ بِالمَغْرِبِ ، وَحُسُوفٌ بِجَزِيرَةِ الْعَرَبِ الخ

“Ḥudhayfah Ibn ‘Usayd al-Ghifārī (Ra.) reported: Allāh’s Messenger (Sm.) came to us all of a sudden as we were in a discussion. He said: What do you discuss about? They said: We are discussing about the Last Hour. Thereupon he said: and land-slidings in three places, one in the east, one in *al-Maghrib* [the west] and one in Arabia”⁸¹²

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘ and al-Sunan of Ibn Mājah.⁸¹³

326. المقاعد (Al-Maqā‘id): A place of sitting, ablution and offering funeral prayer situated behind the eastern wall of Masjid al-Nabawī in east of al-Ḥujrah.⁸¹⁴ The location cited by al-Bukhārī is as follows:

أَنَّ حُمْرَانَ بْنَ أَبَانَ . أَخْبَرَهُ قَالَ : أَتَيْتُ عُثْمَانَ بْنَ عَفَّانَ ، يَطْهَرُ وَهُوَ جَالِسٌ عَلَى الْمَقَاعِدِ ، فَتَوَضَّأَ فَأَحْسَنَ الوُضُوءَ الخ
 “Ḥumrān Ibn ‘Abān reported I brought water to ‘Uthmān Ibn ‘Affān to perform the ablution while he was sitting on *al-Maqā‘id*. He performed the ablution in a perfect way”⁸¹⁵

⁸⁰⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Dhāt ‘Irq li ‘Ahl al-‘Irāq, V. 2, Ḥadīth no. 1531, p. 135

⁸⁰⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-‘Īdāin, Section: Bābu Ḥaml al-‘Anazah aw al-Ḥarbah baina Yada al-‘Imām Yawma al-‘Īd, V. 2, Ḥadīth no. 973, p. 20

⁸⁰⁹ Muslim, *Ibid*, V. 1, Ḥadīth no. 508, p. 364; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 1521, p. 100; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 2810, p. 99; Al-Nasā’ī, *Ibid*, V. 3, Ḥadīth no. 1589, p. 193; Ibn Mājah, *Ibid*, V. 1, Ḥadīth no. 1306, p. 414

⁸¹⁰ Al-Nasā’ī, *Ibid*, Chapter: Kitāb Manāsik al-Ḥajj, Section: Bābu ‘ayna Yuṣallī Raka‘atay al-Ṭawāf, V. 5, Ḥadīth no. 2959, p. 235

⁸¹¹ Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2958, p. 986

⁸¹² Muslim, *Ibid*, Chapter: Kitāb al-Fitan wa Ashrātu al-Sā‘ah, Section: Bābu al-‘Āyāt al-lafī Takūnu qabla al-Sā‘ah, V. 4, Ḥadīth no. 2901, p. 2225

⁸¹³ Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2183, p. 477; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 4055, p. 1347

⁸¹⁴ Al-Mubārakfūrī, *Minnat al-Mun‘im fī Sharḥ Ṣaḥīḥ Muslim*, Chapter: Kitāb al-Janā‘iz, Section: Bābu al-Ṣalāt ‘alā al-Janā‘iz fī al-Masjid, *Ibid*, V. 2, Ḥadīth no. 2253, Note no. 100, pp. 74-75

⁸¹⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Riqāq, Section: Bābu Qawli Allāh yā ‘ayyuhā al-Nās ‘inna Wa‘da Allāh Ḥaqq....., V. 8, Ḥadīth no. 6433, p. 92

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Sunan of Abū Dāwūd and al-Sunan of Ibn Mājah.⁸¹⁶

327. مكة (Makkah): Makkah the holy place. The location cited by al-Bukhārī is as follows:

عَنْ أَبِي شُرَيْحٍ أَنَّهُ قَالَ لِعُمَرَ وَبْنِ سَعِيدٍ وَهُوَ يَبْعَثُ الْبُعُوثَ إِلَى مَكَّةَ: أَتَدْنُ لِي أَيْهَا الْأَمِيرُ أَحَدًا ثَلَاثَ قَوْلًا قَامَ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَدَمِ مِنْ يَوْمِ الْفَتْحِ. سَمِعْتُهُ أَدْنَانِي، وَوَعَاهُ قَلْبِي، وَأَبْصَرْتُهُ عَيْنَيَّ حِينَ تَكَلَّمَ بِهِ. حَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ. ثُمَّ قَالَ: إِنَّ مَكَّةَ حَرَمَهَا اللَّهُ وَلَمْ يُحَرِّمْهَا النَّاسَ... الخ

“Abū Shurayḥ said: When ‘Amr Ibn Sa’īd was sending the troops to Makkah I said to him: O chief! Allow me to tell you what the Prophet (Sm.) said on the day following the conquests of Makkah. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He glorified and praised Allāh and then said, Allāh and not the people has made Makkah a sanctuary.....”⁸¹⁷

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁸¹⁸

328. ملل (Malal): A place between Dhū al-Ḥulyfah and al-Rawḥā’. The location cited by Muslim is as follows:

عَنْ نُبَيْهِ بْنِ وَهَبٍ قَالَ: خَرَجْنَا مَعَ أَبَانَ بْنِ عُثْمَانَ حَتَّى إِذَا كُنَّا بِمَلَلٍ. اشْتَكَى عُمَرُ بْنُ عَبْدِ اللَّهِ عَيْنَيْهِ..... الخ

“Nubayh Ibn Wahb reported: We went with ‘Abān Ibn ‘Uthmān (in a state of ‘Iḥrām). When we were at Malal the eyes of ‘Umar Ibn ‘Ubaydullah became sore....”⁸¹⁹

329. المنارة البيضاء (Al-Manārah al-Bayḍā’): The tallest minaret of the Umayyad Mosque located in the old city of Dimashq in Syria.⁸²⁰ The location cited by Muslim is as follows:

عَنِ النَّوَّاسِ بْنِ سَمْعَانَ. قَالَ: ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدَّجَالَ ذَاتَ غَدَاةٍ. فَبَيَّنَمَا هُوَ كَذَلِكَ إِذْ بَعَثَ اللَّهُ الْمَسِيحَ ابْنَ مَرْيَمَ. فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرِيفٍ دِمَشْقَ، بَيْنَ مَهْرُودَتَيْنِ، وَاضِعًا كَفَيْهِ عَلَى أُجْحِبَةِ مَلَائِكَيْنِ. ... الخ

“Al-Nawwās Ibn Sam‘ān reported that Allāh’s Messenger (Sm.) made a mention of the Dajjāl one day in the morning.... and it would at this very time that Allāh would send al-Masīḥ Ibn Maryam, and he will descend at Al-Manārah al-Bayḍā’ [the white minaret] in the eastern side of Dimshq wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels.”⁸²¹

The location is also cited in al-Sunan of Abū Dāwūd and al-Sunan of Ibn Mājah.⁸²²

330. المناصع (Al-Manāṣi‘): A vast open place near Baqī’ at al-Madīnah.⁸²³ The location cited by al-Bukhārī is as follows:

عَنْ عَائِشَةَ أَنَّ أَرْوَاحَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُنَّ يَخْرُجْنَ بِاللَّيْلِ إِذَا تَبَرَّزْنَ إِلَى الْمَنَاصِعِ وَهُوَ صَعِيدٌ أَفْبِيحٌ... الخ

⁸¹⁶ Muslim, *Ibid*, V. 2, Ḥadīth No. 973, p. 668; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 3188, p. 207; Ibn Mājah, *Ibid*, V. 1, Ḥadīth no. 285, p. 105

⁸¹⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-‘Ilm, Section: Bābu li Yuballigh al-‘Ilma al-ghā’ib al-Shāahid, V. 1, Ḥadīth no. 104, p. 32

⁸¹⁸ Muslim, *Ibid*, V. 2, Ḥadīth No. 1354, p. 987; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 809, p. 164; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 2017, p. 212; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2876, p. 205; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3109, p. 1038

⁸¹⁹ Muslim, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Jazāj Mudawāt al-Muḥrim ‘Aynayhi, V. 4, Ḥadīth No. 2937, p. 2250

⁸²⁰ ‘Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, *Ibid*, V. 4, Ḥadīth No. 2937, p. 2250

⁸²¹ Muslim, *Ibid*, Chapter: Kitāb al-Fitan wa ash-rāt al-Sā’ah, Section: Bābu Dhikr al-Dajjāl wa Ṣifatihi wa man ma’ahu, V. 4, Ḥadīth No. 2937, p. 2250

⁸²² Abū Dāwūd, *Ibid*, V. 4, Ḥadīth no. 4321, p. 117; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 4075, p. 1356

⁸²³ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Wudu’, Section: Bābu Khurūj al-Nisā’ ilā al-Barāz, V. 1, Ḥadīth no. 146, p. 67

“Narrated ‘Ā’ishah (Ra.): The wives of the Prophet (Ra.) used to go to *al-Manāṣi’*, a vast open place to answer the call of nature at night.⁸²⁴
The location is also cited in al-Ṣaḥīḥ of Muslim.⁸²⁵

331. (min al-Bāb ‘ilā al-Ḥaṭīm): The northern side of al-Ka‘bah situated between al-Multazam (الملتزم) near al-Rukn al-‘Aswad (الركن الأسود) and al-Rukn al-‘Irāqī (الركن العراقي). The location cited by Abū Dāwūd is as follows:

عَنْ عَبْدِ الرَّحْمَنِ بْنِ صَفْوَانَ. قَالَ: لَمَّا فَتَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ قُلْتُ: لَأَكْتَسِبَنَّ ثِيَابِي وَكَانَتْ دَارِي عَلَى الطَّرِيقِ. فَلَا تُظَنَّنَ كَيْفَ يَضَعُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْطَلَقْتُ فَرَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَدْ خَرَجَ مِنَ الْكَعْبَةِ هُوَ وَأَصْحَابُهُ وَقَدْ اسْتَلَكُوا الْبَيْتَ مِنَ الْبَابِ إِلَى الْحَاطِيْمِ وَقَدْ وَضَعُوا خُدُودَهُمْ عَلَى الْبَيْتِ. وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَطَهُمْ

“Narrated ‘Abd al-Raḥmān Ibn Ṣafwān: When the Messenger of Allāh (Sm.) conquered Makkah, I said (to myself): I shall put on my clothes, and my house lay on the way, I shall watch how the Messenger of Allāh (Sm.) behaves. So I went out. I saw that the Prophet (Sm.) and his Companions had come out from the Ka‘bah and embraced al-Bayt *min al-Bāb ‘ilā al-Ḥaṭīm* [from its entrance to al-Ḥaṭīm]. They placed their cheek on al-Bayt while the Messenger of Allāh (Sm.) was amongst them.”⁸²⁶

332. (min Warā’ al-Nahr): Mā Warā’ al-Nahr (Mawraun Nahar). The location cited by Abū Dāwūd is as follows:

عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَخْرُجُ رَجُلٌ مِنْ وَرَاءِ النَّهْرِ..... الخ

“Narrated Ali Ibn AbuTalib: The Prophet (Sm.) said: A man will come forth from *min Warā’ al-Nahr*”⁸²⁷

333. (Minā): The most celebrated place where pilgrims throw stones.⁸²⁸ The location cited by al-Bukhārī is as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَفَ فِي حَجَّةِ الْوَدَاعِ يَسْأَلُونَهُ..... الخ

“Narrated ‘Abdullāh Ibn ‘Amr Ibn al-‘Āṣ (Ra.): Allāh’s Messenger (Sm.) stopped at Minā during his last Ḥajj for the people and they were asking him questions.”⁸²⁹

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁸³⁰

334. (Munṣaraf al-Rawḥā’): A place between Makkah and Madīnah.⁸³¹ The location cited by al-Bukhārī is as follows:

وَأَنَّ ابْنَ عَمْرٍو كَانَ يُصَلِّي إِلَى الْعِزْقِ الَّذِي عِنْدَ مُنْصَرَفِ الرَّوْحَاءِ. وَذَلِكَ الْعِزْقُ انْتِهَاءُ طَرَفِهِ عَلَى حَاقَةِ الطَّرِيقِ دُونَ الْمَسْجِدِ الَّذِي بَيْنَهُ وَبَيْنَ الْمُنْصَرَفِ وَأَنْتَ دَاهِبٌ إِلَى مَكَّةَ. وَقَدْ ابْتِئِنِّي ثَمَّ مَسْجِدًا. فَلَمْ يَكُنْ عَبْدُ اللَّهِ بْنُ عَمْرٍو يُصَلِّي فِي ذَلِكَ الْمَسْجِدِ كَانَ يَتَوَكَّأُ عَنْ يَسَارِهِ وَوَرَاءَهُ وَيُصَلِّي أَمَامَهُ إِلَى الْعِزْقِ نَفْسِهِ..... الخ

Ibn ‘Umar (Ra.) used to pray towards the small mountain which is at *Munṣaraf al-Rawḥā’*. That mountain ends at the side of the road near the mosque, between it and

⁸²⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Wudu‘, Section: Bābu Khurūj al-Nisā’ ‘ilā al-Barāz, V. 1, Ḥadīth no. 146, p. 41

⁸²⁵ Muslim, *Ibid*, V. 4, Ḥadīth No. 2170, p. 1709

⁸²⁶ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Manāṣik, Section: Bābu al-Multajam, V. 2, Ḥadīth no. 1898, p. 181

⁸²⁷ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Mahdī, V. 4, Ḥadīth no. 4290, p. 108

⁸²⁸ Shurrāb, *Ibid*, p. 279

⁸²⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-‘Ilm, Section: Bābu al-Futyā wa Huwa Wāqif ‘alā al-Dābbah wa ghairihā, V. 1, Ḥadīth no. 83, p. 28

⁸³⁰ Muslim, *Ibid*, V. 2, Ḥadīth No. 1306, p. 948; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 882, p. 219; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 2014, p. 211; Al-Nasā’ī, *Ibid*, V. 3, Ḥadīth no. 1445, p. 119; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3004, p. 999

⁸³¹ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Masājid al-laṭī ‘alā Ṭuruq al-Madīnah...., V. 1, Ḥadīth no. 469, p. 183

al-Munṣaraf when you are going to Makkah. A mosque was built there. ‘Abdullah Ibn ‘Umar did not pray in that mosque. He left it to his left and behind him. He prayed in front of it towards the mountain itself....⁸³²

335. مهرة (Mahrah): A mount in Yemen. The location cited in al-Jāmi‘ is as follows:

رَبِيعَةَ قَالَ: قَدِمْتُ الْمَدِينَةَ فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ عِنْدَهُ وَافِدًا عَادِيًا... ثُمَّ خَرَجَ يُرِيدُ جَبَالَ مَهْرَةَ... الخ
 “Narrated Rabī‘ah (Ra.): I arrived in al-Madīnah, entered upon the Messenger of Allāh (Sm.) and mentioned the emissary of ‘Ād to him....Then he went out towards the mountains of *Mahrah*....”⁸³³

336. مهيعة (Mahy‘ah): Al-Juḥfah.⁸³⁴ The location cited by al-Bukhārī is as follows:

عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ. عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ. سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَهَلُ أَهْلِ الْمَدِينَةِ ذُو الْحَيْفَةِ. وَمَهَلُ أَهْلِ الشَّامِ مَهْيَعَةٌ وَهِيَ الْجُحْفَةُ وَأَهْلُ نَجْدٍ قَرْنٌ
 “Narrated Sālim Ibn ‘Abdullāh from his father: I heard Allāh’s Messenger saying The Mīqāt for the people of al-Madīnah is Dhul-Ḥulayfah; for the people of Shām is *Mahy‘ah* i.e. al-Juḥfah; and for the people of Najd is Qarn.”⁸³⁵
 The location is also cited in al-Ṣaḥīḥ of Muslim and al-Jāmi‘.⁸³⁶

337. مؤتة (Mū’tah): A known village at the tip of the Levant at al-Karak (الكرك).⁸³⁷

The location cited by al-Bukhārī is as follows:

عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ. قَالَ: سَمِعْتُ خَالِدَ بْنَ الْوَلِيدِ. يَقُولُ: لَقَدْ انْقَطَعَتْ فِي يَدِي يَوْمَ مَوْئَةَ تِسْعَةُ أَسْيَافٍ فَمَا بَقِيَ فِي يَدِي إِلَّا صَفِيحَةٌ يَمَانِيَّةٌ
 “Narrated Khālid Ibn al-Wālid: On the day *Mū’tah*, nine swords were broken in my hand, and nothing was left in my hand except a Yemenite sword.”⁸³⁸
 The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘ and al-Sunan of Abū Dāwūd.⁸³⁹

338. النبوة (Al-Nabāwah): A place near al-Ṭā’if. The location cited in al-Sunan of Ibn Mājah is as follows:

عَنْ أَبِي بَكْرٍ بْنِ أَبِي زُهَيْرٍ الثَّقَفِيِّ. عَنْ أَبِيهِ. قَالَ: خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّبَاوَةِ. أَوْ النَّبَاوَةِ... الخ
 “It was narrated from Abū Bakr Ibn Abī Zuhayr al-Thaqafī, that his father said: The Messenger of Allāh (Sm.) addressed us in *al-Nabāwah* or *al-Banāwah*.....”⁸⁴⁰

339. نجد (Najd): The historical eastern region to al-Madīnah.⁸⁴¹ The location cited by al-Bukhārī is as follows:

سَمِعَ كَلْبَةَ بْنَ عُبَيْدِ اللَّهِ. يَقُولُ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَهْلِ نَجْدٍ ثَائِرِ الرَّأْسِ يُسْمَعُ دَوِيَّ صَوْتِهِ وَلَا يُفْقَهُ مَا يَقُولُ حَتَّى دَنَا. فَأَدَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ؟... الخ

⁸³² Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Masājid al-latī ‘alā Ṭuruq al-Madīnah...., V. 1, Ḥadīth no. 485, p. 104

⁸³³ Al-Tirmidhī, *Ibid*, Chapter: Kitāb ‘Abwāb Tafsīr al-Qur’ān, Section: Bābu min Sūrah al-Dhāryāt, V. 5, Ḥadīth no. 3273, p. 391

⁸³⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Mahillu ‘Ahli Najd, V. 2, Ḥadīth no. 1527, p. 134

⁸³⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Mahillu ‘Ahli Najd, V. 2, Ḥadīth no. 1527, p. 134

⁸³⁶ Muslim, *Ibid*, V. 2, Ḥadīth No. 1182, p. 840; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2290, p. 541

⁸³⁷ Shurrāb, *Ibid*, p. 237

⁸³⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Maghāzī, Section: Bābu ghazwah Mū’tah min ‘Arḍ Shām, V. 5, Ḥadīth no. 4265, p. 144

⁸³⁹ Muslim, *Ibid*, V. 3, Ḥadīth No. 1753, p. 1374; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 2847, p. 139; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 2573, p. 29

⁸⁴⁰ Ibn Mājah, *Ibid*, Kitāb al-Juhr, Section: Bābu bi al-Thanā’ al-Ḥusn, V. 2, Ḥadīth no. 4221, p. 1411

⁸⁴¹ Shurrāb, *Ibid*, p. 286

“Narrated Ṭalḥah Ibn ‘Ubaydullāh (Ra.): A man from *Najd* with unkempt hair came to Allāh’s Messenger (Sm.) and we heard his loud voice but could not understand what he was saying, till he came near (and then we came to know) that he was asking about Islam.”⁸⁴²
The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁸⁴³

340. نجران (Najrān): A place in Yemen (presently at Saudi Arabia).⁸⁴⁴ The location cited by al-Bukhārī is as follows:

عَنْ حُدَيْفَةَ. قَالَ: جَاءَ الْعَاقِبُ، وَالسَّيِّدُ صَاحِبًا نَجْرَانَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِيدَانِ أَنْ يُلَاعِبَتَاهُ... الخ
“Narrated Ḥudhayfah (Ra.): Al-‘Āqib and Sayyid, the rulers of *Najrān*, came to Allāh’s Messenger (Sm.) it with the intention of doing Li‘an”⁸⁴⁵
The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁸⁴⁶

341. نخب (Nakhb): The location cited in al-Sunan of Abū Dāwūd is as follows:

عَنِ الزُّبَيْرِ. قَالَ: لَمَّا أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ لَيْبَةَ حَتَّى إِذَا كُنَّا عِنْدَ السِّدْرَةِ وَقَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي طَرَفِ الْقَرْنِ الْأَسْوَدِ حَذْوَهَا. فَاسْتَفْبِلَ نَخْبًا بِبَصْرِهِ... الخ
“Narrated al-Zubayr: When we came along with the Messenger of Allāh (Sm.) from Liyyah and we were beside the lote tree, the Messenger of Allāh (Sm.) stopped at the end of al-Qarn al-’Aswad opposite to it. He then looked at *Nakhb* or at its valley.....”⁸⁴⁷

342. غطفان (Gatfān) (Nakhl): A place to the direction of Najd in the territory Gatfān tribe.⁸⁴⁸ The location cited by al-Bukhārī is as follows:

عَنْ جَابِرٍ. قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَخْلٍ. فَذَكَرَ صَلَاةَ الْخَوْفِ.
“Jābir (Ra.) said: We were with the Prophet (Sm.) at *Nakhl*, and then he mentioned the Fear Prayer.”⁸⁴⁹
The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd and al-Sunan of al-Nasā’ī.⁸⁵⁰

343. نخلة (Nakhlah): An area between Makkah and al-Ṭā’if, also called Nakhlah al-Yamāniyah.⁸⁵¹ The location cited by al-Bukhārī is as follows:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا. قَالَ: ... فَأَنْصَرَفَ أُولَئِكَ الَّذِينَ تَوَجَّهُوا نَحْوَهَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِنَخْلَةَ عَامِدِينَ إِلَى سَوِيِّ عُكَاظٍ وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلَاةَ الْفَجْرِ... الخ

⁸⁴² Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Imān, Section: Bābu al-Zakāt min al-’Islām, V. 1, Ḥadīth no. 46, p. 18

⁸⁴³ Muslim, *Ibid*, V. 1, Ḥadīth No. 11, p. 40; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 831, p. 184; Abū Dāwūd, *Ibid*, V. 1, Ḥadīth no. 391, p. 106; Al-Nasā’ī, *Ibid*, V. 1, Ḥadīth no. 458, p. 226; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2915, p. 972

⁸⁴⁴ Al-Baghā (Ta’līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb Farḍ al-Kumus, Section: Bābu ma Kāna al-Nabī Yu’ṭī al-Mu’allaḥa....., V. 3, Ḥadīth no. 2980, p. 1148

⁸⁴⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Maghāzī, Section: Bābu Qiṣṣah ’Ahl Najrān, V. 5, Ḥadīth no. 4380, p. 171

⁸⁴⁶ Muslim, *Ibid*, V. 4, Ḥadīth No. 2420, p. 1892; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3155, p. 315; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 3041, p. 167; Al-Nasā’ī, *Ibid*, V. 8, Ḥadīth no. 5188, p. 170; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3553, p. 1177

⁸⁴⁷ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Manāsik, Section: Bābu fī Māl al-Ka’bah, V. 2, Ḥadīth no. 2032, p. 215

⁸⁴⁸ Al-’Asqalānī, *Fatḥ al-Bārī*, *Ibid*, V. 7, p. 421

⁸⁴⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Maghāzī, Section: Bābu Ghazwah al-Ruqā’, V. 5, Ḥadīth no. 4130, p. 113

⁸⁵⁰ Muslim, *Ibid*, V. 1, Ḥadīth No. 449, p. 331; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1241, p. 14; Al-Nasā’ī, *Ibid*, V. 3, Ḥadīth no. 1548, p. 176

⁸⁵¹ Shurrāb, *Ibid*, p. 287

“Narrated Ibn ‘Abbās (Ra.): Those who went towards Tihāmāh came across the Prophet (Sm.); at a place called *Nakhlah* and it was on the way to Sūq ‘Ukāzh and the Prophet (Sm.) was offering the Fajr prayer with his Companions....”⁸⁵²
The location is also cited in al-Ṣaḥīḥ of Muslim and al-Jāmi‘.⁸⁵³

344. Naṣībīn (Naṣībīn): A famous town in al-Jazīrah.⁸⁵⁴ The location cited by al-Bukhārī is as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: فَقُلْتُ: مَا بَالُ الْعَظْمِ وَالرُّوثِ؟ قَالَ: هُمَا مِنْ طَعَامِ الْجِنِّ وَإِنَّهُ أَثَانِي وَفَدَّ جِنِّ نَصِيبِينَ الخ
“Narrated Abī Hurayrah (Ra.):.... and I asked, What about the bone and the animal dung? He said, They are of the food of jinn. The delegate of jinn of (the city of) *Naṣībīn* came to me....”⁸⁵⁵

345. (Al-Naqī‘): A place at Wādī al-‘Aqīq (وادی العقيق).⁸⁵⁶ The location cited by al-Bukhārī is as follows:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا. أَنَّ الصَّعْبَ بْنَ جَعْنَمَةَ. قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا حَيَ إِلَّا لِلَّهِ وَلِرَسُولِهِ بِحَيٍّ. وَقَالَ: بَلَعْنَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيَّ النَّقِيعَ. وَأَنَّ عُمَرَ حَيَّ السَّرَفَ وَالرَّابِدَةَ
“Narrated al-Sa‘b Ibn Jaththāmāh (Ra.): Allāh’s Messenger (Sm.) said: No Ḥimā except for Allāh and His Messenger (Sm.). We have been told that Allāh’s Messenger made a place called *al-Naqī‘* as Ḥimā, and ‘Umar made al-Sharaf and al-Rabadhah Ḥimā.”⁸⁵⁷
The location is also cited in al-Ṣaḥīḥ of Muslim and al-Sunan of Abū Dāwūd.⁸⁵⁸

346. Naqī‘ al-Khaḍamāt (Naqī‘ al-Khaḍamāt): A village (now a town) near about one mile from the area of Banū Salmā near al-Madīnah.⁸⁵⁹ The location cited by Ibn Mājah is as follows:

عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ. قَالَ: كُنْتُ قَائِدَ أَبِي جَيْنَ ذَهَبَ بَصْرَةَ. كَانَ أَوَّلَ مَنْ صَلَّى بِنَا صَلَاةَ الْجُمُعَةِ قَبْلَ مَقْدَمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَكَّةَ. فِي نَقِيعِ الْخَضَمَاتِ. فِي هَزْمٍ مِنْ حَرَّةِ بَنِي بِيَاضَةَ. قُلْتُ: كَمْ كُنْتُمْ يَوْمَئِذٍ؟ قَالَ: أَرْبَعِينَ رَجُلًا
“Narrated that ‘Abd al-Raḥmān Ibn Ka‘b Ibn Mālik said: I used to guide my father after he lost his sight,..... He said: O my son, he was the first one who led us for the Friday prayer before the Messenger of Allāh (Sm.) came from Makkah, in *Naqī‘ al-Khaḍamāt*, in the plain of Ḥarrah Banū Bayadah. I asked: How many of you were there at that time? He said: Forty men.”⁸⁶⁰

347. Al-Nīl (Al-Nīl): Nile River. The location cited by al-Bukhārī is as follows:

عَنْ أَنَسِ بْنِ مَالِكٍ. قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: رُفِعَتْ إِلَى السِّدْرَةِ. فَإِذَا أُرْبَعَةٌ أَنْهَارٌ: نَهْرَانِ طَاهِرَانِ وَنَهْرَانِ بَاطِنَانِ. فَأَمَّا الْقَاهِرَانِ: النَّيْلُ وَالْفُرَاتُ. الخ

“Anas (Ra.) reported Allāh’s Messenger (Sm.) as saying: I was raised to the Lote Tree and saw four rivers, two of which were coming out and two going in. Those which were coming out were *al-Nīl* and al-Furāt....”⁸⁶¹

The location is also cited in al-Ṣaḥīḥ of Muslim.⁸⁶²

⁸⁵² Al-Bukhārī, *Ibid*, Chapter: Kitāb Abwāb Ṣifat al-Ṣalāt, Section: Bābu al-Jihri bi Qir’ati Ṣalāti al-Fajr, V. 1, Ḥadīth no. 773, p. 154

⁸⁵³ Muslim, *Ibid*, V. 1, Ḥadīth No. 449, p. 331; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3323, p. 426

⁸⁵⁴ Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 7, p. 172

⁸⁵⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Manāqib, Section: Bābu Dhikr al-Jinn, V. 5, Ḥadīth no. 3860, p. 46

⁸⁵⁶ Al-Bilādī, *Mu’jam al-Ma’ālim al-Jughrāfiyah*, *Ibid*, V. 1, p. 320

⁸⁵⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Shurb wa al-Musāqāt, Section: Bābu lā Ḥimā ‘illā lillāh wa lirasūlihi Sm., V. 3, Ḥadīth no. 2370, p. 113

⁸⁵⁸ Muslim, *Ibid*, V. 3, Ḥadīth No. 2010, p. 1593; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 3083, p. 180

⁸⁵⁹ Shurrāb, *Ibid*, p. 290

⁸⁶⁰ Ibn Mājah, *Ibid*, V. 1, Ḥadīth no. 1082, p. 343

⁸⁶¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-‘Ashribah...., Section: Bābu Shurb al-Laban, V. 7, Ḥadīth No. 5610, p. 109

348. الوادى (Al-Wādī): Wādī al-Qurā'⁸⁶³. The location cited by al-Bukhārī is as follows:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ. قَالَ: بَعَثَ مِنْ أَمِيرِ الْمُؤْمِنِينَ عُثْمَانَ بْنَ عَفَّانَ، مَا لَا بِالْوَادِي بِمَالٍ لَهُ بِخَيْبَرَ... الخ
 “Narrated ‘Abdullāh Ibn ‘Umar (Ra.): I bartered my property in Khaybar to ‘Uthmān Ibn ‘Affān for his property in *al-Wādī*.”⁸⁶⁴

349. وادى الأزرق (Wādī al-‘Azraq): A valley in way of al-Hijrah. The location cited by al-Ṣaḥīḥ of Muslim is as follows:

عَنِ ابْنِ عَبَّاسٍ. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِوَادِي الْأَزْرَقِ، فَقَالَ: أَيُّ وَادٍ هَذَا؟ فَقَالُوا: هَذَا وَادِي الْأَزْرَقِ... الخ
 “Narrated Ibn ‘Abbās (Ra.) that the Messenger of Allāh (Sm.) passed through *Wādī al-‘Azraq*, and he asked: Which valley is this? They said: This is *Wādī al-‘Azraq*”⁸⁶⁵

350. وادى العقيق (Wādī al-‘Aqīq): One of the most famous valleys of al-Madīnah located near al-Naqī‘ (النقيع) in a distance of four miles from al-Madīnah.⁸⁶⁶ It is: The location cited by al-Bukhārī is as follows:

حَدَّثَنِي عِكْرِمَةُ. أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا. يَقُولُ: إِنَّهُ سَمِعَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ. يَقُولُ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِوَادِي الْعَقِيقِ، يَقُولُ: أَتَانِي اللَّيْلَةَ آتٍ مِنْ رَبِّي، فَقَالَ: صَلِّ فِي هَذَا الْوَادِي الْمُبَارَكِ، وَقُلْ عُمْرَةً فِي حَجَّةٍ
 “Narrated ‘Umar (Ra.): In the valley of al-‘Aqīq I heard Allāh’s Messenger saying: Tonight a messenger came to me from my Lord and asked me to offer Ṣalāt (prayer) in this blessed valley; and to assume ‘Iḥrām for Ṭawāf and ‘Umrah together.”⁸⁶⁷

351. وادى القرى (Wādī al-Qurā’): An ancient city between al-Madīnah and Syria.⁸⁶⁸ The location cited by al-Bukhārī is as follows:

عَنْ أَبِي حُبَيْبٍ السَّاعِدِيِّ. قَالَ: غَزَوْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَزْوَةَ تَبُوكَ، فَلَمَّا جَاءَ وَادِي الْقُرَى إِذَا امْرَأَةٌ فِي حَدِيقَةٍ لَهَا. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَصْحَابِهِ: اخْرُصُوا... الخ
 “Narrated Abū Ḥumayd al-Sā’idī: We took part in the Ghazwah of Tabūk in the company of the Prophet (Sm.), and when we arrived at the *Wādī al-Qurā’*, there was a woman in her garden. The Prophet (Sm.) asked his Companions to estimate the amount of the fruits in the garden.....”⁸⁶⁹

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Sunan of Abū Dāwūd and al-Sunan of al-Nasā’ī.⁸⁷⁰

352. وادى محسر (Wādī al-Muḥassir): A valley between Minā and al-Muzdalifah.⁸⁷¹ The location cited by Abū Dāwūd is as follows:

عَنْ جَابِرٍ. قَالَ: أَقَاضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ السَّكِينَةُ، وَأَمَرَهُمْ أَنْ يَزُومُوا بَيْتِئِثِلَ حَصَى الْخُدُفِ، وَأَوْضَعَ فِي وَادِي مُحَسَّرٍ

⁸⁶² Muslim, *Ibid*, V. 7, Ḥadīth No. 5610, p. 109

⁸⁶³ Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 4, p. 336

⁸⁶⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Buyū‘, Section: Bābu ‘idhā ‘Ishtarā’ Shai’an fa Wahaba min Sā’atihī qabla in Yatafarraqā, V. 3, Ḥadīth no. 2116, p. 65

⁸⁶⁵ Muslim, *Ibid*, Chapter: Kitāb al-‘Imān, Section: Bābu al-‘Isrā’ bi Rasūl Allāh Sm. ‘ilā al-Samawāt wa Farḍ al-Ṣalawāt, V. 1, Ḥadīth no. 166, p. 152

⁸⁶⁶ Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 3, p. 392; Al-Bilādī, *Mu‘jam al-Ma‘ālim al-Jughrāfiyah*, *Ibid*, V. 1, p. 213

⁸⁶⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Qaw al-Nabī Sm. al-‘Aqīq Wādī’ Mubārak, V. 2, Ḥadīth no. 1534, p. 135

⁸⁶⁸ Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 3, p. 345

⁸⁶⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Zakāt, Section: Bābu Kharṣi al-Thamar, V. 2, Ḥadīth No. 1481, p. 125

⁸⁷⁰ Muslim, *Ibid*, V. 2, Ḥadīth No. 1392, p. 1011; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 2711, p. 68; Al-Nasā’ī, *Ibid*, V. 7, Ḥadīth no. 3827, p. 24

⁸⁷¹ Muḥammad Fuwād ‘Abd al-Bāqī (Ta’līq), *Ibn Mājah*, *Ibid*, Chapter: Kitāb al-Manāsik, Section: Bābu al-‘Waqf bi Jam’, V. 2, Ḥadīth no. 3023, p. 1006

“Narrated Jābir Ibn ‘Abdullāh (Ra.): The Messenger of Allāh (Sm.) hastened from al-Muzdalifah with a quite demeanor and ordered them (the people) to throw small pebbles and he hastened in *Wādī al-Muḥassir*.⁸⁷²”

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁸⁷³

353. واسط (Wāsiṭ): A city of al-‘Irāq⁸⁷⁴. The location cited in by al-Bukhārī is as follows:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا. قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ التَّيْسُ مَاشِيَةً فِي ظَهْرِهِ وَتَنْعَلُهُ وَتَرَجُّلُهُ وَكَانَ قَالَ: يُوَاسِطُ قَبْلَ هَذَا فِي شَأْنِهِ كُلِّهِ

“Narrated ‘Ā’ishah (Ra.): The Prophet (Sm.) used to love to start doing things from the right side whenever possible, in performing ablution, putting on his shoes, and combing his hair. (Al-Ash‘ath) said: -in *Wasīṭ*. The Prophet (Sm.) used to do so in all his affairs.⁸⁷⁵”

354. وج (Wajj): The location cited in al-Sunan of Abū Dāwūd is as follows:

عَنْ عُرْوَةَ بْنِ الرُّبَيْعِ. عَنِ الرُّبَيْعِ. قَالَ: لَمَّا أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ لَيْثَةَ ثُمَّ قَالَ: إِنَّ صَبِيْدَ وَجٍّ وَعَصَاهُ حَرَامٌ مُحَرَّمٌ بِلَّهِ الخ...

“Narrated al-Zubayr: When we came along with the Messenger of Allāh (Sm.) from *Liyyah*..... He then said: The game of *Wajj* and its thorny trees are unlawful made unlawful for Allāh.....⁸⁷⁶”

355. ودان (Waddān): A place around six to eight miles away from al-‘Abwā’ (الأبواء).⁸⁷⁷ The location cited by al-Bukhārī is as follows:

عَنْ الصَّعْبِ بْنِ جَعْفَمَةَ رَضِيَ اللَّهُ عَنْهُمْ. أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَمَارًا وَخَشِيْبًا وَهُوَ بِالْأَبْوَاءِ أَوْ بِوَدَانَ فَرَدَّ عَلَيْهِ الخ

“Narrated al-Ṣa‘b Ibn Jaththāmah that the latter presented an onager to Allāh’s Messenger (Sm.) while he was at *al-‘Abwā’* or at *Waddān*, and he refused to accept it.⁸⁷⁸”

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁸⁷⁹

356. هجر (Hajar): A city in Yemen.⁸⁸⁰ The location cited by al-Bukhārī is as follows:

عَنْ أَبِي مُوسَى أَرَاهُ. عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: رَأَيْتُ فِي الْمَنَامِ أَنِّي أَهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ فَذَهَبَ وَهَلَيْتُ إِلَى أَنَّهَا الْيَمَامَةُ أَوْ هَجْرٌ فَإِذَا هِيَ الْمَدِيْنَةُ يَثْرِبُ

“Narrated Abū Mūsā (Ra.): The Prophet (Sm.) said: I saw in a dream that I was emigrating from Makkah to a land where there were date-palm trees. I thought that it might be the land of al-Yamāmah or *Hajar*, but behold, it turned out to be Yathrib.⁸⁸¹”

⁸⁷² Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Manāsik, Section: Bābu al-Ta’jīl min Jam‘, V. 2, Ḥadīth No. 1944, p. 195

⁸⁷³ Muslim, *Ibid*, V. 2, Ḥadīth No. 1218, p. 886; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 886, p. 225; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 3021, p. 258; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3023, p. 1006

⁸⁷⁴ Al-Baghā (Ta’līq), *Ṣaḥīh al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Manāqib, Section: Bābu ‘Alāmāt al-Nubuwwah fī al-‘Islām....., V. 7, Ḥadīth no. 5380, p. 68

⁸⁷⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-‘Aṭ‘imah, Section: Bābu al-Tayammun fī al-‘Akl wa al-Shurb, V. 7, Ḥadīth No. 5380, p. 68

⁸⁷⁶ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Manāsik, Section: Bābu fī Māl al-Ka‘bah, V. 2, Ḥadīth no. 2032, p. 215

⁸⁷⁷ Al-‘Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 7, p. 279

⁸⁷⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb Jazā’ al- Ṣayd, Section: Bābu ‘Idhā’ Uhdīya li al-Muḥrim Ḥimāran ‘Aw Ḥashiyyan Ḥayyan lam Yuqbal, V. 3, Ḥadīth No. 1825, p. 13

⁸⁷⁹ Muslim, *Ibid*, V. 2, Ḥadīth No. 1193, p. 850; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 849, p. 197; Abū Dāwūd, *Ibid*, V. 4, Ḥadīth no. 4861, p. 266; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2819, p. 183; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3090, p. 1032

⁸⁸⁰ Al-Baghā (Ta’līq), *Ṣaḥīh al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Manāqib, Section: Bābu ‘Alāmāt al-Nubuwwah fī al-‘Islām....., V. 3, Ḥadīth no. 3425, p. 1326

The location is also cited in al-Ṣaḥīḥ of Muslim and al-Sunan of Ibn Mājah.⁸⁸²

357. الهدأة (Al-Hadā't): A place between 'Usfān and Makkah in a distance of seven miles away from 'Usfān.⁸⁸³ The location cited by al-Bukhārī is as follows:

أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَةَ رَهْطٍ سَرِيَّةً عَيْنًا، وَأَمَرَ عَلَيْهِمْ عَاصِمَ بْنَ ثَابِتِ الْأَنْصَارِيِّ جَدَّ عَاصِمِ بْنِ عَمْرِو بْنِ الْخَطَّابِ فَانْطَلَقُوا حَتَّى إِذَا كَانُوا بِالْهَدَاةِ وَهُوَ بَيْنَ عُسْفَانَ وَمَكَّةَ.... الخ

“Narrated Abū Hurayrah (Ra.): Allāh’s Messenger (Sm.) sent a Sariyah of ten men as spies under the leadership of ‘Āṣim Ibn Thābit al-’Anṣārī, the grandfather of ‘Āṣim Ibn ‘Umar Ibn al-Khaṭṭāb. They proceeded till they reached Hadā’t, a place between ‘Usfān, and Makkah.....”⁸⁸⁴

358. هرشى (Harshā): A mount on the way to Damascus from Madīnah and close to the al-Juḥfah (الحجفة). Presently it is known as al-Rābigh (رابغ).⁸⁸⁵ The location cited by al-Bukhārī is as follows:

وَأَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ نَزَلَ عِنْدَ سَرَحَاتٍ عَن يَسَارِ الطَّرِيقِ فِي مَسِيلِ دُونَ هَذَا فِي ذَلِكَ الْمَسِيلِ لِأَصْحَابِ بَكْرٍ هَذَا فِي بَيْنَتِهِ وَبَيْنَ الطَّرِيقِ قَرِيبٌ مِنْ غَلَوَةٍ، وَكَانَ عَبْدُ اللَّهِ يُصَلِّي إِلَى سَرَحَةٍ هِيَ أَقْرَبُ السَّرَحَاتِ إِلَى الطَّرِيقِ وَهِيَ أَطْوَلُهُنَّ.

“Abdullah ibn ‘Umar (Ra.) related that the Messenger of Allah (Sm.) alighted at the sarj trees at the left of the road in the river bed below *Harshā*. That slope joined the foot of *Harshā* about a bows-shot from the road. ‘Abdullah used to pray at the sarj tree which was nearest the road. It was the tallest of them.”⁸⁸⁶

The location is also cited in al-Ṣaḥīḥ of Muslim and al-Sunan of Ibn Mājah.⁸⁸⁷

359. الهند (Al-Hind): The region lay to the east of the Indus River. The location cited in al-Sunan of al- Nasā’ī is as follows:

عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَصَابَتَانِ مِنْ أُمَّتِي أَحْرَزَهُمَا اللَّهُ مِنَ النَّارِ: عَصَابَةُ تُغْرُو الْهِنْدَ، وَعَصَابَةُ تُكُونُ مَعَ عَيْسَى ابْنِ مَرْيَمَ عَلَيْهِمَا السَّلَامُ

“Narrated that Thawbān, the freed slave of the Messenger of Allāh (Sm.), said: The Messenger of Allāh (Sm.) said: There are two groups of my ‘Ummah whom Allāh will free from the Fire: The group that invades *al-Hind*, and the group that will be with ‘Īsā Ibn Maryam (As.)”⁸⁸⁸

360. يثرب (Yathrib): The name of al-Madīnah in the Day of Ignorance.⁸⁸⁹ The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَدِمَ رَسُولُ اللَّهِ وَأَصْحَابُهُ، فَقَالَ الْبُشَيْرِيُّ: إِنَّهُ يَفْقَدُكُمْ وَقَدْ وَهَنَهُمْ حَيْثُ يَثْرِبُ.... الخ

“Narrated Ibn ‘Abbās (Ra.): When Allāh’s Messenger (Sm.) and his companions came to Makkah, the pagans circulated the news that a group of people were coming to them and they had been weakened by the Fever of *Yathrib*.....”⁸⁹⁰

⁸⁸¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Manāqib, Section: Bābu ‘Alāmāt al-Nubuwwah fi al-’Islām, V. 4, Ḥadīth no. 3622, p. 203

⁸⁸² Muslim, *Ibid*, V. 4, Ḥadīth No. 2272, p. 1779; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3921, p. 1292

⁸⁸³ Al-’Asqalānī, *Fath al-Bārī*, *Ibid*, V. 7, p. 380

⁸⁸⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu hal Yasta’sir al-Rajul wa man...., V. 4, Ḥadīth no. 3045, p. 67

⁸⁸⁵ Al-Baghā (Ta’līq), *Ṣaḥīh al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Masājid al-latī ‘alā Ṭuruq al-Madīnah...., V. 1, Ḥadīth no. 470, p. 183

⁸⁸⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Masājid al-latī ‘alā Ṭuruq al-Madīnah...., V. 1, Ḥadīth no. 489, p. 105

⁸⁸⁷ Muslim, *Ibid*, V. 1, Ḥadīth No. 166, p. 152; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2891, p. 965

⁸⁸⁸ Al-Nasā’ī, *Ibid*, Chapter: Kitāb al-Jihād, Section: Bābu Gazwah al-Hind, V. 6, Ḥadīth no. 3175, p. 42

⁸⁸⁹ Al-Baghā (Ta’līq), *Ṣaḥīh al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Kaifa Kāna Bad’ al-Ramal, V. 2, Ḥadīth no. 1525, p. 581

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁸⁹¹

361. اليرموك (Al-Yarmūk): A Syrian land where the famous battle had occurred.⁸⁹² The location cited by al-Bukhārī is as follows:

أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ أَصْحَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِلزُّبَيْرِ يَوْمَ اليرموك: أَلَا تَتَشَدَّدُ فَتَشُدَّ مَعَكَ.... الخ

“Narrated Hishām Ibn ‘Urwah from his father: On the day of the battle of al-Yarmūk, the Companions of the Prophet (Sm.) said to al-Zubayr, Will you attack the enemy vigorously so that we may attack them along with you?⁸⁹³”

362. يالملم (Yalamlam): A famous valley close to Makkah on the way to Yemen.⁸⁹⁴ The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ عَبَّاسٍ، قَالَ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَّتْ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ قَزَنِ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ يَمَلَمَ.... الخ

“Narrated Ibn ‘Abbās (Ra.): The Prophet (Sm.) fixed Dhū al-Ḥulayfah as the Mīqāt for the people of al-Madīnah, al-Juḥfah for the people of al-Shām, Qarn al-Manāzil for the people of Najd, and Yalamlam for the people of Yemen.⁸⁹⁵”

The location is also cited in al-Ṣaḥīḥ of Muslim, al-Jāmi‘, al-Sunan of Abū Dāwūd, al-Sunan of al-Nasā’ī and al-Sunan of Ibn Mājah.⁸⁹⁶

363. اليمامة (Al-Yamāmah): A renowned town between Makkah and Yemen.⁸⁹⁷ The location cited by al-Bukhārī is as follows:

عَنْ أَبِي مُوسَى أَرَاهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: رَأَيْتُ فِي الْمَنَامِ أَنِّي أَهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا تَخَلُّ فَدَهَبَ وَهَلِيَ إِلَى أَنَّهَا الْيَمَامَةُ أَوْ هَجَرُ فَإِذَا هِيَ الْمَدِينَةُ يُغْرِبُ

“Narrated Abū Mūsā (Ra.): The Prophet (Sm.) said: I saw in a dream that I was emigrating from Makkah to a land where there were date-palm trees. I thought that it might be the land of al-Yamāmah or Hajar, but behold, it turned out to be Yathrib.⁸⁹⁸”

The location is also cited in al-Ṣaḥīḥ of Muslim and al-Sunan of Ibn Mājah.⁸⁹⁹

364. اليمن (Al-Yaman): The well known city of Yemen. The location cited by al-Bukhārī is as follows:

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ، فَقَالَ: اتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ

“Narrated Ibn ‘Abbās (Ra.): The Prophet (Sm.) sent Mu‘ādh to al-Yaman and said, Be afraid, from the curse of the oppressed as there is no screen between his invocation and Allāh⁹⁰⁰”

⁸⁹⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Kaifa Kāna Bad’ al-Ramal, V. 2, Ḥadīth no. 1602, p. 150

⁸⁹¹ Muslim, *Ibid*, V. 2, Ḥadīth No. 1266, p. 923; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 2953, p. 203; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1886, p. 178; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2945, p. 230; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3921, p. 1292

⁸⁹² Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 208

⁸⁹³ Al-Bukhārī, *Ibid*, Chapter: Kitāb Faḍā’il al-Ṣaḥābah, Section: Bābu Manāqib al-Zubair Ibn al-‘Awām, V. 5, Ḥadīth no. 3721, p. 22

⁸⁹⁴ Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 208

⁸⁹⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Mahillu ‘Ahl Yemen, V. 2, Ḥadīth no. 1530, p. 135

⁸⁹⁶ Muslim, *Ibid*, V. 2, Ḥadīth No. 1181, p. 838; Al-Tirmidhī, *Ibid*, V. 3, Ḥadīth no. 831, p. 184; Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1737, p. 143; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2654, p. 124; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 2914, p. 972

⁸⁹⁷ Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 208

⁸⁹⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Manāqib, Section: Bābu ‘Alāmāt al-Nabuwwah fī al-’Islām, V. 4, Ḥadīth no. 3622, p. 203

⁸⁹⁹ Muslim, *Ibid*, V. 4, Ḥadīth No. 2272, p. 1779; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 3921, p. 1292

⁹⁰⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Tawḥīd, Section: Bābu al-’Ittiqā’ wa al-Ḥadhar min Da’wah al-Mazhlūm, V. 3, Ḥadīth no. 2448, p. 129

This is a brief inspection of the locations cited in the Ḥadīth. It has successfully found out three hundred sixty four locations. The meaning of the cited locations were primarily authenticated from the classical exegesis of Ḥadīth. In this regard The most important one is *Fath al-Bārī bi-Sharḥ Ṣaḥīḥ al-Bukhārī* written by Ibn Ḥajar al-‘Asqalānī (R.). This classical author had contributed appreciably in briefly identifying the position of every location cited in Ṣaḥīḥ al-Bukhārī. Muṣṭafā Dīb al-Baghā who written ‘Ta‘līq’ on ‘*Al-Ṣaḥīḥ*’ of *al-Bukhārī* also notably contributed to this field. Muḥammad Fuād ‘Abd al-Bāqī written ‘Taḥqīq’ on ‘*Al-Ṣaḥīḥ*’ of *Muslim*’ where he contributed in the field of the study. It was observed their notable contributions in the study of this research. The other Muslim scholars also passed on hard works to accumulated data on the various place in their writings.

Like the Qur’ānic location, the locations cited in the Ḥadīth are also reported directly and implicitly. Yes, most of the locations are direct to mean its name, while a few are implicit to identify the position. For example, the word ‘Ḥarth’ (حَرْث) which is in general one of the fields of al-Madīnah. It was observed that the narrators of Ḥadīth in some of their narrations mentioned the places which is a tremendous and unprecedented aid to understanding Ḥadīth.

The locations in prophetic traditions mostly are those where the Prophet (Sm.) and his companions or their followers lived through history. The Prophet (Sm.) was born in Makkah. The major caravan routes went through the town, and the Ka‘bah made it the most important place of pilgrimage on the Arabian Peninsula. This cube-shaped shrine held the images and statues of some of the many gods worshipped by the region’s Arab tribes. In a contrasting situation by the Makkans he had to migrate with his followers to al-Madīnah from where he was able to subjugate and convert local Arab tribes. Makkah was also taken. The Islamic world was ruled from al-Madīnah under the next four caliphs: Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī (Ra.). The territory under Islamic dominance expanded with massive speed under their rule. Syria and grain-rich Egypt were conquered from the Byzantine Empire. In al-‘Irāq and Iran, the Sasanian Empire was overrun by the Arab armies. Completely new garrison towns such as al-Baṣrah and al-Kūfah in southern ‘Irāq were built. This chapter is an accumulation of those Arabs and none-Arab lands over which the rapid extension of Islam was happened. The collection of the lands and citations of Ḥadīths appear like a dazzling sun continuously lighting and enlarging the territory. Thus, the study extended to the geographical expansion of Islam by the Caliphate which controlled an empire from the Arabian Peninsula and the Levant, to the Caucasus in the north, North Africa from Egypt to present-day Tunisia in the west, and the Iranian plateau to Central Asia in the east. It was reported various locations where the companions of the Prophet (Sm.) fighten for the sake of Islam.

Speaking more widely, the study extracted out many locations associated with the life of the great prophet (Sm.). The prophet (Sm.) was born and lived in Makkah for the first 52 years of his life. In this tenure, he was to live three years with a bedouin family in the desert and another three years with his mother till he gained an experience of a trip to Yathrib. He was to tend flocks on the outskirts of Makkah to earn his living and got another skill of accompanying a trip to Syria through Buṣrā in

a business journey with his uncle. He became a merchant in trade between the Indian Ocean and the Mediterranean Sea. He was to manage extraordinarily successful commercial operations in Syria for Khadījah bint Khuwaylid. He adopted the practice of meditating alone in a cave on Mount Ḥirā' near Makkah where he received revelation. He preached monotheism at Makkah and nearby area and went to al-Ṭā'if. Later he was to migrate to al-Madīnah where he stayed the rest of his life. The prophet (Sm.) in his life made several journeys between Makkah and al-Madīnah. He himself participated in twenty-six battles and sent out armies for thirty-six battles towards different locations of Arabian Peninsula. The prophet (Sm.) managed to conquer and unify much of Arabia under Muslim rule, and it was under his leadership that the first Muslim-Byzantine skirmishes took place at the Mu'tah. The research examined all those locations and described its Islamic importance. The study on 'The Locations Cited in the Ḥadīth' thus could be again evaluated as an account of 'the Geography of the Prophet (Sm.)'. This kind of study enhances great eagerness on the geography of prophetic traditions.

The research on Ḥadīth observed a history of Islamic geography. It helps to be acquainted with the paths, roads, routes, wells associated with the Prophet (Sm.) and his companions. It gathered the places where the Prophet (Sm.) walked, talked, prayed, supplicated, advised, initiated, supervised, received revelations.

The study of the current chapter observed almost all locations are in the geographic region of middle east. This is an explanation of why all the Prophet (Sm.) were sent to this region that has found out in the previous chapter. The real reason of this issue is a sign of Divine fate Prophet 'Ādam (As.) who is the father of humankind met Ḥawā' (As.) near 'Arafah Mountain near Makkah. So the reproduction of humankind started also in the same neighborhood. Prophet Nuḥ (As.) lived in the neighborhood which is called al-Kūfah today, Prophet Ṣāliḥ, Prophet 'Ishāq, Prophet Ya'qūb and Prophet 'Ilyās (As.) lived around al-Dimash and Prophet Zakariā, Prophet Yaḥyā, Prophet Dāwūd, Prophet Sulaymān and Prophet 'Īsā (As.) lived in al-Quds. Prophet Hūd (As.) was sent to Yemen, Prophet Mūsā and Prophet Yūsūf (As.) were sent to Egyptians. It is the region referred to by Prophet (Sm.) in the context of events that will take place in the end times. According to the information in the Ḥadīths, this region will witness many events before the coming of Prophet 'Isā (As.) and the appearance of the Maḥdī.

The research on the topic '*The Locations Cited in the Ḥadīth*' can be further extended under the following headings:

1. The Landmarks of the prophet (Sm.) in Makkah: the Religious Significance
2. The Sanctuary of al-Madīnah: An Inquiry to the Religious Significance
3. The City of Prophet (Sm.): A geo-Political Importance
4. The Islamic Landmarks in al-Madīnah: Religious Importance
5. The Route of al-Ḥajj from al-Madīnah to Makkah: A Study of Prophetic Locations
6. The Prophetic Route from al-Madīnah to Tabūk : A Study based on Mosques
7. The Prophetic Memorialin : A Study on Religious Landmarks
8. The Spots where the Prophet (Sm.) Prayed
9. The Mountains and Wells from which the Prophet (Sm.) Drank
10. The Geographical Study of Prophet's Biography : Study and Compilation

AN INTRODUCTION TO THE CITED LOCATIONS

1. الأبطح (Al-'Abṭaḥ) 2. الأبلّة (Al-'Ubullah) 3. باب واحد/ابواب متفرقة (Abwāb Mutafarriqah/ Bāb Wāḥid) 4. الأبوء (Al-'Abwā') 5. الأجناد (Al-'Ajnād) 6. أحد (Uḥud) 7. الأحقاف (Al-'Aḥqāf) 8. الأخدود (Al-'Ukhdūd) 9. الأخشبان (Al-'Akhshibān) 10. الأخضر (Al-'Akhḍhar) 11. أدنى الارض (Adnā al-'Arḍ) 12. أدنى الأراك (Adnā al-'Haram) 13. أدريجان (Adharbījān) 14. أذرح (Adhrūh) 15. أذراك (Arḍ) 16. أرض ثمود (Arḍ al-'Tīm) 17. أرض التيه (Arḍ al-'Tih) 18. أرض الجرز (Arḍ al-'Juruz) 19. أرض المباركة (Arḍ al-'Mubārakah) 20. إرم ذات العماد (Iram Dhāt al-'Imād) 21. إرم ذات العماد (Arḍ al-'Muqaddisah) 22. إرم ذات العماد (Iram Dhāt al-'Imād) 23. الأركان (Al-'Arkān) 24. أروان (Arwān) 25. أرمينية (Arminiyah) 26. أريحا (Arīḥā) 27. أريس (Arīs) 28. أصفهان (Aṣfahān) 29. أطام (Āṭām) 30. أطام بنى مغالة (Āṭām Banī Mughālah) 31. الأعراف (Ā'raf) 32. أوطاس (Al-'Ā'rāf) 33. أعلى مكة (Alā' Makkah) 34. أوطاس (Al-'Ā'rāf) 35. إهاب أو يهاب (Iḥāb or Yahāb) 36. الأهواز (Al-'Ahwāz) 37. الأيكة (Al-'Aykah) 38. أيلة (Aylah) 39. إيلياء (Īlyā') 40. بئر جمل (Bi'r Jamal) 41. بئر ذروان (Bi'r Dharwān) 42. بئر رومة (Bi'r Rūmah) 43. بئر معطلة (Bi'r Mu'attalah) 44. باب كان (Bāb Kan) 45. باب الجنازة (Bāb al-Janā'iz) 46. باب (Bāb) 47. باب (Bāb) 48. وجه المنبر (Bāb Kāna Wījāh al-Minbar) 49. البحر (Al-Bahr) 50. بحيرة (Al-Buḥayrah) 51. البحرين (Al-Bahrayn) 52. البحيرة (Al-Buḥayrah) 53. برك الغماد (Bark al-Ghimād) 54. بدر (Badr) 55. البدو (Al-Badw) 56. برك الغماد (Bark al-Ghimād) 57. بزاحة (Buzākhah) 58. بصرى (Buṣrā) 59. البصرة (Al-Baṣrah) 60. بطن محسر (Baṭn Muḥassir) 61. بطحاء (Al-Baṭḥā') 62. بطحان (Buṭḥān) 63. بطن مسيل (Baṭn al-Masīl) 64. بطن مكة (Baṭn Makkah) 65. بطن مسيل (Baṭn al-Masīl) 66. بطن مسيل (Baṭn al-Masīl) 67. بطن يأجج (Baṭn Ya'jij) 68. بعث (Bu'āth) 69. بعل (Ba'1) 70. بقیع بطحان (Al-Baqī' al-Buḥayrah) 71. بقیع (Al-Baqī') 72. بقیع الغرقد (Baḳī' al-Gharqad) 73. بقیع الغرقد (Baḳī' al-Gharqad) 74. بكة (Bakkah) 75. البلاط (Al-Balāṭ) 76. بلدح (Balḍah) 77. بلدح (Balḍah) 78. بلدح (Balḍah) 79. بوانة (Buwānah) 80. البويرة (Al-Buwayrah) 81. بيت/البيت (Bunyanahum) 82. بيت لحم (Bayt al-Ma'mūr) 83. بيتك (Baytik) 84. بيت المقدس (Bayt al-Maqdis) 85. بيت المقدس (Bayt al-Maqdis) 86. بيوت النبی (Buyūt al-Nabī) 87. بيوت المقدس (Buyūt al-Maqdis) 88. بيوت المقدس (Buyūt al-Maqdis) 89. بيوت المقدس (Buyūt al-Maqdis) 90. بيوت المقدس (Buyūt al-Maqdis) 91. بيوت المقدس (Buyūt al-Maqdis) 92. بيوت المقدس (Buyūt al-Maqdis) 93. بيوت المقدس (Buyūt al-Maqdis) 94. بيوت المقدس (Buyūt al-Maqdis) 95. بيوت المقدس (Buyūt al-Maqdis) 96. بيوت المقدس (Buyūt al-Maqdis) 97. بيوت المقدس (Buyūt al-Maqdis) 98. بيوت المقدس (Buyūt al-Maqdis) 99. بيوت المقدس (Buyūt al-Maqdis) 100. بيوت المقدس (Buyūt al-Maqdis) 101. بيوت المقدس (Buyūt al-Maqdis) 102. بيوت المقدس (Buyūt al-Maqdis) 103. بيوت المقدس (Buyūt al-Maqdis) 104. بيوت المقدس (Buyūt al-Maqdis) 105. بيوت المقدس (Buyūt al-Maqdis) 106. بيوت المقدس (Buyūt al-Maqdis) 107. بيوت المقدس (Buyūt al-Maqdis) 108. بيوت المقدس (Buyūt al-Maqdis) 109. بيوت المقدس (Buyūt al-Maqdis) 110. بيوت المقدس (Buyūt al-Maqdis) 111. بيوت المقدس (Buyūt al-Maqdis) 112. بيوت المقدس (Buyūt al-Maqdis) 113. بيوت المقدس (Buyūt al-Maqdis) 114. بيوت المقدس (Buyūt al-Maqdis) 115. بيوت المقدس (Buyūt al-Maqdis) 116. بيوت المقدس (Buyūt al-Maqdis) 117. بيوت المقدس (Buyūt al-Maqdis) 118. بيوت المقدس (Buyūt al-Maqdis) 119. بيوت المقدس (Buyūt al-Maqdis) 120. بيوت المقدس (Buyūt al-Maqdis) 121. بيوت المقدس (Buyūt al-Maqdis) 122. بيوت المقدس (Buyūt al-Maqdis) 123. بيوت المقدس (Buyūt al-Maqdis) 124. بيوت المقدس (Buyūt al-Maqdis) 125. بيوت المقدس (Buyūt al-Maqdis) 126. بيوت المقدس (Buyūt al-Maqdis) 127. بيوت المقدس (Buyūt al-Maqdis) 128. بيوت المقدس (Buyūt al-Maqdis) 129. بيوت المقدس (Buyūt al-Maqdis) 130. بيوت المقدس (Buyūt al-Maqdis) 131. بيوت المقدس (Buyūt al-Maqdis) 132. بيوت المقدس (Buyūt al-Maqdis) 133. بيوت المقدس (Buyūt al-Maqdis) 134. بيوت المقدس (Buyūt al-Maqdis) 135. بيوت المقدس (Buyūt al-Maqdis) 136. بيوت المقدس (Buyūt al-Maqdis) 137. بيوت المقدس (Buyūt al-Maqdis) 138. بيوت المقدس (Buyūt al-Maqdis) 139. بيوت المقدس (Buyūt al-Maqdis) 140. بيوت المقدس (Buyūt al-Maqdis) 141. بيوت المقدس (Buyūt al-Maqdis) 142. بيوت المقدس (Buyūt al-Maqdis) 143. بيوت المقدس (Buyūt al-Maqdis) 144. بيوت المقدس (Buyūt al-Maqdis) 145. بيوت المقدس (Buyūt al-Maqdis) 146. بيوت المقدس (Buyūt al-Maqdis) 147. بيوت المقدس (Buyūt al-Maqdis) 148. بيوت المقدس (Buyūt al-Maqdis) 149. بيوت المقدس (Buyūt al-Maqdis)

القرية 311. (سدوم) (Al-Qaryah)-Sadūm القرية 310. (أيلة) (Al-Qaryah)-'Aylah القرية (Al-Qaryah)-Misr (مصر) 312. قرية (Al-Qaryah)-Ḥaḍūr (حضور) 313. قرية (Al-Qaryah)-al-'Ubullah (الأبله) 314. قرية (Qaryah)-Intākiyah (إنطاكية) 315. قرينتا (Qaryatinā) 316. قرينتين (Qaryatayn) 317. قرية يونس (Qaryah Yūnus) 318. قريعتان (Qazwīn) 319. قطر (Qaṭr) 320. القسطنطينية (Al-Qusṭanṭīniyyah): 321. قناة (Qanāt): 322. قنسرين (Qinnasrīn) 323. كداء (Kadā') 324. كراخ الغميم (Kurā' al-Ghamīm) 325. كراخ الكويد (Al-Kadīd) 326. كراخ الكعبة (Al-Ka'bah) 327. كرامان (Karmān) 328. كراخ الكعبة (Al-Ka'bah) 329. كراخ الكعبة (Al-Ka'bah) 330. كراخ الكعبة (Al-Ka'bah) 331. كراخ الكعبة (Al-Ka'bah) 332. كراخ الكعبة (Al-Ka'bah) 333. كراخ الكعبة (Al-Ka'bah) 334. كراخ الكعبة (Al-Ka'bah) 335. كراخ الكعبة (Al-Ka'bah) 336. كراخ الكعبة (Al-Ka'bah) 337. كراخ الكعبة (Al-Ka'bah) 338. كراخ الكعبة (Al-Ka'bah) 339. كراخ الكعبة (Al-Ka'bah) 340. كراخ الكعبة (Al-Ka'bah) 341. كراخ الكعبة (Al-Ka'bah) 342. كراخ الكعبة (Al-Ka'bah) 343. كراخ الكعبة (Al-Ka'bah) 344. كراخ الكعبة (Al-Ka'bah) 345. كراخ الكعبة (Al-Ka'bah) 346. كراخ الكعبة (Al-Ka'bah) 347. كراخ الكعبة (Al-Ka'bah) 348. كراخ الكعبة (Al-Ka'bah) 349. كراخ الكعبة (Al-Ka'bah) 350. كراخ الكعبة (Al-Ka'bah) 351. كراخ الكعبة (Al-Ka'bah) 352. كراخ الكعبة (Al-Ka'bah) 353. كراخ الكعبة (Al-Ka'bah) 354. كراخ الكعبة (Al-Ka'bah) 355. كراخ الكعبة (Al-Ka'bah) 356. كراخ الكعبة (Al-Ka'bah) 357. كراخ الكعبة (Al-Ka'bah) 358. كراخ الكعبة (Al-Ka'bah) 359. كراخ الكعبة (Al-Ka'bah) 360. كراخ الكعبة (Al-Ka'bah) 361. كراخ الكعبة (Al-Ka'bah) 362. كراخ الكعبة (Al-Ka'bah) 363. كراخ الكعبة (Al-Ka'bah) 364. كراخ الكعبة (Al-Ka'bah) 365. كراخ الكعبة (Al-Ka'bah) 366. كراخ الكعبة (Al-Ka'bah) 367. كراخ الكعبة (Al-Ka'bah) 368. كراخ الكعبة (Al-Ka'bah) 369. كراخ الكعبة (Al-Ka'bah) 370. كراخ الكعبة (Al-Ka'bah) 371. كراخ الكعبة (Al-Ka'bah) 372. كراخ الكعبة (Al-Ka'bah) 373. كراخ الكعبة (Al-Ka'bah) 374. كراخ الكعبة (Al-Ka'bah) 375. كراخ الكعبة (Al-Ka'bah) 376. كراخ الكعبة (Al-Ka'bah) 377. كراخ الكعبة (Al-Ka'bah) 378. كراخ الكعبة (Al-Ka'bah) 379. كراخ الكعبة (Al-Ka'bah) 380. كراخ الكعبة (Al-Ka'bah) 381. كراخ الكعبة (Al-Ka'bah) 382. كراخ الكعبة (Al-Ka'bah) 383. كراخ الكعبة (Al-Ka'bah) 384. كراخ الكعبة (Al-Ka'bah) 385. كراخ الكعبة (Al-Ka'bah) 386. كراخ الكعبة (Al-Ka'bah) 387. كراخ الكعبة (Al-Ka'bah) 388. كراخ الكعبة (Al-Ka'bah) 389. كراخ الكعبة (Al-Ka'bah) 390. كراخ الكعبة (Al-Ka'bah) 391. كراخ الكعبة (Al-Ka'bah) 392. كراخ الكعبة (Al-Ka'bah) 393. كراخ الكعبة (Al-Ka'bah) 394. كراخ الكعبة (Al-Ka'bah) 395. كراخ الكعبة (Al-Ka'bah) 396. كراخ الكعبة (Al-Ka'bah) 397. كراخ الكعبة (Al-Ka'bah) 398. كراخ الكعبة (Al-Ka'bah) 399. كراخ الكعبة (Al-Ka'bah) 400. كراخ الكعبة (Al-Ka'bah) 401. كراخ الكعبة (Al-Ka'bah) 402. كراخ الكعبة (Al-Ka'bah) 403. كراخ الكعبة (Al-Ka'bah) 404. كراخ الكعبة (Al-Ka'bah) 405. كراخ الكعبة (Al-Ka'bah) 406. كراخ الكعبة (Al-Ka'bah) 407. كراخ الكعبة (Al-Ka'bah) 408. كراخ الكعبة (Al-Ka'bah) 409. كراخ الكعبة (Al-Ka'bah) 410. كراخ الكعبة (Al-Ka'bah) 411. كراخ الكعبة (Al-Ka'bah) 412. كراخ الكعبة (Al-Ka'bah) 413. كراخ الكعبة (Al-Ka'bah) 414. كراخ الكعبة (Al-Ka'bah) 415. كراخ الكعبة (Al-Ka'bah) 416. كراخ الكعبة (Al-Ka'bah) 417. كراخ الكعبة (Al-Ka'bah) 418. كراخ الكعبة (Al-Ka'bah) 419. كراخ الكعبة (Al-Ka'bah) 420. كراخ الكعبة (Al-Ka'bah) 421. كراخ الكعبة (Al-Ka'bah) 422. كراخ الكعبة (Al-Ka'bah) 423. كراخ الكعبة (Al-Ka'bah) 424. كراخ الكعبة (Al-Ka'bah) 425. كراخ الكعبة (Al-Ka'bah) 426. كراخ الكعبة (Al-Ka'bah) 427. كراخ الكعبة (Al-Ka'bah) 428. كراخ الكعبة (Al-Ka'bah) 429. كراخ الكعبة (Al-Ka'bah) 430. كراخ الكعبة (Al-Ka'bah) 431. كراخ الكعبة (Al-Ka'bah) 432. كراخ الكعبة (Al-Ka'bah) 433. كراخ الكعبة (Al-Ka'bah) 434. كراخ الكعبة (Al-Ka'bah)

Chapter-5

AN INTRODUCTION TO THE CITED LOCATIONS

This can be said undoubtedly that neither the Qur'ān nor the Ḥadīth is a book of history or geography, but these two very primary sources of Islam are containing a large number of historical places. In this chapter it will examine the various locations cited in the Qur'ān combine with the Ḥadīth introducing the geo-historical, socio-economic, archeological etc. aspects of the cited locations.

The chapter deals with all the locations cited in the Qur'ān and Ḥadīth. The locations will be arranged in the form of Arabic alphabetical order providing English transliteration with a view to composite a dictionary of the cited locations. It is aimed to present geographical position and specific historical data of each location in this chapter. To explore the Islamic importance of each place is also an objective which would be maintained as per as possible. The details historical background, cultural aspects and geo-political importance which have mentioned in the Qur'ān and authentic Ḥadīth about a location will also be properly documented. It will ensure finding out the ancient and present name of the places. Thus the discussions of this chapter will become an epic geo-historical treatise.

1. الأبطح (Al-'Abṭaḥ): The word 'Abṭaḥ means flat or level. This region called al-'Abṭaḥ is level land or a flood plain. This is the wide location through by the torrent passes and gives up there the sand gravel.¹ al-'Abṭaḥ of Makkah is an area covered with sand and gravel in the bottom of Makkah. The valley is also called Baṭḥā' Makkah (بطحاء مكة) as it is groveled from the valley and spreaded. The boundary is between two mountains to the cemetery.² This is an area about 6 km from Makkah on the road to al-Madīnah. It lies between Mount al-Ḥajūn and Baṭn al-Wādī (بطن الوادي) on one side, and the al-Salsabīl Mosque on the other.³ According to Abū 'Ubayd al-Bakrī, al-'Abṭaḥ is a region north of Makkah, which is completely inundated whenever there is a flash flood,⁴ and is where the Banū Kinānah lived⁵. The place is immensely introduced as Ṭuwā (طوى), Khayf Banī Kinānah (خيف بني كنانة) and al-Muḥaṣṣab (المحصّب).⁶ al-Muḥaṣṣab (المحصّب), al-Ḥaṣbah (حصبة), al-Baṭḥā' (البطحاء) each one indicates to a meaning of same thing.⁷ Allāh's Messenger (Sm.) climbed down from his Camel at this place during his pilgrims. The Prophet (Sm.), Abū Bakr, 'Umar and 'Uthmān (Ra.) descended at al-'Abṭaḥ.⁸

2. الأبلّة (Al-'Ubullah): The renowned fertile and pleasant place al-'Ubullah is close to al-Baṣrah on the coastal area of the Tigris river in al-'Irāq. It is one of four parks and earlier then the city of al-Baṣrah. It was considered as one of the four gardens of the

¹ 'Ibrāhīm Muṣṭafā and Others, *Al-Mu'jam al-Wasīṭ* (Al-Qāhirah: Dār Da'wah, n.d), V. 1, p. 61

² Al-'Asqalānī, *Faṭḥ al-Bārī*, Ibid, pV. 1, p. 573; Al-Shawkānī, *Nayl al-'Awṭār*, Ibid, V. 2, p. 362; Al-Bilādī, *Mu'jam al-Ma'ālim al-Jughrāfiyah*, Ibid, V. 1, p. 13; Najm al-Dīn al-Nasafī, *Ibid*, 1311H.), p. 32; Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, Ibid, V. 1, p. 97

³ Al-Azraqī, *Akhbār Makkah wa-mā jā'a fihā min al-āthār* (Bayrūt : Dār al-Andalus, 1996), V. 2, p. 129

⁴ Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, Ibid, V. 1, p. 257

⁵ al-Azraqī, Ibid, V. 2, p. 130

⁶ Al-Hamawī, *Ibid*, V. 1, p. 74, 446, V. 2, p. 212

⁷ Al-Mubārakfūrī, *Tuḥfah al-'Aḥwadhī*, Ibid, V. 3, p. 573

⁸ Al-Tirmidhī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Mā Jā'a fi Nuzūl al-'Abṭaḥ, V. 3, Ḥadīth no. 921, p. 253

Earth namely 'Ubullah of al-Baṣrah (أبلة البصرة), Ghūṭah of Dimashq (غوطة دمشق), Safd of Samarqand (سفد سمرقند) and Bawān of Kirmān (بوان كرمان).⁹ It was a port for ships from China and from less distant places. The city of 'Ubullah was also one of the massive arms depots of the Persian forces. The second chaliph 'Umar (Ra.) decided to despatch an army to take the city and cut off its line of supplies to the Persian armies. The city was occupied under the leadership of 'Utbah Ibn Ghazwān (Ra.). According to al-Sha'biy: Two hundred and seventy men participated in the battle. Among them were Abū Bakrah, Nafi' Ibn al-Hārith al-Thaqafi, Shibl Ibn Ma'bad, al-Mughīrah Ibn Shu'bah, Mujāshī' Ibn Mas'ūd, Abū Maryam al-Balawi, Rabī'ah Ibn Kaladah and al-Ḥajjāj.¹⁰ The conquest of al-'Ubullah took place in the month of Rajab or in the month of Sha'bān in 14 AH Utbah Ibn Ghazwan (Ra.) wrote to 'Umar (Ra.) to tell him about it, informing him that al-Ubullah was the port to al-Baḥrayn (البحرين), 'Umān (عمان), al-Hind (الهند), and al-Ṣīn (الصين) dispatching the letter by Nafi' Ibn al-Hārith al-Thaqafi.¹¹

3. باب واحد/ابواب متفرقة ('Abwāb Mutafarriqah/ Bāb Wāḥid): The Qur'ān described as Bāb Wāḥid (باب واحد) and Abwāb Mutafarriqah (ابواب متفرقة)¹² to mean to the roads to Egypt¹³ or the gates of Egyptian city of Memphis (باب المنفيس)¹⁴ Memphis was the ancient capital of Aneb-Hetch, the first nome of Lower Egypt. Its ruins are located near the town of Mit Rahina, 20 km (12 mi) south of Cairo, on the west bank of the Nile. It remained an important city throughout ancient Mediterranean history.¹⁵ The modern cities and towns of Mit Rahina, Dahshur, Abusir, Abū Gorab, and Zawyet al-'Aryan, south of Cairo, all lie within the administrative borders of historical Memphis. The city was also the place that marked the boundary between Upper and Lower Egypt.

4. الأبوأء (Al-Abwā'): The village named by the mountain al-'Abwā' (الأبوأء) located to the right side of the way from al-Madīnah to Makkah in the right side of 'Ārah mountain (جبل أرة).¹⁶ It is 43 km from Rābigh, and 23 miles from al-Juḥfah (الجحفة).¹⁷ The location is also known for enormous water and transplantations from the vallies of al-Ḥijāz al-Tihāmah (الحجاز التهامية), wherein the valley of al-Fara' (وادي الفرع) and al-Qāhah (وادي القاحه) meet together and form a new valley named al-Abwā', presently known as It is now known as Wādī al-kharībah (وادي الخريبة).¹⁸ The place is famous for Prophet's mother's grave and the site of first war (غزوة الأبوأء) of Islam.¹⁹ The battle is also called as Gazwah Waddān (غزوة الودان)²⁰ as the village Waddān is near about six miles away from al-'Abwā'. The Prophet (Sm.) entered it before the Battle of Badr, in the 2 Safar AH. with 70, mostly Muhājir troops to intercept the caravans of the

⁹ Mullā 'Alī al-Qārī, *Mirqāt al-Mafātīh Sharḥ Mishkāt al-Maṣābīḥ* (Bayrūt: Dār al-Fikr, 2002), V. 8, p. 3424; Al-'Azhīmābādī, *Ibid*, V. 11, p. 283; Al-Hamawī, *Ibid*, V. 1, p. 77

¹⁰ Al-Ṭabarī, *Tārīkh al-Rusul wa-al-Mulūk*, *Ibid*, V. 3, p. 594

¹¹ Al-Balādhurī, *Futūḥ al-Buldān* (Bayrūt: Dār al-Hilāl, 1988), p. 333

¹² Al-Qur'ān, 12:67

¹³ Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 16, p. 165

¹⁴ Ibn 'Ashūr, *Ibid*, V. 13, pp. 20

¹⁵ Lynn Meskell, *Private Life in New Kingdom Egypt* (Princeton: Princeton University Press, 2002), p. 34; Ian Shaw, *The Oxford History of Ancient Egypt* (Oxford: Oxford University Press, 2003), p. 279

¹⁶ Al-Hamawī, *Ibid*, V. 1, p. 79

¹⁷ Al-'Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 1, p. 74

¹⁸ Al-Bilādī, *Mu'jam al-Ma'ālim al-Jughrāfiyah*, *Ibid*, V. 1, p. 14

¹⁹ Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, *Ibid*, V. 1, p. 102; Al-Hamawī, *Ibid*, V. 1, p. 79

²⁰ Ibn Kathīr, *Al-Bidāyah wa al-Nihāyah*, *Ibid*, V. 5, p. 17

Quraysh and stayed 15 days.²¹ The raid party did not meet any Quraysh during the raid.²² But the caravan of the Banū Ḍamrah (بنو ضمرة) was raided and the two leaders signed a treaty of non-aggression. It was here that Abū Sufyān Ibn al-Ḥārith adopted Islam.²³ 'Abwā's desert is a thick cluster of numerous sacred sites, as Ṭarīq al-Ḥujjāj (طريق الحجاج) also known as Ṭarīq al-Qawāfil (طريق القوافل) is running in the south, east and northeast of al-'Abwā'.

5. الأجناد (Al-'Ajnād): The Arabic word al-'Ajnād is plural form of al-Jund meaning military division. The most notable use of the term was credited to the Caliph Abū Bakr who divided the Islamic region into four military divisions: Ḥimṣ (Jund Ḥimṣ), Damascus (Jund Dimashq), Jordan (Jund al-'Urdun), and Palestine (Jund al-Quds). The second Caliph 'Umar (Ra.) divided Greater Syria (the Levant) into five military divisions.²⁴ The five cities are the al-Shām, Ḥimṣ, al-Kūfah, al-Baṣrah and Miṣr.²⁵ Muhammad Fuād Abdul Bāqī counted the cities within the al- Shām namely Palestine, Jordan, Dimashq, Ḥimṣ and Qunṣrīn.²⁶

6. أحد ('Uḥud): 'Uḥud is a historic luminous mountain improvised for the mount wherein the Ghazwah 'Uḥud (غزوة أحد) was happened, located north of al-Masjid al-Nabawī.²⁷ This luminous mountain is three miles (four or five kilometers) away from al-Madīnah and is called 'Uḥud as it is separated from other mountains around and for being unique.²⁸ It is said that Allāh wanted to name it 'Uḥud because Muslims fought beside it supporting al-Tawhīd (التوحيد). The words 'Uḥud and al-Tawhīd have the same root “و ح د” in Arabic. It is 1,077 m (3,533 ft) high. This largest mountain consists of a group of mountains that extends from the east to the west with a length of seven kilometers. Its width is almost three kilometers.

Mount 'Uḥud was used in many examples. The site is famous because the second battle between Muslim and Makkan forces took place by it in which the mountain played a strategic role in the battle. The Qur'ān mentioned the stations of the fighters of this battle terming Maqā'id al-Qitāl (مقاعد القتال). The Prophet (Sm.) and Abū Bakr, 'Umar, 'Uthmān (Ra.) climbed on the Mount and it shook, so the Prophet (Sm.) said: O 'Uḥud, be firm, for upon you there is none but a Prophet, a Siddīq and two Shahīds.²⁹ The Prophet (Sm.) declared it's position to be upon the Gate of Heaven.³⁰ The Battle occurred here in 3 Hijrah. The Mount is very spiritual place with the resting place of seventy companions located there. The tomb of Hamzah, the prophet's uncle, martyred in the battle of 'Uḥud, is next to Mount 'Uḥud.

²¹ Ṣafī al-Raḥmān al-Mubārakfūrī, *Al-Raḥīq al-Makhtūm*, (Bayrūt: Dār al-Hilāl, 1976), p. 179

²² Muḥammad Ḥusayn Haykal, *The Life of Muḥammad* (KualaLampur: Islamic Book Trust, 2002), p. 217

²³ Muḥammad Ibn 'Umar al-Wāqīdī, *Kitāb al-Maghāzī* (Bayrūt: Dār al-'A'lamī, 1989), V. 2, p. 807; 'Alī Ibn 'Ibrāhīm Ḥalabī, *Insān al-'Uyūn fī Sīrat al-'Amīn al-Ma'mūn* (Bayrūt: Dār al-Kutub al-'Ilmīyah, 1427 AH.), V. 3, p. 110

²⁴ Ibn Rajab al-Ḥanbalī, *Fath al-Bārī*, Ibid, V. 1, p. 100

²⁵ Al-Baghā, *Sahih al-Bukhārī*, Ibid, V. 9, p. 78

²⁶ Muḥammad 'Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, Ibid, V. 4, p. 1780

²⁷ Al-Ḥamawī, *Ibid*, V. 1, p. 109

²⁸ Al-Fīrūzābādī, *Al-Maghānīm al-Muṭābah fī Ma'ālim Ṭābah* (Al-Riyāḍ: Dār al-Yamāmah, 1969), p. 10; 'Abd al-Raḥmān Ibn 'Abd Allāh al-Suhaylī, *Al-Rawḍ al-'Unuf* (Bayrūt: Dār 'Iḥyā al-Turāth al-'Arabī, 2000). V. 5, p. 296

²⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Manāqīb, Section: Bābu Manāqīb 'Umar Ibn al-Khaṭṭāb..., Ḥadīth No. 3686, V. 5, p. 11

³⁰ 'Abd al-Razzāq al-Ṣan'ānī, *Al-Muṣannaḥ*, Chapter: Kitāb al-'Ashribah, Section: Bābu Faḍl 'Uḥud (Bayrūt: Al-Maktabah al-'Islāmī, 1403 H.), V. 9, Ḥadīth No. 17172, p. 268

7. الأحقاف (Al-'Aḥqāf): The word al-'Aḥqāf is plural form of 'hiqf' means 'sand dunes'. This is the place of 'Ād.³¹ This shows that 'Ād lived in a region full of 'sand dunes', which provided the most logical ground possible for the fact that they were buried by a sand storm. According to one interpretation, 'Aḥqāf lost its meaning of 'sand hills' and became the name of the region in south Yemen where the people of Hūd (As.) and 'Ād lived.³² Although scholars differed in description of the place into three locations; firstly: in South Arābia, between 'Umān and Ḥaḍhramawt³³, secondly: North-West Arābia near place of Thamūd (al-Ḥijr)³⁴, and thirdly: Egypt³⁵. But the al-'Aḥqāf is an area of extensive sand dunes from Ḥaḍhramawt of Yemen to the direction of 'Umān in the south-eastern part of the Rub al-Khālī (ربع الخالی).

The Greek writer Pliny referred to the tribe Hadrami as "Adramitai".³⁶ The termination of the Greek name is a noun-suffix, the noun being "Adram" which immediately suggests that it is a possible corruption of "Ad-i Iram" mentioned in the Qur'ān.³⁷ The Greek geographer Ptolemy (87-150 AD) showed the south of the Arabian Peninsula as the place where the people called "Adramitai" lived. This region has been known by the name of Ḥaḍhramawt until recently. The capital city of the Hadrami State, Shabwah, was situated at the west of the Ḥaḍhramawt Valley. According to many old legends, the tomb of the Prophet Hūd (As.), who was sent as a messenger to 'Ād, is located up a mountain in Ḥaḍhramawt.³⁸ One of Prophet's miracles, the river still runs directly underneath the mountain in the desert.

8. الأخدود (Al-'Ukhdūd): The word al-'Ukhdūd is basically derived from Khadd (خد) and means "wide and deep ditch spread on the land".³⁹ So, the Qur'ānic reference to 'Aṣḥāb al-'Ukhdūd means "the people of the ditch". Several events have been mentioned in the traditions of the believers having been thrown into pits of blazing fire, which show that such tyrannies have been inflicted many a time in history.⁴⁰ It might happen several times in several places such as Yemen, Constantinople, Babylon, al-'Irāq, and al-Shām.⁴¹ In a narration from 'Alī (Ra.) the site is located to the villages of Yemen while another narration said it in al-Ḥabshah (الحبشة).⁴² The sequence of Qur'ān 85:1-9, referring to the mysterious 'Aṣḥāb al-'Ukhdūd, has long been identified with the historical "Martyrs of Najrān (نجران)".⁴³ These were martyrs

³¹ Fattanī, *Ibid*, V. 1, p. 545

³² Harun Yahya, *Perished Nations* (United Kingdom: Ta-Ha Publishers Ltd., 2001), pp. 78-79

³³ Al-'Asqalānī, *Fath al-Bārī*, *Ibid*, V. 6, p. 464; Ibn Kathīr, *Qaṣaṣ al-'Anbiyā'*, *Ibid*, p. 93; Al-Hamdānī, *Ibid*, pp.169-170; Al-Hamawī, *Ibid*, V. 1, p. 115

³⁴ F. Buhl, "Ad", in *El2*, V. 1, 169; Ḥamad al-Jāsir, *Al-Mu'jam al-Jughrafi lil-Bilād al-'Arabīyah al-Sa'ūdīyah, Shamāl al-Mamlakah* (Al-Riyād: Dār al-Yamāmah, 1977), V. 1, pp. 433-436; Ibn Faḍl Allāh al-'Umarī, *Ibid*, V. 1, p. 173

³⁵ Al-'Aṭṭā, *Ibid*, pp. 23-53; Ibn Jubayr al-'Andalusī, *Ibid*, p. 28

³⁶ N. St. J. Nigel Groom, *Frankincense and Myrrh: a study of the Arabian incense trade* (New York: Longman, 1981), p. 81

³⁷ Harun Yahya, *Ibid*, p. 73

³⁸ Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, *Ibid*, V. 1, p. 119; Ibn Faḍl Allāh al-'Umarī, *Ibid*, V. 1, p. 173

³⁹ Al-Rāghib al-'Aṣfahānī, *Ibid*, p. 275

⁴⁰ 'Abd al-Mālik Ibn Hishām, *Sīrah al-Nabawīyah* (Al-Qāhirah: Sharikat Muṣṭafā al-Bābī al-Ḥalabī, 1375 AH), V. 1, pp. 35-36; Muḥammad Bal'ami, *History of the Prophets and Kings* (Tehran: Sorosh Publication, 1378 H.), V. 2, pp.121-122

⁴¹ 'Abu 'Ishāq 'Aḥmad Ibn Muḥammad al-Tha'ālibī, *Qaṣaṣ al-'Anbiyā'* (Bayrūt: Muṣṭafā al-Bābī al-Ḥalabī, 1998), V. 1, pp. 438-439

⁴² Ibn Abī Hatim al-Razī, *Ibid*, V. 10, p. 3413; Al-Suyūṭī, *Al-Durr al-Manthūr*, *Ibid*, V. 6, p. 332

⁴³ Irfan Shahid, *Byzantium and the Arabs in the sixth century* (Washington: Dumbarton Oaks, 1995), V. 1, part 2, pp. 728-32; Axel Moberg (trans.), *The Book of the Himyarites* (Lund: C.W. Gleerup, 1924), pp. ci-cxlvii; idem, *Über einige christliche Legenden in der islamischen Tradition* (Lund:

who, according to the Christian Book of the Himyarites, and also according to Muslim historiography, were executed by Yusuf Ash'ar Dhū Nuwās (521-3 CE), the Judaizing king of Ḥimyar.⁴⁴ A letter survives written by Simon, the bishop of Beth Arsham in 524 AD, recounting Dhū Nuwās (where he is called Dimnon) persecution in Najrān.⁴⁵ But it is mostly identical in many Tafsīr books that the place of ditch is located in the south of Najrān⁴⁶. Najrān is a city in southwestern Saudi Arabia near the border with Yemen. Najrān region is now known as al-'Ukhdūd in Saudi Arabia.

The Abyssinian Christians after capturing Najrān had built a church here resembling al-Ka'bah, by which they wanted to divert pilgrimage from al-Ka'bah at Makkah to it. Its priests and keepers wore turbans and regarded it as a sacred sanctuary. The Roman Empire also sent monetary aid for this Ka'bah. The priests of this very Ka'bah of Najrān had visited the Prophet (Sm.) under the leadership of their Sayyid, 'Aqib and Bishop for a discussion with him and the famous event of al-Mubāhalah (المباهلة) took place as referred to in the Qur'ān.⁴⁷

9. الأخشبان (Al-'Akhshibān): The word al-'Akhshibān (الأخشبان) is the dual form of al-'Akhshab (الأخشب) that means great thick mountain.⁴⁸ Jabal al-'Akhshibān is an elevation standing high above the surrounding area with small summit area and steep slopes. Al-'Akhshibān refers to the two mountains in Makkah: Mount Abū Qubays (أبو قبيس) which attains 1,220 feet to the east and Mount Qu'ayqa'ān (قعيقعان) which reaches 1,401 feet to the west. The two mounts are standing beside al-Masjid al-Ḥarām of Makkah.⁴⁹ According to Mullā 'Alī al-Qārī: Al-'Akhshibān is often relates to the site of Makkah and often to that of Minā, but both are same.⁵⁰ In fact, while al-'Akhshibān relates to the two mount of Makkah (جبل مكة) these are Mount Abū Qubays and Mount Qu'ayqa'ān, and while it relates to the two mount of Minā (جبل منى), those are al-Qābil (القابل) and al-Ṣāliḥ (الصالح). But al-'Akhshibān cited in Ḥadīth are Mount Abū Qubays and Mount Qu'ayqa'ān of Makkah.⁵¹

Mount Abū Qubays is the first ever mountain created by Allāh (Sw.).⁵² This mountain is in eastern direction to al-Ka'bah and closes to Mount al-Ṣafā. The Prophet Adam (As.) took rocks from this mountain when he built al-Ka'bah very first time on earth. After building al-Ka'bah, Prophet 'Ibrāhīm (As.) stood on this mountain and called mankind to come and worship Allāh. When Nūḥ's (As.) flood came the Black Stone was placed over this mountain. When the Prophet (Sm.) first started preaching Islam publicly, he stood on Jabal Abū Qubays and called mankind to submit to Allāh. It was whilst he was on this mountain that Prophet (Sm.) split the moon into two part. After

C.W. Gleerup, 1930), pp. 1-38; Shahid, *The martyrs of Najrān: new documents* (Brussels: Societe des Bollandistes, 1971), pp. 44-64

⁴⁴ David Cook, "The Ashab al-Ukhdud: History and Ḥadīth in a Martyrological Sequence" *Jerusalem Studies in Arabic and Islam* (Jerusalem: The Hebrew University, 2008) V. 34, p. 125

⁴⁵ Amir Harrack, *The Chronicle of Zuqn'n Parts III and IV AD 488-775* (Toronto: Pontifical Institute of Medieval Studies, 1999), pp. 78-84

⁴⁶ Al-Ālūsī, *Ibid*, V. 30, p. 88; Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, *Ibid*, 1, p. 121; Al-Mas'ūdī, *Ibid*, V. 1, p. 69

⁴⁷ Al-Qur'ān, 3:61

⁴⁸ Muḥammad Ibn Abī Bakr Rāzī, *Mukhtār al-Ṣiḥāḥ* (Bayrūt : Al-Maktabah al-'Asrīyah, 1999), p. 90; Al-Hamawī, *Ibid*, V. 1, p. 122; Mullā 'Alī al-Qārī, *Mirqāt al-Mafātīḥ*, *Ibid*, V. 9, p. 3741

⁴⁹ Ibn Junaydil, *Ibid*, p. 25; Al-'Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 76

⁵⁰ Mulla 'Alī al-Qārī, *Mirqāt al-Mafātīḥ*, *Ibid*, V. 9, p. 3741

⁵¹ Ibn Junaydil, *Ibid*, *Ibid*, p. 25

⁵² 'Abd Allāh Ibn Muḥammad Ibn Abī Shaybah , *Muṣannaḥ Ibn Abī Shaybah fī al - 'Aḥādīth wa al - 'Āthār* (Al-Riyāḍ: Maṭba'at al-Rushd, 1409), V. 7, Ḥadīth no. 35828, p. 255

the conquest of Makkah Bilāl Ḥabashiy (Ra.) recited al-'Adhān (الاذان) over this mountain.⁵³ This mountain had a small Mosque on it called Bilāl Mosque. This Mosque is no more here as the palace of king has been built here and this spot has come in the palace. Today this mountain is better recognized by the large tunnels carved through it.

The second 'Akhshab or rocky hill Mount Qu'ayqa'an⁵⁴ is located on the north and northwest side of al-Masjid al-Ḥarām in the door towards Syria dealing with al-Marwah hills. This mountain has many names including al-'Abadi Mountain on its northwest side, Mountain al-Sulaymāniyah on its Ḥajūn and Mu'allāh side, Mountain al-Sudān al-Hindī in its south side. It is an elevation of approximately 410 m from sea level. Qu'ayqa'an Mountain has historical importance of a miracle that when the Prophet (Sm.) splited the moon into two hemispheres with his fingers, the moon was completely split in two parts, one hemisphere is above the Jabal Qubays and second part move towards Jabal Qu'ayqa'an.

10. الأخضر (Al-'Akhḍhar): The location al-Baḥr al-'Akhḍhar cited in Ḥadīth goes to mean to the side of the Mediterranean Sea between Syria and the coast of Cyprus Island.⁵⁵ Mediterranean Sea is an island sea surrounded by Europe, Asia and Africa. It connects with the Atlantic Ocean through the Strait of Jibraltar; with the Black Sea through the Dardanelles, the Sea of Marmara, and the Bosphorus; and with the Red Sea through the Suez Canal. Similarly, in Modern Arabic, it is known as al-Baḥr al-'Abyaḍ al-Mutawassiṭ (البحر الأبيض المتوسط), i.e. 'the White Middle Sea', while in Islamic and older Arabic literature, it was referenced as Baḥr al-Rūm (بحر الروم), i.e. 'the Romaic/Byzantine Sea'. In Turkish, it is known as Akdeniz,⁵⁶ i.e. 'the White Sea' since among Turks the white color (ak) represents the west.

The Prophet (Sm.) promised to 'Umm Ḥarām (Ra.) to fight for Islam in al-Baḥr al-'Akhḍhar⁵⁷ which was fulfilled in 28 Hijrah when Mu'āwiyah Ibn Abī Sufyān (Ra.) invaded Cyprus with a fleet of ships and 'Umm Ḥarām accompanied the Muslim force. She sailed across the sea with her husband 'Ubādah Ibn al-Ṣāmit (Ra.). While in Cyprus, she was riding on an animal. The horse shied, was extremely frightened and then jumped violently. 'Umm Ḥarām (Ra.) fell off of it and died and was buried where she fell. Today, centuries after this memorable event, the grave of 'Umm Ḥarām (Ra.) still stands in the land of Cyprus for all to see.⁵⁸ There is a Masjid nearby testifying that 'Umm Ḥarām (Ra.) was really one of the first to die there and that indeed the Messenger of Allāh (Sm.) said the truth. Cyprus is 240 kilometres long and 100 km (62 mi) wide, with Syria and Lebanon to the east 105 km and 108 km respectively.

11. ادنى الارض ('Adnā al-'Arḍ): The word 'Adnā means 'the lowest', as it derived from the Arabic root word dani (دنى) which means low. The word al-'Arḍ means 'the

⁵³ Al-Ḥimyarī, *Ibid*, p. 280

⁵⁴ Al-Hamawī, *Ibid*, V. 1, p. 122; Mullā 'Alī al-Qārī, *Mirqāt al-Mafātīh*, *Ibid*, V. 9, p. 3741

⁵⁵ Al-'Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 11, p. 76

⁵⁶ Özhan Öztürk claims that in Old Turkish ak also means "west" and that Akdeniz hence means "West Sea", while Karadeniz (Black Sea) means "North Sea". [Özhan Öztürk, *Pontus* (Ankara: Genesis Kitap, 2011), pp. 5-9]

⁵⁷ Ibn al-'Athīr, *'Usd al-Ghābah fī Ma'rifaḥ al-Ṣaḥābah* (Bayrūt: Dār al-Kutub al-'Ilmiyah, 1994), V. 7, p. 304

⁵⁸ Mahmood Ahmad Ghadanfar, *Great Women of Islam*, Trans. Jamila Muhammad Qawi (Riyadh: Dar-us-Salam Publications, 2001), p. 184

world.’ Therefore, ’Adnā al-’Arḍ means ‘the lowest place on Earth’. This Arabic expression ’Adnā al-’Arḍ is interpreted as ‘a nearby place’ in the exegesis of the Qur’ān. However, this is not the literal meaning, but rather a figurative interpretation.

This is the location of battle between the Byzantines and Persians. Scholar differed about the location of ’Adnā al-’Arḍ. It is said to be in south of Syria in a place between al-’Irāq and Syria⁵⁹ or in Syria⁶⁰ as general. A few scholars marked it to be a place from Jordan and Palestine.⁶¹ Some interpreters of the Qur’ān, considering the closeness of the region in question to the Arabs, prefer the ‘closest’ meaning of the word.

However, the actual meaning indicates a very important geological fact: The Dead Sea, one of the regions in which the Byzantines were defeated in 613-14, is the lowest region on Earth. It is a miracle revealed in these verses is the announcement of a geographical fact that could not have been known by anyone at that time: that the Romans had been defeated in the lowest region of Earth. The Byzantines and the Persians actually fought at the Dead Sea basin, which is situated at the intersection point of the lands belonging to Syria, Palestine, and Jordan. At 399 meters below sea level, the Dead Sea is the ‘lowest’ place on Earth’s surface.

12. أدنى الحرم (’Adnā al-Ḥaram): ’Adnā al-Ḥarām generally means the boarderline of the Makkan Sanctuary. The boundaries of the Makkan sanctuary, vary in distance from al-Ka’bah. On Madīnah side the Ḥarām boundary is around three miles; from the Jiddah side it is ten miles; from the Yemen side it is seven miles; from al-Ṭā’if side it is eleven miles; while from al-’Irāq side it is six miles.⁶² The boarderline of the Makkan sanctuary is treated as ’Adnā al-Ḥarām. But the location cited in the Ḥadīth by this term is the point of where is between the starting of Ḥarām zone and Dhū Ṭuwā (ذو طوى) in the boarderline of the Makkan Sanctuary.⁶³ Ibn ‘Umar (Ra.) used to stop reciting Talbiyah (تلبية) on reaching in the place and he used to say that the Prophet (Sm.) used to do the same.⁶⁴

13. أدربيجان (’Adharbījān): ’Adharbījān, also spelled as Azerbaijan, is in the South Caucasus region of Eurasia, straddling Western Asia and Eastern Europe. The total length of ’Adharbījān’s land borders is 2,648 km (1,645 mi), of which 1007 kilometers are with ’Armīniyah, 756 kilometers with Iran, 480 kilometers with Georgia, 390 kilometers with Russia and 15 kilometers with Turkey. The coastline stretches for 800 km (497 mi), and the length of the widest area of the ’Adharbījāni section of the Caspian Sea is 456 km (283 mi). The territory of ’Adharbījān extends 400 km (249 mi) from north to south, and 500 km (311 mi) from west to east. ’Adharbījān formed a separate province of the early Islamic caliphate, but its precise borders varied in different periods. The Arab conquest of ’Adharbījān took place in ‘Umar’s caliphate. After the conquest of Rayy and Central Persia, ‘Umar ordered the conquest of ’Adharbījān. The Rashidun Caliphate continued the conquest towards

⁵⁹ Ibn ‘Atīyah al-’Andalusī, *Ibid*, V. 11, p. 423; Ibn Kathīr, *Tafsīr al-Qur’ān al-’Azhīm*, *Ibid*, V. 6, p. 308

⁶⁰ Ibn al-Jawzī, *Tadhkirāt al-’Aarīb fī Tafsīr al-Gharīb*, *Ibid*, p. 70

⁶¹ Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 6, p. 288; Al-Qayrawānī, *Al-Taṣārīf*, *Ibid*, p. 245

⁶² Dr. Muḥammad Ilyas Abdul Ghani, *The History of Makkah Mukarramah* (Riyadh: Dar-us-Salam Publications, 2002), p. 15-17

⁶³ Al-’Aynī, *Ibid*, V. 9, p. 179

⁶⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu al-’Ightisāl ‘inda Dukhūl al-Ka’bah, V. 2, Ḥadīth no. 1574, p. 144

'Adharbījān first under the force of al-Mughīrah Ibn Shu'bah (Ra.). The names of Ḥudhayfah Ibn al-Yaman (Ra.), Bukayr Ibn Abdullah and 'Utbah Ibn Farqad are mostly known for the history of Muslim conquest of 'Adharbījān. There is an interesting event during the years of 25 Hijri by Ḥudhayfah's warn to 'Uthmān (Ra.), where the Muṣḥaf 'Uthmāni of Qur'ān was created in attempt to avoid linguistic confusion of Qur'ān which translated to local dialect of 'Adharbījān and 'Armīniyah.⁶⁵

14. أذرح ('Adhruḥ): It is a small town in southern Jordan within the district of 'Adhruḥ (أذرح), at Ma'ān (معان) province in south of the capital 'Ammān (عمان). The town is said to be on the outskirts of Syria or Palestine, to the hand of al-Balaqā' (البلقاء) and 'Ammān, adjacent to the land of al-Ḥijāz.⁶⁶ Ptolemy included an 'Adhruḥ among the towns of Arabia and Arab geographers confirmed that it was a principal town of the surrounding Sharāt region. The town was conquered peacefully with a treaty at the time of the Messenger of Allāh (Sm.) and the Prophet (Sm.) wrote a letter addressing the inhabitants of 'Adhruḥ.⁶⁷ It was the meeting place in 658, of the two Ḥakam (arbiters) charged with the task of resolving the differences between 'Alī (Ra.) and Mu'āwiyah (Ra.) who both claimed the right to be caliph.⁶⁸ It was renowned as the arbitration of 'Adhruḥ which undermined the authority of 'Alī (Ra.) as fourth caliph and prepared for the establishment of the Umayyad dynasty. It split 'Alī's forces; some of his followers (Khawārij) refused to acknowledge the validity of human arbitration in a case which they felt could be rightly decided only by Allāh and some of his followers (the shī'at 'Alī), eventually translated their political demands into a religious conviction that 'Alī (Ra.) and all his descendants were divinely appointed to succeed the Prophet (Sm.) as caliphs. Later Mu'awiyah (Ra.) signed a treaty with Ḥassan Ibn 'Alī (Ra.) in 'Adhruḥ.⁶⁹

15. الأراك (Al-'Arāk): Arāk is a valley located near 'Arafah⁷⁰ in Makkah connecting with Ghayqah (غيقة).⁷¹ It is a colossus vally from the vallies of al-Ḥijāz al-Tihāmiyyah on the way from al-Ṭa'if (الطائف) to Makkah to come al-'Arafah. It is south of 'Arafah nearby Masjid al-Nimrah (مسجد النمرة). But it is not a part of Mawqaf (موقف).⁷²

16. الأردن (Al-'Ardun): This does not mean to the current 'Hashemite Kingdom of Jordan' (المملكة الأردنية الهاشمية) which is mostly located on the eastern shore of the Jordan River; but it was a name of several of Palestinian cities such as Ṭabariyyah (طبرية) and 'Akā (عكا).⁷³

⁶⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb Faḍā'il al -Qur'ān, Section: Bābu Jam' al -Qur'ān, V. 6, Ḥadīth No. 4987, p. 183

⁶⁶ Al-'Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 77; Al-Hamawī, *Ibid*, V. 1, p. 129

⁶⁷ Muḥammad Ibn 'Umar al -Wāqidī, *Kitāb al-Maghāzī* (Bayrūt: Al-'A'alamī, 1409 AH), V. 3, p. 1032; Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, *Ibid*, 1, p. 130; Shurrāb, *Ibid*, p. 24

⁶⁸ Al-Zamakhsharī, *Kitāb al-'Amkinah wa -al-Miyāh wa al-Jibāl* (Al-Qāhirah: Dār al-Faḍīlah, 1999), p. 138; Al-Bilādī, *Mu'jam al-Ma'ālim al-Jughrāfiyah*, *Ibid*, p. 21; Dominique Sourdel and Janine Sourdel-Thomine, *A glossary of Islam* (Edinburgh: Edinburgh University Press, 2007), pp. 4-5

⁶⁹ Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, *Ibid*, V. 1, p. 130

⁷⁰ Al-'Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 78

⁷¹ Al-Hamawī, *Ibid*, V. 1, p. 135

⁷² Fakhr al-Dīn Ṭurayhī, *Majma' al-Baḥrayn* (Irān: Maktabah al-Murtadawi, 1365 AH), V. 5, p. 253

⁷³ Shurrāb, *Ibid*, p. 11 & 26

17. ارض التيه (ʿArḍ al-Tih): ʿArḍ al-Tih is the location where Banu ʿIsrāʾīl lost their way in the desert of Sinai⁷⁴ or in the desert between Syria and Egypt or between Red Sea and ʿAylah⁷⁵, or a place between Bayt al-Muqaddas and Qinnasrīn (قنسرین)⁷⁶.

18. أرض ثمود (ʿArḍ Thamūd): The word ʿThamūdʼ may be the name of a people of Arabian dinesty.⁷⁷ Historical sources confirmed that a people known as the Thamūd existed many years ago and al-Ḥijr is one of the cities they founded.⁷⁸ Although they are thought to have originated in Southern Arabia, Arabic tradition has them moving north to settle on the slopes of Mount Athlab near Madāʿin Ṣāliḥ.⁷⁹ In fact, this is exactly what is suggested by the descriptions of the Greek geographer Pliny, who wrote that Thamūd lived in places called Domotha and Hegra, the present-day city of Ḥijr. It is believed that the people of al-Ḥijr referred to in the Qurʾān are actually the same people as Thamūd which known as Madāʿin Ṣāliḥ in north-west Arabia⁸⁰ which nowadays is called al-Badaʿ, and the surrounding region. The location of this civilization called by al-Wād⁸¹, al-Ḥijr and Wādī al-Qurā⁸² is situated in the north-western part of the Arabian Peninsula. The Greeks mention this people and Aristotle, Ptolemy and Pliny referred to them as the ʴThamūdaeiʴ i.e. ʴThamūd.ʴ⁸³

Before the Prophet (Sm.), approximately between 400-600 AD, they totally disappeared. In the Qurʾān, ʿĀd and Thamūd are always mentioned together. Moreover, the verses advise Thamūd to take warning from the destruction of ʿĀd. This shows that Thamūd had detailed information on ʿĀd. ʿĀd were shown the example of Nūḥʼs (As.) people who had lived before them. Just as ʿĀd had an historical importance for Thamūd, Nūḥʼs (As.) people also had an historical importance for ʿĀd. These people were aware of each other and possibly came from the same lineage. However, the places where ʿĀd and Thamūd lived were geographically quite far from each other.⁸⁴

The geographical distance between the ʿĀd and Thamūd is deceptive. Historical sources reveal that there is indeed a very strong connection between Thamūd and ʿĀd. Thamūd knew ʿĀd, because these two peoples most likely came from the same origin. The Thamūd probably originated in Southern Arabia, a large group apparently moved northward at an early date, traditionally settling on to the slopes of Jabal Athlab.

Recent archaeological work has revealed numerous Thamudic rock writings and pictures not only on Jabal Athlab, but also throughout Central Arabia. A script graphically similar to the Smaitic alphabet (called Thamudic) has been found in southern Arabia and up

⁷⁴ Ibn al-ʿAthīr, *Ibid*, V. 1, p. 110; Al-Wakīl, *Ibid*, V. 2, p. 86

⁷⁵ Ibn al-Faqīh al-Hamadānī, *Ibid*, p. 68; ʿIbrāhīm, *Ibid*, p. 93

⁷⁶ Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 2, p. 330 & V. 6, p. 181; Al-Balansī, *Ibid*, V. 1, p. 385

⁷⁷ Professor Jan Retso, *The Arabs in Antiquity: Their History from the Assyrians to the Umayyads* (Abingdon: Routledge, 2003), p. 299

⁷⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb ʿAḥādīth al-ʿAnbiyāʿ, Section: Bābu Qawlihi Taʿālā wa ʿilā ʿAkhaāhum Thamūd, V. 4, Ḥadīth no. 3379, p. 149

⁷⁹ Ibn Kathīr, *Al-Bidāyah wa al-Nihāyah*, V. 1, p. 159; Robert G. Hoyland, *Arabia and the Arabs: From the Bronze Age to the Coming of Islam* (Abingdon: Routledge, 2001). p. 69

⁸⁰ Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 4, p. 411; Al-Baghawī, *Ibid*, V. 4, p. 389; Ibn ʿĀshūr, *Ibid*, V. 14, pp. 72-73; Al-Gharnāṭī, *Ibid*, V. 2, p. 271; Al-Bilādī, *Muʿjam al-Maʿālim al-Jughrāfiyah*, *Ibid*, p. 93; Al-Samhūdī, *Ibid*, V. 2, pp. 464-465

⁸¹ Al-Qurʾān, 89:9

⁸² Al-Zamakhsharī, *Al-Kashshāf*, *Ibid*, V. 4, p. 250; Al-Baghawī, *Ibid*, V. 2, p. 496; Al-Nasafī, *Ibid*, V. 3, p. 688; Al-Nīsābūrī, *Ibid*, V. 30, p. 92; Al-Hamawī, *Ibid*, V. 4, p. 338

⁸³ Phillip Hitti, *History of the Arabs* (London: Macmillan, 1986), p. 37

⁸⁴ Harun Yahya, *Ibid*, pp. 85-88

throughout al-Ḥijāz.⁸⁵ The script was first identified in a region in north central Yemen that is known as Thamūd, which is bound to the north by the Rub‘ al-Khālī, to the south by the Ḥaḍramawt and to the west by Shabwah. Before, we had seen that ‘Ād were a people living in South Arabia. It is very significant that some remains of Thamūd were found in the region where ‘Ād had lived, especially around the region where the Hadramites, the descendants of ‘Ad, lived and where their capital city stood. This situation explains the ‘Ad-Thamūd relationship noted in the Qur’ān. This relationship is explained as follows in the Prophet Ṣāliḥ’s (As.) words revealed in the Qur’ān when he said that Thamūd came to replace ‘Ād.⁸⁶

The archaeological site Madā’in Ṣāliḥ is one of the best known archaeological sites in Saudi Arabia. It is 400 km north of Maḍīnah in northwestern Arabia and was located on the incense trade route and has about 130 dwellings and tombs that extend over some 13 kilometers. The Prophet (Sm.) passed this place, when he went to Tabūk.⁸⁷

19. الأرض الجرز (Al-’Arḍ al-Juruz): The meaning of al-’Arḍ al-Juruz is the barren land where there is no germination.⁸⁸ Al-’Arḍ al-Juruz initially used to mean barren lands all over the world. Some scholars said it to be the land of Yemen⁸⁹ or the towns located between Yemen and Syria⁹⁰. In fact, the Arabian region is a hilly tract which embraces many barren deserts and rugged areas. This Peninsula has no permanent rivers, streams, or lakes. The main source of life is the sparse oases that dot the landscape. The Arabian Peninsula is bounded by the Red Sea on the west and southwest, the Gulf of Aden on the south, the Arabian Sea on the south and southeast, and the Gulf of Oman and the Persian Gulf on the east. So, the water flows of the barren lands in this peninsula happen from those seas and from few interior basins. A few scholars described al-’Arḍ al-Juruz as to be the land of Nile River or Egypt⁹¹ which is accorded to the flows of the water of the Nile. The longest river in the world Nile is an “international” river originating from the border of Burundi and Rwanda flowing into the Mediterranean Sea through eleven countries, namely, Tanzania, Uganda, Rwanda, Burundi, Congo-Kinshasa, Kenya, Ethiopia, Eritrea, South Sudan, Sudan and Egypt. In particular, the water of the Nile basin is the primary scarce resource of livelihood for the desert states of Egypt and Sudan.⁹²

20. الارض المباركة (Al-’Arḍ al-Mubārakah): These are Dimasq of Syria, Palestine, Some part of Jordan and Jerusalem.⁹³ The Qur’ān also used the word “al-Qurā al-

⁸⁵ Brian Doe, *Southern Arabia* (New York: Thames and Hudson, 1971), pp. 21-22

⁸⁶ Harun Yahya, *Ibid*, p. 88

⁸⁷ Muslim, *Ibid*, Chapter: Kitāb al-Zuhd wa al-Raqā’iq, Section: Bābu la Tadhkūlū Masākin al-ladhīna Zhalamū ‘Anfusahum..., V. 4, Ḥadīth No. 2981, p. 2286

⁸⁸ Jalāl al-Dīn al-Suyūṭī and Jalāl al-Dīn al-Maḥallī, *Tafsīr al-Jalālyn* (al-Qāhirah: Dār al-Ḥadīth, 1416 H.), V. 1, p. 548

⁸⁹ Ibn ‘Atīyah al-Andalūsī, *Ibid*, V. 12, p. 49; Al-Baghawī, *Ibid*, V. 4, p. 428; Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 21, p. 115

⁹⁰ Ibn Kathīr, *Tafsīr al-Qur’ān al-’Azhīm*, *Ibid*, V. 6, p. 373

⁹¹ Al-Qurtūbī, *Ibid*, V. 14, p. 103; Ibn Kathīr, *Tafsīr al-Qur’ān al-’Azhīm*, *Ibid*, V. 6, p. 373

⁹² Adams Oloo, The Quest for Cooperation in the Nile Water Conflicts: A Case for Eritrea, *African Sociological Review*, V. 11, no. 12, 2007, p.96; Mohamed Helmy Mahmoud Moustafa Elsanabary, “Teleconnection, Modeling, Climate Anomalies Impact and Forecasting of Rainfall and Streamflow of the Upper Blue Nile River Basin” (Ph. D. Thesis, University of Alberta, 2012)

⁹³ Ibn ‘Āshūr, *Ibid*, V. 9, p.76; Ibn al-Faqīh al-Hamadānī, *Ibid*, p. 91; Al-Samarqandī, *Ibid*, V. 2, p. 166-172; Al-Hamawī, *Ibid*, V. 5, pp. 172-173; ‘Alī, *Ibid*, pp. 67-68, 77, 97-99

Mubārakah” (القرى المباركة) and Mubawwa’ Šidq (مبوا صدق) to mean the same area of Syria, Jordan and Pelestine.⁹⁴

The Old Testament gives two varying descriptions of the limits of the Holy Land. The one more commonly known is that expressed by the phrase “from Dan to Beersheba.” It stretches about 150 miles from north to south, and between 40 to 80 miles from the desert to the Mediterranean, containing about 10,000 square miles. But there is another boundary far more extensive. It is expressed by the phrase “from the entrance of Hamath to the rivet of Egypt,” with varying details. This is known as the ideal boundary. It extended northward to the Lebanons, eastward to the river Euphrates, including both sides of the Jordan, and southward as far as Kadesh-barnea. This area is about 450 miles long and about 100 miles broad, containing 45,000 square miles; or in other words, the ideal boundaries are four and a half times larger than what is ordinarily taken as the Holy Land.⁹⁵

The Qur’ān doesn’t identify exactly the total periphery of this holy land. There are several opinions: Jerusalem and its nearby⁹⁶; Dimashq (دمشق), Palestine (فلسطين), part of Jordan (أردن) and al-Qud (قدس)⁹⁷; Syria⁹⁸; al-Gūṭah (الغوطة), Palestine and Jordan⁹⁹; Ṭūr (طور) and its nearby¹⁰⁰; The City of Quds (قدس) and its nearby from Jordan River to Palestine and from Mediterranean Sea to the Madā’in Lūt in length¹⁰¹; Egypt¹⁰²; ’Arīhā (أريحاء)¹⁰³. The Qur’ān also cited the term al-Šāhirah (السااهرة) and Ma’ād (معاد) to mean the area of Bayt al-Maqdis. The people will be driven away to the land as it would be al-Mahsar (المحشر).

21. الأرض المقدسة (Al-’Arḍ al-Muqaddisah): The word المقدسة (al-Muqaddisah) comes from the Semitic root Q-D-S (qadusa), which means “to be holy”, “to be pure”. The القدس (al-Quds) is the Arabic name for the city of Jerusalem. It is the short form of بيت القدس (Bayt al-Quds) or بيت المقدس (Bayt al-Maqdis/Muqaddas) meaning “The Noble, Sacred Place/ the House of the Holiness”. Its first recorded use can be traced to the 9th century CE, two hundred years after the Muslim conquest of the city. Prior to the use of the name al-Quds, the names used for Jerusalem were إيلياء (’Iliyā). The city had seven names and that was one of them, some other names are Yabous, Urusalem, Yerushlim, Jerusalem, Bayt al-Maqdis, and Alia Capitolina during the Roman era.

The city divided between east-central Israel and the Israeli-occupied West Bank. It was founded as far back as the fourth millennium BC and was ruled by the Canaanites, Hebrews, Greeks, Romans, Persians, Arabs, Crusaders, Turks, and British before being divided in 1949 into eastern and western sectors under Israeli and Jordanian control. In 1967, Israeli forces captured the eastern sector from Jordan, later

⁹⁴ Al-Qurtubī, *Ibid*, V. 13, p. 185; Al-Ṭabarī, *Jāmi’ al-Bayān*, *Ibid*, V. 22, pp. 83-84; Al-Gharnātī, *Ibid*, V. 3, p. 325; Al-Shawkānī, *Ibid*, V. 4, p. 321

⁹⁵ Ismar J. Peritz and Carl E. Purinton, The Boundaries and the Disposition of the Holy Land, *Journal of the National Association of Biblical Instructors* (Oxford: Oxford University Press, 1936), V. 4, No. 2, p. 97

⁹⁶ Al-Balansī, *Ibid*, V. 1, p. 384

⁹⁷ Al-Hamawī, *Ibid*, V. 5, pp. 172-173

⁹⁸ Al-Baghawī, *Ibid*, V. 5, p. 359; Al-Samarqandī, *Ibid*, V. 2, p. 282; Al-Šawī, *Ibid*, V. 2, p. 366

⁹⁹ Ibn al-’Athīr, *Ibid*, V. 1, p. 110; Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 2, p. 323; Al-Balansī, *Ibid*, V. 1, p. 383-385; Ibn ’Āshūr, *Ibid*, V. 6, p.162

¹⁰⁰ Al-Ṭabarī, *Jāmi’ al-Bayān*, *Ibid*, V. 10, p. 167

¹⁰¹ Ibn Faḍl Allāh al-’Umarī, *Ibid*, V. 1, p. 276

¹⁰² Ibn Zhahīrah, *Ibid*, p. 72

¹⁰³ Al-Nuwayrī, *Ibid*, V. 1, p.325

declaring the city as a whole to be the capital of Israel. The legal status of Jerusalem, considered a holy city by Jews, Muslims, and Christians, remains fiercely disputed.

22. إرم ذات العماد ('Iram Dhāt al-'Imād): The term “Iram Dhāt al-'Imād” (أرم ذات العماد) means the city of the tent poles. The English researcher Thomas¹⁰⁴ described this tribe at length and claimed that he found the traces of an ancient city founded by 'Ād tribe.¹⁰⁵ Nicholas Clapp¹⁰⁶ found this legendary city.¹⁰⁷ Researchers discovered Iram's pillars, which were specifically mentioned in the Qur'ān, in the form of towers in the land of the people of 'Ād. Dr. Juris Zarins, a member of the research team leading the excavation, said that since the towers were alleged to be the distinctive feature of Ubar¹⁰⁸ and since Iram was mentioned as having towers or pillars, this then was the strongest proof so far that the site they had unearthed was Iram. Thought to be the remains of 'Ād, “The Atlantis of the Sands, Ubar” has been recovered from under a layer of sand metres thick. It seems that the furious wind lasting for “seven nights and eight days”¹⁰⁹ by the Qur'ān's description, accumulated tons of sand on top of the city and buried people under the earth alive. Excavations made in Ubar point to the same possibility. The most important evidence showing that 'Ād were buried by a sand storm, is the word al-'Aḥqāf used (الأحفاف) in the Qur'ān to signify the location of 'Ād.¹¹⁰ The city is currently called by Shisr.

23. الأركان (Al-'Arkān): The word al-'Arkān is plural form of al-Rukn (الركن). The corner of al-Ka'bah where two walls of it meet is called 'al-Rukn' that means an angle. Al-Ka'bah has four corners.¹¹¹

a. Al-Rukn al-'Aswad (الركن الأسود): This corner is situated in the south-east direction and “Al-Ḥajar al-'Aswad” (الحجر الاسود) i.e. the black-stone is embedded in this wall high from the ground.

b. Al-Rukn al-'Irāqī (الركن العراقي): This corner is situated in the north-east. The holy door of al-Ka'bah is installed in the eastern wall, located between these two corners, very high from the ground.

c. Al-Rukn al-Shāmī (الركن الشامي): It is situated in the northwest direction. If the pilgrim stands facing al-Ḥajar al-'Aswad, he will face Bayt al Muqaddas.

d. Al-Rukn al-Yamānī (الركن اليمنى): It is located in the west-south.

24. أروان ('Arwān): 'Arwān, also said as Dharwān (ذروان), is a well at the homes of Banū Zurayq (بنو زريق) in al-Madīnah¹¹² to the east of al-Muṣallā (المصلى). Today it is

¹⁰⁴ Bertram Thomas is the writer of the book “*Arabia Felix*” which has been published in 1932. It was the roman name of south Arabian Peninsula, now the part of Yemen and Oman.

¹⁰⁵ Bertram Thomas, *Arabia Felix: Across the “Empty Quarter” of Arabia* (New York: Schrieber's Sons, 1932), p. 161.

¹⁰⁶ Nicholas Clapp is a California based writer, film-maker, and archaeologist. He has often been called the “real Indiana Jones” and he has received seventy film awards. He is a graduate of both Brown University and the University of Southern California, and he has worked for National Geographic. He wrote the book “*The Road to Ubar: Finding the Atlantis of the Sands*” that was published by Houghton Mifflin Company from Boston in 1999.

¹⁰⁷ H. Thomas Maugh II, “Ubar, Fabled Lost City, Found by LA Team,” *The Los Angeles Times*, 5 February, 1992, p. 1

¹⁰⁸ Iram had several names in the past, like Ubar, Wubar, and as described by Ptolemy Omanum Emporium. I was also called Aram, Iram, Irum, Irem, Erum, or the City of the tent poles. The Greeks named it “Eduman Arabia” while the Arabs called it by the name of “Al-Yemen al-Sayeed”. [Kamal Salibi, *A History of Arabia* (Beirut: Caravan Books, 1980), p. 539]

¹⁰⁹ Al-Qur'ān, 69:6-8

¹¹⁰ Harun Yahya, *Ibid*, p. 78

¹¹¹ Al-Baghā (Ta'īq), *Ṣahīh al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Wadū', Section: Bābu Guslu al-Rijlayn fī al-Na'layn..., V. 1, Ḥadīth No. 164, p. 73

a string of hotels, alongside the Shari'ah Court building. Some historians state that the very first time Qur'ān recited in al-Madīnah was in Masjid Banū Zurayq (مسجد بنى زريق).¹¹³ The Prophet (Sm.) taught Rafī'ah Ibn Mālik (Ra.) when he met the Prophet (Sm.) in Makkah on the occasion of Bai'ah al'Aqabah (بيعة العقبه), and that later when Rafī'ah Ibn Mālik (Ra.) returned to al-Madīnah he taught it to his people, the Banū Zurayq. Here, a Masjid was built later for teaching the Qur'ān. After Prophet's migration to al-Madīnah he visited this Masjid and made here al-Waḍū' (الوضوء). Its location was in the south-west of Masjid al-Nabawī near al-Muṣallā. This locality also mentioned in many 'Aḥādīth under chapter of Horse Riding Drills, that the Horses would run from Thaniyyah al-Wadā' to Masjid Banū Zurayq. Banū Zurayq was the finishing line for horse racing beginning at Thaniyyah al-Wadā'. An old construction of Masjid was available but it was merged with Masjid al-Nabawī due to its expansion. However the most notable incident of Magic on Prophet (Sm.) is related to this tribe what was happened in the well of this tribe 'Arwān.¹¹⁴

25. أرمينية ('Armīniyah): 'Armīniyah, also spelled as Armenia, is a great city in the areas of Khulāt (خلاط)¹¹⁵. 'Armīniyah emerged as an autonomous principality under the Umayyad Caliphate, reuniting Armenian lands previously taken by the Byzantine Empire as well. The principality was ruled by the Prince of 'Armīniyah, and recognised by the Caliph and the Byzantine Emperor. It was part of the administrative division/emirate 'Armīniyah created by the Arabs, which also included parts of Georgia and Caucasian Albania, and had its centre in the Armenian city, Dvin. 'Armīniyah lasted until 884, when it regained its independence from the weakened Abbāsīd Caliphate. 'Armīniyah lies in the highlands surrounding the mountains of Ararat. The present 'Armīniyah, officially the Republic of 'Armīniyah, is a sovereign state in the South Caucasus region of Eurasia. Located in West Asia on the "Armenian Highlands", it is bordered by Turkey to the west, Georgia to the north, the de facto independent Nagorno-Karabakh Republic and 'Adharbījān to the east, and Iran and 'Adharbījān's exclave of Nakhchivan to the south. The Republic constitutes only one-tenth of historical 'Armīniyah. There is evidence of an early civilisation in 'Armīniyah in the Bronze Age and earlier, dating to about 4000 BC.

26. اريحا ('Arīhā): The Arabic 'Arīhā is presently known as Jericho.¹¹⁶ The is the Qur'ānic location of 'Qaryah Khāwīyah (قرية خاوية) and Madīnah al-Jabbārīn (مدينة الجبارين), located in the hollow of the land of near Jerusalem beside Jordan of Levant.¹¹⁷ It lies 258 metres (846 ft) below sea level in an oasis in Wādī Qelt in the Jordan Valley.¹¹⁸ It is located 36 km east of Jerusalem, on the road to 'Ammān (عمان) and at the junction of the highway to Galilee.

It is believed to be one of the oldest inhabited cities in the world¹¹⁹ and the city with the oldest known protective wall in the world.¹²⁰ The Tomb of Prophet Mūsā (Sm.)

¹¹² Al-Hamawī, *Ibid*, V. 1, p. 162 & 299

¹¹³ Jamāl al-Dīn Muḥammad Ibn Aḥmad Al-Maṭarī, *Al-Ta'rif bi-mā 'Ānsat al-Hijrah min Ma'ālim Dār al-Hijrah* (Al-Riyāḍ: Dārat al-Malik 'Abd al-'Azīz, 2005), p. 72

¹¹⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṭibb, Section: Bābu al-Siḥr, V. 7, Ḥadīth No. 5766, p. 137

¹¹⁵ Al-'Asqalānī, *Fath al-Bārī*, *Ibid*, V. 9, p. 17

¹¹⁶ Al-'Asqalānī, *Fath al-Bārī*, *Ibid*, V. 6, p. 222; Al-Qazwīnī, *Āthār al-Bilād*, *Ibid*, p. 142; Buṭrus 'Abd al-Malik and others, *Ibid*, p. 58

¹¹⁷ Al-Baghawī, *Ibid*, V. 1, p. 88; Al-Shawkānī, *Ibid*, V. 1, p. 89; Al-Nuwayrī, *Ibid*, V. 13, pp. 265-266; Al-Hamawī, *Ibid*, V. 1, p. 165

¹¹⁸ Murphy-O'Connor, *The Holy Land: An Oxford Archaeological Guide* (Oxford: Oxford University Press, 1998), p. 288

¹¹⁹ Charles Gates, *Ancient Cities* (New York: Routledge, 2003), p. 18

lies 11 km south of Jericho and 20 km east of Jerusalem in the Judean wilderness on a side road to the right of the main Jerusalem-Jericho road.¹²¹ 'Arīhā became part of Jund Filistīn (جند فلسطين) i.e. Military District of Palestine, part of the larger province of Bilād al-Shām. It is recorded that caliph 'Umar Ibn al-Khaṭṭāb (Ra.) exiled the Jews and Christians of Khaybar to Jericho and Taymā'.¹²²

27. أريس ('Arīs): The meaning of 'Arīs in Syrian language is the farmers.' Arīs is a name of the Jewish from whom 'Uthmān (Ra.) bought the well located near the western wall of Qubā Mosque in al-Madīnah.¹²³ The well is now covered and fenced but the water from the well is supplied the Coolers in Masjid al-Qubā. The Prophet (Sm.) sitting on this site gave glad tidings of Paradise to Abū Bakr, 'Umar and 'Uthmān (Ra.).¹²⁴ The Well is mostly mentioned for the ring of Prophet (Sm.) which was dropped into it accidentally by the third caliph Uthmān (Ra.) while performing wadū and was lost for ever.¹²⁵ So that 'Arīs is also known as Bi'r al-Khātīm (بئر الخاتم)¹²⁶.

28. أصفهان ('Aṣṣfahān): The Arabicized form of 'Aṣṣfahān (أصفهان)¹²⁷, popularly spelled as Isfahan, is the capital of Isfahan Province in Iran. The village Jayy (جَيّ) of 'Aṣṣfahān belongs to Salmān al-Fārisī (سلمان الفارسي).¹²⁸ It is said to be Rāmhormoz (رامهرمز)¹²⁹ the capital City of Rāmhormoz Country of Khuzestan Province in Iran.

29. أطام المدينة ('Āṭām al-Madīnah): The word أطام (Āṭām) is singular form of أطم (Āṭum) that means castle. The castles were roofed over square sized high buildings in Madīnah. The forts built by 'Aws (أوس) and Khazraj (خزرج) with stones were in al-Madīnah before their solutions.¹³⁰ The Prophet (Sm.) ordered not to destroy these forts as it were the beauty of al-Madīnah.¹³¹ There were several forts such as al-'Aghlab (الأغلب), Khayṭ (خيطة), al-Mawjā' (الموجا)¹³², al-Jash (الجش), al-Baraj (البرج), Judhmān (جذمان), Rayyān (ريان), al-Qubābah (القبابة), Wāqim (واقم)¹³³ etc.

30. أطام بني مغالة ('Āṭām Banī Mughālah): Forts built by Banī Mughālah in their area in right side of al-Madīnah Mosque.¹³⁴ The fort is named by 'Āṭām al-Fāri' (أطم الفارع) and 'Āṭām Ḥassān Ibn Thābit (أطم حسان بن ثابت) and presently it is in the place of Bāb al-Raḥmah (باب الرحمة).

¹²⁰ Michal Strutin, *Discovering Natural Israel* (New York: Jonathan David Publishers, 2001), p. 4

¹²¹ Amelia Thomas and others, *Israel & the Palestinian Territories* (Mishawaka: Lonely Planet, 2010), p. 319

¹²² Al-Bukhārī, *Ibid*, Chapter: Kitāb Farḍ al-Khams, Section: Bābu mā Kāna al-Nabī 'an Yuṭya al-Mu'allafata Qulūbihim wa gayrihim min al-Khumus, *Ibid*, V. 4, Ḥadīth No. 3152, p. 95; Muslim, *Ibid*, V. 3, Ḥadīth No. 1551, p. 1187

¹²³ Al-Hamawī, *Ibid*, V. 1, p. 298; Al-Fīrūzābādī, *Al-Maghānim al-Muṭābah*, *Ibid*, p. 25

¹²⁴ Muslim, *Ibid*, Chapter: Kitāb Faḍā'il al-Ṣaḥābah, Section: Bābu Faḍā'il 'Uthmān Ibn 'Affān..., V. 4, Ḥadīth No. 1868, p. 2403

¹²⁵ Strutin, *Ibid*, p. 4

¹²⁶ Abū Khalīl, *'Atlas al-Ḥadīth al-Nabawī*, *Ibid*, p. 34

¹²⁷ Al-Nabawī, *Ibid*, V. 18, p. 86

¹²⁸ Shurrāb, *Ibid*, p. 94

¹²⁹ Abū Khalīl, *'Atlas al-Ḥadīth al-Nabawī*, *Ibid*, p. 44; Al-Hamawī, *Ibid*, V. 3, p. 17

¹³⁰ Al-'Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 4, p. 95; Al-Samhūdī, *Ibid*, V. 1, p. 152

¹³¹ Aḥmad Ibn Muḥammad al-Ṭaḥāwī, *Sharḥ Ma'ānī al-'Āthār* (Bayrūt: 'Ālam al-Kutub, 1994), V. 4, Ḥadīth no. 6324, p. 194

¹³² Ibn Junaydil, *Ibid*, pp. 31-32

¹³³ Al-Hamawī, *Ibid*, V. 1, p. 102, V. 1, p. 374, V. 2, p. 116, V. 3, p. 110, V. 4, p. 303, V. 5, p. 354

¹³⁴ Al-Hamawī, *Ibid*, V. 1, p. 501; Al-Samhūdī, *Ibid*, V. 1, p. 167

31. الأعراف (Al-'Ā'rāf): Al-'Ā'rāf is plural for 'Urf (), where every elevated piece of land is known as 'Urf to the Arabs.' Al-Suddiy said: Al-'Ā'rāf is so named because its residents recognize (Ya'rifūn) the people. Ibn Jarīr recorded that al-Suddiy said: It is the wall, it is al-'Ā'rāf. Mujāhid said: Al-'Ā'rāf is a barrier between Paradise and the Fire, a wall that has a gate. Al-'Ā'rāf's residents are those whose good and bad deeds are equal, as Ḥudhayfah, Ibn 'Abbās, Ibn Mas'ūd and several of the Salaf and later generations said. Ibn Jarīr recorded that Ḥudhayfah was asked about the people of al-'Ā'rāf and he said : A people whose good and bad deeds are equal. Their evil deeds prevented them from qualifying to enter Paradise, and their good deeds qualified them to avoid the Fire.¹³⁵ So, 'Aṣḥāb al-'Ā'rāf is used to describe people who will be living on 'Ā'rāf, the wall between al-Jannah (الجنة) and Jahannam (جهنم). These people will neither be in al-Jannah nor in Jahannam.

32. الأعماق (Al-'A'amāq): Al-'A'amāq is a place near Ḥalb (حلب) in Syria¹³⁶, close to the Syrian border with Turkey. In a prophecy attributed to the Prophet (Sm.), he predicts the Day of Judgment will come after the Muslims defeat Rome at al-'A'amāq.

33. أعلى مكة ('Alā' Makkah): The Arabic word أعلى ('Alā') means highest, upmost, highest in authority or rank, highest in position or in degree or in importance. So, أعلى مكة ('Alā' Makkah) means higher region of Makkah. The area is within Kadā'a (كداء) near al-Muḥṣṣab (المحصب).¹³⁷

34. أوطاس ('Awṭās): This is a valley in the residence of Hawāzin (هوازن) near Ṭā'if (الطائف) which is the place of Ḥunayn (حنين) war.¹³⁸ The Battle of Ḥunayn took place on Makkah to al-Ṭā'if Road in a wide arid valley surrounded by barren rocky mountains.¹³⁹ It is said that 'Awṭās is plural form of 'Awṭīs (الوطيس) what is an alveolus in a stone stoke up the fire to cook the meat.¹⁴⁰ This is 'Awṭās, also known as 'Umm Kharmān (أم خرمان), where the road of al-Baṣrah (البصرة) and al-Kūfah (الكوفة) mingled in to a single way and the pilgrims of both towns meet together.¹⁴¹ According to Ḥamd al-Jāsir: 'Awṭās and 'Umm Kharmān are two separate places of ten miles distance.¹⁴²

35. إهاب أو يهاب ('Ihāb or Yahāb): This is a place close to al-Madīnah.¹⁴³ The site features in Islamic apocalyptic prophecies as the habitations of al-Madīnah would extend to it before the end of times.

¹³⁵ Al-Tabarī, *Jāmi' al-Bayān*, Ibid, V. 12, pp. 449-453

¹³⁶ 'Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muṣlim*, Ibid, V. 4, Ḥadīth No. 2897, p. 2221

¹³⁷ Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, Ibid, 4, p. 1118; Al-Ḥāzimī, *Ibid*, p. 801; Al-Hamawī, *Ibid*, V. 4, pp. 439-440

¹³⁸ Al-Nabawī, *Ibid*, V. 9, p. 184 & V. 10, p. 35; Al-Suyūṭī, *Dībāj 'alā Ṣaḥīḥ Muslim*, Ibid, V. 4, p. 14; Al-Suyūṭī, *Qūt al-Muḡhtadhī*, Ibid, V. 1, p. 336; Al-Shawkānī, *Nayl al-Awṭār*, Ibid, V. 6, p. 363; Al-'Azhīmābādī, *Ibid*, V. 8, p. 184; Al-Mubārakfūrī, *Tuḥfat al-Aḥwadhī bi-Sharḥ Jāmi' al-Tirmidhī*, Ibid, V. 8, p. 293; Shurrāb, *Ibid*, p. 40; Al-Hamawī, *Ibid*, V. 1, p. 281

¹³⁹ George Sale and others, *A Complete History of the Arabs* (London: T. Osborne and others, 1761), p184

¹⁴⁰ Al-Hamawī, *Ibid*, V. 1, p. 281

¹⁴¹ Al-Ḥasan Ibn 'Abdullah Lagdhah al-'Iṣfāhanī, *Bilād al-'Arab* (Al-Riyāḍ: Dār al-Yamāmah, 1968), p. 375

¹⁴² Ibn Junaydil, *Ibid*, pp. 40

¹⁴³ Al-Hamawī, *Ibid*, V. 1, p. 283

36. الأهواز (Al-'Ahwāz): The word 'Ahwāz is a Persianized form, which in turn itself is derived from a Persian word. The "Suq al-Ahvaz" defined as "Market of the Khuzis", where 'Suq' is the Elamite word for market, and "Ahwāz" is a broken plural (اسم جمع) of the form "Af'āl" (افعال) of the word 'Huz', which itself comes from the Persian Huz, from Achaemenid inscriptions where the term first appears.¹⁴⁴ Thus, "Ahwāz" in Persian means "the Huz-i people", which refers to the non-Arabic original inhabitants of Khuzestan. The name of the region appears in medieval Syriac sources as Bet Huzáyé, literally meaning "land of the Huzis". The term "Huz", meanwhile, is the Old Persian rendition of Suz (Susa-Susiana), the native Elamite name of the region. This famous place is located in the south of Iran, 100 km north-east of Abadan, between al-Başrah (البصرة) and al-Fāris (الفراس)¹⁴⁵ in the Khūristān (خوزستان) province.¹⁴⁶ The Persian called it Hermshīr (هرمشير) and the Roman called it Hormizdartzir (هرمزداردشيز)¹⁴⁷. The city is built on the banks of the Karun River and is situated in the middle of Khuzestan Province, of which it is the capital and most populous city. The city has an average elevation of 20 meters above sea level.

Al-'Ahwāz is an Arabic name of Islamic period which was famous as Khūristān in Parsian regime.¹⁴⁸ This famous town connected to the mountain and locating between al-Başrah (البصرة) and al-Fāris (الفراس) came under Muslim's control under leadership of Ḥarqūs Ibn Zhuhayr al-Sa'dī (حرقوص بن زهير السعدي)¹⁴⁹ or Abū Mūsā al-'Ash'arī (Ra.) (أبو موسى الأشعري)¹⁵⁰ at the time of 'Umar (Ra.). There were a lot of buildings, waters and many valleys, and many types of fruit, sugar and rice. But the desert climate of hot summer never departs from excessive heat.¹⁵¹

37. الأيكة (Al-'Aykah): The word 'Aykah means thicket. The people living in such a thickly wooded area were known as the people of al-'Aykah. The Qur'ānic citation of Qaryatinā (قرينتنا)¹⁵² goes to be demarcated as al-'Aykah according to few scholars.¹⁵³ This people lived on very fertile land. The Scholar's differed in identification of al-'Aykah as to be the dwellings of the people of Shu'ayb (As.) at Madyan (مدين)¹⁵⁴ or the Tabūk that is conquered by the Prophet (Sm) in his last invasion¹⁵⁵. It located in the way of those people who used to go from Makkah and al-Madīnah toward Syria. The dwellers of al-'Aykah were the people of Shu'ayb (As.). Al-Daḥḥāk, Qatādah and others said that al-'Aykah refers to intertwined trees. Their evildoing included associating partners with Allāh (Shirk), banditry and cheating in weights and measures. Allāh punished them with the awful cry or torment, the earthquake, and the torment of the Day of Shadow. They lived near the people of Lūt (As.), but at a later time, and the people of Lūt (As.) were known to them¹⁵⁶, which is why Allāh says: They are both on an open route, plain to see.¹⁵⁷ Ibn 'Abbās, Mujāhid, al-Daḥḥāk and

¹⁴⁴ Al-Hamawī, *Ibid*, V. 1, p. 284

¹⁴⁵ Al-'Aynī, *Ibid*, V. 7, p. 288; Al-'Asqalānī, *Faḥ al-Bārī*, *Ibid*, V. 3, p. 81

¹⁴⁶ Al-Nabawī, *Ibid*, V. 16, p. 217

¹⁴⁷ Michael H. Dodgeon (ed), *The Roman Eastern Frontier and The Persian Wars* (London: Routledge 1994), p.35

¹⁴⁸ Al-Hamawī, *Ibid*, V. 1, p. 284

¹⁴⁹ Al-Ḥimyarī, *Ibid*, p. 61

¹⁵⁰ Al-Balādhurī, *Ibid*, p. 366

¹⁵¹ Al-Qazwīnī, *Āthār al-Bilād*, *Ibid*, p. 152

¹⁵² Al-Qur'ān, 7:88

¹⁵³ Al-Ḥimyarī, *Ibid*, p. 81; Al-Hamawī, *Ibid*, V. 1, p. 291; Al-Maqrīzī, *Ibid*, V. 1, p. 527

¹⁵⁴ Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, *Ibid*, V. 1, p. 216

¹⁵⁵ Al-Ḥimyarī, *Ibid*, p. 81; Al-Hamawī, *Ibid*, V. 1, p. 291; Al-Maqrīzī, *Ibid*, V. 1, p. 527

¹⁵⁶ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, *Ibid*, V. 4, p. 544

¹⁵⁷ Al-Qur'ān, 15:79

others said: A visible route. This is why, when Shu'ayb (As.) warned his people, he said to them: "And the people of Lūt (As.) are not far off from you!"¹⁵⁸

The people of Madyan had adopted a system based on fraud and trickery. Those of them who controlled the reins of commerce reduced the value of people's money and belongings. Under such a heavy burden, the weak were reduced to penury, while the wealthy enjoyed excessive consumption. The elite grew wealthy through unfair profits while the ordinary people were unable to meet their most basic needs; and even if they could, they would have had to give up most of their possessions. The wealthier the people of al-'Aykah became, the more arrogant they grew, and they turned their backs on Allāh's signs.

Some scholars thought that the dwellers of al-'Aykah were different from the people of Madyan, and claimed that Shu'ayb (As.) was sent to two nations; some said that he was sent to three.¹⁵⁹ They were the owners of groves and fruit trees and intertwined trees. Al-'Aykah is al-'Gayḍah (الغيضة) that means a group of trees.¹⁶⁰ According to the most correct view, the companions of al-'Aykah were the people of Madyan and the Prophet Shu'ayb (As.) was one of them. Although there is another opinion that they were different nations with two identities, the correct view is that they were one nation, but they are described differently in different places. Shu'ayb (As.) preached to them and commanded them to be fair in their weights and measures, the same as is mentioned in the story of Madyan, which also indicates that they were the same nation.¹⁶¹

38. ايلة ('Aylah): This is a large city with castles between Fuṣṭāṭ and Makkah on the coast of the Sea of Qulzum (بحر القلزم) following the beginning border of Syria and last of al-Ḥijāz (الحجاز).¹⁶² The Egyptian Ḥajj Mission meets with the Syrian Ḥajj mission in path of this vast economic city 'Aylah.¹⁶³ It was said to be a small town named on 'Aylah Bint Madyan Ibn 'Ibrāhīm (As.) and belonged to the Jews whom Allāh forbade to fish in Saturday and due to their ignorance to the direction he transformed them to apes and pigs.¹⁶⁴ It is prominently known as Khalīj al-'Aqabah (خليج العقبة).¹⁶⁵ This is an ancient Islamic city which was established on the site of the present 'Aqabah in Jordan. It was the first Islamic city founded outside the Arabian Peninsula. Its ruins are located northwest of the current city center. In 630, shortly after the Hijrah, the Prophet (Sm.) concluded an agreement peacefully with the Bishop of Ailan following the battle of Tabūk. The Byzantine city located about 500 meters northeast of the site of 'Aylah.¹⁶⁶ The city was founded around the year 650 by the Caliph 'Uthmān Ibn 'Affān (Ra.).

39. إيلياء ('Īlyā'): The word إيلياء ('Īlyā') or إيلياء ('Īlyā') is a name of the city of Jerusalem.¹⁶⁷ The word also spelled as إيلياء ('Īlyā') is a city of Syria namely Jerusalem. This is an ancient city on such a great mountain which was climbed on

¹⁵⁸ Al-Qur'ān, 11:89

¹⁵⁹ Ibn 'Ashūr, *Ibid*, V. 15, p. 71

¹⁶⁰ Al-Qurṭubī, *Ibid*, V. 10, p. 45

¹⁶¹ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, *Ibid*, V. 6, p. 159

¹⁶² Al-'Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 83; Al-Suyūfī, *Dībāj 'alā Ṣaḥīḥ Muslim*, *Ibid*, V. 5, p. 312; Al-Qazwīnī, *Āthār al-Bilād*, *Ibid*, p. 153; Al-Hamawī, *Ibid*, V. 1, p. 292

¹⁶³ Al-Ḥimyarī, *Ibid*, p. 70

¹⁶⁴ Al-Hamawī, *Ibid*, V. 1, p. 292

¹⁶⁵ Shurrāb, *Ibid*, p. 40; Al-Bilādī, *Mu'jam al-Ma'ālim al-Jughrāfiyah*, *Ibid*, p. 35

¹⁶⁶ Al-Balādhurī, *Ibid*, p. 67

¹⁶⁷ Al-'Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 83; Shurrāb, *Ibid*, p. 40; Al-Hamawī, *Ibid*, V. 1, p. 293

each side and is long from the West to the East.¹⁶⁸ Jerusalem refers to the multiple names by which the city has been known and the etymology of the word in different languages. The modern Arabic name of Jerusalem is al-Quds (القدس) which means ‘The Holy One’, and its first recorded use can be traced to the 9th century CE, two hundred years after the Muslim conquest of the city. Prior to the use of the name al-Quds, the names used for Jerusalem was ‘Īlyā’ from the Latin name Aelia. The Makkans were acquainted with the name Bayt al-Maqdis and equated it with the Roman name Aelia, which was the most popular name at the time. In relation to the al-Masjid al-‘Aqṣā it is recorded that the name Mosque of ‘Īlyā’ was used. Narrated Abū Hurayrah (Ra.): The Prophet (Sm.) said: “Do not set out on a journey except for three Mosques i.e. Al-Masjid al-Ḥarām, the Mosque of Allāh’s Messenger (Sm.), and the Mosque of al-‘Aqṣā, (Mosque of Jerusalem).¹⁶⁹ In 17 H. ‘Umar (Ra.) traveled to Jerusalem in person to receive the submission of the city.¹⁷⁰

40. بئر جمال (Bi’r Jamal): Bi’r Jamal, named as either a camel died in it or a man having this name dug it, is a well near the city of al-Madīnah or out of it¹⁷¹ and is said to be in al-Jurf (الجرف) at the last side of Wādī al-‘Aqīq.¹⁷² The wealths of the people of al-Madīnah was there.¹⁷³ But this well does no longer exist now.¹⁷⁴ Dajjāl will set up his camp at this salty barren area of al-Jurf.¹⁷⁵

41. بئر ذروان (Bi’r Dharwān): The location is discussed in al-‘Arwān.

42. بئر رومة (Bi’r Rūmah): This well is located towards the north of Masjid Dhī al-Qiblatayn in the valley of ‘Aqīq¹⁷⁶. The water of this well said to be very clean and sweet. A Jew who used to sell its water owned it.¹⁷⁷ When the early Muslims migrated to al-Madīnah with the Prophet (Sm.), they found the water there difficult to drink as they were accustomed to drinking the relatively sweeter Zamzam water in Makkah. So they went to the Prophet (Sm.) and told him about their difficulty, and informed him of a well in the city by the name of Rūmah whose water tasted a lot like Zamzam. The Prophet (Sm.) motivated his noble companions to purchase this well. ‘Uthmān (Ra.) purchased half of this well and paid a price of 1200 Dirham. However when the Jew realized that his water is no longer selling, he sold the other half of the well to ‘Uthmān (Ra.) as well for the price of 1000 Dirham’s. Thereafter ‘Uthmān (Ra.) endowed the whole well.¹⁷⁸

After ‘Uthmān (Ra.) had left the well behind for Muslims as an endowment, date-palms started to grow around it. More recently, the Ottoman Empire attended to those palms and looked after them. When Madīnah came into the hands of the Saudi

¹⁶⁸ Al-Ḥimyarī, *Ibid*, p. 68

¹⁶⁹ Al-Bukhari, *Ibid*, Chapter and section: Fadli al-Salah fi Masjidi Makkah wa al-Madīnah, V. 2, Ḥadīth no. 1189, p. 60

¹⁷⁰ Al-Balādhurī, *Ibid*, p.140

¹⁷¹ Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 91; Ibn Rajab al-Ḥanbalī, *Fath al-Bārī*, *Ibid*, V. 2, p. 232; Al-Nabawī, *Ibid*, V. 4, p. 64; Al-Hamawī, *Ibid*, V. 1, p. 299

¹⁷² Shurrāb, *Ibid*, p. 41; Al-Fīrūzābādī, *Al-Maghānim al-Muṭābah*, *Ibid*, p. 36

¹⁷³ Al-Hamawī, *Ibid*, V. 1, p. 299; Al-Fīrūzābādī, *Al-Maghānim al-Muṭābah*, *Ibid*, p. 36

¹⁷⁴ Ibn Junaydīl, *Ibid*, p. 52; Al-Maṭarī, *Ibid*, p. 163

¹⁷⁵ Muslim, *Ibid*, Chapter: Kitāb al-fitan wa ‘Ashrāt al-Sā‘ah, Section: Bābu fi Khuruj al-Dajjal wa Makthihi fi al-‘Ard...., V. 4, Ḥadīth no. 2943, p. 2266

¹⁷⁶ Al-Hamawī, *Ibid*, V. 1, p. 299

¹⁷⁷ Mufti Muḥammad Rafī‘ ‘Uthmānī, *Companion of Ḥajj*, Trans.: Mufti Ikram Ul Haq (USA: XLIBRIS, 2014), p. 138

¹⁷⁸ Al-Maṭarī, *Ibid*, pp. 157-158

government, it further attended to the date-palms and cultivated more of them until they reached around 1550 in number. The Government, through the Ministry of Agriculture, would sell the dates in markets and divide the proceeds into two: one half was distributed amongst orphans and the poor, the other half went in a special bank account in 'Uthmān Ibn 'Affān's (Ra.) name which the Ministry of Endowments oversees. This well is still in its original form as was 1400 years ago and the water is pumped through motors for irrigation of the land surrounding it. The land around it consists of dates farms. The well has been covered now but the old pulley still stands out. This area of farms is open for public.

43. بئر معطلة (Bi'r Mu'aṭṭalah): It is near Ḥaḍūr of Ḥaḍramawt¹⁷⁹ in Yemen¹⁸⁰; or the well of al-Rass¹⁸¹ which is in Aden of Yemen¹⁸². A few scholars expressed it to be any well in Arabian Peninsula in general.¹⁸³

44. بئر معونة (Bi'r Ma'ūnah): Bi'r Ma'ūnah is a location near to the mountain 'Abla (أبلى) on the road from al-Madīnah to Makkah in Saudi Arabia.¹⁸⁴ It is a well between the territory of Banū 'Āmir (بنو عامر) and Ḥurrah (حرّة) of Banū Sulaym (بنو سليم) or between the territory of Banū 'Āmir and Banū Kilāb (بنو كلاب).¹⁸⁵ It is situated in four miles (أربع مراحل) distance from Madīnah to the direction to Najd. Although Bi'r Ma'ūnah was in the land of the Sulaym, some claimed that it belonged to the 'Āmir Ibn Ṣa'sa', while others said it belonged to both tribes or was on the border between them.¹⁸⁶ The Expedition of Bi'r Ma'ūnah took place here where seventy Muslim were killed. According to Mubarakpuri, the Qur'ān 3:169-173 is also related to the Bi'r Ma'ūnah, and the verse was later abrogated.¹⁸⁷

45. الباب (Al-Bāb): Al-Bāb in Arabic means the door and gate. The Qur'ān mentions this word in three places¹⁸⁸ to mean to a gate. Scholars differed on this place to several loacations such as the gate of 'Arīḥā (أريحا) i.e. Jericho¹⁸⁹ or the gate al-Qubbah (باب القبة)¹⁹⁰ or the gate of al-Ḥiṭṭah (باب الحطة)¹⁹¹ or al-Tawbah (باب التوبة)¹⁹² in al-Quds or the gate of Ḥibrūn (باب حبرون)¹⁹³ or the gate of 'Adhrūḥ (باب أذرح) in Jordan or the Tract that exhibits into the land of Canaan¹⁹⁴. The Qur'ān also addressed the door of King Palace of Egypt-Bāb Qaṣr al-'Azīz (باب قصر العزيز)¹⁹⁵ as al-Bāb (الباب)¹⁹⁶.

¹⁷⁹ Al-Qannūjī, *Ibid*, V. 4, p. 481

¹⁸⁰ Ibn Faḍl Allāh al-'Umarī, *Ibid*, V. 1, p. 173

¹⁸¹ Al-Nuwayrī, *Ibid*, V. 13, p. 86

¹⁸² Muḥammad al-'Amīn Ibn Muḥammad al-Mukhtār al-Shinqīfī, 'Aḍwā' al-Bayān fī 'Idāḥ al-Qur'ān bi al-Qur'ān (Al-Qāhirah: Dar al-Fikr: 1995), V. 5, p. 273; Al-Qurṭubī, *Ibid*, V. 12, p. 72; Ibn Faḍl Allāh al-'Umarī, *Ibid*, V. 1, p. 173

¹⁸³ Al-Muqaddasī, *Ibid*, p. 73

¹⁸⁴ Shurrāb, *Ibid*, p. 276

¹⁸⁵ Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, *Ibid*, 4, p. 1245; Al-Hamawī, *Ibid*, V. 1, p. 302

¹⁸⁶ Shurrāb, *Ibid*, p. 276

¹⁸⁷ Al-Mubarakpuri, *The Sealed Nectar* (Riyadh: Dar-us-Salam Publications, 2005), p. 352

¹⁸⁸ Al-Qur'ān, 2:58; 4:154; 4:161; 5:23

¹⁸⁹ Al-Baghawī, *Ibid*, V. 1, p. 99

¹⁹⁰ Al-Qurṭubī, *Ibid*, V. 4, p. 385

¹⁹¹ Al-Mashāyikh, 'Aḍwā' 'alā Bawwābat al-Quds, *Majjallah 'Afaq al-Turāth wa Thaqafah* (Dubai: Jumat ul Majid Research centre, 1997), V. 4, Issue No.16 / March 1997, p. 55

¹⁹² Al-Ālūsī, *Ibid*, V. 1, p. 265

¹⁹³ Ibn 'Āshūr, *Ibid*, V. 1, pp. 514

¹⁹⁴ Ibn Ṣirāy & Shāmisī, *Ibid*, p. 108

¹⁹⁵ Rashīd Ridā, *Ibid*, V. 1, p. 228; Ibn 'Āshūr, *Ibid*, V. 12, pp. 255-256; Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 16, p. 51

¹⁹⁶ Al-Qur'ān, 12:25

46. باب الجنّازة (Bāb al-Janā'iz): This is Bāb Jibrīl (باب جبريل) of Masjid al-Nabawī situated in the eastern wall of Masjid al-Nabawī in the east of al-Ḥujrah (الحجرة).¹⁹⁷ The Prophet (Sm.) went out using this gate to the funeral prayer. It is also called Bāb al-Nabī (باب النبي) since the Prophet (Sm.) used to enter the mosque through this door. Jibrīl (As.) came to the Prophet (Sm.) after the battle of al-'Aḥzāb, and talked to the Prophet (Sm.) at the door step of Bāb Jibrīl. When 'Umar Ibn Abd al-'Azīz (R.) expanded this mosque, he built Bāb Jibrīl in the eastern wall of the mosque in line with the original position of Bāb Jibrīl. This door was closed during the renovation of this wall. At present, there is a window which has the following wording¹⁹⁸ written on it.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

There is a round stone on the top of this window. This window indicates the location where Jibreel (As.) stood during his conversation with the Prophet (Sm.). During the extension of the mosque, the door has been moved somewhat eastward in line with its original position as reported by al-Samhūdī. It was also known as Bāb 'Uthmān (باب عثمان) since it was in front of 'Uthmān's (Ra.) house. The place is also called by al-Maqā'id (المقاعد) as the Prophet (Sm.) and his companions used to sit here to perform the ablution.¹⁹⁹

47. باب كان وجه المنبر (Bāb Kāna Wjah al-Minbar): This is popularly known as Bāb al-Rahmah (باب الرحمة). It is in the western wall of al-Masjid al-Nabawī and it was originally installed by the Prophet (Sm.). During the various expansions of the mosque, it was moved westward in line with its original position. Since this door was in front of the house of 'Ātikah Bint Abī Sufyān (Ra.), it was sometimes called Bāb 'Ātikah (باب عاتكة). This door by which the men seeking cloud had entered while the Prophet (Sm.) was delivering the Jum'ah sermons.²⁰⁰ Al-Samhūdī said: According to the Ḥadīth a villager entered al-Masjid al-Nabawī from a door near Dār al-Qaḍā' and he requested for rain. There was no other door of the mosque in the western wall at that time. Rain is the sign of Mercy of Allāh (SwT.). It rained due to the Prophet's supplication. Hence this door was called Bāb Rahmah. Al-Sakhāwī also agrees with this explanation. Sulṭān Abd al-Majīd constructed the present wooden door of Bāb al-Rahmah and it is written on it in Arabic: إمارة سلطان عبد المجيد خان (Amārah Sulṭān 'Abd al-Majīd Khān).

48. بابل (Bābil): The name appears in the Qur'ān and Bible as Bābil. It can be the Bābil of al-Kūfah (بابل الكوفة) or a name of township of al-Kūfah (الكوفة) and al-Ḥillah (الحلة) or the famous Babylon city of al-'Irāq²⁰¹. The city of Babylon was the capital of the ancient land of Babylonia in southern Mesopotamia, whose ruins lie in modern-day al-'Irāq 59 miles (94 kilometres) southwest of Baghdād. It was situated on the Euphrates River about 50 miles south of modern Baghdād, just north of what is now the modern Irāqī town of al-Ḥillah. A tale about Bābil appears in Tafsīr al-Quṭubī and al-Ṭabarī that Namrūd (نمرود) has the tower built to kill Allāh, the Wind blown, the

¹⁹⁷ Ṣafī al-Rahmān Mubārakfūrī, *Minnat al-Mun'im fī Sharḥ Ṣaḥīḥ Muslim*, Chapter: Kitāb al-Janā'iz, Section: Bābu al-Ṣalāt 'alā al-Janā'iz fī al-Masjid, *Ibid*, V. 2, Ḥadīth no. 2253, Note no. 100, pp. 74-75

¹⁹⁸ Al-Qur'ān, 33:56

¹⁹⁹ Muslim, *Ibid*, V. 2, Ḥadīth No. 973, p. 668; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 3188, p. 207; Ibn Mājah, *Ibid*, V. 1, Ḥadīth no. 285, p. 105

²⁰⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Istisqā', Section: Bābu al-Istisqā' fī Khuṭbah al-Jumu'ah..., V. 2, Ḥadīth no. 1013, p. 28

²⁰¹ Al-'Azhīmābādī, *Ibid*, V. 2, p. 110; Al-Hamawī, *Ibid*, V. 1, p. 309; Al-Balansī, *Ibid*, V. 1, p. 169

head and fell into the sea and the rest fallen on them. When the edifice fell on them the tongues of people mumbled and babbled (تبلبل) due to the dread of that day. The language of mankind, formerly Syriac, is then confused into 73 languages. Therefore the city is called Bābil.²⁰² The Prophet 'Ibrāhīm (As.) seems to debate and have series of discussions with the king of Bābil.²⁰³ Namrūd is considered the leader of those who built the tower of Bābil in the land of Shinar.²⁰⁴ Nimrod's kingdom included the cities of Bābil, Erech, Accad, and perhaps Calneh in Shinar.²⁰⁵ The Qur'ān also cited the event of destruction of the tower²⁰⁶ mentioning the word بنيانهم (Bunyānahum)²⁰⁷.

49. البحر (Al-Baḥr): The Qur'ān cited the word al-Baḥr to mean the Sea Banū 'Isrā'īl crossed when leaving Egypt. According to most narrations the Prophet Mūsā (As.) crossed the Red Sea.²⁰⁸ But there is no common agreement on the place where the sea divided. Since no detail is given on the subject in the Qur'ān, we cannot be sure of the correctness of any of the views on the subject. Some sources show the Mediterranean shores of Egypt as the place where the sea was divided.

The majority opinion today identifies the Red Sea of the Exodus with one of the lagoons on the shores of the Mediterranean. The event could have taken place during the reign of Ramses II, possibly after the Kadesh defeat. In the Book of Exodus in the Old Testament, the event is said to have happened in Migdol and Baal-Zephon, which are located to the north of the delta.²⁰⁹ This view is based on the Old Testament. In the translations of the Book of Exodus from the Old Testament, it is said that Fir'awn and his men were drowned in the Red Sea. But according to those who hold this view, the word translated as 'The Red Sea' is in fact 'The Sea of Reeds'. The word is identified with the 'Red Sea' in many sources, and used for that location. However, 'The Sea of Reeds' is actually used to refer to the Mediterranean coast of Egypt. In the Old Testament, while mentioning the route followed by Mūsā (As.) and those following him, the words Migdol and Baal-Zephon are mentioned, and these are located to the north in the Nile Delta, on the shore of Egypt. The Sea of Reeds, by implication, supports the possibility that the incident may have occurred on the Egyptian shores, because in this region, as the name suggests, reeds are produced thanks to the delta alluvions.²¹⁰

50. البحرة (Al-Baḥrah): The word used in Ḥadīth to mean al-Madīnah al-Nabawīyyah. The location will be discussed in al-Madīnah (المدينة).

51. البحرين (Al-Baḥrayn): Al-Baḥrayn is the dual form of al-Baḥr (البحر) means "sea", so al-Baḥrayn means "the Two Seas". However, which two seas were originally

²⁰² Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 17, pp. 192-193; Al-Qurṭubī, *Ibid*, V. 10, p. 88; Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, Ibid, 1, p. 218

²⁰³ Al-Qur'ān, 2:258

²⁰⁴ Robert J. Menner, "Nimrod and the Wolf in the Old English 'solomon and Saturn'", *Journal of English and Germanic Philology*, 37/3, (1938): 332-84

²⁰⁵ K. Van der Toorn and P. W. Van der Horst, "Nimrod before and after the Bible" *The Harvard Theological Review*, V. 83, No. 1. (1990): 19

²⁰⁶ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, Ibid, V. 4, p. 566; Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 17, pp. 192-193; Al-Qurṭubī, *Ibid*, V. 10, p. 88; Al-Bakrī al-'Andalusī, *Al-Masālik wa al-Mamālik*, Ibid, V. 1, p. 87

²⁰⁷ Al-Qur'ān, 16:26

²⁰⁸ Ibn 'Ashūr, *Ibid*, V. 1, pp. 494 & V. 9, p. 147; Ibn 'Aṭīyah al-'Andalusī, *Ibid*, V. 1, p. 288; Munajjim, *Ibid*, V. 1, p. 94

²⁰⁹ David Ben-Gurion, *The Jews in Their Land* (New York: A Windfall Book, 1974), pp.32-33

²¹⁰ Harun Yahya, *Ibid*, p. 107

remain in dispute. The term appears five times in the Qur'ān, but does not refer to the modern island-originally known to the Arabs as "Awal"-but rather to the oases of al-Katif and Hadjar (modern al-Hasa).²¹¹ It is unclear when the term began to refer exclusively to the Awal islands, but it was probably after the 15th century. From the time when Islam emerged in the 7th century Eastern Arabia was historically known as al-Baḥrayn until the 18th century. The location situated between al-Baṣrah (البصرة) and 'Umān (عمان).²¹² This region stretched from the south of al-Baṣrah along the Persian Gulf coast and included the regions of Baḥrayn, Kūwait, al-Hasa, Qatif, United Arab Emirates, Qatar, Southern Irāq, and Northern Oman. The Persian Gulf coast is in east, the middle is connected with al-Yamamah, the south side is with al-Baṣrah and the north is with 'Uman.²¹³ The entire coastal strip of Eastern Arabia was known as "Al-Baḥrayn" for ten centuries.²¹⁴

The eastern Arabians were amongst the first to embrace Islam in 629 (the seventh year of hijrah). The Prophet (Sm.) ruled over this region through one of his representatives, al-'Alā' al-Ḥaḍramī (Ra.).²¹⁵ During the time of 'Umar (Ra.) Abū Hurayrah (Ra.) was the governor of al-Baḥrayn. He also appointed 'Uthmān Ibn Abī al-Āṣ (Ra.) as governor of the area.²¹⁶

52. البحيرة (Al-Buḥayrah): This is another word used in Ḥadīth to mean al-Madīnah.²¹⁷ The location will be discussed in al-Madīnah (المدينة).

53. بحيرة الطبرية (Buḥayrah Ṭabariyyah): The Arabic بحيرة (Buḥairah) means lake. Buḥayrah Ṭabariyyah is also known as Lake Tiberias, the Lake of Gennesaret, Lake Kinneret, the Sea of Tiberias, Sea of Ginosar, Sea of Galilee, Sea of Tiberias, and Sea of Minya etc. The lake has been called by different names throughout its history, usually depending on the dominant settlement on its shores. With changing fate of the towns, the lake's name also changed. The Sea of Galilee is situated in northeast Israel, between the Golan Heights and the Galilee region, in the Jordan Rift Valley, the valley caused by the separation of the African and Arabian Plates. Consequently, the area is subject to earthquakes, and in the past, volcanic activity. This is evident by the abundant basalt and other igneous rocks that define the geology of the Galilee. This is the largest freshwater lake in Israel, and it is approximately 53 km (33 mi) in circumference, about 21 km (13 mi) long, and 13 km (8.1 mi) wide. The lake has a total area of 166.7 km² (64.4 sq mi) at its fullest, and a maximum depth of approximately 43 m (141 feet). At levels between 215 metres (705 ft) and 209 metres (686 ft) below sea level, it is the lowest freshwater lake on Earth and the second-lowest lake overall (after the Dead Sea, a saltwater lake). The lake is fed partly by underground springs although its main source is the Jordan River which flows through it from north to south. The Kinneret is fed by underground springs, but its main source is the Jordan River, which flows through it from north to south.

Buḥairah Ṭabariyyah is Israel's major water reservoir. Through the National Water Carrier of Israel system, water is supplied to the country's urban centers as well as to

²¹¹ *Encyclopedia of Islam*, V. I. "Bahrayn" (Leiden: E.J. Brill, 1960), p. 941

²¹² Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, Ibid, V. 1, p. 228

²¹³ Al-Ḥimyarī, *Ibid*, p. 82

²¹⁴ Clive Holes, *Dialect, Culture, and Society in Eastern Arabia: Glossary*, (Leiden: Brill Academic Publishers, 2001), pp. XIX

²¹⁵ Al-Hamawī, *Ibid*, V. 1, pp. 346-347

²¹⁶ Al-Balādhurī, *Ibid*, p. 89

²¹⁷ Al-Baghā (Ta'īlīq), *Ṣahīh al-Bukhārī*, Ibid, Chapter: Kitāb Tafsīr al-Quran, Section: Bābu wa Latasma'unna min al-Dhīna 'Ūtū al-Kitāb...., V. 4, Ḥadīth no. 4290, p. 1663

the Negev Desert in the south. Unfortunately, the diversion of water from the Jordan River has been a source of tension with neighboring Syria and Jordan, a factor which eventually contributed to the 1967 Six-Day War. In 1996, under the Israel-Jordan Treaty of Peace, Israel agreed to supply Jordan with 50 million cubic meters of water annually.

Much of the Ministry of Jesus occurred in the area around Buḥairah Ṭabariyyah, or on the lake itself. It is perhaps best known as the place where ‘Īsā (As.) walked on water. The Synoptic gospels of Mark, Matthew, and Luke²¹⁸ describe how ‘Īsā (As.) recruited four of his apostles from the shores of Lake Galilee. The Sermon on the Mount was given on a hill overlooking the lake, and ‘Īsā (As.) is said to have calmed the violent lake storm here.

54. بدر (Badr): The location is cited both in the Qur’ān and Ḥadīth. The term Sāḥah (ساحة) is also cited in the Qur’ān to mean Badr according to Ibn ‘Āshūr (R.).²¹⁹ Badr was a small village or well in the slope of Wādī al-Ṣafra’ (وادي الصفراء)²²⁰ in al-Ḥijāz of western Arabia and now a town in the south-west of al-Madīnah²²¹ in al-Madīnah Province of Saudi Arabia. It is located about 130 km (81 mi) from the Islamic holy city of al-Madīnah on the trade route to Syria. The valley of Badr was the location of the famous Battle of Badr which happened between the Quraysh of Makkah and the Muslims of al-Madīnah in 624.

The word Badr (بدر) is Arabic for ‘full moon’. The place is addressed by it as either a man from Banū Juhaynah tribe (بنو جهينة) or Banū Gifār (بنو غفار)²²² having this name lived here²²³ or a well of water having named by Badr flowed there. The Badr wells were located on the gentle slope of the eastern side of a valley called Yalyal (يليل). The western side of the valley was hemmed in by a large hill called al-‘Aqanqal (العقنقل).²²⁴ When the Muslim army arrived from the east, the Prophet (Sm.) initially chose to form his army at the first well he encountered. Hubab Ibn al-Mundhir (Ra.), however, asked him if this choice was divine instruction or Prophet’s (Sm.) own opinion. When the Prophet (Sm.) responded in the latter, Hubab (Ra.) suggested that the Muslims occupy the well closest to the Qurayshi army, and block off the other ones. The Prophet (Sm.) accepted this decision and moved right away. This is what Allāh said al-‘Udwah al-Dunyā (العدوة الدنيا) i.e. the nearby to al-Madīnah and al-‘Udwah al-Quṣwāy (العدوة القصوى) i. e. far al-Madīnah towards Makkah²²⁵ in the Qur’ān:

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ^ط

“(And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you.”²²⁶

According to the Ḥadīths in *al-Ṣaḥīḥ of al-Bukhārī*²²⁷, the number of warriors in Gazwah Badr were more than 310 of whom more than 60 were the Muhajirūn from

²¹⁸ Mark, 1:14-20, Matthew, 4:18-22, and Luke, 5:1-11

²¹⁹ Ibn ‘Āshūr, *Ibid*, V. 23, p. 198

²²⁰ Al-Hamawī, *Ibid*, V. 1, p. 357

²²¹ Al-Ḥimyarī, *Ibid*, p. 84; Ibn Ṣirāy & Shāmisī, *Ibid*, p. 82; Al-Bilādī, *Mu’jam Ma’ālim al-Ḥijāz*, *Ibid*, 1, p. 189; Al-Bulihīshī, *Ibid*, p. 15

²²² Al-Bakrī al-‘Andalusī, *Mu’jam mā ‘Ista’jama*, *Ibid*, V. 1, p. 231

²²³ Al-Ṭabarī, *Jāmi’ al-Bayān*, *Ibid*, V. 7, p. 170

²²⁴ Ibn Hishām, *Ibid*, V. 1, p. 619

²²⁵ Al-Baghawī, *Ibid*, V. 2, pp. 635-636; Ibn ‘Aṭiyah al-Andalusī, *Ibid*, V. 6, p. 317, 318; Al-Suyūfī, *Mufḥimāt al-‘Aqrān fī Mubhamāt Qur’ān*, *Ibid*, p. 53; Al-Shawkānī, *Ibid*, V. 2, p. 311

²²⁶ Al-Qur’ān, 8:42

²²⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Kafālah, Section: Bābu Jiwāri Abī Bakr fī ‘Aḥdi al-Nabī wa ‘Aqdihi, V. 5, Ḥadīth no. 3959, p. 74

Makkah and more than 249 were the 'Anṣār from al-Madīnah. According to scholars of al-Sīrah, 313 companions took part in Gazwah Badr of whom 82 were the Muhajirūn and 231 were the 'Anṣār (61 from al-'Aws and 170 from al-Khazraj). The location remains as an identity of 313 companions of the Prophet (Sm.) who took participated in the first battle in Islam.²²⁸

55. البدو (Al-Badw): The Arabic term Badw literally translates as desert and 'Badawī' (بادية) as 'nomad' or 'wanderer'. It is derived from the word 'Bādiyah' (بادية), which means 'plain' or 'desert'.²²⁹ The term contrasts against 'Ḥaḍar' (حضر) which refers to the city or town dwellers in the Arabic language. Bedouin means "Bādiyah dwellers". The term 'Bedouin' therefore means 'those in bādiyah' or 'those in the desert'.²³⁰ The cited word al-Badw (البدو) is the desert of Palestine where Yakūb (As.) and his sons lived on.²³¹ The Prophet Yakūb (As.) got birth in Canaan. The area known as Canaan in ancient times covers parts of modern-day Israel, the Gaza Strip and the West Bank. Ancient Canaan also occupied parts of the coastal regions and areas of Syria, Lebanon and Jordan. In the Bible, Canaan was known as the Promised Land. But the area referred to as Canaan in the Bible is today known as the southern half of the Levant, a region in the Middle East that is bounded by the Taurus Mountains in the north, the Mediterranean Sea in the west and the north Arabian Desert to the east.

56. برك الغماد (Bark al-Ghimād): It is a place to almost outside of Yemen in a distance of five nights from Makkah.²³² It is said to be a city in Yemen.²³³ In fact it is an ancient historical site and one of the regions of 'Asīr (عسير) province on the road to the west coast of southwestern Saudi Arabia and fall within the province of Tihāmah on the Red Sea coast on the road between Makkah and Yemen, and at a distance of about 130 km south of the city of al-Qunfudhah (القنفذة). So the location is to the side of Yemen, opposite to Ethiopia and sea view is between them.²³⁴ While the Messenger of Allāh (Sm.) held consultations with his Companions in the battle of Badr, Sa'd Ibn 'Ubādah (Ra.) stood up and spoke expressing his own views:

إِنِّي أَنَا تُرِيدُ يَا رَسُولَ اللَّهِ؟ وَالَّذِي نَفْسِي بِيَدِهِ. لَوْ أَمَرْتَنَا أَنْ نُخِيضَهَا الْبَحْرَ لَأَخْضَتْنَاهَا. وَلَوْ أَمَرْتَنَا أَنْ نُضْرِبَ أَكْبَادَهَا إِلَى بَرِّكَ الْغِمَادِ لَفَعَلْنَا

"O Messenger of Allāh! You want us (to speak). By Allāh in Whose control is my life, if you order us to plunge our horses into the sea, we would do so. If you order us to goad our horses to the most distant place like Bark al-Ghimād, we would do so."²³⁵

This is the place of Qabīlah al-Qārah (قبيلة القارة) whom were led by Ibn al-Daghnah (Ra.). When Abū Bakr (Ra.) set out for al-Ḥabshah (الحبشة) as an emigrant and reached at Bark al-Ghimād, Ibn al-Daghnah met with him and came back him to

²²⁸ Ibn Junaydil, *Ibid*, p. 65

²²⁹ Steven E. Sidebotham and the Others, *The Red Land: The Illustrated Archaeology of Egypt's Eastern Desert* (American Univ in Cairo Press, 2008), p. 257

²³⁰ Al-Rāghib al-'Aṣfahānī, *Ibid*, p. 113

²³¹ Al-Suyūfī, *Al-Durr al-Manthūr*, *Ibid*, V. 4, p. 38; Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 16, p. 275; Al-Razī, *Ibid*, V. 17, p. 513; Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, *Ibid*, V. 1, p. 230; Ibn 'Aṭīyah al-'Andalusī, *Ibid*, V. 8, p. 83; Ibn 'Āshūr, *Ibid*, V. 13, pp. 58; Al-Bilādī, *Ibid*, V. 1, p. 188

²³² Al-Ḥimyarī, *Ibid*, p. 187; Al-Hamawī, *Ibid*, V. 1, p. 399; Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, *Ibid*, 1, p. 244

²³³ Al-'Iskandarī, *Ibid*, V. 1, p. 209 and V. 2, p. 306

²³⁴ Al-'Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 7, p. 288

²³⁵ Muslim, *Ibid*, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu Ghazwah al-Badr, V. 3, Ḥadīth no. 1779, p. 1403

Makkah allowing the pledge of protection given to him.²³⁶ It is said that Abdullah Ibn Ja'dān al-Qurshī al-Taymī (Ra.) was buried at this place.²³⁷

57. بزخة (Buzākhah): It is a place of water for Banū Ṭayy (بنو طى) in the land of Najd (نجد)²³⁸ Province in north central Arabia. The location is 25 mile south west of al-Hā'il (حائل), Saudi Arabia. It is near to the residents of the Banū Asad (بنو اسد), the Banū Fazara (بنو فزارة) - a powerful clan of the Ghatfān (غطفان), the Banū Ṭayy in north and northeast of Khaybar region. The battle of Buzākhah took place here between Khālid Ibn al-Walīd (Ra.) and Ṭulayḥah.²³⁹

58. بصرى (Buṣrā): Buṣrā, also spelled Bosra, Busrana, Bozrah, Bozra and officially known Buṣrā al-Shām (بصرى الشام), is a town in southern Syria, administratively belonging to the Daraa District of the Daraa Governorate. It is the ancient capital of the Ḥawrān (حوران) region.²⁴⁰ It is located between al-Shām (الشام) and al-Ḥijāz (الحجاز) and between the Mediterrean and Mesopotamia, in a region with a landscape that varies from harsh deserts to fertile plains (like the Ḥawrān plain). At the crossroads of ancient routes, it was a major stopover point on the caravan route between Arabia and Syria through Nabatena. Buṣrā was also on the pilgrim route to Makkah.²⁴¹ The city is 140 kilometers south of Dimashq and twenty kilometers from the Jordanians boader. This is the second most important Roman site in Syria after Palmyra. There are a well-preserved Roman theater (later converted into an Ayyubid fort), baths, markets, and other ruins. There are a number of Mosques due to the cities connections with the Prophet (Sm.). Today, Buṣrā is a major archaeological site, containing ruins from Roman, Byzantine, and Muslim times, its main feature being the well preserved Roman theatre.²⁴² It was in the city of Buṣrā that the Prophet (Sm.) received the calling by the Christian monk Baḥyrā (بحيرى) that informed his auncle Abū Ṭālib about the destiny of Muhammad to be the last Prophet (Sm.).²⁴³ The forces of the Rashidun Caliphate under General Khālid Ibn Walīd (Ra.) captured the city from the Byzantines in the Battle of Bosra in 634.²⁴⁴

59. البصرة (Al-Baṣrah): The word al-Baṣrah (بصرة) means “the overwatcher”, which might have been an allusion to the city’s origin as an Arab military base against the Sassanids. Some sources claim that the name is derived from the Persian word BA-rah, which means “where many paths meet”. Others have argued that the name is derived from the Aramaic word al-Baṣrahtha, meaning “place of huts, settlement”. During the pre-Islamic era, the area was known to the Arabs as al-Kharībah (الخريبة) due to the existence of an ancient city called al-Kharba. Al-Baṣrah is the largest city in southern Iraq, situated on the west bank of Shatt al-Arab, 55 km from the Arabian Gulf and 545 km from Baghdād. It was founded on the site of a great military camp of the second Caliph ‘Umar Ibn al-Khaṭṭāb (Ra.) and grew to be a center of maritime

²³⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Kafālah, Section: Bābu Jiwāri Abī Bakr fī ‘Ahdī al-Nabī wa ‘Aqdihi, V. 3, p. 98

²³⁷ Al-Hamawī, *Ibid*, V. 1, p. 399

²³⁸ Al-Hamawī, *Ibid*, V. 1, p. 408

²³⁹ A.I. Akram, *The Sword of Allah: Khalid Ibn al-Waleed, His Life and Campaigns* (Rawalpindi: The Army Education Press, 1970), pp. 90-91

²⁴⁰ Al-Bakrī al-ʿAndalusī, *Muʿjam mā ʿIstaʿjama*, *Ibid*, 1, p. 253; Al-Hamawī, *Ibid*, V. 1, p. 441; Guy Le Strange, *Palestine under the Moslems* (London: Alexander P. Watt, 1890), p. 425

²⁴¹ Michael Meinecke, *Islamic Architecture* (New York: NYU Press, 1996), p. 31

²⁴² Trudy Ring and others, *International Dictionary of Historic Places: Middle East and Africa* (Chicago: Fitzroy Dearborn Publishers, 1996), V. 4, pp. 141-144

²⁴³ Shurrāb, *Ibid*, pp. 48-49

²⁴⁴ Al-Balādhurī, *Ibid*, pp. 115-116

commerce and trade.²⁴⁵ The third largest Iraqi city is also the main port and consistently one of the hottest cities of the country. The city is part of the historic location of Sumer, one of the ports from which Sinbad the Sailor journeyed, and a proposed location of the Garden of Eden.

It played an important role in early Islamic history and was built in 636 (14 AH). During the time of the Abbāsids al-Baṣrah became an intellectual centre as it was the home city of the Arab polymath Ibn al-Haytham, the Arab literary giant al-Jahiz, and the Sufī mystic Rābi‘ah al-Baṣrī. The old Mosque of al-Baṣrah is the first Mosque in Islam outside the Arabian Peninsula. It is Irāq’s second largest and most populous city after Baghdād. After the present city was built, it was called by many names, including “the mother of al-‘Irāq”, “the reservoir of Arabs”, “the prosperous city”, and “al-Faiha”.

60. بضاعة (Buḍā‘h): This was a garden of date-palms at al-Madīnah²⁴⁶. According to Ibn Maslamah: Buḍā‘h was a garden of date-palms at al-Madīnah.²⁴⁷

61. بطحاء (Al-Baṭḥā’): The location is discussed in al-‘Abṭah (الأبطح).

62. بطحان (Buṭḥān): It is one of the main valleys of al-Madīnah²⁴⁸ namely: Al-‘Aqīq (العقيق), Buṭḥān (بطحان) and Qunāt (قناة).²⁴⁹ Its origins stem from several different water courses. From it is a course that comes from the area of Dhī Ḥaḍr and runs to Qurbān where it merges with other valleys. The Valley enters al-Madīnah through the eastern region of Qubā’ and comes to Masjid al-Ghamāmah then it carries on to Mount Sal’a passing in front of al-Masājīd al-Sab‘ah (المساجد السبعة) going towards al-Ghābah (Khulayl), extending in a slight zig-zag, meandering pattern to the Zughābah area, wherein lies their junction. It is perhaps called Buṭḥān because the branch of it that courses through al-Madīnah is level and smooth. In this area it is also referred to as Wādī Abū Jaydah (وادی ابو جیده), the name of which is ascribed to a man that was the owner of the land, or a portion of it. Water from this was used during Gazwah Khandaq. It flowed over the land with impure water.²⁵⁰ It is now the site of a recently constructed dam.

63. بطن محسر (Baṭn Muḥassir): Baṭn Muḥassir is popularly known in Islamic references as Wādī Muḥassar (وادی محسر). It is a place between Minā and al-Muzdalifah. It is here that Allāh (Swt.) destroyed ‘Abraḥa and his army of elephants. ‘Abraḥa al-Ashram (ابرح الأشرم) was the viceroy of Negus, the King of al-Ḥabshah. He set out for Makkah with a strong force that included elephants. When the army reached Baṭn Muḥassir, the largest of the elephants sat down and refused to move further. The more it was pulled towards al-Ka‘bah, the more it moved backwards strangely enough, when it was turned in any other direction, it ran in that direction. It was while they were here that Allāh (Swt.) sent little birds with pebbles in their beaks.

²⁴⁵ Al-Balādhurī, *Ibid*, pp. 346-348

²⁴⁶ Al-Baghā (Ta‘līq), *Ṣahīh al-Bukhārī*, *Ibid*, Chapter: Kitāb al-‘Istidhān, Section: Bābu Taslīm al-Rijāl ‘alā al-Niā’....., V. 5, Ḥadīth no. 5894, p. 2306

²⁴⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-‘Istidhān, Section: Bābu Taslīm al-Rijāl ‘alā al-Niā’....., V. 8, Ḥadīth no. 6248, p. 55

²⁴⁸ Shurrāb, *Ibid*, p. 49

²⁴⁹ Al-Hamawī, *Ibid*, V. 1, p. 446

²⁵⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb Faḍā’il al -Madīnah, Section: Bābu Karāhītu al -Nabī Sm . ‘an Tu‘ra’ al-Madīnah, V. 3, Ḥadīth No. 1889, p. 23

As they flew over the army, the birds released their stones, which devastated the army, causing all they struck to fall down dead.²⁵¹

This incident is mentioned in al-Qur'ān²⁵² in Sūrah al-Fīl (سورة الفيل). It took place shortly before the blessed birth of the Prophet (Sm.). After this miraculous incident, the fame of al-Ka'bah spread far and wide, and Arabs came from all parts of the peninsula to visit the Sacred House. It was the year 571 CE., it was of such importance to the Arabs that they called it 'The Year of the Elephant'.

64. بطن المسيل (Baṭn al-Masīl): The valley between al-Ṣafā and al-Marwah what is now marked with green paint.²⁵³ The location will be discussed at al-Ṣafā (الصفا).

65. بطن مكة (Baṭn Makkah): Baṭn means a stomach. The valley is also called Baṭn as it looks like a stomach. Baṭn Makkah is the vally of Makkah or some places near it. This is where the Treaty of Ḥudaybiyah (صلح الحديبية) took place between the Prophet (Sm.) and the Quraysh²⁵⁴ in a lesser-known place called Ḥudaybiyah on the western edge of the city on the old road connecting old Jiddah to Makkah. The site is located near about 15 km far from Makkah. The Treaty was an important event that took place during the formation of Islam. It helped to decrease tension between the two cities, affirmed a 10-year peace, and authorized the Muslims to return the following year in a peaceful pilgrimage.²⁵⁵ Ḥudaybiyah is the best known, for it is of particular historical significance. Ḥudaybiyah is the sacred land, where the companions took the oath under "Samurah" tree. In a typical fashion, the spot was marked with a Masjid. The original Mosque is just beside the current Masjid al-Ḥudaybiyah (مسجد الحديبية). The location is now known as al-Shyumaysiy (الشميسى).²⁵⁶ The Prophet (Sm.) performed his 'Umrah al-Qaḍā' (عمرة القضاء) i.e. "Compensatory 'Umrah" wearing 'Iḥrām from this place of al-Ḥudaybiyah.

66. بطن الوادي (Baṭn al-Wādī): The term used in Ḥadīth to mean two locations: Jamrah al-'Aqabah (جمرة العقبه) and Wādī al-'Aqīq (وادي العقيق). The positions were discussed separately.

67. بطن يأجج (Baṭn Ya'jj): This is a place situated at a distance of approximately eight miles from Makkah where Khubayb Ibn 'Addīy al-'Anṣārī (Ra.) was crucified.²⁵⁷ The position is outside of the boundaries of Makkan Sanctuary.

68. بعث (Bu'āth): This is a place or a port of al-'Aws or a farm of near to Banū Qurayḍah, located close to al-Madīnah in the south-eastern territory of Banū Qurayzhah where the fierce battle took three years before the Prophet's (Sm.) arrival between the two tribes of the 'Anṣār: al-'Aws (الأوس) and al-Khazraj (الخزرج) in the

²⁵¹ Sayyed Abul Hasan Ali Nadwi, *Muhammad: the last Prophet* (Leicester: UK Islamic Academy, 1995), pp. 19-20

²⁵² Al-Qur'ān, 105:1-5

²⁵³ Al-Baghā (Ta'liq), *Ṣahīh al-Bukhārī*, Ibid, Chapter: Kitāb al-'Hajj, Section: Bābu man Ṭāfa bi al-Bayt 'idhā Qadima Makkah..., V. 2, Ḥadīth no. 1538, p. 584

²⁵⁴ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, Ibid, V. 7, p. 323-324; Al-Gharnāṭī, *Ibid*, V. 4, p. 97; 'Umarī, *Ibid*, V. 2, p. 446

²⁵⁵ Karen Armstrong, *Muhammad: A Prophet for Our Time* (New York: HarperCollins, 2007), pp. 175-181; Idem, *Islam: A Short History* (New York: Modern Library, 2002), p. 23

²⁵⁶ Fathi Fawzi Abd al-Mu'ti, *The Ka'bah From the Prophet Ibrahim till Now* (Eypt: Islamic Inc, 2003), p. 116

²⁵⁷ Abū Khalīl, *'Atlas al-Ḥadīth al-Nabawī*, Ibid, p. 75

Dark Age.²⁵⁸ ‘Ā’ishah (Ra.) remarked that Allāh had prepared grounds for the Prophet’s arrival by the battle between the two giant tribes.²⁵⁹

69. بعل (Ba‘l): Arabic ba‘l (بعل) serve as the words for “husband”. Ba‘l is the name of an idol which localizes the area of Ba‘labakk (بعلبك). Idol of Ba‘l was worshipped by the people of ‘Iliyās (As.), a Prophet of Allāh who belonged to Banū ‘Isrā’īl.²⁶⁰ According to a tradition from Ibn ‘Abbās (Ra.), after Mūsā (As.), Yūsha‘ Ibn Nūn (As.) divided the population of the Israelites in Syria and Syria was divided among them. One of the groups was settled to the west of Dimashq in the city named Ba‘labakk where ‘Iliyās (As.) preached the people.²⁶¹ The Northwest Semitic languages-Ugaritic, Phoenician, Hebrew, Amorite, and Aramaic were all abjads, typically written without vowels. As such, the word ba‘al was usually written as Ba‘l (bet-ayin-lamedh); its vowels have been reconstructed. It was pronounced as Ba‘labakka or Ba‘labakk (بعلبك) in Classical Arabic. In Modern Standard Arabic, its vowels are marked as Ba‘labak or Ba‘labekk (بعلبك) or Ba‘lbik (بعلبك), the latter of which is pronounced in Lebanese Arabic. It is the name of an archeological site in Lebanon. Approximately 86 kilometers northeast of the city of Bayrūt in eastern Lebanon stands the temple complex of Ba‘lbek. Situated atop a high point in the fertile Bekaa valley, the ruins are one of the most extraordinary and enigmatic holy places of ancient times. In Roman times it was known as Heliopolis or City of the Sun.

70. البقعة المباركة (Al-Buq‘ah al-Mubārakah): The Qur’ān mentions the location with various words such as al-Buq‘ah al-Mubārakah, al-Ṭūr, Ṭūr Sīnīn, Jānib al-Ṭūr al-‘Ayman, al-Ṭūr al-‘Ayman, Shāṭiyī al-Wād al-‘Ayman, Ṭuwā, and al-Wādī al-Muqaddas. The scholars identified the location to be Mount Ṭūr. Although they had differed in their different exegeses saying: the mountain al-Ṭūr²⁶²; the mountain between the Syria and Egypt²⁶³; The mountain between the Syria and Madyan which is called al-Zubayr²⁶⁴; near ‘Aylah²⁶⁵; the mountain of Jerusalem from Egypt to ‘Aylah²⁶⁶; the mountain in Sinai Peninsula in the desert between Egypt and Palestine²⁶⁷; a name of Wādī in Syria²⁶⁸; in Palestine²⁶⁹; in Sinai²⁷⁰ where Mūsā walked in his return journey to Egypt; the right side of al-Wādī²⁷¹. Finally it is the mountain in Sinai. It is also known as Ṭūr Sīnā’ or Mount Sinai, Jabal Mūsā or Moses’ Mountain, Mount Moses, Mount Horeb etc. Many academics and scholars also cite the location of the true Sinai at Jabal al-Lawz in the area of ancient Madyan

²⁵⁸ Al-Samhūdī, *Ibid*, V. 1, pp. 171-173; Al-Hamawī, *Ibid*, V. 1, p. 451

²⁵⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb Manāqib al-‘Anṣār, Section: Bābu Manāqib al-‘Anṣār, V. 5, Ḥadīth no. 3777, p. 30

²⁶⁰ Al-Qur’ān, 37:123-128

²⁶¹ Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Azhīm*, *Ibid*, V. 7, p. 32

²⁶² Ibn ‘Aṭīyah al-Andalūsī, *Ibid*, V. 10, p. 66; Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Azhīm*, *Ibid*, V. 5, p. 232

²⁶³ Ibn ‘Āshūr, *Ibid*, V. 27, p. 37

²⁶⁴ Al-Baghawī, *Ibid*, V. 5, p. 236

²⁶⁵ Ibn al-Faqīh al-Hamadānī, *Ibid*, p. 68; Al-Barousawī, *Ibid*, V. 6, p. 75; Al-Qazwīnī, *‘Ajā’ib al-Makhlūqāt*, *Ibid*, p. 214; Al-Fīrūzābādī, *Baṣā’ir Dhawī al-Tamyīz*, *Ibid*, V. 3, p. 518

²⁶⁶ Al-Qurtubī, *Ibid*, V. 12, p. 77; & V. 19, p. 131; Al-Hamawī, *Ibid*, V. 4, pp. 47-48

²⁶⁷ Ibn ‘Āshūr, *Ibid*, V. 30, p. 421; Al-Suyūfī, *Al-Durr al-Manthūr*, *Ibid*, V. 6, p. 117

²⁶⁸ Al-Barousawī, *Ibid*, V. 5, p. 371; Al-Qurtubī, *Ibid*, V. 11, p. 118

²⁶⁹ Al-Suyūfī, *Al-Durr al-Manthūr*, *Ibid*, V. 5, p. 293; Al-Ḥimyarī, *Ibid*, p. 397

²⁷⁰ Ibn ‘Āshūr, *Ibid*, V. 16, pp. 197-198; Al-Qannūjī, *Ibid*, V. 7, p. 344

²⁷¹ Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 6, p. 218; Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Azhīm*, *Ibid*, V. 6, p. 244; Al-Baghawī, *Ibid*, V. 4, p. 342; Al-Suyūfī, *Al-Durr al-Manthūr*, *Ibid*, V. 5, p. 128

in Saudi Arabia. It is to be remembered that Prophet Mūsā (As.) was summoned after he settled with his family in Madyan (modern day Saudi Arabia).

Sinīn or Sinai refers to Barren Mountain. Ṭūr Sīnā' is a mountain in Sinai. Allāh (Swt.) conversed directly with the Prophet Mūsā at Ṭūr Sīnā'. The highest mountain in Sinai is Mount Katrina (2677 m), located close to the southern tip of the Sinai Peninsula. The Sinai Peninsula is 9400 square km, and 130 km long. It is bound by 2 canals-Aqabah Canal (on the right, 100 km long) and Suez Canal (on the left, 150 km long). The coastal city of Sinai is located close to the tip of Sinai Peninsula by the Suez Canal. The city of Suez is at the northern most tip of the Suez Canal. The city of Elat (Aqabah) is located at the northern most tip of Aqabah Canal. The city of Sharm al-Saykh (شرم الشيخ) is located at the southern most tip of the Sinai Peninsula, by the Red Sea.

71. البقيع (Al-Baqī'): Al-Baqī' literally means the "garden of trees".²⁷² It is also known as 'Maqbarah al-Baqī' (مقبرة البقيع) means 'the Baqī Cemetery' and 'Jannat al-Baqī' (جنة البقيع) due to its sanctity, since in it are buried many of our Prophet's relatives and companions. Al-Baqī' is also known as Baqī' al-Gharqad (بقيع الغرقد) meaning Baqī' of the Boxthorn, located to the southeast of al-Masjid al-Nabawī (المسجد النبوي) and it is te cemetery for the people of al-Madīnah.²⁷³ Al-Baqī' was a land covered with Lycium shawii boxthorn trees. During the construction of al-Masjid al-Nabawī, on the site he purchased from two orphan children when he arrived after his migration from Makkah to al-Madīnah. The Prophet (Sm.) chose the spot to be a cemetery.²⁷⁴ Nearly seven thousand companions of the Prophet (s) were buried there. Its total area covers more than 56,000 square metres and has an imposing marble wall around the entire cemetery uniting the old and new areas.

72. بقيع بطحان (Baqī' Buṭḥān): A garden of trees is always called al-Baqī' and Buṭḥān is one of the main valleys of al-Madīnah. The place cited in Ḥadīth of Abū Mūsā al-'Ash'arī (Ra.) with the term Baqī' Buṭḥān is where he along with more than fifty converts came from Yemen in the boat and landed at.²⁷⁵ The site might be located with a garden of trees in the side of Wādī Buṭḥān near to al-Masjid al-Nabawī.

73. البقيع الغرقد (Baqī' al-Gharqad): It is another name of al-Baqī' (البقيع).

74. بكة (Bakkah): The Qur'ān mentioned the location with various words such as al-Balad (البلد), al-Baladah (البلدة), Baladan 'Aminan (بلدا امنا), al-Balad al-'Amīn (البلد الأمين), Dāruhum (دارهم), Diyāruhum (ديارهم), Diyārukum (دياركم), Sāḥah (ساحة), al-Qurā (القرى), 'Umm al-Qurā (أم القرى), al-Qaryah/Qaryah (القرية/قرية), Qaryatik (قرينتك), Makhraj Ṣidq (مخرج صدق), Ma'ād (معاد), Makkah (مكة), Maḥillah (محله), Wādī Ghayr Dhī Zar' (وادي غير ذي زرع), al-'Arḍ (الارض), and 'Arḍinā (أرضنا). Makkah was also called by 'Umm Rahm (أم رحم) due to the mercy of Allāh always bless upon it.²⁷⁶

²⁷² Al-Hamawī, *Ibid*, V. 1, pp. 473

²⁷³ Al-Fīrūzābādī, *Al-Maghānim al-Muṭābah*, *Ibid*, p. 61

²⁷⁴ Shurrāb, *Ibid*, p. 52; Al-Samhūdī, *Ibid*, V. 4, p. 33

²⁷⁵ Al-Baghā (Ta'liq), *Ṣaḥīh al-Bukhārī*, *Ibid*, Chapter: Kitāb Mawāqīt al-Ṣalāh, Section: Bābu Faḍl al-'Ishā', V. 1, Ḥadīth no. 542, p. 207

²⁷⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb Tafsīr al-Quran, Section: Bābu fa lammā Jāwaza li Fatāhu..., V. 6, p. 91

Bakkah is the other name of Makkah²⁷⁷ or the location between two hills²⁷⁸. Most people believe they are synonyms, but to Muslim scholars there is a distinction: Bakkah refers to al-Ka‘bah and the sacred site immediately surrounding it, while Makkah is the name of the city in which they are both located.²⁷⁹ Makkah is a city in al-Ḥijāz in western Saudi Arabia and has an extended coastline. The city is located 70 km (43 mi) inland from Jiddah in a narrow valley at a height of 277 m (909 ft) above sea level. According to ‘Alī (Ra.), there is a difference between Makkah and Bakkah. The city is called Makkah but inner side of Ḥarām where Ṭawāf is done is called Bakkah. It looks logical as Ṭawāf is not allowed outside Ḥarām.

As the birthplace of the Prophet (Sm.) and the site of first revelation of the Qur’ān Makkah is regarded as the holiest city in Islam and a pilgrimage to it known as the Ḥajj is obligatory for all able Muslims. The history of Makkah goes back to ‘Ibrāhīm (As.), who built al-Ka‘bah with the help of his son ‘Isma‘īl (As.) in around 2000 BCE when the site was “Wādī Ghayr Dhī Zar”-an uncultivable valley.

75. البلاط (Al-Balāṭ): It was a place close to Masjid al-Nabawī at al-Madīnah²⁸⁰ where the house of Abū Hurayrah (Ra.) is situated. The Jew and Jewess whom committed illegal sexual intercourse were stoned to death at al-Balāṭ.²⁸¹

76. البلد الطيب (Al-Balad al-Ṭayyib): Baladatun Tayyabah means a ‘Pure Land’. It refers to an ancient kingdom of southern Arabia in Yemen, known as Sabā (سبأ). It existed in the year 1100 BC. The site cited in the Qur’ān goes to mean either Mā‘rib²⁸² or Ṣan‘ā‘²⁸³ both are identically of same place. This region was extremely fertile and had many beautiful gardens. At this place, people of Yemen cultivated plenty of vegetables besides their fruit gardens. Queen Bilqīs (بليقيس) ruled over Sabā. The people of this city worshipped sun and stars. They also excelled in architecture. They had constructed a large dam in the area known as Sadd Mā‘rib (سد مأرب) which supplied water for irrigation of fruit gardens and other crops of this land. Queen Bilqīs was a contemporary of Sulayman (As.). She had visited the court of Sulaymān (As.) and had embraced Islam. Her subjects had also embraced the True faith.²⁸⁴ About a thousand years after the times of Bilqīs, the Mā‘rib dam was breached. Resulting flood destroyed all the existing gardens and rendered the land barren and useless. Ruins of Mā‘rib dam are still present in Kharbia in Yemen.

77. بلدح (Baldah): Baldah is a valley at western Makkah²⁸⁵ in the way of al-Tan‘īm to Makkah²⁸⁶, between al-Fakh (فخ) and al-Ḥudaybiyah (الحدبية)²⁸⁷ and nearby al-

²⁷⁷ Ibn al-Jawzī, *Zād al-Masīr*, Ibid, V. 1, p. 425; Al-Suyūṭī, *Al-Durr al-Manthūr*, Ibid, V. 2, p. 52; Al-Ṭabarī, *Jāmi‘ al-Bayān*, Ibid, V. 7, p. 24; Al-Hamawī, *Ibid*, V. 1, p. 475 & V. 5, pp. 181-182; Al-Balansī, *Ibid*, V. 1, p. 296

²⁷⁸ Ibn Abī Ḥātim al-Rāzī, *Ibid*, V. 3, p. 709; Al-Ḥalabī, *Ibid*, V. 1, p. 253

²⁷⁹ Oliver Leaman, *The Qur’an: An Encyclopedia* (London: Routledge, 2006), p. 337; Barbara Ann Kipfer, *Encyclopedic Dictionary of Archaeology* (New York: Springer, 2000), p. 342

²⁸⁰ Al-‘Asqalānī, *Fath al-Bārī*, Ibid, V. 1, p. 89

²⁸¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥudūd, Section: Bābu al-Rajam fī al-Bulāt, V. 8, Ḥadīth no. 6819, p. 165

²⁸² Al-Baghawī, *Ibid*, V. 4, p. 502; Al-Fīrūzābādī, *Baṣā‘ir Dhawī al-Tamyīz*, V. 2, p. 272; Al-Zamakhsharī, *Al-Kashshāf*, Ibid, V. 3, p. 285; Al-Dāmighānī, *Ibid*, p. 77

²⁸³ Al-Qurṭubī, *Ibid*, V. 13, p. 182; Al-Qannūjī, *Ibid*, V. 5, p. 431

²⁸⁴ Al-Qur’ān, 27:44

²⁸⁵ Al-Hamawī, *Ibid*, V. 1, pp. 480

²⁸⁶ Al-Baghā (Ta‘līq), *Ṣaḥīh al-Bukhārī*, Ibid, Chapter: Kitāb al-dhabā‘ih wa al-ṣayd, Section: Bābu mā Dhubiha ‘alā al-Nuṣub wa al-‘aṣnām, V. 3, Ḥadīth no. 3614, p. 1391

Jarrāhiyyah (الجراحية) where Banū Fazārah (بنو فزارة) lived on.²⁸⁸ The wall of Baldaḥ still exists in leftside of Dhū Ṭuwā (ذو طوى) in the way of Jeddah (جدة).²⁸⁹

This is that place of Baldaḥ where Allāh's Messenger (Sm.) said that he met Zayd Ibn 'Amr Nufayl and this had happened before Allāh's Messenger (Sm.) received the Divine Inspiration. Allāh's Messenger (Sm.) presented a dish of meat (that had been offered to him by the pagans) to Zayd Ibn 'Amr, but Zayd refused to eat of it and then said (to the pagans), "I do not eat of what you slaughter on your 'Ansābs (stonealtars) nor do I eat except that on which Allāh's Name has been mentioned on slaughtering."²⁹⁰ At the time of al-Ḥudybiyah 'Uthmān (Ra.) set out for Makkah and came to Baldaḥ where he found Quraysh.²⁹¹

78. بنيانهم (Bunyānahum): The location is discussed in Bābil (بابل).

79. بوانة (Buwānah): This is a highland area behind Yanbu' (ينبع), close to the sea coast.²⁹² There was a lifeless idol standing. The Makkan people considered this idol as one of the greatest and visited it on certain days in the year. They sacrificed here and they made wishes encircling around this idol. It was a festival day. Abū Ṭālib asked the Prophet (Sm.) to go to Buwānah with him. Allāh's Messenger (Sm.) refused this meaningless request without hesitation.

80. البويرة (Al-Buwayrah): The word al-Buwayrah is a derivation of the word al-Būwrah (البويرة) that means whole²⁹³ or البئر (Al-Bi'r) that means the well²⁹⁴. This is the famous site of date's garden in Banū Naḍīr between al-Madīnah (المدينة) and Taymā' (التيما) to the western side of Maṣjid al-Qubā', also known as al-Buwaylah (البويلة).²⁹⁵ They were a Jewish tribe who lived in northern Arabia until the 7th century at the oasis of Madīnah. Their fortresses were located half a day's march to the south of al-Madīnah. Ibn Kathīr demarcated the area saying: The area of Banū al-Naḍīr was in a suburb of al-Madīnah, a few miles to the east.²⁹⁶ The area was fertile and the best lands in al-Madīnah. So that, Banū Naḍīr was wealthy.²⁹⁷ Here the following verse was revealed:

مَا قَطَعْتُمْ مِنْ لَيْبَةٍ أَوْ تَرَكْتُمْهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ

"What you cut down of the palm-trees, or you left them standing on their stems, it was by Leave of Allāh, and in order that He might disgrace the Fāsiqūn."²⁹⁸

The Qur'ān mentioned the wall and forts of Banū Naḍīr²⁹⁹ of al-Madīnah in several verses citing the word Judur (جدر), Diyār (ديار) and Ḥuṣūn (حصون), and al-Qurā al-Muḥaṣṣanah (القرى المحصنة).

²⁸⁷ Muḥammad Ibn 'Abd Allāh al-'Azraqī, *'Akhbār Makkah wa-Mā jā'a fihā min al-'Āthār* (Bayrūt: Dār al-Andalus, 1996), V. 2, p. 298

²⁸⁸ Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, Ibid, 1, p. 273

²⁸⁹ Al-Azraqī, *Ibid*, V. 2, p. 298

²⁹⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-dhabā'ih wa al-ṣayd, Section: Bābu mā Dhubiha 'alā al-Nuṣub wa al-'Aṣnām, V. 7, Ḥadīth no. 5499, p. 91

²⁹¹ Muḥammad Ibn Aḥmad Al-Dhahabī, *Tārīkh al-'Islām wa Wafayāt al-Mashāhīr wa al-'Ā'lām* (Al-Qāhirah: Al-Maktabah al-Tawfīqiyah, n.d), V. 2, p. 219

²⁹² Al-Hamawī, *Ibid*, V. 1, p. 505

²⁹³ Al-'Asqalānī, *Faṭḥ al-Bārī*, Ibid, V. 7, p. 333

²⁹⁴ Al-Hamawī, *Ibid*, V. 1, pp. 480; Al-Samhūdī, *Ibid*, V. 4, p. 35

²⁹⁵ Al-'Asqalānī, *Faṭḥ al-Bārī*, Ibid, V. 7, p. 333

²⁹⁶ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, Ibid, V. 8, p. 58

²⁹⁷ Norman Stillman, *The Jews of Arab Lands: A History and Source Book* (Philadelphia: Jewish Publication Society of America, 1979), pp. 13-14

²⁹⁸ Al-Qur'ān, 59:5

81. بيت/البيت (Bayt/Al-Bayt): The location will be discussed in al-Ka‘bah (الكعبة)³⁰⁰

82. البيت المعمور (Al-Bayt al-Ma‘mūr): Bayt al-Ma‘mūr means the frequented House. It is located in the seventh firmament directly above al-Ka‘bah on the earth.³⁰¹ The Ka‘bah on earth is a replica of it. The angels make Ḥajj to this House like the Muslims make Ḥajj to Ka‘bah. It is the Maṭāf of those in the heavens. Everyday 70,000 angels enter into it, and never have the chance to come back to it.³⁰² The Qur’ān was sent down as one whole from the al-Lawḥ al-Maḥfūz (اللوحة المحفوظة) to al-Bayt al-Ma‘mūr also known as Bayt al-‘Izzah (بيت العزة), in one whole, in Ramaḍān, in the night of Qadr. Some scholars have suggested that there is a Bayt al-Ma‘mūr in every firmament, which is al-Ka‘bah of that firmament. During his nocturnal journey, the Prophet (Sm.) found ‘Ibrāhīm (As.) resting against al-Bayt al-Ma‘mūr in the seventh heaven.

83. بيتك (Baytik): Baytik means your house. The term indicates to several possible meanings. It could be the home of Prophet (Sm.) at Makkah.³⁰³ The site is much closed to al-Masjid al-Ḥarām (المسجد الحرام) at Makkah. It can be the home of Prophet (Sm.) at al-Madīnah.³⁰⁴ The site was originally adjacent to al-Masjid an-Nabawī (المسجد النبوي). He settled there after his Hijrah (emigration) to Madīnah in 622 CE. It can be the city of al-Madīnah in general.³⁰⁵

84. بيت لحم (Bayt Laḥm): The word literally means ‘Temple of the God Lakhm’ in Canaanite, ‘House of Bread’ in Hebrew and Aramaic, ‘House of Meat’ in Arabic. The present Bethlehem is a Palestinian city located in the central West Bank, Palestine, about 10 km (6.2 miles) south of Jerusalem. It is located at an elevation of about 775 meters (2,543 ft) above sea level, 30 meters (98 ft) higher than nearby Jerusalem. The city is situated on the southern portion in the Judean Mountains. In the center of Bethlehem is its old city. The old city consists of eight quarters, laid out in a mosaic style, forming the area around the Manger Square. The quarters include the Christian an-Najajreh, al-Farahiyeh, al-Anatreh, al-Tarajmeh, al-Qawawsa and Hreizat quarters and al-Fawaghreh-the only Muslim quarter. It became part of Jund Filistīn (جند فلسطين) following the Muslim conquest in 637 CE. Bethlehem now has a Muslim majority, but is still home to a significant Palestinian Christian community. Early Christian traditions describe ‘Isā (As.) as being born in Bethlehem. At least two Qur’ānic locations: *Makānan Sharqīyyan* (مكانا شرقيا) that means the eastern area of Jerusalem and *Makān Qaṣīyyan* (مكان قصيا) that means a far place, indicate to this city of Bayt

²⁹⁹ Al-Marāghī, *Ibid*, V. 16, pp. 47, 49-50; Ibn ‘Aṭīyah al -Andalūsī, *Ibid*, V. 14, p. 365 & 385; Al-Maqrīzī, *‘Imtā‘ al-‘Asmā‘*, *Ibid*, V. 1, p. 189; Al-Zamakhsharī, *Al-Kashshāf*, *Ibid*, V. 4, p. 79; Al-Razī, *Ibid*, V. 10, p. 501; Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 28, pp. 27-28

³⁰⁰ Al-Baghawī, *Ibid*, V. 1, p. 150; Al-Qurṭubī, *Ibid*, V. 6, pp. 30-31, V. 9, p. 12 & 25; Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Azhīm*, *Ibid*, V. 2, p. 63, V. 3, p. 8 & V. 5, p. 409; Ibn Abī Ḥātim al-Rāzī, *Ibid*, V. 3, pp. 707-708 & V. 8, p. 2490; Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 3, p. 26 & V. 7, p. 19; Al-Razī, *Ibid*, V. 8, p. 219; ‘Aṭīyah al-Andalūsī, *Ibid*, V. 1, pp. 478 & 487-488; Al-‘Ālūsī, *Ibid*, V. 4, p. 5, V. 6, p. 53, V. 9, p. 203 & V. 13, p. 237; Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 4, p. 366; Al-Balansī, *Ibid*, V. 1, p. 295, 369; Al-Gharnāṭī, *Ibid*, V. 2, p. 259; Al-Bilādī, *Mu‘jam al-Ma‘ālim al-Jughrāfiyah*, *Ibid*, p. 51

³⁰¹ Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 8, pp. 46-48; Al-Zamakhsharī, *Al-Kashshāf*, *Ibid*, V. 4, p. 22; Al-Razī, *Ibid*, V. 10, p. 198; Ibn Ḥanbal, *Ibid*, Ḥadīth no. 12320, p. 3029

³⁰² Al-Bukhārī, *Ibid*, V. , Ḥadīth no. 3207, p. 109; Muslim, *Ibid*, V. , Ḥadīth no. 162, p. 145

³⁰³ Al-Baghawī, *Ibid*, V. 3, p. 328

³⁰⁴ Al-‘Ālūsī, *Ibid*, V. 9, p. 169

³⁰⁵ Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 13, p. 394

Laḥm (بيت لحم).³⁰⁶ The Qur'ān mentioned the position to explore the moment in the story of Maryam when she withdrew in seclusion from her family to a place facing east that is Bayt Laḥm (بيت لحم).

85. بيت المقدس (Bayt al-Maqdis): The word المقدس (al-Muqaddis) comes from the Semitic root Q-D-S (qadusa), which means 'to be holy', 'to be pure'. The Arabic القدس (Al-Quds) is the Arabic name for the city of Jerusalem. It is the short form of بيت القدس (Bayt al-Quds) or بيت المقدس (Bayt al-Maqdis/Muqaddas) meaning 'The Noble, Sacred Place/ the House of the Holiness'. Its first recorded use can be traced to the 9th century CE, two hundred years after the Muslim conquest of the city. Another term 'Al-'Aqṣā' literally means the holy/sacred house, is basically a reference to the compound of al-Masjid al-'Aqṣā (المسجد الأقصى) which is cited in the Qur'ān relating to the event of al-'Irā' (الإسراء) and al-Mi'rāj (المعراج). The Mosque is also cited in a verse³⁰⁷ using only the word al-Masjid (المسجد)³⁰⁸ and in another verse³⁰⁹ mentioning Masājid Allāh (مساجد الله).³¹⁰ The room of this Mosque where Maryam always offered prayer is also cited in al-Qur'ān using the term al-Miḥrāb (المحراب).

It is the entire piece of land surrounded by the walls. The al-Burāq wall or Western Wall where the Prophet (Sm.) tied his animal (the Burāq) on the night journey of al-'Isrā' is what the Jews call the Wailing Wall of Jewish shrine. Al-Burāq wall was confiscated by Israel in 1967. The sacred area of Bayt al-Maqdis has within it the Main Prayer Hall of Masjid al-'Aqṣā [Black Domed Building] and Dome of the Rock Building [the Golden Dome Building].

86. بيوت النبي (Buyūt al-Nabī): Buyūt al-Nabī means the houses of Prophet (Sm.). The site was originally adjacent to al-Masjid al-Nabawī (المسجد النبوي). He settled there after his Hijrah to al-Madīnah in 622 CE. A partial description of the Prophet's houses is given by Ibn Sa'd in his *al-Ṭabaqāt al-Kubrā*.³¹¹ A narrator named 'Abdullāh Ibn Yazīd saw them just before they were knocked down by the order of the Caliph al-Walīd Ibn 'Abd al-Mālik from Syria in the year 88/707 because he wanted to enlarge the Prophet's Mosque. There were four houses of mud brick, with apartments partitioned off by palm branches plastered with mud, and five houses made of palm branches plastered with mud and not divided into rooms. Over the doors were curtains of black hair-cloth. Each curtain measured 3 by 3 cubits. One could touch the roof with the hand. Several other eyewitnesses have given similar accounts on the matter, which are recorded elsewhere. The term Buyūt al-Nabī cited in al-Qur'ān to indicate the house of Zaynab Bint Jaḥsh (Ra.)³¹² and another term Buyutukunna (بيوتكن) used in al-Qur'ān³¹³ to mean the houses of the wives of Prophet (Sm.).³¹⁴

³⁰⁶ Al-Razī, *Ibid*, V. 7, p. 520; Al-Zamakhsharī, *Al-Kashshāf*, *Ibid*, V. 2, p. 505; Buṭrus 'Abd al-Malik and others, *Ibid*, pp. 205-206

³⁰⁷ Al-Qur'ān, 17:7

³⁰⁸ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, *Ibid*, V. 5, p. 45; Abū Ḥayyān al-Andalūsī, *Ibid*, V. 6, p. 11

³⁰⁹ Al-Qur'ān, 2:114

³¹⁰ Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 1, p. 498; Ibn al-'Arabī, *Ibid*, V. 1, p. 50

³¹¹ Muḥammad Ibn Sa'd, *Al-Ṭabaqāt al-Kubrā* (Bayrūt: Dār al-Kutub al-'Ilmīyah, 1410 H.), V. 1, pp. 387-388

³¹² Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Tafsīr, Section: Bābu 'Āyah al-Ḥijāb, (Al-Riyād: Maktabah Dār al-Salām, 1997), V. 8, Ḥadīth No. 6239, p. 53

³¹³ Al-Qur'ān, 33:33; 33:34

³¹⁴ Ibn 'Āshūr, *Ibid*, V. 13, pp.10-11; Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, *Ibid*, V. 20, p. 257; Al-Baghawī, *Ibid*, V. 6, p. 350; Dāwūdī, *Ibid*, pp. 23-25

87. بيوتا/بيوتكم (Buyūtan/Buyūtukum): Mosques which became Qiblah for Israelites when they were in Egypt.³¹⁵ Egyptian temples were built for the official worship of the gods and it looks like houses.

88. البيداء (Al-Baydā’): This a place between Makkah and al-Madīnah allied to Dhū al-Ḥulayfah.³¹⁶ It is situated about 35 km to the north-west from al-Madīnah. The valley starts from the west side of Dhū al-Ḥulayfah. The pilgrims of al-Madīnah leave Dhū al-Ḥulayfah trough al-Baydā’ for Makkah.³¹⁷ So al-Baydā’ is nearer to Makkah³¹⁸ then Dhū al-Ḥulayfah which is closer to al-Madīnah.³¹⁹ The following verse about al-Tayammum (التيمم) has revealed at al-Baydā’³²⁰:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْمَضًا
أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمْ يَمْسَسْكُمْ الْمَاءُ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيكُمْ إِنَّ
اللَّهَ كَانَ عَفُورًا غَفُورًا

“O you who believe! Approach not al-Ṣalāh when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janābah, xcept when travelling on the road, till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands. Truly, Allāh is Ever Oft-Pardoning, Oft-Forgiving.”³²¹

Wādī al-Baydā’ is the reported place³²² where the ranks of an army would be sunk who was predicted to attack al-Ka‘bah.³²³ It is also considered as a miraculous place with undefined forces resulting in the ascending movement of vehicle accelerating on its own in neutral gear. There are several stories linked with the valley. Thousands of people visiting Makkah and al-Madīnah for religious purposes visit this unique valley. Such locale is also known as magnetic hill, gravity hill and spook hills. It is also known as Wādī al-Jin by locals or it such strange feature.

89. بيرحاء (Bayruḥā’): The place spelled as Bayruḥā’ (بيرحاء), Barīḥā’ (بريحاء), Bārīḥā’ (باريحاء), Buryḥā’ (بريحاء)³²⁴. This was one of the gardens opposite to al-Masjid al-Nabawī in ownership of Abū Ṭalḥah (Ra.).³²⁵ He had the largest number of datepalms from amongst the ‘Anṣār of al-Madīnah. The dearest of his property to him was Bayruḥā’ garden. When the holy Verse: “By no means shall you attain righteousness unless you spend (in charity) of that which you love”³²⁶ was revealed, Abū Ṭalḥah

³¹⁵ Al-Suyūfī, *Al-Durr al-Manthūr*, Ibid, V. 3, p. 314; Ibn Abī Ḥātim al-Rāzī, *Ibid*, V. 6, p. 1976; Al-Ṭabarī, *Jāmi‘ al-Bayān*, Ibid, V. 15, pp. 172-175; Al-Qannūjī, *Ibid*, V. 3, p. 271; Al-Jawzī, *Zād al-Masīr*, Ibid, V. 4, pp. 54-55; Ibn al-‘Arabī, *Ibid*, V. 3, p. 13

³¹⁶ Al-Baghā (Ta‘līq), *Ṣahīh al-Bukhārī*, Ibid, Chapter: Kitāb al-Ḥajj, Section: Bābu al-Taḥmīd wa al-Tasbīḥ wa al-Takbīr, V. 1, Ḥadīth no. 327, p. 127

³¹⁷ Al-Maṭarī, *Ibid*, p. 187

³¹⁸ Al-Hamawī, *Ibid*, V. 1, p. 523

³¹⁹ Al-‘Asqalānī, *Fath al-Bārī*, Ibid, V. 1, p. 432

³²⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Tayammum, Section: Bābu Qawl Allah falam Tajidū..., V. 1, Ḥadīth no. 334, p. 74

³²¹ Al-Qur’ān, 4:43

³²² Ibn Abī Shaybah, *Ibid*, V. 7, Ḥadīth no. 37219, p. 459; ‘Ishāq Ibn ‘Ibrāhīm Ibn Rāḥwayah, *Musnad ‘Ishāq Ibn Rāḥwayah* (Al-Madīnah : Tawzī‘ Maktabat al-Īmān, 1991), V. 4, Ḥadīth no. 1888, p. 121

³²³ Muslim, *Ibid*, Chapter: Kitāb al-Fitan wa ash-rāt al-Sā‘ah, Section: Bābu al-Khasf bi al-Jaysh al-dhī ya’ummu al-Bayt, V. 4, Ḥadīth no. 2883, p. 2209

³²⁴ Al-‘Asqalānī, *Fath al-Bārī*, Ibid, V. 5, p. 397

³²⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Zakāt, Section: Bābu al-Zakāt ‘alā al-‘Aqārib, V. 2, Ḥadīth no. 1461, p. 119

³²⁶ Al-Qur’ān, 3:92

(Ra.) gave it in charity in Allāh's Cause.³²⁷ The Prophet (Sm.) used to go to rest and drink its fresh water. The well is later existed by the name of 'al-Nawiriyyah' (النويرية) in a small garden of good quality dates outside to the south wall of al-Madīnah, only a road subsists between the wall and the well.³²⁸

90. بيسان (Baysān): The city of Baysān also known as Beisan or Bisan or Baisan³²⁹ is between Jordan and Palestine. It is Nakhil Baysān located near Buḥayrah (بحيرة طبرية) in the side of Jordan River near by Ṭabariyyah. At Present, Israel has built many settlements on the land of Baysān. The city is located in North District of Israel. It plays a very important role in history based on geographic location located at the intersection of the Jordan River Valley and Jezreel valley essentially controlling access from Jordan and the island to the coast, as well as from Jerusalem and Jericho to the Galilee. Jordan River and Tiberia are watering dates or palm tress in Nakhil Baysān, so if they are dried the plams will stop producing fruits.

91. بين الركن و الباب (Bayna al-Rukn wa al-Bāb): It is the area between al-Ḥajar al-'Aswad and the Door of al-Ka'bah (باب الكعبة). The place is also called al-Multazam (الملتزم). It is approximately two metres wide and is a place where supplications are accepted.³³⁰ It is Sunnah to hold on to the wall of al-Ka'bah in such a manner that a cheek, chest and hands are against the wall.

92. تبالة (Tabālah): This is a village in eastern Yemen. It is located in the Ḥaḍramawt Governorate, Former South Yemen in Yemen. Tabālah is cited in Ḥadīth as an Islamic apocalyptic prophecy as the women of Banū Daws (بنو دوس) would be seen going round Dhū al-Khalaṣah (ذو الخصلة) of Tabālah to worship the idol before the end of times.³³¹ The the tribe of Daws was one of the tribes of Arabia during the Prophet's (Sm.) era. Located south of Makkah, the tribe numbered among its leaders Ṭufayl Ibn 'Amr (Ra.).³³² In fact, Dhū al-Khalaṣah is a house of idols which was worshipped by the tribe of Daws (دوس), Khath'am (ختعم) and Bajīlah (بجيلة).³³³ It was a cult image of South Arabia. He was venerated in the form of a white stone.

The Demolition of Dhū al-Khalaṣah occurred in 10AH. The Prothet (Sm.) sent Jarīr (Ra.) to destroy it. He rode with 150 horsemen to Dhū al-Khalaṣah to destroy the "Yemenite Ka'bah".³³⁴ Even after the idol was destroyed by the Prophet (Sm.), the cult of Dhū al-Khalaṣah was resurrected and worshipped in the region until 1815. When members of the Sunni Wahabī movement organised military campaigns to restrain remnants of pagan worship, the reconstructed idol was subsequently destroyed by gunfire.³³⁵

³²⁷ Al-Fīrūzābādī, *Al-Maghānim al-Muṭābah*, Ibid, PP. 36-37

³²⁸ Al-Maṭarī, *Ibid*, p. 211

³²⁹ Mariam Shahin, *Palestine: A Guide* (Interlink Books, 2005), pp. 159-165

³³⁰ Abū Bakr Aḥmad Ibn al-Ḥusayn al-Bayhaqī, *Al-Sunan al-Kubrā'* (Bayrūt: Dār al-Kutub al-'Ilmiyyah, 1424 H.), V. 5, Ḥadīth no. 9766, p. 268

³³¹ Muslim, *Ibid*, Chapter: Kitāb al-fitan wa 'Ashrāṭ al-Sā'ah, Section: Bābu lā Taqūmu al-Sā'ah ḥattā Ta'buda Dawsun dhā al-Khaṣlah, V. 4, Ḥadīth no. 2906, p. 2230

³³² Haykal, *Ibid*, p. 454

³³³ Al-Baghā (Ta'līq), *Ṣaḥīh al-Bukhārī*, Ibid, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu Ḥarqī al-Duwar wa al-Nakhīl, V. 2, Ḥadīth no. 2372, p. 886

³³⁴ Al-Mubarakpuri, *When the Moon Split*, trans. Tabassum Siraj and others (Riyadh: Dar-us-Salam Publications, 2009), pp. 296-297; Muir, William, *The life of Mahomet* (London: Smith, Elder & Co, 1861), p. 219

³³⁵ Salibi, *Who Was Jesus?: Conspiracy in Jerusalem* (London: Tauris Parke Paperbacks, 1988), p. 146

93. تبوك (Tabūk): Tabūk, also spelled as Tabouk, is the capital city of the Tabūk Region in northwestern Saudi Arabia between Wādī al-Qurā (وادی القرى) and Syria (الشام), between Jabal Ḥismā (جبل حسمى) in west and Jabal Shārūrā (جبل شرورى) in east.³³⁶ The boundaries of Tabūk region extends from the Saudi-Jordanian border in the north to the north of Madīnah, and from the Red Sea on the west to the Hufa depression in the east. It lies at the junction of al-Ḥijāz mountain range and the plains of the north in the basin of sedimentary area. There is plenty of underground water and the area is surrounded by hills and valleys, the important of which are Wādī al-'Akhḍar (the green valley), Wādī Damm and Wādī Asāfir. The town of Tabūk is an important gateway in northern Arabia on the active pilgrimage and caravan trade routes. It is the capital of the region which includes several administrative districts such al-Wajh, Duba, Taymā', Umluj and Haql Since antiquity. It had trade and cultural contacts with the neighboring ancient civilizations of northern Arabia such as Jordan, Syria, Egypt, and Mesopotamia. It has been mentioned by several historians and geographers as a town located between al-Ḥijr (الحجر) and border of Syria (اول الشام) on the ancient trade route between Yemen and Syria.³³⁷

Tabūk became famous after Islam reached it in 9 AH (630 AD) for its association with the last and most distance battle fought by the Prophet (Sm.).³³⁸ The Muslim army reached Tabūk area and stayed there for twenty days. There the Roman king sent some envoys to the Prophet (Sm.) whom were kindly welcomed by the Prophet (Sm.). Meanwhile, the Prophet (Sm.) signed a peace treaty on the condition of receiving al-Jizyah (الجزية) from 'Ukaydir Ibn 'Abd al-Mālik al-Kindī, the head of Dūmah al-Jandal, and the inhabitants of Adruh, Jirba and 'Aylah.³³⁹

Tabūk is the historical place of 'Aṣḥāb al-Ḥijr (اصحاب الحجر), also known as al-'Aykah (الأيكة). It is said that the Prophet Shu'ayb (As.) was sent to them though he was at Madyan (مدين).³⁴⁰ The people of this locality drink water from Kharārah (خرارة) and there were huge Palm trees. The famous spring at Tabūk is called 'Ayn al-Sikr (عين السكر). This is an ancient spring dating to the Era of Jāhiliyyah. It is said that during the invasion the Prophet (Sm.) encamped near the spring and drank from its water. Spring was hidden beneath the sands and the water disappeared. It was then the second Caliph 'Umar (Ra.) who ordered to dig out the spring and some stone walls were constructed to protect the spring. There is a Mosque very close to this spring and it is the location where the Prophet (Sm.) offered prayer.³⁴¹ It is also known as the Repentance Mosque. It was originally built with mud and roofed with palm trunk trees. It was restored in 1062 AH. Eventually, its complete renewal was ordered by the late King Fayṣal Ibn 'Abdul-'Azīz, along the pattern of the Prophet's Mosque in al-Madīnah. Tabūk is also remarkable with another Mosques established in the places where the Prophet (Sm.) offered prayers in Madīnah-Tabūk route.³⁴² Saudi Arabia border houses the largest air force base in Tabūk.³⁴³

³³⁶ Al-Hamawī, *Ibid*, V. 2, p. 14

³³⁷ Al-Fīrūzābādī, *Al-Maghānim al-Muṭābah*, *Ibid*, p. 72

³³⁸ Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, *Ibid*, 1, p. 303

³³⁹ Ibn Hishām, *Ibid*, V. 2, pp. 526-527; Al-Balādhurī, *Ibid*, p. 67

³⁴⁰ Al-Ḥimyarī, *Ibid*, p. 130

³⁴¹ Al-Wāqīdī, *Ibid* V. 3, p. 1021

³⁴² Ibn Hishām, *Ibid*, V. 2, pp. 530-531; Al-Wāqīdī, *Ibid*, V. 3, p. 999

³⁴³ Sandra Mackey, *The Saudis: Inside the Desert Kingdom* (New York: W.W. Norton and Company, 2002), p. 234

94. تعين (Ta‘han): The location Ta‘han, also spelled as Ti‘hin, is located in a place three miles away from a spring of water named al-Suqyā (السقيا) that is situated between Makkah and al-Madīnah³⁴⁴ or al-Qāḥah (القاحه) and al-Madīnah on the way of al-Hijrah in old Makkah-Madīnah Road.³⁴⁵ Al-Qāḥah (القاحه) is nearer to al-Madīnah, then the position of al-Suqyā (السقيا) and then Ta‘han (تعين) according to al-Samhūdī.³⁴⁶ The Prophet (Sm.) passed through this place from Madīnah to Makkah.

95. التنعيم (Al-Tan‘īm): Al-Tan‘īm is a Mosque in al-Ḥil (الحل) area about four miles (6 kilometers) away from Makkah between Makkah and Sarf (سرف)³⁴⁷ in the way to al-Madīnah.³⁴⁸ The place is located in Wādī al-Nu‘mān (وادي النعمان) between al-Nā‘im (ناعم) hill in one side and al-Mun‘im (منعم) in another side. Al-Tan‘īm acts as Mīqāt for people living in Makkah. This is closest mīqāt from Ḥarām. This Mosque is also known as Masjid al-‘Ā’ishah since the Prophet’s wife ‘Ā’ishah (Ra.) had put her ‘lḥrām from this place once when the Prophet (Sm.) told her to do so during the Farewell Pilgrimage.³⁴⁹

96. تهامة (Tihāmah): Tihāmah refers to Red Sea coastal plain of Arabia from the Gulf of ‘Aqabah to the Bāb al-Mandib Strait. This is a desert extending between Sarwāt Mountains (جبال السروات) and between the Red Sea (البحر الأحمر). Tihāmah is one of the main five parts of Arab land Tihāmah (تهامة), al-Ḥijāz (الحجاز), Najd (نجد), al-‘Arūd (العروض) and al-Yaman (اليمن).³⁵⁰ The Tihāmah region is sometime subdivided into two parts, Tihāmah al-Ḥijāz (northern part) and Tihāmah ‘Asīr (southern part). The Yemeni part (Tihāmah al-Yaman) is an extension of Tihāmah ‘Asīr. The plain is constricted and attains its greatest widths (60 to 80 km) south of Madīnah and south of Makkah. The cities of Yanbu, Jiddah and al-Qunfudhah are located in the Ḥijāzi part of Tihāmah. The Asiri-Yemeni part of the Tihāmah plain includes the cities of Jizān and al-Hudaydah. During the Prophet’s (Sm.) era, many military expeditions took place here including the invasion of Ḥamrā al-‘Asad (حمراء الأسد) and the Caravan raids.

97. تيماء (Taymā’): Taymā’ is a village between Wādī al-Qurā (وادي القرى) and al-Shām (الشام) on the road the pilgrims from Syria and Dimashq (دمشق).³⁵¹ This is a large oasis with a long history of settlement, located in northwestern Saudi Arabia at the point where the trade route between al-Madīnah and al-Jawf begins to cross the Nefud desert, 264 km southeast of the city of Tabūk, and about 486 km north of al-Madīnah.³⁵² High walls stand as the most visible reminders of the ancient Taymā’.³⁵³

Bir Haddaj, located at Tayma, is one of the most famous wells from ancient times and is an outstanding architectural landmark for the region. The Jews of Taymā’ offered to

³⁴⁴ Al-Baghā (Ta‘līq), *Ṣaḥīh al-Bukhārī*, Ibid, Chapter: Kitāb Jazā’ al-Ṣayd, Section: Bābu Layu‘īnu al-Muḥrim al-Ḥalāl fī Qatli al-Ṣayd, V. 2, Ḥadīth no. 1725, p. 647; Al-‘Asqalānī, *Faṭḥ al-Bārī*, Ibid, V. 1, p. 93; Al-Hamawī, *Ibid*, V. 2, p. 35

³⁴⁵ Al-Bakrī al-‘Andalusī, *Mu‘jam mā ‘Ista‘jama*, Ibid, 1, p. 315

³⁴⁶ Al-Samhūdī, *Ibid*, V. 4, p. 39

³⁴⁷ Al-Bakrī al-‘Andalusī, *Mu‘jam mā ‘Ista‘jama*, Ibid, 1, p. 321

³⁴⁸ Al-‘Asqalānī, *Faṭḥ al-Bārī*, Ibid, V. 1, p. 93; Al-Hamawī, *Ibid*, V. 1, p. 93; Al-Mu‘ti, *Ibid*, p. 115

³⁴⁹ Al-Bakrī al-‘Andalusī, *Mu‘jam mā ‘Ista‘jama*, Ibid, 1, p. 321

³⁵⁰ Al-Hamawī, *Ibid*, V. 2, p. 63

³⁵¹ Al-Hamawī, *Ibid*, V. 2, p. 67

³⁵² Ibn Junaydil, *Ibid*, p. 114

³⁵³ Al-Ḥimyarī, *Ibid*, p. 68

pay the Jizyah and came into an accord with the Prophet (Sm.) and the second chaliph ‘Umar (Ra.) expelt them from Jazīrah al-‘Arab.³⁵⁴

98. الزيتون و الزيتون (Al-Tīn wa al-Zaytūn): Al-Tīn may mean the Mosque of Nūḥ which built on the mountain of Jūdi³⁵⁵ or the mountain of Dimashq³⁵⁶ while al-Zaytūn may indicate to the mountain near Jerusalem which also known as the mountain of al-Ṭūr³⁵⁷ or both are two mountain at Syria³⁵⁸.

99. ثبير (Thabīr): Thabīr is a mountain in al-Muzdalifah which is called in the Dark Age ‘Ashraqa Thabīr (اشرق ثبير) situated opposite to Masjid Khayf. Although there were another five mountains in Makkah called Thabīr; Thabīr al-‘A‘raj (ثبير الأعرج), Thabīr Gaynā (ثبير غينا), Thabīr al-Khadrā (ثبير الخضراء), Thabīr al-‘Aḥḍaf (ثبير الأحذب), Thabīr al-Nuṣa (ثبير النصع). The last one Thabīr al-Nuṣa (ثبير النصع) is the mountain in al-Muzdalifah, also known as Thabīr al-‘Asbirah (ثبير الأثيرة). It is the famous and largest mountain of Makkah.³⁵⁹ It is a sacred blessed spot. The mount is in left side of pilgrims going to Minā from al-Muzdalifah.³⁶⁰

It was narrated that while Allāh sparkled the Ṭūr Hill (جبل طور) for Mūsā (As.) it break into sharp fragments and three hills fall in Makkah: Thabīr (ثبير), Thawr (ثور), Ḥirā’ (حراء) and three hills fall in al-Madīnah: ‘Uḥud (احد), Warqān (ورقان), Raḍwā (رضوى).³⁶¹ It was also reported that the Prophet (Sm.) along with Abū Bakr and ‘Umar (Ra.) ridden on this mount and the Prophet (Sm.) stomped it with his foot asking it not to shake and said:

اشْكُنْ ثَبِيرًا فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيْقٌ وَشَهِيدَانِ

“Be still, O Thabir! For there is none upon except a Prophet, a Ṣiddīq and two martyrs.”³⁶²

100. ثمغ (Thamagh): This was a famous land besides al-Madīnah under ownership of ‘Umar Ibn al-Khaṭṭāb (Ra).³⁶³

101. ثنية هرشي (Thaniyyah Harshā): This is a mount on the way to Dimashq from al-Madīnah and close to the al-Juhfah (الحجفة). Presently it is known as al-Rābigh (رابغ).³⁶⁴⁻³⁶⁵ It is the passage between two mountains and it has the footsteps of Prophet (Sm.), Prophet Mūsā (As.), Prophet Yūnus (As.), and many others who came for Ḥajj from various parts of the world. And near the Thaniyyah, there is a stone

³⁵⁴ Al-Balādhurī, *Ibid*, p. 44

³⁵⁵ Ibn ‘Āshūr, *Ibid*, V. 31, p. 421; Al-Qurṭubī, *Ibid*, V. 20, p. 98

³⁵⁶ Al-Muqaddasī, *Ibid*, p. 52

³⁵⁷ Al-Qurṭubī, *Ibid*, V. 20, p. 98

³⁵⁸ Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 30, pp. 338-339; Al-Qurṭubī, *Ibid*, V. 20, p. 99; Ibn Abī Ḥātim al-Rāzī, *Ibid*, V. 10, p. 3447

³⁵⁹ Al-Bakrī al-‘Andalusī, *Mu‘jam mā ‘Ista‘jama*, *Ibid*, 1, p. 336

³⁶⁰ Aḥmad Ibn ‘Alī Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 94; Ibn Faḍl Allāh al-‘Umarī, *Masālik al-‘Abṣār fī Mamālik al-‘Amṣār*, *Ibid*, V. 1, p. 43

³⁶¹ Al-Hamawī, *Ibid*, V. 2, p. 73

³⁶² Al-Tirmidhī, *Ibid*, Chapter: Kitāb al-Manāqib, Section: Bābu Manāqib ‘Uthmān, V. 5, Ḥadīth no. 3703, p. 627

³⁶³ Al-Nasā’ī, *Ibid*, Chapter: Kitāb al-‘Aḥbās, Section: Bābu Ḥabs al-Mashā’, V. 6, Ḥadīth no. 3605, p. 232

³⁶⁴ Rābigh (رابغ) is an ancient town on the western coast of Saudi Arabia, along the Red Sea in Makkah Region. The Prophet (Sm.) sent ‘Ubaydah Ibn al-Ḥārith with a party of sixty armed Muhājirūn to the valley of Rābigh.

³⁶⁵ Al-Baghā (Ta‘līq), Ṣaḥīh al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Masājīd al-latī ‘alā Ṭuruq al-Madīnah...., V. 1, Ḥadīth no. 470, p. 183

marking for a Masjid on the ground for which it is confirmed and famous that Prophet (Sm.) offered Ṣalāh at this location. Near to Harshā, there are some old wells which have served thousands and millions of pilgrims for hundreds of years and they look so beautiful.

It has many names. It is also called Mamarru al-'Anbiā' (ممر الأنبياء), Jāddatu al-Uzhamā, Darb al-Hājj (درب الحج), Darb al-Sultāniy and Ṭarīq al-Qawāfil. It is the route taken by Prophet (Sm.) for Ghazwah 'Abwā', Ḥudaybiyah, Fath Makkah, and Ḥajjah al-Wida'. It is almost 400 km long which was covered on camels in 8 days approximately. Ṭarīq al-Hijrah is 510 km long. it was completed in 12 days by Prohet (Sm.). The most difficult Wādīs and narrow passages inside the mountains which were never adopted by caravans, very far away from villages, no wells, no food, no water, flood water areas with carpeted rocks on the ground.

102. الثنيتين (Al-Thaniyatyn): The word al-Thaniyatyn is dual form of al-Thaniyyah (الثنية). Every obstacle in the mountain or road is called al-Thaniyyah.³⁶⁶ The two Thaniyyah cited in Ḥadīth³⁶⁷ are al-Thaniyyah al-Suflā' (الثنية السفلى) and al-Thaniyyah al-'Wulyā (الثنية العليا). Al-Thaniyyah al-Suflā' (الثنية السفلى) is the lower part of Makkah, also known as 'Asfal Makkah (أسفل مكة), Kudan (كدا), Kudā (كدى) and al-Thaniyyah al-'Wulyā (الثنية العليا) is the upper part of Makkah, also known as 'alā-Makkah (أعلى مكة), كداء (Kadā'). Al-Thaniyyah al-Suflā' is now known as Rī'u al-Rassām (ريع الرسام), in local language Rī'u al-Rassān (ريع الرسان) and al-Thaniyyah al-'Wulyā is as Rī'u al-Ḥajūn (ريع الحجون), in local language Rī'u al-Ḥajūl (ريع الحبول). The area of Dhū Ṭuwā (ذو طوى) is in between this two Thaniyyah.

103. الثنية السفلى (Al-Thaniyyah al-Suflā'): The location has discussed in al-Thaniyatyn (الثنيتين) and furthermore will be described at Kudan (كدا).

104. الثنية العليا (Al-Thaniyyah al-'Wulya): The location has discussed in al-Thaniyatyn (الثنيتين) and furthermore will be described at كداء (Kadā').

105. ثنية المرار (Thaniyyah al-Murār): It was an opening between two mountains at Marr al-Zhahrān (مر الظهران) near al-Ḥudaybiyah (الحديبية).³⁶⁸ Modern name for Wādī Marr al-Zhahrān is Wādī Fāṭimah (وادي فاطمة) and three of its highest peaks come on Bahrah-Hadda-Jamum highway. Going from Hadda to Jamum; the mountain seen first on the left is Jabal Dāf (جبل ضاف), second is Jabal Mukassar (جبل مكسر) and third is Jabal Sidr (جبل سدر). The Prophet (Sm.) came to al-Ḥudaybiyah after turning right from Ṭarīq al-Qawāfil (طريق القوافل) and he took the companions in between Jabal Dāf and Mukassar to reach Ḥudaybiyah. The gap between Dāf and Mukassar is also known as Fajj al-Karimiy (فجج الكريمي) and Thaniyyah al-Murār was within these two mountains. Thaniyyah al-Murār is a sacred land as crossing the Thaniyyah was promised as forgiveness of sins for the companions who were stopped from 'Umrah and the caravan was enforced to change the route towards south-west of Ṭarīq al-Qawāfil to come to al-Ḥudaybiyah.

³⁶⁶ Al-Baghā (Ta'liq), *Ṣahīh al-Bukhārī*, Ibid, Chapter: Kitāb al-Ḥajj, Section: Bābu min 'ayna Yakhruju min Makkah, V. 2, Ḥadīth no. 1500, p. 571; Muḥammad Ibn 'Abd al-Bāqī al-Zarqānī, Sharḥ al-Zarqānī 'alā Muwaṭṭa' al-Imām Mālik (Al-Qāhirah. Maktabah al-Thaqāfah al-Dīniyah, 2003), V. 2, p. 338

³⁶⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu al-Nuzūl bidhī Ṭuwā' Qabla 'in Yadhkhula Makkah...., V. 2, Ḥadīth no. 1767, p. 181

³⁶⁸ 'Abd al-Bāqī, (Taliq) *Muslim*, Ibid, Chapter: kitāb Ṣifāt al-Munāfiqīn wa 'Aḥkāmihim, V. 4, Ḥadīth no. 2780, p. 2144

106. ثنية الوداع (Thaniyyah al-Wadā‘): This is an ‘Aqabah (عقبة) beside the periphery of Madanaian Sanctuary on the hand of Syria beside Jabal al-Sila‘ (جبل السلع).³⁶⁹ This is the area where in the time of the Prophet (Sm.) horses were trained for the purpose of fighting in the cause of Allāh. A Masjid called Masjid al-Sabaq (مسجد السبق) was once erected here but has now been removed. The place of Masjid al-Sabaq is about 520m north-west of Masjid al-Nabawī. According to some reports this area is where the companions of the Prophet (Sm.) would play games of throwing watermelon rinds to each other and where the Prophet (Sm.) and ‘Ā’ishah (Ra.) would sometimes race with each other. This area was the starting point of horse races which had two finishing points, the first being at the locality of Banū Zurayq (near Masjid Ghamamah) and the further one at Hafyaa, about six miles away from Masjid al-Nabawī. Thaniyyah al-Wadā‘ is one mile away from Masjid Banū Zurayq and Hafyā’ is five miles away of al-Thaniyyah. This the place from where the Prophet (Sm.) prepared his army for Gazwah Khybar, Tabūk, Mūtah and he himself started journey for Tabūk battle and returned by this position.³⁷⁰ The residents of al-Madīnah sang for the Prophet (Sm.) upon his arrival at al-Madīnah to welcome him after completing Gazwah Tabūk saying:

طلع البدر علينا من ثنيات الوداع وجب الشكر علينا ما دعى الله داع

“The full moon rose over us, From the valley of Wadā‘; And it is incumbent upon us to show gratitude, For as long as anyone in existence calls out to [Allāh].”³⁷¹

107. ثور (Thawr): Thawr, also known as Jabal Thawr (جبل ثور), is the name of a historical mountain in Makkah in Saudi Arabia, located in the lower part of Makkah to the south of the district of al-Misfalah (المسفلة)³⁷² on the road to Yemen.³⁷³ Height of the mountain is 1,405 m (4,610 ft). According to scholars the place cited in the Qur’ān as al-Gār (الغار)³⁷⁴ is Gār al-Thawr (غار ثور) in southern Makkah³⁷⁵.

Gār al-Thawr (غار ثور) or the cave of Thawr is located in the mountain of Thawr. It is in the form of a rock or a hallowed rock and looks like an upside-down boat. Its altitude from the ground is a little more than 500 meters. Climbing up to the cave is very difficult and requires making a lot of efforts. Cave of Thawr has two entrances, one in the west which is very narrow and almost at the bottom of the cave, entering from which is very difficult, and another is on the east which is somehow wider and it is believed that it has been made by a miracle from Allah the Almighty after the Prophet (Sm.) entered the cave. Length of the cave is about 18 hand spans [about 4 meters] and its width in the middle is 11 hand spans [near to 2.5 meters]. The height inside the cave is about the height of a man and its area is 2.5 cubic meters. Now there are steps to climb the mountain. The Prophet (Sm.) had stayed in this cave for three days and nights when he set off on migration from holy Makkah to the sacred al-Madīnah.³⁷⁶ It has been regarded as blessed by Muslims after the three days staying of the Prophet (Sm.) there at the beginning of Hijrah in Laylah al-Mabīt (ليلة المبيت)

³⁶⁹ Ibn Junaydil, *Ibid*, pp. 126-127

³⁷⁰ Al-Wāqidī, *Ibid*, V. 2, p. 638, 758 & V. 3, p. 996, 1000

³⁷¹ Muḥammad Ibn Abī Bakr Ibn Qayyim al-Jawzīyah, *Zād al-ma‘ād fī hady khayr al-‘ibād* (Bayrūt : Mu’assasat al-Risālah, 1994), V. 3, p. 482

³⁷² Al-Bilādī, *Mu‘jam al-Ma‘ālim al-Jughrāfiyah*, *Ibid*, p. 72

³⁷³ Al-Hamawī, *Ibid*, V. 2, p. 86

³⁷⁴ Al-Qur’ān, 9:40

³⁷⁵ Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 14, p. 260; Al-Bilādī, *Mu‘jam al-Ma‘ālim al-Jughrāfiyah*, *Ibid*, pp. 72-73; Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 6, p. 319, Ḥadīth no. 2263; Al-Ḥimyarī, *Ibid*, p. 151

³⁷⁶ Al-Bakrī al-‘Andalusī, *Mu‘jam mā ‘Ista‘jama*, *Ibid*, V. 1, p. 348

sought shelter there from the polytheists³⁷⁷ and has always been a place of visiting for Ḥajj pilgrims. Some have recorded the name of this mountain as Athal or Thawr Athal.

Thawr is also a small mountain in al-Madīnah and it does not refer to Mount Thawr that is in Makkah. Many of classical scholars denied its existence in al-Madīnah³⁷⁸ but the experts about al-Madīnah identified the position of this mount.³⁷⁹ It is a tiny, rounded and reddish mountain located in the northwest of 'Uḥud Mountain. It is the northern border of Madanian Ḥarām (الحرم المدني) as narrated in the Ḥadīth.

108. الجابية (Al-Jābiyah): Al-Jābiyah city is situated approximately 80 km. south of Dimashq in al-Shām between the Ḥawrān plain and the Golan Heights. It was very important in the period before Islam especially during the reigns of the Ghassanids, as it was a capital for some of their kings, due to its central situation in the lands they ruled and its healthy weather in addition to its natural protection.

In the beginning of the Islamic occupation of al-Shām, Muslims conquered al-Jābiyah in the year 13/634 during the reign of Abū Bakr (Ra.), and after occupation, the Muslims used it as a base for their military expeditions due to its proximity to the Arabian Peninsula. It was separated from the succeeding capital by natural obstacles such as mountains and rivers. In addition, its weather was similar to Arab tribes who cooperated in expeditions, were used to. After occupying most of the Syrian lands, Jābiyah was the place where the Caliph 'Umar Ibn al-Khaṭṭāb (Ra.) had gone on different visits to al-Shām to meet the Islamic armies. It was also in Jābiyah the Caliph 'Umar Ibn al-Khaṭṭāb (Ra.) made several expeditions to guarantee the domination on all al-Shām lands. Its significance declined when Caliph Sulaymān made Dābiq the Muslims' main military camp in Syria.³⁸⁰

109. الجانب الغربي (Al-Jānib al-Gharbī): The location is already discussed in al-Buḥāh al-Mubārakah (البقعة المباركة).

110. الجب (Al-Jubb): Al-Jubb, also known as Jubb Yusūf (جب يوسف), is the place where the brothers of Yusūf (As.) left him. The well is said to be in Jerusalem or in Jordan³⁸¹ or between Hebron and B'ir al-Shabi' (بئر السبع)³⁸². Jubb Yusūf is located near Kibbutz Amiad in the Galilee at the western side of a lone rocky hill. It consists of a dug-out pit with a diameter of one meter and depth of about four meters, roofed by a cupola supported by four pillars, and surrounded by ancient graves. For centuries, the site served as a crossroads on the Via Maris linking Egypt, Syria, and Mesopotamia. From the 10th century onward, it is mentioned as a landmark, a holy place, and a source of water for caravans. From the 13th century there was a settlement in the area, which is mentioned up to the 17th century. At the end of the

³⁷⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Manāqib, Section: Bābu Hijrah al-Nabī wa 'Aṣḥābihi 'ilā al-Madīnah, V. 5, Ḥadīth no. 3905, p. 58

³⁷⁸ Al-Hamawī, *Ibid*, V. 2, p. 86; Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, *Ibid*, V. 1, p. 348

³⁷⁹ Shurrāb, *Ibid*, p. 84

³⁸⁰ Ahmad al-Hasan, The Importance of al-Jabiya City during the Islamic Conquest of al-Sham, *Arab Journal for the Humanities*, Kuwait University: Academic Publication Council, V. 17, Issue, 65 (<http://pubcouncil.kuniv.edu.kw/ajh/home.aspx?id=12&Root=yes> accessed on 10.04.2017)

³⁸¹ Al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 4, p. 185; Al-Ṭabarī, *Jāmi' al-Bayān*, *Ibid*, V. 15, p. 566; Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, *Ibid*, V. 4, p. 300; Al-'Ālūsī, *Ibid*, V. 12, p. 196; Al-Razī, *Ibid*, V. 6, p. 425

³⁸² Ibn Abī Ḥātim al-Rāzī, *Ibid*, V. 7, p. 2107; Al-Suyūfī, *Al-Durr al-Manthūr*, *Ibid*, V. 4, p. 8; Al-Qazwīnī, *'Ajā'ib al-Makhlūqāt*, *Ibid*, p. 240

16th century, a small khan (or caravanserai) was built there. The khan is notable for its solid construction and state of conservation compared to other khans from the same period. But over recent years it has been deteriorating to the point that it endangers its visitors.

111. الجبل (Al-Jabal): The Qur'ānic term Jabal in a verse³⁸³ used to indicate Thawr, Thaniyyah, Ḥirā' and Kudā' of Makkah³⁸⁴ and Ṭūr³⁸⁵ in another verse³⁸⁶. The locations are discussed in distinct titles.

112. جبل طى (Jabal Ṭayy'): Tayy (طىء) is a large and ancient Arab tribe, whose descendants continue to live throughout the Middle Eastern states of the Arab world. Jabal Tayy is the collective name of the north Arabian mountain ranges of Jabal Ajā (جبل أجا) and Jabal Salmā (جبل سلمى).³⁸⁷ The mountain range is located in current south-eastern Ḥā'il (حائل) Province in Saudi Arabia. This is a Mountainous area in northwestern Saudi Arabia bounded by the regions of al-Ḥijāz on the west and al-Sharqiyyah on the east. The principal features of the region are the two great mountain ranges of 'Ajā' and Salmā and the immense rolling sand dunes of al-Nafūd (النفود). The oasis town of Ḥā'il is situated on the southern flank of the 'Ajā', while an older capital, Fayd, lies in the midst of Salmā. Both towns were important stations on the pilgrim route to al-Madīnah from al-'Irāq and Iran. It is the place where Ḥātim al-Ṭayy lived. The early Islamic historical sources report that his son, 'Adiyy Ibn Ḥātim (Ra.), whom they sometimes refer to as the "king" of Ṭayy, converted to Islam in presence of the Prophet (Sm.).

113. الجحفة (Al-Juḥfah): Juḥfah is a place in the middle of the distance between al-Madīnah and Makkah, about 190 kilometers to the northwest of Makkah, which is some distance from the main road in the province of Ḥā'il Province, Saudi Arabia. The place is also cited in Ḥadīth as مهيجة (Mahy'ah)³⁸⁸ although currently it is called by Rābigh (رابغ)³⁸⁹. This is the mīqāt of people who come for Ḥajj from Egypt, north of Africa, Syria, Jordan and Lebanon (road trip), Morocco, Spain and other countries from that direction, and also all persons who are passing from this way.³⁹⁰ Muslims from Iran and other places who enter the airport of Jiddah by airplane and do not want to go to al-Madīnah can go to al-Juḥfah and become Muḥrim there and then go to Makkah. Ibn Taymiyyah said: "It is the mīqāt for those who make Ḥajj from the direction of the west, like the people of al-Shām (Greater Syria) and Egypt and the rest of the West. It is today ruined and deserted; therefore the people now go to Rābigh (رابغ) for 'lḥrām. There is a Mosque in al-Juḥfah, from where it is possible to wear 'lḥrām.

114. جدر (Judur): The location is discussed in al-Buwayrah (البويرة).

³⁸³ Al-Qur'ān, 2:260

³⁸⁴ Al-Balansī, *Ibid*, V. 1, p. 265

³⁸⁵ Al-Ṣāwī, *Ibid*, V. 2, p. 96 & 105; Al-Razī, *Ibid*, V. 5, p. 397; Al-Fīrūzābādī, *Baṣā'ir Dhawī al-Tamyīz*, *Ibid*, V. 2, p. 262

³⁸⁶ Al-Qur'ān, 7:171

³⁸⁷ Al-'Asqalānī, *Fatḥ al-Bārī*, *Ibid*, V. 3, p. 345

³⁸⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Mahillu 'Ahli Najd, V. 2, Ḥadīth no. 1527, p. 134

³⁸⁹ Al-Baghā (Ta'līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Karāhiyyatu al-Nabi 'an Tu'rā al-Madīnah, V. 2, Ḥadīth no. 1790, p. 667

³⁹⁰ Al-Hamawī, *Ibid*, V. 2, p. 111

115. الجرعة (Al-Jara‘ah): Al-Jara‘ah is a high place near al-Qādisiyyah (القادسية) and there the Kūffans met Sa‘īd.³⁹¹ This place is near al-Kūfah (الكوفة) in the outskirts of al-Ḥīrah (الحيرة).³⁹²

116. الجرف (Al-Jurf): Al-Jurf, also spelled as al-Jarf, is a place three miles away from al-Madīnah in the road of al-Shām (الشام)³⁹³ near Bi‘r Jamal (بئر جمل) and Bi‘r Jasm (بئر جشم)³⁹⁴ located in the region of al-Madīnah in Saudi Arabia. There were the properties of the Muslims specially the properties of ‘Umar Ibn al-Khaṭṭāb (Ra.).³⁹⁵ So that ‘Abdullāh Ibn ‘Umar (Ra.) visited the area.³⁹⁶ The provincial capital al-Madīnah is approximately 7.7 km (4.8 mi) away from al-Jurf. It is a mountain located at an elevation of 1,180 meters above sea level. The last expedition in the life of the Prophet (Sm.) was in the month of Safar 11 AH, under the command of ‘Usāmah Ibn Zayd to Syria ‘Byzantine Empire’. However ‘Usāmah (Ra.) had left al-Madīnah with his army and camped temporarily outside al-Madīnah at Jurf because of the Prophet’s (Sm.) illness. The companions in the expedition often came into al-Madīnah to be at the bedside of the Messenger of Allah (Sm.). When an envoy arrived at al-Jurf bearing the sad news of the Prophet’s Demise, the army returned to al-Madīnah and took part in the funeral of the Prophet (Sm.). Then Abū Bakr (Ra.) went out to al-Jurf and followed ‘Usāmah (Ra.) and sent him off. The remains of those who fight with the Prophet Dā‘ud (As.) are still there in between Ḥarrah Zahrah (حرة زهرة) and Wādī Rānūnā (وادي رانونا).³⁹⁷ This is the area of al-Sabkhah (السبخة) i.e. the salty land that hardly ever grows. It was prophesized that Dajjāl will stop at the red hill (الطريب الأحمر)³⁹⁸ at the end of the marsh (السبخة) and reach the wasteland of al-Jurf and make camp there.³⁹⁹

117. الجزيرة (Al-Jazīrah): The traditional Arabic name of al-Jazīrah is upper of al-Mosul, also known as Jazīrah Ibn ‘Umar (جزيرة ابن عمر)⁴⁰⁰ which is the name used for the uplands and great outwash plain of northwestern Iraq and northeastern Syria and southeastern Turkey, in the northern Middle East. The name al-Jazīrah has been used since the 7th century CE by Islamic sources to refer to the northern section of Mesopotamia, which together with the Sawād, made up al-‘Irāq. It is surrounded by the Tigris on the north, east and south; this gives it its name, which means “island” in Arabic al-Jazīrah. The name at one time referred to the land between the two rivers, which in Assyrian is Bit Nahren. Historically the name referred to as little as the Sinjar plain coming down from the Sinjar Mountains, and as much as the entire plateau east of the coastal ranges. The region extends south from the mountains of Anatolia, east from the hills on the left bank of the Euphrates River, west from the mountains on the right bank of the Tigris River and includes the Sinjar plain. It

³⁹¹ Al-Ṭabarī, *Tārīkh al-Rusul wa al-Mulūk*, Ibid, V. 4, p. 335

³⁹² ‘Abd al-Bāqī, (Ṭahqīq) *Muslim*, Ibid, Chapter: Kitāb al-fitan wa ‘Ashrāt al-Sā‘ah, Section: Bābu al-Fitnah al-lāṭī Tamūj ka Mawj al-Baḥr, V. 4, Ḥadīth no. 2893, p. 2219

³⁹³ Al-‘Asqalānī, *Faṭḥ al-Bārī*, Ibid, V. 1, p. 97

³⁹⁴ Ibn Rajab al-Ḥanbalī, *Faṭḥ al-Bārī*, Ibid, V. 2, p. 232; Al-Nabawī, *Ibid*, V. 4, p. 64; Al-Hamawī, *Ibid*, V. 1, p. 299; Shurrāb, *Ibid*, p. 41

³⁹⁵ Al-Fīrūzābādī, *Al-Maghānim al-Muṭābah*, Ibid, p. 88; Al-Samhūdī, *Ibid*, V. 4, p. 48

³⁹⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Tayammum, Section: Bābu al-Tayammum fī al-Ḥaḍr ‘Idhā lam Yajid al-Mā’ wa Khāfa Fawta al-Ṣalāh, V. 1, p. 74

³⁹⁷ Al-Samhūdī, *Ibid*, V. 1, p. 126

³⁹⁸ Ibn Mājah, *Ibid*, Chapter: Kitāb al-Fitan, Section: Bābu Fitnah al-Dajjāl wa Khurūj ‘Īsa Ibn Mariam..., V. 2, Ḥadīth no. 4077, p. 1359

³⁹⁹ Muslim, *Ibid*, Chapter: Kitāb al-Fitan wa ash-rāt al-Sā‘ah, Section: Bābu fī Khurūj al-Dajjāl wa Mukthihi fī al-‘Ard..., V. 4, Ḥadīth No. 2942, p. 2262

⁴⁰⁰ Al-Hamawī, *Ibid*, V. 1, p. 299;

extends down the Tigris to Samarra and down the Euphrates to Hit. The Khabur River runs for over 400 km across the plain, from Turkey in the north, feeding into the Euphrates. The major settlements are Mosul, Deir al-Zor, Ar Raqqa, Al Hasakah, Diyarbakr and Qamishli. The western, Syrian part is essentially contiguous with the Syrian al-Hasakah Governorate and is described as “Syria’s breadbasket”. The eastern, Irāqī part includes and extends slightly beyond the Irāqī Ninewa Governorate. In the north it includes the Turkey provinces of Sanliurfa, Mardin, and parts of Diyarbakir Province. Al-Jazīrah is characterised as an outwash or alluvial plain, quite distinct from the Syrian Desert and lower-lying central Mesopotamia; however the area includes eroded hills and incised streams.

Islamic traditions identify Mount Judi or Qardu as a peak near the town of Jazīrah Ibn ‘Umar (modern Cizre) in east of Sinjār⁴⁰¹ at the headwaters of the Tigris, near the modern Syrian-Turkish border. Ibn Baṭūṭah visited this position.⁴⁰² The victory of this land occurred at the time of ‘Umar Ibn al-Khaṭṭāb (Ra.).⁴⁰³

118. جزيرة حين مغرب الشمس (Jazīrah Hīna Maghrib al-Shams): The meaning of the Arabic clause جزيرة حين مغرب الشمس is an Island towards Sun Set. This was the island where Dajjāl was detained. Dr. Imran Nazar Hosein in his book “Jerusalem in the Qur’ān” identified the location as Britain:

“It is very clear from this Ḥadīth that when Dajjāl was released into the world he would have to be geographically located on that island, and it would be from that island that he would launch his effort to impersonate the Messiah by liberating the Holy Land of non-Jewish rule etc. Which island was it?

Our view is that the island referred to in the Ḥadīth was Britain. The evidence that supports our claim is truly startling. Consider the following. In 1917 the government of the ‘island’ of Britain issued the Balfour Declaration in which it announced to a startled world the intention of the British Government to support the establishment of a Jewish National Home in the Holy Land. Then in 1917 it was a British army led by General Allenby which defeated the Turkish army and liberated the Holy Land of Muslim rule. From 1919 to 1948 Britain ruled over the Holy Land on the basis of a Mandate conferred by the League of Nations. During this period of time the world witnessed the massive emigration of European Jews to the Holy Land. The tremendous German hatred of the Jews for their betrayal in the first world war (the German Jews made a deal with Britain that they would get USA to enter the war in support of Britain if Britain, in turn, would promise to give them the Holy Land when the war was won) and the resultant rise of Hitler led to such wholesale persecution of the Jews as dramatically increased the Jewish emigration from Europe to the Holy Land. Finally, in 1948 Britain acted as the ‘midwife’ for the baby to be born, i.e., for the declaration of independence of the State of Israel.

We may note, in addition, that the island of Britain is located across the Mediterranean Sea about one month’s journey from the Arab world! It is also important to note that the British have excelled in spying and espionage. Sherlock Holmes and James Bond movies are the fictional equivalent to Lawrence of Arabia.

It is quite possible that there would still be some who would disagree with our view in which we have identified Britain as the island mentioned in the Ḥadīth. To such people we respond very respectfully with the invitation to kindly

⁴⁰¹ Al-Shawkānī, *Ibid*, V. 2, p. 500; Al-Razī, *Ibid*, V. 6, p. 354; Al-Hamawī, *Ibid*, V. 2, p. 179

⁴⁰² Abū ‘Abdullāh Muḥammad Ibn ‘Abdullāh allwātī al-Ṭanjī Ibn Baṭūṭah, *Tuḥfat al-Nazhzhār fī Gharā’ib al-‘Amṣār wa ‘Ajā’ib al-‘Asfār* (Al-Rabāṭ: Akādīmīyat al-Mamlakah al-Maghribīyah, 1417 H.), V. 2, p. 84

⁴⁰³ Al-Balādhurī, *Ibid*, V. 1, p. 177

correct us. In order to do so they must, themselves identify the island and provide the evidence that validates their claim and invalidates ours. And so we have concluded that the Ḥadīth has informed us that when Dajjāl was released on earth and he commenced his mission of impersonating the Messiah in ‘a day that was like a year’ it was from the island of Britain that he did so. We have also noticed that during this period of time Britain functioned as the ‘Ruling State’ of the world. Secondly we noticed that when it was the ‘Ruling State’ of the world Britain exercised control over the money of the world. This was done through the Bank of England. Indeed London was the financial capital of the world.⁴⁰⁴

119. جزيرة العرب (Jazīrah al-‘Arab): The Arabic al-Jazīrah al-‘Arabiyyah (الجزيرة العربية), which means to Arabian Island or Arabian Peninsula, is a peninsula of Western Asia situated north-east of Africa on the Arabian plate. This Arabian Island extended to al-Madīnah, or between al-‘Udhayb (العذيب) and Ḥaḍramawt (حضرموت), from the territory of Persia to far al-‘Adn (أقصى العدن), between al-‘And (العدن) to al-‘Irāq (العراق) in length and between al-Jiddah to border of great Syria (الشام) in wide, bordered by the Bāb al-Mandib strait on the southwest, and the Red Sea on the southwest and west, the Persian Gulf to the northeast, the Levant to the north and the Indian Ocean to the southeast.⁴⁰⁵ From a geological perspective, it is considered a subcontinent of Asia. It is the largest peninsula in the world, at 3,237,500 km² (1,250,000 sq mi). The Arabian Peninsula consists of the countries Yemen, Oman, Qatar, Baḥrayn, Kuwait, Saudi Arabia and the United Arab Emirates as well as parts of southern Irāq and Jordan.⁴⁰⁶ The peninsula formed as a result of the rifting of the Red Sea between 56 and 23 million years ago. The most prominent feature of the peninsula is desert, but in the southwest there are mountain ranges which receive greater rainfall than the rest of the Arabian Peninsula. Harrat ash Shaam is a large volcanic field that extends from the northwestern Arabian Peninsula into Jordan and southern Syria.⁴⁰⁷

120. الجعرانة (Al-Ji‘arānah): Al-Ji‘arānah, also spelled as al-Ji‘arrānah, is a place at the end of Ḥarām between Makkah and al-Ṭā‘if.⁴⁰⁸ This area has been named after a woman from the Quraysh who belonged to the Banu Tameem tribe. Her name was Reeta and her title was Ji‘irraanah. She was mentally deranged and spent the entire day knitting cloth and then tearing it up in shreds. According to a narration of ‘Abdullah bin ‘Abbās (Ra.), it is this very lady that the verse refers to when it states:

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ

“And be not like her who undoes the thread which she has spun after it has become strong, by taking your oaths a means of deception among yourselves, lest a nation may be more numerous than another nation....”⁴⁰⁹

Nowadays there is a little settlement there that begins from the valley of Sarif and is situated 24 km north east of al-Masjid al-Ḥarām. One of its roads led directly to

⁴⁰⁴ Dr. Imran Nazar Hosein, *Jerusalem in the Qur’an* (New York: Masjid Dar al-Qur’an, 2003), pp. 64-67

⁴⁰⁵ Al-‘Asqalānī, *Faṭḥ al-Bārī*, Ibid, V. 6, p. 171; Al-Bakrī al-‘Andalusī, *Mu‘jam mā ‘Ista‘jama*, Ibid, 1, p. 6

⁴⁰⁶ Saul Bernard Cohen, *Geopolitics of the World System* (Lanham : Rowman & Littlefield, 2003), p. 337

⁴⁰⁷ Dr. Yishai Weinstein, “A transition from strombolian to phreatomagmatic activity induced by a lava flow damming water in a valley”. *Journal of Volcanology and Geothermal Research* 159/1-3 (2007): 267-284

⁴⁰⁸ Al-Bakrī al-‘Andalusī, *Mu‘jam mā ‘Ista‘jama*, Ibid, V. 2, p. 384

⁴⁰⁹ Al-Qur’ān, 16:92

Makkah.⁴¹⁰ The name is retained till today. The Prophet (Sm.) stopped at that location on his way back from the campaign of Ḥunayn (حنين). He had set there for distribution of al-Ganāyim (الغنائم) gained in al-Ḥunayn and performed 'Iḥrām to do 'Umrah. So here exists a Masjid on Prophet's name beside which has wells.⁴¹¹ The Prophet (Sm.) after performing 'Umrah went to al-Ji'arānah again in his return back to al-Madīnah.⁴¹²

121. الجمرة (Al-Jamrah): The three stone-pillars symbolising Saṭāns set up in Minā are called al-Jimār (الجمار). Those are the symbols of the Prophet 'Ibrāhīm (As.) in Minā. The first one is called Jamrah al-'Ulā (جمرة الأولى) which is near to Masjid al-Khyf (مسجد الخيف), the second as Jamrah al-'Wustā (جمرة الوسطى) and the third one is called Jamrah al-'Aqabah (جمرة العقبه) which is closest to Makkah.⁴¹³ The pilgrims find Jamrah al-'Aqabah first on the way to Minā from Makkah.

122. جمرة العقبه (Jamrah al-'Aqabah): The location is already discussed in al-Jamrah (الجمرة).

123. جنات (Jannāt): The location will be discussed in al-Yamm (اليم)-al-Nīl (النيل).

124. جنتين (Jannatayn): The location will be discussed in al-Ṭā'if (الطائف).

125. جواثى (Juwāthā): The location Juwāthā, also spelled as Juwāthāa' (جواثاء) and Ju'āthā (جواثا), is a military port villages for 'Abd al-Qys (عبد القيس) in Baḥrayn.⁴¹⁴ The Friday congregational prayer was arranged for the first time out of Masjid al-Nabawī is at this port village. At the time of the first Chaliph Abū Bakr (Ra.) the port was conquered and restrained from rebellion under the leadership of al-'Alā Ibn al-Ḥaḍramī (Ra.).⁴¹⁵

126. الجوانية (Al-Jawwāniyyah): This is a place near 'Uḥud to the north of al-Madīnah.⁴¹⁶ Al-Samhūdī relates that it was the dwellings of the Jews of al-Madīnah.⁴¹⁷

127. الجودي (Al-Jūdī): Several places have been proposed for the Jūdī, as the mountain of al-Jūdī in north Arabia near a mountain called 'Ajā'; the mountain of Daris in 'Armīniyah; the mountain in Kurdistān; in Adiabene between Upper Zāb and Lower Zāb; A mountain in Phrygia in Asia Minor⁴¹⁸; A mountain in east of Sinjār⁴¹⁹ near Ibn 'Umar's Island; the mountain of al-Ṭūr in Sinai.⁴²⁰

According to the Qur'ān⁴²¹, the final resting place of the vessel was called al-Jūdī. The Arab geographer Ibn Khordadbeh identified the location of mount Jūdī as being in

⁴¹⁰ Abdul Ghani, *Ibid*, p. 20

⁴¹¹ Al-Hamawī, *Ibid*, V. 2, p. 142

⁴¹² Al-Wāqidī, *Ibid*, V. 3, p. 914

⁴¹³ Al-Hamawī, *Ibid*, V. 2, p. 162; Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, *Ibid*, V. 2, p. 392

⁴¹⁴ Al-'Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 100; Al-Hamawī, *Ibid*, V. 2, p. 172

⁴¹⁵ Al-Balādhurī, *Ibid*, V. 1, p. 90

⁴¹⁶ 'Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, *Ibid*, Chapter: Kitāb al-Masājid wa Mawādi'i al-Ṣalāt, Section: Bābu Taḥrīm al-Kalām fī al-Ṣalāt...., V. 1, Ḥadīth no. 537, p. 381

⁴¹⁷ Al-Samhūdī, *Ibid*, V. 4, p. 52

⁴¹⁸ Ibn Ṣirāy & Shāmisī, *Ibid*, pp. 169-170

⁴¹⁹ Al-Shawkānī, *Ibid*, V. 2, p. 500; Al-Razī, *Ibid*, V. 6, p. 354; Al-Hamawī, *Ibid*, V. 2, p. 179

⁴²⁰ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, *Ibid*, V. 4, p. 287

⁴²¹ Al-Qur'ān, 11:44

the land of Assyria (Al-Akrad). Arab historian al-Mas‘ūdī (d. 956), reported that the spot where the ark came to rest could be seen in his time. He also said that the Ark began its voyage at al-Kūfah in central ‘Irāq and sailed to Makkah, where it circled al-Ka‘bah, before finally travelling to Judi. Al-Masudi locates Jabal Jūdī at 80 parasangs from the Tigris.⁴²² Yāqūt al-Hamawī placed the mountain above Jazīrah Ibn ‘Umar to the east of the Tigris and mentioned a mosque built by Nūḥ that could be seen in his day.⁴²³ The traveller Ibn Baṭṭūṭah passed by the mountain in the 14th century.⁴²⁴ Mount Jūdī was historically located in the province of Corduene, in northern Mesopotamia.

128. الجوف (Al-Jawf): Al-Jawf, also spelled as al-Jauf, is a valley in Yemen⁴²⁵. It is bordered by the far-southwest extension of the Rub‘ al-Khali, the great sandy desert of the Arabian Peninsula. Al-Jawf was the core area of one of the most ancient of the South Arabian kingdoms, the state of Ma‘īn (c. 1000 BC-2nd century BC). Al-Jawf province located to the North West of the capital Ṣan‘ā’, and away from it about (143) kilometers. It was the home of the ancient Ma‘īn kingdom. Its capital is Al Hazm.

129. جيشان (Jayshān): This is a town of Yemen.⁴²⁶ It is a city where where black wine is attributed.⁴²⁷

130. الحبشة (Al-Ḥabshah): Al-Ḥabshah is mostly notable due to the first migration of the Muslims happened from Makkah to Abyssiniyah, a name derived from the Arabic al-Ḥabshah⁴²⁸, as an episode in the early history of Islam. The Prophet (Sm.) advise them to seek refuge in Abyssinia.⁴²⁹ They crossed the Red Sea and sought refuge in the Christian Kingdom of Aksum, possibly settling at Negash, a place in present-day Ethiopia⁴³⁰ and Eritrea. The Aksumite monarch who received them is known in Islamic sources as the Negūs, mostly celebrated as Najāshī (نجاشي) in Arabic and ‘Aṣḥamah (أصحمة), a person renowned for justice and in whose land human rights were cherished. The Prophet (Sm.) had written his first letter to this king and ordered them to give it when they reached Ethiopia. Modern historians have alternatively identified him with King Armah and Ella Tsaham.⁴³¹ It was narrated Allāh’s Apostle (Sm.) offered the funeral prayer for al- Najāshī. Jabir Ibn ‘Abdullāh reported:

أَخْبَرَنِي عَطَاءٌ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَدْ تُوِّفِيَ الْيَوْمَ رَجُلٌ صَالِحٌ مِنْ
الْحَمِيشِ. فَهَلُمَّ. فَصَلُّوا عَلَيْهِ. قَالَ: فَصَفَفْنَا. فَصَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ وَنَحْنُ مَعَهُ صُغُوفٌ قَالَ أَبُو الرَّبِيعِ: عَنْ جَابِرٍ كُنْتُ
فِي الصَّفِّ الثَّانِي

⁴²² A-Mas‘ūdī, *Ibid*, V. 1, p. 51

⁴²³ Al-Hamawī, *Ibid*, V. 2, p. 179

⁴²⁴ Ibn Baṭṭūṭah, *Ibid*, V. 2, p. 84

⁴²⁵ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb Tafsīr al-Qur’ān, Section: Bābu Waddan wa lā Suwā‘an wa lā Yaghūtha wa Ya‘ūqa, V. 4, Ḥadīth no. 4636, p. 1873

⁴²⁶ Muslim, *Ibid*, Chapter: Kitāb al-’Ashribah, Section: Bābu Bayan ‘anna Kull Muksir Khamr..., V. 3, Ḥadīth No. 2002, p. 2002

⁴²⁷ Al-Hamawī, *Ibid*, V. 2, p. 200

⁴²⁸ E. A. Wallis Budge, *A History of Ethiopia, Nubia and Abyssinia* (Abingdon: Routledge, 2014), V. 1, p. 7

⁴²⁹ Ibn Ishāq, *The Life of Muhammad A Translation of Ishāq’s Sīratu Rasūlillāh*, trans. Alfred Guillaume (Oxford University Press, 2004), p. 146; W. Montgomery Watt, *Muhammad at Mecca* (Oxford University Press, 1980), p. 110-111; Rafiq Zakaria, *Muhammad and The Quran* (New Delhi: Penguin Books, 1991), pp. 403-404

⁴³⁰ Shurrāb, *Ibid*, p. 96

⁴³¹ Muhammad Fasi and Ivan Hrbek (ed), *Africa from the Seventh to the Eleventh Century* (UNESCO: Heinemann Educational Books, 1988), p. 560

“The Prophet said: Today a pious man from al-Ḥabsh (i.e. Najāshī) has expired, come on to offer the funeral prayer. (Jābir said): We lined up in rows and after that the Prophet (Sm.) led the prayer and we were in rows. Jābir added: I was in the second row.”⁴³²

Al-Mas‘ūdī described Ḥabshah country in his geographical work *‘Murūj al-Dhahab’*. He wrote that the chief town of the Ḥabshah is called Ku‘bar (كعبير), which is a large town and the residence of the Najāshī, whose empire extends to the coasts opposite the Yemen, and possesses such towns as al-Zayla‘ (الزيلة), al-Dahlak (الدهلك) and Nāsi‘ (ناسع).⁴³³ Moreover, Islamic tradition states that Bilāl Ibn Rabah, a leading companion of the Prophet (Sm.), was from Ethiopia.

131. حبشى (Ḥubshiy): It is a hill near to Makkah where ‘Abd al-Raḥmān Ibn Abī Bakr died.”⁴³⁴

132. حجارة الزيت (Ḥijārah al-Zayt): It was a place in al-Madīnah at al-Ḥarrah (الحرّة).⁴³⁵

133. الحجاز (Al-Ḥijāz): The hugely used term ‘al-Ḥijāz’, which literally means ‘the Barrier’, is a place located between Najd (نجد) and Tihāmah (تيهامة). The region is so called as it separates the land of the Najd in the east from the land of Tihamah in the west.⁴³⁶ It is bordered on the west by the Red Sea, on the north by Jordan, on the east by the Najd, and on the south by ‘Asīr. Al-Ḥijāz includes the towns of Makkah, al-Madīnah, Jiddah, al-Ṭā’if, Khaybar, Fadak, Ṭābūk, Dār Bali, Dār Asyja’, Dār Muzaynah, Dār Juhaynah, areas occupied by the Ḥawāzin people, and Jullu Hilal. Its main city is Jeddah, but it is probably better known for the Islamic holy cities of Makkah and al-Madīnah. As the site of Islam’s holiest places, al-Ḥijāz has significance in the Arab and Islamic historical and political landscape.

134. الحجر (Al-Ḥijr): It is a semi-circular shoulder-high perimeter wall beside al-Ka‘bah at the side of al-Mīzāb (الميزاب)⁴³⁷⁻⁴³⁸. This is the crescent shaped area immediately adjacent to the northern wall having passages on both sides. It is a structure that was left behind by Banū Quraysh (بنو قريش) due to their insufficient funds.⁴³⁹ It is also a part of Ka‘bah. Farḍ prayer is not held in this section as it contains the Maqām of Nabī ‘Ismā‘īl (As.) and his mother Ḥāḍirah (As.). The place is sometime mentioned as Ḥaṭīm (الحطيم) although Ibn ‘Abbās (Ra.) discourages to use this word.⁴⁴⁰

⁴³² Al-Bukhārī, *Ibid*, Kitāb al-Janāzah, Section: Bābu al-Ṣufūf ‘alā al-Janāzah, *Ibid*, V. 2, Ḥadīth No. 1320, p. 86

⁴³³ Al-Mas‘ūdī, *Ibid*, V. 1, pp. 438-439

⁴³⁴ Al-Tirmidhī, *Ibid*, Chapter: ‘Abwāb al-Janāyiz, Section: Bābu mā Jā’a al-Rukhshah fī Ziyārah al-Qubūr, V. 3, Ḥadīth no. 1055, p. 362

⁴³⁵ ‘Abd al-Bāqī (Taḥqīq), *Ibn Mājah*, *Ibid*, Chapter: Kitāb al-Fitnah, Section: Bābu al-Tathabbut fī al-Fitnah, V. 2, Ḥadīth no. 3958, p. 1308

⁴³⁶ Al-Bakrī al-‘Andalusī, *Mu’jam mā ‘Ista’jama*, *Ibid*, V. 1, pp. 7-8

⁴³⁷ Al-Baghā (Ta‘līq), *Ṣahīh al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Manāqib, Section: Bābu, V. 3, Ḥadīth no. 3635, p. 1397

⁴³⁸ Al-Mīzāb (الميزاب), also known as Mīzāb al-Rahmah (ميزاب الرحمة), is a golden outlet to drain rain-water fixed on the roof of holy Ka‘bah resting on the northern wall which is situated between Rukn al-Yamenī and Rukn al-Shāmī.

⁴³⁹ Al-Bukhārī, *Ibid*, V. 2, Ḥadīth no. 1584, p. 146

⁴⁴⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Manāqib, Section: Bābu, V. 5, Ḥadīth no. 3848, p. 44

It is known as 'Hijr 'Ismā'il' as it was the place where 'Ibrāhīm (As.) constructed a shelter for 'Ismā'il (As.) and his mother Ḥāḍirah (As.). Some scholars have mentioned that the graves of 'Ismā'il (As.) and his mother Ḥāḍirah (As.) lie buried beneath the Hijr 'Ismā'il. However, others have dismissed the narrations as being Da'if (weak).

135. الحجر (Al-Ḥijr): The location is already discussed in 'Arḍ Thamūd (ثمود أرض).

136. الحجرات (Al-Ḥujrāt): Al-Ḥujrāt (الحجرات) is plural form of the Arabic al-Ḥujrah (الحجرة) which means the room, cabin or hut. Al-Ḥujrāt are those huts in which Prophet (Sm.) used to reside with his wives. When al-Masjid al-Nabawī was being built, two huts were also constructed for the Prophet's wives 'Ā'ishah (Ra.) and Sawdā' (Ra.). More such huts were built as the number of wives of the Prophet (Sm.) increased. All these huts were adjacent to al-Masjid al-Nabawī and their doors used to open in the mosque. Each hut consisted of a room. Its walls were built by unbaked bricks of mud and the roof by the branches of palm tree. It had also a tiny yard as described in al-Bukhārī:

عن الحسن قال: كنت أدخل بيوت أزواج النبي صلى الله عليه وسلم في خلافة عثمان بن عفان، فأكتأول سقفها بيدي عن داؤد بن قيس قال: رأيت الحجرات من جريد النخل مغطيتها من خارج بمسوح الشعير، وأظن عرض البيت من باب الحجرة إلى باب البيت نحو من سبب أو سبع أذرع، وأحزر البيت لداخل عشر أذرع، وأظن سميكة بين الثمان والسيح نحو ذلك، ووقف عند باب عائشة، فإذا هو مستقبل المغرب.

“Narrated Ḥasan al-Baṣrī (R.): I entered the houses of the wives of the Prophet (Sm.) during the succession of 'Uthmān ibn 'Affān (Ra.). I was a teenager and I could touch the ceiling of each hut as I stood in it. Dāwūd Ibn Qays said: I saw these huts or Ḥujrāt. These were covered by the branches of the palm trees. I think, the distance between the entrance door and the door of Ḥuzrah was about six or seven cubits. I guess the house is within ten cubits, and i think its thickness is between the eight and seven. I stood at the door of 'Ā'ishah (Ra.) and it was acing to the west.”⁴⁴¹

The wives of the Prophet (Sm.) spent their lives in such ordinary rooms. When 'Umar Ibn 'Abd al-'Azīz (R.) expanded the Prophet's Mosque, he included in it all the Ḥujrāt except that of 'Ā'ishah (Ra.). This was the 'Sacred Chamber' in which the Prophet (Sm.) used to live with his wife 'Ā'ishah (Ra.). The Prophet (Sm.) passed away in this room and was buried in this very room. Later on Caliph Abū Bakr (Ra.) and Caliph 'Umar (Ra.) were also buried in this room.⁴⁴² as well when Allāh (SwT.) will send him down from the sky and when he (As.) will die like other human beings.

137. الحجون (Al-Ḥazūn): The place is near to the cemetery of the people of Makkah.⁴⁴³ It is a hill on the high plateau of Makkah and close to the Makkan burial ground al-Mu'allā, opposite to Masjid al-Bī'ah (مسجد البيعة), also known as Masjid al-'Aqabah (مسجد العقبة). So that al-Mu'allā Cemetery (مقبرة المعلى) is also known as al-Ḥajūn Cemetery (مقبرة الحجون). The first wife of the Prophet (Sm.) Khadijah bint Khuwylid and Many of his relatives were buried in this cemetery in this graveyard.

⁴⁴¹ Al-Bukhārī, Al-'Adab al- Mufrad (al-Riyāḍ: Maktabah al-Ma'ārif, 1419 H.), Ḥadīth no. 450-451, p. 230

⁴⁴² Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 3617, p. 588; Abū Dāwūd, *Ibid*, V. 3, Ḥadīth no. 3244, p. 221; Al-Nasā'ī, *Ibid*, V. 6, Ḥadīth no. 3491, p. 183

⁴⁴³ Al-Baghā (Ta'līq), *Ṣaḥīh al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu mā Yalbisu al-Muḥrim min al-Thiyāb wa al-'Ardiyah wa al-'Uzur, V. 2, Ḥadīth no. 1470, p. 560

This is very close to al-Thaniyyah al-‘Wulyā (الثنية العليا) which is the upper part of Makkah, also known as ‘Alā-Makkah (أعلى مكة) and كداء (Kadā’).⁴⁴⁴ This Thaniyyah is still known as Rī‘u al-Ḥajūn (ريع الحجون), in local language Rī‘u al-Ḥajūl (ريع الحبول).

138. الحديبية (Al-Ḥudaybiyah): The site is discussed in Baṭn Makkah (بطن مكة) and Baldaḥ (بلدح).

139. حراء (Ḥirā’): Ḥirā’ (حراء) or Ghār al-Ḥirā’ (غار الحراء) also known as the Cave of Ḥirā’ is a cave about three miles away from Makkah⁴⁴⁵, on the mountain named on Jabal al-Nūr (جبل النور) i.e. ‘the hill of light’ in al-Ḥijāz region of present-day Saudi Arabia. It is notable for being the location where the Prophet (Sm.) received his first revelations from Allāh through the angel Jibrīl (جبريل) during the month of Ramaḍān in 610 CE. The cave itself is about 3.7 m (12 ft) in length and 1.60 m (5 ft 3 in) in width. The cave is situated at a height of 270 m (890 ft).

The Prophet (Sm.) first began to have revelations in the form of good dreams which came true. Then he began to like solitude. He would go to the cave and meditate there in solitude for a number of days and nights. He would take provisions with him to stay for an extended period, and when he returned to Khadījah (Ra.), he would stock up again and go back to the cave. This was his practice until Truth was revealed to him by an angel while he was in the cave of Ḥirā’. During Tahajjud time one night, when he was alone in the cave, there came to him an angel in the form of a man. The angel said to him: “Recite!”. “I cannot read”, the Prophet (Sm.) replied. The angel took hold of him a second time and pressed him until he could not endure it any longer. After letting him go, the angel again said, “Recite!”. Again the Prophet (Sm.) replied: “I cannot read”. The angel further embraced him again until he had reached the limit of endurance and said “Recite!” for the third time the Prophet (Sm.) said: “I cannot read”. The angel released him and said:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

“Read in the name of your Lord, the Creator. He Who created man from a clot. Read! And your Lord is the Most Bounteous. Who taught by the Pen, taught man what he knew not.”⁴⁴⁶

This was the first day of his Prophethood and these were the first verses of the Qur’ān revealed to him. He was very alarmed by the experience and feared that he had become possessed. The majority of Muslims do not consider visiting the cave as an integral part of the Ḥajj. Nonetheless many visit it for reasons of personal pleasure and spirituality.

140. الحرم (Ḥaram): The term refers to the two holy sanctuaries: Makkan Sanctuary and Madanian Sanctuary. The boundaries of the Makkan Sanctuary, also mentioned in the Qur’ān as Ḥādirī al-Masjid al-Ḥarām (حاضرى المسجد الحرام)⁴⁴⁷⁻⁴⁴⁸, vary in distance from al-Ka‘bah. On the Madīnah side the Ḥarām boundary is around three miles; from the Jiddah side it is ten miles; from the Yemen side it is seven miles; from al-Ṭā’if side it is eleven miles; while from Irāq side it is six miles.⁴⁴⁹ The Boundaries of Madanian Sanctuary are the mountains of Mount ‘Aīr in southern side, Mount Thawr

⁴⁴⁴ Al-‘Asqalānī, *Faṭḥ al-Bārī*, Ibid, V. 3, p. 437

⁴⁴⁵ Al-‘Asqalānī, *Faṭḥ al-Bārī*, Ibid, V. 1, p. 104; Al-Hamawī, *Ibid*, V. 2, p. 233

⁴⁴⁶ Al-Qur’ān, 96:1-5

⁴⁴⁷ Al-Qur’ān, 2:196

⁴⁴⁸ Al-Ṭabarī, *Jāmi‘ al-Bayān*, Ibid, V. 4, p. 112; Ibn al-‘Arabī, *Ibid*, V. 1, p. 185

⁴⁴⁹ Abdul Ghani, *Ibid*, p. 15-17

in northern side, the valleys of Wāqim in eastern side and Ḥarrah al-Wabarah in western side. The distance between Mount ‘Aīr and Mount Thawr is approximately 15 Kilometers. The Makkan sanctuary is cited both in the Qur’ān and Ḥadīth while Madanian sanctuary is cited only in prophetic traditions.

141. حروراء (Ḥarūrā’): Ḥarūrā’ is a village near al-Kūfah (الكوفة) in al-‘Irāq. After the unsatisfactory conclusion to the Battle of Šiffīn, ‘Alī Ibn Abī Ṭālib (Ra.) returned with his army back and entered al-Kūfah. During the march, a group of 12,000 men kept themselves at a distance from the main part of the army and did not follow him. Instead, they camped at Ḥarūrā’, so that they named by al-Ḥarūriyyah (الحرورية), “Those who set up camp in Ḥarūrā’”. They were declaring: la ḥukma ’illā lillāh (لا حكم الا لله) - “There is no judgement, except Allāh’s”. Thus they have been called al-Ḥukmiyyah (الحكومية), because of their refusal to accept the authority of the two arbitrators: Abū Mūsā al-Ash‘arī and ‘Amr Ibn al-‘Āṣ (Ra.). They wrongly deduced it from the verse “inil ḥukmu ’illā lillāh”⁴⁵⁰; the two arbitrators have no power to decide!” The group “seceded” and thus their name al-Khawārij (الخوارج), “those who seceded” and elected a certain ‘Abdullāh Ibn Wahb al-Rasibi as their leader.⁴⁵¹

142. الحرة (Al-Ḥarrah): Ḥarrah from Ḥarr (Heat) is the generic name of lava, porous basalt, scoriae, greenstone, schiste, and others supposed to be of igneous origin. Ḥarrah means the lava land. It is also denote a ridge or hill of such formation. Al-Ḥarrah is an area of flat lands with black stones outside of al-Madīnah.⁴⁵² The Madanian sanctuary is between two Ḥarrahs: The eastern is Ḥarrah al-Wāqim (حرة واقم) and the western Ḥarrah al-Wabarah (حرة الوبرة). Ḥarrah al-Wāqim was a port⁴⁵³ lying to the northeast side about one mile eastward of al-Madīnah. This is also called by al-Zhahrah.⁴⁵⁴ It was reported that ‘Umar Ibn al-Khaṭṭāb and several other companions (Ra.) met Suhayb close to the outskirts of al-Madīnah at this al-Ḥarrah. The battle of Ḥarrah that was fought against the armies of Yazīd Ibn Mu‘āwīyah by ‘Abdullah Ibn Zubayr and his allies occurred here and a number of the companions of the Prophet (Sm.) were martyred here.⁴⁵⁵ Ḥarrah al-Wabarah which is three miles away from alMadīnah⁴⁵⁶ is the western boundary of Madanian sanctuary as is mentioned in the Ḥadīth.⁴⁵⁷

143. حرة الوبرة (Ḥarrah al-Wabarah): The location is discussed at al-Ḥarrah (الحرة).

144. حسنة (Ḥasanah): The location will be discussed in al-Madīnah (المدينة).

⁴⁵⁰ Al-Qur’ān, 12:40

⁴⁵¹ Hamid Dabashi, *Authority in Islam: From the Rise of Muhammad to the Establishment of the Umayyads* (London: Transaction Publishers, 1989), p. 122

⁴⁵² Al-Baghā (Ta‘līq), *Ṣaḥīh al-Bukhārī*, Ibid, Chapter: Kitāb al-Waḍū’, Section: Bābu ‘Abwāb al-’Ibl wa al-Dawāb...., V. 1, Ḥadīth no. 231, p. 92

⁴⁵³ Al-Bakrī al-’Andalusī, *Mu’jam mā ’Ista’jama*, Ibid, 2, p. 437; Al-Hamawī, *Ibid*, V. 2, p. 249

⁴⁵⁴ Sir Richard Francis Burton, *Personal Narrative of a Pilgrimage to Al Madīnah and Meccah* (London: Tylston, 1893), V. 1, p. 421

⁴⁵⁵ Al-’Asqalānī, *Faṭḥ al-Bārī*, Ibid, V. 1, p. 104; Al-Maṭarī, *Ibid*, p. 213; Gerald R. Hawting, *The First Dynasty of Islam: The Umayyad Caliphate AD 661-750* (Abingdon: Routledge, 2000), pp. 47-48

⁴⁵⁶ Al-Samhūdī, *Ibid*, V. 4, p. 59

⁴⁵⁷ Muslim, *Ibid*, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu Karāhiyah al-’Isti‘ānah fī al-Ghazwi bi Kāfir, V. 3, Ḥadīth no. 1817, p. 1449

145. الحصبَة (Al-Ḥaṣbah): This is the same meaning of al-Muḥaṣṣab (المحصب).⁴⁵⁸ The location is discussed at al-ʿAbṭaḥ (الأبطح).

146. حَضْرَمَوْت (Ḥaḍramawt): The region's name means "death has come", from ḥaḍara (حضر) Arabic for "has come" and mawt (موت) Arabic for "death", though there are multiple explanations for how it came to be known as such. One explanation is that after the destruction of Thamūd, the Prophet Ṣāliḥ (As.) relocated himself and about 4,000 of his followers to the region and it was there that he died, thus lending the region its morbid name "death has come." It is a vast area located in southern Yemen,⁴⁵⁹ east of Aden (عدن) and close to the Arabian Sea. In the northeast, it is surrounded by sand and is known as al-ʿAḥqāf (الأحقاف) - the giants of ʿĀd tribe were struck and died in the area. The place of the Prophet Hūd (As.) and the well of Barhūt (برهوت) are in Ḥaḍramawt. Other cities in Ḥaḍramawt are Tarīm (تريم) and Shibām (شيبام).⁴⁶⁰ The Ḥaḍramawt Valley opens into the Arabian Sea. It is agreed by all that the Prophet (Sm.) assigned Ziyād Ibn Labīd (Ra.) to Ḥaḍramawt.⁴⁶¹

147. حَطْمُ الْخَيْلِ (Ḥaṭm al-Khayl): The location is mentioned in another version as Ḥaṭm al-Jabal (حطم الجبل)⁴⁶² that means the spur of the mountain in the narrow part of the valley.⁴⁶³ This is where Abū Sufyān was detained by ʿAbbās (Ra.) instructing by the Prophet (Sm.). Many scholars along with Ibn Ḥajar al-ʿAsqalānī (R.) mentioned the location as Khaṭm al-Khayl (خطم الخيل) and explained as Khaṭm al-Jabal (خطم الجبل).⁴⁶⁴

148. الْحَطِيم (Ḥaṭīm): The location is already discussed in al-Ḥijr (الحجر).

149. الْحَفْيَاء (Al-Ḥafyāʿ): This is a place near al-Madīnah⁴⁶⁵ ahead of Biʿr al-Rūmah (بئر الرومة). The distance is about five or six miles from al-Ḥafyāʿ to Thaniyyah al-Wadāʿ (ثنية الوداع)⁴⁶⁶ wherein the Prophet (Sm.) would run the horses of battle.⁴⁶⁷

150. حِل (Ḥill): This is generally the outside of the boundaries of Makkan Sanctuary (الحرم المكي).⁴⁶⁸ The land from the boundary line of Ḥarām upto Mīqāt is called Ḥill.

151. حَلْب (Ḥalb): The name Ḥalb derives from the Aramaic word ʿHalabaʿ which means 'white', referring to the color of soil and marble abundant in the area. The original ancient name, Ḥalb, has survived as the current Arabic name of the city. It is of obscure origin. Some have proposed that ḥalab means 'iron' or 'copper' in Amorite languages, since the area served as a major source of these metals in antiquity. The modern-day Arabic nickname of the city, al-Shahbāʿ (الشهباء), which means "the

⁴⁵⁸ Al-Baghā (Taʿlīq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Ḥajj, Section: Bābu al-ʿUmrah Laylah al-Ḥaṣbah wa ghairihā, V. 2, Ḥadīth no. 1692, p. 232

⁴⁵⁹ Shurrāb, *Ibid*, p. 101

⁴⁶⁰ Ibn Junaydil, *Ibid*, p. 190

⁴⁶¹ Al-Balādhurī, *Ibid*, V. 1, p. 76

⁴⁶² Al-Baghawī, *Sharḥ al-Sunnah*, Chapter: Kitāb al-Siyar wa al-Jihād, Section: Bābu Faṭḥ Makkah wa Ḥukm Ribāʿihā (Bayrūt : Al-Maktabah al-ʿIslāmī, 1403 H.), V. 11, p. 149

⁴⁶³ Al-Baghā (Taʿlīq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Maghāzī, Section: Bābu ʿayna Rakaza al-Nabī Sm., V. 4, Ḥadīth no. 4030, p. 1559

⁴⁶⁴ Al-ʿAsqalānī, *Faṭḥ al-Bārī*, Ibid, V. 8, p. 8

⁴⁶⁵ Al-Bakrī al-ʿAndalusī, *Muʿjam mā ʿIstaʿjama*, Ibid, 2, p. 458;

⁴⁶⁶ Al-Samhūdī, *Ibid*, V. 4, p. 61

⁴⁶⁷ Al-Hamawī, *Ibid*, V. 2, p. 276

⁴⁶⁸ Al-Baghā (Taʿlīq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu hal Yastaʿsiru al-Rajul aw lam Yastaʿsir wa man Rakaʿa Rakaʿatayn ʿinda al-Qatl, V. 3, Ḥadīth no. 2880, p. 1108

white-colored,” also allegedly derives from the famous white marble of Aleppo, the English name of the city. This is a city in Syria, serving as the capital of the Aleppo Governorate, the most populous Syrian governorate. It is an ancient city, and one of the oldest continuously inhabited cities in the world.

152. حمص (Ḥimṣ): Ḥimṣ also Ḥemṣ and Homs, previously known as Emesa, is a city in western Syria and now the capital of the Homs Governorate. The origin of the city’s modern name is that it is an Arabic form of the city’s Latin name “Emesus”, derived from the Greek “Emesa” or “Emesos”.⁴⁶⁹ “Emesa” was shortened to “Homs” or “Ḥimṣ” by its Arab inhabitants, many of whom settled there prior to the Muslim conquest of Syria. This name has been preserved throughout the period of Islamic rule continuing to the present day. It is 501 metres (1,644 ft) above sea level and is located 162 kilometres (101 mi) north of Damascus. Located on the Orontes River, Homs is also the central link between the interior cities and the Mediterranean coast. The Byzantine emperor Heraclius lived on during the Prophet (Sm.) at Ḥimṣ and the city served as his headquarters⁴⁷⁰. He abandoned it after his army’s defeat by the Muslims during Caliph ‘Umar Ibn al-Khaṭṭāb (Ra.) at the Battle of Yarmūk in southern Syria and started to lived at the city of al-Qusṭanṭīniyyah (القسطنطينية).⁴⁷¹ In 637 CE, the Muslim army led by Khālīd Ibn al-Walīd (Ra.) who is buried in its main mosque, captured Emesa peacefully.

153. حمى (Ḥimā): The location will be discussed at al-Naqī‘ (النقيع).

154. حنين (Ḥunayn): The Ḥunayn is a valley besides Dhū al-Majāz (ذو المجاز) close to the city of al-Ṭā’if (الطائف), a distance around eleven miles from Makkah to al-Ṭā’if (الطائف) from the side of ‘Arafah (عرفة) where the Prophet (Sm.) battled with Banū Thaḳīf (بنو ثقف) and Banū Hawāzin (بنو هوازن).⁴⁷² Ḥunayn is located between Makkah and Ṭā’if in al-Sarawāt (السروات) Mountains.⁴⁷³ The location is a wide arid valley surrounded by barren Rocky Mountains on the way from Makkah to al-Ṭā’if. The location is now known as Jad‘ān (جدعان) previously famous as Yad‘ān (يدعان) on the peak of Wādī al-Sharā’i‘ (وادي الشرائع).

155. الحيرة (Al-Ḥīrah): Al-Ḥīrah is an ancient small well constructed Christian city⁴⁷⁴ located in a place called al-Najaf (النجف), three miles away of al-Kūfah⁴⁷⁵ towards south side in south-central Irāq; it was prominent in pre-Islamic Arab history. The town was originally a military encampment, but in the 5th and 6th centuries ad it was the capital of the Lakhmids, who were Arab vassals of Sasanian Persia. The city, widely known for its size and wealth, was a Sassanian dukedom⁴⁷⁶ as it was the capital of the Persian province of Irāq. As such it was a centre of diplomatic, political, and military activities involving Persia, the Byzantine Empire, and the Arabian Peninsula. It protected the Sasanians from the attacks of Arabian nomads and served as an important station on the caravan route between Persia and the Arabian Peninsula. During the reign of the Caliphate Abū Bakr (Ra.) sent to Khālīd Ibn al-Walīd a letter which noted that “The conquest of al-Ḥīrah and al-Kūfah is entrusted to

⁴⁶⁹ Adrian Room, *Placenames of the World: Origins and Meanings* (London: McFarlan, 2006), p. 167

⁴⁷⁰ Hugh Kennedy, *The Great Arab Conquests* (Philadelphia: Da Capo Press, 2007), p. 74

⁴⁷¹ Ibn Junaydīl, *Ibid*, p. 391; Al-‘Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 6, p. 102

⁴⁷² Al-‘Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 1, p. 109

⁴⁷³ George Sale and others, *Ibid*, p184

⁴⁷⁴ Al-Ḥimyarī, *Ibid*, pp. 207-209

⁴⁷⁵ Al-Hamawī, *Ibid*, V. 2, p. 328

⁴⁷⁶ Fletcher Pratt, *The Battles That Changed History* (New York: Dover Publications, 2000), p. 80

thee.”⁴⁷⁷ Following the Battle of al-Hīrah, the city was captured by Khālīd Ibn al-Walīd (Ra.)⁴⁷⁸ in May 633. The fight was brief and the citizens of the city quickly surrendered and brought gifts to Khālīd Ibn al-Walīd (Ra.).⁴⁷⁹

156. خراسان (Khurāsān): The name Khurāsān, also known as Khorasan or Khorāyān (خورآیان), is derived from Middle Persian Khwarāsān, a compound of khwar meaning “sun” and āsān from āyān literally meaning “to come” or “coming” or “about to come”. Thus Khurāsān means “land where the sun rises” or “east”.⁴⁸⁰ The Persian word Khāvar-zamīn (خاور زمین), meaning “the eastern land”, has also been used as an equivalent term. It is a famous city bordered by Mā warā’ al-Nahr (ما وراء النهر) in east side, Qahastān (قهستان) in west side; its main cities are Murwū (مرو), Hirāt (هراة), Balkh (بلخ) and Nishābūr (نيسابور).⁴⁸¹ The cities of older Khurāsān are: Nishapur and Tus (now in Iran), Merv and Sanjan (now in Turkmenistan), Samarkand and Bukhara (both now in Uzbekistan), Herat and Balkh (now in Afghanistan), Khujand and Panjakent (now in Tajikistan). The historical region extended, along the north, from the Amu Darya (Oxus River) westward to the Caspian Sea and, along the south, from the fringes of the central Iranian deserts eastward to the mountains of central Afghanistan. Arab geographers even spoke of its extending to the boundaries of India. Greater Khurāsān is a historical region spanning northeastern Iran, northern Afghanistan, western Pakistan and the southern parts of Turkmenistan and Uzbekistan. The location is importantly discussed in Islamic references due to the original army of Imam al-Mahdi is said to be made up from Khurāsān.

عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا رَأَيْتُمُ الرَّاياتِ السُّودَ قَدْ جَاءَتْ مِنْ قِبَلِ خُرَاسَانَ، فَأْتَوْهَا، فَإِنَّ فِيهَا خَلِيفَةَ اللَّهِ الْمُهَدِّيَّ

“Narrated from Thawban (Ra.): The Messenger (Sm.) said: “When you see the black flags coming out from the direction of Khurasan, then go to them even if you have to crawl, for verily among them is the khalifah of Allāh, the Mahdi.”⁴⁸²

157. خراب المدينة (Kharib al-Madīnah): The term Kharib means desolate places.⁴⁸³ Kharib al-Madīnah is located between Fayd (فيد) and Jabal al-Sa’d (جبل السعد) on a road within al-Madīnah.⁴⁸⁴

158. الخندق (Al-Khandaq): The word khandaq (خندق) is the Arabised form of the Persian word kandak, meaning “that which has been dug”.⁴⁸⁵ Salmān al-Fārisī (Ra.) advised the Prophet (Sm.) to dig a trench around the city. The battle is also referred to as Gazwah al-’Aḥzāb (غزوة الاحزاب). The Qur’ān uses the term al-’Aḥzāb (الاحزاب)⁴⁸⁶ which means the confederates, to denote the confederacy of non-believers and Jews against Islam. The trench that was dug by Muslims to defend al-Madīnah from

⁴⁷⁷ Washington Irving, *Lives of Mahomet and His Successors* (Paris: Baudry’s Kuropean Library, 1850), p. 177

⁴⁷⁸ Al-Balādhurī, *Ibid*, p. 361

⁴⁷⁹ Muir, *The Caliphate, Its Rise, Decline, and Fall* (Oxford: The Religious Tract Society, 1892), p. 56

⁴⁸⁰ D. MacKenzie, *A concise Pahlavi dictionary* (London: Oxford University Press, 1971), p. 95

⁴⁸¹ Al-Qazwīnī, *’Athār al-Bilād*, *Ibid*, p. 152

⁴⁸² Ibn Ḥanbal, *Ibid*, Chapter: Tatimmah Musnad al-’Anṣāl, Section: min Ḥadīth Thawbān, V. 3, Ḥadīth no. 22387, V. 37, p. 70

⁴⁸³ Al-Baghā (Ta’līq), *Ṣahīh al-Bukhārī*, *Ibid*, Chapter: Kitāb al-’Ilm, Section: Bābu Qawli Allah wa mā ’Iutitum min al-’Ilmi., V. 1, Ḥadīth no. 125, p. 58

⁴⁸⁴ Al-Hamawī, *Ibid*, V. 2, p. 354

⁴⁸⁵ Shaykh ‘Allama Shibli Numāni, Trans.: M. Tayyib Bakhsh Budayūni, *Sirat-un-Nabi* (Delli: Idarah-i-Adabiāt-i Delli, 2009), pp. 368-370

⁴⁸⁶ Al-Qur’ān, 33:9-32

Quraysh tribes on the northern side of al-Madīnah in preparation for the battle of 'Aḥzāb, also called al-Khandaq.⁴⁸⁷

The Seven Mosques is one such landmark found on the western edge of mountain Sila' (سليح). The most significant of the historic mosques is al-Faṭḥ mosque. Twenty metres south of al-Faṭḥ is the Salmān al-Fārisī mosque. The Abū Bakr al-Ṣiddīq mosque is 15 metres southwest of the Salmān al-Fārisī mosque. Just a few metres south lay the 'Umar Ibn al-Khaṭṭāb mosque. High on the hilltop above these structures is the 'Ali Ibn Abī Tālib mosque. A short distance to the west is the Fāṭimah al-Zahrā' Mosque. The centrepiece of the Seven Mosques historic site is the modern al-Khandaq mosque at the base of the mountain. The mosques are today important sites for Muslims to visit during 'Umrah and Ḥajj.

159. الخندمة (Al-Khandamah): This is a hill in Makkah, located just 1000 metres from the most sacred space al-Masjid al-Ḥarām.

160. خوخة ابى بكر (Khawkhah 'Abī Bakr): Al-Khawkhah means the little plumb or a smaller door inset. This is a passage like the door⁴⁸⁸ in the wall of al-Masjid al-Nabawī towards the house of Abū Bakr (Ra.). Ibn Ḥajar said: "Small door is called Khukhah" Such small door of Abū Bakr's (Ra.) house was near the fifth column west of the pulpit. This small door opened into the mosque. This door was moved westward along the same line during the various expansions of the mosque. During the first expansion by the Saudi Government, it was named Bāb al-Ṣiddīq. Ibn Ḥajar said: "This was the time when the Prophet (Sm.) was ill before his departure from this world. It was also the time when the Prophet (Sm.) had ordered Abū Bakr (Ra.) to lead the Ṣalāt in his place. Both these events were pointing towards the Caliphate of Abū Bakr (Ra.). Hence the Prophet (Sm.) ordered to keep the door of the house of Abū Bakr (Ra.) open into the mosque.

161. خوزا (Khūzā): The location cited in Ḥadīth as Khūzā is Khūzistān (خوزستان) means 'The Land of the Khūzī'. It is formerly known as 'Arabistān. It is one of the 31 provinces of Iran. It is in the southwest of the country, bordering 'Irāq and the Persian Gulf. Its capital is al-'Ahwāz (الأهواز) and it covers an area of 63,238 km². The Muslim conquest of Khuzestan took place in 639 AD under the command of Abū Mūsā al-Ash'arī (Ra.) from al-Baṣrah, who drove the Persian satrap Hormuzan out of 'Ahwāz.

162. خيبر (Khaybar): Khaybar is the name of an oasis some 165 km to the north of al-Madīnah on the way to Syria.⁴⁸⁹ The term Sāḥah (ساحة) is also cited in the Qur'ān to mean Khaybar according to the commentators.⁴⁹⁰ Before the rise of Islam, this fortress town was inhabited by Jewish tribes. It fell to Muslim forces in 629 AD.⁴⁹¹ For many centuries, the oasis at Khaybar was an important caravan stopping place. The center developed around a series of ancient dams built to hold run-off water from the rain. Around the water catchments, date palms grew. Khaybar became an important date-producing center. The Jewish Banū Naḍīr of al-Madīnah owned lands

⁴⁸⁷ Al-Fīrūzābādī, *Al-Maghānim al-Muṭābah*, Ibid, pp. 133-134

⁴⁸⁸ Al-Baghā (Ta'liq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Ṣalāt', Section: Bābu al-Khawkhah wa al-Mumir fī al-Masjid, V. 1, Ḥadīth no. 455, p. 178

⁴⁸⁹ Shurrāb, *Ibid*, p. 109

⁴⁹⁰ Al-Baghawī, *Ibid*, V. 7, p. 65; Al-Suyūfī, *Al-Durr al-Manthūr*, Ibid, V. 5, p. 294; Al-'Asqalānī, *Faṭḥ al-Bārī*, Ibid, V. 1, p. 634 & V. 8, p. 595

⁴⁹¹ Watt, *Muhammad at Medina* (Oxford: Oxford University Press, 1956), p. 2

in Khaybar and had castles, fortresses, and their own weapons there. After the Prophet (sm.) expelled them from al-Madīnah in 625, their leaders moved to their estates in Khaybar in order to prepare for war against the Prophet (Sm.) and to recruit the aid of Arab tribes. The Battle of Khaybar took place in May/June 628. Approximately 16-18 Muslims were killed and 93 Jews.⁴⁹² After the Muslim victory, the Prophet (Sm.), concerned that Khaybar would remain desolate and would not continue supplying its agricultural produce to al-Ḥijāz, signed an agreement with the Jews which allowed many of its inhabitants to remain on their lands, while requiring payment of half their crops to the conquerors. During the reign of Caliph ‘Umar (Ra.), the Jewish community of Khaybar was transported alongside the Christian community of Najrān to the newly conquered regions of Syria and Irāq. As a settlement, ‘Umar (Ra.) issued orders that these Christians and Jews should be treated well and allotted them land in their new settlements equivalent to the land they initially owned.

163. خيف بنى كنانة (Khayf Banī Kinānah): This is the place [The location is discussed in al-ʿAbṭaḥ (الأبطح)] of al-Muḥaṣṣab (المحصب) where the Quraysh tribe and Banū Kināna concluded a contract against the Hashimites, sons of ‘Abd al-Muṭṭalib and sons of al-Hāshim.⁴⁹³ They agreed upon abstaining from giving in marriage or marrying any individual belonging to these houses and abstaining from selling them anything unless they give up the Prophet (Sm.). Their conference was held in al-Muḥaṣṣab in al-Khayf of Banū Kinānah where they swore, by al-Lāt and al-‘Uzzā’, on the perseverance on their goals. The document they wrote was signed by eighty chiefs and celebrities. The next day, they went on applying its paragraphs. Hence, that blockade lasted for four years and ended a few days before the Prophet (Sm.)’s immigration to al-Madīnah.

164. دابق (Dābiq): The small Syrian town of Dabiq lies around 10km (six miles) from the Turkish border in northern Syria. “Dābiq” is a name linked to the end of the world. This name has religious and historical reasons linked to “the battle between the forces of good and evil, which is said to take place in Dābiq region. The Prophet (Sm.) is believed to have said that “the last hour will not come” until Muslims vanquish the Romans at “al-ʿAʿmāq or Dābiq”- both in the Syria-Turkey border region- on their way to conquer Constantinople (modern-day Istanbul).

165. دار القضاء (Dār al-Qaḍā’): This house of the caliph ‘Umar (Ra.) at al-Madīnah is called Dār al-Qaḍā’⁴⁹⁴ due to his will to his daughter Ḥaḥṣah (Ra.) and to his son Abdullah (Ra.). In this will he asked them to sell his house to pay off his outstanding debts. If the proceeds of the house failed to pay off all debts, his tribe Banū ‘Adiy should pay rest of the debts. According to his will the house was sold to pay off debts and hence it came to be known as “House for paying debts.” During 138 Hijrah, Ziyād Ibn ‘Ubaidullah was appointed Governor of Makkah and al-Madīnah. He removed Dār al-Qaḍā’ and other surrounding houses to serve this land as a courtyard for the Prophet’s Mosque. He installed a new door between Bāb al-Rahmah (باب الرحمة) and door (خوخة) of Abū Bakr’s (Ra.) house.⁴⁹⁵ This new door was called “Bāb Ziyad” and a plate with the following wording was placed on the top of this door. Dār al-Qaḍā’ is also said to be the House of Judgement, the house of Marwān Ibn al-

⁴⁹² Al-Mubarakpuri, *The Sealed Nectar*, Ibid, p. 238

⁴⁹³ ‘Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, Ibid, V. 2, Ḥadīth No. 1314, p. 952

⁴⁹⁴ ‘Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, Ibid, V. 2, Ḥadīth No. 897, p. 612

⁴⁹⁵ Al-Samhūdī, *Ibid*, V. 2, pp. 221-223

Ḥakam, which at the time belonged to ‘Umar Ibn al-Khaṭṭāb (Ra.). It was said to be the amir’s house in Madīnah.⁴⁹⁶

166. دار الهجرة (Dār al-Hijrah): The location will be discussed in al-Madīnah (المدينة).

167. دبر الكعبة (Dubr al-Ka‘bah): This is the western side of al-Ka‘bah, situated between al-Rukn al-Yamānī (الركن اليمنى) and al-Rukn al-Shāmī (الركن الشامي) which is opposite to al-Multazim (الملتزم). The side is also called by Musta’jār (المستأجر).⁴⁹⁷

168. دجلة (Dijlah): The Arabic Dijlah is well-known as ‘Tigris River’. It is 1,850 km long, rising in the Taurus Mountains of eastern Turkey about 25 km southeast of the city of Elazığ and about 30 km from the headwaters of the Euphrates. The river then flows for 400 km through Turkish territory before becoming the border between Syria and Turkey. This stretch of 44 km is the only part of the river that is located in Syria. This river is reported to be one of the four rivers of Paradise.

169. دسكرة (Daskirah): The palace of Heraclius at Ḥems (حمص) where he invited all the heads of the Byzantines to assemble.

170. دقوقاء (Daqūqā’): Daqūqā’, also known as Dāqūq (داقوق), is a town in al-‘Irāq south of Kirkūk (كركوك). It is the capital of Dāqūq District, one of the four Districts of Kirkūk Governorate. It lies just south of Taza. The town is known for its tea and mosque. It is situated on the Dāqūq River, of which the floodwaters in spring are said to join the Tigris.

171. دمشق (Dimashq): Dimashq also known as Damascus or Dimashq al-Shām (دمشق الشام), is the second-largest city of Syria after Aleppo. The city is often shortened to either Dimashq (دمشق) or al-Shām (الشام) by the citizens of Damascus of Syria and other Arab neighbours and Turkey. Al-Shām (الشام) is an Arabic term for “Levant” and for “Syria”; the latter, and particularly the historical region of Syria, is called Bilād al-Shām (بلاد الشام) i.e. the land of the Levant. The city is located in the southwestern corner of the country. Geographically embedded on the eastern foothills of the Anti-Lebanon mountain range 80 kilometres (50 mi) inland from the eastern shore of the Mediterranean on a plateau 680 metres (2,230 ft) above sea level, Damascus experiences a semi-arid climate because of the rain shadow effect. The Barada River which originates from mountain streams fed by melting snow flows through Damascus. Yāqūt al-Hamawī lauded the city as the earthly paradise.⁴⁹⁸ The city is surrounded by al-Gūṭah (الغوطة), irrigated farmland where many vegetables, cereals fruits have been farmed since ancient time. In this aspects the scholars explained the Qur’ānic location of Rabwah (ربوة) and ‘Dhāt Qarār wa Ma‘yīn’ (ذات قرار و معين)⁴⁹⁹ as al-Ghūṭah of Dimashq⁵⁰⁰. The capital city Dimashq is positioned on the Qur’ānic location of Mount al-Tīn (التين).⁵⁰¹ It was predicted that ‘Isā (As.) will descend near al-Manarah al-Bayda’ (المنارة البيضاء) i.e. white minaret of eastern Damascus (شرقى دمشق),

⁴⁹⁶ Al-Hamawī, *Ibid*, V. 2, p. 422

⁴⁹⁷ Abdul Ghani, *Ibid*, p.

⁴⁹⁸ Al-Hamawī, *Ibid*, V. 2, p. 463

⁴⁹⁹ Al-Qur’ān, 23:50

⁵⁰⁰ Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Azhīm*, *Ibid*, V. 5, p. 470; Al-Suyūṭī, *Al-Durr al-Manthūr*, *Ibid*, V. 5, p. 9; Al-Qazwīnī, *‘Ajā’ib al-Makhlūqāt*, *Ibid*, p. 207

⁵⁰¹ Al-Muqaddasī, *Ibid*, p. 52

clad in two yellow sheets, leaning on the shoulders of two angels.”⁵⁰² This capital of the Caliphate in the Umayyad period is still the capital of Syria.

172. الدهناء (Al-Dahnā’): Al- Dahnā’ is a narrow strip of sandy terrain. This reddish sandy desert is in the central Saudi Arabia, extending about 1,300 km (800 miles) southward from the northeastern edge of al-Nafūd (النفود) to the northwestern borders of Rub‘ al-Khālī (ربع الخالی). This is an area west of al-Bahrayn (البحرين) and north of al-Yamamah (اليمامة). The Banū Tamīm were located to the west of this area, i.e., nearer to al-Madīnah. The desert is a series of seven successive deserts, separated from one another by plains. Roads pass through al-Dahnā, linking Kuwait with al-Zilfī and Riyāḍ and connecting Riyāḍ with Hasa. Al- Dahnā’ links the great deserts of Saudi Arabia.

173. دومة (Dūmah): Dūmah, mostly known as Dūmah al-Jandal (دومة الجندل) is an ancient city located in North Western Saudi Arabia in the al-Jawf Province. The name Dūmah al-Jandal means literally “Dūmah of the Stone”, since this was the territory of Dūmah, one of the twelve sons of Ismā‘īl (As.).⁵⁰³ The city’s ancient Akkadian name was Adummatu. The town is close to Tabūk within the border of al-Madīnah, al-‘Irāq, and Syria.⁵⁰⁴

The Prophet (Sm.) ordered the invasion of Dūmah al-Jandal in 626.⁵⁰⁵ The purpose was to invade Dūmah, because the Prophet (Sm.) received intelligence that some tribes there were involved in highway robbery and preparing to attack al-Madīnah itself. No casualties were reported as Banū Ghaṭafān flees.⁵⁰⁶ He also ordered the expedition of Khālīd Ibn al-Walīd (Dūmah al- Jandal) which took place in 630⁵⁰⁷ against ‘Ukaydir Ibn ‘Abd al-Mālīk al-Kindī, the Christian prince of Dūmah⁵⁰⁸ as well as the expedition of Khālīd Ibn al-Walīd (2nd Dūmah al-Jandal) in 631⁵⁰⁹ to demolish an idol called Wadd,⁵¹⁰ worshipped by the Banū Kilāb.⁵¹¹ The mosque of ‘Umar Ibn al-Khaṭṭāb⁵¹² is situated in the town of Dūmah al-Jandal, a major intersection of ancient trade routes linking Mesopotamia, Syria and the Arabian Peninsula.

174. دومة الجندل (Dūmah al-Jandal): The location is discussed in Dūmah (دومة).

⁵⁰² Muslim, *Ibid*, Chapter: Kitāb al-Fitan wa ash-rāt al-Sā‘ah, Section: Bābu Dhikr al-Dajjāl wa Ṣifatihi wa man ma‘ahu, V. 4, Ḥadīth No. 2937, p. 2250

⁵⁰³ Genesis, 25:14; Chronicles, 1:30

⁵⁰⁴ Al-Baghā (Ta‘līq), *Ṣaḥīh al-Bukhārī*, *Ibid*, Chapter: Kitāb Tafsīr al-Qur‘ān, Section: Bābu Waddan wa lā Suwā‘an wa lā Yaghūtha wa Ya‘ūqa, V. 4, Ḥadīth no. 4636, p. 1873

⁵⁰⁵ Muir, *The life of Mahomet*, *Ibid*, pp. 225-226

⁵⁰⁶ Al-Mubarakpuri, *The Sealed Nectar*, *Ibid*, pp. 193-194

⁵⁰⁷ Abū Khalīl, *‘Aṭlas al-Ḥadīth al-Nabawī*, Ibn, p. 239; Abū Khalīl, *Atlas of the Qur‘ān* (Riyadh: Darussalam, 2003), p. 244

⁵⁰⁸ Al-Mubarakpuri, *The Sealed Nectar*, *Ibid*, p. 277

⁵⁰⁹ Marmaduke William Pickthall, *Cultural side of Islam (Islamic culture)* (Islamic Culture Board, 1967), V. 9, p. 191

⁵¹⁰ Hishām Ibn al-Kalbi, *The book of idols: being a translation from the Arabic of Kitāb Al-‘Aṣnām*, Trans.: Nabih Amin Faris (Princeton: Princeton University Press, 1952), p. 48

⁵¹¹ George Sale, *The Koran: commonly called the Alcoran of Mohammed* (Philadelphia: J. W. Moore, 1856), V. 1, p. 40

⁵¹² The mosque itself was built in 634-644. However, the actual building appears to have been built in a much later period, casting doubt upon its attribution to Umar Ibn al-Khaṭṭāb (Ra.). Some scholars attribute it to the Umayyad Caliph ‘Umar Ibn ‘Abd al-‘Azīz, and some believe that the mosque was named after Banī ‘Amr, a tribe that settled in Dūmah al-Jandal.

175. الديلم (Al-Daylam): Daylam was the name of the mountainous regions of northern Iran on the southern shore of the Caspian Sea in the lowlands of the southern part of Gilan. It was so named for its inhabitants, known as the Daylamites. They lived in the highlands of Daylam, part of the Alborz range, between Gilan and Tabaristan. They were employed as soldiers from the time of the Sasanian Empire, and long resisted the Muslim conquest of Persia and subsequent Islamization.

176. ذات انواط (Dhāt 'Anwāt): This was tree on the way to Hunayn whereby the companions passed. The idolaters called it Dhāt 'Anwāt upon which they hung their weapons.

177. ذات الجيش (Dhāt al-Jaysh): Dhāt al-Jaysh is a place on the way of Makkah from al-Madīnah, seven miles away of al-'Aqīq valley. The location is not on the way of Khaybar.⁵¹³ It is a valley between al-'Aqīq and Barthan (برثان), and also a station of the Prophet (Sm.) at his jourey to Badr (بدر) and a position at his return from the battle of Banū al-Muṣṭaliq (بنو المصطلق).⁵¹⁴ In fact the location is situated after al-'Aqīq between al-Baydā' (البدياء) and Barthān (برثان) on the way to Makkah.⁵¹⁵ Here the following verse about al-Tayammum (التيمم) was revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهَّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

“O you who believe! When you intend to offer al-Ṣalāh, wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of Janaba (i.e. had a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you come from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allāh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour on you that you may be thankful.”⁵¹⁶

178. ذات السلاسل (Dhāt al-Salāsīl): Dhāt al-Salāsīl is a spring for Banū Judhām (بنو جذام) on the Syrian border.⁵¹⁷ In 631 C.E. the Prophet (Sm.) sent a party under ‘Amr Ibn al-Āṣ (Ra.) to conduct a raid on Dhāt al-Salāsīl, the country of Banū ‘Adhraḥ (بنو عذرة) in the north of al-Madīnah. When he came to al-Salāsīl he felt that the contingent at his disposal was inadequate to meet the challenge of the tribe. He accordingly appealed to the Prophet (Sm.) for reinforcement. The Prophet (Sm.) sent a contingent under the command of Abū ‘Ubaydah Ibn al-Jarrāḥ. The contingent included Abū Bakr (Ra.) and ‘Umar (Ra.).⁵¹⁸

179. ذات قرار و معين (Dhāt Qarār wa Ma‘yīn): The location is already discussed in Dimashq (دمشق).

⁵¹³ Al-'Asqalānī, *Faṭḥ al-Bārī*, Ibid, V. 1, p. 432; Al-Baghā (Ta'īlīq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Ḥajj, Section: Bābu al-Taḥmīd wa al-Tasbīḥ wa al-Takbīr, V. 1, Ḥadīth no. 327, p. 127

⁵¹⁴ Al-Hamawī, *Ibid*, V. 2, pp. 200-201

⁵¹⁵ Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, Ibid, V. 3, p. 957

⁵¹⁶ Al-Qur'ān, 5:6

⁵¹⁷ 'Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muṣṭalīq*, Ibid, V. 4, Ḥadīth No. 2384, p. 1856

⁵¹⁸ Ibn Hishām, *Ibid*, V. 2, p. 623

180. ذات عرق (Dhāt ‘Irq): Dhāt al-‘Irq is a way station out in the desert, marking the border between Najd (نجد) and Tihamah (تهامة), being forty-two miles from Makkah.⁵¹⁹ It is the mīqāt for the people of al-‘Irāq. This mīqāt is about 94 kilometers towards the northeast side of Makkah. This is the mīqāt for the people of Iran, al-‘Irāq and for those coming from that direction. Sariyyah Dhāt al-‘Irq (sariyyah Zayd Ibn Ḥārithah, Sariyyah Qiradah) occurred in this place under the commandership of Zayd Ibn Ḥārithah (Ra.) on Jumadah II 3, 28 months after Hijrah.

181. ذروان (Dharwān): The location is already discussed in ‘Arwān (أروان).

182. ذلقية (Dhuluqiyyah): This is a place near Constantinople where Khālīd Ibn Dihqān said to be on the campaign to Constantinople and a prominent and righteous man coming from Palestine meet with him.

183. ذو الحليفة (Dhū al-Ḥulayfah): Dhū al-Ḥulayfah, also known as Masjid Dhī al-Ḥulayfah (مسجد ذى الحليفة) and sometimes as Masjid al-Shajarah (مسجد الشجرة), is a place six or seven miles (12 Kilometers) away from al-Madīnah and it is the furthest mīqāt from Makkah. It is situated at Wādī al-‘Aqīq (وادي العقيق) and there is a spring called ‘Abār ‘Alī (أبار على) i.e. the spring of ‘Alī which is 9 km southwest of al-Madīnah.⁵²⁰ Dhū al-Ḥulayfah is the mīqāt for pilgrims coming from al-Madīnah or north either by air or land. The Prophet (Sm.) assumed al-‘Iḥrām (الإحرام) from Dhū al-Ḥulayfah for the rites of Ḥajj and ‘Umrah and started to recite the al-Talbiyah (التلبية) from there.⁵²¹

184. ذو الحليفة من تهامة (Dhū al-Ḥulayfah min Tihāmah): This is a place between Ḥāddhah (حاذة) and Dhāt ‘Irq (ذات عرق)⁵²² where the area dropped vertically from the land of al-Ḥijāz (الحجاز) to the land of Najd (نجد).⁵²³ This is in Tihāmah al-Yemen but not the famous place of mīqāt Dhū al-Ḥulayfah⁵²⁴ although a few scholars marked it to be near to al-Madīnah.

185. ذو الخصلة (Dhū al-Khalaṣah): The location is discussed in Tabālah (تبالة).

186. ذو خيوان (Dhū Kaywān): Dhū Kaywān, popularly known as Khiwan, is a village in west-central Yemen. It is located in the Ṣan‘ā’ Governorate.

187. ذو طوى (Dhū Ṭuwā): The valley of Tuwā, which was situated outside Makkah 1400 years ago, is now a part of Makkah⁵²⁵ and known as Jurwal (جرول). This has a well known as Bi’r Ṭuwā or Bi’r al-Zhāhir.⁵²⁶ This is the well that al-‘Azraqī⁵²⁷ said it to be mentioned in the Qur’ān as بطن مكة (Baṭn Makkah).⁵²⁸ This is a sacred well and it is said that many of Israeli prophets have bathed in its water. It is narrated in books that when the Prophet (Sm.) planned to take over Makkah, he along with his

⁵¹⁹ Al-‘Asqalānī, *Faṭḥ al-Bārī*, Ibid, V. 3, p. 389; Al-Baghā (Ta‘līq), *Ṣahīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Ḥajj, Section: Bābu Dhāt ‘Irq li’ Ahl al-‘Irāq, V. 2, Ḥadīth no. 1458, p. 556

⁵²⁰ Al-Bilādī, *Mu’jam al-Ma‘ālim al-Jughrāfiyyah*, Ibid, p. 101; Al-Ḥimyarī, *Ibid*, p. 196

⁵²¹ Al-Nabawī, *Ibid*, V. 13, p. 126

⁵²² Al-Nabawī, *Ibid*, V. 13, p. 126

⁵²³ Al-Baghā (Ta‘līq), *Ṣahīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Sharikah, Section: Bābu ma ‘Adala ‘Ashran min al-Ghanam bi Jazūr fī al-Qasm, V. 2, Ḥadīth no. 2372, p. 886

⁵²⁴ ‘Abd al-Bāqī (Taḥqīq), *Sunan Ibn Mājah*, Ibid, V. 2, Ḥadīth no. 3137, p. 1048

⁵²⁵ Al-Baghā (Ta‘līq), *Ṣahīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Masājid al-latī ‘alā Ṭuruq al-Madīnah V. 1, Ḥadīth no. 470, p. 183

⁵²⁶ Al-‘Asqalānī, *Faṭḥ al-Bārī*, Ibid, V. 3, p. 413

⁵²⁷ Al-Azraqī, *Ibid*, V. 1, p. 282

⁵²⁸ Al-Qur’ān, 48:24

companions spent night beside this well. It is also written in books that Abdullah Ibn ‘Umar (a.) always spent night at this place whenever he entered Makkah. Al-‘Azraqī told that wife of Hārūn al-Rashīd, Zubaydah, built a Masjid at this location.⁵²⁹ This well is now a part of Makkah and was about to enter Ḥarām expansion because Jurwal area is evacuated and demolished. The pilgrims often visit the well Ṭuwā and drink water from there while visiting Makkah and al-Madīnah.

188. ذو قرد (Dhū Qarad): This is a site of water reservoir about a distance of one day journey from al-Madīnah.⁵³⁰ The place is famous for the expedition of Dhū Qarad, also known as the expedition of al-Ghābah (الغابة).⁵³¹ ‘Ātiq Ibn Ghayth al-Bilādī marked it as a black hill on pick of the valley al-Naqmā’ (النقمة) located 35 kilometers northeast of al-Madīnah in the area of Banū Rashīd (بنو رشيد) of Hutaym (هتيم) tribe.⁵³² According to the majority of scholars, this incident took place three days before the battle of Khaybar (خيبر).⁵³³ The Prophet (Sm.) on his way back to al-Madīnah stopped at Dhū Qarad; performed Ṣalāt al-Khawf (صلوة الخوف) and sacrificed a camel.

189. ذو المجاز (Dhū al-Majāz): This was a market held in first eight days of Dhū al-Ḥajj⁵³⁴ for the Arabs in the Day of Ignorance located in the right side of al-‘Arafah (العرفة), close to Kabkab (ككب) or Minā (منى).⁵³⁵

190. ذو المروة (Dhū al-Marwah): This is a town to the north of al-Madīnah⁵³⁷ in the Wādī al-Qurā’; it is also said to lie between Dhū Khushub and Wādī al-Qurā’ near to Tabūk.

191. رام هرمز (Rām-Hurmuz): The Persian Ramhormoz, also known as Rāmuz, is a town and district in Khūzistān in southwestern Persia of Khūzistān Province in Iran. This is a Persian town closes to al-‘Irāq.⁵³⁸ Rām-Hurmuz lies about 55 miles southeast of al-‘Ahwāz, 65 miles south-south-east of Shūshtar, and 60 miles north-east of Bihbihān. In ancient times it had been known as Samangan, having been established during the Sassanid period, although an Elamite tomb has been found as well. The historical territory of Ramshir is located in this area, only 3 kilometres (1.9 mi) away from the city. According to a Ḥadīth of Ṣaḥīḥ al-Bukhārī, Ramhormoz is the ancestral homeland of Salmān al-Fārisī (Ra.).⁵³⁹

192. ربوة (Rabwah): The location is already discussed in Dimashq (دمشق).

⁵²⁹ Al-Azraqī, *Ibid*, V. 2, p. 201

⁵³⁰ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: : Kitāb al-Maghāzī, Section: Bābu Ghazwah Dhī-Qarad, V. 4, Ḥadīth no. 3898, p. 1512

⁵³¹ Al-Mubarakpuri, *When the Moon Split*, *Ibid*, pp. 228-229

⁵³² Al-Bilādī, *Mu‘jam al-Ma‘ālim al-Jughrāfiyah*, *Ibid*, p. 250

⁵³³ Watt, *Muhammad at Medina*, *Ibid*, p. 42

⁵³⁴ Al-Hamawī, *Ibid*, V. 5, p. 55

⁵³⁵ Al-Bakrī al-‘Andalusī, *Mu‘jam mā ‘Ista‘jama*, *Ibid*, V. 4, p. 1185

⁵³⁶ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu al-Tijārah ‘Ayyāma al-Mūsīm...., V. 2, Ḥadīth no. 1681, p. 628

⁵³⁷ Al-Hamawī, *Ibid*, V. 5, p. 116

⁵³⁸ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Manāqib, Section: Bābu ‘Islām Salmān al-Fārisī, V. 3, Ḥadīth no. 3731, p. 1435

⁵³⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Manāqib, Section: Bābu ‘Islām Salmān al-Fārisī, V. 5, Ḥadīth no. 3947, p. 71; Milad Milani, *Sufism in the Secret History of Persia* (London: Routledge, 2014), p. 180; ‘Abd Allāh ibn Muḥammad Ibn ‘Abd al-Wahhāb, *Mukhtaṣar Sīrat al-Rasūl*, Trans. Sameh Strauch (Riyadh: Darussalam, 2006), p. 94

193. الرَبْدَة (Al-Rabadhah): The place is beside al-Madīnah.⁵⁴⁰ It is a settlement situated near Dhāt ‘Irq (ذات عرق) between al-Sulaylah (السليلة) and Māwān (ماوان) on the Hijāz road in al-Madīnah in Saudi Arabia. It is located some 200 km to the north-east of al-Madīnah on the pilgrim route from al-Kūfah to Makkah, known as Darb Zubaydah (درب زبيدة). It was regular halting place for caravans plying their trade between Syria, Egypt and al-‘Irāq. Al-Rabadhah is an ancient Islamic site locally referred to as Birkat Abū Salīm or Birkat Sanām. It was a ḥimā’, a grazing ground, which was confiscated by the state from the tribes after the Ridda wars. The basis of a ḥimā’ is fodder and water. In the ḥimā’, one or more springs of water are usually found. The ḥimā’ may often cover a considerable expanse of territory.⁵⁴¹

The town is also known as the place of Abū Dharr al-Ghifārī (Ra.) where he spent his last years and built a mosque. He died at the location and buried there in 32 Hijri.⁵⁴² It was described as the home of a community where the ritual prayer was being celebrated on Abū Dharr’s arrival.⁵⁴³

The archaeological excavations directed by the King Saud University, have shown that, al-Rabadhah yields important information for the early phases of Islamic culture.⁵⁴⁴ The excavations at al-Rabadhah give a good insight into urban housing in the Early Islamic Period. The site is dominated by a palace structure, consisting of 13 rooms all with doors opening on a central courtyard.⁵⁴⁵ Each room is likely to have served a different purpose, with evidence for ovens, grain storage and a furnace for glass-making found in separate areas.⁵⁴⁶ A more typical house from the site is similar in its design, but smaller in area, with divided rooms averaging 3x2m.⁵⁴⁷

194. الرس (Al-Rass): The term ‘Aṣḥāb al-Rass, which means People of the Well, is mentioned at a couple of places in the Qur’ān. At both places they are mentioned with people who were severely punished by Allāh for disobeying warnings given to them by His Messengers for not mending their evil ways. ‘Aṣḥāb al-Rass must also be evil people because they are mentioned with the people of Thamūd tribe and their predecessors from ‘Ād tribe who not only made fun of their Messengers, but challenged them to bring the torment of Allāh. Aṣḥāb al-Rass are mentioned with the people of Nūḥ (As.), people from ‘Ād tribe, Fir‘awn, people of Lūt (As.) etc.

195. الرقيم (Al-Raqīm): There is no agreement on the meaning of al-Raqīm; some say, it refers to a valley or mountain near to al-Rūm (الروم), while ‘Anas (Ra.) and Sha‘bī contend it as the name of their dog that was with the people of Cave. Sa‘īd Ibn Jubayr said it to be a tablet of stone on which they wrote the story of the people of the Cave and it was placed at the entrance to the Cave”-hence, “the Inscription.”⁵⁴⁸

⁵⁴⁰ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Imān, Section: Bābu al-Ma‘āṣī min ‘Amri al-Jāhiliyyah..., V. 1, Ḥadīth no. 30, p. 20

⁵⁴¹ Mohammad Rihan, *The Politics and Culture of an Umayyad Tribe* (London: I.B. Tauris, 4014), p. 152

⁵⁴² Al-Hamawī, *Ibid*, V. 3, p. 24

⁵⁴³ Rihan, *Ibid*, p. 152

⁵⁴⁴ Ian Shaw and Robert Jameson (ed), *A dictionary of Archaeology* (Malden: Blackwell, 2002), p. 190-191

⁵⁴⁵ Sa‘ad Ibn ‘Abd al-‘Azīz al-Rāshid, *Al-Rabadhah: Portrait of early Islamic Civilisation in Saudi Arabia* (Al-Riyadh: King Saud University, 1986), p.26

⁵⁴⁶ Al-Rāshid, *Ibid*, p.28

⁵⁴⁷ Al-Rāshid, *Ibid*, p.31

⁵⁴⁸ Ibn Kathīr, *Al-Bidāyah wa al-Nihāyah*, Ibid, V. 2, p. 563 & V. 12, p. 584

196. الرقة (Al-Raqqah): Al-Raqqah, also called Rakka, is a city in Syria located on the northeast bank of the Euphrates River, about 160 kilometres (99 miles) east of Aleppo. It is located 40 kilometres (25 miles) east of the Tabqa Dam, Syria's largest dam. The Hellenistic, Roman and Byzantine city and bishopric Callinicum (now a Latin Catholic titular see) was the capital of the Abbāsīd Caliphate between 796 and 809, under the reign of Caliph Hārūn al-Rashīd.

197. الركن (Al-Rukn): The location is discussed in al-'Arkān (الأركان).

198. رواسى (Rawāsī): This word means any mountain in the world.⁵⁴⁹ The Qur'ān and Ḥadīth directly cited few picks of the mountains like Qāf , 'Abū Qubays in Makkah, al-Jūdī, al-Ṭūr in Sinai etc. But the term in general includes all the uppermost picks like Mount Everest, Mauna Kea, and Chimborazo etc.

199. رودس (Rudis): The historical Rudis, popularly spelled as Rhodes, is the largest of the Dodecanese islands in terms of land area and also the island group's historical capital. The island has been called Rodi in Italian, Rodos in Turkish, and Rodi or Rodes in Ladino. The island of Rhodes is shaped like a spearhead, 79.7 km (49.5 mi) long and 38 km (24 mi) wide, with a total area of approximately 1,400 square kilometres (541 sq mi) and a coastline of approximately 220 km (137 mi). Limestone is the main bedrock. The city of Rhodes is located at the northern tip of the island, as well as the site of the ancient and modern commercial harbours.

Administratively the island forms a separate municipality within the Rhodes regional unit, which is part of the South Aegean administrative region. The principal town of the island and seat of the municipality is Rhodes. It is located northeast of Crete, southeast of Athens and just off the Anatolian coast of Turkey. Rhodes' nickname is 'The Island of the Knights', named after the Knights of Saint John of Jerusalem, who once conquered the land. Historically, Rhodes was famous worldwide for the Colossus of Rhodes, one of the Seven Wonders of the Ancient World. The Medieval Old Town of the City of Rhodes has been declared a World Heritage Site. Today, it is one of the most popular tourist destinations in Europe.

200. الروم (al-Rūm): Al-Rūm, now spelled as Rome, is in the Lazio region of central Italy on the Tiber. But the term Rūm in the Qur'ān is originated in the word "Romans" and in the time of the Prophet (Sm.) referred to the Greek-speaking Romans, hence the title is sometimes also translated as "The Byzantines". The Byzantine Empire, also referred to as the Eastern Roman Empire, was the continuation of the Roman Empire in the East during Late Antiquity and the middle ages, when its capital city was Constantinople (modern-day Istanbul). In short, everyone was expecting Byzantium to be destroyed. But during this time, the first verses of Sūrah al-Rūm were revealed, announcing that Byzantium would triumph in 3 to 9 years. This predicted victory seemed so impossible that the Arab polytheists thought it would never come true. In 622, Heraclius gained a number of victories over the Persians and conquered 'Armīniyah. In December 627, the two empires fought a decisive battle at Nineveh, some 50 kilometres east of the Tigris River, near Baghdād. This time too, the Byzantine army defeated the Persians. A few months later, the Persians had to sue for peace with Byzantium, which obliged them to return the

⁵⁴⁹ Al-Suyūṭī, *Mufhimāt al-'Aqrān fī Mubhamāt Qur'ān*, Ibid, p. 86; Al-Qannūjī, Ibid, V. 5, pp. 294-295

territories they had taken from it.⁵⁵⁰ The Byzantine victory was completed when Emperor Heraclius defeated the Persian ruler Khosrow II in 630, recaptured Jerusalem, and regained the “True Cross” for the Church of the Holy Sepulchre.

201. الرماة (Al-Rumāt): Al-Rumāt, also known as Jabal al-Rumāt and ‘Aynayn (عينين), is a name of a small mountain in front of Mount ‘Uḥud where the Prophet (Sm.) had positioned 50 archers under the command of Abdullah Ibn Jubayr (Ra.) during the Battle of ‘Uḥud with the strict instructions not to move.⁵⁵¹

202. الروحاء (Al-Rawḥā’): Al-Wādī Rawḥā’ is located at the last of al-Sayālah (السيالة) thirty to fifty miles from al-Madīnah⁵⁵² and a waypoint for the Ḥajj.⁵⁵³ It is a location between al-Madīnah and Badr. It is in a distance of thirty seven miles from al-Madīnah⁵⁵⁴ and about fifty kilometers from Dhū al-Ḥulayfah. It was reported that when Saṭān hears the call to prayer, he runs away to a distance like that of al-Rawḥā’.⁵⁵⁵ It used to be a caravan station and a place where the Prophet (Sm.) and his Companions stopped several times, including on the way to Gazwah Badr. A number of narrations regarding in this place have been mentioned in the books of Ḥadīth. ‘Anas and Abū Mūsā al-Ash‘ari (Ra.) have reported that Prophet (Sm.) said: ‘Indeed 70 ‘Ambiyā’ had passed the hill of Rawḥā’ enroute to the house of Allāh (al-Ka‘bah)...’⁵⁵⁶ Although the chains for these narrations are weak, they sufficiently support each other in their mention of the Prophets passing Rawḥā’.⁵⁵⁷ The Prophet (Sm.) is reported to have drunk from its well and also offered prayers there.⁵⁵⁸ A small Mosque has been erected at the location where he prayed. This place exists till today but is neglected in terms of upkeep. A portion of the Mosque has also fallen into disrepair.

203. روضة خاخ (Rawḍah Khāk): The place is situated near to Ḥamrā’ al-‘Asad (حمراء الأسد) of al-Madīnah between al-Ḥarāmāy (الحرمين)⁵⁵⁹ of Makkah and al-Madīnah.⁵⁶⁰ The Prophet (Sm.) sent ‘Alī, al-Zubayr and al-Miqdād to proceed till reach Rawḍah Khāk to detain a lady carrying a letter written by Ḥātib Ibn ‘Abī Baltah (Ra.) to the Quraysh informing them of the Messenger’s (Sm.) intent to attack them.⁵⁶¹

204. رومية (Rūmiyah): This is a well-known city which was the headquarters of the Roman Christians.⁵⁶²

⁵⁵⁰ Warren Treadgold, *A History of the Byzantine State and Society* (California: Stanford University Press, 1997), 287-99

⁵⁵¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Maghāzī, Section: Bābu, V. 5, Ḥadīth no. 3986, p. 78

⁵⁵² Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 1, p. 569; Al-Fīrūzābādī, *Al-Maghānim al-Muṭābah*, *Ibid*, p. 161

⁵⁵³ ‘Abdur Razzak al-Ṣam‘ānī, *The Expeditions: An Early Biography of Muḥammad*, Trans.: Mamar Ibn Rashid (New York: New York University Press, 2014), p. 337

⁵⁵⁴ Aḥmad ibn ‘Alī Abū Ya‘lā al-Mawṣilī, *Musnad Abī Ya‘lā* (Bayrūt: Dār al-Ma‘mūn lil-Turāth, 1984), V. 3, Ḥadīth: 1895, p. 410

⁵⁵⁵ Al-Mawṣilī, *Ibid*, V. 4, Ḥadīth: 2293, p. 194

⁵⁵⁶ Al-Mawṣilī, *Ibid*, V. 7, Ḥadīth: 4275, p. 262

⁵⁵⁷ ‘Abd al-‘Azīm ibn ‘Abd al-Qawī al-Mundhirī, *Al-Tarḥīb wa al-Tarḥīb min al-Ḥadīth al-Sharīf* (Bayrūt: Dār al-Kutub al-‘Ilmiyah, 1417 H.), V. 2, p. 118

⁵⁵⁸ Al-Bakrī al-‘Andalusī, *Mu‘jam mā ‘Ista‘jama*, *Ibid*, V. 2, p. 682

⁵⁵⁹ Al-Fīrūzābādī, *Al-Maghānim al-Muṭābah*, *Ibid*, p. 125

⁵⁶⁰ Al-Baghā (Ta‘līq), *Ṣahīh al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu al-Jāsus, V. 3, Ḥadīth no. 2845, p. 1095

⁵⁶¹ Al-Bakrī al-‘Andalusī, *Mu‘jam mā ‘Ista‘jama*, *Ibid*, V. 2, p. 482

⁵⁶² Al-Baghā (Ta‘līq), *Ṣahīh al-Bukhārī*, *Ibid*, Section: Bābu Bad’i al-Waḥyi, V. 1, Ḥadīth no. 7, p. 7

205. الرويثة (Al-Ruwaythah): This is a village on the way of Makkah to al-Madīnah.⁵⁶³

206. الزاوية (Al-Zāwiyah): This was a place of two Farsakh (فرسخان)⁵⁶⁴ about six miles away from al-Baṣrah.⁵⁶⁵ The longest living of the companions of the Prophet (Sm.) 'Anas Ibn Mālik Ibn Naḍar al-Khazrajī al-'Anṣārī (Ra.) went to Dimashq and settled in al-Baṣrah and was died in 91 AH at al-Ṭaf (الطف)⁵⁶⁶ in the age of 99. The Battle of Dayr al-Jamājim was fought in central Irāq in al-Zāwiyah between the largely Syrian Umayyad army under al-Ḥajjāj Ibn Yūsuf against the mostly Irāqī followers of 'Abd al-Raḥmān Ibn Muḥammad Ibn al-Ash'ath as a result of revoltation to Caliph's terms.⁵⁶⁷

207. الزط (Al-Zuṭṭ): Al-Zuṭṭ is the arabicization of the Persian word Jet or Jets (جت). Their origin is from the country of India to Persia and 'Irāq and their region lies between al-Manṣūrah (المنصورة), Makrān (مكران), and al-Sindh (السند). They are among the most important people of the Indus Valley. The Sassanid emperors brought from India and settled in the Mesopotamian Marshes. According to de Goeje, the name Zutt came to be applied to all Indians and then, because o their Indian origins, to the gypsies.

208. زقاق (Zuqāq): The location is discussed in al-Ṣafā (الصف).

209. زمزم (Zamzam): The name of the well comes from the phrase 'Zome Zome', meaning 'stop flowing', a command repeated by Ḥāḍirah (As.) during her attempt to contain the spring water. The famous well is situated in Makkah inside Ḥarām⁵⁶⁸ in the south from Maqām 'Ibrāhīm within the precincts of al-Masjid al-Ḥarām. The historical importance of the well is mentioned in its spritual connection with the birth of Ismā'īl (As.) and the purification of the Prophet's heart before his al-'Isrā' (الإسراء) and al-Mi'rāj (المعراج). The Qur'ān touched the position citing the word 'siqayah al-Ḥajj (سقاية الحاج)⁵⁶⁹.

210. الزوراء (Al-Zawrā'): This is a market place in al-Madīnah⁵⁷⁰, attached to al-Masjid al-Nabawī (المسجد النبوي)⁵⁷¹, and also called by Sūq al-Ḥirṣ (سوق الحرص)⁵⁷². The Miracles of spouting water from the fingers of the Prophet (Sm.) happened at this position.⁵⁷³ According to a report, the third 'Adhān of al-Jum'ah was enjoined by 'Uthmān (Ra.) at this position.⁵⁷⁴

⁵⁶³ Al-Baghā (Ta'līq), *Ṣahīh al-Bukhārī*, Ibid, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Masājid al-laṭī 'alā Ṭuruq al-Madīnah...., V. 1, Ḥadīth no. 470, p. 183

⁵⁶⁴ Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, Ibid, V. 2, p. 693

⁵⁶⁵ Al-'Asqalānī, *Fath al-Bārī*, Ibid, V. 1, p. 128

⁵⁶⁶ Yūsuf Ibn 'Abd Allāh Ibn 'Abd al-Barr, al-'Istī'āb fī ma'rifat al-Aṣḥāb (Bayrūt: Dār al-Jayl, 1992), V. 1, p. 111

⁵⁶⁷ Al-Ḥimyarī, *Ibid*, p. 283

⁵⁶⁸ 'Abd al-Baqī, *Ṣahīh Muslim*, Ibid, V. 2, Ḥadīth No. 1133, p. 797

⁵⁶⁹ Al-Qur'ān, 9:19

⁵⁷⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Manāqib, Section: Bābu 'Alāmāt al-Nabuwwah fī al-'Islām, V. 4, Ḥadīth no. 3572, p. 192

⁵⁷¹ Abū Zayd 'Umar Ibn Shabbah al-Numayrī, *Tārīkh al-Madīnah al-Munawwarah* (Jiddah: Al-Sayyid Ḥabīb Maḥmūd Aḥmad, 1399 H), p. 306

⁵⁷² Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, Ibid, V. 2, p. 705

⁵⁷³ Muslim, *Ibid*, Chapter: Kitāb al-Faḍā'il, Section: Bābu fī Mu'jizāt al-Nabī (Sm.), V. 4, Ḥadīth no. 3572, p. 192

⁵⁷⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Jum'ah, Section: Bābu al-'Adhān Yawm al-Jum'ah, V. 2, Ḥadīth no. 912, p. 8

211. السبخة (Al-Sabkhah): The location is discussed in al-Jurf (الجرف).

212. الساحل (Al-Sāhil): All the land bordering the sea is called al-Sāhil.⁵⁷⁵ The Qur’ān mentioned the word al-Sāhil (الساحل) to mean the coast of Nile⁵⁷⁶. But the same term al-Sāhil is used in Ḥadīth to mean the coastal plain of Arabia from the Gulf of ‘Aqabah to the Bāb al-Mandib Strait which is also known as the eastern shore of Red Sea (البحر الأحمر) with Saudi Arabia and Yemen. During the Prophet’s era, many military expeditions took place here including the invasion of Ḥamrā’ al-’Asad (حمراء الأسد) and the Caravan raids. This occurred in the Ramaḍān of the first year after the Hijrah. It was the first expedition dispatched in Islam. The Prophet (Sm.) appointed Ḥamzah (Ra.) as its leader and sent him with 30 men from the Muhājirīn. They went out to face a trade caravan belonging to Quraysh that had come from al-Shām. They reached Sīf al-Baḥr (سيف البحر), an area on the coast of the Red Sea, facing the kuffār and preparing rows for battle. Majdī Ibn ‘Amr al-Juhanī, who was an ally of both sides, came between the two sides and as a result they did not fight. Beginning in January 623, three hundred Muslims under leadership of Abū ‘Ubaydah Ibn al-Jarrāḥ (Ra.) resorted to the tradition of raiding the Makkan caravans that traveled along the eastern coast of the Red Sea from Makkah to Syria. The army was known as Sariyyah al-Khabt (سرية الخبط).⁵⁷⁷ This is a small town near the Jeddah coast called Ghufār (غفار) where a group of about 70 men with Abū Baṣīr and Abū Jandal formed a raiding party with those who escape from Makkah as Muslims to ravage the Makkan trade caravans.

213. ساحة (Sāḥah): The location is discussed in Badr (بدر), Bakkah (بكة), and Khaybar (خيبر).

214. الساهرة (Al-Sāhirah): The location is discussed in al-’Arḍ al-Muqaddisah (الارض المقدسة).

215. سبأ (Sabā): The ancient city Sabā, popularly spelled as Sheba, It was a kingdom mentioned the Qur’ān. It features in Jewish, Muslim, and Christian, particularly Ethiopian Christian, traditions. It was the home of the “Queen of Sabā”, who receives the names Bilqīs in Arabic tradition. This Queen submitted to the Prophet Sulaymān (As.), living in Jerusalem of Middle East. Infact, there was a route journey between Sabā and Jerusalem. The Qur’ān mentioned the city citing the word “Al-Qurā al-Zhāhirah” (القرى الظاهرة) as those Arabs villages⁵⁷⁸ were between Syria and Yemen⁵⁷⁹ or the villages of Mā’rib⁵⁸⁰. The predominant scholarly view is that the biblical narrative about the kingdom of Sheba was based on the ancient civilization of Saba in South Arabia, in contradiction to several local traditions from different countries.⁵⁸¹ Ruins in many other countries, including Sudan, Egypt, Ethiopia and Iran have been credited as being Sabā, but with only minimal evidence. Muslim scholars, including

⁵⁷⁵ Shurrāb, *Ibid*, p. 137

⁵⁷⁶ Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 5, p. 284; Al-Ṭabarī, *Jāmi’ al-Bayān*, *Ibid*, V. 169, p. 161; Al-Marāghī, *Ibid*, V. 16, p. 110

⁵⁷⁷ Al-Wāqidī, *Ibid*, V. 2, p. 774

⁵⁷⁸ Al-Ṭabarī, *Jāmi’ al-Bayān*, *Ibid*, V. 22, pp. 83-84

⁵⁷⁹ Al-Qurtubī, *Ibid*, V. 13, p. 185; Ibn ‘Āshūr, *Ibid*, V. 22, pp. 174-175; Al-Baghawī, *Ibid*, V. 6, p. 395; Al-Nasafī, *Ibid*, V. 3, p. 60; Al-’Ālūsī, *Ibid*, V. 22, p. 129

⁵⁸⁰ Al-’Ālūsī, *Ibid*, V. 22, p. 129

⁵⁸¹ Israel Finkelstein and Neil Asher Silberman, *David and Solomon* (New York: Free Press, 2006), p. 167

Ibn Kathīr, related that Sabā is the famous kingdom of south Arabia.⁵⁸² The queen of Sabā was said to be the daughter of Ilsharah Yahdib, the Himyarite king of Najrān. The capital of the kingdom was Mā'rib (مأرب) which was reported to be destroyed with a great flood what is called by the Qur'ān as Sayl al-'Arim (سيل العرم). 'Arim means a dam or embankment. The Mā'rib dam was located near Ṣan'ā', now the capital of Yemen. The people of Yemen were technically advanced in their age and they had excelled in building construction and farming. They constructed this dam for irrigating their fields and gardens. They flourished because of abundant water that irrigated their fields and gardens. With prosperity, they became arrogant and openly disobeyed Allāh. Before the advent of Islam, Allāh destroyed this dam to punish the thankless people of Yemen. A great flood resulted when the dam was destroyed. The flood waters destroyed there gardens and fields and rendered them useless for ever.⁵⁸³ There were two prominent families of two brothers from Yemen named al-'Aws (الأوس) and al-Khazraj (الخزرج). After the great floods these families moved out of Yemen and settled at Yathrib, a town way north Yemen which later came to be known as al-Madīnah.

216. سيجستان (Sijistān): The historic Sijistan region refers to the area in present-day Sīstān (سرعیستان). It was known in ancient times as Sākāstān (ساکاستان) i.e. “the land of the Saka”. This historical and geographical region is in present-day eastern Iran (Sistan and Baluchestan Province), southern Afghanistan (Nimruz, Kandahar, and Zabul Province), and the Nok Kundi region of Balochistan (western Pakistan). This is a large wide area attributed to Sijistān Ibn Fāris (سیجستان ابن فارس) and subjected to prolonged droughts. This is also one of the driest and a marsh sandy region in the world.⁵⁸⁴ The prominent collector of Ḥadīth Abū Dāwūd Sulaymān Ibn al-'Ash'ath al-'Azadī is called al-Sijistānī (السیجستانی) as he got birth there.

217. سحول (Suḥūl): Suḥūl, also known as Wādī Saḥūl and Wādī Sukhūl, is a city in the state of Dhamar in Yemen. The Prophet (Sm.) was shrouded in three pieces of cloth which were made from this Suḥūl.⁵⁸⁵

218. السدان/سد (Al-Saddān/Sadd): This is the two mountains where Dhū al-Qarnayn arrived in his journey. These may locate in the desert between China and the land of Moguls⁵⁸⁶ or between 'Armīniyah and 'Adharbījān⁵⁸⁷ or in Geogia⁵⁸⁸.

Some people have entertained the misunderstanding that the wall attributed here to Dhū al-Qarnayn refers to the famous Great Wall of China, whereas this wall was built between Derbent and Dar'yal, two cities of Daghestan in the Caucasus, the land that lies between the Black Sea and the Caspian. There are high mountains between the Black Sea and Dar'yal having deep gorges which cannot allow large armies to pass through them. Between Derbent and Dar'yal, however, there are no such mountains

⁵⁸² Al-Bakrī al-'Andalusī, *Al-Masālik wa al-Mamālik*, Ibid, V. 2, p. 345; Ibn Kathīr, *Al-Bidāyah wa al-Nihāyah*, Ibid, V. 2, p. 147; Ibn Ḥazm al-Andalusī, *Ibid*, pp. 329-330; Fattanī, *Ibid*, V. 3, p. 9

⁵⁸³ Al-Bukhārī, *Ibid*, Chapter: Kitāb Tafsir al-Quran, Section: Bābu Lā Takūnū kalladhīna 'Adhaw Mūsā', V. 6, p. 121

⁵⁸⁴ Al-Qazwīnī, *'Ajā'ib al-Makhlūqāt*, Ibid, p. 201

⁵⁸⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Janā'iz, Section: Bābu al-Kafn bighairi Qamīṣ, V. 2, Ḥadīth no. 1271, p. 77; Muslim, *Ibid*, V. 2, Ḥadīth No. 941, p. 650

⁵⁸⁶ Ibn 'Āshūr, *Ibid*, V. 16, p. 28

⁵⁸⁷ Al-Suyūṭī, *Al-Durr al-Manthūr*, Ibid, V. 5, p. 249; Al-Qurṭubī, *Ibid*, V. 11, p. 37; Ibn al-Jawzī, *Zād al-Masīr*, Ibid, V. 5, p. 189; Al-Razī, *Ibid*, V. 20, p. 380; Al-Bakrī al-'Andalusī, *Al-Masālik wa al-Mamālik*, Ibid, V. 1, pp. 455-458; Al-Muqaddasī, *Ibid*, pp. 277-279

⁵⁸⁸ Yūsuf, *Ibid*, p. 351

and the passes also are wide and passable. Though it has not yet been established historically who built this wall in the beginning, Muslim historians and geographers assign it to Dhū al-Qarnayn because its remains correspond with the description of it given in the Qur'ān, despite the fact that the wall is in fact Sassanid in origins, and thus is about 1000 years too late to have been built by Cyrus.

Ibn Jarīr Ṭabarī and Ibn Kathīr have recorded the event, and al-Hamawī has mentioned it in his *Mu'jam al-Buldān* that: when after the conquest of 'Adharbījān, 'Umar (Ra.) sent Shuraqah Ibn 'Amr, in 22 AH (643CE) on an expedition to Derbent, the latter appointed 'Abd al-Raḥmān Ibn Rabi'ah as the chief of his vanguard. When 'Abd al-Raḥmān entered 'Armīniyah, the ruler Shehrbaz surrendered without fighting. Then when 'Abd al-Raḥmān wanted to advance towards Derbent, Shehrbaz informed him that he had already gathered full information about the wall built by Dhū al-Qarnayn, through a man, who could supply all the necessary details and then the man was actually presented before 'Abd al-Raḥmān. Two hundred years later, the Abbāsīd Caliph al-Wāthiq dispatched a party of 50 men under Sallam al-Tarjuman to study the wall of Dhū al-Qarnayn, whose observations have been recorded in great detail by Yāqūt al-Hamawī in *Mu'jam al-Buldān* and by Ibn Kathīr in *al-Bidāyah*. He writes:

“This expedition reached Samarraḥ from where they reached Tbilisi and then through al-Sarir and al-Lan, they reached Filanshah, from where they entered the Caspian territory. From there they arrived at Derbent and saw the wall. This clearly shows that even up until the tenth century, Muslim scholars regarded this wall of the Caucasus as the wall of Dhū al-Qarnayn.”⁵⁸⁹

219. سد الروحاء (Sadd al-Ruḥā'): The location is discussed in *al-Rawḥā'* (الروحاء).

220. سرغ (Sargh): Sargh, also spelled as Surgh, is a few stages from al-Madīnah towards the Syrian border. This was a village in the way to Syria which near to al-Hijāz.⁵⁹⁰

221. سرف (Sarīf): This was a village about 11 k.m.⁵⁹¹ or ten miles⁵⁹² away from Makkah. Muhammad Fuwād 'Abd al-Bāqī marked it to be about six or seven or nine or twelve mile away from Makkah on the way of Makkah to al-Madīnah.⁵⁹³ 'Ā'ishah (Ra.) got her menses when she reached at Sarīf.⁵⁹⁴ The Prophet (Sm.) married Maymūnah bint al-Hārith al-Hilālīyah in 629 in Sarīf just after the lesser pilgrimage ('Umrah al-Qaḍā').⁵⁹⁵ Maymūnah (Ra.) also died at Sarīf.⁵⁹⁶ 'Aṭā narrated that he was present along with Ibn 'Abbās (Ra.) at the funeral of Maymūnah at Sarīf.⁵⁹⁷

⁵⁸⁹ Al-Hamawī, *Ibid*, V. 3, pp. 197-199

⁵⁹⁰ Al-Baghā (Ta'liq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb Kitāb al-Ṭibb, Section: Bābu mā Yujkuru fī al-Ṭā'ūn, V. 5, Ḥadīth no. 5397, p. 2163

⁵⁹¹ Aḥmad Ibn Aḥmad Zabīdī, Translated by: Dr. Muḥammad Muhsin Khān, *Tajrīd al-Ṣarīḥ li-'Aḥādīth al-Jāmi' al-Ṣaḥīḥ*, (Riyadh: Maktaba Dar-us-Salam, 1994), p. 142

⁵⁹² Al-Hamawī, *Ibid*, V. 3, p. 212; Aḥmad Ibn Aḥmad Zabīdī, *Ibid*, p. 389

⁵⁹³ Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, *Ibid*, V. 3, p. 735

⁵⁹⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥayḍ, Section: Bābu kaifa Kāna Bad' al-Ḥayḍ, V. 1, Ḥadīth no. 294, p. 66

⁵⁹⁵ Ibn Ishāq, *The Life of Muhammad*, trans. Guillaume, *Ibid*, p. 531; Al-Ṭabarī, *Biographies of the Prophet's Companions and Their Successors (A translation of Tārīkh al-Rusul wa al-Mulūk)*, Trans.: E. Landau-Tasserion (New York: State University of New York Press, 1998), p. 201

⁵⁹⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Maghāzī, Section: Bābu 'Umrah al-Qaḍā', V. 5, Ḥadīth no. 4258, p.142

⁵⁹⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Nikāḥ, Section: Bābu Kathratu al-Nisā', V. 3, Ḥadīth no. 5067, p. 7

222. السقيا (Al-Suqyā): This was a village between Makkah and al-Madīnah⁵⁹⁸ around three miles away of a spring named Ta‘han (تعهن) on the way of Hijrah, close to the area of al-Fura‘ (الفرع).⁵⁹⁹ The village is now called by ‘Umm al-Bark (أم البرك).⁶⁰⁰

223. سلع (Sila‘): It is a mountain in al-Madīnah⁶⁰¹ around five hundred meters from its western fence. It is about 1km long, 80m high and 300-800m wide. It extends from the north to south and parts of it bifurcate in the middle in form of wings eastward and westward. The mountain is composed of dark brown basalt rocks and leans to be black in certain areas. Sila‘ means “sliced”, because the mountain looks as if it is sliced several times.⁶⁰²

Mount Sila‘ is historically appreciated. Several events occurred at its foot or near it, mainly the Trench incursion, where the infidels gathered at its western side. The trench drilled by the Muslims in the fifth year of Hijrah separated from them. The foot of Mount Sila‘ was the premises of the Muslims command. A tent was installed for the Prophet (Sm.) and a number of the companions garrisoned in different locations thereof. The Prophet (Sm.) prayed to Allāh for victory on this mountain in this Battle. At the base of the mountain, several tribes dwelled during the time of the Prophet (Sm.). In the Ottoman era, several military buildings were constructed on its peak, of which the remains can still be seen. Today, urbanization surrounded the mountain from all sides and now it forms part of the borders of the central area of al-Madīnah.

Mount Sila‘ was mentioned in several Ḥadīth in the stories of the Prophet such as the prayer for rain, the forgiveness of Ka‘b Ibn Mālik.⁶⁰³ Sila‘ is mentioned by al-Hamdānī (الهمداني) in his book *Ṣifat Jazīrat al-‘Arab* as part of al-Madīnah city in his time 150 years after the Prophet (Sm.).⁶⁰⁴ There is mosque of Prophet (Sm.) in the foothill of this mount.⁶⁰⁵

224. السنج (Al-Sunḥ): This is a place at ‘Awālī of al-Madīnah (عوالي المدينة) in the area of Banū al-Ḥārith Ibn al-Khazraj (بنو الحارث ابن الخزرج).⁶⁰⁶ It was a suburb of al-Madīnah, one mile away from the Prophet’s house. It was reported that Abū Bakr (Ra.) took up quarters in al-Sunḥ. The Messenger of Allāh (Sm.) came to his house and men and women of the ‘Anṣār gathered around him.

225. السودان (Al-Sūdān): The name derives from the Arabic ‘Bilād al-Sūdān’ (بلاد السودان), means “the lands of the Blacks”, an expression denoting West Africa and northern-Central Africa. Sudan is a name given to a geographical region to the south of al-Ṣaḥarā’ (الصحراء), stretching from Western Africa to eastern Central Africa.

226. سواع (Suwā‘): The location is discussed at Dūmah al-Jandal (دومة الجندل)

⁵⁹⁸ Shurrāb, *Ibid*, p. 141; Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb Jazā’ al-Ṣayd, Section: Bābu Layu‘īnu al-Muḥrim al-Ḥalāl fī Qatli al-Ṣayd, V. 2, Ḥadīth no. 1725, p. 647

⁵⁹⁹ Al-‘Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 1, p. 133

⁶⁰⁰ Al-Bilādī, *Mu‘jam al-Ma‘ālim al-Jughrāfiyah*, *Ibid*, p. 199; Ibn Junaydil, *Ibid*, p. 282

⁶⁰¹ ‘Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, *Ibid*, Chapter: kitāb Ṣalāt al-’Istisqā’, Section: Bābu Raf‘u al-Yadayn bi al-Du‘ā fī al-’Istisqā’, V. 2, Ḥadīth No. 897, p. 612

⁶⁰² Al-Hamawī, *Ibid*, V. 3, p. 236

⁶⁰³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Istisqā’, Section: Bābu al-Istisqā’ fī Khuṭbah al-Jumu‘ah..., V. 2, Ḥadīth no. 1013, p. 28

⁶⁰⁴ Al-Hamdānī, *Ibid*, p. 228

⁶⁰⁵ Ibn Junaydil, *Ibid*, p. 286

⁶⁰⁶ Al-‘Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 1, p. 134

227. السويداء (Al-Suwaydā’): Al-Suwaydā’, also spelled Sweida or Swaida, is mainly a Druze city located 128 km southeast of Damascus in southwestern Syria, at the eastern margin of the Ḥawrān region⁶⁰⁷ in the foothills of al-Duruz Mountains, close to the border with Jordan. Al-Suwaydā’ is now a local agricultural market centre. It is the capital of al-Suwaydā’ Governorate, one of Syria’s 14 governorates, bordering Jordan in the South and the governorates of Darā in the West and Rif Dimashq in the North and East.

228. سيحان (Sayḥān): The Sayḥān River, formerly written Seyhan, Seihan, Sihun, and Sarus, is the longest river in Turkey that flows into the Mediterranean Sea. The river is 560 km and flows southwest from its headwaters in the Tahtalı-Mountains (in Sivas and Kayseri provinces) in the Anti-Taurus Mountains to the Mediterranean Sea passing through a broad delta. In ancient times, it was called the Sarus, and its plain was called the Cilician plain. 50 km from its mouth, Seyhan River flows through the city of Adana, the only settlement situated on the river. Several bridges and footbridges cross the river in Adana including the Stone Bridge, a 4th-century Roman bridge. The river meets the Mediterranean Sea at Cape Deli. The river is currently under extensive development for hydroelectric power and irrigation.

229. سيف البحر (Sif al-Baḥr): The location is discussed in al-Sāḥil (الساحل).

230. سيل العرم (Sayl al-‘Arim): The location is discussed at Sabā (سبأ).

231. الشام (Al-Shām): Shām comes from the Arabic consonantal root shin-alif-mim (ش ا م) referring to unluckiness, such as that traditionally associated with the left. The term etymologically means “land of the left hand”, referring to the fact that for someone in al-Ḥijāz facing east, north is to the left.⁶⁰⁸ Bilād al-Shām (بلاد الشام) can be used as a general name for the whole Levant or “Greater Syria” region. The Greater Syria is bordered by the Euphrates River on the northeast and by Egypt on the southwest. It extends from the mountains of Tayy in the southeast to the Mediterranean and the Anadol Mountains in the northwest. Its major cities are Damascus, Jerusalem, Nabulus, Ḥimṣ, Hemah, Ḥalb, ‘Ammān, Byrūt, ‘Asqalān, Gaza, Saida; Sur, Tripoli, Ba‘labek, Manbaj and al-Ma‘rah.⁶⁰⁹ The region is sometimes defined as the area that was dominated by Damascus, long an important regional centre in fact, the Arabic word al-Shām (الشام) standing on its own can refer to the city of Damascus.

Al-Shām is a blessed and sacred land that Allāh destined to be the place of revelations, the birthplace of the prophets and a refuge for godly men. Allāh Himself praises it in the Qur’ān in the beginning of Sūrah al-‘Isrā’ when He says: “Masjid al-‘Aqṣā, the land that We have blessed around it.”⁶¹⁰ Allāh says that Masjid al-‘Aqṣā is holy, and not just the masjid but the land around the masjid is holy. The Prophet (Sm.) said in a famous Ḥadīth, “O Allāh bless is in our Madīnah and in the measurements of our city, and bless us in our Shām.”⁶¹¹

232. شامة (Shāmah): The location is discussed in Ṭafīl (طفيل).

⁶⁰⁷ Al-Hamawī, *Ibid*, V. 3, p. 286

⁶⁰⁸ Ibn Faḍl Allāh al-‘Umarī, *Ibid*, V. 3, p. 509; Ibn ‘Asākir, *Ibid*, V. 1, p. 9

⁶⁰⁹ Al-Hamawī, *Ibid*, V. 3, p. 312

⁶¹⁰ Al-Qur’ān, 17:1

⁶¹¹ Al-Tirmidhī, *Ibid*, Chapter: Kitāb ‘Abwāb al-Manāqib, Section: Bābu, V. 5, Ḥadīth no. 3953, p. 733

233. شرف الروحاء (Sharaf al-Rawḥā’): The location is discussed in al-Rawḥā’ (الروحاء).

234. الشرف (Al-Saraf): The second caliph ‘Umar Ibn al-Khaṭṭāb (Ra.) designated two areas: Al-Sharaf and al-Rabadhah, which lie between Makkah and al-Madīnah, as preserved ones for the livestock and camels of the people to graze in them.⁶¹² In order to ward off the adverse effects on the agricultural industry of al-Madīnah, ‘Umar Ibn al-Khaṭṭāb (Ra.) further appointed a man whose main duty was to monitor the implementation of the Islamic code of conduct for preserving the crops and reserved areas for grazing, as well as to penalize those who violated it.⁶¹³ The initiative, which forthwith indirectly affected the whole of the natural environment in the state, was confined not only to Madīnah, the capital of the Islamic state, but also to the rest of the ever-proliferating Islamic cities and provinces.

235. شرقي دمشق (Sharqī Dimashq): Sharqī Dimashq means eastern Damascus. This is the place in the old city of Damascus in Syria whereis from ‘Isā (As.) will descend back to earth towards the end of time. The minaret, which is on the left side of the Umayyad Mosque, is known al-Manārah al-Bayḍā’ (المنارة البيضاء) i.e. the white minaret, bestly known as ‘Isā’s minaret. There are three minarets in the Umayyad Mosque dating from the original construction, each of which was renovated and restored by the Ayyubids, Mamluks and Ottomans. The one on the southeastern corner is the tallest and so named because local tradition has it that this is where ‘Isā (As.) will appear on earth beore the Day of Judgment. The tomb of Ṣalāḥ Uddīn (R.) stands in a small garden adjoining the north wall of the Mosque. In addition, the Mosque holds a shrine which is said to be the grave of the Prophet Yaḥyā Ibn Zakarīyāh (As.).

236. الشعب (Al-Shi‘ab): The left mount into the way to al-Muzdalifah from al-‘Arafah.⁶¹⁴

237. الصخرة (Al-Ṣakhrāh): Al-Ṣakhrāh of Mūsā (As.) is mentioned both in the Qur’ān and Ḥadīth. It was revealed to Mūsā (As.) that there is a man who has vast knowledge than him, Mūsā prayed to Allāh (Swt.) about his willing to meet the person, then he was ordered to make a journey, take a cooked fish and you will meet him at the place where this fish will missing. The verse stated that the fish was missed when Mūsā (As.) betook to a Ṣakhrāh or rock. This Ṣakhrāh is in the town of al-Sharwān (الشروان), close to al-Darband (الدربند).⁶¹⁵ Al-Sharwān is a historical region in the eastern Caucasus, known by this name in both Islamic and modern times. The country of Sharwān to the east borders on the Caspian Sea, and to the south on the river Kur, which separates it from the provinces of Moghan and ‘Armīniyah. Al-Ṣakhrāh cited in the verse is the Ṣakhrāh of al-Sharwān, the cited al-Bahr (البحر) is the sea of Jīlān (جیلان), and the cited al-Qryah (القرية) is the village of Bājrawān (باجروان).⁶¹⁶

⁶¹² Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Shurb wa al-Musāqāt, Section: Bābu lā Ḥimā ’illā lillāh wa lirasūlihi Sm., V. 3, Ḥadīth no. 2370, p. 113

⁶¹³ ‘Abd al-‘Azīz ‘Abdullah Ibn Idris, *Mujtama’ al-Madīnah fī ‘Ahd al-Rasūl*, (Al-Riyād: Jāmi‘ah al-Malik Su‘ūd, 1992), p. 205

⁶¹⁴ Ibn Junaydil, *Ibid*, p. 295; Al-‘Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 1, p. 138

⁶¹⁵ Al-Hamawī, *Ibid*, V. 3, p. 395

⁶¹⁶ Ibn Junaydil, *Ibid*, p. 296

The scholars differ regarding the exegesis of Majma‘ al-Bahrayn: A place between the sea of Persia and the sea of Rūm; or Tangier (طنجة) on the Strait of Gibraltar⁶¹⁷; or the confluence between al-‘Arḍun (the Jordan Sea) and al-Kulzum (The Caspian Sea)⁶¹⁸; The Caspian Sea and Blue Sea; or the confluence between a Salty Sea and a Sea of Sweet Water⁶¹⁹.

The Rock of Jerusalem, also known as the Foundation Stone, is in the heart or Qubbat al-Sakhrah (قبعة الصخرة) i.e. the Dome of the Rock. This is a shrine located on the Temple Mount in the Old City of Jerusalem. It was initially completed in 691 CE at the order of Umayyad Caliph Abd al-Malik. The Dome of the Rock is now one of the oldest works of Islamic architecture.⁶²⁰ It has been called Jerusalem’s most recognizable landmark. Muslims believe the location of the Dome of the Rock to be the site mentioned in Sūrah Banī ‘Isrā’īl of the Qur’ān, which tells the story of the ‘Isrā and Mi‘rāj.⁶²¹ It is also the Qur’ānic geography of Makān Qarīb (مكان قريب) that is the place of Angel Jibrīl (As.) when he will call from this near place of Jerusalem on the Day of Judgement.

238. الصدفين (Al-Ṣadfayn): The location is discussed in al-Saddān (السدان)

239. صراراً (Ṣirār): Ṣirār is the elevated place where water can not reach.⁶²² This is a position about three miles from Madīnah to the East⁶²³ towards Ḥarrāh al-Wāqim (حرة الواقم)⁶²⁴, on the route to Irāq⁶²⁵. The Prophet (Sm.) on his return back from the battle of Dhāt al-Ruqā‘ (ذات الرقاع) slaughtered a camel or a cow buying it from Jābir (Ra.) for two ‘Uqiyas (of gold) at this Ṣirār and ate its meat.⁶²⁶ ‘Umar (Ra.) summoned a council of war at Sirar to which leading companions (Ra.) were invited. The council was required to advise whether the campaign in al-‘Irāq should be led personally by ‘Umar (Ra.), or should some one else be appointed to the command.

240. الصفا (Al-Ṣafā): The small last side of Abū Qbays Mountain⁶²⁷ situated in approximately 100 m (330 ft) south from the holy Ka‘bah is called al-Ṣafā and the other hill which is situated about 350 m (1,150 ft) from the holy Ka‘bah in the east of al-Ṣafā having just a trace of hill is called al-Marwah (المروة), the last of Jabal Qa‘ayqa‘ān. Allāh (SwT.) mentioned al-Ṣafā and al-Marwah as Allāh’s symbols in the Qur’ān.⁶²⁸ Ḥāḍrah (As.) rushed between them seven times to see if she could spot any water or anyone from whom she could get some in order to give to her infant Ismā‘īl (As.). This action is copied by all pilgrims performing al-Ḥajj or al-‘Umrah and is known as al-Sa‘ī (السعي). It starts al-Ṣafā where Banū ‘Abbād lived on and ends to al-Marwah at the lane (زقاق) of Banū ‘Abī Ḥusayn. The distance between al-Ṣafā and al-Marwah is approximately 450 m (1,480 ft), so that seven trips amount to roughly 3.15

⁶¹⁷ Al-Ṭabarī, *Jāmi‘ al-Bayān*, Ibid, V. 18, pp. 55-56

⁶¹⁸ Al-Qurṭubī, Ibid, V. 10, p. 385

⁶¹⁹ Al-‘Ālūsī, Ibid, V. 15, p. 311

⁶²⁰ Diane Slavik, *Cities through Time: Daily Life in Ancient and Modern Jerusalem* (Illinois: Runestone Press, 2001), p. 60

⁶²¹ Al-Qur’ān, 17:1

⁶²² Al-Hamawī, Ibid, V. 3, p. 398

⁶²³ Al-‘Asqalānī, *Faṭḥ al-Bārī*, Ibid, V. 6, p. 194

⁶²⁴ Al-Bakrī al-‘Andalusī, *Mu‘jam mā ‘Ista‘jama*, Ibid, V. 3, p. 830

⁶²⁵ Al-Hamawī, Ibid, V. 3, p. 398

⁶²⁶ Al-Bukhārī, Ibid, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu al-Ṭa‘ām ‘inda al-Qudūm, V. 4, Ḥadīth no. 3089, p. 77

⁶²⁷ Al-Qurṭubī, Ibid, V. 2, p. 212; Al-Barousawī, Ibid, V. 1, p. 262; Ibn ‘Āshūr, Ibid, V. 2, p. 60

⁶²⁸ Al-Qur’ān, 2:158

km (1.96 mi). The Prophet (Sm.) was born in a house between al-Şafā and Jabal Abū Qubays. He was mentioned to perform al-Sa'ī (السعى). The strip of ground between these two mounts is called al-Mas'ā (المسعى) as it is covered by marching quickly. This distance is marked with green spots. This was in fact the area of which is called Baṭn al-Masīl (بطن المسيل). After conquering Makkah the Prophet (Sm.) announced to the local Makkans standing on al-Şafā: "Whoever enters the house of Abū Sufyān has amnesty and whoever closes the door of his house has amnesty."⁶²⁹ Abū Sufyān's (Ra.) house was situated close to al-Marwah. The two hills and the path between them are now inside a long gallery that forms part of al-Masjid al-Ḥarām. The two pick points of hills are now existed only on the most top level trace. A long verandah has been constructed here facing the Qiblah which has stairs to get on it.

242. الصفراوات (Al-Şafrawāt): Şafrawāt is plural form of Şafrā' (صفراء). The place is located between Makkah and al-Madīnah, close to Marr al-Zahrān (مر الظهران).⁶³⁰

242. صفين (Şifīn): This is an old city on the shore of al-Furāt (الفرات). The city is on the western bank of Euphrates River in the north of Syria in the west of present al-Raqqah (الرقية) City. The Battle of Şifīn between 'Alī and Mu'āwiyah (Ra.) was occurred in area between al-Raqqah and Bālis (بالس).⁶³¹ According to the contemporary archaeological research, Şifīn is now at the same place of Abū Hurayrah village which is in the west of al-Thawra city and approximately 45 kilometres (28 mi) west of al-Raqqah. The tombs of 'Ammār Ibn Yāsir (Ra.) and 'Uways al-Qaranī (Ra.) are located here.⁶³²

243. الصفة (Al-Şuffah): Şuffah means a shaded area or an area covered by some form of roof or with palm branches from date trees. There was such a small area in al-Masjid al-Nabawī designated for the residence and educational activities of the poor, the needy and out of the town guests.⁶³³ Most of the scholars said that it was near the northern wall of al-Masjid al-Nabawī near the fifth column.⁶³⁴ However, the Prophet (Sm.) extended the Mosque about ten meters northward during the seventh Hijrah. Hence the Şuffah was also moved towards the new northern wall.

It is notable that there is a raised platform in the Mosque that lies on right hand side entering the Mosque from the Bāb Jibrīl. This platform is on the left hand side entering the Mosque from Bāb al-Nisā. Many people erroneously call it Şuffah. In fact Sultan Nuruddīn Zangghī built this platform during 557H for the service and custodial personnel of this Mosque. The area covered by this platform was outside the four walls of the Mosque. However Şuffah was inside the mosque. Hence Şuffah was definitely not located at the site of the platform for the custodial personnel. Furthermore, the Ḥuzrāt of some of the wives of the Prophet (Sm.) were around the site of the above mentioned platform. Hence Şuffah could not be near this platform due to the privacy purposes.

The 'Aşhāb al-Şuffah were companions of the Prophet (Sm.) who, along with the performance of religious duties, were mostly tradesmen or farmers. Some had, however, dedicated their lives exclusively for prayer and spiritual discipline in the

⁶²⁹ Al-Balādhurī, *Ibid*, p. 48

⁶³⁰ Al-Hamawī, *Ibid*, V. 3, p. 412

⁶³¹ Al-'Ištakhrī, *Ibid*, P.54; Al-Hamawī, *Ibid*, V. 3, p. 414; Al-Baghdādī, *Ibid*, V. 2 p. 846

⁶³² Meinecke, *The Encyclopedia of Islam* (New York: BRILL. 1995), V. VIII, p. 410

⁶³³ Al-'Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 6, p. 595; Shurrāb, *Ibid*, p. 160

⁶³⁴ Al-Samhūdī, *Ibid*, V. 1, p. 280

close company of the Prophet (Sm.). The precise number of the 'Aṣhāb al-Ṣuffah is not known, but it is estimated that al-Ṣuffah could hold up to three hundred people at any one time, and that roughly seventy people made up its' permanent residents. The initial inhabitants of the Ṣuffah were members who had migrated from Makkah and were without any accommodation.

244. صلوات (Ṣalawāt): The Qur'ānic term Ṣalawāt used to mean Synagogue⁶³⁵. A synagogue, also spelled synagog, is a Jewish house of prayer which has a large hall for prayer and may also have smaller rooms for study and sometimes a social hall and offices.

245. صوامع (Ṣawāmi'u): The Qur'ānic term goes to mean to the Monastery.⁶³⁶ A monastery is a building or complex of buildings comprising the domestic quarters and workplaces of monastics, monks or nuns, whether living in communities or alone (hermits). A monastery generally includes a place reserved for prayer which may be a chapel, church or temple, and may also serve as an oratory. The term monastery is used generically to refer to the prayer place of the Roman Catholic religion and to some extent in certain branches of Buddhism. Buddhist monasteries are generally called vihara.

246. صنعاء (Ṣan'ā'): The Ṣan'ā', being one of the oldest populated places in the world, is the largest city in Yemen and the centre of Ṣan'ā' Governorate. The city is not part of the Governorate, but forms the separate administrative district of "Amanāt al-Āṣimah". Under the Yemeni constitution, Ṣan'ā' is the capital of the country, At an elevation of 2,300 metres (7,500 ft), it is also one of the highest capital cities in the world. It was positioned at the crossroad of two major ancient trade routes linking Mā'rib in the east to the Red Sea in the west. According to historical sources, 'Abrāḍa, who was a Christian, had thought of building a church similar to al-Ka'bah in Ṣan'ā'. He wanted the Arabs to perform the pilgrimage in Ṣan'ā' instead of Makkah, with the intention of diverting trade and benefits to Yemen. He presented the idea to then king of Ethiopia who agreed to it. The old city of Ṣan'ā', a UNESCO World Heritage Site, has a distinctive visual character due to its unique architectural characteristics, most notably expressed in its multi-storey buildings decorated with geometric patterns.⁶³⁷ According to popular legend, it was founded by Sām, the son of Nūh (As.).⁶³⁸

247. الصهباء (Al-Ṣahbā'): This is a place close to Khaybar (خيبر) on the hand of al-Madīnah.⁶³⁹ It is said to be a hill stretched over Khybar from the north. It is called at present Jabal 'Aṭwah (جبل عطوة).⁶⁴⁰ The Prophet (Sm.) on his return back to al-Madīnah from Gazwah Khaybar stopped at this place and married Ṣafīyah bint Ḥuyayy (Ra.) (صفية بنت حبي).⁶⁴¹ Here is a mosque named Masjid al-'Aṣr (مسجد العصر) due to the Prophet (Sm.) offered 'Asr prayer here.⁶⁴²

⁶³⁵ Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 18, p. 649

⁶³⁶ Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 18, p. 649

⁶³⁷ Anna Hestler and Jo-Ann Spilling, *Yemen* (New York: Marshall Cavendish, 2010) p. 16

⁶³⁸ Al-Hamdāni, *The Antiquities of South Arabia-The Eighth Book of al-'Ikfīl*, Trans.: Nabih Amin Faris (London: Oxford university press, 1938), pp. 8-9; Trevor Marchand, *Minaret Building and Apprenticeship in Yemen* (Abingdon: Routledge, 2001), p.1

⁶³⁹ Al-Baghā (Ta'īlīq), *Ṣahīh al-Bukhārī*, Ibid, Chapter: : Kitāb al-Wudu', Section: Bābu man Maḍmaḍa min al-Sawīq..., V. 1, Ḥadīth no. 206, p. 86

⁶⁴⁰ Al-Bilādī, *Mu'jam al-Ma'ālim al-Jughrāfiyah*, Ibid, p. 211

⁶⁴¹ Shurrāb, *Ibid*, p. 162

⁶⁴² Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, Ibid, V. 3, p. 844

248. صياصي (Ṣayāṣī): The term Ṣayāṣī is a Qur'ānic location which means the forts of Banū Quraydhah in al-Madīnah⁶⁴³. They were a Jewish tribe who lived in northern Arabia, at the oasis of al-Madīnah. The Banū Quraydhah resided within fortresses called 'Uṭum (أطم), which were located in the plain region that stretched throughout the southeast of al-Madīnah. This Jewish tribe decided that they would assist the pagan Qurayshites after ten day's preparations and would attack the rear of the Prophet's (Sm.) army from the north-western side of the city which was located on the south-east side of their fortress and which was easily accessible to them. This treachery and danger from inside al-Madīnah had a telling effect on the Muslims. At that time, many hypocrites, and even some Muslims whose faith was weak asked permission to leave the ranks of the Muslims and to go home.⁶⁴⁴ The Qur'ān mentioned this by stating that the enemies came from above you and from below you (Fawqikum/Asfala minkum-فوقكم/أسفل منكم). Above means Banū Quraydhah and below means the other groups gathered in the battlefield. This was the bad effect of the fortresses of Banū Quraydhah in al-Madīnah.

249. ضجنان (Ḍajnān): Ḍajnān is a mountain close to Makkah. Ḍajnān mentioned in Ḥadīth is next to al-Bayāḍah. It is a Ḥarrah (volcano) situated in the north of Makkah, the highway to Madīnah runs on Ḍajnān's west, it is at a distance of 54 km from Makkah and today, it is known by the name of 'Ḥarrah Moḥṣaniyyah' (حرة محصنية).⁶⁴⁵ Ḍajnān is a big volcano; over 10 km in length is next to al-Bayāḍah. It is standing near Kurā' al-Ghamīm (كراع الغنيم). 'Uṣfān and Kurā' al-Ghamīm are not far away. Kurā' al-Ghamīm are opposite to each other, while facing al-Madīnah. Ḍajnān comes at the right of old highway and Kurā' al-Ghamīm is at the left of modern highway, desert in between these two is Moḥṣaniyyah, and that it is the area where the caravan was sleeping in the Ḥadīth about al-'Isra.⁶⁴⁶ The Prophet (Sm.) said: When I was coming back from al-Shām, I reached Ḍajnān and I saw a caravan, people were sleeping and they had filled a pot with water and it was covered, I opened the pot and drank water and covered the pot again. Now that Caravan is reaching Bayāḍah al-Tan'īm and there is a camel ahead of caravan with decorated with two clothes, one is black colored and the other is brown".⁶⁴⁷

250. الطائف (Al-Ṭā'if): The Qur'ān cited the location saying Jannatayn (جنتين)⁶⁴⁸. It is located on Jabal Ghazwan (جبل غزوان) in the Kingdom of Saudi Arabia. It is 99 km to the south east of Makkah after passing the Sarawāt mountain range that stretches from Syria to Yemen. The city is at approximately 1630 metres above sea level.⁶⁴⁹ Al-Ṭā'if is originally said to have been a small agricultural village in the south of a valley also called al-Ṭā'if, until a companion of the Prophet (Sm.), Abdullah Ibn 'Abbās, moved the city to its present location. It used to be an important economic and cultural crossroads, a trading route for commerce between Yemen, Syria, the Hijāz, Irāq and other countries.⁶⁵⁰

⁶⁴³ Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 21, p. 150; Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, Ibid, V. 6, p. 399; Al-'Ālūsī, *Ibid*, V. 21, p. 175; Al-Zamakhsharī, *Al-Kashshāf*, Ibid, V. 3, p. 287

⁶⁴⁴ Al-Qur'ān, 33:11-13

⁶⁴⁵ Shurrāb, *Ibid*, pp. 165-166

⁶⁴⁶ Al-Bilādī, *Mu'jam al-Ma'ālim al-Jughrāfiyyah*, Ibid, p. 183

⁶⁴⁷ Ibn Hishām, *Ibid*, V. 1, p. 403

⁶⁴⁸ Al-Qur'ān, 18:32-33

⁶⁴⁹ Shurrāb, *Ibid*, p. 170

⁶⁵⁰ Luay Saeed Kanetah, al-Ṭā'if, *Islamic Tourism Magazine*, Islamic Tourism - Issue 03 - Spring 2002, p. 88

Al-Ṭā'if was the resident of to Banū Thaḳīf (بنو ثقفيف) near Wādī Wej (وادی وج)⁶⁵¹ where the Prophet (Sm.), leaving Makkah, went to preach Islam. The old street Nakhlah al-Yamāniyah (نخلة اليمانية) also called as al-Sayl al-Ṣagīr (السييل الصغير) and al-Sayl al-Kabīr (السييل الكبير) is the road along which the Prophet (Sm.) himself walked on his way back from al-Ṭā'if. It is mentioned in all books on the Arabian Peninsula. It is known for its marketplace al-'Ukāzh (العكاظ), one of the most famous Arabian bazaars. It is known also for its valleys of Wādī al-Naml (وادی النمل). The legend says that this valley was visited by Sulaymān (As.). There is a Mosque attributed to "Wādī al-Naml Mosque". There is the valley named Wādī Wej (وادی وج) where the Prophet (Sm.) forbade all hunting, wood-cutting, and any other activity that might have harmed the wild life there. Some famous people lived there, such as Abdullah Ibn 'Abbās (Ra.) and Ḥajjaj Ibn Yūsuf Thaḳāfī, the tyrant leader of Arabs. The mentionably religious and archaeological landmarks in al-Ṭā'if are Masjid al-Ku' where the Prophet (Sm.) rested after returning from his mission at Ṭā'if and Masjid 'Adas in al-Mathnat (near al-Ku' Mosque), which is attributed to a man named 'Adas who received the Messenger of Allah (Sm.). Masjid 'Abdullah Ibn 'Abbās is located in the city cenlayout and Ḥalīmah al-Sa'diyah Mosque in Banī Sa'ad.⁶⁵²

251. طابة (Ṭābah): The location will be discussed at al-Madīnah (المدينة).

252. طبرستان (Ṭabaristān): The historical Ṭabaristān, also spelled and known as Tapurstān and Tapuria, is the name applied to Mazandaran. According to some historians, the early inhabitants of Tabaristan were called Tāpūr or Tapūr; so the region was called Tapūristan (the land of Tapurs), which gradually changed to Ṭabaristān. The region was called Tabaristan from the Arab conquests to the Seljuk period. After the Mongol invasion, gradually, it was called Mazandaran. It is a part of the land located between the Alborz Mountains and the Caspian Sea. It would cover all the province of Mazandaran, parts of the province of Golestan, north and east of the province of Tehran and north of the province of Semnan.

During the caliphate of 'Uthmān (Ra.), the governor of al-Kūfah Sa'īd Ibn al-'Āṣ attacked Ṭabaristān from the east of the Caspian Sea and conquered Tamshiya. It was still an independent region, which no Muslim army could conquer completely. Many Islamic scholars belonged to this region and were known by the surname al-Ṭabarī, including Muhammad Ibn Jarīr al-Ṭabarī and Muhammad Ibn Jarīr Ibn Rustam al-Ṭabarī. Natural features and being away from the center of Abbāsīd Caliphate made Tabaristan one of the best sanctuaries for 'Alawis and the seat of their government.

253. طرفاء الغابة (Ṭarfā' al-Gābah): The location will be discussed at al-Gābah (الغابة).

254. طريق الشجرة (Ṭarīq al-Shajarah): This is the way from al-Madīnah to Masjid Dhī al-Ḥulayfah (مسجد ذى الحليفة)⁶⁵³ which is near about six or seven miles (12 Kilometers) from al-Madīnah.⁶⁵⁴ This is the tree beside where 'Asma bint Muhammad Ibn 'Abī Bakr born.⁶⁵⁵ The Prophet (Sm.) used to go to Makkah by this way.⁶⁵⁶

⁶⁵¹ Al-Hamawī, *Ibid*, V. 4, p. 9

⁶⁵² Kanetah, *al-Ṭā'if*, p. 84

⁶⁵³ Al-Baghā (Ta'līq), *Ṣahīh al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Khurūj al-Nabī Sm. 'alā Ṭarīq al-Shajarah, V. 2, Ḥadīth no. 1460, p. 556

⁶⁵⁴ Al-'Asqalānī, *Fath al-Bārī*, *Ibid*, V. 3, p. 391

⁶⁵⁵ Al-Hamawī, *Ibid*, V. 3, p. 325

255. طريق المعرس (Ṭarīq al-Mu‘arras): The way closes to the way of Masjid Dhī al-Ḥulayfah (مسجد ذى الحليفة).⁶⁵⁷ The Prophet (Sm.) used to come back al-Madīnah by this way.⁶⁵⁸

256. ظفيل (Ṭafil): The ancient name of a hill about thirty miles from Makkah.⁶⁵⁹ Bilāl Ibn Rabāḥ (Ra.) was yearned to this hill. Shāmah and Ṭafil are two close mountains on the way from Yemen to Makkah. When pilgrims from Yemen exceeds old Mīqāt of ‘Ihrām known al-Sa‘adia wa lamlam and, when crossing the place of ‘Ihrām they go by a widely faded area and watch a small mountain called Ṭafil hill on their left, and between it and the Red Sea is a mountain called Shāmah (شامة).⁶⁶⁰

257. الطور (Al-Ṭūr): The location is already discussed in al-Buq‘ah al-Mubārakah (البقعة المباركة).

258. طوى (Ṭuwā): The location is already discussed in al-Buqaah al-Mubārakah (البقعة المباركة).

259. الظريب الأحمر (Al-Zhurayb al-‘Aḥmar): The location is already discussed in al-Jurf (الجرف).

260. ظفار (Zhafār): Zhafār, classical Zhafār, Sapphar, and Saphar, is an ancient Arabian site located southwest of Yarīm in southern Yemen⁶⁶¹, some 130 km south-south-east of today’s capital, Ṣan‘ā’. It lies in the Yemenite highlands at some 2800 m. The closest large town is Yarim, which is 10 km directly to the north-north-west. It was the capital of the Ḥimyarites, a tribe that ruled much of southern Arabia from about 115 BC to about ad 525. Up until the Persian conquest (c. ad 575), Zhafār was one of the most important and celebrated towns in southern Arabia—a fact attested to not only by Arab geographers and historians but also by Greek and Roman authors. After the extinction of the Ḥimyar kingdom and the rise of Islām, Zhafār gradually fell into decay.

261. العدو الدنيا/العدوة القصوى (Al-‘Udwah al-Dunyā/Al-‘Udwah al-Quṣwāy): The location is discussed in Badr (بدر).

262. عدن (‘Adan): The word ‘Adan, also spelled as ‘Aden and Aden, is derived from the ‘Ayn-Dāl-Nūn root which is used in many places in the Qur’ān as such a Qur’ānic name for a Heaven that means “one who happily resides somewhere for eternity. But the word cited in Ḥadīth is well-known famous port city in Yemen, located by the eastern approach to the Red Sea (the Gulf of Aden), some 170 kilometres (110 mi) east of Bāb al-Mandib. It is situated at elevation 16 meters above sea level. Among the major signs of the Day of Judgment is the great fire which will appear from the

⁶⁵⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Khurūj al-Nabī Sm. ‘alā Ṭarīq al-Shajarah, V. 2, Ḥadīth no. 1533, p. 135

⁶⁵⁷ Al-Baghā (Ta‘līq), *Ṣahīh al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Khurūj al-Nabī Sm. ‘alā Ṭarīq al-Shajarah, V. 2, Ḥadīth no. 1460, p. 556

⁶⁵⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Khurūj al-Nabī Sm. ‘alā Ṭarīq al-Shajarah, V. 2, Ḥadīth no. 1533, p. 135

⁶⁵⁹ Al-Hamawī, *Ibid*, V. 4, p. 37

⁶⁶⁰ Al-Bilādī, *Mu‘jam al-Ma‘ālim al-Jughrāfiyah*, *Ibid*, p. 167; Ibn Junaydil, *Ibid*, p. 312

⁶⁶¹ Al-Hamawī, *Ibid*, V. 4, p. 60

direction of Yemen, from the bottom of ‘Adan, from the Sea of Ḥaḍramawt.⁶⁶² It will drive people as they try to run away from it to the land of modern day Syria which is cited as al-Mahsar (المحشر) and al-Sāhirah (السااهرة).

263. العراق (Al-‘Arā’): The Qur’ānic location al-‘Arā’ goes to mean the coast of Tigris beside Nineveh near al-Muṣīl (الموصل) i.e. Mosul⁶⁶³ The English place name Nineveh comes from Latin Ninive under influence of the Biblical Hebrew Nīnewēh from the Akkadian Ninua or Old Babylonian Ninuwā. The original meaning of the name is unclear but may have referred to a patron goddess. Nina is a fish within a house. This may have simply intended “Place of Fish”. Nineveh was an ancient Assyrian city of Upper Mesopotamia, located on the outskirts of al-Mosul in modern-day northern al-‘Irāq. It is on the eastern bank of the Tigris River, and was the capital of the Neo-Assyrian Empire. It is also a common name for the half of Mosul which lies on the eastern bank of the Tigris in the modern day. Nineveh was an important junction for commercial routes crossing the Tigris on the great highway between the Mediterranean Sea and the Indian Ocean, thus uniting the East and the West. The remains of ancient Nineveh are the mound-ruins of Kouyunjik. The Prophet Yūnus (As.) is thought to have some connection with the Kara Koyunlu dynasty. The Qur’ān mentioned the place terming the word Qaryah Yūnus (قرية يونس).

264. العراق (Al-‘Irāq): The Arabic al-‘Irāq means “hem”, “shore”, “bank”, or “edge”. The Arabic name al-‘Irāq has been in use since before the 6th century.⁶⁶⁴ There are several suggested origins for the name. One dates to the Sumerian city of Uruk and is thus ultimately of Sumerian origin, as Uruk was the Akkadian name for the Sumerian city of Urug, containing the Sumerian word for “city”, ‘Ur. An Arabic folk etymology for the name is “deeply rooted, well-watered; fertile”.⁶⁶⁵ During the medieval period, there was a region called ‘Irāq ‘Arabī (“Arabian ‘Irāq”) for Lower Mesopotamia and ‘Irāq ‘ajamī (“Foreign ‘Irāq”), for the region now situated in Central and Western Iran. The term historically included the plain south of the Hamrin Mountains and did not include the northernmost and westernmost parts of the modern territory of ‘Irāq.⁶⁶⁶

The region between the Tigris and Euphrates rivers, historically known as Mesopotamia, is often referred to as the cradle of civilisation. It was here that mankind first began to read, write, create laws, and live in cities notably Uruk, from which ‘Irāq is derived. The area has been home to successive civilisations since the 6th millennium BC. Irāq was the centre of the Akkadian, Sumerian, Assyrian, and Babylonian empires. It was also part of the Median, Achaemenid, and Hellenistic, Parthian, Sassanid, Roman, Rashidun, Umayyad, Abbāsīd, Ayyubid, Mongol, Safavid, Afsharid, and Ottoman empires.⁶⁶⁷ The territory of the modern state of Irāq was mostly demarcated in 1920 as Mandatory Irāq by the League of Nations when the Ottoman Empire was divided. It is centered on Lower Mesopotamia (corresponding to

⁶⁶² Muslim, *Ibid*, Chapter: Kitāb al-Fitan wa Ashrātu al-Sā‘ah, Section: Bābu al-‘Āyāt al-latī Takūnu qabla al-Sā‘ah, V. 4, Ḥadīth no. 2901, p. 2226

⁶⁶³ Al-‘Ālūsī, *Ibid*, V. 23, p. 145; Al-Suyūfī, *Al-Durr al-Manthūr*, *Ibid*, V. 5, p. 289; Al-Zamakhsharī, *Al-Kashshāf*, *Ibid*, V. 3, p. 353

⁶⁶⁴ Carlos Ramirez-Faria, *Concise Encyclopedia Of World History* (New Delhi: Atlantic Publishers & Distributors, 2007) p. 33

⁶⁶⁵ Rassam Suha, *Christianity in Iraq: Its Origins and Development to the Present Day* (Leominster: Gracewing Publishing, 2005), p. 9

⁶⁶⁶ Magnus Thorkell Bernhardsson, *Reclaiming a Plundered Past: Archaeology And Nation Building in Modern Irāq* (Austin: University of Texas Press, 2005), p. 97

⁶⁶⁷ Ron Duncan Hart, *A Phoenix Rising* (World Arts Press, 2007), p. 33; Yasser Elsheshtawy, *Planning Middle Eastern Cities* (Abingdon: Routledge, 2004), p. 60; Bernhardsson, *Ibid*, p. 97

historical Babylonia, later also known as 'Irāq-i 'Arab) but also includes part of Upper Mesopotamia and of the Syrian Desert and the Arabian Desert. Now it is a country bordered by Turkey to the north, Iran to the east, Kuwait to the southeast, Saudi Arabia to the south, Jordan to the southwest, and Syria to the west. The capital, and largest city, is Baghdād. Baghdād became the center of the "Islamic Golden Age" under the Abbāsīd Caliphate during the 9th century.

265. العرج (Al-'Arj): Al-'Arj is a village on the road between Makkah and al-Madīnah in a distance of fourteen miles from al-Ru'aythah (الرويثة).⁶⁶⁸ The position is situated in the western valleys of al-Ḥijāz (الحجاز) where the pilgrims in ancient time departed from the new road. The Prophet (Sm.) in his arrival to Badr stopped at al-'Arj near al-'Uthāyah (الأثاية) where he spent a night. There is a Masjid of Prophet (Sm.) called Masjid al-'Arj (مسجد العرج) in a distance of 113 kilometre south from al-Madīnah.⁶⁶⁹

266. عرفة ('Arafah): The common meaning of the word 'Arafat is 'to know'. The Qur'ānic location of 'Arafāt (عرفات) is plural form of al-'Arafah (العرفة) which refers to a large open plain about 20 km (12 mi) southeast of Makkah. Mount 'Arafah reaches about 70 m (230 ft) in height and is also known as Jabal al-Raḥmah (جبل الرحمة) i.e. the Mount of Mercy. The level area surrounding the hill is called the Plain of 'Arafah. The term Mount 'Arafah is sometimes applied to this entire area. It is an important place in Islam because during the Ḥajj, pilgrims spend the afternoon there on the ninth day of Dhū al-Ḥijjah (ذو الحجة). The hill is the place where the Prophet (Sm.) stood and delivered the Farewell Sermon to the Muslims who had accompanied him for the Ḥajj in the year 10H (Hijrah) (631 AC). On the 9th of the month of Dhū al-Ḥijjah pilgrims go to 'Arafah from Minā. Going to and staying at 'Arafat is an integral part of the Ḥajj pilgrimage. This day is known as Yawm al-Wuqūf, or the Day of Standing. The Khuṭbah of Ḥajj is narrated and Zhuhr prayer and 'Aṣr prayer are prayed together. The pilgrims spend the whole day on the mountain to supplicate to Allāh to forgive their sins. 'Arafah rituals end at sunset and pilgrims then move to al-Muzdalifah for a shortened Maghrib Prayer and 'Ishā' prayer and for a short rest.

It is said that after being taken out of Jannah and placed on Earth, it was here that 'Ādam (As.) and Ḥawā' (As.) met up. There once existed a masjid on the right slope of Jabal al-Raḥmah called Masjid Sakhrah (مسجد الشكرة).

267. العرم (Al-'Arim): The location is discussed at Sabā (سبأ).

268. العزى (Al-'Uzzā): Al-'Uzzā was a she-devil which used to frequent three trees in the valley of Nakhlah in Makkah. It was the Makkan goddess of power, might and the planet Venus as the Evening Star who was worshiped by the Arabian tribes of Banū Quraysh; Banū Sulaym; Banū Ghanīm; Banū Ghaṭafān; Banū Khuzā'ah; Banū Thaḳīf, and Banū Kinānah. The main idol of al-'Uzzā, which the goddess herself was believed to often manifest in, was a cluster of three acacia trees that were situated in the valley of Nakhlah near the town of Makkah.⁶⁷⁰ Inside the Buss temple was another important idol of al-'Uzzā: A thigh bone shaped slab of granite which was venerated and offered sacrifice to by the pre-Islamic Arab tribes of al-Ḥijāz, as they believed

⁶⁶⁸ Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, Ibid, V. 3, p. 930

⁶⁶⁹ Al-Bilādī, *Mu'jam al-Ma'ālim al-Jughrāfiyah*, Ibid, p. 203; Shurrāb, *Ibid*, p. 188

⁶⁷⁰ Al-Hamawī, *Ibid*, V. 4, p. 37

that the goddess herself spoke through the idol and would grant an oracle to the worshiper.

The Arabian tribes living around Makkah regularly sought the blessing and protection of al-‘Uzzā by offering sacrifices of animals and rarely human slaves or prisoners of war at an altar called al-Ghabghab which was located near the temple of Buss. The powerful Makkan tribe of Banū Quraysh would call upon al-‘Uzzā as a war goddess before going into battle and it was traditional for their women to sing chants in the name of al-‘Uzzā and her consort, Hubal, to inspire valor in the warriors and gain victory against the enemy; such as they did against the early Muslims in the Battle of ‘Uḥud. The goddess al-‘Uzzā was also known as al-Zuhara and Kawkabtā and was venerated by these names as the ruling goddess of the planet Venus. The pre-Islamic Arabs also called upon al-‘Uzzā as Venus to bless and consecrate marriages. The cult of al-‘Uzzā among the Arabs of al-Ḥijāz was existed until Khālīd Ibn al-Wālid (Ra.) cut down the trees of the goddess and destroyed the shrine upon the orders of the Prophet (Sm.) after capturing Makkah.⁶⁷¹

269. عسفان (‘Uṣfān): It is town between Makkah and al-Madīnah which is thirty-six miles (eighty kilometers) away from Makkah on route to al-Madīnah.⁶⁷² It was a resident of Banū al-Muṣṭaliq. It was narrated that the Prophet (Sm.) had passed through this valley while he was asking to Abū Bakr (Ra.): “What valley is it?” He answered saying “Usafan” and then the Prophet (Sm.) said: “This valley was passed through by the Prophet Ṣāliḥ (صالح) and Hūd (هود) riding two young camels whose bridles were made of flax fibres. Their [the prophets’] wrappers were cloaks and their gowns were of striped wool, pronouncing al-Talbiyah (التلبية) and performing al-Ḥajj to al-Ka‘bah. The Prophet (Sm.) prayed Ṣalāt al-Khawf (صلوة الخوف) between ‘Uṣfān and Ḍajnān (ضجنان).⁶⁷³

270. العصبه (Al-‘Uṣbah): This is a small area in Qubā’ (قباء)⁶⁷⁴ at a distance of 450 meters from Masjīd al-Qubā’. The freed slave of Abū Ḥudhayfah, Salim (Ra.) used to lead the earliest Muhājirūn in Ṣalāt at this place al-‘Uṣbah. This was happened before the arrival of the Prophet (Sm.) and he was the most knowledgeable of the Qur’ān among them.

271. العقبة (Al-‘Aqabah): It is a long mountain between Minā and al-Muzdalifah. It is the entrance of Minā from the west and its western border. This is the historical place of al-‘Aqabah where people from Yathrib accepted Islam.⁶⁷⁵ The pilgrims of al-Ḥajj used to stay here before Islam.

Al-‘Aqabah would always be remembered in the history of Islam, because it was the place from where the Message of Islam was accepted outside Makkah for the first time. Every year, the Messenger of Allāh (Sm.) used to invite the pilgrims of al-Ḥajj to Islam staying around Makkah. In the year 620 AC, the Prophet (Sm.) met a group of pilgrims from al-Madīnah, who were camped near ‘Aqabah. They had come for the pilgrimage with the sole intention of meeting him. Twelve pilgrims from Yathrib (Madīnah) accepted Islam when the Prophet (Sm.) delivered the Message of Allāh to them. Next year more than seventy pilgrims from Madīnah accepted Islam at ‘Aqabah.

⁶⁷¹ Ibn Hishām, *Ibid*, V. 2, p. 436

⁶⁷² Al-Hamawī, *Ibid*, V. 3, p. 325; Shurrāb, *Ibid*, p. 192

⁶⁷³ Shurrāb, *Ibid*, , p. 192

⁶⁷⁴ Al-Baghā (Ta‘līq), *Ṣahīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-’Adhān, Section: Bābu ‘Imāmah al-‘Abd wa al-Mawlā, V. 1, Ḥadīth no. 660, p. 246

⁶⁷⁵ Shurrāb, *Ibid*, p. 194

By the time the Prophet (Sm.) migrated to Yathrib, almost all households there had Muslims. This is where Sūrah al-Baqarah was revealed to the Prophet (Sm.).⁶⁷⁶

272. عكاظ ('Ukāzh): This is a Marketplace near to Makkah and the site of pre-Islamic fairs and poetry contests for the Arabs in the day of ignorance.⁶⁷⁷ It was situated a few miles toward the desert from al-Tā'if in a place called al-'Athīdā' (الاثيداء) on the high plateau east of Makkah.⁶⁷⁸ In the Arabian Peninsula the market would play host to a regular poetry festival where the craft of the poets would be exhibited. Location was tied to the pilgrimage season in pre-Islamic times and served as a place where warring tribes could come together peacefully to worship and trade together.

273. عمان ('Ammān): This is the eminent town of al-Shām.⁶⁷⁹ Arabic 'Ammān, biblical Hebrew Rabbath Ammon, ancient Greek Philadelphia is capital and largest city of Jordan. Situated in north-central Jordan, it is the residence of the king and the seat of government. The city is built on rolling hills at the eastern boundary of the 'Ajlūn Mountains, on the small, partly perennial Wadi 'Ammān and its tributaries. It is situated at elevation 757 meters above sea level.

The historian al-Muqaddasī described 'Ammān as the capital of al-Balqā',⁶⁸⁰ and that it was a town in the desert fringe of Syria surrounded by villages and cornfields and was a regional source of lambs, grain and honey.⁶⁸¹ Furthermore, al-Muqaddasī describes Amman as a "harbor of the desert" where Arab Bedouin would take refuge, and that its citadel, which overlooked the town, contained a small mosque.⁶⁸²

274. عمان ('Umān): Arabic 'Umān, also spelled as Oman is officially the Sultanate of Oman (سلطنة عُمان Salṭanat 'Umān). It was a city near northern Baḥrayn⁶⁸³ and now been an Arab country. It is a 1,000-mile-long (1,700 km) coastal plain at the southeast tip of the Arabian Peninsula lying on the Arabian Sea and the Gulf of Oman. Holding a strategically important position at the mouth of the Persian Gulf, the nation is bordered by the United Arab Emirates to the northwest, Saudi Arabia to the west and Yemen to the south and southwest, and shares marine borders with Iran and Pakistan. The coast is formed by the Arabian Sea on the southeast and the Gulf of Oman on the northeast. The Madha and Musandam exclaves are surrounded by the UAE on their land borders, with the Strait of Hormuz (which it shares with Iran) and Gulf of Oman forming Musandam's coastal boundaries.

275. العوالي (Al-'Awālī): The word al-'Awālī is plural form of al-'Ālī (العالى) which means opposite of al-Sāfil (السافل). Al-'Awālī of al-Madīnah located about three miles

⁶⁷⁶ Muslim, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Ramyī al-Jumrah al-'Aqabah min, V. 2, Ḥadīth No. 1296, p. 942

⁶⁷⁷ Al-Baghā (Ta'īq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-'Adhān, Section: Bābu al-Jahri fī al-Fajr, V. 1, Ḥadīth no. 739, p. 267

⁶⁷⁸ Al-Hamawī, *Ibid*, V. 4, p. 142

⁶⁷⁹ 'Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, *Ibid*, Chapter: Kitāb al- Faḍā'il, Section: Bābu 'Ithbat Ḥawḍ Nabiyinā Sm. wa Ṣifātihi, V. 4, Ḥadīth no. 2300, p. 1798

⁶⁸⁰ Le Strange, *Palestine under the Moslems*, *Ibid*, p. 391

⁶⁸¹ Le Strange, *Palestine under the Moslems*, *Ibid*, p. 15, 18

⁶⁸² Le Strange, *Palestine under the Moslems*, *Ibid*, p. 392

⁶⁸³ 'Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, *Ibid*, Chapter: Kitāb Faḍā'il al-Ṣaḥābah, Section: Bābu Faḍl 'ahl 'Umān, V. 4, Ḥadīth no. 2544, p. 1971

in nearest side and eight miles in distant area from al-Madīnah.⁶⁸⁴ In fact, the area besides Qubā' (قباء) is still known as 'Awālī al-Madīnah.⁶⁸⁵

276. عير (‘Ayr): ‘Ayr means a ‘wild ass’. Mount ‘Ayr is the second largest mountain in al-Madīnah after ‘Uḥūd and marks the southern most boundary of both al-Madīnah and Madanian sanctuary. This historic site is situated nearby to in the east of al-‘Aqīq (العقيق).⁶⁸⁶ Its rear side resembles the back of an ‘Ayr which is a donkey. Al-Madīnah is sanctified between ‘Ayr and Thawr.” The Prophet (Sm.) described it as a mountain of Hell. He (Sm.) also declared, “‘Uḥūd is a mountain which loves us and which we love, it is upon the Gate of Heaven;” adding, “And ‘Ayr is a place which hates us and which we hate, it is upon the Gate of Hell.”⁶⁸⁷

277. عين التمر (‘Ayn al-Tamr): ‘Ayn al-Tamr, modern Shithathah or Shifatha, was a small town in al-‘Irāq on the borders of the desert, between al-‘Anbār (الأنبار) and al-Kūfah (الكوفة) that commanded the military approaches to al-‘Irāq. The site is some 50 km west of Karbala, about sixty miles northwest of al-Kūfah and niety kilometers south of al-‘Anbār, about about 300 miles to the north of Dūmah al-Jandal (دومة الجندل).

When the Muslim army conquered the town they found a number of ‘Arab Christian priests in a monastery. One of them was later a slave of ‘Uthamān (Ra.) named Ḥumran (حمران). Another one was the grand father of the famous Mufassir al-Kalbī (الكلبي). The third another one was called Nuṣayr (نصير), the father of Mūsā Ibn Nuṣayr (موسى ابن نصير), the supreme commander of the forces which later conquered Spain under the leadership of Ṭāriq Ibn Ziyād (طارق ابن زياد), the second in command for Mūsā Ibn Nuṣayr. Another one called Shīrīne (سيرين), the father of the scholar ‘Anas Ibn Shīrīne (انس ابن سيرين) who became one of the more celebrated Muslim theologians.⁶⁸⁸

278. عين زغر (‘Ayn Zughar): This is the spring at Zughar in the tribal side of the Levant.⁶⁸⁹ It is located in the south of Syria. It was narrated that: When the people of Lūt (As.) perished, Lūt (As.) left with his daughters, intending to go to Syria. But the eldest of his daughters who was called Rubbah, died first, and she was buried at a spring which was called after her name ‘Ayn Rubban. Then after the younger also died and her name was Zughar, and she was buried near a spring, which was called after her ‘Ayn Zughar. This valley is most unhealthy, and its people only continue to dwell there because of it is their native place. They are afflicted in most years with the plague, and it kills the greater number of them.⁶⁹⁰

Yaqūt says, “People trusted told me that Zughar located at the end of a foul-smelling lake in a valley there. The distance between the spring with Bayt al-Maqdis along a three night trip, the area is on the city side of al-Ḥijāz, and they had a plantation there.”⁶⁹¹

⁶⁸⁴ Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2444, p. 629; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 4074, p. 1354; Al-Hamawī, *Ibid*, V. 4, p. 166

⁶⁸⁵ Ibn Junaydil, *Ibid*, p. 330

⁶⁸⁶ Al-Samhūdī, *Ibid*, V. 4, p. 118

⁶⁸⁷ Ibn Mājah, *Ibid*, Chapter: Kitāb Manāsik, Section: Bābu fī Faḍl al-Madīnah, V. 2, Ḥadīth No. 3115, p. 1040

⁶⁸⁸ Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 2, p.576; Al-Balādhurī, *Ibid*, p. 244

⁶⁸⁹ ‘Abd al-Bāqī (Taḥqīq), *Ṣaḥīḥ al-Muslim*, *Ibid*, Chapter: Kitāb al-Fitan wa ash-rāt al-Sā‘ah, Section: Bābu fī Khurūj al-Dajjāl wa Mukthihi fī al-‘Ard...., V. 4, Ḥadīth No. 2942, p. 2262

⁶⁹⁰ Le Strange, *Palestine under the Moslems*, *Ibid*, p. 291

⁶⁹¹ Al-Hamawī, *Ibid*, V. 3, pp. 142-143

‘Ayn Zughar own eyes still connect with Ṭabariyah Lake, located south of the lake, into the realm of Syrians. This spring to be the main pedestal for residents Syrians and Palestinians in irrigate their plantations. Dry lake would Ṭabariyah Zughar accompanied by dryness. Or it could be otherwise, Zughar is first dried and then followed by the dry lake Ṭabariyah.

279. عَيْنَيْن (‘Aynayn): The word ‘Aynayn is dual form of ‘Ayn means eye. This is another name of Jabal al-Rumāt (جبل الرماة) which is already discussed.

280. الغابة (Al-Ghābah): The still existed position of al-Ghābah is situated at the lowest part of al-Madīnah. The area is now known as Khulayl (خليل). Al-Khulayl dam is a big water dam, located northern of al-Madīnah which holds rain water form ‘Uḥud mountain and some vallies. The first Minbar (منبر) of the Prophet (Sm.) was made from the wood of al-Ghābah.⁶⁹² It was reported that ‘Abbās Ibn ‘Abd al-Muṭṭalib called his slaves standing on Jabal al-Sil‘a (جبل السلع) at last night and they had responded from eight miles away from al-Ghābah.⁶⁹³ The expedition of al-Ghābah (الغابة) is also known as the expedition of Dhū Qarad.⁶⁹⁴

281. الغار (Al-Gār): The location is discussed at Thawr (ثور).

282. غدير الأَشْطَاظ (Ghadīr al-‘Ashṭāṭ): Ghadīr means pond. Ghadīr al-‘Ashṭāṭ is a pond in ‘Ashṭāṭ. The area is located on the right towards west at a distance of three miles⁶⁹⁵ whereas anyone travels from ‘Uṣfān to Makkah and the water collects there in a pond. It is a sacred land touched by Prophet (Sm.). During his Hijrah journey, the Prophet (Sm.) met Buraydah Ibn al-Husayb al-Aslami near this pond. Buraydah and people with him accepted Islam when the Prophet (Sm.) met him at that time. Buraydah stayed at his native village till he migrated to al-Madīnah after Ghazwah al-‘Uḥud.⁶⁹⁶

283. الغمِيم (Al-Ghamīm): The place will be discussed at Kurā‘ al-Ghamīm (كراع الغميم).

284. غَيْقَة (Ghayqah): This was a place between Makkah and al-Madīnah in the territory of Banū Ghaffār (بنو غفار).⁶⁹⁷ The village of Ghayqah is situated to the east of Badr district. This was one of the villages what historical remains still existed. It is a place from the bottom of the al-‘Arj (العرج), a wide plain encircled by the south-east Mount Ṣubḥ (صبح), and from the north-east Mount Fa‘rah (فعرى), and to the west Mount Karsh (كراش). The torrent of the valley of al-‘Arj flows through it, the above part is called Ghayqah al-Malaf (غَيْقَة المَلَف), and the lower area in called al-Ma‘araj (المعراج). This became a habitable town in the name of Ghayqah and the wells are still coming from it.⁶⁹⁸

285. فَارِس (Fāris): The Persian Empire spanned from Egypt in the west to Turkey in the north, and through Mesopotamia to the Indus River in the east. At the height of its power after the conquest of Egypt, the empire encompassed approximately 3 million

⁶⁹² Shurrāb, *Ibid*, p. 207

⁶⁹³ Al-Hamawī, *Ibid*, V. 4, p. 182

⁶⁹⁴ Al-Mubarakpuri, *When the Moon Split*, *Ibid*, p. 228

⁶⁹⁵ Al-Samhūdī, *Ibid*, V. 4, p. 123

⁶⁹⁶ Al-Wāqidī, *Ibid*, V. 2, p. 782

⁶⁹⁷ Al-‘Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 1, p. 164

⁶⁹⁸ Al-Bilādī, *Mu‘jam al-Ma‘ālim*, *Ibid*, V. 1, p. 408

square miles spanning three continents: Asia, Africa and Europe. At its greatest extent, the empire included the modern territories of Iran, Turkey, parts of Central Asia, Pakistan, Thrace and Macedonia, much of the Black Sea coastal regions, Afghanistan, 'Irāq, northern Saudi Arabia, Jordan, Israel, Lebanon, Syria, and all significant population centers of ancient Egypt as far west as Libya. Under Cyrus the Great and Darius the Great, the Persian Empire eventually became the largest and most powerful empire in human history up until that point. It was in Islamic Apocalypse that the white palace of Persian Empire will come into under Muslim control. It was during the digging of trench that 'Umar (Ra.) needed help to dislodge a rock. The Prophet (Sm.) gave the rock three blows with a pickaxe at which three flares were lightning flash. The Prophet (Sm.) interpreted as "By the light of the first I saw the castles of Yemen; by the light of the second I saw the castles of Syria; by the light of the third I saw the white palace of Kisrā at Madā'in. Through the first Allāh has opened to me Yemen; through the second He has opened to me Syria and the West; and through the third the East.

Persia falls to the Muslims as a consequence of the battle of Qādisiyyah in 16 H.. After that victory the Muslims sack the city of Ctesiphon. The last Sassanian emperor, Yazdegerd III and his court escape to the east. Meanwhile the Muslims win another victory over Persian forces at Nahavand in 19 H..⁶⁹⁹ Persia becomes, for a century, part of Islamic caliphate.

286. الغوطة (Al-Gūṭah): The location is already discussed in Dimashq (دمشق).

287. فدك (Fadak): Fadak was a garden with date palm trees located near Khaybar, a tract of land in northern Arabia in al-Ḥijāz; it is now part of Saudi Arabia. Between Fadak and Khaybar there was a distance of two days⁷⁰⁰ and Between Fadak and al-Madīnah there was a distance of three Marhalah (مرحلة)⁷⁰¹ which is approximately 140 km (87 mi) from Madīnah. Although it is situated in the dry lands of al-Ḥarrah, it is covered with date palms and provided land for gardens and farming. So it is known for its water wells, dates, and handicrafts. Today Fadak is located in the city of Ḥā'il (حائل).

It was a Jewish land in the beginning of its history.⁷⁰² It was inhabited by some Jews until the seventh year of Hijrah when Allāh cast fright into their hearts and they made peace with the Prophet (Sm.) by giving him a half of Fadak. The Prophet (Sm.) gifted it to his daughter, Fāṭimah (Ra.) according to Shi'ah. The Sunni view is that it was not given to anyone, but preserved for the maintenance of Banū Hāshim. Fadak became the object of dispute between Fāṭimah (Ra.) and the caliph Abū Bakr (Ra.) after the Prophet's (Sm.) demise.⁷⁰³

288. الفرات (Al-Furāt): The Euphrates is the renowned river that flows through al-'Irāq, Syria and Turkey. This is the longest and one of the most historically important rivers of Western Asia. Originating in eastern Turkey, the Euphrates flows through Syria and Iraq to join the Tigris in the Shatt al-Arab, which empties into the Persian Gulf. The Euphrates provided the water that led to the first flowering of civilization in Sumer, dating from about the fourth millennium BCE. Many important ancient cities

⁶⁹⁹ Al-'Asqalānī, *Faṭḥ al-Bārī*, Ibid, V. 1, p. 164

⁷⁰⁰ Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, Ibid, V. 3, p. 1115

⁷⁰¹ Al-'Asqalānī, *Faṭḥ al-Bārī*, Ibid, V. 6, p. 203

⁷⁰² Al-Balādhurī, *Ibid*, p. 252 & 296

⁷⁰³ Al-Balādhurī, *Ibid*, pp. 38-41

were located on or near the riverside, including Mari, Sippar, Nippur, Shuruppak, Uruk, Ur, and Eridu. The river valley formed the heartlands of the later empires of Babylonia and Assyria. For several centuries, the river formed the eastern limit of effective Egyptian and Roman control and western regions of the Persian Empire. Also, the Battle of Karbala, a defining moment in Islamic history, when Hussain Ibn ‘Alī (Ra.), along with his family and friends were martyred, occurred at the banks of Euphrates River. In Islam, some of the Ḥadīths of the Prophet (Sm.) suggest that the Euphrates will dry up, revealing unknown treasures that will be the cause of strife and war. The Prophet (Sm.) cited this river as to be a river of Paradise. It is also part of Islamic apocalypse as the Prophet (Sm.) said:

عَنْ أَبِي هُرَيْرَةَ. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى يَخْبِسَ الْفُرَاتُ عَنْ جَبَلٍ مِنْ ذَهَبٍ. يَفْتَتِلُ النَّاسُ عَلَيْهِ. فَيَقْتُلُ مِنْ كُلِّ مِائَةٍ تِسْعَةٌ وَتِسْعُونَ. وَيَقُولُ كُلُّ رَجُلٍ مِنْهُمْ: لَعَلِّي أَكُونُ أَنَا الَّذِي أُجُودُ.

“Abu Hurayrah reported Allah’s Messenger (Sm.) as saying: The Last Hour would not come before the Euphrates uncovers a mountain of gold, for which people would fight. Ninety-nine out of each one hundred would die but every man amongst them would say that perhaps he would be the one who would be saved.”⁷⁰⁴

289. فسطاط (Fusṭāṭ): Fusṭāṭ was the first capital of Egypt under Muslim rule located on the east bank of the Nile River, south of modern Cairo. It was built by the Muslim general ‘Amr Ibn al-‘Āṣ (Ra.) immediately after the Muslim conquest of Egypt in 641 AD. ‘Amr chose the site east of the Roman fortress at Babylon for his new capital. He featured the Mosque of ‘Amr, the first mosque built in Egypt and in all of Africa. Originally, it was little more than a large open space surrounded by mud-brick walls and a thatched roof held in place by palm branches. Over the years it was expanded and the new large mosque was always maintained and restored. There is still a mosque named for ‘Amr in the location of the original mosque, although it doesn’t look like the original mosque at all. For nearly two hundred years, al-Fusṭāṭ was the capital of Egypt, and it became one of the most important and influential cities in the world. It became a regional center of Islam during the Umayyad period. Fusṭāṭ and ‘Amr Ibn al-‘Āṣ Mosque are considered the eldest remains in Egypt and Africa which represent Islamic Age.

290. فلسطين (Filisṭīn): Palestine is a geographical and historical region in the Middle East. It is an area in Western Asia between the Mediterranean Sea and the Jordan River. It is sometimes considered to include adjoining territories. The name was used for the Islamic provincial district of Jund Filisṭīn. The region comprises most of the territory claimed for the biblical regions known as the Land of Israel, the Holy Land or Promised Land. Historically, it has been known as the southern portion of wider regional designations such as Canaan, Syria, al-Shām, and the Levant. Situated at a strategic location between Egypt, Syria and Arabia, and the birthplace of Judaism and Christianity, the region has a long and tumultuous history as a crossroads for religion, culture, commerce, and politics. The boundaries of the region have changed throughout history. Today, the region comprises the State of Israel and the Palestinian territories in which the State of Palestine was declared.

291. القاحة (Al-Qāḥah): Al-Qāḥah, also known as Wādī al al-Qāḥah, is a valley of ninety kilometers on the way of old Makkah-al-Madīnah road⁷⁰⁵ between Makkah and

⁷⁰⁴ Muslim, *Ibid*, V. 4, Ḥadīth No. 2894, p. 2219

⁷⁰⁵ Shurrāb, *Ibid*, p. 221

al-Madīnah⁷⁰⁶ in one mile distance from al-Suqyā (السقيا)⁷⁰⁷ towards al-Madīnah, now called by al-‘Abādīd (العباديد)⁷⁰⁸ and three stages journey from al-Madīnah.⁷⁰⁹ The Prophet (Sm.) passed through this location in his every journey between Makkah and l-Madīnah.⁷¹⁰

292. القادسية (Al-Qādisiyyah): Qādisiyyah was a small town on the west bank of the river Atīq, a branch of the Euphrates. It is a historical small city in southern Mesopotamia about 15 farsakh (30 miles) from al-Kūfah and four miles from al-‘Adhayb (العذيب).⁷¹¹ The place situated in south-wertern of al-Kūfah and north from Karbalā’ (كربلاء) between (النجف) and (الحيرة).⁷¹² According to present day geography, it is situated at southwest of al-Hillah and al-Kūfah in al-‘Irāq. The place is most famous as the site of the Battle of al-Qādisiyyah in c. 636, which saw a force of Arab-Muslim invaders defeat a larger army sent by the Sāsānian Empire. Prior to the Arab conquest, al-Qādisiyyah was but a small village on the western side of the Euphrates River, near an old castle at ‘Udhayb. However, during the centuries that followed, al-Qādisiyyah grew in size and importance and was a noted stop along very important highways of commerce that led to Baghdād and Makkah.⁷¹³

293. قباء (Qubā’): The location will be discussed in al-Masjid al-ladhī ‘Ussisa ‘Alā al-Taqwā (المسجد الذى أسس على التقوى).

294. القبلة (Al-Qiblah): The Qiblah means direction. It is the direction that should be faced when a Muslim prays during Ṣalāt. It is fixed as the direction of al-Ka‘bah in Makkah. Most mosques contain a wall niche, known as miḥrāb, which indicates the Qiblah. Muslims all praying towards the same point is traditionally considered to symbolize the unity of the ‘Ummah, or all Muslims worldwide, under Sharī‘ah. The Qiblah has importance beyond Ṣalāt and plays a part in various ceremonies. The head of an animal that is slaughtered using ḥalāl methods is usually aligned with the Qiblah. After death, Muslims are usually buried with the body at right angles to the Qibla and the face turned right towards the direction of the Qiblah. Al-Masjid al-‘Aqṣā (المسجد الأقصى) of Jerusalem was used as Qiblah for a period of between sixteen and eighteen months after the prophet’s arrival in al-Madīnah. The Qiblah became oriented towards al-Ka‘bah in Makkah. The change happened during the noon prayer in al-Madīnah, in a mosque now known as Masjid al-Qiblatayn (مسجد القبلتين).

295. قبر أبي رغال (Qabr Abī Raghāl): It was the grave of a man rom Banū Thaḳīf o al-Ṭā’if who guide Abraha to lead to Makkah. The man went ahead of him, showing the way to Makkah. They arrived before the city and set up their camp at a place known as al-Mughammas (المغمس). This is the name of a valley near to Makkah, a short distance from the road to al-Ṭā’if. This location is cited especially in old poetry, because the tomb of Abū Righāl was traditionally situated there . Abū Righal met an equally terrible fate which his people suffered at this place. There he died and to this

⁷⁰⁶ Al-Baghā (Ta‘līq), *Ṣaḥīh al-Bukhārī*, Ibid, Chapter: Kitāb Jazā’ al-Ṣayd, Section: Bābu Layu‘īnu al-Muḥrim al-Ḥalāl fī Qatli al-Ṣayd, V. 2, Ḥadīth no. 1727, p. 648

⁷⁰⁷ Al-Hamawī, *Ibid*, V. 4, p. 290

⁷⁰⁸ Al-‘Asqalānī, *Faṭḥ al-Bārī*, Ibid, V. 4, p. 27

⁷⁰⁹ Zabīdī, *Ibid*, p. 425; Al-Bakrī al-‘Andalusī, *Mu‘jam mā ‘Ista‘jama*, Ibid, V. 3, p. 1140

⁷¹⁰ Al-Bilādī, *Mu‘jam al-Ma‘ālim al-Jughrāfiyyah*, Ibid, p. 245

⁷¹¹ Al-Hamawī, *Ibid*, V. 4, p. 291

⁷¹² Al-Hamawī, *Ibid*, V. 4, p. 291

⁷¹³ S M Ziauddin Alavi, *Arab Geography in the Ninth and Tenth Centuries* (Aligarh: The Department of Geography, Aligarh Muslim University, 1965), p.100; Wilhelm Barthold, *An Historical Geography of Iran*, (Princeton: Princeton University Press, 1984), p. 202

day his grave can be seen at Mughammas. It is a custom among all the Arabs to throw stones at his grave every time they pass by, so that there is a huge pile of stones over it.⁷¹⁴ When the Prophet (Sm.) went out along with his companions to at Ṭā'if they passed the grave. The Prophet identified the grave and mentioned his punishment. The Prophet (Sm.) prophesized here the sign of it to be a golden bough buried with him. So the people dig it out and find took out the bough.⁷¹⁵

296. قبل مطلع الشمس (Qibal Maṭla' al-Shams): The location will be discussed at Qarn (قرن).

297. القبلتين (Al-Qiblatayn): The word is Arabic dual form of al-Qiblah meaning direction. These two directions are Jerusalem and Makkah.⁷¹⁶ A Mosque located at the left tip of the huge drain (parit) used in Perang Khandaq, outside of al-Madīnah, on the north-west of Masjid al-Nabawī is called Masjid Dhī al-Qiblatayn (مسجد ذى القبلتين), or the Masjid of the Two Qiblah. The Mosque has got two unique prayer niches. It is said that the Prophet (Sm.) received a revelation⁷¹⁷ to change the direction of prayer from Jerusalem to Makkah when he was leading a prayer in this Mosque.⁷¹⁸ A prophecy in the old books of Jews had been fulfilled that the last of the great prophets would change the orientation of the religion of Allāh from Jerusalem to the ancient House of 'Ibrāhīm (As.).⁷¹⁹ Masjid al-Qiblatayn was recently renewed to remove the old prayer niche which faced Jerusalem and leaving the one facing Makkah.

298. القدوم (Al-Qaddūm/Al-Qadūm): Al-Qaddūm is also known as al-Qadūm or Kufr al-Qaddūm (كفر قَدوم). The word 'Kafr' literally means village while the word 'Qaddūm' is believed to be converted from the Syriac word 'Qadama' which means the advanced or progressive, thus Kafr Qaddūm means the village of the advanced. It is a Syrian (currently Palestinian) village⁷²⁰ in the northern West Bank, located 13 kilometers west of Nablus and 17.32km north-east of Qalqiliya city in Qalqiliya Governorate. It is bordered by Jit village to the east, Immatin village to the south, Kur village in Tulkarem Governorate and Ḥajja village to the west, and Beit Lid in Tulkarem Governorate and Qusin and Deir Sharaf in Nablus Governorate to the north.

It is also said that Prophet 'Ibrāhīm (As.) passed through the village, and there is therefore a shrine named after him. The village was established more than 3000 years ago, with its residents descending from the Arabian Peninsula.

299. قدوم الضان (Qadūm Ḍān): This was a hill where the tribe of Abū Hurayrah 'Daws' (دوس) lived on.⁷²¹

⁷¹⁴ Muftī Muḥammad Shafī', Trans.: Maulānā Aḥmed Khalīl Azīz, *Ma'āriful-Qur'ān* (Karachi: Maktab-e-Darul Uloom, 2011), V.8, p. 880

⁷¹⁵ Abū Dāwūd, *Ibid*, Chapter: Kitāb Kharāj..., Section: Bābu Nabsh al-Qubūr al-Ādiyah..., V. 3, Ḥadīth no. 3088, p. 181

⁷¹⁶ Al-Baghā (Ta'liq), *Ṣaḥīh al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Tafsīr, Section: Bābu qad Narā Taqalluba Wajhaka fī al-Samā', V. 4, Ḥadīth no. 4219, p. 1633

⁷¹⁷ Al-Qur'ān, 2:144

⁷¹⁸ Al-Nasafī, *Ibid*, V. 1, p. 140

⁷¹⁹ Ibn 'Ashūr, *Ibid*, V. 12, p. 34; Ibn al-Jawzī, *Kashf al-Mushkil min Ḥadīth al-Ṣaḥīḥayn*, *Ibid*, V. 2, p. 247

⁷²⁰ Al-'Asqalānī, *Fath al-Bārī*, *Ibid*, V. 11, p. 90

⁷²¹ Al-Hamawī, *Ibid*, V. 4, p. 313; Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, *Ibid*, V. 3, p. 1052; Al-'Asqalānī, *Fath al-Bārī*, *Ibid*, V. 7, p. 492

300. قديد (Qudayd): Qudayd, also known as Awwan and Wādī Qidayd, is a position after 120 kilometers passing through the way of Makkah to al-Madīnah.⁷²² It is located in a distance of sixteen miles away from al-Kadid (كديد) and near about ten kilometers from the shrine of the supposed goddess al-Manāt (المناة) which is at al-Mushallal (المشلل).⁷²³

301. قرن (Qarn): Qarn, also known as Qarn al-Manāzil (قرن المنازل) and Qarn al-Tha‘ālib (قرن الثعالب) is about 94 km from Makkah near al-Ṭā‘if. The Prophet (Sm.) warned of pride and conceitedness from “Qibal Maṭla‘ al-Shams” (قبل مطلع الشمس) i.e. ‘the direction of sunrise’⁷²⁴ which is obviously the direction of Qarn al-Manāzil as this hilly place is to the east of Makkah. This is the Mīqāt for the people of Najd (نجد), Kuwait and for those flying through the air space of that direction. This includes those coming from Malaysia, Indonesia, Brunei and the surrounding areas. Now the place is known as al-Sayl al-Kabīr (السييل الكبير), situated on the way to Makkah.

302. قرن الثعالب (Qarn al-Tha‘ālib): The location is discussed at Qarn (قرن).

303. القرى الظاهرة (Al-Qurā al-Jāhīrah): The location discussed in Sabā (سبأ) and will further be discussed at Wādī al-Qurā (وادي القرى).

304. القرى المباركة (Al-Qurah al-Mubārakah): The location discussed in al-‘Arḍ al-Mubārakah (الارض المباركة) and al-‘Arḍ al-Muqaddisah (الارض المقدسة).

305. القرى المحصنة (Al-Qurā al-Muhaṣṣanah): The location discussed in al-Buwayrah (البويرة).

306. القرية (Al-Qaryah)-al-Quds (القدس): The location is discussed in al-‘Arḍ al-Mubārakah (الارض المباركة), al-‘Arḍ al-Muqaddisah (الارض المقدسة) and Filistīn (فلسطين).

307. القرية (Al-Qaryah)-‘Arīḥā (أريحا): The location is discussed in ‘Arīḥā (أريحا).

308. القرية (Al-Qaryah)-Makkah (مكة): The location is discussed in Bakkah (بكة).

309. القرية (Al-Qaryah)-‘Aylah (أيلة): The location is discussed in ‘Aylah (أيلة).

310. القرية (Al-Qaryah)-Sadūm (سدوم): This is the town of Sodom which is located in Palestine. The Qur’ān also cited it with term *Qaryatukum* (قريبتكم) in a number of verses. It also directed its location mentioning the remains of the destruction:

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَابًا رَافًا مِّن سِجِّيلٍ مَّنضُودٍ مُّسَوَّمَةً عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ
 “When Our decree issued, We turned (the cities) upside down, and rained down on them brimstones hard as baked clay, spread, layer on layer. Marked as from thy Lord, nor are they ever far from those who do wrong!”⁷²⁵

Sadūm (سدوم) was one of five ancient Canaanite “cities of the Plain”, along with its sister city of Ṣamūrā’ (صامورا), Ṣabūrā’ (صبورا), Dūmah (دومة) and ‘Āmūrā’ (عامورا). The Qur’ān also cited those five cities term *al-Mu’tafikāt/al-Mu’tafikah*

⁷²² Shurrāb, *Ibid*, p. 222

⁷²³ Al-Bakrī al-‘Andalusī, *Mu‘jam mā ‘Ista‘jama*, *Ibid*, V. 3, p. 1054

⁷²⁴ Muslim, *Ibid*, Chapter: Kitāb al-‘Imān, Section: Bābu Tafāḍul ‘Ahl al-‘Imān fihī..., V. 1, Ḥadīth no. 52, p. 73

⁷²⁵ Al-Qur’an, 11:82-83

(المؤتفكات/المؤتفكة) in a number of verses. Archaeological excavations have revealed that the city lay close to the Dead Sea on the present-day Israeli-Jordanian border.

311. القرية (Al-Qaryah)-Misr (مصر): The location will be discussed in Egypt (مصر).

312. قرية (Al-Qaryah)-Ḥaḍūr (حضور): This is said it to be place at Samāwah (السماء) area between ‘Irāq and Syria in border of al-Ḥijāz or at southern Syria⁷²⁶. This is the region where the Prophet Shu‘ayb (As.) propagated the religion. The Qur’ān is most specific in its name as Madyan (مدين) which is also marked by the Qur’ān as Qaryah Zhālimah (قرية ظالمة). There is a village located at Hadhramūt of Yemen by the name Ḥaḍūr (حضور)⁷²⁷. The city is presently in western central Yemen, positioned in the Ṣan‘ā Governorate. The tomb the Prophet Shu‘ayb (As.) is situated on a mountain named “Jabal al-Nabī Shu‘ayb” (جبل النبي شعيب), located in Ṣan‘ā Governorate

313. قرية (Al-Qaryah)-al-’Ubullah (الأبلة): The location is discussed in al-’Ubullah (الأبلة).

314. قرية (Qaryah)-Intākiyah (إنطاكية): Intākiyah, also spelled as Antakya, Anṭākyā (انطاكيا) and Anṭiokia, is the seat of the Hatay Province in southern Turkey. In ancient times, it was known as ‘Antioch’ named after the wife of Seleucus, who enlarged a town founded in 307 BC by Antigonos, another of Alexander’s generals. The city is situated in a well-watered and fertile valley. It is located on the banks of the Orontes River, approximately 22 km (14 mi) inland from the Mediterranean coast. The city is in a valley surrounded by mountains, the Nur Mountains to the north and Jabal Akra to the south, with the 440 m high Mount Habib-i Neccar (the ancient Mount Silpius) forming its eastern limits. The mountains are a source of a green marble. It is at the northern edge of the Dead Sea Rift and vulnerable to earthquakes. The city is in near to the Syrian border that makes it more cosmopolitan than many cities in Turkey. In 637, during the reign of the Byzantine emperor Heraclius, Antioch was conquered by the Rashidun Caliphate during the Battle of the Iron Bridge. The city became known in Arabic as Intākiyah. The Qur’ān mentioned the city terming Qaryah (قرية)⁷²⁸ according to few scholars.⁷²⁹

315. قريتنا (Qaryatinā): The location is discussed in al-’Aykah (الأيكه) and will further be discussed in Madyan (مدين).

316. قريتين (Qaryatayn): The term is giving meaning of two towns which are Makkah and al-Ta’īf. The locations are discussed in Bakkah (بكة) and al-Ta’īf (الطائف).

317. قرية يونس (Qaryah Yūnus): The location is discussed in al-’Arā’ (العراء).

318. قزوين (Qazwīn): Qazwīn, also spelled as Qazvin, Qazvīn, Caspin, Qazwin, and Ghazvin, is the largest city and capital of the Province of Qazvin in Iran. It was an ancient capital in the Persian Empire and nowadays is known as the calligraphy

⁷²⁶ Al-Mas‘ūdī, *Ibid*, V. 2, p. 158

⁷²⁷ Al-Baghawī, *Ibid*, V. 5, p. 312

⁷²⁸ Al-Qur’ān, 18:77; 36:13

⁷²⁹ Al-Qurṭubī, *Ibid*, V. 10, p. 398; Abū al-Sa‘ūd, *Ibid*, V. 5, p. 237; Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 5, p. 175; Ibn Abī Ḥātim al-Rāzī, *Ibid*, V. 7, p. 2379; Al-Gharnātī, *Ibid*, V. 2, p. 352; Ibn Kathīr, *Tafsīr al-Qur’ān al-’Azhīm*, *Ibid*, V. 7, p. 554; Al-’Ālūsī, *Ibid*, V. 20, p. 220; Al-Baghawī, *Ibid*, V. 4, pp. 535-536; Al-Barousawī, *Ibid*, V. 7, p. 379; Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 22, p. 155; Al-Nuwayrī, *Ibid*, V. 14, pp. 250-254

capital of Iran. The city is located in 150 km (93 mi) northwest of Tehran in the Qazvin Province.

319. القسطنطينية (Al-Qusṭanṭīniyyah): Ottoman Turkish Qusṭanṭīniyyah is the name by which the city came to be known in the Islamic world. It is an Arabic calqued form of Constantinople, with an Arabic ending meaning ‘place of’ instead of the Greek elementpolis. The city is mostly known in modern time as Istanbul. It has been also known by a number of different names. The most notable names besides the modern Turkish name are Byzantium, Constantinople, and Islambul (اسلامبول). Different names are associated with different phases of its history and with different languages.

The city is also known in Islamic references as Madīnah Qaysar (مدينة قيصر). Qaysar (قيصر) is the Arabic version of the name Caesar and it is used as a given name in Arabia. The Roman and later Byzantine emperors were called Qaysar-e-Rum (Caesar of Rome) by the Arabs and Persians. The Ottoman Sultans also took the title Qaysar-e-Rum after conquering Constantinople. The town where Qaysar lived on during the Prophet (Sm.) was Ḥimṣ (حمص) and afterward he lived at the city of Qusṭanṭīniyyah.⁷³⁰

Therefore this is the city which has been cited in a Ḥadīth as “Madīnah Jānib minhā fī al-Bar wa Jānib minhā fī al-Baḥr” (مدينة جانب منها في البر وجانب منها في البحر) i. e. a city the one side of which is in the land and the other is in the sea.

320. قطر (Qaṭr): The location cited in Ḥadīth as Qaṭr is still remained by the name, located in Western Asia, occupying the small Qatar Peninsula on the northeastern coast of the Arabian Peninsula. Now, it is a sovereign state bordered its sole land with Saudi Arabia to the south and the rest of its territory surrounded by the Persian Gulf.⁷³¹ A strait in the Persian Gulf separates Qaṭr from the nearby island country of Baḥrayn, as well as sharing maritime borders with the United Arab Emirates and Iran. Al-Qaṭariyah, which ‘Ayisha (Ra.) weared⁷³², is a slightly reddish clouded cloth manufactured in the locality.

321. قعيقعان (Qu‘ayqa‘ān): The location is discussed in al-‘Akhshibān (الأخشبان).

322. قنّاة (Qanāt): Qanāt, also known as al-Shazat, is a valley in al-Madīnah. This is one of the large valleys coming to al-Madīnah. It is said that its waterway started from al-Tā‘if, where several valleys gather on the road to reach al-Madīnah from its north eastern side, passing through the south of Mount ‘Uḥūd, heading westwards, slightly leading to the north to meet al-‘Aqīq valley at Zaghabah (زغابة).⁷³³ It was named the waterway of Ḥamzah (حمزة), as it passes through ‘Uḥūd area. The waterway had changed in east al-Madīnah in 65H, as numerous climate changes took place that year, where al-Madīnah witnessed rains and earthquakes, and a huge volcano erupted in the tips of Wāqim black mountain land. Qanāt valley flooded and threatened al-Madīnah from the east.

323. قنّاسرين (Qinnasrīn): Qinnasrin, “also known by numerous other romanizations including Qinshren, Qinnashrin, Qenneshren, and originally known as Chalcis-on-Belus”, was a historical town in northern Syria. The town was situated 25 km south

⁷³⁰ Ibn Junaydil, *Ibid*, p. 391; Al-‘Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 6, p. 102

⁷³¹ Ibn Junaydil, *Ibid*, p. 365

⁷³² Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Hibah wa Faḍluhā wa al-Taḥrīq ‘alyhā, Section: Bābu al-‘Isti‘ārah li al-‘Arūs ‘inda al-Binā’, V. 3, Ḥadīth no. 2628, p. 165

⁷³³ Shurrāb, *Ibid*, p. 35; Al-Samhūdī, *Ibid*, V. 4, p. 401

west of Aleppo on the west bank of the Queiq River and was connected to Aleppo with a major road during Roman times. The ruins of Qinnasrīn lie under the modern Syrian village of al-Hadher (also written Hadir) at the seat of the Hadher Nahiya in Mount Simeon District of Aleppo Governorate. By 985, the district's principal towns were Manbij, Iskandarun, Hamah, Shaizar, Ma'arrat al-Numan, Sumaisat, Jusiyyah, Wādi-Butnam, Rafaniyyah, Lajjun, Mar'ash, Qinnasrīn, al-Tinah, Balis, and Suwadiyyah. Jund Qinnasrīn (جند قنسرین) i.e. Military District of Qinnasrin, was established by Mu'āwiyah (Ra.). Yazid founded the district after separating northern territories from Jund Ḥimṣ (حمص).⁷³⁴ The newly established district was named after the ancient town of Qinnasrīn which was located within its boundaries. Under the Umayyads, Jund Qinnasrīn composed of three districts: Antioch, Aleppo and Manbij.⁷³⁵

324. كداء (Kadā'): Mount Kadā' is the most historical mount among all others inside Makkah. The Prophet (Sm.) entered Makkah as a conqueror through Kadā' Mount at the time Fath Makkah (فتح مكة). In fact, the whole city is surrounded by number of dry mountains and their height is 200 to 600 feet. It is nearly 3 Km. long from east to west and its width is 1-1/2Km. from south to north. This mount Kadā' is located in upper part of Makkah⁷³⁶ to the north of Dhū Ṭuwā (ذو طوى).

325. كدا (Kudan): Kudan, sometimes spelled as كدى (Kudā'), is a mount down of Makkah (أسفل مكة - Asfal Makkah).⁷³⁷ The mount is located in lower part of Makkah⁷³⁸ in the south of Dhū Ṭuwā (ذو طوى). Khālīd Ibn Walīd (Ra.) entered from this part of Makkah at the time al-Fath (الفتح). The Prophet (Sm.) used to enter Makkah from the upper side and leave it from the lower side. The area is still known as Thaniyyah al-Kudā' (ثنية كدى) wherein the gate of Makkah had built for the peoples of Yemen.

326. الكديد (Al-Kadīd): This was a place where there is water between Qudayd (قديد) and 'Uṣfān (عسفان)⁷³⁹ in a distance of forty two miles away from Makkah.⁷⁴⁰

327. كراع الغميم (Kurā' al-Ghamīm): Kurā' al-Ghamīm was a mountain on the edge of a lava field, eight miles away from 'Uṣfan.⁷⁴¹ The Sūrah al-Fath was revealed after the Messenger of Allāh (Sm.) returned from the area of al-Ḥudybiyyah and reached at Kurā' al-Ghamīm, during the month of Dhū al-Qa'dah, in the sixth year of Hijrah.

328. كراع هرشى (Kurā' Harshā'): The location is discussed in Thaniyyatu Harshā' (ثنية هرشى).

329. كرمان (Karmān): Karmān, "also known as Kermān, Kermun, Kirman, and Carmania", is the capital city of Kerman Province of Iran. It is the largest and most developed city in Kerman Province and the most important city in the southeast of Iran. It is also one of the largest cities of Iran in terms of area. Karmān is famous for its long history and strong cultural heritage. The city is home to many historic

⁷³⁴ Al-Balādhurī, *Ibid*, p. 134

⁷³⁵ Le Strange, *Palestine under the Moslems*, *Ibid*, p.25-26

⁷³⁶ Al-Hamawī, *Ibid*, V. 4, p. 439

⁷³⁷ Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, *Ibid*, V. 4, p. 118

⁷³⁸ Al-Hamawī, *Ibid*, V. 4, p. 439

⁷³⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Maghāzī, Section: Bābu Ghazwah al-Fath fī Ramaḍān, V. 5, Ḥadīth no. 4275, p. 145

⁷⁴⁰ Al-Hamawī, *Ibid*, V. 4, p. 442

⁷⁴¹ Al-Hamawī, *Ibid*, V. 4, p. 443

mosques and Zoroastrian fire temples. It became capital city of Iranian dynasties several times during its history. It is located on a large, flat plain, 1,036 km (643 mi) south of Tehran, the capital of Iran. Karmān is situated on a high margin of Kavir-e Lūt (Lut Desert) in the south-central part of Iran. The city is surrounded by mountains. It is also positioned along the Saheb al-Zman Mountain. The city is 1,755 m (5,758 ft) above sea level, making it third in elevation among provincial capitals in Iran. Mountains in the south and southeast Jftan Joopar and Plvar and Karmān have snow all year round. Karmān is also on the recent list of the world's 1000 cleanest cities.

330. الكعبة (Al-Ka‘bah): Al-Ka‘bah itself is mentioned in two verses in the Qur’ān.⁷⁴² The place also cited in the Qur’ān as Bayt (بيت), al-Bayt (البيت), Bayt al-Muharram (بيت المحرم), Bayt al-Ḥarām (بيت الحرام), Bayt al-‘Atiq (بيت العتيق), Bayti (بيتي), Mathābah (مئابة) and Makān al-Bayt (مكان البيت) in several verses also mean al-Ka‘bah⁷⁴³. The most common and widely accepted view is that al-Ka‘bah represents the first Bayt established for the prayer of Allāh (Sw.) on earth.⁷⁴⁴ So that al-Ka‘bah is treated as the central nucleus of the world. According to the scholars⁷⁴⁵, al-Ka‘bah is also mentioned in name of al-Masjid al-Ḥarām in one place of the Qur’ān⁷⁴⁶.

Where as during building al-Ka‘bah by the Prophet ‘Ibrāhīm (As.) along with ‘Ismā‘īl (As.) the Qur’ān hints that some sacred structure was also existed in the same place prior to Him.⁷⁴⁷ The Tafsīr traditions often give a more mythological account of al-Ka‘bah’s origin. Some asserted that al-Ka‘bah was created even before the earth itself and sent down by Allāh (Sw.) while Allāh’s Throne was still “upon the waters.”⁷⁴⁸ Another Tafsīr tradition states that al-Ka‘bah was sent down along with Adam when he was exiled to earth, so that he and his followers could go round it as the angels had gone round the Divine Throne in the heavenly realm.⁷⁴⁹ All the traditions establish that while al-Ka‘bah structure itself may have been built and rebuilt numerous times in human history and by human hands, its enduring sacredness can be traced to its primordial origin and unfailing divine protection.⁷⁵⁰

331. الكوفة (Al-Kūfah): The name al-Kūfah is taken from the Arab verb “takawwafa” which means ‘to gather’. Some believe, it was called al-Kūfah because it had a circular form and was a gathering place. It has a wonderful location at the edge of the Euphrates River and in the centre of forests and palm plantations. Others estimate that this name refers to the mixture of the ground and stones.

⁷⁴² Al-Qur’ān, 5:95; 5:97

⁷⁴³ Al-Baghawī, *Ibid*, V. 1, p. 150; Al-Qurṭubī, *Ibid*, V. 6, pp. 30-31, V. 9, p. 12 & 25; Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Azhīm*, *Ibid*, V. 2, p. 63, V. 3, p. 8 & V. 5, p. 409; Ibn Abī Ḥātim al-Rāzī, *Ibid*, V. 3, pp. 707-708 & V. 8, p. 2490; Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 3, p. 26 & V. 7, p. 19; Al-Razī, *Ibid*, V. 8, p. 219; ‘Ātiyah al-Andalūsī, *Ibid*, V. 1, pp. 478 & 487-488; Al-‘Ālūsī, *Ibid*, V. 4, p. 5, V. 6, p. 53, V. 9, p. 203 & V. 13, p. 237; Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 4, p. 366; Al-Balansī, *Ibid*, V. 1, p. 295, 369; Al-Gharnāṭī, *Ibid*, V. 2, p. 259; Al-Bilādī, *Mu‘jam al-Ma‘ālim al-Jughrāfiyah*, *Ibid*, p. 51

⁷⁴⁴ Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 5, p. 589-591; Al-Qurṭubī, *Ibid*, V. 4, p. 137; Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Azhīm*, *Ibid*, V. 1, p. 432; Al-Zamakhsharī, *Al-Kashshāf*, *Ibid*, V. 1, p. 387

⁷⁴⁵ Al-Shawkānī, *Ibid*, V. 1, p. 153; Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 2, p. 21-22

⁷⁴⁶ Al-Qur’ān, 2:144

⁷⁴⁷ Al-Qur’an, 14:37

⁷⁴⁸ Al-Zamakhsharī, *Al-Kashshāf*, *Ibid*, V. 1, p. 387; Al-Ṭabarī, *Ibid*, V. 5, p. 589-591

⁷⁴⁹ Al-Ṭabarī, *Ibid*, V. 4, p. 12

⁷⁵⁰ Al-Qur’ān, 105:1-5; 106:1-4

Al-Kūfah is a city in 'Irāq, about 170 kilometres (110 mi) south of Baghdād, and 10 kilometres (6.2 mi) northeast of Najaf. It is located on the banks of the Euphrates River, situated at elevation 24 meters above sea level. Along with Samarra, Karbala, Kadhimiya and Najaf, al-Kūfah is one of five Irāqi cities that are of great importance to Shī'ah Muslims. The city was the final capital of 'Alī Ibn Abī Ṭālib (Ra.), and was founded during 639 AD and 17 Hijrah by the second Caliph 'Umar Ibn al-Khaṭṭāb (Ra.). It is also related that, Muslims after conquest of al-Madain were searching to have a suitable place for habitation. Likewise others, Salmān and Hudhayfah Ibn al-Yamman (Ra.) were also looking for. Just choosing the land they offered prayers there. Since that day the foundation of al-Kūfah had taken place.

Al-Kūfah is regarded as one of the most important Islamic cities. The city owes its importance to the fact that it shelters the second oldest mosque in al-'Irāq, after that of al-Baṣrah; but it was of greater importance from the architectural point of view, and owing to the fact that it has the most famous Muslim Minbar (منبر) from which the fourth Caliph Ali made his speeches. Its importance is also due to the Mu'allā of 'Alī and the Mihrab in which he was martyred at dawn in 40 H.

There is the site where Nūh's Ark landed after the flood, certain places of saints who passed by the mosque, the house of 'Alī (Ra.) when he was the Caliph and the well whose water was used to wash his body after this death. Close to this Mosque, is the tomb of Muslim Ibn 'Aqayl.

332. الكهف (Al-Kahf): The word al-Kahf means the Cave. The popularly known 'Aṣḥāb al-Kahf means "the people of the cave". This is the known 'seven Sleepers' in history referred in the Sūrah al-Kahf as the owners of al-Raqīm (الرقيم) meaning inscribing-Inscription from Raqam. The Qur'ān tells about a group of young people who took shelter in a cave to hide away from a ruler who denied Allāh and practiced oppression and injustice upon the believers. According to widespread belief, the companions of the cave who are praised both by Islamic and Christian sources, were subjected to the cruel tyranny of the Roman Emperor, Decius. As regards the region where the companions of the cave lived, there are several different opinions as: a name of valley or village near Palestine⁷⁵¹; or the village Loja of Granada⁷⁵²; or Petra⁷⁵³; or at Ephesus of Greece⁷⁵⁴; at Ṭarsūs (طرسوس)⁷⁵⁵. The most reasonable of these are Ephesus and Tarsus. The archaeologist Dr. Musa Baran points to Ephesus as the place where this group of young believers lived.⁷⁵⁶ Tarsus is a historic city in south-central Turkey, 20 km inland from the Mediterranean. It is part of the Adana-Mersin Metropolitan Area. It has long been an important stop for traders and a focal point of many civilisations. It is a junction point of land and sea routes connecting the Cilician plain central Anatolia and the Mediterranean Sea. The Qur'ān also mentioned the city terming the word al-Madīnah (المدينة).

⁷⁵¹ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, Ibid, V. 5, p. 138; Al-Qurtubī, *Ibid*, V. 10, p. 232

⁷⁵² Ibn 'Āshūr, *Ibid*, V. 16, p. 264; Al-Qurtubī, *Ibid*, V. 10, pp. 232-233; Al-Gharnāfī, *Ibid*, V. 2, p. 333

⁷⁵³ Al-Qurtubī, *Ibid*, V. 10, p. 232

⁷⁵⁴ Ibn 'Āshūr, *Ibid*, V. 16, pp. 260-265; Ibn al-Jawzī, *Zād al-Masīr*, Ibid, V. 5, pp. 109-113; Al-Mas'ūdī, *Ibid*, V. 1, p. 295

⁷⁵⁵ Al-Muqaddasī, *Ibid*, p. 134

⁷⁵⁶ Harun Yahya, *Ibid*, p. 135

333. لابتى المدينة (Lābatay al-Madīnah): The ter ‘Lābatay’ (لابتى) is dual form of ‘Lābatah’ (لابة) which means al-Ḥarrah (الحررة) i.e. heated black stone in the generic name of lava. The Madanian sanctuary is between two ḥarrahs: Eastern ḥarrah (Ḥarrah al-Wāqim) and Western ḥarrah (Ḥarrah al-Wabarah). The location is discussed in al-Ḥarrah (الحررة).

334. اللت (Al-Lāt): Al-Lāt is the Makkan mother goddess and the chief deity of the tribe of Banū Thaqīf whose major seat of worship was a popular shrine which was located at the west Arabian town of al-Ṭā’if in al-Ḥijāz region of Arabia. The osition is at present near the Masjid of al-Ṭā’if. The idol of al-Lāt was a cube of white granite, which was in the custody of the clan of Banū ‘Attab Ibn Mālik of the tribe of Banū Thaqīf; the nearby tribes of Banū Liḥyān; Banū Ḥawāzin; Banū Khuzā‘ah, and Banū Quraysh also making regular pilgrimages to al-Ṭā’if to offer their worship. The goddess was reputed to enjoy offerings of barley porridge (sawīq). Animals that were considered sacred to al-Lāt included gazelle; lions, and camels, among others depending on the region and tribe, as the cult of the goddess was found all across Arabia and as far as Palmyra in southern Syria.⁷⁵⁷

In the religion of the Makkans and the other pagan tribes of al-Ḥijāz, al-Lāt was not the wife of the high god Allāh but was one of his daughters, along with the other two chief goddesses, Manāt and al-‘Uzzā. The cult of al-Lāt was not only popular in the Ḥijāzi towns of al-Ṭā’if and Makkah; the Nabataean Arabs of southern Jordan worshiped her as an earth goddess and as the mythical consort of their chief deity Dhū al-Shara, who was a god of vegetation and mountain springs.

335. لحي جمل (Laḥyu Jamal): This was a place in a distance of seven miles from al-Madīnah⁷⁵⁸ on the way to Makkah.

336. ما بين الركنين (Mā Bayna al-Ruknayn): The western side of al-Ka‘bah situated between al-Rukn al-Yamānī (الركن اليمنى) and al-Rukn al-‘Aswad (الركن الأسود).⁷⁵⁹ In this place the supplication “رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ” (Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire) is recited by the pilgrims.⁷⁶⁰ The position is also called “Mustajāb” (المستجاب) that means the spot where supplications are answered.

337. ميوأ صدق (Mubawwa’ Ṣidq): The location is discussed in al-‘Arḍ al-Mubārakah (فلسطين), al-‘Arḍ al-Muqaddisah (الارض المقدسة) and Filisṭīn (فلسطين).

348. مأرب (Mā’rib): The location is discussed at Sabā (سبأ).

349. مثابة (Mathābah): The location is discussed in al-Ka‘bah (الكعبة).

340. مجنة (Majannah): Majannah was a market-place of Arabs in Dark Age situated in a few miles distance from Makkah which held at the end of the month Dhū al-Qu‘dah. The position is at Murr al-Zahrān (مر الظهران) near a hill named al-‘Aṣfar (الأصفر).⁷⁶¹ The location is at present known by Baḥrah (بحرة) which is a village in

⁷⁵⁷ Al-Hamawī, *Ibid*, V. 4, p. 4

⁷⁵⁸ Al-‘Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 1, p. 182

⁷⁵⁹ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Kaifa Kāna Bad’ al-Ramal, V. 2, Ḥadīth no. 1525, p. 581

⁷⁶⁰ Ibn Abī Shaybah, *Ibid*, V. 3, Ḥadīth no. 15815, p. 443

⁷⁶¹ Al-Hamawī, *Ibid*, V. 5, p. 58; Al-Bakrī al-‘Andalusī, *Mu‘jam mā ‘Ista‘jama*, *Ibid*, V. 4, p. 1187

Makkah Province in western Saudi Arabia positioned between Makkah and Jiddah. It is the first town passes from the middle of a paved road between Makkah and Jiddah.

341. مجمع البحرين (Majma‘ al-Baḥrayn): The location is discussed in al-Ṣakhrah (الصخرة).

342. المحراب (Al-Miḥrāb): The location is discussed in Bayt al-Maḥḥab (بيت المقدس).

343. المحصب (Al-Muḥaṣṣab): The location is discussed at al-‘Abṭaḥ (الأبطح).

344. مخرج صدق (Makhraj Ṣidq): The location is discussed in Bakkah (بكة).

345. المدائن (Al-Madā’in): The towns of south Egypt or all towns and cities of Egypt⁷⁶²; or the Egyptian village of Būṣīr (بوصير) which combined Yusuf’s (As.) prison and Mūsā’s (As.) Mosque or the Egyptian village of Dalāṣ (دلاص)⁷⁶³.

346. المدائن (Al-Madā’in): Al-Madā’in, also spelled as al-Madā’en or al-Madā’in (المدائن), means cities being a form of plural number of al-Madīnah. It was the Sasanian ancient metropolitan area of several contiguous cities, on both sides of the Dajlah (دجلة), presently named by Tigris. The city came under Muslim control at the time of ‘Umar (Ra.) under the leadership of Sa’d Ibn Abī Waqqās (Ra.)⁷⁶⁴ It was founded during Sasanian rule and was used as a synonym for Ctesiphon by the Arabs, and later by the Muslims.

Tradition preserved the names of five or seven cities (with variants) that made up Madā’in: Asfābur (اسفابور), Weh Ardasir (به اردشير), Hanbu Sābur (هنبو سابور), Darzanidān (دوزبندان), Weh Jondiū-Khosrow (به از انديوخسرو), Nawinābād (نونياباد) and Kardakādh (کردافاذ). In the late Sasanian period there were four or five main population centers.⁷⁶⁵ The oldest was the walled city of Ctesiphon on the east bank, which the Arabs called al-Madīnah al-‘Atīqah (المدينة العتيقة) i.e. the Old City, and where the royal residence, known in Arabic as the White Palace (al-Qaṣr al-‘Abyaḍ)⁷⁶⁶ was located. The Muslim Conquest after the battle of Qādisiyyah (القادسية) different parts of Madā’in fell separately to the Muslim Arab forces. The Persian companion of the Prophet (Sm.) Salman al-Fārsī (Ra.) was buried in al-Madā’in.

347. مدخل صدق (Madkal Ṣidq): The location will be discussed in al-Madīnah (المدينة).

348. مدين (Madyan): The territory of Madyan, also spelled as Midian, was between al-Ḥijāz (الحجاز) and al-Shām (الشام), close to Ma‘ān (معان). The scholars of Tafsīr marked it to be in the northwest of Arabian Peninsula on the east shore of the Gulf of ‘Aqabah on the Red Sea⁷⁶⁷ while the historians said it to be a village named Kafr Mandah (كفر مندة)⁷⁶⁸ which lies between ‘Akkā (عكا) i.e. Acre and Ṭabariyah (طبرية).

⁷⁶² Al-Marāghī, *Ibid*, V. 19, p. 66; Al-Baghawī, *Ibid*, V. 2, p. 519; Ibn ‘Ashūr, *Ibid*, V. 9, p. 44; Abū Ḥayyān al-Andalusī, *Ibid*, V. 4, p. 360; Al-Dāmighānī, *Ibid*, p. 430

⁷⁶³ Al-Ḥimyarī, *Ibid*, p. 236; Al-Bakrī al-‘Andalusī, *Mu‘jam mā ‘Ista‘jama*, *Ibid*, V. 2, p. 612; Al-Idrīsī, *Ibid*, V. 2, p. 124

⁷⁶⁴ Al-‘Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 10, p. 95; Al-Hamawī, *Ibid*, V. 5, p. 74

⁷⁶⁵ Al-Qazwīnī, *Āthār al-Bilād*, *Ibid*, p. 453

⁷⁶⁶ Al-Balādhurī, *Ibid*, p. 241

⁷⁶⁷ Al-‘Ālūsī, *Ibid*, V. 12, p. 114; Al-Qurṭubī, *Ibid*, V. 7, p. 158; Al-Rāzī, *Ibid*, V. 5, p. 313; Ḥamad Jāsir, *Ibid*, V. 1, p. 173; Al-Bilādī, *Mu‘jam al-Ma‘ālim al-Jughrāfiyah*, *Ibid*, p. 284

⁷⁶⁸ Al-Hamawī, *Ibid*, V. 4, p. 471; Ibn Jubayr al-Andalusī, *Ibid*, p. 282

The area lay to the north-west of Hijāz and south of Palestine on the coast of the Red Sea and the Gulf of ‘Aqabah, with part of the territory stretching to the northern border of the Sinai Peninsula. Madyan was the capital of the territory. In today’s geography, the city is in the eastern part of Egypt, in the south of Syria corresponding to the southern tip of Jordan behind the Sinai Desert. The city of Madyan was renowned for its rivers, gardens, date groves and the wealth of its people.

Madyan is a geographical place and the Midianites a people mentioned in the Torah and in the Qur’ān. Scholars generally consider it to have been located in the “northwest Arabian Peninsula, on the east shore of the Gulf of ‘Aqabah on the Red Sea”, and have long associated it with the region of Modiana reported in that same area by Ptolemy. Even so, some scholars have claimed Midian was not a geographical area but a league of tribes. This is the region where the Prophet Shu’aib propagated the religion. The Qur’ān marked the position as Qaryah Zhālīmāh (قرية ظالمة). It also mentioned the city terming Qaryatinā (قرينتا)⁷⁶⁹ according to the commentators.⁷⁷⁰

349. المدينة (Al-Madīnah): The Arabic word al-Madīnah (المدينة) simply means ‘the city’. This is the word that has cited in atleast three verses of the Qur’ān⁷⁷¹ to mean the city of the Prophet (Sm.). Before that the city was known as Yathrib (يثرب) which word has also been recorded in the Qur’ān.⁷⁷² The Qur’ān also mentioned it citing the word al-Dār (الدار) and al-’Imān (الإيمان), and Ḥasanah (حسنة). The Qur’ānic terms “Fawqikum/Asfala minkum” (فوقكم/أسفل منكم), Madkal Ṣidq (مدخل صدق), Maqā’id al-Qitāl (مقاعد القتال) are also go to mean different regions and directions of al-Madīnah. The city is formally called al-Madīnah al-Munawwarah i.e. the Luminous City. The alternative name are Ṭaybah (طيبة), Dār al-Hijrah (دار الهجرة), Ṭabah (طابة), al-Madīnah al-Nabawīyah (النبوية المدينة), Madīnatu al-Nabī (مدينة النبي) i.e. the city of the Prophet Sm., Madīnatu Rasūl Allāh (مدينة رسول الله صلى الله عليه وسلم) i.e. City of Allāh’s Messenger (Sm.). Ancient Yathrib is located in the Hijāz region of western Saudi Arabia, about 100 miles (160 km) inland from the Red Sea and 275 miles from Makkah by road. The city is currently the capital of al-Madīnah Region of Saudi Arabia. The city contains al-Masjid al-Nabawī (المسجد النبوي) i.e. the Prophet’s Mosque, al-Rawdah al-Sharīfah (الروضة الشريفة) i.e. the holy burial place of the Prophet (Sm.), al-Baqī’ (البقيع), Majsid al-Qubā’ (مسجد القباء), Jabal al-’Uḥud (جبل الأحد), Wādī al-’Aqīq (العقيق وادي). It is the second holiest city in Islam after Makkah.

350. المدينة (Al-Madīnah)-Fusṭāṭ (فسطاط): The location is discussed in Fusṭāṭ (فسطاط).

351. المدينة (Al-Madīnah)-Minfīs (منفيس): The Qur’ān in several verses used the term al-Madīnah to mean the Egyptian city of Memphis, also known as Manf (منف). The city was the ancient capital of Aneb-Hetch, the first name of Lower Egypt. Memphis has had several names during its history of almost four millennia. Its Ancient Egyptian name was Inbu-Hedj that means the white walls. It was known as Djed-Sut that means everlasting places. The city was also at one point referred to as Ankh-Tawy meaning ‘Life of the Two Lands’, stressing the strategic position of the city between Upper and Lower Egypt. At the beginning of the New Kingdom (1550 BCE), the city became known as Men-nefer, meaning ‘enduring and beautiful’, which became Menfe in Coptic. The name ‘Memphis’ is the Greek adaptation of this name,

⁷⁶⁹ Al-Qur’ān, 7:88

⁷⁷⁰ Ibn ‘Āshūr, *Ibid*, V. 9, p. 6; Al-Bakrī al-’Andalusī, *Mu’jam mā ’Ista’jama*, *Ibid*, V. 1, p. 216

⁷⁷¹ Al-Qur’ān, 9:101; 9:120; 33:60

⁷⁷² Al-Qur’ān, 33:13

which was originally the name of the pyramid of Pepi I, located west of the city.⁷⁷³ In the Bible, Memphis is called Moph or Noph.

The city of Memphis is 20 km (12 mi) south of Cairo, on the west bank of the Nile. The modern cities and towns of Mit Rahina, Dahshur, Abusir, Abū Gorab, and Zawyet al-Aryan, south of Cairo, all lie within the administrative borders of historical Memphis. The city was also the place that marked the boundary between Upper and Lower Egypt. Its ruins are located near the town of Mit Rahina, 20 km (12 mi) south of Giza. According to legend related by Manetho, the city was founded by the pharaoh Menes. Capital of Egypt during the Old Kingdom, it remained an important city throughout ancient Mediterranean history.⁷⁷⁴ It occupied a strategic position at the mouth of the Nile delta, and was home to feverish activity.

The city is important for the prophets Yūsuf and Mūsā (As.). Prophet Yūsuf (As.) was taken there in his childhood as a slave. He remained in the house of ‘Azīz for three years and spent nine years in prison and then became the ruler of the land at the age of thirty and ruled over Egypt independently for eighty years. In the ninth or tenth year of his rule he sent for his father Prophet Ya‘qūb (As.) to come from Palestine to Egypt with all the members of his family. He settled them in the land of Manf, where they lived up to the time of Prophet Mūsā (As.). The modern research scholars who have made a comparative study of the Bible and the Egyptian history are generally of the opinion that Apophis was the Hyksos king who was the contemporary of Prophet Yūsuf (As.). At that time Memphis was the capital of Egypt whose ruins are still found on the Nile at a distance of 4 miles south of Cairo. The ruins of the former capital today offer fragmented evidence of its past. All those have been preserved, along with the pyramid complex at Giza, as a World Heritage Site since 1979. The site is open to the public as an open-air museum.

352. المدينة (Al-Madīnah)-Sadūm (سدوم): The location is discussed in al-Qaryah (القرية)-Sadūm (سدوم).

353. المدينة (Al-Madīnah)-Ṭersūs (طرسوس): The location is discussed in al-Kahf (الكهف).

354. المدينة (Al-Madīnah)-Manbij (منبج): Manbij, also known as Minbic in Kurdish and Mumbuj in Adyghe, is a city currently situated in Shahba region in the Aleppo Governorate, Syria. The region is located 30 kilometers west of the Euphrates. Al-Suyūṭī said that the cave of seven people is located in Manbij (منبج)⁷⁷⁵.

355. المدينة (Al-Madīnah)-Intākiyah (إنطاكية): The location is discussed in Qaryah (إنطاكية)-Intākiyah (قرية).

356. المدينة (Al-Madīnah)-Al-Ḥijr (الحجر): The location is already discussed in ‘Ard Thamūd (ثمود أرض).

357. المدينة (Al-Madīnah)-Manf (منف): The location is discussed in Minfīs (منفيس).

⁷⁷³ Bridget McDermott, *Decoding Egyptian Hieroglyphs: How to Read the Secret Language of the Pharaohs* (San Francisco: Chronicle Books, 2001), p.130

⁷⁷⁴ Kathryn A. Bard, *Encyclopedia of the Archaeology of Ancient Egypt* (Abingdon: Routledge, 1999), p. 694; Ian Shaw, *The Oxford History of Ancient Egypt* (Oxford: Oxford University Press, 2003), p.279; Meskell, *Ibid*, p.34

⁷⁷⁵ Al-Suyūṭī, *Muḥimāt al-‘Aqrān fī Mubhamāt Qur’ān*, *Ibid*, p. 71

358. مدينة جانب منها في البر وجانب منها في البحر (Madīnah Jānib minhā fī al-Bar wa Jānib minhā fī al-Baḥr): The location is discussed in al-Qusṭanṭīniyyah (القسطنطينية).

359. مدينة الجبارين (Madīnah al-Jabbārīn): The location is discussed in 'Arṭhā (اريجا).

360. مدينة الروم (Madīnah al-Rūm): The location is discussed in al-Rūm (الروم).

361. مدينة قيصر (Madīnah Qayṣar): The location is discussed in Ḥimṣ (حمص): and further in al-Qusṭanṭīniyyah (القسطنطينية).

362. مربرد النعم (Marbad al-Na'am): This was a place of two miles distance from al-Madīnah⁷⁷⁶ near Bi'r Jamal (بئر جمل)⁷⁷⁷ between al-Madīnah and al-Jurf (الجرف) situating towards its south-west side. Once 'Abdullāh Ibn 'Umar (Ra.) in his return back from al-Jurf to al-Madīnah offered 'Aṣr prayer (صلوة العصر) here observing al-Tayammum (التييمم), though the people remembered him the wall of al-Madīnah.

363. مر الظهران (Marr al-Zhahrān): Marr al-Zhahrān, also called Baṭn Marr (بطن مر), is a place in al-Ḥijāz between Makkah and Jiddah about 16 miles northwest of Makkah⁷⁷⁸ in Makkah district of Saudi Arabia, now called Wādī Fātimah (وادي فاطمة). Marr al-Zhahrān is a small valley which in its lower portion becomes the Wādī Fātimah and crosses the present Jeddah-Makkah highway about 20 miles from Makkah. The valley was named Wādī Fātimah in the tenth Hijri century. Early historians attributed its name to five different significant individuals called Fātimah: Fatimah Bint Sa'd al-Khuzā'ah (one of the Prophet's grandmothers), Fātimah al-Zahrā (daughter of Prophet Sm.), Fātimah Bint Sharif ('Amir of Makkah) Thaqba Ibn Rumayth and Fātimah Bint 'Abd al-Wahid Ibn Muhammad Ibn Ahmad Altabareyah. Wādī Fātimah is a microcosm of the geology of the Jiddah area. This great fertile valley is originated from al-Ṭā'if and ends in Jiddah. It includes near about fourty villages.

According to Ibn 'Ishāq also, the 'Azd tribes led by Muzaykiyya's descendants settled between Jiddah and Makkah "with their hordes of horsemen" in Marr al-Zhahrān, a days journey from Makkah and were called Khuzā'ah or Banū Khuzā'ah. Many Saudi families prefer the western region of the kingdom for a picnic and go to Fātimah valley which is popular for its flowing water, farming villages and some attractive animals such as the deer.

364. المروة (Al-Marwah): The location is discussed in al-Ṣafā (الصفاء).

365. المزدلفة (Al-Muzdalifah): Muzdalifah is derived from 'Z-L-F' Qur'ānic root which has meanings of "closeness", "nearness". It is said that Muzdalifah was named such due to its closeness to Mount 'Arafah. The holy site of al-Muzdalifah is between Mount 'Arafah and Minā, which the pilgrims pass through during Ḥajj proceedings. The site is situated at a distance of nearly three miles from 'Arafāt, and Minā is about at the same distance from it. According to the Scholars⁷⁷⁹ the Qur'ān cited this

⁷⁷⁶ Shurrāb, *Ibid*, p. 248

⁷⁷⁷ Al-'Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 1, p. 91; Ibn Rajab al-Ḥanbalī, *Faṭḥ al-Bārī*, *Ibid*, V. 2, p. 232; Al-Nabawī, *Ibid*, V. 4, p. 64; Al-Hamawī, *Ibid*, V. 1, p. 299; Shurrāb, *Ibid*, p. 41

⁷⁷⁸ Al-'Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 1, p. 570; Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, *Ibid*, 4, p. 1212

⁷⁷⁹ Ibn 'Ashūr, *Ibid*, V. 2, pp. 243-244; Ibn al-'Arabī, *Ibid*, V. 1, p. 196

location with a meaningful term ‘Ḥayth ’Afāda al-Nās (حيث أفاض الناس)⁷⁸⁰. It is also called Jam‘ (جمع) meaning together, as Adam (As.) and Ḥawā’ (As.) went there together after Prophet Adam’s supplication was answered in ‘Arafāt. The Prophet (Sm.) combined the Sunset and Evening Prayers at al-Muzdalifah. Al-Mas‘ar al-Ḥarām (المشعر الحرام) Mosque stands on al-Muzdalifah.⁷⁸¹ It is the name of that particular place which is situated between the two hills of al-Muzdalifah. It is interpreted to refer to the place between the two mountains of al-Muzdalifah, from the narrow passage between the last two mountains before entering Makkah for those coming from ‘Arafah, and the valley of Muḥassir. Al-Muzdalifah stretches from the Valley of al-Muḥassir to the mountains of Ma’zamayn. It is four kilometres long and covers an area of 12.25 square kilometers. The Muzdalifah as a whole is also called al-Mas‘ar al-Ḥarām (المشعر الحرام). There was a dome at the Wuqūf (staying place) of the Prophet (Sm.) in al-Muzdalifah but now a Mosque has been constructed here which is called Masjid al-Mas‘ar al-Ḥarām (مسجد المشعر الحرام). The Prophet (Sm.) stayed at the spot of the present Masjid al-Mas‘ar al-Ḥarām.

366. المسجد الذى أسس على التقوى (Al-Masjid al-ladhī ’Ussisa ‘Alā al-Taqwā): Al-Masjid al-ladhī ’Ussisa ‘Alā al-Taqwā means ‘the Mosque founded on piety and devoutness’. The Mosque is also known as Masjid al-Taqwā (مسجد التقوى) and Masjid al-Qubā’ (مسجد القباء). The Mosque is on the outskirts of al-Madīnah where the Prophet (Sm.), accompanied by Abū Bakr (Ra.) arrived and first stayed after emigrating from Makkah. On arriving in the village of Qubā’ the Prophet (Sm.) stayed for several days in the house of Kulthūm Ibn Hadm (Ra.) and laid the foundations of Masjid Qubā’ on his land. Prior to the migration of the Prophet (Sm.) the Muslims sometimes offered their Friday prayers at the house of Sa’d Ibn Khaythamah (Ra.) which was close by.⁷⁸² The location of this house was included in the modern day extension of Masjid Qubā’, but the location of the house of Kulthūm Ibn Hadm (Ra.) is marked by a few boulders to the south-west of Masjid Qubā’. The Masjid established here by the Prophet (Sm.) and his companions was the first to be built in Islam. The Prophet (Sm.) personally carried stones, rocks and sand with his companions for the construction work.⁷⁸³ The position is located south of Masjid Nabawī, close to Masjid al-Jumu‘ah which lies further to the north. The Prophet (Sm.) spent fourteen days in this Mosque during the Hijrah praying qaṣr (a short prayer) while waiting for ‘Alī (Ra.) to arrive in al-Madīnah. The Prophet (Sm.) led the first group prayer from Qubā’ Mosque when al-’Aqṣā Mosque in al-Quds was the Qiblah at the time. The merits of Masjid Qubā’ are mentioned in the Qur’ān⁷⁸⁴, and in nineteen Ḥadīths of Ṣaḥīḥ al-Bukhārī; in thirteen Ḥadīths of Ṣaḥīḥ Muslim; two Ḥadīths of Sunan Abī Dawūd; six Ḥadīths of al-Mu’waṭṭa. The Prophet (Sm.) used to go there, riding or on foot, every Saturday and offer two rak‘ah prayer. He advised others to do the same, saying, “Whoever makes ablutions at home and then goes and prays in the Mosque of Qubā’, he will have a reward like that of an ‘Umrah.⁷⁸⁵

⁷⁸⁰ Al-Qur’ān, 2:199

⁷⁸¹ Al-’Ālūsī, *Ibid*, V. 2, p. 88; Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 2, pp. 287-290; Al-Suyūfī, *Al-Durr al-Manthūr*, *Ibid*, V. 1, p. 224; Al-Balansī, *Ibid*, V. 1, p. 203

⁷⁸² Al-Mubarakpuri, *When the Moon Split*, *Ibid*, p. 135-136

⁷⁸³ Sulaymān Ibn Aḥmad al-Ṭabarānī, *Mu‘jam al-Kabīr* (Al-Qāhirah: Maktabat Ibn Taymiyah, n.d.), V. 24, Ḥadīth no. 802, p. 318

⁷⁸⁴ Al-Qur’ān, 9:108

⁷⁸⁵ Ibn Mājah, *Ibid*, Chapter: Kitāb ’Iqāmah al-Ṣalāh wa al-Sunnah fīha, Section: Bābu mā Jā’a fī al-Ṣalāt fī Masjid Qubā, V. 1, Ḥadīth No. 1412, p. 453

367. المسجد الأقصى (Al-Masjid al-'Aqṣā): The location is discussed in Bayt al-Maḳdis (بيت المقدس).

368. مسجد بنى زريق (Masjid Banī Zuraiq): The location is discussed in 'Arwān (أروان).

369. المسجد الحرام (Al-Masjid al-Ḥarām): Al-Masjid al-Ḥarām means “the sacred Mosque”. The building surrounding al-Ka‘bah is referred to as “the sacred Mosque”.⁷⁸⁶ The Mosque surrounds al-Ka‘bah, which Muslims turn towards while offering daily prayer. This Mosque is also commonly known as the Ḥarām or the Grand Mosque as this is the largest Mosque in the world located in the city of Makkah. The current structure covers an area of 356,800 square metres (88.2 acres) including the outdoor and indoor praying spaces and is open at all times. The Holy Mosque is the only Mosque that has no Qiblah direction, since Muslims pray facing al-Ka‘bah in the central courtyard. It receives millions of worshippers each year. The Mosque is cited in a verse⁷⁸⁷ using the word Masājid Allāh (مساجد الله)⁷⁸⁸, although it covers al-Ṣafā and al-Marwā, al-‘Arafah, al-Mas‘ar al-Ḥarām, al-Jumrāt and Minā⁷⁸⁹.

370. مسجد ذى الحليفة (Masjid Dhī al-Ḥulayfah): The location is discussed in Dhū al-Ḥulayfah (ذو الحليفة).

371. مسجد الشجرة (Masjid al-Shajarah): Masjid al-Shajarah, which literally means Mosque of the tree, is located towards the north of Makkah near al-Mu‘allā (المعلی) cemetery and opposite to Masjid al-Jinn. Masjid al-Jinn (Mosque of the Jinn) is the place where Allāh had commanded the Prophet (Sm.) to recite the Qur’ān to the Jinn. It is on the edge of al-Ḥajūn. The both Masjids are in the district of al-Syumaysī. Masjid al-Shajarah is located here by the roadside. This Masjid marks the historic moment when the Prophet (Sm.) showed a miracle in front of the disbelievers calling a tree and it came to him. It is notable that this Masjid is not to be confused with the Masjid in Dhī al-Ḥulayfah which is sometimes referred to by the same name.

372. مسجد ضرار (Masjid Dirār): It was a Madinian Mosque that was erected close to the Masjid al-Qubā’ at al-Madīnah⁷⁹⁰ and which the Prophet (Sm.) initially approved of but subsequently had destroyed while he was returning from the Battle of Tabūk.⁷⁹¹ The Mosque was built by twelve disaffected men from the ‘Anṣār on the commands of Abū ‘Amir al-Rāhib.⁷⁹² Abū ‘Amir reportedly urged his men to establish a stronghold and prepare whatever they can of power and weapons as he promised and insinuated to them that he will lead an army, backed by Heraclius, to fight the Prophet (Sm.) and his companions, and defeat his message by expelling him from al-Madīnah.⁷⁹³ Al-Balādhurī also relates that the men, who built the Dirār Mosque “for

⁷⁸⁶ Al-Shawkānī, *Ibid*, V. 1, p. 153; Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 2, p. 21-22 & 192; Al-Biqā‘ī, *Ibid*, V. 3, p. 111

⁷⁸⁷ Al-Qur’ān, 9:17-18

⁷⁸⁸ Al-Barousawī, *Ibid*, V. 3, p. 398; Al-Shawkānī, *Ibid*, V. 2, p. 344; Al-Biqā‘ī, *Ibid*, V. 8, pp. 400-401

⁷⁸⁹ Ibn ‘Āshūr, *Ibid*, V. 10, p. 140

⁷⁹⁰ Al-Ṭabarī, *Jāmi‘ al-Bayān*, *Ibid*, V. 11, p. 23, 25; Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Azhīm*, *Ibid*, V. 4, p. 149; Al-Bilādī, *Mu‘jam al-Ma‘ālim al-Jughrāfiyah*, *Ibid*, p. 295

⁷⁹¹ Al-Mubarakpuri, *The Sealed Nectar*, *Ibid*, p. 273

⁷⁹² Abū ‘Amir was Christian monk who refused the Prophet’s (Sm.) invitation to Islam. He eventually left al-Madīnah in AH 3, after once more joining Quraysh against the Muslims and instead fought along with the Makkan non-Muslims against Islam in the Battle of ‘Uḥud.

⁷⁹³ Ibn Kathīr, *Tafsīr Qur’ān al-‘Azhīm*, *Ibid*, V. 4, p. 149

mischievous and for infidelity and to disunite the believers”, refused to pray in Masjid al-Qubā’ claiming that it was built in a place where a donkey used to be tied up.⁷⁹⁴ William Muir mentions that the Prophet believed the Mosque was built to create disunity among Muslims by drawing people away from Masjid al-Qubā’.⁷⁹⁵

373. المشعر الحرام (Al-Mas‘ar al-Ḥarām): The location is discussed in al-Muzdalifah (المزدلفة).

374. المشلل (Al-Mushallal): The place situated close to al-Juḥfah (الجحفة)⁷⁹⁶ at Qudayd (قديد) between Makkah and al-Madīnah. The shrine of the supposed goddess Manāt (مناة) was situated there⁷⁹⁷ and the Arab tribes of Khuzā‘ah, Aws, and Khazraj were its principal devotees. It was also the Makkan goddess of destiny, fate and death. It was in the form of a large outcrop of black marble which was housed in a temple at al-Mushallal on the shore of Wādī Qudayd. In addition to having a major cult center in Yathrib, the goddess was highly popular and well-known to many Arabian tribes of al-Ḥijāz, and as such also enjoyed the worship of the tribes of Banū Quraysh, Banū Tamīm and Banū Hudhayl; in addition to also being revered by the Nabataean Arabs of the far north of Arabia. Many tribes from across al-Ḥijāz and Najd made the Ḥajj pilgrimage to her shrine; in mythology, Manāt was considered one of the eldest of all the gods and goddesses, second to Allāh himself. And as the wife of the thunder god Quzah. In pre-Islamic Makkan mythology, Manāt was the eldest of the three chief goddesses of Makkah and the Ḥijāz, created by the high god Allāh before her sisters al-Lāt and al-‘Uzzā. The power and influence of the goddess was feared by the Arabs as she was believed to change the fate of those who displeased her for the worse: An oath sworn by Manāt was considered to be the most serious and sincere. The Ḥajj pilgrimage was not considered complete until the tribes of Banū ‘Aws and Banū al-Khazraj visited her and shaved their heads.

Sa‘d Ibn Zayd al-Ashhalī was sent with 20 horsemen⁷⁹⁸ to al-Mashallal to demolish the idols worshipped by the polytheist tribes around the area in 630 AD, 8 AH, 9th month. It is reported that a verse was revealed⁷⁹⁹ concerning those companions of the Prophet (Sm.) who sued to enter ‘Iḥrām for the false goddess Manāt at al-Mushallal before accepting Islam and assumed Ṭawāf between them al-Ṣafā and al-Marwah as a sin.⁸⁰⁰ The position is now known as Ḥarrah al-Musallal (حرّة المشلل).⁸⁰¹

375. مصر (Miṣr): Miṣr is the Classical Qur’ānic Arabic and modern official name of Egypt, while Maṣr or Masar (مَصر) is the local pronunciation in Egyptian Arabic. The oldest attestation of this name for Egypt is the Akkadian mi-iṣ-ru miṣru, related to miṣru/miṣirru/miṣaru, meaning border or frontier. Egypt is a Mediterranean country bordered by the Gaza Strip and Israel to the northeast, the Gulf of ‘Aqabah to the east,

⁷⁹⁴ Al-Balādhurī, *The Origins of the Islamic State (Futūḥ al-Buldān)*, Trans.: Philip Khuri Hitti (New York: Culambia University, 1916), pp. 16-17

⁷⁹⁵ Muir, *The life of Mahomet*, Ibid, p. 462

⁷⁹⁶ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, Ibid, Chapter: Kitāb al-Ḥajj, Section: Bābu Wujūb al-Ṣafā wa al-Marwah wa Ja‘l min Sha‘ā’ir Allāh, V. 2, Ḥadīth no. 1561, p. 592

⁷⁹⁷ Al-‘Asqalānī, *Fath al-Bārī*, Ibid, V. 1, p. 91; Al-Bakrī al-‘Andalusī, *Mu‘jam mā ‘Ista‘jama*, Ibid, 1, p. 121

⁷⁹⁸ Abū Khalīl, *‘Atlas al-Ḥadīth al-Nabawī*, Ibid, p. 226

⁷⁹⁹ Al-Qur’ān, 2:158

⁸⁰⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ḥajj, Section: Bābu Wujūb al-Ṣafā wa al-Marwah wa Ja‘l min Sha‘ā’ir Allāh, V. 2, Ḥadīth no. 1643, p. 157; Muslim, *Ibid*, V. 2, Ḥadīth no. 1277, p. 929; Al-Tirmidhī, *Ibid*, V. 5, Ḥadīth no. 2965, p. 204; Al-Nasā’ī, *Ibid*, V. 5, Ḥadīth no. 2968, p. 238

⁸⁰¹ Al-Bilādī, *Mu‘jam al-Ma‘ālim al-Juḥrāfiyah*, Ibid, p. 298

the Red Sea to the east and south, Sudan to the south, and Libya to the west. Across the Gulf of ‘Aqabah lies Jordan, and across from the Sinai Peninsula lies Saudi Arabia, although Jordan and Saudi Arabia do not share a land border with Egypt. It is the world’s only contiguous Afrasian nation. The Qur’ān also mentioned Egypt by the term al-Qaryah (القرية), al-Madīnah (المدينة) and Maqām Karīm (مقام كريم).

376. المصران (Al-Miṣrān): These are the two cities al-Baṣrah (البصرة) and al-Kūfah (الكوفة) which were discussed before.

377. المصلی (Al-Muṣallā): The word is derived from the verb صلى (ṣallā), meaning “to pray”. The Muṣallā is an open space outside a mosque that is mainly used for praying.⁸⁰² Al-Muṣallā is an area in al-Madīnah to the southwest of Masjid al-Nabawī and to the west of the homes of Banū Zurayq (بنو زريق). The area encompassing the four Masjids, namely: Masjid ‘Alī Ibn Abī Ṭālib, Masjid Abū Bakr Siddique, Masjid ‘Umar Ibn al-Khaṭṭāb, Masjid Ghamāmah (cloud), is commonly called al-Muṣallā. The Prophet (Sm.) prayed the first Eid prayer in al-Madīnah where the present day Masjid Ghamāmah is located. The Prophet (Sm.) offered subsequent Eid prayers at different places in this general location. Abū Bakr, ‘Umar and ‘Alī (Ra.) continued this practice during their respective Caliphate. Hence the other three Masjids are named in remembrance of where the Prophet (Sm.) originally prayed and where the tradition was upheld by these three Rightly Guided Caliphs. The Muṣallā area was also used on many other occasions and various purposes like Nahr on ‘Īd al-’Aḏḥā, to offer the ‘Istisqā’ prayer, to implement the punishment led by the Prophet (Sm.). He also offered the Funeral prayer of al-Najāshiī, the King of Ethiopia here.

Immediately beside this Muṣallā area to the west was the market place, called Manakhah, where the Prophet (Sm.) declared it as a business centre for the Muslims, as distinct from the Jewish markets at the time. This began the establishment of the Islamic economy where the companions of the Prophet (Sm.) could trade with self respect and be self sufficient. Trade caravans of camels would stop by here. The entire area, from Saqīfah south to the Muṣallā area, is now a day under construction with many new projects of hotels and shops.

378. المطاف (Al-Maṭāf): The word Maṭāf derived from al-Ṭawāf which literally means circumambulation. Making circuit of the Ka‘bah remaining within the precincts of ‘Masjid al-Harām’ and around al-Ka‘bah in a specified manner is called Ṭawāf. The Mosque comprises a rectangular central courtyard surrounded by covered prayer areas is called al-Maṭāf which is the site of several pilgrimage rituals. Pilgrims use the courtyard to perform the ritual circumambulation of al-Ka‘bah.

379. معاد (Ma‘ād): The location is discussed in Bakkah (بكة) and Bayt al-Maqdis (بيت المقدس).

380. مكان البيت (Makān al-Bayt): The location is discussed in al-Ka‘bah (الكعبة).

381. المقاعد (Al-Maqā‘id): The location is discussed in Bāb al-Janā‘iz (الجنزة باب).

382. مقاعد القتال (Maqā‘id al-Qitāl): The location is discussed in ‘Uḥud (أحد) and al-Madīnah (المدينة).

⁸⁰² *Al-Mausū‘ah al-Fiqhiyyah al-Kuwaitiyyah*, Kuwait: Wizārah al-’Awqāf wa al-Shu‘ūn al-’Islāmiyyah 1998, V. 38, p. 29

383. مقام إبراهيم (Maqām 'Ibrāhīm): Literally 'Maqām' means station as in high place and dignified rank. Maqām Ibrāhīm means 'Ibrāhīm's standing place. According to the Qur'ān, Prophets 'Ibrāhīm and 'Ismā'īl (As.) together built al-Ka'bah. To reach the top of al-Ka'bah, Prophet 'Ibrāhīm stood on a large rock. As 'Ismā'īl (As.) passed stones to 'Ibrāhīm (As.) and as 'Ibrāhīm (As.) continued laying them in place the Maqame 'Ibrāhīm miraculously continued rising higher and higher as the walls rose. Allāh (Swt.) caused the trace of his footprints to remain on the stone as a reminder to the believers among his descendants. That is why it is called Maqām 'Ibrāhīm. This is where the footprint of Prophet 'Ibrāhīm (As.) is marked. It is a small yet round shaped building sort of structure while lies in the front of the door of al-Ka'bah and the Multazam. The stone carries the imprints of his feet and is housed in a glass enclosure on the north side of al-Ka'bah.⁸⁰³

This stone is almost square shape having 40 cm of length and width and the height of about 20 cm. The color of this stone is yellowish and reddish white. On this stone, there is a foot print of 10 cm in depth the prints of fingers on which are not clear. Over time, the footprints have become larger on top due to rubbing of hands for blessing. Currently, the length of the footprints on the surface of the stone is 27 cm and their width is 14 cm which decreases to 22 in length and 11 in width in the deep part. There is about 1 cm place between the two footprints.

Allāh Almighty has counted 'Maqām 'Ibrāhīm' as cogent arguments and categorical proof of the Divinity. Muslims have been invited to perform prayer at this location.

384. مقام كريم (Maqām Karīm): The Qur'ānic location Maqām Karīm goes to indicate Egypt in general. It is also said to be the Egyptian city of al-Fayūm (الفيوم) which is a city in Middle Egypt, located 100 kilometres (62 miles) southwest of Cairo, in the Fayūm Oasis. It is the capital of the modern Faiyum Governorate. It is one of Egypt's oldest cities due to its strategic location.

385. مكانا شرقيا (Makānan Sharqiyyan): The location is discussed in Bayt Laḥm (بيت لحم).

386. مكان قريب (Makān Qarīb): The location is discussed in al-Ṣakhrāh (الصخرة).

387. مكانا قصيا (Makān Qaṣiyyan): The location is discussed in Bayt Laḥm (بيت لحم).

388. مكة (Makkah): The location is discussed in Bakkah (بكة).

389. مناة (Manāt): The location is discussed in المشلل (Al-Mushallal).

390. المنارة البيضاء (Al-Manārah al-Bayḍā'): The location is already discussed in Dimashq (دمشق) and Sharqī Dimashq (شرقي دمشق).

391. المناصع (Al-Manāṣi'): This was a vast open well-known place near Baqi' (البقيع)⁸⁰⁴ in its south side neighboring to the east wall of al-Madīnah near Bi'r Abī 'Ayyūb⁸⁰⁵

⁸⁰³ Ibn Kathīr, *Al-Bidāyah wa al-Nihāyah*, Ibid, V. 1, p. 163

⁸⁰⁴ Al-Baghā (Ta'līq), *Ṣahīh al-Bukhārī*, Ibid, Chapter: Kitāb al-Wudu', Section: Bābu Khurūj al-Nisā' 'ilā al-Barāz, V. 1, Ḥadīth no. 146, p. 67

⁸⁰⁵ Al-Samhūdī, *Ibid*, V. 4, p. 150

where the people gone longly to defecate.⁸⁰⁶ The position is still known as Bi'r Abī 'Ayyūb and also al-Rumiyyah (الرومية).

392. من الباب الى الحطيم (min al-Bāb 'ilā al-Ḥaṭīm): The northern side of al-Ka'bah situated between al-Multazam near al-Rukn al-'Aswad (الركن الأسود) and al-Rukn al-'Irāqī (الركن العراقي). This is the place where Jibrīl (As.) leads the prayer with the Prophet (Sm.) while he was trained him the prayer.

393. من وراء النهر (min Warā' al-Nahr): The region mostly famous in Islamic references as Mā Warā' al-Nahr (ما وراء النهر) that means "what lies beyond the river". Sometimes it was called "Mā dūn al-Nahr (ما دون النهر)" that means "what lies the side of the river". This is also one of the renowned rivers named 'Amudarya'. The area had been known to the Romans as Transoxania (Land beyond de Oxus), to the Arabs as Mawarannahr, and to the Iranians as Turan. It was defined by the early Arabic historians and geographers as the lands under Muslim control lying to the north of the middle and upper Oxus or Amudarya, in contrast to Iran proper and its eastern province of Khurasān, although from the perspective of Arab historians writing in distant 'Irāq, the term "Khurasān" might extend to all lands beyond the Oxus, including Khwarazm and Transoxiana.⁸⁰⁷

394. منى (Minā): The tent city Minā is a neighborhood of Makkah in Makkah Province, in western Saudi Arabia. It is situated 5 kilometres to the east of Makkah, and stands on the road from Makkah's city centre to 'Arafat. It covers an area of approximately 20 km². It is a vast field situated at the foot of the Hill. The pilgrims arrive at here from al-Muzdalifah and observe "Ramiy Jimār" and sacrifice animal. That is why the Qur'ān cited the location as Maḥillah (محلّه)⁸⁰⁸. Minā is the place where pilgrims throw stones, commemorating the occasion that the Prophet 'Ibrāhīm (As.) stoned the Devil that came between him and the command Allāh had set him.

395. منصورف الروحاء (Munṣaraf al-Rawḥā'): The location is discussed in al-Rawḥā' (الروحاء).

396. مهرة (Mahrah): Mahrah is a mountain located in Hawf of al-Mahrah region in Yemen. In fact, al-Mahrah is a governorate of Yemen in the southern Arabian Peninsula, situated in the area of the former Mahrah Sultanate. Its capital is al-Ghaydah. The geography of al-Mahrah is similar to the one of neighboring Zhafar in 'Umān.

397. مهيعة (Mahy'ah): The location is discussed in al-Juḥfah (الجحفة).

398. مؤتة (Mū'tah): This is a known village to the east of the Jordan River at al-Karak (الكرك) in Karak Governorate in Jordan. The first military engagement between the Muslim forces and the forces of the Eastern Roman Empire happened here which was led by the first-in-command Zayd Ibn Ḥārithah; the second-in-command Jafar Ibn Abī Ṭālib and the third-in-command 'Abdullah Ibn Rawāḥah.⁸⁰⁹ The graves of these three

⁸⁰⁶ Shurrāb, *Ibid*, p. 279

⁸⁰⁷ Le Strange, *The Lands of the Eastern Caliphate* (Cambridge: The University Press, 1905), pp. 433-34; W. W. Barthold, *Turkestan Down to the Mongol Invasion* (London, Oxford University Press, 1928), pp. 64-179; Yuri Bregel, *An Historical Atlas of Central Asia* (Leiden and Boston: Brill Academic Publishers, 2003), pp. 2, 9-10 & 16-21

⁸⁰⁸ Al-Qur'ān, 48:25

⁸⁰⁹ Ibn Hishām, *Ibid*, V. 2, p. 373

eminent companions of the Prophet (Sm.) are situated in the town of al-Mazar al-Janubi, approximately 12km south of Karak and 130-140km south of ‘Ammān. The battlefield is outside of this town in Mu’tah, just opposite of Mu’tah University, a couple of kilometers north of al-Mazar al-Janubi.

399. المونتفكات/المونتفكة (Al-Mu’tafikāt/Al-Mu’tafikah): The location is discussed in al-Qaryah (القرية)-Sadūm (سدوم).

400. نجد (Najd): The Arabic word Najd literally means upland or the high place that indicates to a raised area. It was once applied to a variety of regions within the Arabian Peninsula. Ibn al-’Athīr writes: “Najd is the highland region. This name is given to the area beyond al-Hijāz towards al-’Irāq.” Al-Hamawī explained the various regions of Najd as; 1. Najd Yemen. 2. Najd Irāq. 3. Najd Hijāz. 4. Najd Khal. 5. Najd al-Shari. 6. Najd Azaar. 7. Najd al-Aqaab. 8. Najd Kabkab. 9. Najd Mari. 10. Najd Alwaz. 11. Najd al-Aja. 12. Najd Barqq.⁸¹⁰ However, the most famous of these was the central region of the Peninsula roughly bounded on the west by the mountains of the Hijāz and Yemen and to the east by the historical region of Eastern Arabia and the north by Irāq and Syria. Modern Najd consists of the regions of Riyād, al-Qāssim, and Hā’il which is the geographical central region of Saudi Arabia. Najd now such as Riyād is 1,200 meter beyond the Sea Level. The Prophet (Sm.) mentioned Qarn al-Shaytān (Horn of Saṭān) severe times in Hadīth about Najd. The Hajj mīqāt for the people of Najd is Qarn that means “Horn” in Arabic. Al-’Asqalānī said after quoting the words of al-Khaṭṭābī explaining the meaning of Qarn:

وَقَالَ غَيْرُهُ كَانَ أَهْلُ الْمَشْرِقِ يَوْمَئِذٍ أَهْلًا كُفْرًا فَأَخْبَرَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ الْفِتْنَةَ تَكُونُ مِنْ تِلْكَ النَّاحِيَةِ فَكَانَ كَمَا أَخْبَرَ وَأَوَّلَ الْفِتَنِ
كَانَ مِنْ قِبَلِ الْمَشْرِقِ فَكَانَ ذَلِكَ سَبَبًا لِلْفِرْقَةِ بَيْنَ الْمُسْلِمِينَ وَذَلِكَ مِمَّا يُجِبُّهُ الشَّيْطَانُ وَيَفْرَحُ بِهِ وَكَذَلِكَ الْبِدْعُ تَشَأَتْ مِنْ تِلْكَ
الْجِهَةِ

“And others have said that the People of the East were disbelievers at that time and the Messenger of Allāh (Sm.) informed us that the trials and tribulations would arise from that direction and it was as he said. And the first of the trials that arose from the direction of the east and they were the reason for the splitting of the Muslim ranks, and this is what Satan loves and delights in. Likewise the innovations appeared from that direction.”⁸¹¹

401. نجران (Najrān): The name of Najrān means “the piece of wood in which the hinge of the door goes around”. The word “Najrān” also means thirsty. Najrān is a region of Saudi Arabia, located in the south of the country along the border with Yemen. It has an area of 149,511 km². The region is now known as al-’Ukhūd in Saudi Arabia. The sequence of Qur’ān 85:1-9, referring to the mysterious ‘Aṣḥāb al-’Ukhūd, has long been identified with the historical “Martyrs of Najrān.”⁸¹² It is mostly identical in many Tafsīr books that the place of ditch is located in the south of Najrān⁸¹³. The Abyssinian Christians after capturing Najrān had built a church here resembling al-Ka’bah, by which they wanted to divert pilgrimage from al-Ka’bah at Makkah to it. Its priests and keepers wore turbans and regarded it as a sacred sanctuary. The Roman Empire also sent monetary aid for this “Ka’bah”. The priests of this very “Ka’bah” of Najrān had visited the Prophet (Sm.) under the leadership of

⁸¹⁰ Al-Hamawī, *Ibid*, V. 5, pp. 261-263

⁸¹¹ Al-’Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 13, p. 47

⁸¹² Shahid, *Byzantium and the Arabs in the sixth century*, *Ibid*, pp. 728-32; Moberg, *Ibid*, pp. ci--cxlvi; Idem, *Ibid*, pp. 1-38; Shahid, *The martyrs of Najrān*, *Ibid*, pp. 44-64

⁸¹³ Al-Ālūsī, *Ibid*, V. 30, p. 88; Al-Bakrī al-’Andalusī, *Mu’jam mā ‘Ista’jama*, *Ibid*, 1, p. 121; Al-Mas’ūdī, *Ibid*, V. 1, p. 69

their leader, ‘Aqib and Bishop for a discussion with him. The famous event of the Mubāhalah took place with them as referred to in the Qur’ān.⁸¹⁴

402. نخل (Nakhl): This is a place to the direction of Najd in the territory of a massive ancient tribe Gaṭfān (غطفان)⁸¹⁵ in a distance of around one hundred kilometer east from al-Madīnah. The position is now known as al-Ḥanākiyyah (الحناكية). The Prophet (Sm.) led a raiding party targeting the Banū Muḥarib and Banū Tha‘labah whom were the part of the Gaṭfān at a place called Dhāt al-Ruqa‘ (ذات الرقاع) in Najd⁸¹⁶. The Muslim fighters penetrated deep into their land until they reached a spot called Nakhl.⁸¹⁷ On this expedition the popular incident of the Prophet (Sm.) being threatened by polytheist took place.⁸¹⁸ The Qur’ān was reportedly revealed in this event, regarding shorting of prayers.⁸¹⁹ This event is also mentioned in Biographical literature.⁸²⁰

403. نخلة (Nakhlah): Nakhlah is situated to the east of Makkah. It is a western area between Makkah and al-Ṭā’if in Makkan Province of Saudi Arabia. Nakhlah is reported to have link with the idol al-‘Uzzā. It occurs in the name of two valleys the northern Nakhlah and the southern Nakhlah in the vicinity of Makkah, although scholars differed regarding their precise location.⁸²¹ It is 41 kilometers away from Makkah in the north-east toward al-‘Irāq.⁸²² It was on the way to Sūq ‘Ukāz (سوق عكاظ) where the Prophet (Sm.) had offered the Fajr prayer with his companions. It was also reported that the Jinns came down upon the Prophet (Sm.) while he was reciting the Qur’ān at this place.⁸²³ During the time of the Prophet (Sm.) era, a military operation was carried out here in Rajab 2 AH, i.e. January 624 AH It was the seventh Caravan Raid and the first successful Muslim military operation raid against the Makkans under commandership of ‘Abdullah Ibn Jaḥsh at the head of 12 emigrants with six camels.⁸²⁴

404. نصيبين (Naṣībīn): Naṣībīn, “also known as Nisibin, Nisibis and Nusaybin”, was an ancient city in Syria located to the north of current Syrian city al-Qāmishlī (القامشلي). But now the town incorporated to Turkey. The Turkish Naṣībīn is situated in southeastern Turkey on the Grgarbonizra River where it passes through a narrow canyon and enters the plain. Naṣībīn faces the Syrian town of al-Qāmishlī and is 32 miles (51 km) south-southeast of Mardin Province of Turkey. The two cities is separated only by a railway line, and is today a cross between the Syrian border point and Turkish, and the Jaghjagh River (نهر ججغج), a tributary of the Khabur is passes between them.

⁸¹⁴ Al-Qur’ān, 3:61

⁸¹⁵ Al-‘Asqalānī, *Faṭḥ al-Bārī*, Ibid, V. 7, p. 421

⁸¹⁶ Abū Dāwūd, *Ibid*, V. 2, Ḥadīth no. 1241, p. 14

⁸¹⁷ A-Mubarakpuri, *The Sealed Nectar*, Ibid, p. 240; Muir, *The life of Mahomet*, Ibid, p. 224

⁸¹⁸ Muslim, *Ibid*, V. 1, Ḥadīth No. 449, p. 331

⁸¹⁹ Al-Qur’ān, 4:101; 5:11

⁸²⁰ Numānī, *Ibid*, V. 2, p. 99; Al Mubarakpuri, *When The Moon Split*, Ibid, p. 238

⁸²¹ Hawting, *The Idea of Idolatry and the Emergence of Islam: From Polemic to History* (Cambridge: Cambridge University Press, 2004), p. 120

⁸²² Al-Mu‘ti, *Ibid*, p. 116

⁸²³ Al-Bukhārī, *Ibid*, Chapter: Kitāb Abwāb Ṣifāt al-Ṣalāt, Section: Bābu al-Jihr bi Qir’ati Ṣalāti al-Fajr, V. 1 Ḥadīth no. 773, p. 154

⁸²⁴ Al-Mubarakpuri, *When the Moon Split*, Ibid, p. 148; Haykal, *Ibid*, p. 218; Al-Mubarakpuri, *The Sealed Nectar*, Ibid, p. 245

It was a famous town of al-Jazīrah. It is reported from al-Sha‘bi (الشعبي) that the delegation of Jinn who presented to the Prophet (Sm.) in Makkah was the Jinn of al-Jazīrah.⁸²⁵ Al-Qurtubī (القرطبي) said that the Ḥadīths narrated about Jinn have shown that the Jinn belong to specific homelands, some of them to al-Jazīrah while some of them to Nineveh, and some of them to Naṣībīn while some of them to Ḥarrān and to other places inhabited by Jinn.⁸²⁶ It occurred in the words of Ibn al-Tīn that it is in Syria (الشام) and it may be as al-Jazīrah is between Syria and al-‘Irāq.⁸²⁷ Ibn ‘Ishāq asserted these Jinn came from the region of Naṣībīn in Syria (now in Turkey). It is said that, the Jinn who came to listen to the Prophet (Sm.) were nine, and only one was from Naṣībīn, while the other eight were from the Jinn tribe of Banū ‘Amru Ibn ‘Amir.

405. نسر (Nasr): Nasr is the south Arabian god of the deep desert whose idol was a sculpture of a large vulture (in some sources an eagle) that was situated in a temple in the village of Balkha in Yemen where he was worshiped by the people of the Himyar tribe, in particular the clan of Dhū al-Kalaṣah.

406. نعمة (Ni‘mah): The Location will be discussed in al-Yamm (اليم).

407. النقيع (Al-Naqī‘): It is the Ḥimā that was declared by the Prophet (Sm.). Ḥimā means protected private pasture. Ḥimā is a site of an arid land with hay and grass protected by ‘Imām to provide animal feed for special cattle.⁸²⁸ Several sites were known for such characteristics, including Ḥimā al-Naqī‘. Al-Naqī‘ is an area reserved for the grazing of animals dedicated for the gods of Pagan Arabia. It is a place at Wādī al-‘Aqīq (وادي العقيق)⁸²⁹ over 100 km (about sixty miles) to the south of al-Madīnah. It was the first, best and most notable protectorate, extending one buraid a distance of 12 miles long and one mile wide, as the Prophet (Sm.), when he protected it for the horses of Muslims, ordered a man with loud voice, who cried loudly, and his voice echoed in the wild.

It denotes any site where water collects to a swamp. It is a prolific land where legumes and Tamarix shrubs grew, with extensive plants forming bushes. The one riding there would take a long time to cross it. It has shady thomy shrubs, Gharqad trees, al-Sidr trees, al-Seyal trees, al-Salam trees, al-Talh trees, al-Samor trees, and al-‘Awsaj trees.

408. نقيع الخضامات (Naqī‘ al-Khaḍamāt): This is a place which was more like a village than a town near about one mile from the area of Banū Salmā⁸³⁰ near al-Madīnah. It was narrated that As‘ad Ibn Zurarah (Ra.) was the first one who led the Friday prayer before Hijrah of the Prophet (Sm.) from Makkah to al-Madīnah in Naqī‘ al-Khaḍamāt in the plain of Ḥarrāh Banū Bayadah with Forty men.⁸³¹

⁸²⁵ ‘Alī Ibn ‘Abd al-Kāfī Subkī, *Fatāwā al-Subkī* (Bayrūt : Dār al-Ma‘arifah,), V. 2, p. 600

⁸²⁶ Al-Qurtubī, *Ibid*, V. 2, p. 19

⁸²⁷ Al-‘Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 1, p. 195

⁸²⁸ Al-Baghā (Ta‘līq), *Ṣaḥīḥ al-Bukhārī*, *Ibid*, Chapter: Kitāb al-Musāqāt, Section: Bābu lā Ḥimā ‘illāh li-Allāh wa li-Rasūlihi, V. 2, Ḥadīth no. 2241, p. 835

⁸²⁹ Al-Bilādī, *Mu‘jam al-Ma‘ālim al-Jughrāfiyah*, *Ibid*, V. 1, p. 320

⁸³⁰ Shurrāb, *Ibid*, p. 290

⁸³¹ Ibn Mājah, *Ibid*, Chapter: Kitāb, Section: Bābu, V. 1, Ḥadīth no. 1082, p. 343

409. نهر (Nahr): The Qur'ānic location of Nahr means a river. Scholars mentioned it as to be the River between Palestine and Jordan⁸³². The Jordan River, also known as the Sharī'ah River⁸³³, is the river by which Allāh try the Children of Israel. The root Sh-R-'Ayn concrete meaning is to go to the water and the way to drink. Sharī'ah is the source of water and that is why the Jordan River is called al-Sharī'ah. The River forms the southern border of Amadicia. It rises out of the hills and mountains of the Shadow Coast south of Amador and flows east into the Eldar. The Jordan River also known as Nahar ha-Yarden in Hebrew and Nahr al-'Urdun (نهر الأردن) in Arabic is a 251-kilometre (156 mi) long River in West Asia flowing to the Dead Sea. Israel and the West Bank border the river to the west, while the Golan Heights and Jordan lie to its east. Both Jordan and the West Bank take their names from this river.

410. النيل (Al-Nīl): Nile is an international river originating from the border of Burundi and Rwanda flowing into the Mediterranean Sea through eleven countries, namely, Tanzania, Uganda, Rwanda, Burundi, Congo-Kinshasa, Kenya, Ethiopia, Eritrea, South Sudan, Sudan and Egypt. In particular, the water of the Nile basin is the primary scarce resource of livelihood for the desert states of Egypt and Sudan. In fact, for this reason the Greek historian Herodotus considered Egypt as the gift of the Nile. The Qur'ān mentioned the word al-Sāḥil (الساحل)⁸³⁴ to mean the coast of the Nile⁸³⁵. A few scholars described the Qur'ānic cited location al-'Arḍ al-Juruz (الجزر الأرض)⁸³⁶ to be the land of the Nile⁸³⁷ while others said the Qur'ānic cited location Jannāt (جنات)⁸³⁸ is to be the land of Egypt (مصر)⁸³⁹. The Qur'ān cited the word al-Yamm in several verses⁸⁴⁰ to mean the river of Nile⁸⁴¹. The word Ni'mah (نعمة) also mentioned in the Qur'ān⁸⁴² to mean this river.⁸⁴³ Furthermore, the river is said to be a river of paradise.

411. الوادي (Al-Wādī): The location will be discussed in Wādī al-Qurā (وادي القرى)⁸⁴⁴.

412. وادي الأزرق (Wādī al-'Azraq): Wādī al-'Azraq is the land through which the Prophet (Sm.) has traveled. This is the place through which Mūsā and Yūnus (As.) have also passed. The track is sacred as many Prophets have traveled on this route. There were two mountain ranges in this route that were pointed by Prophet (Sm.). The Prophet Mūsā and Yūnus (As.) were going for Ḥajj, saying Talbiyah from these two places. But the old boundaries for these two Wādīs are not exactly known. It could be marked out in map as the area between "Ghran" (غران) - the village that comes between Wādī al-'Amaj (وادي الامج) and 'Usfan (عسفان) and "Khulays" (خليص).

⁸³² Al-Suyūfī, *Al-Durr al-Manthūr*, Ibid, V. 1, p. 318; Ibn Abī Ḥātim al-Rāzī, *Ibid*, V. 2, p. 473; Al-Bakrī al-'Andalusī, *Al-Masālik wa al-Mamālik*, Ibid, V. 1, p. 125; Al-Balansī, *Ibid*, V. 1, p. 251

⁸³³ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, V.1, p. 509; Abū Khalīl, *Atlas al-Qur'ān*, Ibid, p. 378

⁸³⁴ Al-Qur'ān, 20:39

⁸³⁵ Ibn al-Jawzī, *Zād al-Masīr*, Ibid, V. 5, p. 284; Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 169, p. 161; Al-Marāghī, *Ibid*, V. 16, p. 110

⁸³⁶ Al-Qur'ān, 32:27

⁸³⁷ Al-Qurṭubī, *Ibid*, V. 14, p. 103; Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, Ibid, V. 6, p. 373

⁸³⁸ Al-Qur'ān, 26:57

⁸³⁹ Al-Qannūjī, *Ibid*, V. 5, p. 76; Al-Ṭabarī, *Jāmi' al-Bayān*, Ibid, V. 19, p. 78; Al-Qurṭubī, *Ibid*, V. 13, pp. 70-71; Al-Shawkānī, *Ibid*, V. 4, p. 101; Ibn Zuhayrah, *Ibid*, p. 72

⁸⁴⁰ Al-Qur'ān, 20:39; 28:7

⁸⁴¹ Ibn 'Aṭīyah al-Andalusī, *Ibid*, V. 11, p. 263; Al-Baghawī, *Ibid*, V. 4, p. 10; Al-Nasafī, *Ibid*, V. 2, p. 358; Al-Gharnāṭī, *Ibid*, V. 3, p. 222; Al-Nuwayrī, *Ibid*, V. 13, p. 180

⁸⁴² Al-Qur'ān, 44:27

⁸⁴³ Al-Qurṭubī, *Ibid*, V. 8, p. 93; Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, Ibid, V. 7, p. 253

⁸⁴⁴ Al-'Asqalānī, *Fath al-Bārī*, Ibid, V. 4, p. 336

413. وادى العقيق (Wādī al-‘Aqīq): Wādī al-‘Aqīq (وادى العقيق), also known as Baṭn al-Wādī (بطن الوادى) and Wādī Ḥamd (وادى الحمد), is located near al-Naqī‘ (النقيع) in a distance of four miles from al-Madīnah.⁸⁴⁵ It is one of the most famous valleys of al-Madīnah and possibly of all of the Ḥijāz. It Starts at al-Naqī‘ area of al-Ṭā’if, over 100km away from al-Madīnah to the south and passes through al-Madīnah and comes to an end at al-Ghābah where it merges with the valleys of Buṭḥān (بطحان) and Qanāt (قناة). It is located in its western side as it enters al-Madīnah from the north of Mount ‘Ayr. This part of it is called the Upper ‘Aqīq. Then it flows to the west of Mount ‘Ayr, and passes through Dhū al-Ḥulayfah, until it reach the end of ‘Ayr, to turn eastward and meet Buṭḥān valley near ‘Arwah well in al Qiblatayn area. Then, it moves in the northeastern direction a bit, then, it moves northwards to meet Qanāt valley coming from the eastern part of al-Madīnah in a place named Mujama’ al-Asyal in Zaghābah. It floods in winter like a large river and it may retain water for several months. It has two plains in al-Madīnah: In smaller plain lies the well of ‘Uthmān (Ra.) and the Islamic University of al-Madīnah, whereas in the larger plain lies ‘Abār ‘Alī, the well of ‘Urwah and its surrounding areas. Its stream is still abounded by water whenever torrential water fell down.

414. وادى غير ذى زرع (Wādī Ghayr Dhī Zar‘): The location is already discussed in Bakkah (بكة).

415. وادى القرى (Wādī al-Qurā): Wādī al-Qurā means “the valley of the towns”. It was an oasis, about 7 miles from al-Madīnah in Saudi Arabia. Several expeditions took place there during the time of the Prophet (Sm.). Zayd Ibn Ḥārithah (Ra.) set out to survey this area and to monitor the movements of enemies.⁸⁴⁶ The Second Expedition carried out by Zayd Ibn Ḥārithah (Ra.) was a trading expedition with 12 men towards Syria by this route. While he was near Wādī al-Qurā he met a party from the Tribe of Fazārah of Banū Badr. They attacked him and his companions and snatched all that was with them of merchandise⁸⁴⁷ and killed 9 of them, while the rest including Zayd Ibn Ḥārithah managed to escape after suffering several wounds.⁸⁴⁸ The Third Expedition was carried out by Zayd Ibn Ḥārithah⁸⁴⁹ or Abū Bakr⁸⁵⁰ to Wādī al-Qurā, “also known as Ghazwah Wādī al-Qurā (غزوة وادى القرى) meaning the Campaign of Wādī al-Qurā”, took place in 627AD, 7th month of 6 AH⁸⁵¹ after the Battle of Khaybar and Conquest of Fadak with the purpose of attacking the Jews of Wādī al-Qurā to conquer their land.⁸⁵² The Qur’ān also mentioned those towns⁸⁵³ citing the word al-Qurā (القرى)⁸⁵⁴ and also al-Qurah al-Zhāhirah (القرى الظاهرة) according to few commentators as it located between al-Madīnah and Syria⁸⁵⁵. The Prophet (Sm.) went by this way in his expedition to Tabūk (تبوك).

⁸⁴⁵ Al-‘Asqalānī, *Faṭḥ al-Bārī*, Ibid, V. 3, p. 392

⁸⁴⁶ Al-Mubarakpuri, *The Sealed Nectar*, Ibid, p. 206.

⁸⁴⁷ ‘Alī Ibn Ibrāhīm Nūr al-Dīn al-Ḥalabī, *Al-Sīrat al-Ḥalabiyah* (Bayrūt: Dār al-Kutub al-‘Ilmiyah, 1415 H), V. 2, p.251

⁸⁴⁸ Al-Mubarakpuri, *The Sealed Nectar*, Ibid, p. 206, 395

⁸⁴⁹ Al-Ṭabarī, *The History of al-Tabarī* (A translation of Tārīkh al -Rusul wa al -Mulūk), Trans.: Michael Fishbein (New York: State University of New York Press, 1997), V. 8, pp. 95-97

⁸⁵⁰ Muslim, *Ibid*, V. 3, Hadīth No. 1755, p. 1375

⁸⁵¹ Abū Khalīl, *Atlas al-Qur’ān*, Ibid, p. 242

⁸⁵² Muir, *The life of Mahomet*, Ibid, p. 394

⁸⁵³ Ibn ‘Aṭīyah al-Andalūsī, *Ibid*, V. 14, p. 373; Ibn al-‘Arabī, *Ibid*, V. 4, p. 213; Al-Suyūfī, *Muḥḥimāt al-‘Aqrān fī Mubhamāt Qur’ān*, Ibid, p. 108; Al-Qannūjī, *Ibid*, V. 7, p. 28

⁸⁵⁴ Al-Qur’ān, 59:7

⁸⁵⁵ Al-Qurtubī, *Ibid*, V. 13, p. 185

416. وادى محسر (Wādī al-Muḥassir): The location is discussed in Baṭn Muḥassir (بطن محسر).

417. وادى النمل (Wādī al-Naml): Wādī al-Naml literally means valley of the ants. It is located either in India (وراء الهند) or in Tibet (التبت) or in Yemen (اليمن) or near al-Ṭā'if (بين بيت) ⁸⁵⁶; or at Syria ⁸⁵⁷ or a valley between Bayt Jabrin and 'Asqalān (جبرين و عسقلان) ⁸⁵⁸. Wādī al-Naml is considered one of al-Ṭā'if's oldest neighborhoods and is renowned for the multitude of ants that live there. ⁸⁵⁹ Al-Ṭā'if is one of the oldest cities in the world. It is located in the western part of Saudi Arabia, close to the holy city of Makkah. It is known for its valleys, such as Wādī al-Naml. The legend says that this valley was visited by the Prophet Sulaymān (As.). ⁸⁶⁰

418. الواد (Al- Wād): The location is already discussed in 'Arḍ Thamūd (أرض ثمود).

419. ود (Wadd): Wadd means “the God of Love and Friendship”. It was the Minaean moon god, also known as Ilumquh, ‘Amm and Sīn. Snakes were held sacred to the believers of Wadd. He is mentioned in the Qur’ān ⁸⁶¹ and Ḥadīth ⁸⁶² as a God in the time of the Prophet Nūḥ (As.) worshipped by the Banū Kalb tribe. Before it razed by the invasion of Khālīd Ibn Walīd (Ra.) the holy shrine of Wadd was located at Dūmah al-Jandal. ⁸⁶³ The Prophet (Sm.) sent Khālīd Ibn Walīd (Ra.) to demolish Wadd after the battle of Tabūk. ⁸⁶⁴ He went to Dūmah al-Jandal to destroy it, but the Banū Abd-Wadd and the Banū ‘Amir al-Ajdar tribes resisted. Khālīd (Ra.) slew all resistance and demolished the deistic symbol and destroyed the entire shrine. ⁸⁶⁵

420. واسط (Wāsiṭ): Wāsiṭ is a place in Wasit Governorate, south east of Kut in eastern ‘Irāq, south-east of Baghdād and bordering Iran. Major cities include the capital al-Kut, al-Hai and al-Suwaira. The governorate contains the Mesopotamian Marshes of Shuwayja, al-Attariyah, and Hor al-delmj. Its name comes from the Arabic word meaning “middle,” as the former city of Wasit lay along the Tigris about midway between al-Baṣrah and al-Kūfah or between Baghdād and al-Baṣrah. It was built by al-Ḥajjaj Ibn Yūsuf in c. 702 CE on the west bank of the Tigris across from the historical city of Kashkar. He built a palace and the chief mosque and encouraged irrigation and the cultivation of the region surrounding Wāsiṭ. He died in Wāsiṭ in 714.

421. ودان (Waddān): The village Waddān is near about six miles away from al-Abwā'. So that the battle of al-Abwā' is also called by Gazwah Waddān (غزوة).

⁸⁵⁶ Al-Khāzin, *Ibid*, V. 3, p. 379

⁸⁵⁷ Ibn Abī Ḥātim al-Rāzī, *Ibid*, V. 9, p. 2857; Ibn ‘Aṭīyah al-Andalusī, *Ibid*, V. 11, p. 185; Al-Razī, *Ibid*, V. 8, p. 548; Al-Zamakhsharī, *Al-Kashshāf*, *Ibid*, V. 3, p. 141

⁸⁵⁸ Al-Khāzin, *Ibid*, V. 3, p. 379; ‘Abd al-’Wahab al-Najjār, *Qaṣaṣ al-’Anbiyā’* (Cairo: Dār al-Ḥadīth, 2002), pp. 398-399

⁸⁵⁹ Khalid al-Juaid, Wadi al-Naml Is Turning Into an Overstayers Anthill, *Arab News*, 20-07-2007, <http://www.arabnews.com/node/300899>, Excessed on 27-05-2016

⁸⁶⁰ The Scent of Taif, Asharq al-Awsat, Interviews, Lifestyle & Culture, 16-5-2006, <http://english.aawsat.com/2006/05/article55266695/the-scent-of-taif>, Excessed on 27-05-2016

⁸⁶¹ Al-Qur’ān, 71:23

⁸⁶² Al-Bukhārī, *Ibid*, Chapter: Kitāb Tafsīr al-Qur’ān, Section: Bābu Waddan wa lā Suwā’an wa lā Yaghūtha wa Ya’ūqa, V. 6, Ḥadīth no. 4920, p. 160

⁸⁶³ Ibn al Kalbi, *Ibid*, p. 48; George, *The Koran: commonly called the Alcoran of Mohammed* (London : W. Tegg, 1861), V. 1, p. 40

⁸⁶⁴ George, *Ibid*, p. 40

⁸⁶⁵ Pickthall, *Ibid*, p. 191; Ibn al Kalbi, *Ibid*, p. 48

(الودان)⁸⁶⁶. The Prophet (Sm.) entered it before the Battle of Badr with 70, mostly Muhājūr troops to intercept the caravans of the Quraysh and stayed 15 days.⁸⁶⁷ In this expedition the caravan of the Banū Ḍamrah was raided and the two leaders signed a treaty of non-aggression.

422. هجر (Hajar): This is a great city which is the base of Baḥrayn in eastern province of Saudi Arabia.⁸⁶⁸

423. الهدأة (Al-Hadā't): Hada is a place between 'Usfān and Makkah⁸⁶⁹ in 25 km northwest of Makkah. It is a meeting point of many valleys and has sufficient supply of water to keep it cool and green most of the year. The location currently could mark in the map as Hadā al-Shām (هدى الشام).

424. هرشى (Al-Harshā): The location is discussed in Thaniyyatu Harshā (هرشى ثنية).

425. الهند (Al-Hind): Al-Hind is a term used in the Arabic language to mean the land which had originally been called in Persian language Hindustān (هندوستان). The word Hind is derived from the Iranian languages equivalent of Indo-Aryan Sindh of Pakistan. The Persian language -Stān means "country" or "land". The region lay to the east of the Indus River, comprising most of Pakistan and northwest India. It also occurs intermittently in usage within India. Today, Hindustān is no longer in use as the official name for India, although in Modern Standard Arabic as well as dialects it is the only name for India. It is a place which had an Islamic apocalypse.

426. يثرب (Yathrib): The location is discussed in al-Madīnah (المدينة).

427. يعوق (Ya'ūq): Ya'ūq is the south Arabian god of protection and preservation who was associated with swift thought and intelligence: this deity was worshiped in the south of Arabia by the tribes of Hamdan (همدان) and Khawān (خيوان)⁸⁷⁰, and he was believed to swiftly come to the aid of his devotees. Ya'ūq had a temple in a village of the Khaywin near Ṣan'ā' and his idol was in the form of a horse. The people of those tribes would carry small horse-shaped idols of Ya'ūq around with them for the gods blessing and protection.

428. يغوث (Yaghūth): Yaghūth means "He Helps". It is the name of a false deity mentioned in the Qur'ān, who was worshipped at the time of the Prophet Nūḥ (As.). Several Arab tribes worshipped this idol before Islam. Banū Hudhayl was one of the main tribes that worshipped it. The people of south Arabian worshiped for Yaghūth Jurash (جرش) in Yemen.⁸⁷¹ The idol was made in the shape of a lion as a god of strength and war standing on a hill.⁸⁷² Yaghūth became the chief idol of the people of Murad, then the people of Banī Ghutayf at al-Jawf in the area of Sabā who lived around Najrān and Ma'rib. Yaghūth was worshiped for assistance and protection in any venture, but before a battle, the tribesmen would call upon the god to bless the warriors with might and courage. The cult of Yaghuth was found across Arabia, with

⁸⁶⁶ Ibn Kathīr, *Al-Bidāyah wa al-Nihāyah*, Ibid, V. 5, p. 17

⁸⁶⁷ Al-Mubārakfūrī, *Al-Raḥīq al-Makhtūm*, Ibid, p. 179

⁸⁶⁸ Al-Hamawī, *Ibid*, V. 1, p. 126; Al-Bakrī al-'Andalusī, *Mu'jam mā 'Ista'jama*, Ibid, V. 4, p. 1346

⁸⁶⁹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu hal Yasta'sir al-Rajul wa man...., V. 4, Ḥadīth no. 3045, p. 67

⁸⁷⁰ Ibn Hishām, *Ibid*, V. 1, p. 79

⁸⁷¹ Ibn Hishām, *Ibid*, V. 1, p. 79

⁸⁷² Al-Hamawī, *Ibid*, V. 5, p. 439

men of the tribes of Banū Khuzā‘ah and Banū Quraysh in the Ḥijāz bearing the name ‘Abd Yaghūth (‘servant of Yaghūth) and ‘Abd al-Asad (‘servant of the Lion’) in his honor.

429. اليرموك (Al-Yarmūk): The Yarmūk is the largest tributary of the Jordan River (نهر الأردن). The Battle of Yarmūk happened here between the army of the Byzantine Empire and the Muslim Arab forces of the Rashidun Caliphate. The battlefield lies in the western plane of Syrian Ḥawrān, just south-east of the Golan Heights, an upland region currently on the frontier between Israel, Jordan and Syria, east of Buḥayrah Ṭabariyyah (بحيرة الطبرية). The battle was fought on the plain north of Yarmūk River, which was enclosed on its western edges by a deep ravine known as Wādī al-Ruqqad. This ravine joins the Yarmūk River, a tributary of the Jordan River, on its south.⁸⁷³ On the north is the Jābiyah road and to the east are the Azra hills, although these hills were outside the actual field of battle. Strategically there was only one prominence in the battlefield: A 100 m (330 ft) elevation known as Tel al Jumm‘ah, and for the Muslim troops concentrated there, the hill gave a good view of the plain of Yarmūk. The ravine on the west of the battlefield was accessible at a few places in 636 AD, and had one main crossing: A Roman Bridge (Jisr al-Ruqqad) near ‘Ayn Dhakar. Logistically, the Yarmūk plain had enough water supplies and pastures to sustain both armies. The plain was excellent for cavalry maneuvers.⁸⁷⁴ The Battle of Yarmūk is regarded as one of the most decisive battles in military history.⁸⁷⁵

430. يلملم (Yalamlam): Yalamlam, also known as Lamlam, is the name of a hill two nights distant from Makkah⁸⁷⁶, in its southern regions. It is situated around 100 kilometres (62 mi) southwest of Makkah and 90 kilometres (56 mi) north of al-Lith. Presently, it is a city in Makkan Province of Saudi Arabia in the Yalamlam Valley. This small city is a mīqāt for those who come from the south parts of Arabian Peninsula like Yemen to Makkah. The pilgrims coming from the eastern countries China, Japan, India, Pakistan, and Bangladesh by ship use this place as their mīqāt. Maṣjid Mu‘ādh Ibn Jabal is located here. The location is at present called by al-Sa‘diyyah (السعدية).

431. اليمامة (Al-Yamāmah): Al-Yamāmah is an ancient district lying to the east of the plateau of Najd in modern-day Saudi Arabia, or sometimes more specifically, the now-extinct ancient village of Jaww al-Yamāmah, near al-Kharj, after which the rest of the region was named. The Battle of Yamāmah was fought in 632 as part as the Riddah Wars on the plain of ‘Aqrabah in the region of al-Yamāmah between the forces of Muslim Caliph Abū Bakr (Ra.) and Musaylimah the liar.⁸⁷⁷

432. اليم (Al-Yamm)- al-Nīl (النيل): The location is discussed in al-Nīl (النيل).

433. اليم (Al-Yamm)- al-Baḥr al-‘Aḥmar (البحر الأحمر): The Qur’ān also cited the same word al-Yamm in several verses⁸⁷⁸ to mean the Red Sea⁸⁷⁹. The word al-Baḥr used in

⁸⁷³ A.I. Akram, *Ibid*, p. 407

⁸⁷⁴ David Nicolle, *Yarmuk 636AD: The Muslim Conquest of Syria* (London: Osprey Publishing, 1994), pp. 63-64; Gottlieb Schumacher and others, *Across the Jordan* (London: Watt, 1889), pp. 77-79

⁸⁷⁵ Mark W. Walton, *Islam at war* (London: Greenwood Publishing Group, 2003), p. 30; Nicolle, *Ibid*, p. 6

⁸⁷⁶ Al-Hamawī, *Ibid*, V. 5, p. 441; Al-Bakrī al-‘Andalusī, *Mu‘jam mā ‘Ista‘jama*, *Ibid*, V. 4, p. 1398

⁸⁷⁷ John Bagot Glubb, *The Great Arab Conquest* (London: Hodder and Stoughton, 1963), p. 112

⁸⁷⁸ Al-Qur’ān, 7:136; 20:78; 20:97; 28:40

several verses of the Qur'ān⁸⁸⁰ to mean this sea⁸⁸¹. The Red Sea is a seawater inlet of the Indian Ocean, lying between Africa and Asia. The connection to the ocean is in the south through the Bāb al-Mandib (باب المندب) popularly known as Bab el Mandeb strait, and the Gulf of 'Adan. To the north lie the Sinai Peninsula, the Gulf of 'Aqabah, and the Gulf of Suez. Red Sea is a direct translation of the Arabic al-Baḥr al-Aḥmar (البحر الأحمر). This is also known as Baḥr al-Qulzum (بحر القلزم). Some ancient geographers called the Red Sea the Arabian Gulf or Gulf of Arabia.⁸⁸² Scholars identified the historical tale of the Israelites crossing place of the Red Sea. The Red Sea may be geographically divided into three sections: the Red Sea proper, and in the north, the Gulf of 'Aqabah and the Gulf of Suez. The six countries bordering the Red Sea proper are in Eastern shore: Saudi Arabia, Yemen, in Western shore: Egypt, Sudan, Eritrea, Djibouti, and Somalia. The Gulf of Suez is entirely bordered by Egypt. The Gulf of 'Aqabah borders Egypt, Israel, Jordan and Saudi Arabia.

434. اليمن (Al-Yaman): The word Yemen (اليمن) in one etymology derives from yamin, meaning “on the right side”, as it is to the right of al-Ka‘bah⁸⁸³ in Makkah when facing the sunrise. In another it derives from yumn, meaning “felicity”, as much of the country is fertile. The Romans called it Arabia Felix (Happy Arabia) as opposed to Arabia Deserta (Deserted Arabia). Yemen was mentioned in Old South Arabian inscriptions as Yamnat.⁸⁸⁴ In Arabic literature, the term al-Yaman includes much greater territory than that of the republic of Yemen. It stretches from northern 'Asīr to Dhifār.⁸⁸⁵ Yemen officially known as the Republic of Yemen (الجمهورية اليمنية al-Jumhūrīyah al-Yamanīyah), is an Arab country in Western Asia, occupying the southwestern to the southern end of the Arabian Peninsula. The coastline stretches for about 2,000 km (1,200 mi).⁸⁸⁶ It is bordered by Saudi Arabia to the north, the Red Sea to the west, the Gulf of Aden and Arabian Sea to the south, and Oman to the east. Although Yemen's constitutionally stated capital is the city of Ṣan‘ā'. Islam in Yemen was introduced by Abū Say‘īd al-Khudrī (Ra.), Mu‘ādh Ibn Jabal (Ra.) and spreaded by 'Alī (Ra.) at the time of Prophet (Sm.). It was during this period that the Mosques in Janad (near Ta'izz) and the Great Mosque of Ṣan‘ā' were built. Islam spread quickly in the seventh century and Yemenite troops were decisive in the expansion of the early Islamic conquests.⁸⁸⁷

⁸⁷⁹ Ibn 'Aṭīyah al-Andalūsī, *Ibid*, V. 11, p. 303; Al-Baghawī, *Ibid*, V. 4, p. 28, 327; Al-Gharnāṭī, *Ibid*, V. 3, p. 39; Ibn 'Āshūr, *Ibid*, V. 9, p. 85; Abū Ḥayyān al-Andalūsī, *Ibid*, V. 6, p. 276; Al-Biqā'ī, *Ibid*, V. 12, p. 337

⁸⁸⁰ Al-Qur'ān, 2:50; 7:138

⁸⁸¹ Ibn 'Āshūr, *Ibid*, V. 1, pp. 494 & V. 9, p. 147; Ibn 'Aṭīyah al-Andalūsī, *Ibid*, V. 1, p. 288; Munajjim, *Ibid*, V. 1, p. 94

⁸⁸² Michael D. Oblath, *The Exodus Itinerary Sites* (New York: Peter Lang, 2004), p. 53; Andrew E. Hill and others, *A survey of the Old Testament* (Grand Rapids: Zondervan, 2000), p.32

⁸⁸³ Al-'Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 1, p. 208

⁸⁸⁴ Jawād 'Alī, *Al-Mufaṣṣal fī Tārīkh al-'Arab Qabla al-'Islām* (Bayrūt: Dār al-'Ilm lil-Malāyīn, 1968), p. 171

⁸⁸⁵ Robert D. Burrowes, *Historical Dictionary of Yemen* (Uk: Rowman & Littlefield, 2010), p.145; William Robertson Smith, *Kinship and Marriage in Early Arabia* (New York: Cambridge University Press, 1885), P.193

⁸⁸⁶ Daniel McLaughlin, *Yemen: the Bradt Travel Guide* (Uk: The Bradt Travel Guide, 2007), p.3

⁸⁸⁷ Marta Colburn, *The Republic of Yemen: Development Challenges in the 21st Century* (London: CIIR, 2002), p. 13

CHAPTER-6	<i>AN OVERVIEW OF THE RESEARCH STUDY</i>
	1. Reasons of Citation of the Locations
	2. Study of the Localities of the Prophets (Sm.)
	3. Geographical Study of Prophet's Biography
	6. Study of the Places of Qur'ānic Revelation
	5. The Special Places of Prayer and Supplications
	6. Study of Special Places Belongs to Special Qualities
	7. Study of Islamic Cultural Landmarks and Heritage
	8. Study of the Rivers and Oceans Cited in Islamic References
	9. The Land of Interfaith
	10. Study o Fabricated Ḥadīths Related to Places
	11. Principles of Islamic Tourism
	12. The Concept of Holy Land
	13. The Islamic Apocalypse with Places
	14. Study of Geographical Strategic Role of Locations
	15. Study of Geographical Extension of Islam
	16. The Middle East Studies
17. Application of Scientific Research on the Locations	

Chapter-6

AN OVERVIEW OF THE RESEARCH STUDY

Islam has paid considerable attention to some locations and landmarks which always remarked with superfluous importance and excessive emphasis. Both in the Qur'ān and Ḥadīth a few places are regarded as sacred when some other places are expressed with having moral teachings and a few locations are cited with its geographical status when some other landmarks were about future prophecies. The current chapter intended to briefly regrouping several locations under numerous titles to gain final understanding of the study more deeply.

6.1. Reasons of Citation of the Locations: In this study it was observed different causes of mentioning the locations which emphasis necessities to learn the position of those places and its physical and Islamic socio-cultural characteristics. Moreover, the further study of those reasons reconfirmed importance of study on the title of present research.

6.1.1. Demarcation of Geographical Position: Islam has given few places the glory of to be geographically devining. It seemed that a quantity of locations was cited both in the Qur'ān and Ḥadīth mentioning geographical demarcation.

The Almighty Allāh mentioned locations of various places introducing its geographical position. Introducing geographical identity of al-Ka'bah becomes a matter of description in the Qur'ān saying: *وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ* - 'And We located the position of the House for 'Ibrāhīm...'¹. This verse just explained the divinely identified position of Ka'bah in its present place. It states that al-Ka'bah was built in the present place according to Allāh's command by Prophet 'Ibrāhīm and his son, Prophet 'Ismā'īl (As.).

It was also necessary to find the correct direction of each place from Makkah so that Muslims could offer their daily prayers facing the direction of Makkah. As the the annual pilgrimage of Ḥajj concntreted to the city, they conceived it as the central point of the world. They tried to find easily accessible routes, and the distances and directions of different cities and towns from the central point. Philop K. Hitti admits the influence of prayers and al-Ka'bah in stimulating scientific studies by the Muslims in the field of geography. The institution of the Pilgrimage, the orientation of the mosques towards Makkah and the need for determining the direction of al-Ka'bah at the time of prayer gave religious impetus to the Muslims' study of geography.

In the same way the location Jazīrah al-'Arab (جزيرة العرب) was cited in a Ḥadīth identifying just its territory:

قَالَ سَعِيدُ ابْنِ عَبْدِ الْعَزِيزِ: جَزِيرَةُ الْعَرَبِ مَا بَيْنَ الْوَادِي إِلَى أَقْصَى الْيَمِينِ إِلَى شُحُومِ الْعِرَاقِ. إِلَى الْبَحْرِ

Sa'id Ibn 'Abd al-'Azīz said "Arabia lies between al-Wādī to the extremes of the Yemen extending to the frontiers of al-'Irāq and the sea."²

¹ Al-Qur'ān, 22:26

² Abū Dāwūd, *Ibid*, Chapter: Kitāb a-Kharāj wa al-'Imārah wa al-Fay, Section: Bābu fī 'Ikhrāj al-Yahūd min Jazīratu al-'Arab, V. 3, Ḥadīth no. 3033, p. 166

Abū Dāwūd said: This tradition was read out to al-Ḥārith Ibn Miskin while I was a witness. Sa'id Ibn 'Abd al-'Azīz reported it to you on the authority of Mālik who said 'Umar expelled the people of Najrān, but he did not expel (them) from Taymā'.³ For it did not fall within the territory of Arabia. As for al-Wādī, I think the Jews were not expelled from there. They did not think it a part of the land of Arabia.

Similarly the location al-Turk (الترك) was cited in a Ḥadīth with its characteristics of the regions and territory. The Prophet (Sm.) said:

قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا التُّرُكَ، صَعَارَ الْأَعْيُنَ، حُمْرَ الْوُجُوهِ، دُلْفَ الْأُنُوفِ، كَأَنَّ وُجُوهُهُمْ الْمَجَانُّ الْمُنْطَرَقَةُ، وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا يَعَالَهُمُ الشَّعْرُ

“Narrated Abū Hurayrah (Ra.): Allāh’s Messenger (Sm.) said: The Hour will not be established until you fight with the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight with people whose shoes are made of hair.”⁴

Thus in this research study it was observed in fourth chapter that while the companions of the Prophet (Sm.) quoting a location in a Ḥadīth, they have described its geographical position just after its citation.

6.1.2. To Inform Geographical Sanctity: It was also observed that in some verses of the Qur’ān, geographical sanctity clearly has stated just after citing the place. The sacredness of few lands and landmarks like al-Ka‘bah, the holy city of Makkah, Masjid al-‘Aqṣā, Mount Ṭūr etc. were mentioned associating the words al-Ḥarām (الحرام), al-Muḥarram (المحرم), al-Mubārak (المبارك), Alladhī Bāraknā ḥawlahu (الذي باركنا حوله), al-Muqaddas (المقدس) etc. This kind of use ensured the Muslims on the geographical sanctity of the locations.

6.1.3. To Introduce the Knowledge of Directions: The Qur’ān in many of its verses deals with the knowledge of directions. The Qur’ān said: ”وَعَلَامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ” And landmarks, and by the stars they are guided.”⁵ Al-Bukhārī said in his *al-Ṣaḥīḥ*:

وَقَالَ قَتَادَةُ وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ خَلَقَ هَذِهِ النُّجُومَ لِثَلَاثٍ جَعَلَهَا زِينَةً لِلسَّمَاءِ، وَوُجُوهًا لِلشَّيَاطِينِ، وَعَلَامَاتٍ يُهْتَدَى بِهَا، فَمَنْ تَأَوَّلَ فِيهَا بِغَيْرِ ذَلِكَ أخطأ وَأضاعَ نَصيبَهُ وَتَكَلَّفَ مَا لَا عِلْمَ لَهُ بِهِ.

“Qatādah (Ra.) said: Allāh created these stars for three purposes: to adorn the heavens, to stone the devils and as signs by which to navigate. Whoever seeks anything else in them is mistaken and does not benefit from them, and he is wasting his time and effort in seeking something of which he has no knowledge.”⁶

The Muslim astrologists explored the relation between landmarks in the earth and stars in the sky. Thus Study of the positions and movements of the stars became a matter of research to be informed about the directions of religious places like Makkah, al-Madīnah, al-Quds etc.

The Arabs used the direction of al-Ka‘bah as the basic point of the compass. They called the Yemen (اليمن) by this name due to its position to the right of a man coming towards the door of al-Ka‘bah and the Shām (الشام-Syria) as its position to him towards

³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Muzāra‘ah, Section: Bābu ‘idhā Qāla Rabbu ‘Arḍi..., V. 3, Ḥadīth no. 2338, p. 107

⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu Qitāl al-Turk, V. 4, Ḥadīth no. 2928, p. 43

⁵ Al-Qur’ān, 16:16

⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb Bad’u al-Khalq, Section: Bābu fī al-Nujūm, V. 4, p. 107

his left hand. The Qur'ān depicted al-Ṭūr (الطور) and Shāṭiyī al-Wād (شاطئ الواد) with the term 'al-'Ayman' (الأيمن)⁷ to mean its western side of sundown.⁸

6.1.4. To learn lessons and receive reminders: The divine vision of mentioning the locations is to travel about in the places to learn lessons and receive reminders. The command to travel about in the land appears in several places in the Qur'ān. Allāh says:

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَرَكْنَا فِيهَا قُرًى ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّبِيلَ سُبُوحًا عَلَيْهِمُ اللَّيَالِ وَأَيَّامًا آمِنِينَ

“And We placed between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): “Travel in them safely both by night and day.”⁹

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ الْإِيْتِنَاءِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

“Glorified be He (Allāh) Who took His ‘Abd (Muḥammad) for a journey by night from al-Masjid al-Ḥarām (at Makkah) to al-Masjid al-‘Aqṣā’ (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad) of Our ‘Āyah. Verily, He is the All-Hearer, the All-Seer.”¹⁰

وَكَمْ أَنْكَلْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَبَلَكَ مَسْكِنُهُمْ لَمْ تُشْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا

“And how many a town (population) have We destroyed, which were thankless for its means of livelihood! And those are their dwellings, which have not been inhabited after them except a little.”¹¹

6.1.5. Categorical Presentation of the Locations: The Qur'ān represents the locations in two categories. It mentioned the citations of blessed lands and that of wrecked lands separately. The subsequent presentation of blessed lands formed illustrating a map of blessed lands in sural al-Tin when the Almighty Allāh cited the four locations of al-Tin, al-Zaytun, al-Ṭūr and al-Balad al-'Amin (Makkah).

وَالَّتَيْنِ وَالزَّيْتُونِ. وَطُورِ سَيْنِينَ. وَهَذَا الْبَلَدِ الْأَمِينِ .

“By the fig and the olive, by the Mount Sinai, and by this city of security.”¹²

In a separate place in Sūrah al-Fajr the Almighty Allāh cited three demolished nations indicating to their ruined locations of Iram, al-Hijr and Misr that formed illustrating a map of ruined lands:

إِزْمَ دَاتِ الْعِمَادِ ° الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ° وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ° وَفِرْعَوْنَ ذِي الْأَوْتَادِ ° الَّذِينَ كَفَرُوا فِي الْبِلَادِ ° فَأَكْتَرُوا فِيهَا الْفَسَادَ

“Who were very tall like lofty pillars. The like of which were not created in the land? And (with) Thamud (people), who cut (hewed) out rocks in the valley (to make dwellings)? And (with) Fir'aun (Pharaoh), who had pegs (who used to torture men by binding them to pegs)? Who did transgress beyond bounds in the lands (in the disobedience of Allah). And made therein much mischief.”¹³

6.1.6. Locations and Landmarks of Historical Personalities: The Qur'ān mentioned few locations and landmarks that related to some notable personalities. It cited, for example, al-Balad al-Ṭaiyib (البلد الطيب) which goes to Bilqīs (بلقيس) of Yemen, and the word Bunyān (بنيان) which goes to the building that was built by al-

⁷ Al-Qur'ān, 28:30; 19:52; 28:44

⁸ Ibn 'Āshūr, *Ibid*, V. 21, p.113

⁹ Al-Qur'ān, 34:18

¹⁰ Al-Qur'ān, 17:1

¹¹ Al-Qur'ān, 28:58

¹² Al-Qur'ān, 95:1-4

¹³ Al-Qur'ān, 89:7-12

Namrūd in Babylon. It also mentions Fir‘awn featuring him as Dhī al-‘Awtād and the miserly Qārūn as a transgressor on the Earth. The Qur’ān mentions the city of ‘Iram featuring it with lofty fillars. Those are the lands and landmarks that could help the researchers to carry on their studies on various fields.

6.1.7. To Understand Prophetic Examples of Locations: The Prophet (Sm.) talked about few location to give examples of different things. As the following Ḥadīth reffers:

عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ضَرْسُ الْكَافِرِ يَوْمَ الْقِيَامَةِ مِثْلُ أُحُدٍ، وَفَخْدُهُ مِثْلُ الْبَيْضَاءِ، وَمَقْعَدُهُ
مِنَ النَّارِ مَسِيرَةُ ثَلَاثِ مِثْلِ الرَّبَدَةِ

“Abū Hurairah narrated that the Messenger of Allāh (Sm.) said: “The molar teeth of the disbeliever on the Day of Judgment will be like ‘Uḥud, his thigh will be like al-Bayḍā’, and his seat in the Fire will be like the distance of three the likes of al-Rabadhah.”¹⁴

6.2: Study of the Localities of Allah’s Prophets (As.): The Qur’ān noted few locations where the Prophets lived through history and taught the people about religion. Allāh the Almighty quoted these historic locations and relevant events to the Prophet (Sm.) and his followers to take teachings and admonitions inherent in it. The corrent study scrutinized those histirical locations. It was observed that almost all of the Prophets emerged and carried out the duty of delivering Allah’s messages to people in the geographic regions of Mediterranean Basin (Syria, Lebanon, Israel, Egypt), Mesopotamia (Iraq, Jordon, a part of Iran) and Arabic Peninsula (Saudi Arabia, Yemen, Bahrayn, and Oman).

In fact, the real reason of this issue is a sign of Divine fate Prophet ‘Ādam (As.) who is the father of humankind met Ḥawā’ (As.) near ‘Arafah Mountain near Makkah. So the reproduction of humankind started also in the same neighborhood. Although there is a long time between Prophet ‘Ādam (As.) and Prophet Nūḥ (As.), Prophet Nūḥ (As.) lived in the neighborhood which is called al-Kūfah today and delivered the messages of Allah there. Prophet Ṣāliḥ, Prophet ‘Ishāq, Prophet Ya‘qūb and Prophet ‘Ilyās (As.) lived around Damascus and Prophet Zakariā, Prophet Yaḥyā, Prophet Dāwūd, Prophet Sulaymān and Prophet ‘Īsā (As.) lived in Jerusalem. Prophet Hūd was sent as a Prophet to Yemen, Prophet Mūsā and Prophet Yūsūf (As.) were sent as Prophets to Egyptians.

Moreover, Prophets were sent to humanity to places where people lived in crowds. So, the people lived in those places in those times. According to what it can deduce from anecdotes about Prophets, interpretations of holy book and other books about Islamic history that humankind lived in these places mentioned above until Prophet ‘Īsā (As.). And the population of humankind was as little as a few billions in those times. For this reason, there was not a need of migrating to other parts of the world. Once the population increased, people started to migrate and settle down in Europe and inner parts of Asia.

Another point is that Prophets were not only sent to Arabic nations . Other holy books before Qur’ān were sent in Hebrew language . Prophet Joseph’s and Prophet Moses’ tribes were people whom we call Egyptians and Copts. The people living in Damascus, Iraq and other neighboring places were not all Arabs. They were all from

¹⁴ Al-Tirmidhī, *Ibid*, Chapter: Kitāb ‘Abwābu Ṣifati Jahannam, Section: Bābu mā Jā’a fī ‘Azḥmi ‘Ahli al-Nār, V. 4, Ḥadīth no. 2578, p. 703

different nations. Although all other Prophets were sent to specific nations and communities, the last and final Prophet Muhammad (Sm.) was sent to all humankind. In addition to this, there is not a record saying there were not Prophets sent to China, Europe and other continents. The Qur'ān clearly states

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

“And We never punish until We have sent a Messenger”¹⁵

6.3. Geographical Study of Prophet's Biography: Biography of the Prophet (Sm.) is also known as al-Sīrah. This is an obligation that Allah has put upon the Muslims to know the Prophet (Sm.). There are over 50 verses in the Qur'ān that prescribes to take the Prophet (Sm.) as an example.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

“Indeed in the Messenger of Allah have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much.”¹⁶

The sources for the study of Prophet's biography are multifarious: the Qur'ān, Ḥadīth, and books of biography like the works of Ibn 'Ishāq (c.704-767) and al-Ṭabarī, the Kitāb al-Maghāzī of al-Wāqidī (747–823) and Kitāb al-Ṭabaqāt al-Kabīr of Ibn Sa'd (died 844/845). But Al-Sīrah is more than studying biography of a person; it is biography of most beloved's life. The Sīrah could be studied in current time based on verities of aspects. A Geographical Study of Prophet's biography could clarify the steps and stages in da'wah. It is important to study this deeply to understand divinely directed guidance and methodology of preaching Islam.

This study included a huge number of Qur'ānic locations related with Prophet's biography. It mentioned cities like Makkah, al-Ṭā'if, al-Madīnah, and landmarks like Thawr, Badr, and Ḥunayn etc. It was observed that the companions (Ra.) also were mentioned geographical places related with the events happened in Prophet's biography. They even reported the places where the Prophet (Sm.) prayed, and passed through, the wells from which the Prophet (Sm.) drank, the landmarks of the incursions, the emigration route of the Prophet (Sm.). A Ḥadīth even confirmed their enthusiasm of recording the house in which the Prophet (Sm.) entered:

عَنْ أَبِي بُرْدَةَ: أَتَيْتُ الْمَدِينَةَ فَالْقَيْتُ عَبْدَ اللَّهِ بْنَ سَلَامٍ رَضِيَ اللَّهُ عَنْهُ. فَقَالَ: أَلَا تَجِيءُ فَاطْعِمَكَ سَوِيْقًا وَتَمْرًا. وَتَدْخُلُ فِي بَيْتِ

”Narrated Abū Burdah (Ra.): When I came to al-Madīnah. I met Abdullah Ibn Salām (Ra.). He said: Will you come to me so that I may serve you with Sawīq (powdered barley) and dates, and let you enter a house in which the Prophet (Sm.) entered?”¹⁷

This research felt sincerely the necessities of deep study on the Prophet's biography based on Geography. This new dimension of presenting Prophet's activities would enhance great enthusiasm in the study of Prophet's biography.

6.4. Study of the Places of Qur'ānic Revelation : It was obviously classified the Sūrah and 'Āyāt of the Qur'ān in to two sections: Al-Makkī (المكّي) and al-Madānī (المدني) based on the places of revelation. It is agreed that 20 Sūrah of the Qur'ān were revealed in al-Madīnah and that 82 Sūrah were revealed in Makkah. There are different views as to whether the remaining 12 Sūrah were revealed in Makkah or al-

¹⁵ Al-Qur'ān, 17:15

¹⁶ Al-Qur'ān, 33:21

¹⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb Manāqib al-'Anṣār, Section: Bābu Manāqib 'Abdullah Ibn Salām, V. 5, Ḥadīth no. 3814, p. 38

Madīnah. Al-Suyuti points out three views identifying definitions of al-Makkī and al-Madanī in al-'Itqān wherein one is that what was revealed in Makkah and its outskirts is al-Makkī, and what was sent down in al-Madīnah and around it, is then al-Madanī.¹⁸ The revelation sent down around Makkah like 'Arafat, Mina, al-Muzdalifah, al-Ṭā'if, al-Ḥudaybiyah and those sent down around al-Madīnah like Badr, 'Uḥud.¹⁹ The current research studied other than Makkah and al-Madīnah like Qubā', Masjid Dhī al-Qiblatayn, al-Juḥfah, al-Baydā', and Bayt al-Maqdis. During this study, it was felt need of further serious research on the places of Qur'ānic revelation in details and extended form.

6.5. The Special Places of Prayer and Supplications: The Arabic word al-Masjad (المسجد) is goes to mean “place of prayer” derieving from Arabic root “Sīn-Jīm-Dāl” (سجد) meaning “to bow down in prayer”. In Islam, mosque is just specific place for congregation where people know that congregation happens daily at specific time. Muslims are encouraged to pray in congregation to increase brotherhood, and to encourage piety and steadfastness. Islam thrives on social and mutual benefits between Muslims. Moreover, any place can be used for congregation. In fact, prayer is made very easy in Islam that a person can pray whenever, wherever and in any situation. He just needs to have a clean space enough to stand and bow down. The Prophet (Sm.) said:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ. قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي كَانَ كُلُّ نَبِيٍّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَ يُبْعَثُ إِلَى كُلِّ أَحْمَرَ وَأَسْوَدَ وَأُحِلَّتْ لِي الْعَنَائِمُ وَلَمْ تُحَلَّ لِأَحَدٍ قَبْلِي وَجُعِلَتْ لِي الْأَرْضُ طَيْبَةً طَهُورًا وَمَسْجِدًا فَأَيُّمَا رَجُلٍ أَدْرَكَتْهُ الصَّلَاةُ صَلَّى حَيْثُ كَانَ وَنُصِرْتُ بِالرُّعْبِ بَيْنَ يَدَيْ مَسِيرَةِ شَهْرٍ وَأُعْطِيتُ الشَّفَاعَةَ

“Jābir Ibn ‘Abdullah al-'Anṣārī (Ra.) reported: The Prophet (Sm.) said: I have been conferred upon five (things) which were not granted to anyone before me: Every apostle was sent particularly to his own people, whereas I have been sent to all the red and the black the spoils of war have been made lawful for me, and these were never made lawful to anyone before me, and the earth has been made sacred and pure and mosque for me, so whenever the time of prayer comes for any one of you he should pray whenever he is, and I have been supported by awe from the distance one month to cover and I have been granted intercession.”²⁰

So that every prayer and supplication made by the Muslims to the Allah Almighty should be made with the belief that it will be acknowledged by our merciful Lord. A number of Qur'ānic verses and Ḥadīth confirmed that which are as follow:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

“When My ‘Ibād ask you concerning Me, then I am indeed near. I respond to the invocations of the supplicant when he calls on Me. So let them obey Me and believe in Me, so that they may be led aright.”²¹

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

“And your Lord said: Invoke Me, I will respond to your (invocation). Verily! Those who scorn My worship, they will surely enter Hell in humiliation!”²²

¹⁸ Al-Suyūfī, Al-'Itqān *fi 'Ulūm al -Qur'ān* (Al-Qāhirah: Al-Hay'ah al-Miṣrīyah al-'Āmmah li al-Kitāb, 1974), p. 36

¹⁹ Fahd Ibn 'Abd al-Rahmān Ibn Sulaymān al-Rūmī, *Dirāsāt fī 'Ulūm al- Qur'ān al-Karīm* (Al-Riyadh: Fahd Ibn 'Abd al-Rahmān Ibn Sulaymān al-Rūmī, 2005), p. 41

²⁰ Muslim, *Ibid*, Chapter: Kitāb al-Masājid wa Mawāḍi' al-Ṣalāh, Section: Bābu Ju'ilat lī al-'Arḍ Masjid wa Ṭahūr, V. 1, Ḥadīth no. 521, p. 370

²¹ Al-Qur'ān, 2:186

²² Al-Qur'ān, 40:60

عَنْ سَلْمَانَ الْفَارِسِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: إِنَّ اللَّهَ حَيِيٌّ كَرِيمٌ يَسْتَحْيِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا
خَائِبَتَيْنِ

“Narrated Salmān al-Fārisī that the Prophet (Sm.) said: Indeed, Allah, is Hayy, Generous, when a man raises his hands to Him, He feels too shy to return them to him empty and rejected.”²³

Nevertheless, there were few locations cited in the Qur’ān and Ḥadīth where the prayers were preferred and one’s Duā‘ is surely accepted.

6.5.1. The places of prayers: The narration from the Prophet (Sm.) was proven about atleast three mosques wherein he suggested to visit and pray. The Prophet (Sm.) said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ، الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِ
الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَسْجِدِ الْأَقْصَى

“Narrated Abū Hurayrah (Ra.): The Prophet (Sm.) said: do not set out on a journey except for three Mosques: Al-Masjid al-Ḥarām, the Mosque of Allah’s Messenger (Sm.), and the Mosque of Al-Aqsa.”²⁴

The narration from the Prophet (Sm.) was proven about atleast three mosques wherein the multiplication of reward for prayer is occurred. Similarly, offering two rak‘ah in Masjid Qubā’ to get a reward of ‘Umrah, was also reported by him. The companions always were aware of observing his Sunnah as he performed that. Moreover, a good number of companions beautifully and clearly memorize the places where the Prophet (Sm.) prayed. Ibn ‘Umar, Abū Mūsā’ al-’Ash‘arī, Mu‘āwiyah, Salamah Ibn al-’Akwa‘ and others used to search out those places to pray. The authentic source confirmed narrations of such places.

6.5.1.1. Al-Masjid al-Ḥarām (المسجد الحرام): The multiplication of reward proved for prayer at this mosque in following Ḥadīth:

عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: صَلَاةٌ فِي مَسْجِدِي أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِي سِوَاهُ، إِلَّا الْمَسْجِدَ الْحَرَامَ، وَصَلَاةٌ فِي
الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ مِائَةِ أَلْفِ صَلَاةٍ فِي سِوَاهُ

“Narrated Jābir (Ra.) that the Messenger of Allah (Sm.) said: One prayer in my mosque is better than one thousand prayers elsewhere, except al-Masjid al-Ḥarām (the Sacred Mosque in Makkah), and one prayer in al-Masjid al-Ḥarām is better than one hundred thousand prayers elsewhere.”²⁵

6.5.1.2. Al-Masjid al-Nabawī (المسجد النبوي): The following Ḥadīth proved the multiplication of reward for prayer at this mosque:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: صَلَاةٌ فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِي سِوَاهُ، إِلَّا الْمَسْجِدَ
الْحَرَامَ

“Narrated Abū Hurayrah (Ra.): Allah’s Messenger (Sm.) said: One prayer in my Mosque is better than one thousand prayers in any other mosque excepting al-Masjid al-Ḥarām.”²⁶

²³ Al-Tirmidhī, *Ibid*, Chapter: Kitāb ‘Abwāb al-Da‘wāt, Section: Bābu, V. 5, Ḥadīth no. 3556, p. 556

²⁴ Al-Bukhari, *Ibid*, Chapter and section: Fadli al-Salah fi Masjidi Makkah wa al-Madīnah, V. 2, Ḥadīth no. 1189, p. 60

²⁵ Al-Nasā’ī, *Ibid*, Chapter: Kitāb Manāsik al-Ḥajj, Section: Fadli al-Salah fi Masjidi al-Haram, V. 5, Ḥadīth no. 2897, p. 213

²⁶ Al-Bukhari, *Ibid*, Chapter and section: Fadli as-Salah fi masjidi Makkah wa al-Madīnah, V. 2, Ḥadīth no. 1190, p. 60

6.5.1.3. Al-Masjid al-'Aqṣā (المسجد الأقصى): The following Ḥadīth confirmed this mosque as a special place of prayers and supplications as the multiplication of reward also reported for payer in it:

عَنْ مَيْمُونَةَ مَوْلَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ. أَفْتِنَا فِي بَيْتِ الْمَقْدِسِ. قَالَ: أَرْضُ الْمَحْشَرِ وَالْمَنْشَرِ. انْتَوُوا فَصَلُّوا فِيهِ. فَإِنَّ صَلَاةَ فِيهِ كَأَلْفِ صَلَاةٍ فِي غَيْرِهِ. قُلْتُ: أَرَأَيْتَ إِنْ لَمْ أُسْتَطِعْ أَنْ أَتَحَمَلَ إِلَيْهِ. قَالَ: فَتَهْدِي لَهُ زَيْتًا يُسْرَجُ فِيهِ. فَمَنْ فَعَلَ ذَلِكَ فَهُوَ كَمَنْ أَتَاهُ

“Narrated Maymūnah the freed (female) slave of the Prophet (Sm.), I said: O Messenger of Allah! Tell us about Bayt al-Maqdis. He said: It is the land of the Resurrection and the Gathering. Go and pray there, for one prayer there is like one thousand prayers elsewhere. I said: What if I cannot travel and go there? He said: Then send a gift of oil to light its lamps, for whoever does that is like one who goes there.”²⁷

6.5.1.4. Masjid Qubā’ (مسجد قباء): The mosque of Qubā’ is a sign of al-Taqwā. The declaration of multiplication of reward for payer in it is a proof to be the place among special place of prayers. The Prophet (Sm.) said:

حَدَّثَنَا أَبُو الْأَبْرَادِ. مَوْلَى بَنِي حَظْمَةَ. أَنَّهُ سَمِعَ أُسَيْدَ بْنَ ظُهَيْرٍ الْأَنْصَارِيَّ. وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُ. عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الصَّلَاةُ فِي مَسْجِدِ قُبَاءٍ كَعُمْرَةٍ

“Abu al-’Abrad the freed slave of Banū Khaṭmah narrated that he heard ’Usayd Ibn Zhuhayr al-’Anṣārī(Ra.)- and he was one of the Companions of the Prophet (Sm.)- narrated that: the Prophet (Sm.) said: The Ṣalāt in Masjid Qubā’ is like ‘Umrah.”²⁸

قَالَ سَهْلُ بْنُ حَنْبَلٍ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ أَتَى مَسْجِدَ قُبَاءٍ. فَصَلَّى فِيهِ صَلَاةً. كَانَ لَهُ كَأَجْرِ عُمْرَةٍ

“The Prophet (Sm.) said: He who purifies himself at his home and comes to Masjid Qubā’ and offers two rakats therein, will be rewarded the reward of an ‘Umrah.”²⁹

Tuḥfat al-’Aḥwadhī bi-Sharḥ Jāmi’ al-Tirmidhī reads: It means one single prayer in it; its reward is equal to the reward of an ‘Umrah.³⁰ Therefore, whoever performs many prayers in it, he gets the reward of many ‘Umrahs according to the number of the prayers that he prays in it, and Allah is the possessor of great bounty.

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا. قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِي مَسْجِدَ قُبَاءٍ كُلَّ سَبْتٍ مَا شِئْنَا وَرَأَيْتُهَا. وَكَانَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ يَفْعَلُهُ

“Narrated Ibn ‘Umar (Ra.): The Prophet (Sm.) used to go to Masjid Qubā’ every Saturday; walking and riding. ‘Abdullah (Ra.) used to do the same.”³¹

6.5.1.5. Al-Masājid al-latī ‘alā Ṭuruq al-Madīnah wa al-Mawādi’ al-latī Ṣallā’ fihā al-Nabī’ (Sm.) (المساجد التي على طرق المدينة والمواضع التي صلى فيها النبي صلى الله عليه وسلم): It is also narrated in Ṣaḥīḥ of al-Bukhārī that Ibn ‘Umar (Ra.) when travelling between Makkah and al-Madīnah, would make a point of praying at the spots where the Prophet (Sm.) used to pray during his lifetime. Thus it is also known that Ibn ‘Umar (Ra.) also would walk in the same spots where the Prophet (Sm.) had

²⁷ Ibn Mājah, *Ibid*, Chapter: Kitāb ’Iqamāh al-Ṣalāt wa al-Sunnah fihā, Section: ma Jā’a fī al-Ṣalāh fī Masjid Bayt al-Muqaddis, V. 1, Ḥadīth no. 1407, p. 451

²⁸ Al-Tirmidhī, *Ibid*, Chapter: Kitāb ’Abwāb al- Ṣalāt, Section: Bābu mā Jā’a fī al-Ṣalāt fī Masjid Qubā, V. 2, Ḥadīth No. 324, p. 145

²⁹ Ibn Mājah, *Ibid*, Chapter: Kitāb ’Iqamāh al-Ṣalāh wa al-Sunnah fihā, Section: Bābu mā Jā’a fī al-Ṣalāt fī Masjid Qubā, V. 1, Ḥadīth No. 1412, p. 453

³⁰ Muḥammad al-Mubārakfūrī, *Ibid*, V. 2, p. 235

³¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb Faḍl al-Ṣalāt fī Masjid Makkah wa al-Madīnah, Section: Bābu man ’Atā Masjid Qubā Kulla Sabt, V. , Ḥadīth No. 1193, p.

walked. He prayed exactly where the Prophet (Sm.) had prayed both at al-Ka‘bah and on his travels. Similarly, Abū Mūsā al-‘Ash‘arī, Ibn ‘Umar, Mu‘āwiyah, Salamah Ibn al-‘Akwa‘, and others used to search out the places where the Prophet (Sm.) prayed.

حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ. قَالَ: رَأَيْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ يَتَحَرَّى أَمَا كُنَ مِنَ الطَّرِيقِ فَيُصَلِّي فِيهَا. وَيُحَدِّثُ أَنَّ أَبَاهُ كَانَ يُصَلِّي فِيهَا. وَأَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي تِلْكَ الْأَمْكِنَةِ. وَحَدَّثَنِي نَافِعٌ. عَنِ ابْنِ عُمَرَ. أَنَّهُ كَانَ يُصَلِّي فِي تِلْكَ الْأَمْكِنَةِ. وَسَأَلْتُ سَالِمًا فَلَا أَعْلَمُهُ إِلَّا وَافَقَ نَافِعًا فِي الْأَمْكِنَةِ كُلِّهَا. إِلَّا أَنَّهُمَا اخْتَلَفَا فِي مَسْجِدِ بَشْرَفِ الرَّوْحَاءِ

“Narrated Mūsā Ibn ‘Uqbah said: I saw Sālim Ibn ‘Abdullah looking for some places on the way and offered Ṣalāt there. He narrated that his father used to offer Ṣalāt there, and had seen the Prophet (Sm.) offering Ṣalāt at those very places. Narrated Nāfi‘ on the authority of Ibn ‘Umar (Ra.) who said: I used to offer Ṣalāt at those places. Mūsā the narrator added: I asked Sālim on which he said, I agree with Nāfi‘ concerning those places, except the mosque situated at the place called Sharaf al-Rawhā’.”³²

حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ. قَالَ: كُنْتُ آتِي مَعَ سَلَمَةَ بْنِ الْأَكْوَعِ فَيُصَلِّي عِنْدَ الْأُسْطُوَانَةِ الَّتِي عِنْدَ الْمُصْحَفِ. فَقُلْتُ: يَا أَبَا مُسْلِمٍ. أَرَأَيْتَ تَتَحَرَّى الصَّلَاةَ عِنْدَ هَذِهِ الْأُسْطُوَانَةِ. قَالَ: فَإِنِّي رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَحَرَّى الصَّلَاةَ عِنْدَهَا

“Narrated Yazīd bin Abī ‘Ubayd: I used to accompany Salamah Ibn al-‘Akwa‘ and he used to pray behind the pillar which was near the place where the Qur‘ans were kept. I said: O Abu Muslim! I see you always seeking to pray behind this pillar. He replied: I saw Allah’s Messenger (Sm.) always seeking to pray near that pillar.”³³

عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدِمَ مَكَّةَ فَدَعَا عُثْمَانَ بْنَ طَلْحَةَ فَفَتَحَ الْبَابَ فَدَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبِلَالٌ وَأُسَامَةُ بْنُ زَيْدٍ وَعُثْمَانُ بْنُ طَلْحَةَ. ثُمَّ أَغْلَقَ الْبَابَ. فَلَبِثَ فِيهِ سَاعَةً. ثُمَّ خَرَجُوا قَالَ ابْنُ عُمَرَ: فَبَدَرْتُ فَسَأَلْتُ بِلَالَ فَقَالَ: صَلَّى فِيهِ. فَقُلْتُ: فِي أَيِّ؟ قَالَ: بَيْنَ الْأُسْطُوَانَتَيْنِ. قَالَ ابْنُ عُمَرَ: فَذَهَبَ عَلَيَّ أَنْ أَسْأَلَهُ كَمْ صَلَّى

“Ibn ‘Umar (Ra.) said: The Prophet (Sm.) arrived at Makkah and sent for ‘Uthmān Ibn Ṭalḥah. He opened the gate of the Ka‘bah and the Prophet, Bilāl, ‘Usamah Ibn Zayd and ‘Uthmān Ibn Ṭalḥah entered the Ka‘bah and then they closed its door (from inside). They stayed there for an hour, and then came out. Ibn ‘Umar added: I quickly went to Bilāl and asked him (whether the Prophet (Sm.) had prayed). Bilāl replied: He prayed in it. I asked: Where? He replied: Between the two pillars. Ibn ‘Umar added: I forgot to ask how many rak‘at he (the Prophet) had prayed in the Ka‘bah.”³⁴

This Ḥadīth also proves of praying in those Masājid where the Prophet (sm.) prayed is Sunnah as Ibn ‘Umar (Ra.) used to pray there. This Ḥadīth is also a proof of visiting all the places where Prophet (Sm.) went.

6.5.1.6. The Spots where the Prophet (Sm.) Prayed: The companions of the Prophet (Sm.) used to search out the places wherein the Prophet (Sm.) prayed. This type of enthusiasm was reported to be appeared from a great number of Prophet’s companions. The authentic source confirmed such narrations. ‘Itbān Ibn Mālik (Ra.) was one of the companions of the battle of Badr. After he became blind he urged to the Prophet (Sm.) to come to his resident and to mark for him a spot of prayer³⁵:

عَنْ عُثْبَانَ بْنِ مَالِكٍ. أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَاهُ فِي مَنْزِلِهِ. فَقَالَ: أَيُّنَ تُحِبُّ أَنْ أُصَلِّيَ لَكَ مِنْ بَيْتِكَ؟ قَالَ: فَأَشْرَفْتُ لَهُ إِلَى مَكَانٍ فَكَرَّبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَصَفَّفْنَا خَلْفَهُ. فَصَلَّى وَرَكَعَتَيْنِ

³² Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-Masājid al-latī ‘alā Ṭuruq al-Madīnah...., V. 1, Ḥadīth no. 483, p. 104

³³ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-‘Abwāb wa al-Ghalaq li al-Ka‘bah al-Masājid, V. 1, Ḥadīth No. 502, p. 106

³⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu al-‘Abwāb wa al-Ghalaq li al-Ka‘bah al-Masājid, V. 1, Ḥadīth No. 468, p. 101

³⁵ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Ṣalāt, Section: Bābu ‘idhā Dakhala Baytan Yuṣallī Hyth Shā’a....., V. 1, Ḥadīth no. 425, p. 92

- F. Near to Rukn al-Yamāni (الركن اليماني).
- G. Near to Maqām 'Ibrāhīm (مقام إبراهيم).
- H. Near to al-Jamrāt (الجمرات).
- I. Near to al-Multazam (الملتمزم).
- J. Near to al-Zamzam (الزمزم).
- K. Between al-Rukn al-Yamāni and Maqām 'Ibrāhīm (بين الركن اليماني و مقام ابراهيم).
- L. At Mina, especially in Masjid Khayf (منى و بخاصة عند مسجد خيف).
- M. At al-'Arafāh (العرفة).
- N. At al-Mash'ar al-Ḥarām (المشعر الحرام).
- O. In al-Ḥaṭīm (الحطيم).

Although some places are best for the acceptance of supplications and dua'as, the Muslims must realize that the doors of Mercy and acceptance of Allah are open all the time. Allah and the Prophet (Sm.) encourage the Muslims to continuously pray to their merciful and Generous Lord as the supplication of a believer is indeed a worship of his Lord. The Prophet (Sm.) said: "Supplication itself the worship."⁴²

6.6. Study of Special Places Belongs to Special Qualities: There are a number of Ḥadīth proving good qualities to few specific regions: The Prophet (Sm.) said:

عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمَلِكُ فِي قُرَيْشٍ. وَالْقَضَاءُ فِي الْأَنْصَارِ. وَالْأَذَانُ فِي الْحَبَشَةِ وَالْأَمَانَةُ فِي الْأَزْدِ
يَعْنِي: الْيَمَنَ

"Narrated Abū Hurayrah (Ra.): that the Messenger of Allah (Sm.) said: Leadership is among the Quraysh, and reasoning and judgment is among the Ansar, and the Adhan is among the Ethiopians, and the trust is among the al-Azd. meaning Yemen."⁴³

6.6.1: Leadership is among the Quraysh: The Prophet (Sm.) gave preference to the leadership of the righteous members of the Quraysh tribe due to their position as the leading tribe in Arabia, but not because of an inherent virtue in their lineage. In this context the Messenger of Allah (Sm.) said:

النَّاسُ تَتَّبِعُ لِقُرَيْشٍ فِي هَذَا الشَّأْنِ مُسْلِمُهُمْ تَتَّبِعُ لِمُسْلِمِهِمْ وَكَافِرُهُمْ تَتَّبِعُ لِكَافِرِهِمْ

"The people follow the Quraish in this matter. The Muslims follow the Muslims among them, and the unbelievers follow the unbelievers among them."⁴⁴

The most that the Ḥadīth "The leaders are from Quraysh" indicates is that is that a person from the tribe of Quraysh is more suitable for the position of supreme political leader if he is one among other qualified candidates. The Ḥadīth does not mean that a person from Quraysh who is unqualified for the job should be appointed.

6.6.2. Judgment is among the 'Anṣār: The Arabic al-'Anṣār (الأنصار), which means "The Helpers", is an Islamic term for the local inhabitants of al-Madīnah who took the Prophet (Sm.) and his followers from Makkah (al-Muhājirūn) into their homes when they emigrated from Makkah. They belonged to two main tribes of Azd: the Banū Aws and the Banū al-Khazraj. The right meaning of 'Judgment in the 'Anṣār' is that 'the master of judges Mu'āzh Ibn Jabal (Ra.)' is from them.⁴⁵

⁴² Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Witr, Section: Bābu al-Du'ā', V. 2, Ḥadīth no. 1479, p. 76

⁴³ Al-Tirmidhī, *Ibid*, Chapter: Kitāb 'Abwāb al-Manāqib, Section: Bābu fī Faḍl al-Yaman, V. 5, Ḥadīth no. 3936, p. 521, 727

⁴⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Manāqib, Section: Bābu, V. 4, Ḥadīth no. 3495, p. 178

⁴⁵ Al-Qārī, *Ibid*, V. 9, Hadith no. 6001, p. 3871

6.6.3. The 'Adhān is among the Ethiopians: The Ethiopian Bilāl Ibn Rabah (Ra.) is well-known as the Mu'addhin of the Prophet (Sm.) who called the Muslims to the prayer. His magnificent voice to the 'adhān would charmed the Prophet (Sm.) and his companions. The right meaning of “'Adhān among the Ethiopians” is that ‘the master of Mu'addhin Bilāl (Ra.)’ is from them.

6.6.4. The trust is among the al-Yemen: The quality of having trusted goes to the people of al-'Azd tribe living in Yemen. Al-Qārī (R.) said: this is due to their sympathetic and compassionate heart.⁴⁶ There are a huge number of Ḥadīth proving this and proving that it is good to live in Yemen especially during the last days of this life when temptations and afflictions have become widespread. The Prophet (Sm.) implored Allah to bless them in a narration which is a clear evidence of the high status of Yemen.

عَنِ ابْنِ حَوَالَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سَيَصِيرُ الْأَمْرُ إِلَى أَنْ تَكُونُوا جُنُودًا مُجْتَدَعَةً جُنْدًا بِالشَّامِ، وَجُنْدًا بِالْيَمَنِ، وَجُنْدًا بِالْعِرَاقِ. قَالَ ابْنُ حَوَالَةَ: خِزْيُ يَإِذَا رَسُولَ اللَّهِ إِنَّ أَدْرَكَتْ ذَلِكَ. فَقَالَ: عَلَيْكَ بِالشَّامِ، فَإِنَّهَا خَيْرَةٌ لِلَّهِ مِنْ أَرْضِهِ. يَجْتَبِي إِلَيْهَا خَيْرَتَهُ مِنْ عِبَادِهِ. فَأَمَّا إِنْ أَبَيْتُمْ، فَعَلَيْكُمْ بِبَيْتِنُكُمْ، وَاسْقُوا مِنْ عُذْرِكُمْ، فَإِنَّ اللَّهَ تَوَكَّلَ بِالشَّامِ وَأَهْلِهِ

“Narrated Ibn Ḥawālah (Ra.) that the Prophet (Sm.) said: There will be a time when you be divided into strong armies. An army in Syria, an army in Yemen and an army in Iraq. Ibn Ḥawālah said to the Prophet: Choose for me, O Messenger of Allah (Sm.), if I happen to live until that day. The Prophet said: Go to Syria as it is the land Allah has chosen on this earth. Allah sends to it the best of His people. But if you do not do that, go to your Yemen and let people drink from your streams. Indeed Allah has promised me to look after Shām and its people.”⁴⁷

6.6.5. Temptations will arise from the direction of Najd: The scholars are not agreed about what is meant by Najd: But the most preponderant opinion as reported from Ibn Hajar is that it is the direction of the East. Therefore, the Najd of al-Madīnah is the countryside of al-'Iraq and the area surrounding it. So, temptations, afflictions and other Fitan will emerge from the East according to this Ḥadīth.

عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي يَمَنِئِنَا، اللَّهُمَّ بَارِكْ لَنَا فِي نَجْدِنَا. فَقَالَ: اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا، وَبَارِكْ لَنَا فِي يَمَنِئِنَا، وَبَارِكْ لَنَا فِي نَجْدِنَا. قَالَ: هُنَالِكَ الرُّلَاذِلُ وَالْفِئْتَنُ، وَبِهَا، أَوْ قَالَ: مِنْهَا يَخْرُجُ قَرْنُ الشَّيْطَانِ

Narrated Ibn 'Umar (Ra.): that the Messenger of Allah (Sm.) said: O Allah bless us in our Shām! O Allah bless us in our Yemen. They said: And in our Najd. He said: O Allah blesses us in our Shām! O Allah blesses us in our Yemen. They said: And in our Najd. He said: Earthquakes are there, and tribulations are there. Or he said: The horn of Shayṭān comes from there.”⁴⁸

This Ḥadīth is also an evidence that the temptations will arise from the direction of Najd which is East of al-Madīnah. The scholars are not agreed about what is meant by Najd. But the most preponderant opinion as reported from al-'Asqalānī is that it is the direction of the East. Therefore, the Najd of al-Madīnah is the countryside of al-'Irāq and the area surrounding it. So, temptations, afflictions and other Fitan will emerge from the East according to this Ḥadīth. He also reported from many scholars that the

⁴⁶ Al-Qārī, *Ibid*, V. 9, Hadith no. 6001, p. 3871

⁴⁷ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Jihād, Section: Bābu fi Suknā Shām, V. 3, Ḥadīth no. 2483, p. 4

⁴⁸ Al-Tirmidhī, *Ibid*, Chapter: Kitāb 'Abwāb al-Manāqib, Section: Bābu, V. 5, Ḥadīth no. 3953, p. 733

eastern people at the time were non-Muslims, so the Prophet predicted that the severe afflictions would be from that side.⁴⁹ Many scholars consider Najd as the countryside of al-‘Irāq. In fact, history proved what he predicted. The origin of the first Fitnah which took place in the Muslim ‘Ummah and which caused many harms was from the eastern side. Also many innovations emerged from that place.

Finally, it can be concluded that Najd means part of al-‘Iraq. Anyway it does not mean at all that this place is disparaged totally and that those who live there are dispraised. But whoever lives there should be patient during hardships and keep himself away from afflictions. No doubt, such persons will be considered amongst the best people of this ‘Ummah. There are numerous eminent scholars of Qur’ān, Ḥadīth, Fiqh and other fields of Sharī‘ah who belong to that place.

6.6.6. Cultural Diversity of Varous Lands: Islam and the Qur’ān are clearly appreciative of cultural diversity and dissimilarity within human world.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا⁵⁰

“O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another.”⁵⁰

عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنَعَتْ الْعِرَاقُ قَفِيرًا هَا وَدِرْهَمَهَا وَمَنَعَتْ الشَّامُ مُدِّيَهَا وَدِينَارَهَا وَمَنَعَتْ مِصْرُ إِزْدَبِيهَا وَدِينَارَهَا. ثُمَّ عَدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ

“Abu Hurayrah (Ra.) reported the Apostle of Allaah (Sm.) as saying: Iraq will prevent its measure (qafiz) and dirham. Syria will prevent its measure (mudi) and dinar. Egypt will prevent its measure (ardabb) and dinar. Then you will return to the position where you started.”⁵¹

عَنْ أَبِي ذَرٍّ. قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّكُمْ سَتَفْتَحُونَ مِصْرَ وَهِيَ أَرْضٌ يُسْئَلُ فِيهَا الْقِيْرَاطُ. فَإِذَا فَتَحْتُمُوهَا فَأَحْسِنُوا إِلَىٰ أَهْلِهَا. فَإِنَّ لَهُمْ دِمَّةً وَرَجْمًا أَوْ قَالَ دِمَّةً وَصَهْرًا. فَإِذَا رَأَيْتَ رَجُلَيْنِ يَخْتَصِمَانِ فِيهَا فِي مَوْضِعِ كِبْنَةٍ. فَأَخْرُجْ مِنْهَا قَالَ: فَرَأَيْتَ عَبْدَ الرَّحْمَنِ بْنِ شُرَّحْبِيلَ بْنِ حَسَنَةَ. وَأَخَاهُ رَبِيعَةَ يَخْتَصِمَانِ فِي مَوْضِعِ كِبْنَةٍ فَخَرَجْتُ مِنْهَا

“Abu Dharr reported Allah’s Messenger (Sm) as saying: You would soon conquer a land where people are in the habit of using foul language. They have a right of kinship upon you. And when you see two persons fighting for the space of a brick, then get out of that. He (Abu Dharr) then happened to pass by Rabila and ‘Abd al-Rahman, the two sons of Shurahbil b. Hasana, and they had been disputing for the space of a brick. So he left the land”⁵²

6.7. Study of Islamic Cultural Landmarks and Heritage: The current study has observed that various attempts have been taken to preserve the Islamic Cultural Landmarks and Heritage. The companions of the Prophet (Sm.) used to memorize the places of Prophet’s prayer between Makkah and al-Madīnah. They marked the places of his prayer at Badr, ‘Uḥūd, Khandak, Khaybar, Tabūk, and Ḥunayn, the route of Ḥajj and the Mosques, the route of Tabūk and the Mosques⁵³, the Mosques of Mīqāts, Ṭarīq al-Shajarah, Ṭarīq al-Mu‘arras, Bi’r Ṭuwā, Bi’r al-Rūmah, ‘Ābār ‘Alī, and ‘Ayn Sikr etc. Mentionable louninary persinaliteis from the early Islamic period like ‘Umar Ibn al-Khaṭṭāb (Ra.), Mu‘āwiyah Ibn Abī Sufyān (Ra.), ‘Umar Ibn ‘Abd al-‘Azīz (R.)

⁴⁹ Al-‘Asqalānī, *Faṭḥ al-Bārī*, Ibid, V. 13, p. 46

⁵⁰ Al-Qur’ān, 49:13

⁵¹ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Kharāj wa al-‘Imārah wa al-Fay, Section: Bābu fī ‘Īqāf ‘Ard al-Siwād..., V. 3, Ḥadīth no. 3035, p. 166

⁵² Muslim, *Ibid*, V. Chapter: Kitāb Faḍā’il al-Ṣaḥābah, Section: Bābu Waṣīyyah al-Nabī Sm. bi ‘Ahl Miṣr, V. 4, Ḥadīth no. 2543, p. 1970

⁵³ Ibn Hishām, *Ibid*, V. 2, p. 531; Al-Wāqidi, *Ibid*, V. 3, p. 999

and in late history Ṣalāḥ Uddin al-'Ayyūbī (R.) have contributed in preservation of Islamic Cultural Landmarks and Heritage.

The Saudi government has repeatedly shown little regard for preserving sites of historical and cultural importance. A number of Islamic landmarks have been destroyed since Saudi Arabia was founded in 1932. As the state thinks, historical sites and shrines encourage 'Shirq'-the sin of idolatry or polytheism-and should be destroyed, the al-Saud tribes swept through Makkah in the 1920s, the first thing they did was lay waste to cemeteries. In the process of removing many unnecessary things, few most significant essentials are also erected unwittingly what is called 'threw out the baby with the bath-water'. The authorities had dismantled some of the oldest sections of Islam's most important mosques which were between Makkah and al-Madīnah. Later the expansion of al-Ḥaramyn al-Sharīfyn could carry on with conservation of significant Islamic structures. The location of Prophet's birth, the Dār al-'Arqam, the house of Khadīzah and Umm Ḥanī (Ra.), 'Abbās (Ra.) could be marked and identified. The location of the house of Kulthūm Ibn Hadm (Ra.) where the Prophet (Sm.) stayed for several days after his migration to al-Madīnah was included in Masjid Qubā', but was marked by a few boulders to the south-west of the Mosque.

During the present study it seems that although all landmarks are not blessed, but it needs conservation of all historic places as cultural landmarks and heritage. As the Cave of Ḥirā' plays an important role in Prophetic biography, but it is not considered as holy as the other sites in Makkah.

6.8. Study of the Rivers and Oceans Cited Islamic References: In this study almost all oceans and rivers cited in Islamic references have been searched out. The rivers flow from paradise to this earth are four in number as the Prophet (Sm.) said:

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: رُفِعْتُ إِلَى السِّدْرَةِ، فَإِذَا أَرْبَعَةُ أَنْهَارٍ: نَهْرَانِ ظَاهِرَانِ وَنَهْرَانِ بَاطِنَانِ، فَأَمَّا الظَّاهِرَانِ: النَّيْلُ وَالْفُرَاتُ، وَأَمَّا الْبَاطِنَانِ: فَتَهْرَانِ فِي الْجَنَّةِ، فَأَتَيْتُ بِثَلَاثَةِ أَقْدَاحٍ: قَدَحٌ فِيهِ لَبَنٌ، وَقَدَحٌ فِيهِ عَسَلٌ، وَقَدَحٌ فِيهِ خَمْرٌ، فَأَخَذْتُ الَّذِي فِيهِ اللَّبَنُ فَشَرِبْتُ، فَقِيلَ لِي: أَصَبْتَ الْفِطْرَةَ أَنْتَ وَأُمَّتُكَ

“Narrated 'Anas Ibn Mālik (Ra.) that the Messenger of Allāh (Sm.) said: I was raised to al-Sidrah and saw four rivers, two of which were coming out and two going in. Those which were coming out were the Nile and the Euphrates, and those which were going in were two rivers in paradise. Then I was given three bowls, one containing milk, and another containing honey, and a third containing wine. I took the bowl containing milk and drank it. It was said to me: You and your followers will be on the right path (of Islam).”⁵⁴

The Prophet (Sm.) in another Ḥadīth mentions four rivers of the earth as rivers of Paradise:

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سَيْحَانُ وَجَيْحَانُ، وَالْفُرَاتُ وَالنَّيْلُ كُلُّهُمَا مِنَ أَنْهَارِ الْجَنَّةِ

“Abū Hurayrah reported Allāh's Messenger (Sm.) as saying: Sayhān, Jaihan, Euphrates and Nile are all among the rivers of Paradise.”⁵⁵

Al-Albāni (R.) said: “Perhaps what is meant is that these rivers originated from Paradise just as mankind did; this Ḥadīth does not contradict the well-established fact that these rivers spring forth from known sources on earth. If this is not in fact the

⁵⁴ Al-Bukhārī, *Ibid*, V. 7, Ḥadīth no. 5610, p. 109

⁵⁵ Muslim, *Ibid*, Chapter: Kitāb al-Jannah...., Section: Bābu mā fī al-Dunyā min 'Anhār al-Jannah, V. 4, Ḥadīth No. 2839, p. 2183

meaning of this Ḥadīth, then it is one of the matters of the Unseen (Al-Ghayb), which we must believe and accept because the Prophet (Sm.) has told us about it.”⁵⁶

Al-Qārī (R.) said: “These four rivers are considered to be among the rivers of Paradise, because they are so sweet and digestive, so fresh and wholesome. They contain blessings from Allāh, and are honored by the fact that the Prophet (Sm.) came to them and drank from them.”⁵⁷

Another of the rivers of Paradise is al-Kawthar which Allāh, the Almighty has given to His Messenger (Sm.) according His Saying:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

“Verily, We have granted you al-Kawthar.”⁵⁸

The rivers of Paradise do not contain just water. There are rivers of water, of milk, of wine and of clear honey. Allāh, the Most High and Exalted, Says:

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى

“The description of Paradise which the Muttaqūn have been promised is that in it are rivers of water the taste and smell of which are not changed; rivers of milk of which the taste never changes; rivers of wine delicious to those who drink; and rivers of clarified honey.”⁵⁹

The Prophet (Sm.) also told us of a river called Bāriq, which flows by the gate of Paradise. During the period of Barzakh, the martyrs will be beside this river

عَنِ ابْنِ عَبَّاسٍ. قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الشُّهَدَاءُ عَلَى بَارِقٍ نَهْرٍ بِيَابِ الْجَنَّةِ. فِي قُبَّةٍ خَضْرَاءَ. يَخْرُجُ عَلَيْهِمْ رِزْقُهُمْ مِنَ الْجَنَّةِ بُكْرَةً وَعَشِيًّا

“Narrated Ibn ‘Abbās (Ra.) that the Messenger of Allāh (Sm.) said: The martyrs are in a green dome beside the river of Bāriq, by the gate of Paradise, from which provision comes to them morning and evening.”⁶⁰

6.9. The Land of Interfaith: The city of Jerusalem is significant in a number of religious traditions, including the Abrahamic religions Judaism, Christianity, and Islam, which consider it a holy city. Some of the most sacred places for each of these religions are found in Jerusalem. The city of Jerusalem is given special status in Jewish religious law. In particular, Jews outside Jerusalem pray facing its direction. The Qur’ān in a verse directly associates the religious state of the Children of Israel to the inheritance of the land and in another verse it states in clear terms that righteousness is a prerequisite for inheriting the land:

وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

“And indeed We have written in Zabur after al-Lawh al-Mahfuz, that My righteous slaves shall inherit the land.”⁶¹

وَأَوْثَرْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشَارِقَ الْأَرْضِ وَمَعَارِبَهَا الَّتِي بَارَكْنَا فِيهَا

“And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed.”⁶²

⁵⁶ Al-’Albānī, *Silsilah al-’Ahādīth al-Ṣaḥīḥah* (Al-Riyāḍ: Maktbah al-Mā’rif, 1415 H.), V. 1, Hadith no. 110, p. 227

⁵⁷ Al-Qārī, *Ibid*, V. 9, Hadith no. 5628, p. 3586

⁵⁸ Al-Qur’ān, 108:1

⁵⁹ Al-Qur’ān, 47:15

⁶⁰ Ibn Ḥanbal, *Ibid*, V. 4, Ḥadīth no. 2390, p. 220

⁶¹ Al-Qur’ān, 21:105

According to these verses, right relationship with Allah, which means submission to His will, is the absolute criterion for inheritance of the Land. Of critical importance to the Qur'ān is the fact that genetic or biological descent is never sufficient in itself to merit such inheritance. It is a non-factor in this respect.

There are many traditions that reflect the importance of Jerusalem and Al-Masjid al-'Aqṣā in Islam. Coming from the same divine source as previous revelations, Islam embodies many things that are common to them such as the special status that the Holy Land and Jerusalem enjoy. Islam recognizes the sacredness of the city as almost every Prophet lived there. The Qur'ān cited the land as the migrated land of Prophet 'Ibrāhīm and Lūt (As.). Allah says:

وَجَعَلْنَا لَلدُّنْيَا وَاللُّغَا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ

“And We rescued him and Lut to the land which We have blessed for the ‘Alamin.”⁶³

The Qur'ān stated the night journey (*Al-Isrā'*) of the Prophet (Sm.) that was taken him miraculously from the al-Masjid al-Ḥarām to al-Masjid al-'Aqṣā.⁶⁴ When the Makkan tribe of Quraysh did not believe the Prophet (Sm.) about the Night Journey, he stood in the Ḥijr and Allah revealed to him Bayt al-Maqdis and he began describing its signs to them while he was looking at it.⁶⁵ This event provides interpreting and explaining al-Masjid al-'Aqṣā. The Qur'ānic commentators, Scholars of Ḥadīth, and all of Islamic tradition take this particular verse and incident seriously and consider the Sacred Mosque to be in Makkah and the Farthest Mosque to be in Jerusalem.

Since the miraculous Night Journey of Prophet Muhammad (Sm.), Muslims have established a sublime and perpetual relationship with al-Masjid al-'Aqṣā. This event marked a twining relation between the two mosques. It should be noted that the Qur'ānic reference to the al-Masjid al-'Aqṣā, as a mosque, took place years before the actual arrival of Muslims to Jerusalem. It means that part of what the Muslim believes is that al-Masjid al-'Aqṣā was designated as a mosque by Allah. Other than the three Mosques of Makkah, al-Madīnah and Jerusalem, Muslims are free to choose the site for a new mosque, but once it is established, it remains a mosque forever.

The journey by night had Jerusalem as a transit station or as a gate to the heavens. God could have taken His Prophet (Sm.) directly from Makkah to heaven, but He didn't. Al-Masjid al-'Aqṣā has a very prominent place in the whole event. It was the place where the Prophet (Sm.) led the other Prophets and messengers in prayer. This act is interpreted, among other things, as inheriting the responsibility and becoming custodians of the mosque.

Bayt al-Maqdis became the first Qiblah or direction of prayer. Al-Barā' said:

عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ: «أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى إِلَى بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا، أَوْ سَبْعَةَ عَشَرَ شَهْرًا، وَكَانَ يُعْجِبُهُ أَنْ تَكُونَ قِبَلَتُهُ قِبَلَ الْبَيْتِ، وَأَنَّهُ صَلَّى، أَوْ صَلَّىهَا، صَلَاةَ الْعَصْرِ وَصَلَّى مَعَهُ قَوْمٌ

“We have prayed with the Messenger of Allāh (Sm.) in the direction of Bayt Al-Maqdis for sixteen or seventeen months. Then we were directed to the Ka'bah.”⁶⁶

⁶² Al-Qur'ān, 7:137

⁶³ Al-Qur'ān, 21:71

⁶⁴ Al-Qur'ān, 17:1

⁶⁵ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azhīm*, Ibid, V. 5, p. 39

⁶⁶ Al-Bukhārī, *Ibid*, Chapter: Kitāb Tafsīr al-Qur'ān, Section: Bābu Sayaqūlu al-Sufahā min al-Nās....., V. 6, Ḥadīth no. 4486, p. 21

It should not be surprising, therefore, that Jews pray toward Jerusalem while Muslims pray toward Makkah. This fact does not reduce the sanctity of Jerusalem for Muslims.

Moreover, the importance of al-Masjid al-'Aqṣā in the life of Muslims is reflected in a tradition of the Prophet (Sm.) which makes it clear that traveling in order to visit mosques for religious purposes, is permitted to three mosques only: Al-Masjid al-Ḥarām, Al-Masjid al-Nabawī and Al-Masjid al-'Aqṣā.⁶⁷

According to most Christian traditions, the Holy Land is where Jesus lived, proclaimed his Gospel, performed miracles. He was crucified there, on Golgotha, or the hill of Calvary, his tomb is located inside the sepulchre and this was also the site of his resurrection. From early times, the followers of Jesus venerated places associated with him, foremost among them the cave at Bethlehem and the Holy Sepulchre.

To conclude, it could refered to 'Umar Ibn Al-Khaṭṭāb once more. After entering the city, the Bishop of Jerusalem invited him to pray inside the Holy Sepulcher church. 'Umar declined politely and stepped outside the church to pray. This act established a practical module for interfaith relationship, especially in relation to the religious space of the other.

6.10. Study of Fabricated Ḥadīths Related to Places: The phenomena of Ḥadīth fabrication happened mostly in the early centuries and efforts also made to counter these phenomena. But the current study observed that a minor number of Ḥadīths were fabricated to show love to a places. A forge one is here under:

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ أَوْحَى إِلَيَّ: أَيُّ هَؤُلَاءِ الثَّلَاثَةِ نَزَلَتْ فِيهَا دَارُ هِجْرَتِكَ: الْمَدِينَةُ، أَوْ
الْبَحْرَيْنِ، أَوْ قِنْنَسْرِينَ

“Narrated Jarir bin 'Abdullah: that the Prophet (Sm.) said: Indeed Allah has revealed to me that: Whichever of these three places you go to will be the place of your emigration: Al-Madīnah, Bahrayn, or Qinnasrin.”⁶⁸

Al-Tirmidhi said: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْفَضْلِ بْنِ مُوسَى i.e. This is a *Gharīb* Ḥadīth that we do not know except from the Ḥadīth of al-Fadl Ibn Mūsā. Al-Albānī (R.) nullified it as Mawḍū' (fabricated).⁶⁹

6.11. Principles of Islamic Tourism: Tourism is known as al-Siyāhah (السياحة) in Arabic literature which literally means traveling. In modern usage it is limited to a few meanings, which indicate moving about in the land for to look at things, research and find out, and so on; not to earn money, work or settle there. In the minds of earlier nations, siyāhah was connected to the concept of self-punishment and forcing oneself to travel through the land, and exhausting the body as a punishment for it or as a way of shunning this world. Islam abolished this negative concept of siyāhah. Basically, Islam also includes travelling to any locations to ponder the wonders of Allah's creation and to enjoy the beauty of this great universe, so that it will make the human

67 Al-Bukhari, *Ibid*, Chapter and section: Fadli al-Salah fi Masjidi Makkah wa al-Madīnah, V. 2, Ḥadīth no. 1189, p. 60

68 Al-Tirmidhī, *Ibid*, Chapter: Kitāb 'Abwāb al-Manāqib, Section: Bābu mā ā'a I fi Faḍl al-Madīnah, V. 5, Ḥadīth, 3923, p. 721

69 Muḥammad Nāsir Uddīn al-'Albānī, Ḍa'īf Sunan al-Tirmidhī (Bayrūt: Al-Maktabah al-'Islāmī, 1411 H.), V. 1, p. 523

soul develop strong faith in the oneness of Allah and will help one to fulfil the obligations of life. Relaxation is essential to enable one to strive hard after that. Allah says:

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“Say: Travel in the land and see how (Allah) originated creation, and then Allah will bring forth (resurrect) the creation of the Hereafter. Verily, Allah is Able to do all things.”⁷⁰

It is permissible to visit any heritage in Muslim lands, because visiting them is prescribed. Rather what is forbidden is setting out with that aim. If a person has another reason for travelling, and he happens to visit the mosque or any heritage too, there is nothing wrong. The following Ḥadīth indicates to a Prophetic curiosity to show the grave of Mūsā (As.):

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ.....: فَلَوْ كُنْتُ ثُمَّ لَأُرِيْتُكُمْ قَبْرَهُ، إِلَىٰ جَانِبِ الطَّرِيقِ. عِنْدَ الْكَثِيبِ الْأَحْمَرِ

“Narrated Abū Hurayrah: Were I there I would show you the grave of Mūsā by the way near the red sand hill.”⁷¹

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَتَيْتُ لَيْلَةَ أُسْرِي بِي عَلَىٰ مُوسَىٰ عَلَيْهِ السَّلَامُ عِنْدَ الْكَثِيبِ الْأَحْمَرِ وَهُوَ قَائِمٌ يُصَلِّي فِي قَبْرِهِ

“It was narrated from Anas Ibn Mālik that: The Messenger of Allah (Sm) said: On the night on which I was taken on the Journey, I came to Mūsā (As.) at the red dune and he was standing, praying in his grave.”⁷²

There are a lot of Qur’ānic verses in which Allāh commands mankind to travel through the land. He Says:

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِن قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَآثَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُم مِّنَ اللَّهِ مِن وَّاقٍ

“Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allāh seized them with punishment for their sins. And none had they to protect them from Allāh.”⁷³

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ

“Say (O Muhammad Sm.): Travel in the land and see what was the end of those who rejected truth.”⁷⁴

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ

“Say to them (O Muhammad Sm.): Travel in the land and see how has been the end of the criminals.”⁷⁵

According to al-Qāsimī (R.), they are the ones who go to different places to study the ruins and learn a lesson from them and seek other benefits.⁷⁶ There should be conditions for visiting the places as the Prophet (Sm.) done and suggested to be done:

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا. قَالَ: لَبَّأَمْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحَجْرِ. قَالَ: لَا تَدْخُلُوا مَسَاكِينَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ أَنْ يُصِيبَكُمْ مَا أَصَابَهُمْ إِلَّا أَنْ تَكُونُوا بَاكِينَ

⁷⁰ Al-Qur’ān, 29:20

⁷¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Janā’iz, Section: Bābu man ’Aḥabba al-Dafn fī Bayt al-Muqaddis ..., V. 2, Ḥadīth no. 1339, p. 90; Muslim, *Ibid*, V. 4, Ḥadīth No. 2372, p. 1842

⁷² Al-Nasā’ī, *Ibid*, V. 3, Ḥadīth no. 1631, p. 215

⁷³ Al-Qur’ān, 40:21

⁷⁴ Al-Qur’ān, 6:11

⁷⁵ Al-Qur’ān, 27:69

⁷⁶ Muḥammad Jamāl Uddīn al-Qāsimī, *Maḥāsīn al-Ta’wīl* (Bayrūt: Dār al-Kutub al-‘Ilmiyah, 1418 H.), V. 4, p. 321

“Narrated Ibn ‘Umar, while the Prophet (Sm.) passed through al-Hijr said: Do not enter the dwelling places of those who wronged themselves, lest there befall you what befell them, unless you are weeping.”⁷⁷

The Prophet (Sm.) said it while passing through al-Hijr during the Battle of Tabūk. Al-‘Asqalānī (R.) said in his commentary on the Ḥadīth quoted above: This applies to the dwellings of Thamūd and others who were like them.⁷⁸ The Prophet (Sm.) also hastened through the valley of Muhassir between Mina and al-Muzdalifah, which is the place where Allah destroyed the elephant and its people. So it is a ruling for the one who passes by the dwelling place of those with whom Allah is angry and who are being punished should not enter it or stay there, rather he should hasten and cover his head until he has passed it, and he should not enter upon them unless he is weeping and learning a lesson.⁷⁹

The purpose of this travel through the land is to take lessons from the previous communities, and to learn from their conditions, and meditate and consider their end. No doubt, this differs from tourism in its present concept, which involves committing many Sharī‘ah violations. The basic rule is that travelling for the purpose of entertainment and tourism is permissible, as long as it is free of Sharī‘ah violations.

6.12: The Concept of Holy Land: The concept of a holy land became of great significance to early Judaism, early Christianity and Islam. The expression ‘Holy’ occurs in the Qur’ān terming al-Ḥarām (الحرام), al-Muharram (المحرم), al-Mubarak (المبارك), Alladhi barakna hawlahu (الذى باركنا حوله), al-Muqaddas (المقدس) etc. These terms used after few locations to mean the holiness of the land. Thus a concept of ‘Holy land’ can be illustrated from the Qur’ān and Ḥadīth. Muslims feel a special spiritual bond with these lands and sites. They want to get to know these lands, which carry the valuable memories of the Prophets (As.). Some of these holy lands are focused on below:

6.12.1: The Makkah Sanctuary: The Makkah is the holiest city which sacredness was proclaimed from the day of earth creation and Prophet Ibrahim (As.) reconfirmed its sanctity.

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا. قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَوْمَ فَتَحَ مَكَّةَ لَا هِجْرَةَ وَلَا حِرَابَ وَلَا نِيَّةَ وَإِذَا اسْتُنْفِرْتُمْ فَأَنْفِرُوا. وَقَالَ: يَوْمَ فَتَحَ مَكَّةَ إِنَّ هَذَا الْبَلَدَ حَرَّمَ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ فَهُوَ حَرَامٌ بِحُزْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ وَإِنَّهُ لَمْ يَجَلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي. وَلَمْ يَجَلَّ لِي إِلَّا سَاعَةٌ مِنْ نَهَارٍ فَهُوَ حَرَامٌ بِحُزْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُغْضَبُ شَوْكُهُ وَلَا يَنْفَرُ صَبِيئُهُ وَلَا يَلْتَقِطُ لُقَطَتَهُ إِلَّا مَنْ عَرَفَهَا وَلَا يُخْتَلَى خَلَاءً. فَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ! إِذَا دَخَرْتَهُ فَاِنَّهُ لَيَقْبَلُهُمْ وَيُبَيِّتُهُمْ. قَالَ: إِلَّا الْإِذْحَرَ

“Narrated Ibn ‘Abbās (Ra.): Allah’s Messenger (Sm.) said on the day of the conquest of Makkah, There is no migration now, but there is Jihād (battle) and good intentions. And when you are called for Jihad, you should come out at once. Allah’s Messenger (Sm.) also said, on the day of the conquest of Makkah, Allah has made this town a sanctuary since the day He created the Heavens and the Earth. So, it is a sanctuary by Allah’s Decree till the Day of Resurrection. Fighting in it was not legal for anyone before me, and it was made legal for me only for an hour by daytime. So, it (i.e. Makkah) is a sanctuary by Allah’s Decree till the Day of Resurrection. Its thorny bushes should not be cut, and its game should not be chased, its fallen property (i.e. Luqata) should not be picked up except by one who will announce it publicly; and its

⁷⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Salat, Section: Bābu al-Ṣalāt fī Mawāḍ‘i al-Kasaf wa al-‘Adhāb, V. 1, Ḥadīth no. 433, p. 94

⁷⁸ Al-‘Asqalānī, *Fath al-Bārī*, *Ibid*, V. 6, p. 380

⁷⁹ Ibn al-Jawzī, *Zād al-Masīr*, *Ibid*, V. 2, p. 518

grass should not be uprooted," On that ‘Abbās (Ra.) said: O Allah’s Messenger (Sm.)! Except the Idhkhir, because it is used by the goldsmiths and by the people for their houses. On that the Prophet (Sm.) said: Except the Idhkhir.”⁸⁰

عَنْ عَبْدِ بْنِ تَيْمِيَّةٍ. عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ. وَدَعَا لِأَهْلِهَا. وَإِنِّي حَرَّمْتُ الْمَدِينَةَ. كَمَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ. وَإِنِّي دَعَوْتُ فِي صَاعِهَا. وَمُدَّهَا بِسِتْلَتِي مَا دَعَا بِهِ إِبْرَاهِيمُ لِأَهْلِ مَكَّةَ
 “Abdullah Ibn Zayd Ibn ‘Asim (Allah be pleased with him) reported Allah’s Messenger (Sm.) as saying: Verily Ibrahim declared Makkah sacred and supplicated (for blessings to be showered) upon its inhabitants, and I declare Medina to be sacred as Ibrahim had declared Makkah to be sacred. I have supplicated (Allah for His blessings to be showered) in its sa' and its mudd (two standards of weight and measurement) twice as did Ibrahim for the inhabitants of Makkah.”⁸¹

The Ḥarām area exist a special status permanently. Allah (Sw.) declared the Ḥarām area sacred from the day of creation of the heavens and the earth. Even at the time of Jahiliyah period when the Arab led with their socio-economic negative life such as burying daughters alive, adultery, murder, alcoholism and gambling, usury and love for worldly life, Allah kept the Ḥarām secured from these unusable environments. The almighty said:

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ أَفِيَالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ
 “Have they not seen that We have appointed a sanctuary immune (from violence), while mankind are ravaged all around them? Do they then believe in falsehood and disbelieve in the bounty of God?”⁸²

6.12.2: The Madanian Sanctuary: The Prophet (Sm.) is reported to have said on the subject of al-Madīnah’s inviolability. The Prophet (Sm.) declared al-Madīnah as a sanctuary, in all likelihood, when he was returning from Khaybar in the seventh year saying:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ. أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: حُرِّمَ مَا بَيْنَ لَابِقِي الْمَدِينَةِ عَلَى لِسَانِي
 “Narrated Abū Hurayrah (Ra.): The Prophet (Sm.) said: I have made al-Madīnah a sanctuary between its two (Ḥarrah) mountains.....”⁸³
 أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ. يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أُمِرْتُ بِقَرْيَةٍ تَأْكُلُ الْقَرْيَ. يَقُولُونَ يَثْرِبُ وَهِيَ الْمَدِينَةُ. تَنْفِي النَّاسَ كَمَا يَنْفِي الْكَبِيرُ حَبَبَ الْحَدِيدِ

“Narated Abū Hurayrah (Ra.) Allāh’s Messenger (Sm.) said: I was ordered to migrate to a town which will swallow (conquer) other towns and is called Yathrib and that is al-Madīnah, and it turns out (bad) persons as a furnace removes the impurities of iron.”⁸⁴

6.12.3: The Sanctuary of al-Quds: The Sanctuary is known as Bayt al-Maqdis means ‘House of the Holy’. The Qur’ān referred⁸⁵ the word al-’Aqṣā (الأقصى) to the Mosque and ‘Barakna Hawlahu’ (باركنا حوله) to its precincts. It also in several verses

⁸⁰ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Jihād wa al-Siyar, Section: Bābu lā Hijrah Ba’da al-Fath, V. 4, Ḥadīth no. 3077, p. 75

⁸¹ Muslim, *Ibid*, Chapter: Al-Ḥajj, Section: Fadli al-Madina wa Du’a al-Nabi fiha bi al-barkah, (Bairut: Daru al-Ihyai at-Turas al-Arabi,) V. 2, Ḥadīth no. 1360, p. 991

⁸² Al-Qur’ān, 29:67

⁸³ Al-Bukhārī, *Ibid*, Chapter: Kitāb Faḍā’il al-Madīnah, Section: Bābu Ḥarm al-Madīnah, V. 3, Ḥadīth No. 1869, p. 20

⁸⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb Faḍā’il al-Madīnah, Section: Bābu Faḍā al-Madīnah wa innahā Tanfī al-Nās, V. 3, Ḥadīth No. 1871, p. 21

⁸⁵ Al-Qur’ān, 17:1

mentioned the term ‘al-Mihrāb’ (المحراب)⁸⁶ to glorify the small room in the al-’Aqṣā Mosque where Maryam (As.) and Zakariyah (As.) offered their prayer.

The Islamic term al-Ḥarām also refers to Al-Masjid al-’Aqṣā, deriving from the name “the Noble Sanctuary”. The reference is a cultural development that reflects its very close relationship with al-Masjid al-Ḥarām of Makkah in Islamic consciousness. In other words, strictly speaking from an Islamic *fiqh* point of view, the laws that apply to the Ḥarām in Makkah, such as the prohibition of hunting during the time of Ḥajj, do not apply to Al-Masjid al-’Aqṣā.

Mujir al-Dīn al-Ḥanbalī (d. 1522) used “Al-Masjid al-Sharīf al-’Aqṣā” in the first page of his introduction to *Al-’Uns al-Jalīl fī Tārīkh al-Quds wa al-Khalīl*. But the order of the words differed in the chapter on the description of Al-Masjid al-’Aqṣā; he used “Al-Masjid al-’Aqṣā al-Sharīf”.⁸⁷ Muslim scholars understood that the name ‘Al-Masjid al-’Aqṣā’ predates the structures, and that no one building could be called as such. It is anachronistic to call the southern-most building al-Masjid al-’Aqṣā; Al-Hanbali called it “Al-Jāmi‘ al-Kabīr al-Qibliyy” (The Grand Southern Friday-Mosque).⁸⁸ The great 14th century Muslim scholar, Ibn Kathīr, said that Al-Masjid al-’Aqṣā is Bayt Al-Maqdis.⁸⁹ Indeed, the “Al-Masjid al-’Aqṣā” and “Bayt Al-Maqdis” are used interchangeably whereby one of them is used as a metaphor of the other, as in the following Ḥadīth:

عَنْ مَيْمُونَةَ. مَوْلَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ أَفْتِنَانِي بَيْتَ الْمُقَدِّسِ قَالَ: أَرْضُ الْمَحْشَرِ وَالْمَنْشَرِ اثْنَتَا فَعَلْنَا فِيهِ. فَإِنَّ صَلَاةً فِيهِ كَأَلْفِ صَلَاةٍ فِي غَيْرِهِ قُلْتُ: أَرَأَيْتَ إِنْ لَمْ أَسْتَطِعْ أَنْ أَتَحْتَمِلَ إِلَيْهِ؟ قَالَ: فَتَهْدِي لَهُ زَيْتًا يُسْرَجُ فِيهِ. فَمَنْ فَعَلَ ذَلِكَ فَهُوَ كَمَنْ أَتَاهُ

“Narrated Maymunah (Ra.) the freed (female) slave of the Prophet (Sm.): I said: O Messenger of Allah, tell us about Bayt al-Maqdis. He said: It is the land of the Resurrection and the Gathering. Go and pray there, for one prayer there is like one thousand prayers elsewhere. I said: What if I cannot travel and go there? He said: Then send a gift of oil to light its lamps, for whoever does that is like one who goes there.”⁹⁰

The Ḥadīth shows that it is the religious duty of Muslims all over the world to maintain Al-Masjid al-’Aqṣā both physically and spiritually.

6.12.4: The blessed land (Al-’Arḍ al-Muqaddasah): The word barakah (باركنا), which is from the linguistic point of view, means increase and growth. Though there are several references to the land, the term “Holy Land” is mentioned only once in the Qur’ān:

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتُدُّوا عَلَىٰ آدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ
“O my people! Enter the holy land which Allah has assigned to you, and turn not back (in flight) for then you will be returned as losers.”⁹¹

وَجَعَلْنَا فِيهَا رُؤَاسِيَ مِّنْ فَوْقِهَا وَبَارَكْنَا فِيهَا

“And We have placed therein Mountains on top of it and we have placed blessings (barakah) therein.”⁹²

⁸⁶ Al-Qur’ān, 3:37; 3:39; 19:11

⁸⁷ Mujir al-Dīn al-Ḥanbalī, *Al-’Uns al-Jalīl fī Tārīkh al-Quds wa al-Khalīl* (Bayrūt: Dār al-Jīl, 1973), V.2, p. 11

⁸⁸ Al-Ḥanbalī, *Ibid*, V. 2, p. 32

⁸⁹ Ibn Kathīr, *Tafsīr al- Qur’ān al-’Azhīm*, *Ibid*, V. 5, p. 5

⁹⁰ Ibn Mājah, *Ibid*, Kitāb ‘Iqamāh al-Ṣalāt wa al-Sunnah fihā, Section: ma Jā’a fī al-Ṣalāh fī Masjid Bayt al-Muqaddis , V. 1, Ḥadīth No. 1407, p. 451

⁹¹ Al-Qur’ān, 5:21

وَأَوْزَنَّا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَظْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَارَكْنَا فِيهَا⁹²

“And then We made to inherit those who were weak and oppressed the eastern and western parts of the earth, in which We had placed blessing (barakah)”⁹³

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرَى ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّيْرَ⁹⁴

“Between them and the cities on which We had poured Our blessings, We had placed cities in prominent positions, and between them We had appointed stages of journey in due proportion.”⁹⁴

The parameters of this blessed land go beyond what is between the Jordan River and the Mediterranean. The exact region referred to as “Blessed Land” in the Qur’ān verse [21:71] has been interpreted differently by various scholars: A. Yusuf Ali likens it to a wide land range including, Syria, and Lebanon, especially the cities of Tyre and Sidon⁹⁵; Ibn Kathīr reported the commentary of several early Muslim scholars on the verse. According to the famous Ubayy Ibn Ka‘b, the blessed land is al-Ḥarrān of al-Shām. The great early commentator, Qatādah, adopted the same position. Ibn ‘Abbās (Ra.) maintained that the “blessed cities” is a reference to Makkah⁹⁶

6.12.5: Wādī al-Ṭūr and Sinai: The Qur’ān mention Wādī al-Ṭūr twice featuring the word al-Muqaddas which is derived from this root Qadasa (قدس) meaning ‘Holy’.⁹⁷

إِنَّكَ يَا لَوَادِ الْمُقَدَّسِ طُوًى

“Verily! I am your Lord! So take off your shoes, you are in the sacred valley, *Ṭuwā*.”⁹⁸

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى

“When his Lord called him in the sacred valley of *Ṭuwā*.”⁹⁹

During the Prophet’s (Sm.) night journey accompanied by Jibrīl (As.), he was stopped at a certain point whereas he asked the prophet (Sm.) to dismount and pray. The Prophet (Sm.) has to stop in two places before arrival to Bayt al-Maqdis. The first is at al-Madīnah and the second is at Ṭūr Sinīn. The Prophet (Sm.) dismounted there and prayed two rak‘ah. Jibrīl informed the Prophet of the name of those places.¹⁰⁰

6.12.6: Wādī al-‘Aqīq (وادي العقيق): The Wādī al-‘Aqīq expressly lauded in Islamic tradition as “the blessed valley” because of the Prophet’s fondness for it. In Ṣaḥīḥ of al-Bukhārī there is a chapter entitled “The saying of the Prophet (Sm.) “Al-‘Aqīq is a blessed valley”, which contains a Ḥadīth, quoting ‘Umar Ibn al-Khattab (Ra.) as saying:

عُمَرُ رَضِيَ اللَّهُ عَنْهُ، يَقُولُ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوَادِي الْعَقِيقِي، يَقُولُ: أَتَانِي اللَّيْلَةَ آتٍ مِنْ رَبِّي، فَقَالَ: صَلِّ فِي هَذَا الْوَادِي الْمُبَارَكِ، وَقُلْ عُمْرَةٌ فِي حَجَّةِ

⁹² Al-Qur’ān, 41:10

⁹³ Al-Qur’ān, 7:137

⁹⁴ Al-Qur’ān, 34:18

⁹⁵ A. Yusuf Ali, *The Qur’an: Text, Translation & Commentary* (Maryland: Amana Publications, 1983), Note-2727, p. 837

⁹⁶ Ibn Kathīr, *Tafsīr al-Qur’ān al-Azhīm*, Ibid, V. 5, p. 310

⁹⁷ Leaman, *Ibid*, p. 269

⁹⁸ Al-Qur’ān, 20:12

⁹⁹ Al-Qur’ān, 79:16

¹⁰⁰ Aḥmad ibn al-Ḥusayn al-Bayhaqī, *Dalā’il al-Nubūwah wa Ma’rifat ‘Aḥwāl Ṣāḥib al-Sharī’ah* (Bayrūt: Dār al-Kutub al-‘Ilmiyah, 1408 H.), V. 2, pp. 355-356

“Umar (Ra.) said: I heard the Prophet (Sm.) at al-‘Aqīq Valley, saying: A messenger came to me tonight from my lord, and said: Pray at this blessed valley and to assume ‘Ihrām for tīaff and ‘Umra together.”¹⁰¹

Sacred places are a reminder of the struggles between Prophets and their followers against unbelievers. They also remind us of the extraordinary patience and decisiveness of these blessed people in Allāh’s way. For this reason, the sacred sites are a cause of increased excitement and enthusiasm among believers.

The Ayahs which relate to the holiness of some places can be divided into groups. Some places have been named in the holy Qur’ān whilst some others are counted as holy place based on the interpretations. The first group includes places like the holy city of Makkah¹⁰² and the land of Ṭuwā’ where Prophet Mūsā (As.) went there on the order of Allāh (Swf.)¹⁰³ as well as the holy land of Bayt al-Maqdis.¹⁰⁴⁻¹⁰⁵ The second groups of places which can be interpreted as holy include those places where the Almighty is prayed.¹⁰⁶ These places are the Mosques and places of worships which are sacred places.

To conclude, the sacredness of the Holy Land does not mean that spirituality could only be achieved in such places. In a tradition narrated in Mālik’s greatly respected Ḥadīth collection known as *al-Muw’atta*, two prominent companions of the Prophet (Sm.) had the following exchange of letters regarding Jerusalem:

أَنَّ أَبَا الدَّرْدَاءِ كَتَبَ إِلَى سَلْمَانَ الْفَارِسِيِّ أَنَّهُ: هَلُمَّ إِلَى الْأَرْضِ الْمُقَدَّسَةِ. فَكَتَبَ إِلَيْهِ: إِنَّ الْأَرْضَ لَا تُقَدِّسُ أَحَدًا. إِنَّمَا يُقَدِّسُ الْإِنْسَانَ عَمَلُهُ

“Abū Darda’ invited Salmān al-Fārisī (Ra.) to come to Bayt al-Maqdis. Salmān replied by saying that the land cannot sanctify anyone. Only one’s good deeds may bring one’s true sanctity.”¹⁰⁷

6.13. The Islamic Apocalypse with places: There are various sites which were cited in the prophecies by the Prophet (Sm.) on the last days. The sites give very precise locations and happenings before the last day. However in Qur’ān there are prophecies regarding the places like Makkah, al-Rūm and Jerusalem. The Qur’ānic prophecy about the victory of Makkah and al-Rūm was fulfilled within short time. But it remains more prophecies in Qur’ān and Ḥadīth which will have appeared before the End of time.

6.13.1: Bayt al-Maqdis and al-‘Aqṣā: Some verses of the Qur’ān could be considered either as a report on historical events that have taken place already, or as a prophecy that will unfold in the future with the Banū ‘Isra‘īl and al-Masjid al-‘Aqṣā being at the center of these events. The Qur’ān said:

وَكَرَامًا عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ ° حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ

¹⁰¹ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Hajj, Section: Bābu Qaw al-Nabī Sm. al-‘Aqīq Wādī’ Mubārak, V. 2, Ḥadīth no. 1534, p. 135

¹⁰² Al-Qur’ān, 3:96

¹⁰³ Al-Qur’ān, 20:12

¹⁰⁴ Al-Qur’ān, 5:21

¹⁰⁵ Fazle Ibn Hassan Tabarsi, *Jawami al-Jami* (Tehran: Tehran University & Qom Theological Centre, n.d), V. 1, p. 321

¹⁰⁶ Al-Qur’ān, 20:40

¹⁰⁷ Ibn ‘Anas, *Ibid*, Chapter: Kitāb al-Waṣīyah, Section: Bābu Jāmi‘ al-Qaḍā’ wa Karāhiyyahtuhū, V. 4, Ḥadīth No. 2842, p. 1117

“And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us). Until, when Ya’juj and Ma’jūj (Gog and Magog) are let loose (from their barrier), and they swiftly swarm from every mound.”¹⁰⁸

Similarly, the Prophet (Sm.) also predicted on Jerusalem in a number of Ḥadīth which will be happened in a sequential steps.

عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عُمْرَانُ بَيْتِ الْمَقْدِسِ خَرَابٌ يَغْرِبُ، وَخَرَابٌ يَغْرِبُ خُرُوجُ الْمَلْحَمَةِ، وَخُرُوجُ الْمَلْحَمَةِ فَتَنْحُ قُسْطَنْطِينِيَّةٌ، وَفَتْحُ الْقُسْطَنْطِينِيَّةِ خُرُوجُ الدَّجَالِ

“Mu’ādh (Ra.) reported that the Prophet (Sm.) said: The habitation of Bayt al-Maqdis (Jerusalem) [by Muslims] signals the desolation (ruin) of Yathrib (Al-Madīnah), and the desertion of Yathrib signals the occurrence of the Great Battle (with the Romans) and the occurrence of the great battle signals the conquering of Constantinople, and the conquering of Constantinople signals the emergence of the Dajjāl.”¹⁰⁹

There is in another Ḥadīth what indicates that Jerusalem will be the place where the Khilāfah will return. The Prophet (Sm.) said:

يَا ابْنَ حَوَالَةَ إِذَا رَأَيْتَ الْخِلَافَةَ قَدْ نَزَلَتْ أَرْضَ الْمَقْدَسَةِ، فَقَدْ دَنَّتِ الرُّكُوزُ وَالْبَلَابِلُ وَالْأُمُورُ الْعِظَامُ وَالسَّاعَةُ يَوْمَئِذٍ أَقْرَبُ مِنَ النَّاسِ مِنْ يَدِي هَذِهِ مِنْ رَأْسِكَ

“Ibn Hawalah! when you see the caliphate has settled in the holy land, earthquakes, sorrows and serious matters will have drawn near and on that day the Last Hour will be nearer to mankind than this hand of mine is to your head.”¹¹⁰

So it is clear that the seat of power will be Jerusalem and al-Madīnah will be less inhabited as a result, and the above has been explained by Ibn Kathīr where he says:

وَكَيْسَ الْمُرَادُ أَنَّ الْمَدِينَةَ تَخْرُبُ بِالْكَلْبِيَّةِ قَبْلَ خُرُوجِ الدَّجَالِ، وَإِنَّمَا ذَلِكَ فِي آخِرِ الزَّمَانِ، كَمَا سَيَأْتِي بَيَانُهُ فِي الْأَحَادِيثِ الصَّحِيحَةِ، بَلْ قَدْ يَكُونُ عِمَارَةٌ بَيْتِ الْمَقْدِسِ سَبَبًا فِي خَرَابِ الْمَدِينَةِ النَّبَوِيَّةِ؛ لِأَنَّ النَّاسَ يَزْحَلُونَ مِنْهَا إِلَى الشَّامِ لِأَجْلِ الرَّيْفِ وَالرُّخْصِ، فَإِنَّهُ قَدْ تَبَيَّنَ فِي الْأَحَادِيثِ الصَّحِيحَةِ أَنَّ الدَّجَالَ لَا يَدْخُلُهَا يَمْنَعُهُ مِنْ ذَلِكَ مَا عَلَى أَنْقَابِهَا مِنَ الْمَلَائِكَةِ، بِأَيْدِيهِمُ السُّيُوفُ الْمُضَلَّتَةُ.

“And the intent is not that al-Madīnah will become totally desolate before the appearance of the Dajjāl, that is at the very end of time (i.e. its total desertion). Rather, the habitation of Bayt al-Maqdis [as a seat of power] will be a reason for the [partial] desertion of al-Madīnah an-Nabawīyyah. And it is established in the authentic ahādeeth that the Dajjāl will not be able to enter it, he will be prevented from that by the Angels with drawn swords who are stationed at its gates.”¹¹¹

6.13.2. Al-Rūm (الروم): In the Great War (The Malhamah), Islamic Army will sign a military alliance with Byzantines against a great and evil enemy. The prophecy is as follows:

عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، قَالَ: قَالَ جُبَيْرٌ: انْطَلِقْ بِنَا إِلَى ذِي مِخْبَرٍ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَيْتَاهُ، فَسَأَلَهُ جُبَيْرٌ عَنِ الْهُدْنَةِ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: سَتُضَالِمُونَ الرُّومَ صَلْحًا آمِنًا، وَتَغْرُونَ أَنْتُمْ وَهُمْ عَدَاوًا مِنْ وَرَائِكُمْ

“Narrated Jubayr Ibn Nufayr, Jubayr said: Go with us to Dhu Mikhbar, a man from the Companions of the Prophet (Sm.). We came to him and Jubayr asked him about

¹⁰⁸ Al-Qur’ān, 21:95-96

¹⁰⁹ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Malāḥim, Section: Bābu fī ‘Amārāt al-Malāḥim, V. 4, Ḥadīth no. 4294, p. 110

¹¹⁰ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Jihād, Section: Bābu fī al-Rajul Yaltamisu al-’Ajr wa al-Ghanimah, V. 3, Ḥadīth No. 2535, p. 19

¹¹¹ Ibn Kathīr, *Al-Bidāyah wa al-Nihāyah*, *Ibid*, V. 19, p. 109

peace. He said: I heard the Messenger of Allah (Sm.) say: You will make a secure peace with the Byzantines, and then you and they will fight an enemy behind you.”¹¹²

6.13.3. Al-Hind (الهند): A prophecy was made about a group of Prophet’s ‘Ummah who will fight at al-Hind:

عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَصَابَتَانِ مِنْ أُمَّتِي أَحْرَزَهُمَا اللَّهُ مِنَ النَّارِ: عَصَابَةٌ تَغْرُوُ الْهِنْدَ، وَعَصَابَةٌ تَكُونُ مَعَ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِمَا السَّلَامُ

“It was narrated that Thawban, the freed slave of the Messenger of Allāh (Sm.), said: The Messenger of Allāh (Sm.) said: There are two groups of my Ummah whom Allāh will free from the Fire: The group that invades India, and the group that will be with ‘Īsā’ Ibn Maryam (As.)”¹¹³

6.13.4. Al-Furāt (الفرات): It was prophesised in al six books of collections¹¹⁴ about the River Euphrates. The Prophet (Sm.) said that the Euphrates will dry up, revealing unknown treasures that will be the cause of strife and war:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى يَخْسِرَ الْفُرَاتُ عَنْ جَبَلٍ مِنْ ذَهَبٍ. يَفْتَتِلُ النَّاسُ عَلَيْهِ فَيُقْتَلُ مِنْ كُلِّ مِائَةٍ تِسْعَةٌ وَتِسْعُونَ. وَيَقُولُ كُلُّ رَجُلٍ مِنْهُمْ: لَعَلِّي أَكُونُ أَنَا الَّذِي أَنْجُو.

“Abū Hurayrah reported Allah’s Messenger (Sm.) as saying: The Last Hour would not come before the Euphrates uncovers a mountain of gold, for which people would fight. Ninety-nine out of each one hundred would die but every man amongst them would say that perhaps he would be the one who would be saved.”¹¹⁵

6.13.5. Al-Qusṭanṭīyyah (القُسطنطينية): The Prophet (Sm.) predicted the conquest of Constantinople:

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عُمُرَانِ بَيْنَ الْمَقْدِسِ وَخَرَابِ يَثْرِبَ، وَخَرَابِ يَثْرِبَ وَخُرُوجِ الْمَلْحَمَةِ، وَخُرُوجِ الْمَلْحَمَةِ فَتَنْحِقُ الْقُسطنطينيةُ، وَتَنْحِقُ الْقُسطنطينيةُ خُرُوجِ الدَّجَالِ... الخ

“Narrated Mu’adh Ibn Jabal: The Prophet (Sm.) said: The flourishing state of Jerusalem will be when Yathrib is in ruins, the ruined state of Yathrib will be when the great war comes, the outbreak of the great war will be at the conquest of Constantinople and the conquest of Constantinople when the Dajjāl comes forth....”¹¹⁶

عَنْ مُعَاذِ بْنِ جَبَلٍ. عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمَلْحَمَةُ الْعُظْمَى، وَتَنْحِقُ الْقُسطنطينيةُ، وَخُرُوجِ الدَّجَالِ فِي سَبْعَةِ أَشْهُرٍ

“Mu’adh Ibn Jabal narrated that the Prophet (Sm.) said: The great Malhamah, the conquest of Constantinople, and the coming of the Dajjāl occur in seven months.”¹¹⁷

6.13.6. Al-Shām (الشام): The prediction by the Prophet (Sm.) about Syria is here under:

¹¹² Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Jihād, Section: Bābu fī Ṣullḥ al-‘Adw, V. 3, Ḥadīth no. 2767, p. 86

¹¹³ Al-Nasā’ī, *Ibid*, Chapter: Kitāb al-Jihād, Section: Bābu Gazwah al-Hind, V. 6, Ḥadīth no. 3175, p. 42

¹¹⁴ Al-Bukhārī, *Ibid*, Chapter: Kitāb al-Fitan, Section: Bābu Khurūj al-Nār, V. 9, Ḥadīth No. 7119, p. 58; Muslim, *Ibid*, V. 4, Ḥadīth No. 2894, p. 2219; Al-Tirmidhī, *Ibid*, V. 4, Ḥadīth no. 2569, p. 698; Abū Dāwūd, *Ibid*, V. 4, Ḥadīth no. 4313, p. 115; Al-Nasā’ī, *Ibid*, V. 3, Ḥadīth no. 1200, p. 9; Ibn Mājah, *Ibid*, V. 2, Ḥadīth no. 4046, p. 1343

¹¹⁵ Muslim, *Ibid*, Chapter: Kitāb al-Fitan wa ‘Ashrāt al-Sā‘ah, Section: Bābu lā Taqūm al-Sā‘ah hattā Yaḥsira al-Furāt..., V. 4, Ḥadīth No. 2894, p. 2219

¹¹⁶ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Malāḥim, Section: Bābu fī ‘Amārāt al-Malāḥim, V. 4, Ḥadīth no. 4294, p. 110

¹¹⁷ Al-Tirmidhī, *Ibid*, Chapter: Kitāb ‘Abwāb al-Fitan, Section: Bābu mā Jā’a fī Khurūj al-Dajjāl, V. 4, Ḥadīth no. 2238, p. 509; Ibn Mājah, *Ibid*, V. 4, Ḥadīth no. 2238, p. 509

عَنْ أَبِي نَضْرَةَ قَالَ: كُنَّا عِنْدَ جَابِرِ بْنِ عَبْدِ اللَّهِ. قَالَ: يُوشِكُ أَهْلُ الْعِرَاقِ أَنْ لَا يُجِبِي إِلَيْهِمْ قَفِيزٌ وَلَا دِرْهَمٌ. قُلْنَا: مِنْ أَيْنَ ذَلِكَ؟ قَالَ: مِنْ قِبَلِ الْعَجَمِ. يُنْتَعُونَ ذَلِكَ. ثُمَّ قَالَ: يُوشِكُ أَهْلُ الشَّامِ أَنْ لَا يُجِبِي إِلَيْهِمْ دِينَارٌ وَلَا مُدِّيٌّ. قُلْنَا: مِنْ أَيْنَ ذَلِكَ؟ قَالَ: مِنْ قِبَلِ الرُّومِ. يُنْتَعُونَ ذَلِكَ..... الخ

“Abū Naḍrah reported: We were in the company of Jabir Ibn 'Abdullah that he said it may happen that the people of Iraq may not send their qafiz and dirhams. We said: Who would be responsible for it? He said: The non-Arabs would prevent them. He again said: There is the possibility that the people of Syria may not send their dinars and mudds. We said: Who would be responsible for it? He said this prevention would be made by the Romans.....”¹¹⁸

6.13.7. الغوطة (Al-Gūṭah): The prediction by the Prophet (Sm.) about Syria is here under:

عَنْ مَكْحُولٍ. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ: مَوْضِعُ فُسْطَاطِ الْمُسْلِمِينَ فِي الْمَلَا حِوْرٍ أَرْضٌ يُقَالُ لَهَا الْغُوطَةُ
 “Makhūl reported the Messenger of Allāh (Sm.) as saying: The *Fustāṭ* [place of the assembly] of Muslims at the time of war will be in a land called al-Gūṭah.”¹¹⁹
 عَنْ أَبِي الدَّرْدَاءِ. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ فُسْطَاطَ الْمُسْلِمِينَ يَوْمَ الْمَلْحَمَةِ بِالْغُوطَةِ إِلَى جَانِبِ مَدِينَةِ يَمِينٍ يُقَالُ لَهَا: دِمَشْقُ مِنْ خَيْرِ مَدَائِنِ الشَّامِ

“Narrated Abu al-Darda': The Prophet (Sm.) said: The place of assembly of the Muslims at the time of the war will be in al-Ghutah near a city called Damascus, one of the best cities in Syria.”¹²⁰

6.13.8. Al-Bayḍā' (البيداء): This is the reported place¹²¹ where the ranks of an army would be sunk who was predicted to attack al-Ka‘bah:

عَبْدُ اللَّهِ بْنُ صَفْوَانَ يَقُولُ: أَخْبَرْتَنِي حَفْصَةُ. أَنَّهَا سَمِعَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. يَقُولُ: كَيْفَ مَنَ هَذَا الْبَيْتِ جَيْشٌ يَغْرُونَهُ. حَتَّى إِذَا كَانُوا بَيْنِيَاءَ مِنَ الْأَرْضِ. يُخَسَفُ بِأَوْسَطِهِمْ وَيُنَادِي أَوْلَاهُمْ آخِرُهُمْ. ثُمَّ يُخَسَفُ بِهِمْ. فَلَا يَبْقَى إِلَّا الشَّرِيدُ الَّذِي يُخْبِرُ عَنْهُمْ
 فَقَالَ رَجُلٌ: أَشْهَدُ عَلَيْكَ أَنَّكَ لَمْ تَكْذِبْ عَلَى حَفْصَةَ. وَأَشْهَدُ عَلَى حَفْصَةَ أَنَّهَا لَمْ تَكْذِبْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“Abdullah Ibn Safwan reported that Hafsa told him that she had heard Allāh’s Apostle (Sm.) as saying: An army would attack this House in order to fight against the inhabitants of this House and when it would be at the plain ground the ranks in the centre of the army would be sunk and the vanguard would call the rear flanks of the army and they would also be sunk and no flank would be left except some people who would go to inform them. A person said: I bear testimony in regard to you that you are not imputing a lie to Hafsa. And I bear testimony to the fact that Hafsa is not telling a lie about Allāh’s Apostle (Sm.).”¹²²

6.13.9. Khurāsān (خراسان): Khurāsān plays an important role in the Islamic prophecies of end times, the wars before appearance of Dajjāl and the second coming of Jesus Christ (AS). The Islamic prophecies that speak of the appearance of Imam Mehdi also speak of an army of black flags from Khurasan that will come to help Imam Mahdi to establish his Caliphate in al-Ka‘bah:

¹¹⁸ Muslim, *Ibid*, Chapter: Kitāb al-Fitan wa 'Ashrāt al-Sā'ah, Section: Bābu lā Taqūm al-Sā'ah hattā Yamurra al-Rajul bi Qabr al-Rajul...., V. 4, Ḥadīth No. 2913, p. 2234

¹¹⁹ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Sunnah, Section: Bābu fī al-Khulafā', V. 4, Ḥadīth no. 4640, p. 209

¹²⁰ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Sunnah, Section: Bābu fī al-Ma'qil min al-Malāḥim', V. 4, Ḥadīth no. 4298, p. 111

¹²¹ Ibn Abī Shaybah, *Ibid*, V. 7, Ḥadīth no. 37219, p. 459; Ibn Rāhwayah, *Ibid*, V. 4, Ḥadīth no. 1888, p. 121

¹²² Muslim, *Ibid*, Chapter: Kitāb al-Fitan wa ash'rāt al-Sā'ah, Section: Bābu al-Khasf bi al-Jaysh al-dhī ya'ummu al-Bayt, V. 4, Ḥadīth no. 2883, p. 2209

عَنْ عَبْدِ اللَّهِ. قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ أَقْبَلَ فِئْتِيَةٌ مِنْ بَنِي هَاشِمٍ. فَلَمَّا رَأَاهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اغْرُورِقَتْ عَيْنَاهُ وَتَغَيَّرَ لَوْنُهُ. قَالَ: فَقُلْتُ: مَا نَرَاكَ نَرَى فِي وَجْهِكَ شَيْئًا نَكْرَهُهُ. فَقَالَ: " إِنَّا أَهْلُ بَيْتٍ. اخْتَارَ اللَّهُ لَنَا الْآخِرَةَ عَلَى الدُّنْيَا. وَإِنَّ أَهْلَ بَيْتِي سَيُلْقَوْنَ بَعْدِي بِلَاءً وَتَشْرِييَةً وَتَنْظِيرِيَةً. حَتَّى يَأْتِيَ قَوْمٌ مِنْ قِبَلِ الْمَشْرِقِ مَعَهُمْ رَايَاتٌ سُودٌ. فَيَسْأَلُونَ الْخَيْرَ فَلَا يُعْطَوْنَ. فَيَقَاتِلُونَ فَيُهْزَمُونَ. فَيُعْطَوْنَ مَا سَأَلُوا. فَلَا يَقْبَلُونَهُ حَتَّى يَدْفَعُوهُمَا إِلَى رَجُلٍ مِنْ أَهْلِ بَيْتِي فَيَنْبَلُوهُمَا قِسْطًا كَمَا مَلَكُواهَا جَوْرًا. فَمَنْ أَدْرَكَ ذَلِكَ مِنْكُمْ فَلْيَأْتِيَهُمْ وَلَوْ حَبْوًا عَلَى النَّخْلِ "

"It was narrated that 'Abdullah said: While we were with the Messenger of Allah (Sm.), some youngsters from Banu Hashim came along. When the Prophet (Sm.) saw them, his eyes filled with tears and his color changed. I said: 'We still see something in your face that we do not like (to see). He said: 'We are members of a Household for whom Allah has chosen the Hereafter over this world. The people of my Household will face calamity, expulsion and exile after I am gone, until some people will come from the east carrying black banners. They will ask for something good but will not be given it. Then they will fight and will be victorious, then they will be given what they wanted, but they will not accept it and will give leadership to a man from my family. Then they will fill it with justice just as it was filled with injustice. Whoever among you lives to see that, let him go to them even if he has to crawl over snow."¹²³

عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَخْرُجُ مِنْ خُرَّاسَانَ رَايَاتٌ سُودٌ لَا يَرُدُّهَا شَيْءٌ حَتَّى تُنْصَبَ بِبَابِ بَيْلِيَاءَ
 "Abū Hurairah narrated that the Messenger of Allah (Swt) said: Black standards will come from Khurasan, nothing shall turn them back until they are planted in 'Ilyā."¹²⁴

6.13.10. 'Aṣḥāhān (أصفهان): The prediction by the Prophet (Sm.) about 'Aṣḥāhān is here under:

عَنْ عَبْدِ أَنَسِ بْنِ مَالِكٍ. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَتَّبِعُ الدَّجَالَ مِنْ يَهُودِ أَصْبَهَانَ. سَبْعُونَ أَلْفًا عَلَيْهِمُ الظِّبْيَاءُ
 "Anas Ibn Mālik reported that Allāh's Messenger (Sm.) said: The Dajjāl would be followed by seventy thousand Jews of 'Aṣḥāhān wearing Persian shawls."¹²⁵

6.13.11. Makkah (مكة): The Qur'ān talked about 'Dābbat al-Ard' (دابية الأرض), meaning the beast of the Earth, will be one of the signs of the coming of the Last Day. Allah (Swt) says:

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ تُكَلِّمُهُمْ

"And when the Word is fulfilled against them, We shall bring out from the earth a beast to them, which will speak to them."¹²⁶

According to the scholars the meaning of al-Ard in the verse goes to Makkah.¹²⁷ This creature will appear after the sun arises in the west. The Qur'ān mentions that the Beast will address the unbelievers and admonish them for their lack of attention towards Allah. The term also appears in the Ḥadīth, though it is graded Da'īf (weak), which expands upon the activities of the beast.

عَنْ أَبِي هُرَيْرَةَ. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تَخْرُجُ الدَّابَّةُ مَعَهَا خَاتَمُ سُلَيْمَانَ وَعَصَا مُوسَى فَيَنْجِلُ وَجْهَ الْمُؤْمِنِ. وَتَخْتَمُ
 أَنْفَ الْكَافِرِ بِالْخَاتَمِ حَتَّى إِنَّ أَهْلَ الْخُؤَانِ كَيَجْتَمِعُونَ. فَيَقُولُ: هَاهَا يَا مُؤْمِنُ. وَيُقَالُ: هَاهَا يَا كَافِرُ. وَيَقُولُ هَذَا: يَوْمَئِذٍ. وَيَقُولُ
 هَذَا: يَا كَافِرُ

"Narrated Abu Hurairah: that the Messenger of Allah (Sm.) said: "A beast will emerge from the earth. With it shall be the ring of Sulaiman and the staff of Mūsā. It will brighten the face of the believer, and stamp the nose of the disbeliever with the

¹²³ Ibn Mājah, *Ibid*, Chapter: Kitāb al-Fitan, Section: Bābu Khurūj al-Mahdī, V. 2, Ḥadīth No. 4082, p. 1366

¹²⁴ Al-Tirmidhī, *Ibid*, Chapter: Kitāb 'Abwāb al-Fitan, Section: Bābu, V. 4, Ḥadīth No. 2269, p. 531

¹²⁵ Muslim, *Ibid*, Chapter: Kitāb al-Fitan wa Ashrātu al-Sā'ah, Section: Bābu fī Baqiyyati 'Aḥdāthi al-Dajjāl, V. 4, Ḥadīth No. 2944, p. 2266

¹²⁶ Al-Qur'ān, 27:82

¹²⁷

ring, such that when the people gather to eat, it will be said to this one: 'O believer! and to that one: 'O disbeliever!'"¹²⁸

As it is seen, when the Beast emerges, people will start to believe, but belief will not be accepted anymore because of the emergence of the major signs.

6.13.12. Al-Yaman (اليمن), 'Adan (عدن) and Ḥaḍramawt (حضر موت): The great fire which is a sign of the Hour will appear from the direction of Yemen, from the bottom of 'Adan, from the Sea of Ḥaḍramawt.

عَنْ حَدِيثِ بْنِ أَبِي عَرَبٍ قَالَ: أَطْلَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا وَنَحْنُ نَتَدَاكِرُ. فَقَالَ: "مَا تَدَاكِرُونَ؟" قَالُوا: نَذْكُرُ السَّاعَةَ. قَالَ: إِنَّهَا لَنْ تَقُومَ حَتَّى تَرَوْنَ قَبْلَهَا عَشْرَ آيَاتٍ. فَذَكَرَ الدُّخَانَ، وَالذَّجَالَ، وَالذَّابَّةَ، وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَنُزُولَ عِيسَى ابْنِ مَرْيَمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَأْجُوجَ وَمَأْجُوجَ، وَثَلَاثَةَ خُسُوفٍ خَسَفٌ بِالشَّرْقِ، وَخَسَفٌ بِالمَغْرِبِ، وَخَسَفٌ بِبَجْرَةَ العَرَبِ، وَأَخْرَجَ ذَلِكَ نَارًا تَخْرُجُ مِنَ اليَمِينِ تَطْرُقُ النَّاسَ إِلَى مَحْشَرِهِمْ.

“Hudhayfah Ibn Usayd al-Ghifārī (Ra.) reported: Allah’s Messenger (Sm.) came to us all of a sudden as we were (busy in a discussion). He said: What do you discuss about? They said. We are discussing about the Last Hour. Thereupon he said: It will not come until you see ten signs before and he made a mention of the smoke, Dajjāl, the beast, the rising of the sun from the west, the descent of ‘Īsā Ibn Maryam (As.), the Ya’jūj and Ma’jūj, and land-slidings in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly.”¹²⁹

عَنْ حَدِيثِ بْنِ أَبِي عَرَبٍ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عُرْفَةٍ وَنَحْنُ أَسْفَلَ مِنْهُ. فَأَطْلَعَ إِلَيْنَا. فَقَالَ: مَا تَدَاكِرُونَ؟ قُلْنَا: السَّاعَةَ. قَالَ: وَنَارٌ تَخْرُجُ مِنْ قَعْرِ عَدَنٍ تَذْجَلُ النَّاسَ

Hudhayfah Ibn 'Usayd (Ra.) reported: Allāh’s Apostle (Sm) was in an apartment and we were beneath that that he peeped in and said to us: What are you discussing about? We said: Hour.... and the fire which would emit from the lower part of 'Adan.”¹³⁰

In fact, most of the places of prophecy with are related to the End of the Hours. These were compiled in the books of Ḥadīth regarding the chapter titled ‘Al-Fitan wa Ashrāt al-Sā‘ah’. Allah the Almighty also indicated to those realities saying:

فَمَنْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ

“Are they waiting for anything except the Hour to come to them suddenly? But its Signs have already come!”¹³¹

6.14. Study of Geographical Strategic Role of Locations: The geographical effects of most notable events of Prophetic life are unveiled by the current study. The birth of Prophet (Sm.) in Makkah and his migration to al-Madīnah could be illustrated with the study of their strategic position. It could be also prove that the choice of the battle ground of Badr, al-Khandaq, 'Uḥud, al-Hudybiyah, and Makkah also selected by revelations.

6.14.1. Makkah: The Qur’ān in several verses mentioned Makkah as the birthplace of the Prophet (Sm.). It also mentioned it as the mother of all cities¹³² and a center of the

¹²⁸ Al-Tirmidhī, *Ibid*, Chapter: Kitāb 'Abwāb Tafṣīr al-Qur’ān, Section: Bābu Sūrah al-Namal, V. 5, Ḥadīth 3187, p. 340

¹²⁹ Muslim, *Ibid*, Chapter: Kitāb al-Fitan wa Ashrātu al-Sā‘ah, Section: Bābu al-’Āyāt al-lafī Takūnu qabla al-Sā‘ah, V. 4, Ḥadīth no. 2901, p. 2226

¹³⁰ Muslim, *Ibid*, Chapter: Kitāb al-Fitan wa Ashrātu al-Sā‘ah, Section: Bābu al-’Āyāt al-lafī Takūnu qabla al-Sā‘ah, V. 4, Ḥadīth no. 2901, p. 2226

¹³¹ Al-Qur’ān, 47:18

¹³² Al-Qur’ān, 6:92; 42:7

world, and also center of caravan routes.¹³³ Ancient Makkah was in fact an oasis on the old caravan trade route that linked the Mediterranean world with South Arabia, East Africa, and South Asia. By Roman and Byzantine times it had developed into an important trade and religious center. There are numerous occasions where caravans are mentioned¹³⁴ as coming and going from the city and indeed the Prophet's uncle Abū Talib was a merchant who regularly sent caravans on trading missions. Later, the Prophet (Sm.) married Khadijah (Ra.) who also managed caravans of camels. The Prophet (Sm.) raided on Makkan caravans when living in al-Madīnah. All these flourished the superior geographical strategy of Makkah.

Furthermore, the Prophet (Sm.) when drew up his troops to enter Makkah. Khalid Ibn Walid (Ra.) took command of the right and entered from the lower part of Makkah. Zubair (Ra.) took command of the left wing and entered from the upper part of Kada. The centre part of the army was divided into two; half of it was led by Sa'd Ibn 'Ubadah (ra.) and his son, and the other half, in which the Prophet (Sm.) himself rode, was led by Abū 'Ubaidah Ibn Jarrah (Ra.) who commanded the infantry. The sheer surprise of the attack stunned the Quraysh and very little resistance was put up against the Muslims. This was being successful due to Makkah's strategical position on within highly raised vallies which is also noted in the Qur'an.¹³⁵ The revelation confirmed the selection of the Prophet's birth in this great place by Allah the Almighty:

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

“Allah knows best with whom to place His Message.”¹³⁶

6.14.2. Al-Madīnah: The consideration and the selection of the al-Madīnah as the future center of Islam was a divine selection.

عن عائشة قالت: ... قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْمُسْلِمِينَ: إِنِّي أُرَيْتُ دَارَ هِجْرَتِكُمْ ذَاتَ نَخْلٍ بَيْنَ لَابَتَيْنِ وَهُمَا الْحَرَّتَانِ. فَهَاجَرَ مَنْ هَاجَرَ قَبْلَ الْمَدِينَةِ. وَرَجَعَ عَامَةٌ مَنْ كَانَ هَاجِرًا بِأَرْضِ الْحَبَشَةِ إِلَى الْمَدِينَةِ... الخ

“Narrated ‘Ā’ishah (Ra.)... The Prophet (Sm.) said to the Muslims: In a dream I have been shown your migration place, a land of date palm trees, between two mountains, the two stony tracts. So, some people migrated to al-Madīnah and most of those people who had previously migrated to the land of Ethiopia, returned to al-Madīnah....”¹³⁷

Al-Madīnah was an impregnable and fortified city from a strategic point of view brought about by its geography and defense. The ancient city was bestowed with extremely fertile land and abundant water resources, making it a beautiful desert oasis surrounded by dry and rugged mountains from three sides. This was the only town in the Arabian Peninsula that enjoyed this advantage, lying in a lava plain, surrounded on all sides by chains of high mountains. The western side of the city was protected by the lava and extremely uneven hilly terrain known as Harratal-al-Wabrah while Harra-al-Waqim surrounds it on the eastern side. It lies unprotected and open to military advance only in the north. Thickly clustered plantations of date-palm groves encompassed the town on the remaining sides. An army taking this route would have had to maintain communications through deep valleys and ravines. Thus, it would

¹³³ Al-Qur’ān, 106:2

¹³⁴ Al-Qur’ān, 34:18

¹³⁵ Al-Qur’ān, 14:37

¹³⁶ Al-Qur’ān, 6:124

¹³⁷ Al-Bukhārī, *Ibid*, Chapter: Kitāb Manāqib al-’Anṣār, Section: Bābu Hirah al-Nabī Sm. wa ’Aṣḥābihi ’ilā al-Madīnah, V. 5, Ḥadīth no. 3905, p. 58

have been difficult to attack al-Madīnah in full force from these sides while the defenders could have easily conquered the invaders through small outlying pickets.

The city was also an important center of trade and commerce at the time of Prophet (Sm.), due to its vicinity to natural trade routes and paths linking it with Egyptian and Syrian markets. The strategic location of al-Madīnah was the fittest place to be selected for the emigration of the Propets (Sm.) and his companions as it was eminently suited to be made the radiating center of Islam until it gained enough stranth to prevail over the Peninsula and charged the whole country with a new spirit of virtue and godliness. The city is also considered to be eternally blessed with a belief that Allah (swt) chose its ground as the final resting place for the Prophet (Sm.).

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ: مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ. وَمِنْبَرِي عَلَى حَوْضِي
 “Narrated Abū Hurayrah (Ra.), the Prophet (Sm.) said: There is a garden from the gardens of Paradise between my house and my pulpit, and my pulpit is on my Lake Fount (Al-Kawthar).”¹³⁸

6.14.3. Badr: Badr is a vast region. The word 'Badri' is used in the biographies of the companions of the Prophet for those persons who participated in the Battle of Badr. The southern side which is called Al-‘Udwah al-Quswā is high, and the northern area which is called by Al-‘Udwah al-Dunyā is low and sloping. Water was available in this desert in large quantities from the wells which had been dug and it had always been the halting place for the caravans. The Prophet encamped in the northern passage of Badr at the foot of the mountain called, Al-‘Udwah al-Dunyā and was waiting for the caravan to pass when a fresh report was received. It was reported to the Prophet that the people of Makkah, who had come out to protect the caravan, were centralized in the same environs and various tribes had participated in forming this army.

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ ۖ وَلَوْ تَوَاعَدْتُمْ لَا خْتَلَفْتُمْ فِي الْمِيعَادِ ۗ وَلَكِنَّ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَن بَيْتِنَا وَيْحَيَّ مَنْ حَيَّ عَن بَيْتِنَا ۗ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ

“When you were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but that Allah might accomplish a matter already ordained; so that those who were to be destroyed might be destroyed after a clear evidence, and those who were to live might live after a clear evidence. And surely, Allah is All-Hearer, All-Knower.”¹³⁹

It came to mind in suggestion of Hubab Ibn Manzar (Ra.), who was one of the experienced soldiers. He said to the Prophet (Sm.): “Have you alighted here in accordance with the command of Allah, or because you have considered this place to be fit for fighting a battle?” The Prophet said: “No specific order has been revealed in this regard and if you have a more appropriate place in view you may mention it so that I may change the place if the exigencies of war make it necessary. Hubab said: It is expendient that we should occupy the place by the side of the water which is nearest to the enemy. We should build a tank there so that water may be available regularly for men and animals”. The Prophet appreciated the viewpoint of Hubab and ordered the army to move.¹⁴⁰ This incident shows clearly that the Prophet (Sm.) didn’t ignore strategic position in the battle.

¹³⁸ Al-Bukhārī, *Ibid*, Chapter: Kitāb Faḍā’il al- Madīnah, Section: Bābu Karāhiyyah al-Nabī Sm. ’an Tu’rā’ al-Madīnah, V. 3, Ḥadīth no. 1888, p. 23

¹³⁹ Al-Qur’ān, 8:42

¹⁴⁰ Ibn Hishām, *Ibid*, V. 1, p. 620

6.14.4. 'Uḥud: The Qur'ān cited the battle field of 'Uḥud with the term "Maqā'id al-Qitāl" (مقاعِد القتال)¹⁴¹ which clearly indicates to be the location a military strategic position. Allah says:

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

"And when you left your household in the morning to post the believers at their stations for the battle (of 'Uḥud). And Allah is All-Hearer, All-Knower."¹⁴²

The Prophet (Sm.) after discussions with his companions, decided to choose the battle field outside of al-Madīnah around the mountains of 'Uḥud. The fighters were more systematically deployed with the archers along the 'Uḥud slopes on North East facing the Quraysh who were approaching from the South West. The Prophet (Sm.) had arranged two rows of soldiers to the right of the archers from the south. The archers were the shield providers and during the combat were able to hold the Quraysh at bay until they begin to retreat and being chased by the Muslims. The archers followed suit and left the slopes. The Quraysh saw this and Khalid took this opportunity to control the slopes and turn the tide against the Muslims. This was the beginning and the Muslims were finally beaten with many retreating towards the slopes and making their last position there surrounding the Prophet (Sm.). The mountain is famous because the battle of 'Uḥud took place by it in which the mountain played a strategic role in the battle. So that the Prophet (Sm.) said:

عَنْ عَبْدِ اللَّهِ بْنِ مَكْنَفٍ. قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ أُحُدًا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ. وَهُوَ عَلَى تَرْعَةٍ مِنْ تَرْعِ الْجَنَّةِ. وَعَدِيُّ عَلَى تَرْعَةٍ مِنْ تَرْعِ النَّارِ

"It was narrated that 'Abdullah Ibn Miknaf said: I heard 'Anas bin Mālik say: 'The Messenger of Allah (Sm.) said: 'Uḥud is a mountain which loves us and we love it, and it stands at one of the gates of Paradise. And 'Ayr stands at one of the gates of Hell."¹⁴³

6.14.5. Al-Khandaq: al-Madīnah lies unprotected and open to military advance only in the north. This side of al-Madīnah was only exposed, and the rest of the sides were strongly protected by buildings and date-palm groves through which an enemy could not get access.¹⁴⁴ Salman introduced a military strategy which was an innovation in the Arabs. The The Prophet (Sm.) encouraged and welcomed the innovation a ditch or trench in the battle. The leader of Alliance Force from Quraysh, Abū Sufyan surprised seeing the big trench and said:

وَاللَّهِ إِنَّ هَذِهِ لَبِكَيْدٍ مِمَّا كَانَتْ الْعَرَبُ تَكِيدُهَا

"By the name of Allah, this strategy was never known by the Arabian people."¹⁴⁵

6.14.6. Al-Hudybiyah and Khaybar: The Prophet (Sm.) had been in al-Madīnah for some six years after having migrated from Makkah. The migration of the Muslims to al-Madīnah and the subsequent five years of war had been the talk of all Arabia. The battles of Badr, 'Uḥud and Khandaq in 2 H., 3 H., and 5 H. had resulted in a military stalemate between the Muslims and Quraysh. Neither side had the strength to conclusively defeat the other and bring the war to an end. But for the Muslims there was more to the situation than mere military stalemate. The Muslims had recently

¹⁴¹ Ibn 'Āshūr, *Ibid*, V. 1, p. 524; Al-'Ālūsī, *Ibid*, V. 4, p. 71; Al-Nasaḥī, *Ibid*, V. 1, p. 248; Ibn Kathīr, *Tafsīr al-qur'ān al-'azīm*, *Ibid*, V. 2, pp. 90, 92; Ibn 'Aṭīyah al-Andalrūsī, *Ibid*, V. 3, pp. 296-297, 301; Abū Ḥayyān al-Andalrūsī, *Ibid*, V. 3, pp. 44-45; Al-'Asqalānī, *Faṭḥ al-Bārī*, *Ibid*, V. 7, p. 441

¹⁴² Al-Qur'ān, 8:42

¹⁴³ Ibn Mājah, *Ibid*, Chapter: Kitāb Manāsik, Section: Bābu fī Faḍl al-Madīnah, V. 2, Ḥadīth No. 3115, p. 1040

¹⁴⁴ Al-Samhūdī, *Ibid*, V. 1, p. 105

¹⁴⁵ Ibn Hishām, *Ibid*, V. 2, p. 224

defeated and expelled the Jews from al-Madīnah and they had concentrated themselves at Khaybar and were thirsting for revenge. There was the distinct possibility of Jewish diplomacy pursuing and winning an alliance with the Quraysh which would corner the Muslims in a strategic check-mate. If the Muslims did not do something quickly the strategic environment would turn drastically against them. If the Muslims were to attempt to attack Khaybar, which was North-West of al-Madīnah and quite some distance away, al-Madīnah would be exposed and greatly vulnerable to an attack from the Quraysh. If, on the other hand, the Muslim army were to march on Makkah the similar situation would arise with the threat to al-Madīnah coming from Khaybar. And if the Muslims did nothing they faced a possible Makkah-Khaybar alliance which would be disaster for al-Madīnah.

The Muslims did take an initiative and it stunned their enemies as well as all of Arabia with its dazzling brilliance. A dream of the Prophet (Sm.) which came from Allah Most High led to the initiative. He saw himself in the dream that:

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا

“Indeed Allah shall fulfil the true vision which He showed to His Messenger in very truth. Certainly, you shall enter al-Masjid al-Ḥarām; if Allah wills, secure, having your heads shaved, and having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.”¹⁴⁶

Fourteen hundred Muslim immediately decided that they also would make the pilgrimage. And so the dream led to a dramatic peace offensive in the form of an attempt by the Muslims to perform the pilgrimage to Makkah while still a state of war existed with the Quraysh. The brilliance of this magnificent strategic initiative was clearly understood by the Jews in Khaybar. Although al-Madīnah was exposed and defenseless they dared not attack because such an attack would have horrified and alienated all the Arabs. The pilgrimage was the most sacred of all things held sacred by the Arabs. All of Arabia would thus unite against the Jews who had violated the sacred in such a despicable way. That was a risk the Jews dared not take. And so the Muslim pilgrims left al-Madīnah defenseless and traveled South without any fear of a Jewish attack.

The Muslims camped at Hudaibiyah, close to Makkah, with their animals gaily decorated in accordance with custom. They thus made it abundantly clear to all observers that they had come in peace and for a cause which was universally recognized by all Arabs to be sacred cause. Such was the stunning diplomatic brilliance of the peace initiative of the Prophet (Sm.) that the Quraysh obliged to come in to a treaty.

The Prophet (Sm.) concluded the Treaty of Hudaibiyah even though all the Muslims were opposed to it. The Muslim peace offensive thus resulted in the Treaty of Hudaibiyah, which was proclaimed by the Qur’an as a manifest victory since it resulted in both a political victory as well as a favorable change in the strategic environment - an opportunity which the Muslims then hastened to exploit to their advantage. They returned to Al-Madīnah, rested for two weeks, and then attacked the Jews at Khaybar. This was possible since the truce with the Quraysh meant that they

¹⁴⁶ Al-Qur’ān, 48:27

could leave al-Madīnah and attack Khaybar without any fear that the Quraysh would exploit the opportunity and attack al-Madīnah in their absence.¹⁴⁷

They Quraysh had to grind their teeth in utter frustration as they were forced by the Prophet to the negotiating table. They were even more frustrated when then had to concede the grain itself before negotiations even began. And now they were watching in despair as the Prophet exploited the advantage derived from the Treaty to attack Khaybar and to defeat the Jews and expel them from Arabia. There was nothing that the Quraysh could do as Arabia now recognized and respected the Muslims as a new power in the peninsula.

6.15. Study of Geographical Extension of Islam: Geographical Extension of Islam, what is generally called by “Muslim world” or “Islamic world” in a modern geopolitical sense, refers to countries where Islam is widespread.

6.15.1. Al-Dār and al-Balad: At the time of the Prophet’s (Sm.), the Muslim community already represented a growing political, military and religious force in the Hījāz region. In this very primary time of emerging ‘Islamic Geographical Existence’ started to introduce as al-Dār, Dār al-Muslimīm, Dār al-’Islām, Dār al-’Amānah, Dār al-Hijrah wa al-Sunnah wa al-Salāmah, Dār al-Salāmah, Dār al-Salām, a d al-Balad etc.

وَالَّذِينَ تَبَوَّؤُا الدَّارَ وَالْإِيمَانَ

“And those who, before them, had *al-Dār* [homes] and had adopted the Faith.”¹⁴⁸

لَا أَقْسِمُ بِهَذَا الْبَلَدِ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ

“I swear by this *al-Balad* [city]. And you are free in this *al-Balad* [city].”¹⁴⁹

6.15.2. Al-Khilāfah ‘alā Minhāj al-Nubuwwah: This is the second stage of history as the Prophet (Sm.) prophesied:

فَقَالَ حَدِيثُهُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَكُونُ النُّبُوَّةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ. ثُمَّ يَزْفَعُهَا إِذَا شَاءَ أَنْ يَزْفَعَهَا. ثُمَّ تَكُونُ خِلَافَةٌ عَلَى مِنْهَاجِ النُّبُوَّةِ. فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ. ثُمَّ يَزْفَعُهَا إِذَا شَاءَ اللَّهُ أَنْ يَزْفَعَهَا. ثُمَّ تَكُونُ مَلَكًا عَامًّا. فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ. ثُمَّ يَزْفَعُهَا إِذَا شَاءَ أَنْ يَزْفَعَهَا. ثُمَّ تَكُونُ مَلَكًا جَبْرِيَّةً. فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ. ثُمَّ يَزْفَعُهَا إِذَا شَاءَ أَنْ يَزْفَعَهَا. ثُمَّ تَكُونُ خِلَافَةٌ عَلَى مِنْهَاجِ نُبُوَّةِ

“Hudhayfah (Ra.) related that the Prophet (Sm.) said: The Prophethood will last among you for as long as Allah wills, then Allah would take it away. Then it will be (followed by) Caliphate according to the ways of the Prophethood. It will remain for as long as Allah wills, then Allah would take it away. Afterwards there will be a hereditary leadership which will remain for as long as Allah wills, then He will lift it if He wishes. Afterwards, there will be biting oppression, and it will last for as long as Allah wishes, then He will lift it if He wishes. Then there will be Caliphate according to the ways of the Prophethood.”¹⁵⁰

During the reigns of the first four caliphs (632-661), Islam spread rapidly. The expansion of the Muslim Empire in the years following the Prophet’s death led to the creation of al-Khilāfah (الخلافة) i.e. the caliphates, occupying a vast geographical area. Muslim armies conquered a huge territory extending from North Africa to Central Asia. The Persian Empire fell, and the Byzantine Empire lost much territory. In 636, Arab armies conquered Syria. The Muslims then won Iraq from the Persians and,

¹⁴⁷ Nazar Hosein, *Dreams in Islam* (New York: Masjid Darul Qur’an, 2001), pp. 37-40

¹⁴⁸ Al-Qur’ān, 59:9

¹⁴⁹ Al-Qur’ān, 90:1-2

¹⁵⁰ Ibn Ḥanbal, *Ibid*, V. 30, Hadith no. 18406, p. 355

within ten years after Muhammad's death, subdued Persia itself. The greater part of Egypt fell with little resistance in 640 and the rest shortly afterward. By the end of the reigns of the first four caliphs, Islam had vastly increased its territory in the Near East and Africa.

It was in fulfilment of Islamic Apocalypse that the Prophet (Sm.) was made during the digging of trench when 'salmān (Ra.) needed help to dislodge a rock. The Prophet (Sm.) gave the rock three blows with a pickaxe at which three flares were lightning flash. The Prophet (Sm.) interpreted as "By the light of the first I saw the castles of Yemen; by the light of the second I saw the castles of Syria; by the light of the third I saw the white palace of Kisrā at Madā'in. Through the first Allāh has opened to me Yemen; through the second He has opened to me Syria and the West; and through the third the East."¹⁵¹

6.15.3. Al-'Imārah/Dawlah al-'Umayyah: This is the third stage of history as the Prophet (Sm.) said to be happened. The early state of the "Rightly-Guided Caliphs" gave way to a civil war over the succession in 660 CE, resulting in the founding of the Umayyad dynasty, with its capital at Damascus, Syria. Umayyad military campaigns of conquest for the most part were highly successful. The Umayyad navy held Cyprus, Rhodes, and number of Aegean islands, which served as bases for annual seaborne attacks on Constantinople from 674 to 678. With the aid of Greek fire Constantinople was successfully defended, and the Arab advance was checked for the first time. Westward across North Africa, however, the Umayyad armies had much greater success. The Berbers, a warlike nomadic people inhabiting the land between the Mediterranean and the Sahara, resisted stubbornly but eventually converted to Islam. The next logical expansion for Islam was across the Strait of Gibraltar into the weak kingdom of the Visigoths in Spain. The governor of Muslim North Africa sent his general, Tarik, and an army across the Strait into Spain in 711. Seven years later the kingdom of the Visigoths completely crumbled. The Muslims advanced across the Pyrenees and gained a strong foothold in southwest France, where they carried out a major raid to explore the possibility of a further northward advance. However, they were defeated by Charles Martel near Tours in 732, in a battle which, together with their defeat by the Byzantine emperor Leo III in 718, proved decisive in halting their northward expansion into Europe. Meanwhile the Muslims had been expanding eastward into Central Asia, and by the eighth century they could claim lands as far as Turkestan and the Indus valley.

6.15.4. Al-'Imārah/Dawlah al-'Abbāsiyyah: The end of unified rule over all Muslim lands ended in 750 CE. A revolution against the Umayyads resulted in the founding of a new Abbāsid dynasty, with its capital at Baghdad. During the early Abbāsid period Islam reached the high point of its Geographical expansion extending from Spain across three continents to East Asia. But the Muslims were not able to maintain an integrated empire; politically the empire broke up into smaller Muslim states. It lasted until 1258 CE, but other states also broke away to form separate Muslim states-a few at first, then many. Muslim Spain was one of the most important of these states.

During the centuries following the rise of Islam and the expansion of the Muslim state, Islam spread among the population of Muslim-ruled territory in parts of Africa, Europe and Asia. The growth of cities was both a cause and effect of the spread of Islam and economic growth in Muslim-ruled areas.

¹⁵¹ Ibn Hishām, *Ibid*, V. 2, p. 219

6.16. The Middle East Studies: The equivalent of Middle East in Arabic is al-Sharq al-²Awsaṭ (الشرق الأوسط). The area includes such countries as present-day Iraq, Iran, Saudi Arabia, United Arab Emirates, Qatar, Oman, Yemen, Jordan, Egypt, Syria, Lebanon, Israel, Palestine, and parts of Turkey. It has been enormously valuable throughout history, both in terms of its strategic location and material wealth and also because of its spiritual aspect and importance for the three monotheistic religions. Throughout history it has been an area in which the Prophets of Allah have lived. This is a location where one can witness the birth of the three monotheistic religions and the sacred sites of all three religions.

It is reported in the Qur’ān and Ḥadīths as a region that has always played a leading role on the stage of history.¹⁵² It is the regions referred to by Prophet (Sm.) in the context of events that will take place in the end times. According to the information in the Ḥadīths, this region will witness many events before the coming of Prophet ‘Isā (As.) and the appearance of the Mahdī. In addition, there are a great many other accounts from the Prophet (Sm.) regarding the region. The common feature of these accounts is that the chaos, strife, and major events in the lands of the Middle East will continue until Mahdī’s appearance. If events that are currently taking place are carefully analyzed and evaluated in the light of verses from the Qur’ān and the Ḥadīths, it will be seen that the first stage of the End Times has already begun. The increasing war and conflict, terror, violence, anarchy and chaos, killing, torture, and moral degeneration are just a few of the portents revealed in the Ḥadīths. Indeed, it also appears from the Ḥadīths that a great many developments will take place in these lands after the appearance of these two individuals. Indeed, the majority of the portents described in the Ḥadīths have happened in the Middle East.

6.17. Application of Scientific Research on the Locations: It is to be mentioned that knowing a specific geography as a whole is following up of Prophet’s act. The Prophet (Sm.) always tries to be informed about any village completely before he entered to it:

عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَتَطَهَّرُ مِنْ شَيْءٍ، وَكَانَ إِذَا بَعَثَ عَامِلًا سَأَلَ عَنْ اسْمِهِ، فَإِذَا
أَعْجَبَهُ اسْمُهُ فَرِحَ بِهِ وَرَضِيَ بِشَرِّ ذَلِكَ فِي وَجْهِهِ. وَإِنْ كَرِهَ اسْمَهُ رَضِيَ كَرَاهِيَةً ذَلِكَ فِي وَجْهِهِ. وَإِذَا دَخَلَ قَرْيَةً سَأَلَ عَنْ اسْمِهَا فَإِنْ أَعْجَبَهُ
اسْمُهَا فَرِحَ وَرَضِيَ بِشَرِّ ذَلِكَ فِي وَجْهِهِ. وَإِنْ كَرِهَ اسْمَهَا رَضِيَ كَرَاهِيَةً ذَلِكَ فِي وَجْهِهِ

“Narrated ‘Abdullah Ibn Buraydah in the authority of his father: The Prophet (Sm.) did not take omens from anything, but when he sent out an agent he asked about his name. If it pleased him, he was glad about it, and his cheerfulness on that account was visible in his face. If he disliked his name, his displeasure on that account was visible in his face. When he entered a village, he asked about its name, and if it pleased him, he was glad about it, and his cheerfulness on that account was visible in his face. But if he disliked its name, his displeasure on that account was visible in his face.¹⁵³

The Qur’ān has paid attention to the historical aspects as well . The locations have been mentioned in the Qur’ān - definitely have some obscure points for the commentators. If the historical places and figures could be cleared up with reference to time and place, it could enlighten the interpretation in a new era. For interpretation of the Qur’ān it is necessary to identify the sites of the events as mentioned in the historical reports of the Qur’ān. A commentator of the Qur’ān should explain and interpret the historical and geographical events. For example, in some narrations the

¹⁵² Nazar Hosein, *Surah Al-Kahf and the Modern Age* (San Fernando: Masjid Jāmi’ah, 2007), p. 100

¹⁵³ Abū Dāwūd, *Ibid*, Chapter: Kitāb al-Ṭibb, Section: Bābu al-Ṭayarah, V. 4, Ḥadīth no. 3920, p. 19

palace of Dhāt al-‘Imād was contrasted with fabulous and fanciful heaven of Shaddād. Whereas a commentator of the Qur’ān should not confine to the narrations only, but he should deal with it accurately and comprehensively as the late scholar Ibn ‘Āshūr did so. If a commentator of the Qur’ān cut off from the real sources in dealing with the Qur’ānic ancient places he would relapse into illusion.

Some points have been made on necessity and advantages of discovering the geographical sites mentioned in the Qur’ān which is a part of the science of commentary. It is very obvious that every Muslim is eager to know where the places are mentioned in the Qur’ān. Such need may lead to further scientific researches on the issues. The researchers of the Qur’ān should go through their researches on historical narrations and try to clarify the dark and obscure angles of their works with reference to geographical and archaeological sciences and carry out their researches with methodological analysis. The sciences which could apply in newly taken scientific research on geographical locations are: History, anthropology, archeology, geomorphology including identification of scripts, stamps, coins, inscriptions, statues, tools instruments, and tombs, sociology, and studying of the nation’s characteristics. As the Qur’ān is from Allah, the places and locations mentioned therein are relied to be real and if sometimes the geographical or archaeological discoveries fail to comply with them. Then, this will be regarded as drawback of the discoveries.

Conclusion

Conclusion

This conclusion is focusing on the findings emerging from the study on the central theme of ‘The Historical Locations Cited in the Quran and Hadith: An Overview’. This part is also arranged according to the thesis. The first and second chapters of the thesis are considered to be the preamble of the study. These chapters are serving as the stepping stones or background to the major theme. The third and fourth chapters are dealing in detail with ‘Locations Cited in the Qur’ān and Ḥadīth’. The fifth chapter scrutinized the introduction of each location with geo-historical demarcation and Islamic importance. The sixth chapter is an observational summary of the study.

The survey on the Qur’ān tracked down one hundred ninety four locations which are cited in approximately over three hundred verses. The primarily recognized most authentic meaning of the cited location was extracted out from the ancient and modern exegesis of the Qur’ān. The classical authors had tried very hard to identify briefly the position of every location and the contemporary scholars also carried on efforts to understand elaborately the position of the cited locations. Al-Ṭabarī, Al-Baghawī, Ibn Kathīr from the classic period and Ibn ‘Āshūr from modern age kept contributions in such aspect which come into sight in third chapter. The contribution of tafsīr in geographical location which could be an outstanding feature of ‘Tafsīr Literature’ was not evaluated and discussed yet.

It was observed that several verses of the Qur’ān indicate to a single location while the names of several locations expresses to a common single area. Some locations were quoted in the Qur’ān directly by its name while the others were narrated indirectly. As the Qur’ān is considered as the highest source of knowledge, there is no issue in the world that can’t be touched by the Qur’ān. The study on the Qur’ānic locations ensures that like other branches of the knowledge, it contains an infinite resource of Geo-historical knowledge.

It can be generalized that mentioning geographical position of a place is not intend of the Qur’ān; but it talked about few positions with special features which help the researchers to demarcate the boundaries of related places. The places became most significant when the Qur’ān referred to trip those positions to obtain moral teachings from the relevant historical events happened there. Thus the Qur’ān sometimes offers an account of specific historical event and often emphasizes the moral significance of an event over its narrative sequence from which one can receive guidance and gather wisdom. The Qur’ān in fact urges to research its geography in such manner .

The Qur’ān noted the locations of the prophets where they lived through history and taught the people about religion. It was narrated that every apostle was sent to a particular area and the Prophet (Sm.) has been sent for all over the world. As for

differences among the messages of the prophets, these were due to the particular requirements of societies during the various periods of prophecy, the societies' level of comprehension. When man thus attained full maturity, he became ready to accept the final stage -the religion Islām-to carry its message and to follow its guidance. The Qur'ān in this sequential description, progressing message from locality based variety to a universal unique structure, reconfirmed mankind's historical march. The study on the locations of the prophets as cited in the Qur'ān ascertains this perception of escalation of human civilization.

There are a lot of Qur'ānic verses in which Allāh commands mankind to travel through the land. The purpose of this travel through the land is to take lessons from the people of history, and to learn from their conditions, and meditate and consider their end. The Qur'ān was recounted stories of previous nations destroyed by Allāh (Swt.) because they disobeyed his messengers and ignored his laws. The ruins can still be seen as reminder to mankind and as proofs on what were revealed by the al-Qur'ān. The locations of the Prophets, the historical places having remains of destroyed nations, the ruins of various places like al-'Aḥqāf, al-'Ukhdūd, al-Kahf etc always be considered as tourist landmarks. Visiting those destroyed nations aimed in the Qur'anic objectives of citing the locations which uncovered the principles of Tourism in Islam.

The Qur'ān confirmed an obviously defined conception of sacred geography. It suggests that certain shrine places and certain months of the year were considered sacred in Arabian society before Prophet (Sm.). In these sacred places and times, the Arabs avoided bloodshed and violence. The expression 'Holy' occurs in the Qur'ān terming al-Ḥarām, al-Muḥarram, al-Mubārak, Alladhī Bāraknā ḥawlahu, Bāraknā fihā, al-Muqaddas etc. These terms used after the locations al-Makkah, al-Madīnah, al-Quds, al-Ṭūr etc. to mean the holiness of the lands. This notion of the sacred place denotes a sanctuary, a protected place, which in its sacredness should be free from all forms of violence and strife. It should be clear that although there is certainly a concept of 'sacred land' in Islām, it is not an analogous concept to the idea of the Promised Land in Judaism.

The Qur'ān contains many prophecies that have been fulfilled; but its prophecy on geographical locations specifically Jerusalem remains to be effective yet. The knowledge about geography of the Qur'ān helps to understand the stream of history and the forthcoming events predicted to happen before the end of the world. Specially, the role of Middle East in the last phase could be recognized by the study on Qur'ānic locations.

The Qur'ān obviously hold liberal attitude to the other religious places of worship which contributed to build up religious communal harmony. It cited the influential land of interfaith namely Biya'u (Church), Ṣalawāt (Synagogue), Ṣawāmi'

(Monastery), Masājid Allāh (the Mosques), Makan al-Bayt (The location of Ka‘bah), Makān Qarīb (The dam of Rock), Makānan Qaṣiyyan (Bayt al-Laḥm) etc. which possibly will contribute constructive approach in upward of religious synchronization.

The inspection on the six authentic collections of Ḥadīth, prominently known as ‘Al-Siḥah al-Sittah’, finds out three hundred sixty four locations. The meaning of the cited location was primarily authenticated from the classical exegesis of Ḥadīth, specially Fath al-Bārī bi-Sharḥ Ṣaḥīḥ al-Bukhārī of Ibn Ḥajar al-‘Asqalānī (Ra.). This classical author had contributed appreciably in identifying briefly the position of every location cited in al-Ṣaḥīḥ of al-Bukhārī which was observed during the study of the research work. The Muslim scholars also carried on efforts to gether information on the various place in their written treatise.

The locations in prophetic traditions are those where the Prophets (As.) carried on their activities of da‘wah, especially the last and final Prophet Muḥammad (Sm.) along with his companions (Ra.) and their followers lived through history. The Prophet (Sm.) was born in Makkah. The major caravan routes went through the town, and the Ka‘bah made it the most important place of pilgrimage on the Arabian Peninsula. Most of the Prophets (As.) visited the city to make pilgrim to al-Ka ‘bah. This cube-shaped shrine held the images and statues of some of the many gods worshipped by the region’s Arab tribes. In a contrasting situation by the Makkans the Prophet (Sm.) had to migrate with his followers to al-Madīnah from where he was able to subjugate and convert local Arab tribes. Makkah was also taken. The Islamic world was ruled from al-Madīnah which Allah (Swt.) mentioned by al-Dār in the Qur’ān. The territory under Islamic dominance expanded with massive speed under the rule of next four caliphs: Abū Bakr, ‘Umar, ‘Uthmān, and ‘Alī after the Prophet’s demise. Syria and grain-rich Egypt were conquered from the Byzantine Empire. In ‘Irāq and Iran, the Sasanian Empire was overrun by the Muslim armies. Completely new garrison towns such as al-Baṣrah and al-Kūfah in southern ‘Irāq was built. The study of the geography of prophetic traditions explored the rapid rise of Islām in Arabs and none-Arab lands in early phases of Islamic history. The geo-historical study on the Ḥadīth also discovered the regional identity of “al-Khilāfah ‘alā Minhāj al-Nubuwwah” and its later extended area known as “al-’Imārah/Dawlah al-’Umayyah and al-’Abbāsiyyah”. Thus, this study also extended to the Geographical expansion of Islām by the Caliphate which controlled an empire from the Arabian Peninsula and the Levant, to the Caucasus in the north, North Africa from Egypt to present-day Tunisia in the west, and the Iranian plateau to Central Asia in the east. It was reported various locations where the companions of the Prophet (Sm.) fighten for the sake of Islām.

The study extracted out many locations associated with the life of the great Prophet (Sm.). The Prophet (Sm.) was born and lived in Makkah for the first 52 years of his life. In this tenure, he was to live three years with a bedouin family in the desert and

another three years with his mother till he gained an experience of a trip to Yathrib. He was to tend flocks on the outskirts of Makkah to earn his living and got another skill of accompanying a trip to Syria through Buṣrā in a business journey with his uncle. He became a merchant in trade between the Indian Ocean and the Mediterranean Sea. He was to manage extraordinarily successful commercial operations in Syria for Khadījah bint Khuwaylid (Ra.). He adopted the practice of meditating alone in a cave on Mount Ḥirā' near Makkah where he received revelation. He preached al-Tawhīd at al-Makkah and nearby area and went to al-Ṭā'if. Later he was to migrate to al-Madīnah where he stayed the rest of his life. The Prophet (Sm.) in his life made several journeys between Makkah and al-Madīnah. He himself participated in twenty-six battles and sent out armies for thirty-six battles towards different locations of Arabian Peninsula. The Prophet (Sm.) managed to conquer and unify much of Arabia under Muslim rule, and it was under his leadership that the first Muslim-Byzantine skirmishes took place at the Mu'tah. The research examined all those locations and described its Islamic importance. This study evaluated an account of 'the Geograpy of the Prophet (Sm.).

The research work observed an escalation of Islamic geographical knowledge. It was also due to the influence of prayers. The need for determining the direction of al-Ka'bah at the time of prayer gave religious impetus to the Muslims' study of geography. As the the annual pilgrimage of Ḥajj concentrated to the city of Makkah, they conceived it as the central point of the world. They tried to find easily accessible routes, and the distances and directions of different cities and towns from the central point. It helps to be acquainted with the paths, roads and routes within Arabs and non-Arabs. The Arabs used to give great importance to the stars, their appearance and disappearance. They had studied stars thoroughly and named several hundred of them. They determined routes on land and at sea with the help of stars. Some pieces of knowledge in astronomy helped them to determine the weather, time of sowing, etc. This knowledge had been passing on from one generation to another. The Prophet himself (Sm.) paid great attention to the postal service. During the reign of Caliph 'Umar Ibn al-Khaṭṭāb (Ra.), the work of postal service advanced, while under the Umayyads it became the first issue in state affairs. The development of the Muslim civilization began with putting in order matters in their own state and managing the command of the army. Muslim rulers started with the organization of the postal service, and for this purpose they paved and repaired roads. As such, the caliph 'Abd al-Mālik Ibn Marwān ordered to pave the road from Damascus and Jerusalem to the southern cities of al-Shām to maintain their activities and for facilitation of tax collection.

In this the study, it appeared that many sites were demolished based on the Islamic rulings noticed by the government-appointed permanent scholarly committee of Saudi Arabia due to the peoples's excessive veneration of such sites which leads to shirk. The destruction of sites is an ongoing phenomenon that has occurred mainly in the

Hejaz region of western Saudi Arabia, particularly around the holy cities of Makkah and al-Madīnah. The demolition has focused on mosques, burial sites that indicators of the exact location of the resting places of Prophet's family members and descendants, homes and historical locations associated with the Prophet (Sm.) and many of the founding personalities of early Islamic history. In Saudi Arabia, many of the demolitions have officially been part of the continued expansion of the Masjid al-Ḥarām at Makkah and the Prophet's Mosque in al-Madīnah and their auxiliary service facilities in order to accommodate the ever-increasing number of Muslims performing the pilgrimage. But it was felt heartily that the historic sites and cultural landmarks that associated with Prophet's memorials could be preserved with marking and

The concept of holy land in Islam has been cleared up. It has also searched out the places which are cited as holy and blessed. It has been presented that the Islamic holy land goes to the three Sanctuaries namely: al-Ḥarām Makkī, al-Ḥarām al-Madanī, and al-Quds. It has also incorporated the blessed land (greater Syria), Wādī al-Ṭūr and Sinai, and Wādī al-'Aqīq (وادی العقیق) as blessed land. But in Islam, the sacredness of the Holy Land does not mean that spirituality could be achieved in only such places. Yes, there were few locations cited in the Qur'ān and Ḥadīth where the prayers were preferred and one's Duā' is surely accepted. But the supplicant is expected to be always a practitioner in real sense having good characters.

The study confirmed that the Middle East has always played host to significant events, and is a special region that has been an important centre for the revealed religions and is home to a great many prophets (As.). In the Ḥadīth of the Prophet (Sm.), there are also indications that, as in the past, the region will be an important centre in the End Times. The Prophet (Sm.) predicted on a huge number of such places which later became the center of attention of his companions and still a research area for intellectual personalities.

To conclude the discussion, this research provided excellent information about the locations cited the Qur'ān and Ḥadīth . The description on the places helps ones to know the socio-cultural conditions and geo-historical situation of the relevant areas. The study is an epic geographical treatise which is also a great and complete glossary of the cited locations. This will fulfill the need of historical, socio-economical, geo-political study of the location and explored the door of futher scientific research based on anthropological, archeological, and geomorphologic aspects. This exciting research has provided excellent analysis of the information in details to draw deep attention to the learned intellectual researchers to the already going on fulfilment process of strategic divine desire relating to various locations. Allah (SwT.) knows the best.

Appendix

Table-1

The Prophets Cited in the Al-Qur'ān and Their Localities¹

Names	Loacation Cited in the Qur'ān	The Historical Position	The Graves
1. 'Ādam (أدم) As.	Al-'Arḍ (الأرض)	Nearby Makkah; or Adam's Peak in Sri Lanka	Jabal Abī Qubays
2. 'Idrīs (إدريس) As.			The Giza plateau near Cairo; or Kirkook in Iran
3. Nūḥ (نوح) As.	Al-Jūdī (الجودي) is cited in his connection	Al-Kūfah	Lebanon; or Jordan or Iraq or Turkey (Actually Iraq, Turkey, and Syria all three meet in the city of Cizre, Turkey on the Tigris River)
4. Hūd (هود) As.	Al-'Aḥqāf (الأحقاف) and 'Iram Dhāti al-'Imād (إرم ذات العماد)	South Arābia between Oman and Ḥaḍhramawt of Yemen	Ḥaḍhramawt of Yemen
5. Ṣāliḥ (صالح) As.	'Al-'Aykah (الأيكة), Qaryatinā (قريتنا), al-Ḥijr (الحجر), and 'Arḍ Thamūd (أرض ثمود)	North-west Arabia; nowadays al-Bada' and the surrounding region.	In Wādī al-Salam at the city of Najaf in al-'Irāq
6. 'Ibrāhīm (إبراهيم) As.	Bābil (بابل)	The famous Babylon city of al-'Irāq, Al-Quds, Makkah	Inside Masjid al-Khalil in Hebron, Palestinian
7. Lūt (لوط) As.	Al-Mu'tafikāt/ al-Mu'tafikah القرية, (الموتفكات/الموتفكة) (Al-Qaryah), and Qaryatukum (قريتكم)	Sadūm (سدوم) in Palestine/Dead Sea	The town of Banī Na'im near the Dead Sea
8. 'Ismā'il (إسماعيل) As.		Makkah	Al-Ḥijr/Al-Ḥaṭīm of al-Ka'bah
9. 'Ishāq (إسحاق) As.		Palestine	Inside Masjid al-Khalil in Hebron, Palestinian
10. Ya'qūb (يعقوب) As.	Al-Badw (البدو)	The desert of Palestine/ in Canaan	Inside Masjid al-Khalil in Hebron, Palestinian
11. Yūsūf (يوسف) As.	Al-Badw (البدو)	Egypt	Inside Masjid al-Khalil in Hebron, Palestinian

¹ Table-1: Based on the geographical position of the historical locations of the Qur'ān and as the scholars demarcated.

12. 'Ayyūb (أيوب) As.			In the city of Salalah in Oman's Dhofar region or in the city of Urfah in Turkey or in the Chouf District of Lebanon
13. Shu'ayb (شعيب) As.	Madyan (مدين), Al-'Aykah (الأيكة)	The east shore of the Gulf of 'Aqabah on the Red Sea	In Wādī Shu'ayb of Jordan; or in the Sinai Peninsula and Historical Palestine.
14. Mūsā (موسى) As.	Al-Yamm (اليم), Al-Sāhil (الساحل), al-Manīnah (المدينة) are cited in his connection	The Nile, Egypt, Sinai, Madyan, Jericho	A few kilometres short of the Israeli town of Jericho
15. Hārūn (هارون) As.	Mūsā's brother	Egypt, Sinai, Jericho	Near Petra in Jordan
16. Dhū al-Kifl (ذو الكفل) As.			The village of Kifl in Iraq on the eastern bank of the Euphrates beside al-Nakhla Mosque
17. Dāwūd (داود) As.	Nahr (نهر) is cited in his connection	Jordan River, Hebron and Jerusalem	Maqāme Dāwūd in Hebron
18. Sulaymān (سليمان) As.	Dāwūd's son	Jerusalem	Maqāme Dāwūd in Hebron
19. 'Ilyās as (إلياس) As.		Ba'labakk in Lebanon	Ba'labakk in Lebanon
20. Alyas'a (اليسع) As.			Al-Awjam in the eastern region of Saudi Arabia
21. Yūnus (يونس) As.	Al-'Arā' (العراء) and Qaryah Yūnus (قرية يونس)	The ancient Nineveh near al-Mosul (الموصل)	Yūnus Mosque in Mosul, Iraq
22. Zakariā (زكريا) As.	Al-Mihrāb	Al-Masjid al-'Aqṣā (المسجد الأقصى), Jerusalem	Damascus of Syria
23. Yaḥyā (يحيى) As.	Zakariā' son	Jerusalem	In a small structure within the Umayyad Mosque
24. 'Isā (عيسى) As.	Makānan Sharqiyyan (مكانا شرقيا) and Makān Qaṣiyyan (مكانا قصيا)	Bayt Laḥm (بيت لحم) i.e. Bethlehem in Palestinian	
25. Muḥammad (محمد) Sm.	Makkah (مكة)	Makkah and al-Manīnah	Al-Manīnah al-Munawwarah

Table-2

The Geographical Locations where Gazwāt and Sarayāt occurred²

Sl	Name	Geographical Locations	Sl	Name	Geographical Locations
1.	Srī'yah Hamzah	Srī'yah Hamzah	2.	Srī'yah 'Ubādah Ibn al-Ḥārith	Thaniyyah al-Murār
3.	Srī'yah S'ad Ibn Abī Waqqās	Al-Kharār	4.	Gazwah al-'Abwā'/Waddān	Al-'Abwā'/Waddān
5.	Gazwah al-Bu'āt	Al-Bu'āt	6.	Gazwah Ṣafwān	Ṣafwān
7.	Gazwah al-'Ushayrah	Al-'Ushayrah	8.	Srī'yah Baṭn Nakhlah	Baṭn Nakhlah
9.	Gazwah Badr	Badr	10.	Srī'yah Sālim Ibn 'Umayr	Srī'yah Sālim Ibn 'Umayr
11.	Gazwah Banū Kaynūkah	Banū Kaynūkah	12.	Gazwah al-Sawīq	Al-Sawīq
13.	Gazwah Banī Sulaym	Banū Sulaym	14.	Gazwah Dhī 'Amr	Dhū 'Amr
15.	Srī'yah Ibn Maslamah	Srī'yah Ibn Maslamah	16.	Gazwah Buḥrān	Buḥrān
17.	Srī'yah Zayn Ibn al-Ḥārithah	Al-Qardah	18.	Gazwah 'Uḥud	'Uḥud
19.	Srī'yah Ḥamrā' al-'Asad	Ḥamrā' al-'Asad	20.	Srī'yah 'Abdullah Ibn 'Unays	Al-'Uranah
21.	Srī'yah Abū Salamah	Qṭn	22.	Srī'yah al-Razī	Srī'yah al-Razī
23.	Srī'yah Munzir Ibn 'Amr	Bi'r Ma'unah	24.	Gazwah Banī al-Naḍīr	Banū al-Naḍīr
25.	Gazwah Badr al-Thānī	Badr al-Thānī	26.	Gazwah Dhāt al-Riqā'	Dhāt al-Riqā'
27.	Gazwah Dūmah al-Jandal	Dūmah al-Jandal	28.	Gazwah Banī al-Muṣṭaliq	Banū al-Muṣṭaliq
29.	Gazwah al-Khandaq	Al-Khandaq	30.	Gazwah Banī Qurayzhah	Banū Qurayzhah
31.	Gazwah Banī Liḥyān	Banū Liḥyān	32.	Srī'yah Muhammad Ibn Maslamah	Dhū al-Qaṣṣah
33.	Gazwah Dhī Qard	Dhū Qard	34.	Srī'yah 'Uqāshah Ibn Miḥṣan	Al-Ghamar
35.	Srī'yah Zayn Ibn al-Ḥārithah	Al-Jamūm	36.	Srī'yah Abī 'Ubaydah Ibn al-Jarraḥ	Dhū al-Qaṣṣah
37.	Srī'yah Zayn Ibn al-Ḥārithah	Al-'Īsh	38.	Srī'yah Zayn Ibn al-Ḥārithah	Al-Ṭaraf
39.	Srī'yah Zayn Ibn al-Ḥārithah	Himsā'	40.	Srī'yah 'Abd al-Raḥmān Ibn 'Awf	Dūmah al-Jandal
41.	Srī'yah Fadak	Fadak	42.	Srī'yah Zayn Ibn al-Ḥārithah	Wādī al-Qurā
43.	Srī'yah 'Abdullah Ibn 'Aṭīq	Khaybar	44.	Srī'yah 'Abdullah Ibn Rawāḥa	Khaybar
45.	Srī'yah Kurz Ibn Jābir	Al-'Uraynah	46.	Al-Ḥudaybiah	Al-Ḥudaybiah
47.	Srī'yah 'Amr Ibn 'Umayyah	Makkah	48.	Gazwah Khaybar	Khaybar
49.	Srī'yah 'Umar Ibn al-Khaṭṭāb	Turbah	50.	Srī'yah 'Abū Bakr	Najd

² Table: 2 based on the locations where the Prophet (Sm.) participated in Jihād or sent troops.

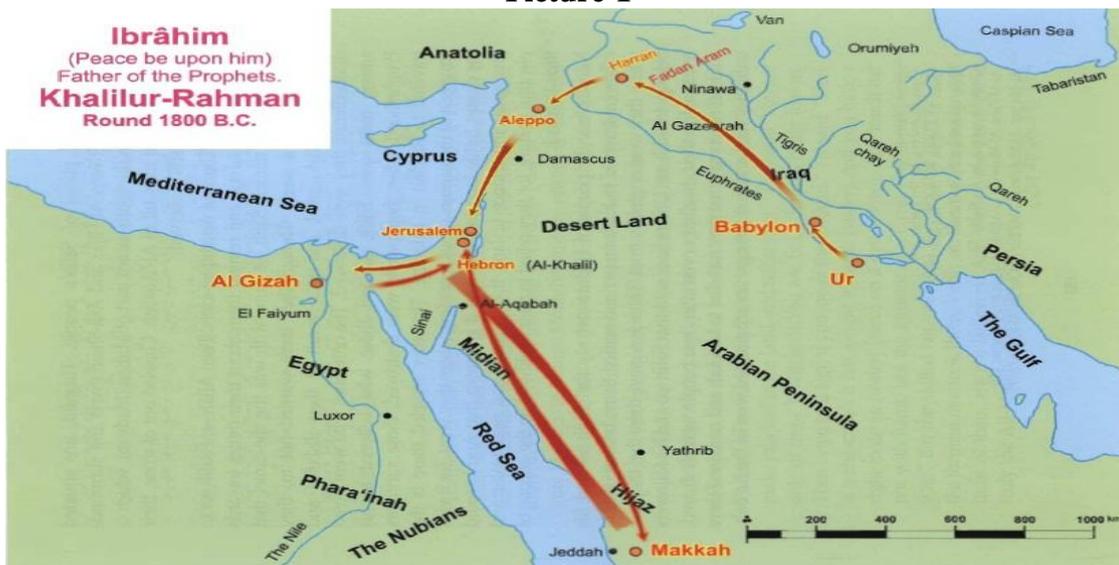
51.	Srī'yah Bashīr Ibn S'ad	Fadak	52.	Srī'yah Gālib Ibn 'Abdullah	Mayafa'h
53.	Srī'yah Bashīr Ibn S'ad al-'Anṣārī	Yumn wa Jibār	54.	Srī'yah 'Umrah al-Qaḍā'	'Umrah al-Qaḍā'
55.	Srī'yah Banī Sulaym	Banū Sulaym	56.	Srī'yah Gālib Ibn 'Abdullah al-Laythī	Al-Kadīd
57.	Srī'yah Q'ab Ibn 'Umayr	Dhāt 'Aṭlā'	58.	Srī'yah Shujā' Ibn Wahb al-'Asadī	Srī'yah Shujā' Ibn Wahb
59.	Gazwah Mu'tah	Mu'tah	60.	Srī'yah 'Amr Ibn al-'Āṣ	Dhāt al-Salāsīl
61.	Srī'yah Abī 'Ubaydah Ibn al-Jārrah	Dhū al-Khabaṭ	62.	Srī'yah Abī Qatādah	Khudrah
63.	Fath Makkah	Fath Makkah	64.	Srī'yah 'Amr Ibn al-'Āṣ	Hudhayl
65.	Srī'yah S'ad Ibn Zayd al-'Ashalī	Al-Mushallah	66.	Srī'yah Khālīd Ibn Walīd	Srī'yah Khālīd Ibn Walīd
67.	Srī'yah Abī Qatādah	Baṭn 'Iḍam	68.	Gazwah Ḥunyn	Ḥunyn
69.	Azwah al-Ṭā'if	Al-Ṭā'if	70.	Srī'yah Khālīd Ibn Walīd	Yalamlam
71.	Srī'yah Ṭufayl Ibn al-Dawsī	Srī'yah Ṭufayl Ibn al-Dawsī	72.	Srī'yah 'Uaynah Ibn Ibn Hisn	Al-'Arj (Banū Tamīm)
73.	Srī'yah Qutbah Ibn 'Āmir	Tabālah (Banū Khath'am)	74.	Srī'yah al-Ḍahhāk al-Kilābī	Banū Qalb
75.	Srī'yah 'Alqamah Ibn Mujazz	Jiddah	76.	Srī'yah 'Alī Ibn Abī Ṭālib	Banū Ṭay
77.	Srī'yah 'Uqāshah Ibn Miḥṣan	Dūmah al-Jandal	78.	Gazwah Tabūk	Tabūk
79.	Srī'yah Khālīd Ibn Walīd	Najrān	80.	Srī'yah 'Alī Ibn Abī Ṭālib	Hamdān
81.	Jaysh al-'Usāmah	Al-Balqā'			

Table-3
The Locations where the Prophet (Sm.) sent Ambassadors³

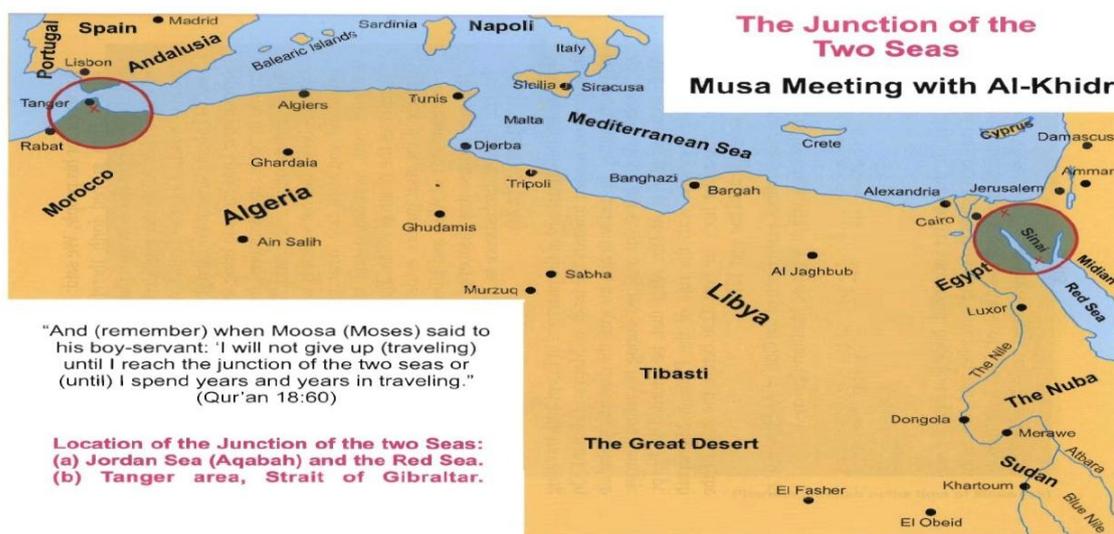
Sl.	The Ambassadors of the Prophet (Sm.)	The Locations
1.	Daḥyah Ibn Khalīfah al-Kalbī	Qayṣar (Caesar), the Roman King
2.	'Abdullah Ibn Ḥudhāfah al-Sahmī	Kisrā', the King of the Persian Empire
3.	Ḥāṭib ibn Abī Balatah	Al-Muqawqīs, the Governor of Egypt
4.	Shujā' Ibn Wahab	Al-Mundhir Ibn al-Ḥārith ibn Abī Shamr al-Ghassānī, the Governor of Damascus
5.	Abū 'Alā Ḥaḍramī	Al-Mundhir Ibn Sāwī al-'Abdī, Prince of Baḥrayn
6.	'Amr Ibn al-'Āṣ	Jayfar al-'Ajdi and 'Abd al-'Ajdi, Sons of al-Jalnadī, in 'Umān
7.	Salīṭ Ibn 'Amr Al-Āmirī	Thamāmah Ibn 'Āthāl and Hudhah Ibn 'Alī, two Ḥanafī Kings of al-Yamāmah
8.	Shujā' Ibn Wahab	Ḥārith Ibn Abī Shamar al-Ghassānī the King of Syria
9.	Abū Mūsā al-'Ash'arī and Mu'ādh Ibn Jabal	Al-Yemen

³ Table: 3 based on the locations where the Prophet (Sm.) sent ambassadors after the Treaty of al-Ḥudaybiyah with his letters inviting the rulers to Islam.

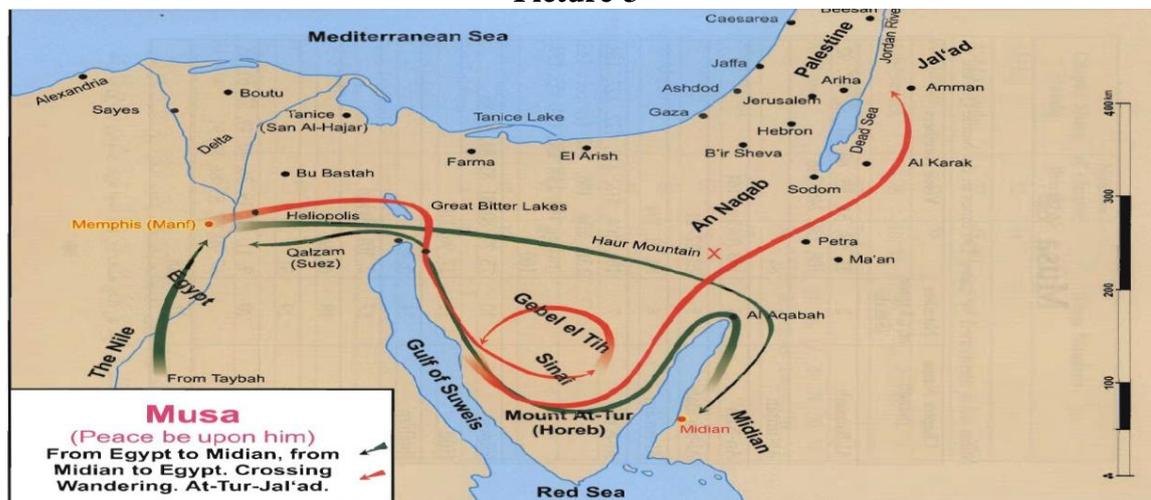
Picture-1



Picture-2



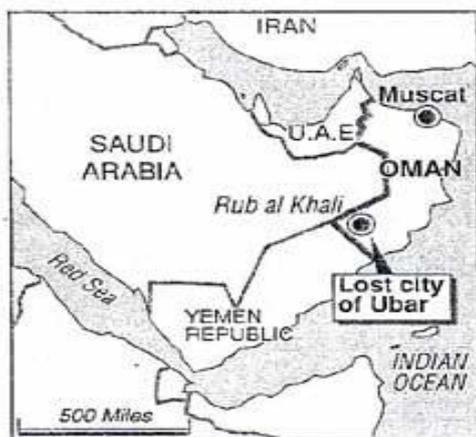
Picture-3



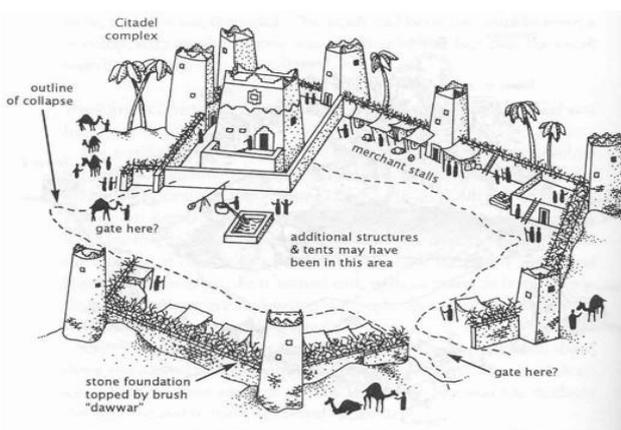
The first picture represents geographical biography of Prophet 'Ibrâhîm (As.) while picture-2 & 3 represent geographical biography of Prophet Mûsâ (As.)⁴

⁴ Abû Khalîl, *Atlas of the Qur'an*, Ibid, pp. 52 & 95

Picture-4

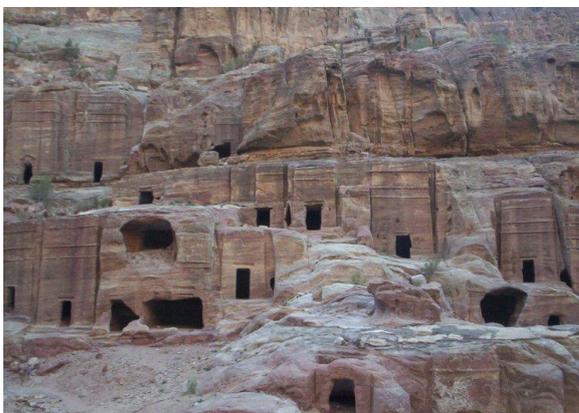


Picture-5



Picture-4 shows the location of Ubar which is al-‘Ahqaf in the thesis and Picture-5 representing idea of Iram’s citadel showing 9 towers, and water well in the centre, hallmarks of this city.⁵

Picture: 6



Picture: 7

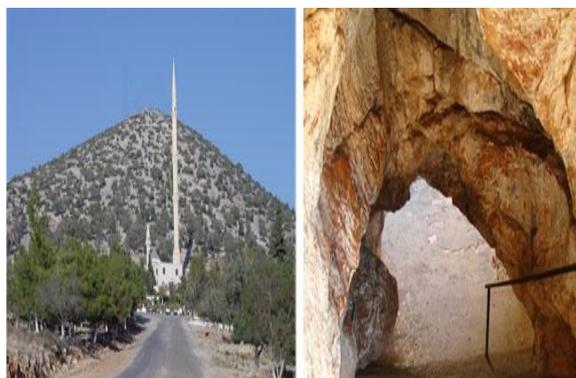


Picture: 6 shows the ruins the sites of the people of Prophet Şālih (As.)⁶ and Picture: 7 shows flodd region during people of Prophet Lūṭ (As.)⁷

Picture: 8



Picture: 9



‘Picture: 8’ shows the cave of ‘Aşhāb al-Kahafin Ephesus while ‘Picture: 9’ shows it in Tarsus⁸

⁵ The two pictures were collected from <http://tvkmuslims.blogspot.com>

⁶ The two pictures were collected from <https://www.flickr.com>

⁷ Harun Yahya, *Ibid*, p. 23

⁸ Harun Yahya, *Ibid*, p. 139

Picture-10



Al-Masjid Al-Harām at Makkah

Picture-11



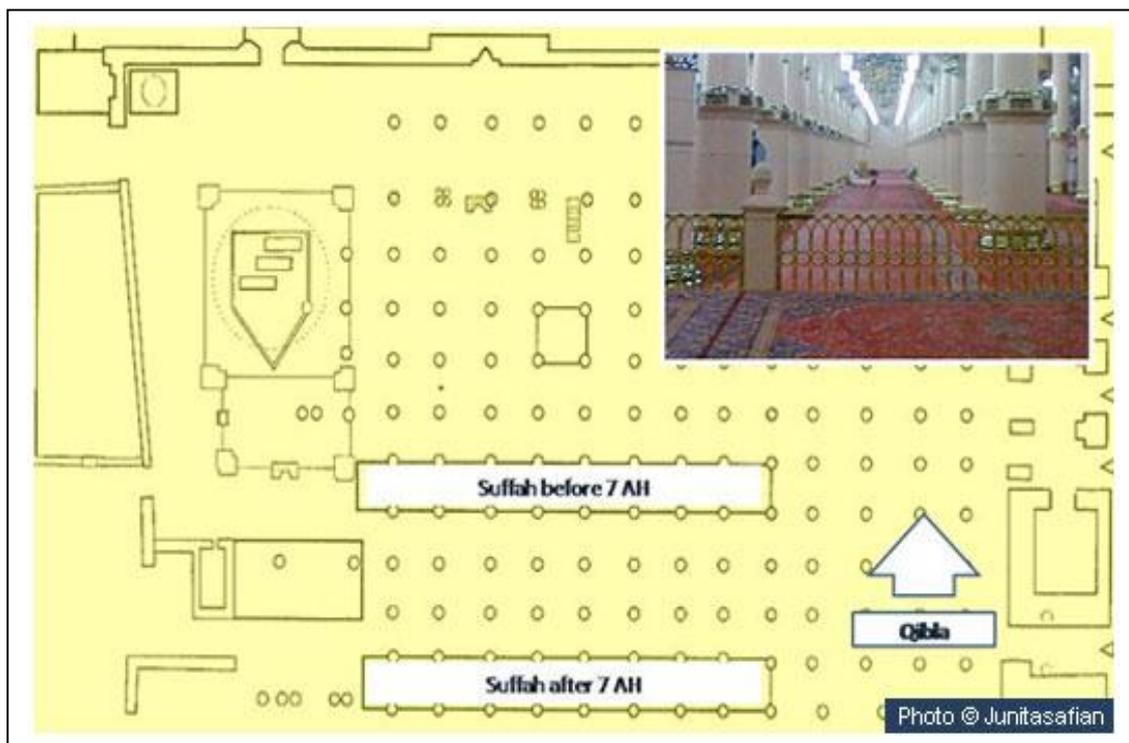
Al-Masjid Al-Nabawī at al-Madīnah al-Munawwarah

Picture-12



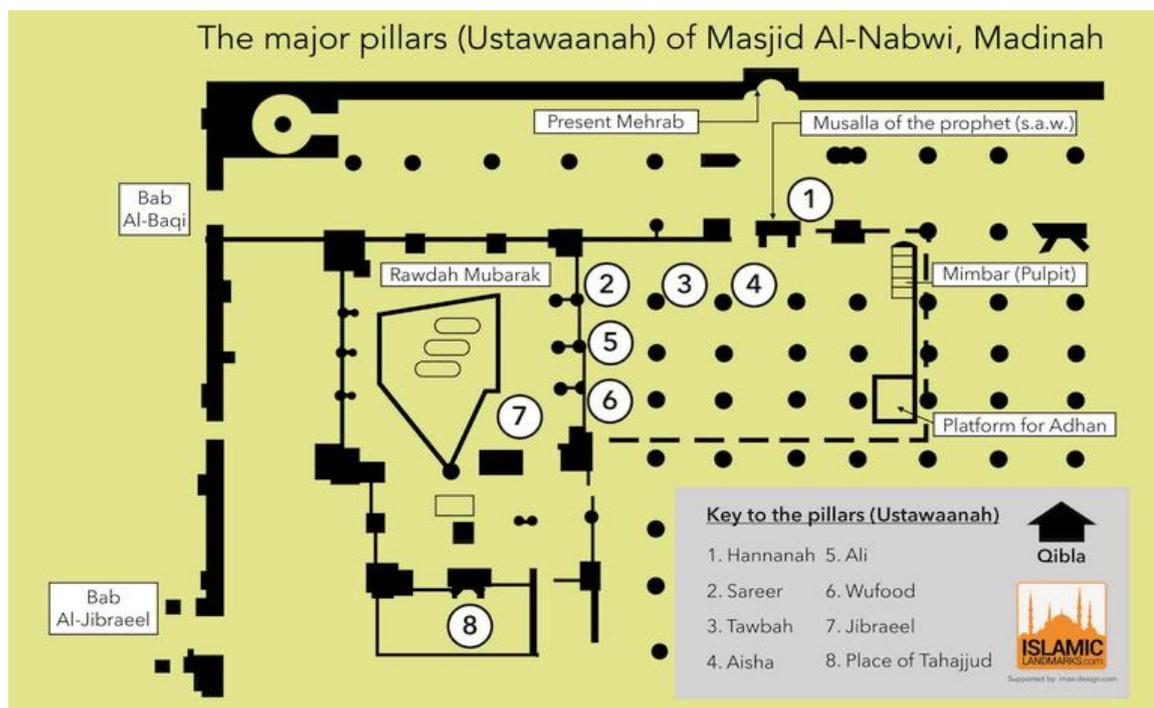
Al-Masjid Al-Taqwā at Qubā

Picture: 13



This diagram marks the location, towards the front of the Masjid al-Nabawī, of the platform that housed 'Aṣḥāb al-Ṣuffah. The platform was originally on the north wall of the masjid and was moved back when the masjid was extended in 7 AH.

Picture: 14



The diagram above is a plan view of the front part of Masjid al-Nabawī and identifies pillars (ustuwaanah) where a significant event or act occurred (the pillars themselves are not important). Note that the position of these pillars was the same as in the time of the Prophet (Sm.).⁹

⁹ Picture: 10 & 11 were collected from <https://www.IslamicLandmarks.com>

Picture: 15



Masjid Dhu al-Qiblatayn

Picture: 16



Masjid al-Rasul, Tabuk

Picture: 17



Masjid al-Rasul, Ji'aranah
(Courtesy of R.Chohan)

Picture: 18



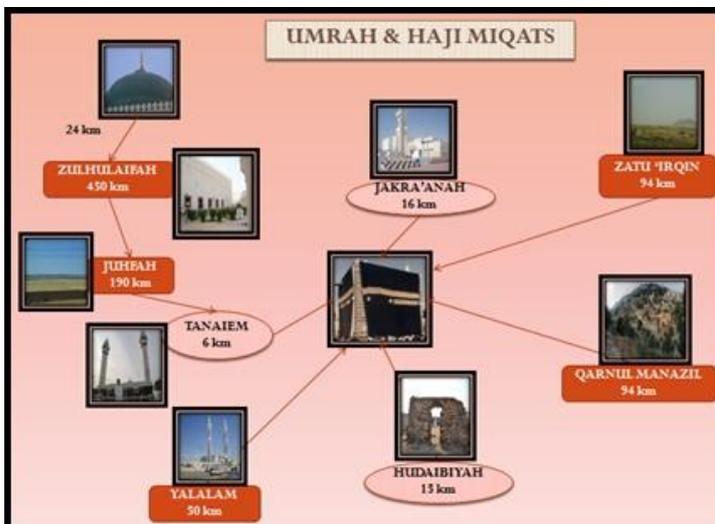
Jumuah Mosque at al-Madīnah (courtesy of Millat)

Picture: 19

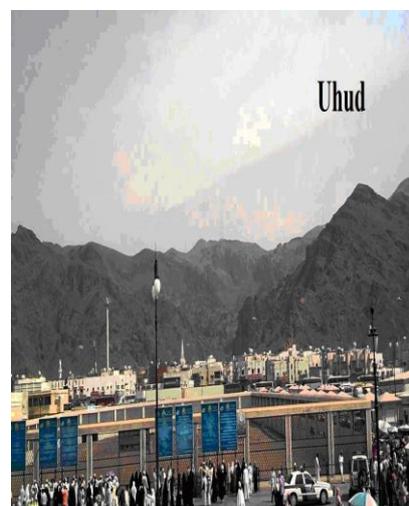


Masjid at al-Rawha (courtesy of Saad al-Ghamdi)

Picture: 20



Picture: 21



Picture: 22



Picture: 23



Picture: 24



1. The picture on the left shows the Well of ‘Uthmān (Ra.) at al-Madīnah
2. The picture on middle shows the Well of Dhū Ṭuwā at Makkah
3. The picture on the right shows the Well of ‘Ayn Sikr at Tabūk

Picture: 25

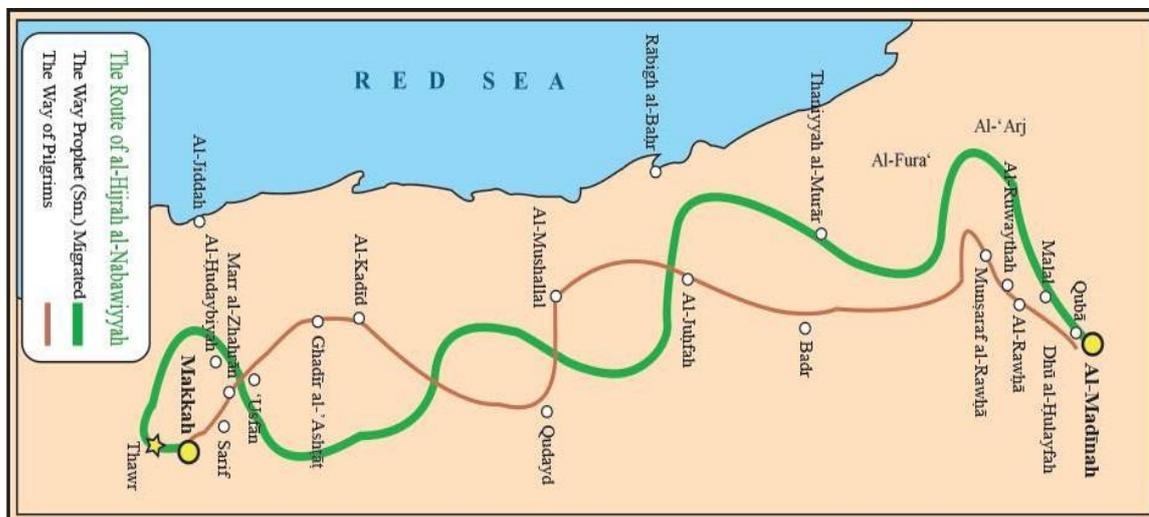


Picture: 26



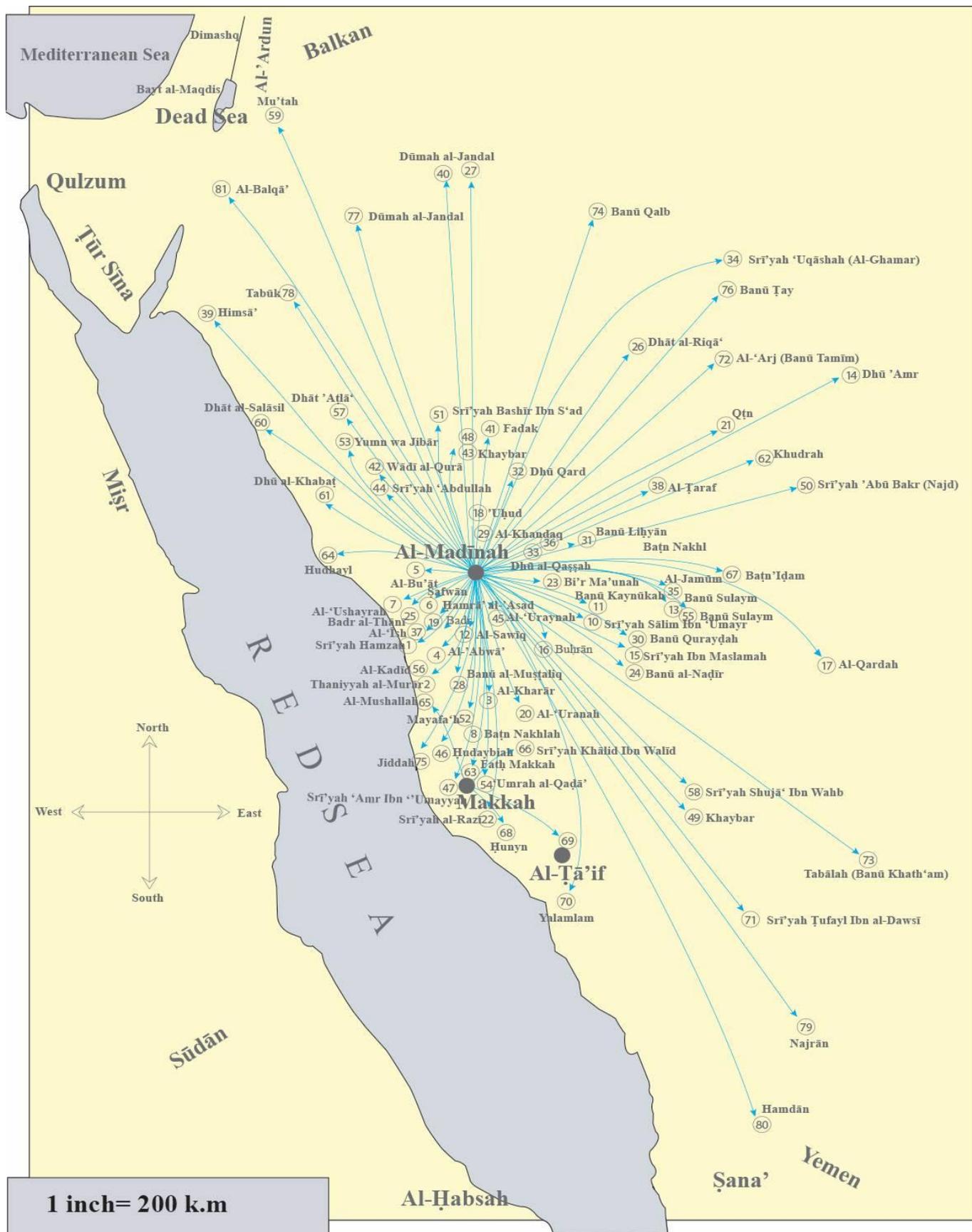
Thaniyyah Harshā

Picture: 27



The picture shows the historical locations in the way between Makkah to al-Madīnah

Picture: 28



The picture is locating the locations of Gazwāt and Sarāyā of the Prophet (Sm.). The intelligence of it's design goes to Mawlana Abul Fataah Muhammad Yahya in his book *Modern Political Science & Islam* (Dhaka: Bishshukollan Publication, 2011), p. 164

Picture: 29



The Jordan River

Picture: 30



Tigris and Euphrates River

Picture: 31



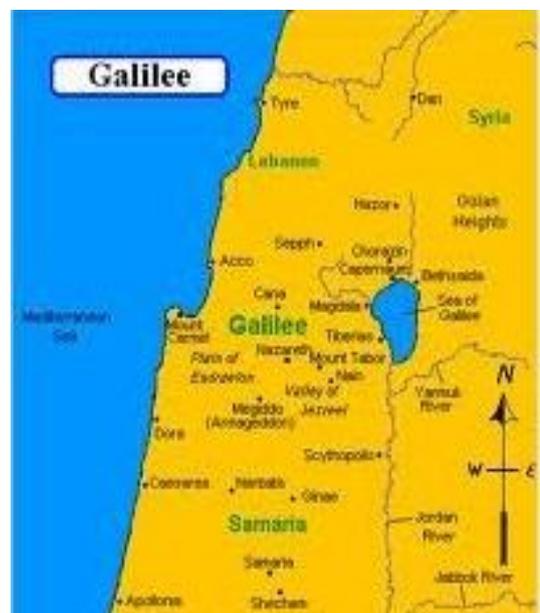
Nile River

Picture: 32



Wadi al-'Aqīq at al-Madīnah

Picture: 33



Tabariyah Lake

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Glossary

GLOSSARY

- ‘Abd : (pl. ‘Ibād) creature, servant, a male slave, a slave of Allah
- ‘Ād : An ancient tribe that live after Nūḥ (As.). It was prosperous, but disobedient to Allah, so Allah destroyed it with a violent destructive westerly wind.
- ‘Adhān : The call to prayer pronounced loudly to indicate that the time of praying is due.
- Al-’Aḥzāb : (sgr. Ḥizb) literally means clans, coalition, combined forces and confederates, an alliance among the Quraysh and other tribes who fought the Muslims at the Battle of the Trench.
- Al-’Anṣār : (sgr. Naṣīr and Nāsir) The companions of the Prophet (Sm.) from the inhabitants of al-Madīnah, who embraced Islam and supported it and who received and entertained the Muslim emigrants from Makkah and other place. They belonged to two main tribes of ‘Azd: Banū Khazraj and Banū ‘Aws.
- Al-’Ā‘rāf : (lit. the heights, a wall with elevated places, a wall that has a gate) A barrier between al-Jannah and al-Jahannam
- Al-’Āfāq : (lit. the universe) This is the external world.
- Al-’Ālamīn : (sgr. ‘Ālam) It refers to the Universe, Worlds, or cosmos. This includes humans, plants, animals, earth, stars, jinn and angels.
- ’Ambiyā’ : (sgr. Nabī) A Nabī is someone who has been given revelation or news, ’Ambiyā’ means the Prophets (As.)
- ’Aṣḥāb al-Ṣuffah : ’Aṣḥāb al-Ṣuffah is a term, composed of the words ’Aṣḥāb meaning “masters, friends” and Ṣuffah meaning “veranda, shed, porch”. The term is a generic name given to the young, unmarried and poor companions who settled in the arbor next to al-Masjid al-Nabawī in al-Madīnah after the emigration and studied religious sciences there. They were eighty or more and very poor people.
- ‘Aṣr : the afternoon daily prayer, the third of the five daily prayers, ‘Aṣr prayer time.
- Al-’Awsaj : Lycium barbarium-Buckthorn trees.
- ‘Āyat : (sgr. ‘Ayah) Proofs, evidences, verses, lessons, signs, revelations, etc.
- Baṭn : Baṭn means a stomach. Valley is also called Baṭn as it looks like a stomach.
- Banū ’Isrā’īl : The Children of Israel, Jewish people.
- Barzakh : the time between death and the Day of Resurrection.
- Al-Bay‘ah : Literally pledge, pledge of allegiance, an oath of allegiance to a leader, the pledge given to the ruler of a region who is accepted by its people. In Islam it is a pledge given by the citizens to their Imam to be obedient to him according to the rulings.
- Bay‘ah al-Riḍwān : Bay‘ah al-Riḍwān is a term, composed of the words Bay‘ah meaning “pledge and oath” and al-Riḍwān meaning “pleased”.

- The term is a generic name celebrated to the oath and pledge taken by the companions at al-Hudaybiyah in the year 6 H. to fight Quraysh in case they harmed ‘Uthmān (Ra.) who had gone to negotiate with them and reported to have been taken captive. This is also known as Bay‘at al-Shajarah.
- Al-Burāq : (lit. lightning) This is a creature from the heavens that transported the prophets. The animal bigger than a donkey and smaller than a horse on which the Prophet (Sm.) went for the Mi‘rāj. The Ascent of the Prophet (Sm.) to the heavens.
- Al-Dajjal : Al-Masīh al-Dajjāl, “the false messiah, the liar or the deceiver” is referred to as “the anti-christ”. He is an evil figure in Islamic eschatology who is to appear, pretending to be al-Masīh before Yawm al-Qiyāmah.
- Al-Dār : Resident, house, home, state.
- Da’īf : (lit. weak) Hadith that has a narrator who either doesn’t have a strong memory or isn’t virtuous.
- Da‘wah : Preaching of Islam.
- Dhū al-Qarnayn : A great ruler in the past who ruled all over the world, and was a true believer.
- Dīnār : An ancient gold coin.
- Dirham : A silver coin weighing 50 grains of barley with cut ends.
- Al-Fajr : Dawn or early morning before sunrise, Ṣalāt al-Fajr or Morning Prayer.
- Farsakh : A distance of three miles : 1 mile = 6000 Dora = 1760 yards.
- Fir‘awn : Pharaoh, the common title of the monarchs of ancient Egypt, Fir‘awn during Mūsā (As.) was Rameses II.
- Fāsiqūn : (sgr. fāsiq from fisq, referring to an evil-doer and sinner) It is usually reserved to describe someone guilty of openly and flagrantly violating Islamic law, and someone whose moral character is corrupt.
- Farsakhayn/farsakhān : (sgr. farsakh, a Persian unit of distance equal to about 4 miles which is equal to 6.43738 kilometers in modern time.) an old measure of length, the historical Iranian unit of traveling distance, and two farsakh is equivalent of 8 miles which is equal to 6.43738 kilometers in modern time 12.8748.
- Ghamāmah : Ghamāmah means clouds which suddenly appeared and brought rain after the Prophet (Sm.) had performed Ṣalāt al-’Istisqā’. Masjid al-Ghamāmah was built in the position. It is also memorable as Masjid Eid. According to some reports the Prophet (Sm.) performed the ‘Eīd Ṣalāt here during the last four years of his life.
- Gharqad : Nitraria or Oxthom trees.
- Ghazwah : (Pl. Ghazawat) A holy fighting in the cause of Allah consisting of a large army unit with the Prophet (Sm.) himself leading the army.

- Ghisl : A ceremonial bath, taking a bath in ceremonial way. This is necessary for one who is Junub, and also on other occasions. This expression ‘taking a bath’ is used in this thesis with the special meaning of Ghisl mentioned here.
- Hadiy : Sacrificing animal, an animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.
- Hadith : something new or a piece of information. The statements of the Prophet (Sm.); i.e. his sayings, deeds, and approvals. Furthermore, its meaning also extended to the statements, actions or approvals attributed to the Prophet’s companions (Ra.) and their followers (R.).
- Al-Ḥajj : The Pilgrimage to Makkah.
- Hajjah al-Wadā‘ : The last Ḥajj of the Prophet (Sm.).
- Ḥakam : Arbiters
- Al-Ḥalāl : (lit. Lawful) It refers to what is permissible in Islamic law.
- Al-Ḥarām : Unlawful, forbidden and punishable from the viewpoint of religion. Sanctuaries of Makkah and al-Madīnah, also called al-Ḥaram.
- Al-Ḥarūriyah : A special unorthodox religious sects originating in an ‘Iraqī town Ḥarūrā’.
- Ḥawḍ : Lake-Fount, the basin at which on the day of the resurrection the Prophet (Sm.) will meet his community.
- Hijrah : (lit. flight, emigration, migration and journey) the migration of the companions to al-Ḥabshah leaving Makkah, and later the emigration of Prophet (Sm.) and his followers to al-Madīnah
- Al-Ḥikmah : Wisdom, philosophy; rationale, underlying reason.
- ’Idhkhīr : One kind of good smelling grass.
- ’Īd al-’Aḍḥā : The day of Nahr is the tenth of Dhū al-Ḥijjah on which Muslims slaughter their sacrifices. It popularly known as ‘Īd al-’Aḍḥā.
- ’Ihrām : A state in which one is prohibited to practise certain deeds that are lawful at other times. The ceremonies of ‘Umrah and Ḥajj are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one’s intention to assume this state for the purpose of performing Ḥajj or ‘Umrah. Then Talbiyah is recited, two sheets of unstitched clothes are the only clothes one wears, (1) ’Īzār: worn below one’s waist and the other (2) Ridā’: worn round the upper part of the body.
- ’Imām : The person who leads others in the prayer or the Muslim Caliph (or ruler).
- ’Imān : (lit. faith, belief, and trust) A confirm belief, a secured belief., belief without doubt.
- ’Iqāmah : The ’Iqāmah is the announcement of the start of the prayer, and is done in a similar way to the ’Adhān with a little words extending and deducing.
- ’Ishā’ : Ṣalāt al-’Ishā’ or ’Ishā’ prayer, the night-time daily prayer.

Jahannam	: Hell-Fire, the seven Hells.
Jalīl	: One kind of good smelling grass
Janābah	: In a state of sexual impurity and have not yet taken a bath. The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream. A person in such a state should perform Ghusl.
Al-Jannah	: Paradise, the eight Heavens.
Jinn	: A creation, created by Allah from fire, like human beings from mud, and angels from light.
Al-Jum‘ah	: Ṣalāt al-Jum‘ah, a congregational prayer that Muslims hold every Friday.
Al-Khabā’ith	: evil, wicked and filthy deeds etc.
Al-Khuṭbah	: Religious talk
Al-Kufr	: It is basically disbelief in any of the articles of Islamic Faith and they are: to believe in Allah, His angels, His Messengers, His revealed Books, the Day of Resurrection, and al-Qadar.
Al-Khawārij	: (sgr. Khārijīy, from the root kh-ra-ja meaning “to go out”) It is a split of ‘Alī’s forces; some of his followers (Khawārij) refused to acknowledge the validity of human arbitration in a case which they felt could be rightly decided only by Allāh.
Laylah al-Mabīt	: (lit. the night of sleeping) This is the three days staying of the Prophet (Sm.) at Gār al-Thawr at the beginning of al-Hijrah when he sought shelter there from the polytheists. According to al-Shī‘ah: This is the title of the night in which the Prophet (Sm.) emigrated from Makkah to al-Madīnah, and because of the decision of Quraysh to assassinate the Prophet (Sm.), ‘Alī (Ra.) slept in his bed, so the assassins will not notice his absence.
Maghrib	: Sunset, Ṣalāt al- Maghrib or evening prayer.
Al-Marhalah	: In ancient Arab, a unit of distance equal to 8 farsakh, about 24 miles (about 38.6 kilometers)
Maqām	: (lit. stations, place of residence, standing place) A place of prayer. Al-Maqām al-Mahmūd is the highest place in Paradise, which will be granted to Prophet (Sm.) and none else.
Al-Masjid	: (the word derived from sajada meaning “to bow down in prayer”) masjid means “place of worship” or “prostration in prayer”. Masjid is a demarcated place of worship for Muslims. It serves as a place where Muslims can come together for Ṣalāt as well as a center for information, education, social welfare, and dispute settlement. The imām leads the congregation in prayer.
Mawḍū‘	: (lit. fabricated) A false talk is called Ḥadīth al-Mawḍū‘.
Al-Miḥrāb	: A praying place or a private room, etc.
Al-Minbar	: a short flight of steps used as a platform by a preacher in a mosque.
Miqat	: (pl. Mawāqīt) One of the several places specified by the Prophet (Sm.) for the people to assume ‘Iḥrām at, on their way to Makkah, when intending to perform Ḥajj or ‘Umrah.

- Al-Mi‘rāj : The ascent of the Prophet to the heavens.
- Mu’adhhdhin : (Word derived from ‘Adhān) a caller. The person appointed at a mosque to recite the call to prayer for every event of prayer.
- Al-Mubāhalah : The term Mubāhalah is derived from its Arabic root ‘bahlah’ meaning ‘cursing and damning each other, mutual imprecation, and trial through prayer’. Thus the act of al-Mubāhalah means that each of the two parties invokes the curse of Allah on the other if the latter is untruthful. The Prophet (Sm.) suggested Christians of Najran to do Mubāhalah and they accepted; however, on the day they had agreed before, they refused to do Mubāhalah since they saw that the Prophet (s) came with closest members of his family.
- Mufassir : An author of Tafsīr is called a Mufassir (Tafsīr is the Arabic word for exegesis, usually of the Quran).
- Al-Muhājirīn : (sgr. Muhājir means emigrant. Anyone of the early Muslims who had migrated from any place to al-Madīnah in the life-time of the Prophet (Sm.) before the conquest of Makkah and also the one who emigrates for the sake of Allah and Islam and also the one who quits all those things which Allah has forbidden) the Emigrants to al-Madīnah.
- Al-Muḥsinīn : (sgr. Muḥsin, derived from Ihsan and Hasan meaning benevolence, performance of good deeds, favor, gift, kind act, kindness, and excellent manner. The person who bears this noble quality is called Muḥsin.) The good-doers.
- Al-Muṣallā : The word is derived from the verb “ṣallā” which means to pray. Al-Muṣallā is the name for an open space outside a mosque that is mainly used for praying.
- Al-Mushrikūn : (sgr. Mushrik meaning polytheist) The word comes from the root ‘saraka’ and ‘ashraka’ with the general meaning of “to share” In the context of the Qur’ān, the particular sense of “sharing as an equal partner” is usually understood, so that polytheism means “attributing a partner to Allah”. Those who practice shirks are termed Mushrikūn.
- Muta’akhhirin : later generations
- Al-Muttaqūn : Pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained).
- Al-Nahr : (lit. slaughtering of the camels only and is done by cutting carotid artery at the root of the neck) The day of Nahr is the tenth of Dhū al-Ḥijjah on which pilgrims slaughter their sacrifices, also known as Yawm al-Nahr and ‘Īd al-’Aḍḥā.
- Al-Najāshiy : (Title for the) King of al-Ḥabshah (Ethiopia)-Negus.
- Naqīb : A person heading a group of six persons.
- Qaṣr : (lit. short) It is shortening Farḍ (compulsory) Ṣalāt of four raka‘āt, namely Zhuhr, ‘Aṣr and ‘Ishā’, into two raka‘āt. It is not applicable to Maghrib and Fajr. A Musafir is allowed to Qaṣr his

- or her Ṣalāt regardless of whether or not he or she encounters any difficulty while travelling.
- Al-Qiblah : Prayer direction. The direction in which all Muslims turn their faces in prayers and that direction is towards al-Ka'bah in Makkah.
- Al-Qurrā' : (sgr. Qārī, meaning a person who knows the Qur'ān by heart) The Muslim religious scholar in primary age was called Qurrā as they taught the early Muslims.
- Rak'āh : The prayer of Muslims consists of Rak'āh, which consists of one standing, one bowing and two prostrations.
- Ramal : Ramal means to walk hastily, take shorter steps, lifting the legs forcefully, keeping the chest out and moving the shoulders simultaneously. Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the Ṭawāf around al-Ka'bah, and is to be done by the men only and not by the women.
- Ramy : (lit. to throw) The throwing of pebbles at the Jimār at Minā.
- Al-Sa'iy : The going for seven times between the mountains of al-Ṣafā and al-Marwah in Makkah during the performance of Ḥajj and 'Umrah.
- Salaf : A sale in which the price is paid at once for goods to be delivered later.
- Ṣalāh/ Ṣalāt : (lit. bowing, homage, worship, prayer) The generally recognized act of worship that contains bowing and prostrating is called Ṣalāh/ Ṣalāt.
- Al-Salam : Acacia charenbergiana trees.
- Al-Samor : Acacia tortolis trees.
- Sariyyah : A small army-unit sent by the Prophet (sm.) for Jihād, without his participation in it.
- Al-Sawīq : A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).
- Al-Ṣawm : The fasting i.e., to not to eat or drink or have sexual relations etc. from before the 'Adhān of the Fajr (early morning) prayer till the sunset.
- Al-Seyal : Red Acacia trees.
- Shahīd : (pl. Shuhadā' meaning Martyrs) It is used as a honorific for Muslims who have died fulfilling a religious commandment, especially those who die waging jihad, or historically in the military expansion of Islam.
- Shirk : Polytheism and it is to worship others along with Allah.
- Shurūḥ al-Ḥadīth : (sgr. Shurḥ, meaning to explain, to interpret) The books containing exegesis of Ḥadīth.
- Ṣiddīq : (pl. Ṣiddīqūn/ Ṣiddīqīn used to mean those followers of the Prophets who were first and foremost to believe in them.) An affirmer of the truth, The testifier of truth.

Al-Sidr	: Thamnis Frangula-Alader Buchthom trees.
Sīrah	: Biography of the Prophet (Sm.)
Al-Sufahā'	: the fools pagans, hypocrites, and Jews
Al-Sunnah	: (lit. legal way or ways) The orders, acts of worship and statements of the Prophet (Sm.) that have become models to be followed by the Muslims.
Sūrah	: (pl. suwar) the term for a chapter of al-Qur'ān. There are 114 Sūrahs in the Qur'ān.
Tahajjud	: (night prayer) Night optional prayers offered at any time after 'Ishā prayers and before the Fajr prayer.
Al-Taḥqīq	: (lit. an inquiry or query, research and verification) This a process of verification and authentication of something.
Talbiyah	: Saying Labbayk, Allāhumma Labbayk, Labbayka lā Sharīka laka Labbayk, innal Ḥamda wan Ni'mata laka wal Mulk la Sharīka lak. (Here I am O Allah! Here I am, at Your service! You have no partner, here I am. All praise, grace and dominion belong to You. You have no partner.)
Al-Talh	: Acacia trees.
Al-Talīq	: Attachment
Ṭawāf	: The circumambulation of al-Ka'bah.
Tayammum	: To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (Waḍū') and Ghusl (in case of Janābah etc.)
'Umrah	: A visit to Makkah during which one performs the Ṭawāf around al-Ka'bah and the Sa'ī between al-Ṣafā and al-Marwah.
'Umrah al-Qaḍā'	: Compensatory 'Umrah
'Uqīyyah	: 128 grams. It may be less or more according to different countries.
Al-Waḍū'	: a type of ritual purification, ablution, the Islamic procedure for washing parts of the body which involves washing the hands, mouth, nostrils, arms, head, and feet with water.
Al-Wuqūf	: Ceremonial pause or halt during the Ḥajj pilgrimage to Makkah; prescribed prayers performed on the ninth day of Dhū al-Ḥijjah in the Plain of 'Arafāt from noon until sunset.
Yawm al-Qiyāmah	: The Day of Resurrection.
Zakāt	: A certain fixed proportion of the wealth and of the each and every kind of the property liable to Zakāt of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakāt is obligatory as it is one of the five pillars of Islam.
Zhālimūn	: Polytheists and wrong-doers, etc.
Zuhr	: Noon, mid-day prayer is called Ṣalāt al-Zuhr.