

*The Path to
Knowing the Land of
As-Ṣiddīq*

*Ḥabīb Muḥammad
bin ‘Abdullāh bin ‘Alī al-‘Aydārūs*

Foreword by Umm Muḥammad

Translated by Shaykh ‘Abdullāh Ṣālih

Compiled by Umm Laylā



The Path to Knowing the Land of Aş-Şiddīq

Compiled by:

Ḥabīb Muḥammad bin ‘Abdullāh bin
‘Alī al-‘Aydarūs

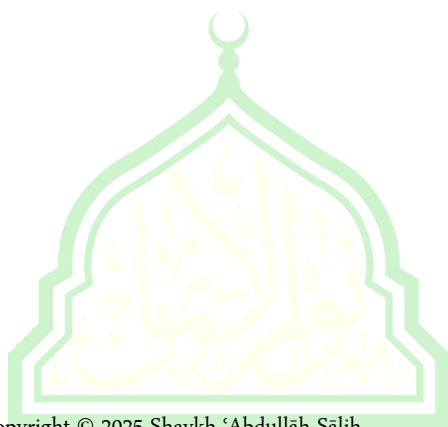
24 Muḥarram 1433 AH
(19 December 2011 CE)

Foreword by: Umm Muḥammad

Translated by: Shaykh ‘Abdullāh Ṣalīḥ

Compiled by: Umm Laylā





Copyright © 2025 Shaykh ‘Abdullāh Ṣāliḥ

All rights reserved. No part of this book may be reproduced in any form without permission from the publisher.

To request permission or report errors, contact:

Shaykh ‘Abdullāh Ṣāliḥ

Nurulimanpublishing@gmail.com

All rights reserved.

Front cover page by Umm Laylā

DEDICATION OF REWARDS

(إهداء الثَّوَاب)

All rewards from this work—its knowledge, benefit, blessings, secrets and any good it brings—are, first and foremost, donated to our Master, the Messenger of Allāh ﷺ Muḥammad ﷺ, the best of creation, for the sake of Allāh ﷻ.

Then, to the noble Panjtan Pāk (the Pure Five)—Sayyidunā ‘Alī, Sayyidatunā Fāṭimah, Sayyidunā Ḥasan, Sayyidunā Ḥusayn and the Prophet ﷺ himself—may abundant peace and blessings be upon them all.

Then to the blessed wives of the Prophet ﷺ, his family, to all the Blessed Companions (Ṣaḥābah), and to all the Awliyā’, Saints, and ‘Ārifin (Gnostics)—especially those resting in Zanbāl Cemetery in Tarīm, may Allāh ﷻ sanctify their secrets and raise their ranks.

Then, to our noble Murabbī and Shaykh, Sayyidunā

al-Ḥabīb ‘Umar bin Ḥafīz—may Allāh ﷻ preserve
and elevate him.

Thereafter, as Īsāl al-Thawāb, we gift the reward,
blessings, goodness (khayr), gentleness (luṭf), and
wellbeing (‘āfiyah) to:

Siddiq and Nasīm Ādam

Their parents, grandparents, and believing ancestors

Their children, grandchildren, and entire progeny
until the Day of Qiyāmah

All their loved ones and those who have ever done
good to them

And all those in need, in this world and the next

May Allāh ﷻ accept this humble offering and make
it a means of light, mercy, elevation, forgiveness,
and nearness to Him for all those named and
intended.



ACKNOWLEDGMENTS

We would like to express our heartfelt gratitude to Sidi Şiddiq and Naseem Ādam, from the United Kingdom, for their generous support and profound contribution to this book. It is through their vision, funding, and encouragement that we were able to translate and publish this work as a free gift to the Ummah.

Their unwavering support for Nūr ul-Īmān Publishing goes far beyond financial assistance — it is rooted in a deep love for sacred knowledge and a sincere desire to make it accessible to all. Through their backing, this book will reach readers who may otherwise never have had access to such treasures.

May Allāh reward them abundantly, place barakah in their wealth and family, and grant them the continuous reward (Şadaqah Jāriyah) of every heart that benefits from these pages.

Amīn

FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

It is an honour for me to write these few words for this humble work about Tarīm — a place that changed my life and filled a space in my heart that words can hardly describe.

When I think about Tarīm, what comes to my heart is a place where the love of Allāh is alive, where people strive to obey Him sincerely, and where the hereafter takes priority over the fleeting pleasures of this world. Tarīm is special in a way that words alone cannot fully capture — it is a spiritual refuge that, for me, bridged the gap between merely knowing Islām and truly living it.

Tarīm taught me that life is meant to be simple, that true peace comes when Allāh is the One we live to please. There, I witnessed hearts that are kind, resilient, and unwavering in worship. I saw a people who have learned to decenter this world from their hearts, keeping it only in their hands.

Some memories stay with me always: the frequent gatherings of remembrance, the warmth of ‘Īd celebrations at the houses of the Ḥabā’ib, the unity and harmony felt in every gathering. Sitting on simple mats, sharing water under the heat, and leaving each lesson with words that softened and nourished the heart — this was Tarīm.

Tarīm feels safe. It is a place that nurtures the heart with goodness — the daily call to prayer echoing five times a day, the company of the righteous whose actions speak louder than any words. Being there reminded me that the best gift one could ever give another is the chance to visit Tarīm, to sit among practicing Muslims whose presence itself is a living da‘wah.

May Allāh grant you, dear reader, the blessing of visiting Tarīm one day, to benefit from its people and to taste the peace it holds. May these pages be a means for your heart to journey to Tarīm, even if your feet have not yet reached it.

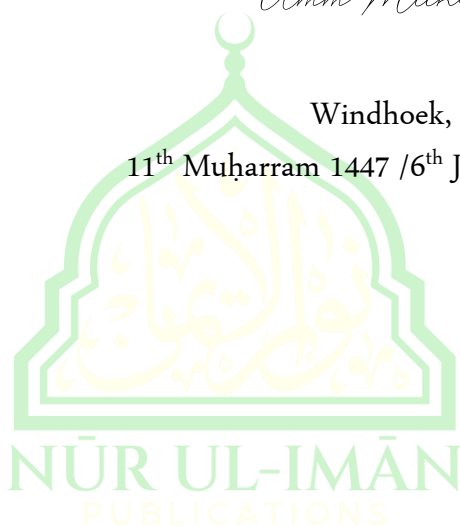
May He grant you success in this world and the next, and may the light of Tarīm live on in your heart, wherever you are.

وَصَلَّى اللّٰهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ

Umm Muhammad

Windhoek, Namibia

11th Muḥarram 1447 / 6th July 2025



COMPILER'S INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

There are cities in this world that shine not with tall buildings or worldly fame, but with the light of knowledge, purity, and hearts turned toward Allāh.

Tarīm is one such city — a valley carved by devotion, nourished by the Qur'ān, and safeguarded by generations of scholars and saints. Known as “the City of Abū Bakr As-Şiddiq”, it holds a unique place in Islamic history: a place where not only the spirit of Islam entered early, but where it took deep root and blossomed in the most beautiful forms of knowledge, worship, and character.

It was during the very first Dowrah by the Almadaddah Foundation and Nūr ul-Imān Publications, high on the rooftop of a house surrounded by mountains, in a serene and intimate gathering with al-Ḥabīb Muḥammad al-‘Aydarūs, that a special moment occurred. Amid the stillness

of that elevated place, Ḥabīb spoke of a book he had authored—its themes echoing the spirit of the gathering. Later, at Ḥabīb’s home, Sidi Ṣiddīq Ādam, who had been part of our Dowrah, turned to him and asked if he would grant permission for the book to be translated—specifically by Shaykh ‘Abdullāh Ṣāliḥ. That moment of sincerity and baraka, beneath the vast skies of Tarīm, became the seed from which this translation was born.

Even after Sidi Ṣiddīq left Tarīm physically, his heart remained connected. Through regular communication and unwavering support, he continued to follow the project and made the translation and publication of this book possible by covering its full cost — allowing it to be shared freely with readers around the world.

There is a deeply moving connection between his name — Ṣiddīq — and the city of Tarīm, known as the City of Abū Bakr As-Ṣiddīq. This is not a coincidence, but a spiritual alignment: just as Abū

Bakr (may Allāh be pleased with him) was a pillar of support for the Prophet ﷺ, loyal in truth and sacrifice, so too has Sidi Şiddīq become a quiet pillar in the dissemination of Prophetic knowledge through this work.

We pray that every word read, every heart touched, and every seeker guided through this book becomes a lasting light for him — in this world and the next.

May Allāh bless him, his family, and all who supported this noble effort.

Amīn.



NUR UL-IMĀN
PUBLICATIONS

Umm Layla

Tarīm

9th Muḥarram 1447/5th July 2025

ABOUT THE AUTHOR

Ḥabīb Muḥammad ibn ‘Abdullāh ibn ‘Alī al-‘Aydārūs was born on 12th April 1973 (10th Dhul-Qa’da 1393 AH) and is married with five children. He is a highly educated and respected Islamic leader, known for his extensive knowledge in Islamic jurisprudence and law. He obtained his bachelor’s degree in Islamic Jurisprudence and Law from the prestigious Faculty of Sharia at Al-Ahgaff University in Tarīm, Yemen. He studied under the tutelage of numerous esteemed Islamic scholars of Tarīm, including the Mufti of Tarīm Ḥabīb ‘Alī al-Mashhūr ibn Muḥammad ibn Salim ibn Ḥafīz, Ḥabīb ‘Umar ibn Muḥammad ibn Salim ibn Ḥafīz, Ḥabīb Ḥusayn ibn ‘Aydārūs ‘Aydīd, Shaykh Faḍl ibn ‘Abd al-Raḥmān Bā Faḍl, Shaykh Muḥammad ibn ‘Alī al-Khaṭīb, Shaykh Muḥammad ibn Ali Ba’udhon, the Egyptian scholar Shaykh Aḥmed ‘Alī Ṭahā al-Rayyān, and others.

As an Islamic leader and lecturer, he spent two years teaching in the town of al-Shiḥr. In addition, the respected Ḥabīb has taught and participated in several conferences in Yemen and abroad, including Indonesia, Malaysia, Egypt, and the UAE. He has been invited as a speaker in various countries, including Kenya, Tanzania, Uganda, Ethiopia, the Comoros, the Gulf States, Japan, South Africa, Egypt, Mauritius, Southeast Asia, and some countries in Europe.

Currently, he serves as a lecturer at Dār al-Muṣṭafā for Islamic Studies in Tarīm, where he also holds several other positions and roles, including Administrator of the Department of Da'wah and Member of the Fatwa Division in Dār al-Muṣṭafā.

Apart from his participation in various radio and television programs in several countries, he has authored several Islamic texts, many of which have been published and used as a reference for many students. Majority of his beautiful works are yet to be translated into English.

Some of his published works are:

- *Ramaḍānic Reminders (Translated into English by Shaykh ‘Abdullāh Ṣāliḥ)*
- *Unveiling the Secrets of Umrah and Visitations*
- *The Path to Knowing the Land of As-Siddiq (Translated into English by Shaykh ‘Abdullāh Ṣāliḥ)*
- *A Condensed Guide for Preaching*
- *Illuminating Seekers of Guidance – Stories of Iḥyā’ ‘Ulūm al-Dīn*
- *Imām ‘Alī Among the Companions of the Prophet ﷺ*
- *And many more...*

NUR UL-IMAN
PUBLICATIONS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين المستعان به في جميع الأمور
والصلاة والسلام على خير الأولين والآخرين
مصباح النور وبدر البدور سيدنا محمد وآله
الطاهرين وأصحابه الميامين ومن تبعهم على ممر
الأزمان والعصور .

من المهم معرفة تاريخ المتقدمين من أهل الخير والنفع
فكم أفادت أخبار من مضى - بل وكم شادت آثارهم
من جاء بعدهم ، فمن طالع أخبارهم فكأنه
عاصرهم ، وإذا علمها فكأنه حاضرهم . ويثمر
ذلك حب الأوطان وهو من الإيمان . كما يفيد
الاعتبار . والله در من قال :

All praise be to Allāh, the Lord of all the worlds — the One sought for help in all matters. And may peace and blessings be upon the best of the first and the last, the lamp of light and the full moon, our master Muḥammad, his pure family, his noble Companions, and all who follow them throughout time.

It is important to know the history of those who came before us who brought goodness and benefit to others. How often have stories of those who came before brought benefit! How much have their legacies inspired those who followed! When you read about their lives, it is almost like living alongside them. Learning about them feels like being in their presence.

This fosters love for our homeland — and love for our homeland is part of faith. It also offers valuable lessons and reflection. As someone beautifully said:

إذا عرف الإنسان أخبار تخيلته قد عاش حيناً من
من مضى الدهر

فقد عاش كل الدهر من كريماً حليماً فاغتنم
كان عالماً أطول العمر



*When a person learns the stories of those who came
before*

It's as if he lived among them for a time

*Whoever is learned, generous, and wise
Truly lives through every age — so make the most
of the longest life!*



مقدمة عن بلدة حُزرموت :

حُزرموتُ بِفَتْحِ الحَاءِ والمِيمِ وَشُكُونِ الْمُعْجَمَةِ بلد
باليمن ، ذكر المبرد أنه لقب عامر جد اليمانية كَانَ لَا
يَحْضُرُ حَرْبًا إِلَّا كَثُرَ فِيهِ الْقَتْلُ فَقَالَ عَنْهُ مَنْ رَأَهُ
حُزرموتُ ، وقيل : إن صالحاً عليه السلام لما هلك
قومه سافر بمن معه من المؤمنين ، فلما وصل إليها
مات فقيل حُزرموت ، وقال ابن الكلبي : اسم
حُزرموت في التوراة حَاضِر مِيت .

NUR UL-IMAN
PUBLICATIONS

An Introduction to the Land of Ḥaḍramawt

Ḥaḍramawt is a region in Yemen. According to the scholar Al-Mubarrad, the name was originally a nickname for ‘Āmir, an ancestor of the Yemenite people. He was known for never entering a battle without it ending in many being killed. Whoever saw him would therefore say “*Ḥaḍramawt*” - *meaning “death has come.”*

It is also said that when the people of Prophet Ṣāliḥ عليه السلام were destroyed, he left with those who believed in him. When he reached this land, he passed away there. So it came to be called Ḥaḍramawt — *“death occurred.”*

According to Ibn al-Kalbī, the name Ḥaḍramawt appears in the Torah as “ḥaḍīr mayt” — *“present is the dead.”*

وقال القزويني في عجائب البلدان حضر موت
ناحية باليمن مُشتملة على مدينتين يُقال لأحدهما
شباب وللأخرى تريم وهي بقرب البحر وشرقي
عدن وأنها بلاد قديمة .



Al-Qazwīnī said in *‘Ajā’ib al-Buldān*:

“Ḥaḍramawt is a region in Yemen comprising two cities: Shibām and Tarīm. It lies near the sea, east of Aden, and is one of the oldest inhabited areas in the region.”



تریم

اتفق مؤرخوا العرب قبل الإسلام، على أن تأسيس مدينة ((تریم)) واختطاطها، كان في عهد الدولة السبائية، التي امتدت من القرن الرابع عشر - قبل الميلاد إلى القرن السادس بعده ، وذكروا أن أولاد سبأ الأصغر تفرقوا في البلاد بعد تحرّب السد بمأرب، وأنّ تریم أحد أولاد سبأ الأصغر، نزل حضر موت وأسس مدينة تریم .

وذكرها الهمداني في كتابه صفة جزيرة العرب فقال:
((وتریم مدينة عظيمة)) .

Tarīm

Pre-Islamic Arab historians agreed that the city of Tarīm was founded and laid out during the era of the Sabaeen Kingdom, which lasted from the 14th century BCE to the 6th century CE. They mention that after the Ma'rib Dam collapsed, the descendants of the younger Sheba (Sabā') scattered across different regions. One of them, named Tarīm, settled in Ḥaḍramawt and founded the city of Tarīm.

The geographer al-Hamdānī, in his book *Ṣifāt Jazīrat al-'Arab* (Description of the Arabian Peninsula), said: “Tarīm is a great city.”

NUR UL-IMAN
PUBLICATIONS

وقال عنها ياقوت الحموي في معجمه: تریم اسم
إحدى مدينتي حضر-موت لأن حضر-موت اسم
للناحية بجملتها ومدينتها تریم وشبام، وهما قبيلتان
سميت باسمها البلدتان.

قال الأعشى :

طال الثواء على تریم وقد نأت بكر بن وائل



Yāqūt al-Ḥamawī, in his *Muʿjam al-Buldān* (*Geographical Dictionary*), wrote:

“Tarīm is the name of one of Ḥaḍramawt’s two cities. Ḥaḍramawt is the name of the entire region. Its two cities are Tarīm and Shibām. They are also names of tribes after whom the towns were named.”

The pre-Islamic poet al-Aʿshā said:

*I stayed long in Tarīm While Bakr ibn Wāʾil
wandered far*



NUR UL-IMAN
PUBLICATIONS

وقال السيد مرتضى الزبيدي في تاج العروس بشرح
ألفاظ القاموس: و تریم كأمیر مدينة بحضر-موت
سميت باسم بانيها تریم بن حضر-موت، قال شيخنا
— ويعني به الإمام العلامة الحبيب عبدالرحمن بن
مصطفى العيدروس المتوفى بمصر سنة (1192هـ).
وهي عش الأولياء ومنبتهم، وفيها جماعة ممن شهد
بدرًا، وهي سكن السادة آل باعلوي ومنها تفرقوا في
البلاد.



Sayyid Murtaḍā al-Zabīdī, in *Tāj al-ʿArūs* (his commentary on *Qāmūs al-Muḥīṭ*), said:

“Tarīm is a city in Ḥaḍramawt named after its founder, Tarīm ibn Ḥaḍramawt.”

He added: “*Our Shaykh*” — referring to the great Imām and scholar al-Ḥabīb ‘Abd al-Raḥmān ibn Muṣṭafā al-ʿAydarūs, who passed away in Egypt in 1192 AH — “*said: ‘It is the abode and cradle of the awliyā’ (saints). Several Companions who fought at the Battle of Badr resided there. It is also the home of the noble Bā ‘Alawī Sayyids, who later spread across the world.’*”

NUR UL-IMAN
PUBLICATIONS

وأما معنى كلمة تريم في اللغة فقد ذكر صاحب
القاموس في مادة ريم: أن الرِّيمُ: الفضل والعلاوة،
ومعنى العلاوة: الرفعة .



As for the linguistic meaning of the word *Tarīm*, the author of *al-Qāmūs* mentioned under the root R-Y-M:

“Al-Raym means *excellence or superiority*,” with “superiority” referring to elevation.



أَسْمَاءُ أُخْرَى لِمَدِينَةِ تَرِيمٍ وَجَمَلَةٌ مِنْ خَصَائِصِهَا:

ذكر الشلي في المشرع جملة أسماء أخرى اشتهرت بها
مدينة تريم وذكر منها :

* الغَنَاءُ : بفتح الغين المعجمة والنون المشددة:

وسميت بذلك لكثرة أشجارها وأنهارها، وقيل أنه
كان بها عيون كثيرة ، والذي سَدَّها معن بن زائدة
الشيباني، وسبب ذلك فيما ذكروا، أنَّ أخاه كان والياً
عليها وكان فاسقاً سفاكاً للدماء ، فقتله أهلها بسبب
ذلك، وأمر بسدَّ العيون التي كانت فيها .

Other Names of the City of Tarīm and Some of Its Distinctive Qualities

In his book *al-Mashraʿ*, Al-Shillī mentioned several other names by which the city of Tarīm has been known. Among them:

Al-Ghannāʾ (الغناء) - (The Lush Green City)

It was called this because of its abundant trees and flowing rivers. Some say it once had many natural springs, which were later sealed off by Maʿn ibn Zāʾidah al-Shaybānī. The reason, as reported, is that his brother had been appointed governor of the city but was corrupt and bloodthirsty. When the people killed him for his crimes, Maʿn ordered all the springs to be blocked in retaliation.

* مدينة الصديق (أبي بكر) رضي الله عنه: وذلك

لأن عامله الصحابي الجليل زياد بن لبيد الأنصاري
لما دعا لبيعة الصديق أول من أجابه أهل تريم ولم
يختلف عليه أحد منهم وكتب للصديق بذلك فدعا
الله تعالى لهم بثلاث دعوات ولا تزال بركة هذه
الدعوات مشاهدة ومحسوسة إلى يومنا هذا:



The City of Al-Şiddīq (Abū Bakr al-Şiddīq, may Allāh be pleased with him)

Tarīm was given this title because when the noble Companion Ziyād ibn Labīd al-Anṣārī, who had been appointed by the Caliph Abū Bakr al-Şiddīq, called the people to pledge allegiance to the Caliph, the people of Tarīm were the first to respond, and they did so unanimously.

Ziyād wrote to Abū Bakr informing him of this, and Abū Bakr supplicated for them with three special prayers. The blessings of these supplications are still witnessed and tangibly felt to this very day:

NUR UL-IMAN
PUBLICATIONS

1. أن لا تخبو فيها نار إلى قيام الساعة (أي أن تكون معمورة) .

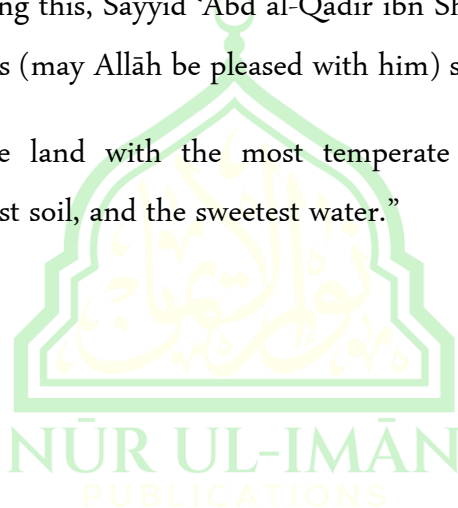
2. وأن يبارك في مائها. والبركة والعذوبة واضحة في مائها، وعن هذا يقول السيد عبدالقادر بن شيخ العيدروس رضي الله عنه: (وهي أعدل أرض الله هواء ، وأصحها تربة ، وأعذبها ماء) .



1. That its hearth fires never die out (meaning it will always remain inhabited).
2. That its water be blessed — and indeed, the blessing and sweetness of its water are clearly evident to this day.

Regarding this, Sayyid ‘Abd al-Qādir ibn Shaykh al-‘Aydārūs (may Allāh be pleased with him) said:

“It’s the land with the most temperate air, the healthiest soil, and the sweetest water.”



3. وأن يكثر فيها الصالحون وأما صالحوها فهم
 كثرة كاثرة لا يعد عددهم ولا يحصى ، ويؤكد
 ذلك ما نقله العلامة المطلع الشيخ عبدالله بن
 عبدالرحمن بافضل المتوفى سنة (918 هـ)
 لحديث مرفوع إلى النبي صلى الله عليه وآله
 وسلم : ((أن الصالحين ينتون من حضرموت
 نبات البقل)) قال السيد أحمد بن حسن
 الحداد في الفوائد السنية: وقد أخرج الطبراني
 في مجمع الأوسط نحو هذا الحديث . حكى
 عن الشيخ علي بن سلم ، بل ولقد كان
 الصف الأول من جامعها يوم الجمعة كلهم
 علماء .

3. That it have many righteous people — and truly, the number of righteous individuals in Tarīm is countless.

This is affirmed by a hadith attributed to the Prophet ﷺ that the well-versed scholar Shaykh ‘Abd Allāh ibn ‘Abd al-Raḥmān Bā Faḍl (d. 918 AH) transmitted: “The righteous sprout from Ḥaḍramawt like vegetation grows.”

Sayyid Aḥmad ibn Ḥasan al-Ḥaddād, in his work *al-Fawā'id al-Saniyyah*, noted that al-Ṭabarānī recorded a similar narration in his *Mu'jam al-Awsat*.

It is also reported from Shaykh ‘Alī ibn Sallam that even the entire front row of the main mosque in Tarīm on Fridays consisted of scholars.

* بلاد الطب: أي طب القلوب والأبدان: وقد

سمّاها بذلك الإمام العارف عمر المحضار بن

عبدالرحمن السقاف المتوفى سنة (833هـ) رضي الله

عنه وأنشد في ذلك قصيدة قال فيها :

ألا يا نازحاً عن بلاد فرح وارجع إليها

الطب مالك وأجعلها حلالك

بها ترزق من الله توفيق تراك إن رحمت منها فما

حالك ترزق كمالك

The Land of Healing (Bilād al-Ṭibb)

That is, healing both heart and body. This name was given by the great knower of Allāh, Imām ‘Umar al-Miḥḍār ibn ‘Abd al-Raḥmān al-Saqqāf (d. 833 AH, may Allāh be pleased with him). He composed a poem in which he expressed this deep reality:

*O you who’ve drifted away from the Land of Healing,
what ails you?*

Return joyfully and make it your home

*There you’ll be granted Divine success by Allāh in
your state*

*You see if you leave it, you will not be granted your
perfection*

NUR UL-IMAN
PUBLICATIONS

* مدينة الحفاظ : وسميت بذلك لكثرة من بها من حفظة كتاب الله تعالى وإذا تأملنا تراجم رجالها في كتاب المشرع الروي مثلاً نجده عندما يذكر مناقب أحدهم يقول: ((ولد بتريم وحفظ القرآن العظيم...)). وأعظم خصائص هذه المدينة العظيمة هي الذرية السنية الكريمة فلقد شرفت بهم ومن ثم قال بعض العلماء إنهم المعنيون بقوله صلى الله عليه وسلم (أني لأجد نفس الرحمن من قبل اليمن).

NUR UL-IMAN
PUBLICATIONS

The City of Ḥuffāẓ (Memorizers of the Qurʾān)

Tarīm was given this title due to the great number of people in it who have memorized the Book of Allāh.

If one reflects on the biographies of its people in texts such as *al-Mashraʿ al-Rawī*, one finds that when listing a person's virtues, it begins with:

“He was born in Tarīm and memorized the Glorious Qurʾān...”

The greatest distinction of this magnificent city is the noble and honored descendants [of the Prophet ﷺ]. Tarīm has been honored by their presence, and [due to their spiritual fragrance and sincerity,] some scholars have said that they are those the Prophet ﷺ referred to when he said: “Truly, I sense the breath of the All-Merciful coming from the direction of Yemen.”

دخول الإسلام إلى تريم

يذكر بامطرف في ((مختصر- تاريخ حضر- موت)) أن
وائل بن حجر بن ربيعة وكان أبوه من أقيال - أي
ملوك- اليمن وفد على النبي صلى الله عليه وآله
وسلم فدخل المسجد فأدناه النبي صلى الله عليه وآله
وسلم إليه وبسط له رداءه وأجلسه معه، ثم صعد
النبي صلى الله عليه وآله وسلم المنبر وقال: أيها
الناس، هذا وائل بن حجر سيد الأقيال، أتاكم من
أرض بعيدة - يعني حضر موت - راغباً في
الإسلام.

Islam's Arrival in Tarīm

In *Mukhtaṣar Tārīkh Ḥaḍramawt* (A Brief History of Ḥaḍramawt), Bā Maṭraf mentions that Wā'il ibn Ḥajr ibn Rabī'ah, whose father was one of the Aqyāl (kings or tribal nobles) of Yemen, came as a delegate to the Prophet ﷺ. When he entered the mosque, the Prophet ﷺ brought him close, spread out his own cloak for him to sit on, and seated him beside him. Then the Prophet ﷺ ascended the pulpit and said: "O people, this is Wā'il ibn Ḥujr, the master of the Aqyāl. He has come to you from a distant land" — meaning Ḥaḍramawt — "seeking Islam."

NUR UL-IMAN
PUBLICATIONS

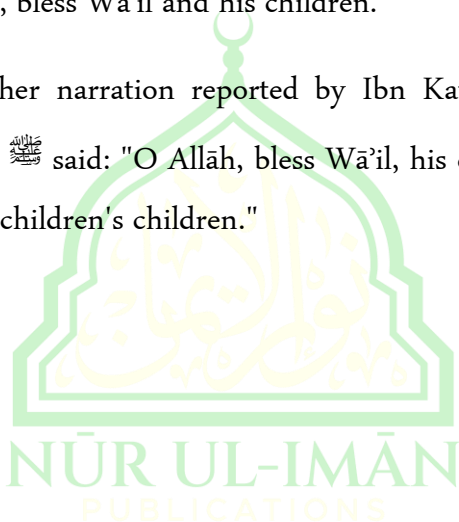
فقام وائل وقال: يا رسول الله بلغني ظهورك وأنا في
ملك عظيم فتركته واخترت دين الله، فقال النبي
صلى الله عليه وآله وسلم: صدقت، اللهم بارك في
وائل وولده. وفي رواية لابن كثير: اللهم بارك في
وائل وولده وولد ولده.



Wā'il then stood and said: "O Messenger of Allāh, news of your emergence reached me while I was in a state of great sovereignty. I left it all and chose the religion of Allāh."

The Prophet ﷺ replied: "You have spoken the truth. O Allāh, bless Wā'il and his children."

In another narration reported by Ibn Kathīr, the Prophet ﷺ said: "O Allāh, bless Wā'il, his children, and his children's children."



عمال رسول الله صلى الله عليه وسلم على تريم

اتفقت كلمة المؤرخين على أن زياد بن لييد الخزرجي الأنصاري رضي الله عنه كان عامل الرسول صلى الله عليه وآله وسلم على بلاد حضرموت (وهو ممن شهد العقبة وبدرًا والمشاهد كلها مع رسول الله صلى الله عليه وآله وسلم) فكان حظ أهالي حضرموت منه حظاً وافراً إذ اقتبسوا من أخلاقه وفضله الشيء الكثير ويذكر بعض مؤرخي الحضارمة أن أكثر مقامه بتريم وشبام ثم غيرهما من المواقع الرئيسية .

The Appointed Representative of the Messenger of Allāh ﷺ over Tarīm

Historians unanimously agree that Ziyād ibn Labīd al-Khazrajī al-Anṣārī (may Allāh be pleased with him) was appointed by the Messenger of Allāh ﷺ as governor of Ḥaḍramawt. He was one of the Companions who was present at the Pledge of al-‘Aqabah, the Battle of Badr, and all the major events alongside the Messenger of Allāh ﷺ. The people of Ḥaḍramawt were fortunate to have him, as they benefited enormously from his character and virtues. According to some Ḥaḍramī historians, he resided primarily in Tarīm and Shibām, though he also visited other key locations in the region.

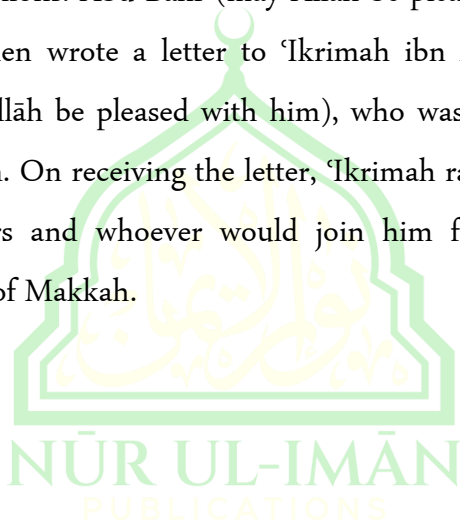
حروب الردة

كُتِبَ زِيَادُ بْنُ لَيْدٍ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ
كِتَابًا يَسْتَنْجِدُهُ بَعْدَ امْتِنَاعِ بَعْضِ قِبَائِلِ كَنْدَةَ مِنْ أَدَاءِ
الزَّكَاةِ وَمَقَاتِلَتِهِمْ لِلصَّحَابَةِ ، فَكُتِبَ أَبُو بَكْرٍ رَضِيَ
اللَّهُ عَنْهُ كِتَابًا إِلَى عِكْرَمَةَ ابْنِ أَبِي جَهْلٍ رَضِيَ اللَّهُ عَنْهُ ،
وَهُوَ يَوْمئِذٍ بِمَكَّةَ ، فَلَمَّا وَرَدَ الْكِتَابُ إِلَى عِكْرَمَةَ بْنِ
أَبِي جَهْلٍ وَقَرَأَهُ ، نَادَى فِي أَصْحَابِهِ وَمَنْ أَجَابَهُ مِنْ
أَهْلِ مَكَّةَ ،

NUR UL-IMAN
PUBLICATIONS

The Wars of Apostasy (Ridda)

Ziyād ibn Labīd wrote a letter to Abū Bakr al-Şiddīq (may Allāh be pleased with him) requesting reinforcements, after some of the tribes of Kindah refused to pay zakāh and began fighting the Companions. Abū Bakr (may Allāh be pleased with him) then wrote a letter to ‘Ikrimah ibn Abī Jahl (may Allāh be pleased with him), who was then in Makkah. On receiving the letter, ‘Ikrimah rallied his followers and whoever would join him from the people of Makkah.



وَخَرَجَ فِي أَلْفِي فَارِسٍ مِنْ قُرَيْشٍ وَمَوَالِيهِمْ
 وَأَحْلَافِهِمْ فَلَمَّا تَلَاقَى الْجَمْعَانِ، اخْتَلَطَ الْقَوْمُ وَاقْتَتَلُوا
 قِتَالًا شَدِيدًا، وَهُمْ أَصْحَابُ زِيَادٍ بِالْهَزِيمَةِ، فَبَيْنَمَا هُمْ
 كَذَلِكَ إِذْ وَصَلَ إِلَيْهِمْ عَكْرَمَةُ فِي تَعَبَةٍ حَسَنَةٍ، وَخَيْلِ
 عَتَاقٍ، وَسِلَاحٍ شَاكٍ، وَرِجَالٍ جُلْدٍ، فَأُلْجِئَ الْمَانِعِينَ
 لِلزَّكَاةِ إِلَى حَصْنِ النُّجَيْرِ خَارِجِ تَرِيمٍ، وَلَمْ يَرْتَدَّ مِنْ
 أَهْلِ بَلَدَةِ تَرِيمٍ أَحَدٌ وَقَدْ اسْتَقْبَلُوا جِيُوشَ الصَّحَابَةِ
 أَحْسَنَ اسْتِقْبَالٍ وَقَاتَلُوا مَعَهُمْ ضِدَّ أَهْلِ الرَّدَةِ فَكَانَتْ
 لَهُمُ النَّصْرَةُ، وَقَتَلَ بَعْضُ الصَّحَابَةِ وَدَفَنُوا بِتَرِيمٍ،
 وَبَعْضُ أَصْيَبُوا بِجَرَاحَاتٍ فَتَدَاوَوْا بِتَرِيمٍ .

‘Ikrimah marched with two thousand cavalry from the Quraysh, their clients (mawālī), and allies. When the two forces met, they engaged in fierce combat. Ziyād’s men had been on the verge of defeat, when ‘Ikrimah arrived with a well-ordered, fully armed army of resilient men on excellent horses. He pushed the refusers of zakāh back until they were forced to take refuge in the fortress of al-Nujayr, located outside Tarīm.

Notably, not a single person from Tarīm apostatized. Instead, they warmly welcomed the Companions’ armies and fought alongside them against the apostates, securing victory.

Some Companions were martyred and were buried in Tarīm, while others who were wounded received treatment in Tarīm.

مراحل مرت على تريم :

تأثرت حضر-موت في حقبة من تاريخها بالمذهب الإباضي الخارجي أتباع عبدالله بن إياض ، ولعل أول رواده في حضر-موت عبدالله بن يحيى الكندي (ت 130 هـ) وخلفه عبدالله بن سعيد الحضرمي (179 هـ) أحد أكابر قواده وقد استأصله ومن معه معن بن زائد الشيباني (151 هـ) بتولية من أبي جعفر المنصور العباسي، وهكذا بقي مذهب الإباضية بحضر-موت بين مد وجزر إلى أن انمحت آثاره بحضر-موت من أساسها، والتزم الناس في حضر-موت مذهب الإمام الشافعي في الفروع، والعقيدة الأشعرية .

Phases that Tarīm went through:

At one point in its history, Ḥaḍramawt was influenced by the Ibādī school that followed ‘Abd Allāh ibn Ibād, an offshoot of the Kharijite sect. The first to introduce this doctrine to Ḥaḍramawt was likely ‘Abd Allāh ibn Yahyā al-Kindī (d. 130 AH), followed by ‘Abd Allāh ibn Sa‘īd al-Ḥaḍramī (d. 179 AH), one of his chief commanders.

However, Ma‘n ibn Zā‘idah al-Shaybānī (d. 151 AH), under orders from the ‘Abbāsīd Caliph Abū Ja‘far al-Manṣūr, completely wiped out al-Ḥaḍramī and his followers.

From then on, Ibādī influence in Ḥaḍramawt experienced periods of growth and decline until eventually all traces of it disappeared entirely from the region. The people of Ḥaḍramawt committed themselves to the Shāfi‘ī school in jurisprudence and the Ash‘arī school in tenets of faith.

من صفات أهل تريم

قال صاحب الجوهر الشفاف الشيخ عبدالرحمن بن محمد الخطيب رحمه الله: (أعلم أنّ أهل تريم أحسن أمانة وأحسن قناعة يرضون بالقليل من فنون الدنيا، وأهل حياء وتواضع وبذاذة، بريئون عن الرئاسة والكبر وعن مشهد الزور والخيانة يكرمون الصالح ويرفعونه على رؤوسهم ولو كان عبداً، شافعيين المذهب.....

NUR UL-IMAN
PUBLICATIONS

Some of the Traits of the People of Tarīm

Shaykh ‘Abd al-Raḥmān ibn Muḥammad al-Khaṭīb (may Allāh have mercy on him), the author of *al-Jawhar al-Shaffāf*, said:

“Know that the people of Tarīm are remarkably trustworthy and remarkably content; a little of this world is enough for them. Modest and humble, they live simply. They are free of any desire for leadership or arrogance, and far from false appearances and betrayal.

They honor righteous people and hold them in the highest regard, even if the righteous person is a servant. They follow the Shāfi‘ī school of law.

يَجْلُونَ أَكْبَرَهُمْ وَكِبَارَهُمْ وَيَرْفَعُونَ صَغَارَهُمْ
وَيَحْتَرِمُونَ مَنْ فَوْقَهُمْ وَيَتَنَازِلُونَ بِعَيْنِ الرَّحْمَةِ وَالْمُودَةِ
وَيُعْطِفُونَ عَلَى أَقَارِبِهِمْ وَجِيرَانِهِمْ وَيَرْعُونَ حَقُوقَهُمْ
وَيَسَارِعُونَ فِي الْخَيْرَاتِ وَيُحِبُّونَ الطَّاعَاتِ ، وَكَانَ مَعَ
ذَلِكَ إِذَا قَبَلَ الْوَاحِدَ مِنَ الْوَاحِدِ مِنْهُمْ عَطِيَّتَهُ يَفْرَحُ
بِذَلِكَ وَيَرَى الْمُنَّةَ عَلَيْهِ لِلْقَابِلِ مِنْهُ وَكَانَ يُذَكِّرُ فِيهِمْ
مِنَ الْوَرَعِ وَالْمُرُوءَةِ وَالتَّقْوَى وَالزَّهْدِ وَالسَّخَاءِ وَالْإِيثَارِ
وَالرِّضَا بِالْفَقْرِ وَالصَّبْرَ عَلَيْهِ وَإِظْهَارَ الْغِنَى مَعَهُ
وَالْمَحَبَّةَ فِي اللَّهِ تَعَالَى وَالتَّبَاذُلَ فِيهِ وَالْحَمِيَّةَ فِي الدِّينِ
وَالْتِعَاوَنَ عَلَى الْبِرِّ وَالتَّقْوَى ،

They treat their elders and great ones with reverence, lift up their young, and show respect to those above them. They look at one another with mercy and affection, show kindness to their relatives and neighbors, and uphold their rights. They hasten to do good and love acts of obedience to God.

What's more, when someone accepts a gift from them, they are delighted and feel indebted to the recipient for accepting it.

They were known for their scrupulousness (wara'), noble conduct (murū'ah), mindfulness of God (taqwā), asceticism (zuhd), generosity, altruism, contentment despite poverty and patient in it, while maintaining the appearance of wealth despite it, loving one another for the sake of Allāh, sharing freely with each other for His sake, zeal for the religion, and cooperation in doing good and being mindful of God.

ورويننا أن بعض سلاطين تريم والأقرب أنه
السلطان المبارك عبد الله بن راشد بن أبي قحطان
الحميري رحمه الله تعالى كان يقول في بلادي ثلاث
خصال أفتخر بها على السلاطين (الأولى لا يوجد
فيها حرامي الثانية لا يوجد فيها سارق الثالثة لا
يوجد فيها محتاج) وذلك لمواصلتهم وتعاطفهم
بالمعروف ،



It is narrated that one of the sultans of Tarīm — most likely the blessed Sultan ‘Abd Allāh ibn Rāshid ibn Abī Qaḥṭān al-Ḥimyarī (may Allāh have mercy on him) — used to say:

"In my land, there are three qualities by which I take pride over other sultans: First: there is no criminal. Second: there is no thief.

Third: there is no one in need."

This was due to their continual mutual support and compassion through acts of goodness.



NUR UL-IMAN
PUBLICATIONS

وكان السلطان عبد الله المذكور فقيهاً أديباً عالماً
 عادلاً تقياً ثم ترك الولاية في آخر عمره واعتزل عنها
 إلى الطاعات ونيل المكرمات واكتساب الخيرات ثم
 قُتِلَ ظُلماً في الطريق مسافراً يريد يصلح بين قبيلتين
 سنة 612 إثناء عشر وستمائة وكان مولده بتريم سنة
 553 ثلاث وخمسين وخمسمائة وقرأ صحيح
 البخاري على الفقيه محمد بن أحمد بن أبي نعمان
 الهجراني سنة 585 خمس وثمانين وخمسمائة وجمع
 الأحاديث على أبي الصيف وابن المقدسي وابن
 عساكر سنة 588 ثمان وثمانين وخمسمائة وكان
 عصره من أحسن العصور وخيرها وأخصبها (أ.هـ.

Sultan ‘Abd Allāh was a jurist, writer, and scholar. He was just and devout. In his later years he relinquished leadership and governance to devote himself to acts of worship, and the pursuit of virtue and good works.

In 612 AH, he was unjustly killed while traveling on a journey to reconcile between two tribes.

Born in Tarīm in 553 AH, he studied Ṣaḥīḥ al-Bukhārī with the jurist Muḥammad ibn Aḥmad ibn Abī Nu‘mān al-Hijrānī in 585 AH, and collected hadith from Abū al-Ṣayf, Ibn al-Maqdisī, and Ibn ‘Asākir in 588 AH.

His era was one of the finest, best and most prosperous times.

انتقال السادة آل باعلوي إلى

حضر موت :

يرجع نسب السادة آل باعلوي إلى جدهم الشريف
علوي بن عبيدالله ، حفيد الإمام المهاجر إلى الله أحمد
بن عيسى النقيب (نقيب الأشراف بالعراق) ابن
محمد النقيب بن علي العريضي- بن جعفر الصادق بن
محمد الباقر بن علي زين العابدين بن الإمام الحسين
بن علي بن أبي طالب، رضي الله عنهم أجمعين.

NUR UL-IMAN
PUBLICATIONS

The Migration of the Bā ‘Alawī Sayyids to Ḥaḍramawt

The Bā ‘Alawī Sayyids trace their lineage to their forefather al-Sharīf ‘Alawī ibn ‘Ubaydullāh, the grandson of Imām al-Muhājir ilā Allāh Aḥmad (known as “the one who emigrates to Allāh”) ibn ‘Īsā al-Naqīb, who was the head of the Prophet’s descendants in Iraq. ‘Īsā was the son of Muḥammad al-Naqīb, who was the son of ‘Alī al-‘Urayḍī, son of Ja‘far al-Şādiq, son of Muḥammad al-Bāqir, son of ‘Alī Zayn al-‘Ābidīn, son of Imām al-Ḥusayn, son of ‘Alī ibn Abī Ṭālib — may Allāh be pleased with them all.

NUR UL-IMAN
PUBLICATIONS

وقد أشاد بهذا النسب النبوي الصافي النقي عدد كبير من علماء الأمصار على ممر الأعصار فاق المئات بل الآلاف ، وذكر الشيخ يوسف النبهاني رحمه الله إجماع الأمة على صحة ذلك فقد قال عنهم في كتاب ((رياض الجنة)): (إن سادتنا آل باعلوي قد أجمعت الأمة المحمدية في سائر الأمصار والأقطار على أنهم من أصح أهل بيت النبوة نسباً، وأنسبهم حساباً، وأكثرهم علماً وفضلاً وأدباً..).

وممن ذكر أنساب السادة آل باعلوي من العلماء على مر الدهور أو نوّه بسيادتهم، على سبيل المثال لا الحصر:

This pure Prophetic lineage has been celebrated and affirmed by not merely hundreds but thousands of scholars from various lands throughout the ages.

Shaykh Yūsuf al-Nabhānī (may Allāh have mercy on him) mentioned the consensus of the ummah on the authenticity of this lineage. He stated in his book *Riyāḍ al-Jannah*:

“Indeed, the Muḥammadan ummah across all times and regions has unanimously held that our masters, the Bā ‘Alawīs, are among the most authentic and noblest branches of the Prophet’s Household, and the among the most learned, virtuous, and courteous of them.”

Among the many scholars throughout the ages who have mentioned the genealogy of the Bā ‘Alawī Sayyids or praised their excellence and leadership, to mention just a few, but not all, examples:

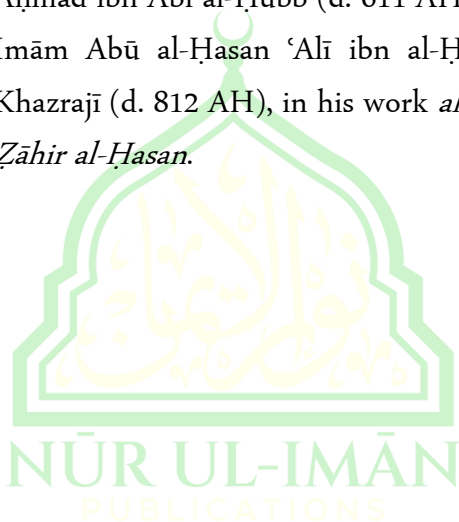
(1) الإمام العلامة عمر بن علي الشهير بابن
سمرة الحميري في كتابه "طبقات فقهاء اليمن
وعيون من أخبار سادات ورؤساء الزمن"
المتوفى عام 586 هـ.

(2) العالم الفقيه محمد بن أحمد بن أبي الحب المتوفى
عام 611 هـ.

(3) الإمام أبو الحسن علي بن الحسن الخزرجي
المتوفى عام 812 هـ في كتابه "العقد الظاهر
الحسن".

NUR UL-IMAN
PUBLICATIONS

1. Imām al-‘Allāmah ‘Umar ibn ‘Alī, famously known as Ibn Samurah al-Ḥimyarī (d. 586 AH), in his book *Ṭabaqāt Fuqahā’ al-Yaman wa-‘Uyūn min Akhbār Sādāt wa-Ru’asā’ al-Zaman*.
2. The jurist and scholar Muḥammad ibn Aḥmad ibn Abī al-Ḥubb (d. 611 AH).
3. Imām Abū al-Ḥasan ‘Alī ibn al-Ḥasan al-Khazrajī (d. 812 AH), in his work *al-‘Aqd al-Zāhir al-Ḥasan*.



4) الحافظ السخاوي المتوفى عام 902هـ— في
الضوء اللامع .

5) علامة عصره الحافظ ابن حجر الهيتمي المكي
المتوفى عام 974هـ.

6) نقيب الشام العلامة المؤرخ الفقيه المفتي
الشريف خليل المرادي الحسيني في سلك
الدرر



4. The Hadith Master al-Sakhāwī (d. 902 AH),
in *al-Ḍawʿ al-Lāmiʿ*.
5. The great scholar of his time and Hadith
Master, Ibn Ḥajar al-Haytamī al-Makkī (d.
974 AH).
6. The Naqīb of al-Shām, the learned historian,
jurist, and muftī, al-Sharīf Khalīl al-Murādī
al-Ḥusaynī, in *Silk al-Durar*.



(7) نَسَابَة عَصْرِهِ وَلَغْوِي مَصْرِهِ الْمَوْرِّخُ
المحدث الفقيه الحافظ: السيد مرتضى-
الزبيدي صاحب "إتحاف السادة المتقين" في
كتابه "الروض الجلي في مناقب آل أبي
علوي".

(8) الشيخ الجليل عبدالرحمن بن محمد الخطيب
في كتابه الجوهر الشفاف ، وذكر عدداً من
علماء السلف والخلف الكبار الذين كانوا
يجلون السادة آل باعلوي وينزلونهم المنزلة
العالية لأجل شرفهم الظاهر النبوي .

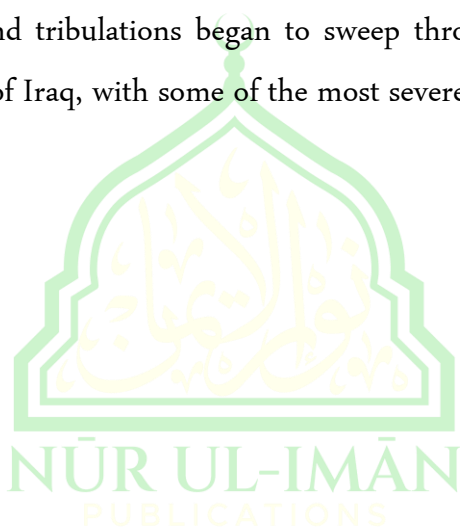
7. The master genealogist and lexicographer of his age, the historian, muḥaddith and jurist Al-Ḥāfiẓ Sayyid Murtaḍā al-Zabīdī, author of *Ithāf al-Sāda al-Muttaqīn*, in his dedicated work *al-Rawḍ al-Jalī fī Manāqib Āl Abī ‘Alawī* (*The Lush Garden on the Virtues of the Bā ‘Alawī Family*).
8. The noble Shaykh ‘Abd al-Raḥmān ibn Muḥammad al-Khaṭīb, in his book *al-Jawhar al-Shaffāf*, where he cited numerous senior scholars of early and later eras who venerated the Bā ‘Alawī Sayyids and held them in high esteem due to their clear Prophetic honor.

NUR UL-IMAN
PUBLICATIONS

وفي البصرة كانت حياة الإمام أحمد بن عيسى
المهاجر، وفي ربوعها ترعرع ، وكان أهل البيت
النبوي رضوان الله تعالى عليهم تلك الحقبة في حرمة
وصيانة ، لكن خلفاء بني العباس الذين اتخذوا من
العراق قاعدة لملكهم ، كان الضعف بدأ ينزع بهم
فظهرت القلاقل والثورات، وراحت الفتن تعصف
بالعراق شيئاً فشيئاً، وكان من أشدها:



Imām Aḥmad ibn ʿĪsā al-Muhājir lived in Basra, where he was raised. At that time, the Ahl al-Bayt (may Allāh's pleasure be upon them) lived in honor and protection. But as the ʿAbbāsīd caliphs who had taken Iraq as their base of power began to weaken, unrest and uprisings started to appear. Gradually, trials and tribulations began to sweep through the region of Iraq, with some of the most severe being:

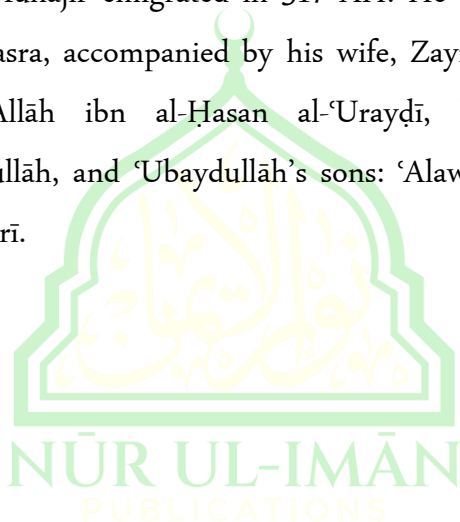


القرامطة وهجومهم على البصرة الذي استمر من سنة (278هـ - 316هـ) هذا بالإضافة إلى فتنة الزنج التي استمرت من عام (255هـ - 270هـ) في تلك الظروف المضطربة التي لا يطيق الصالحون المتحامون عن الدنيا مثلها وفي عام 317هـ بالتحديد هاجر الإمام أحمد بن عيسى فرحل من البصرة ومعه زوجته زينب بنت عبدالله بن الحسن العريضي ، وولده عبيدالله وأولاده علوي وجديد وبصري ،

NUR UL-IMAN
PUBLICATIONS

The Qarāmiṭah attacks on Basra, which lasted from 278 AH to 316 AH, in addition to the Zanj rebellion from 255 AH to 270 AH.

Amid such turmoil —intolerable to the righteous who guard against the dunya— Imām Aḥmad ibn ‘Īsā al-Muhājir emigrated in 317 AH. He departed from Basra, accompanied by his wife, Zaynab bint ‘Abd Allāh ibn al-Ḥasan al-‘Urayḍī, his son ‘Ubaydullāh, and ‘Ubaydullāh’s sons: ‘Alawī, Jadīd, and Baṣrī.



وكذا بنو عمومته السيد محمد بن سليمان جد السادة
 الأهادلة المنتسبين إلى الإمام موسى الكاظم وجد
 السادة بنو قديم الشريف أحمد القديمي المنتسبين إلى
 محمد الجواد بن علي الرضاء بن موسى وحاشيته
 وهم سبعون فرداً ، وخلف ابنه محمداً على أموالهم في
 البصرة . وخرج شاقاً طريقه إلى الحجاز ، ليحط
 رحله عاماً من الزمان بمدينة جده المصطفى صلى الله
 عليه وآله وسلم متوجهاً بعدها إلى حرم الله مكة
 المكرمة ،

NUR UL-IMAN
 PUBLICATIONS

Along with him, emigrated Sayyid Muḥammad ibn Sulaymān (ancestor of the Ahdal family who trace their lineage back to Imām Mūsā al-Kāẓim) and al-Sharīf Aḥmad al-Qudaymī (ancestor of the Banū Qudaym, who trace their lineage to Muḥammad al-Jawād ibn ‘Alī al-Riḍā ibn Mūsā al-Kāẓim), along with their entourage — a group of seventy people.

He left his son Muḥammad behind in Basra to manage their property and wealth.

He set out making his way to the Ḥijāz, where he stayed for a full year in the city of his grandfather, the Chosen One ﷺ — al-Madīnah al-Munawwarah. After that, he headed to the Sacred Sanctuary of Allāh, Makkah al-Mukarramah.

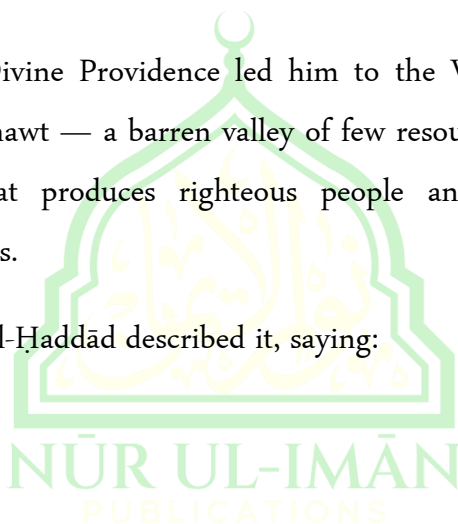
في نفس العام الذي دخلها فيه القرامطة وانتزعوا
الحجر الأسود ثم خرج من مكة، قاطعاً صحراء
الجزيرة العربية، إلى عسير، فاليمن ثم في قرى
حضر-موت إلى أن استقر في الحسيصة بحضر-موت .
وساقته يد القدرة إلى وادي حضر موت، ذلك الوادي
المقفر قليل الثروات إلا أنه ينبت الأخيار ويثمر
البركات وصفه الإمام الحداد حينما قال :



That year, the Qarāmiṭah entered Makkah and seized the Black Stone. Imām Aḥmad then departed from Makkah. He crossed the desert of the Arabian Peninsula to ‘Asīr, then Yemen, then through the villages of Ḥaḍramawt, until he finally settled in al-Ḥusayyisah, in Ḥaḍramawt.

Thus Divine Providence led him to the Valley of Ḥaḍramawt — a barren valley of few resources, yet one that produces righteous people and yields blessings.

Imām al-Ḥaddād described it, saying:



*He turned away from the world, and migrated fleeing
To Allāh, while events were aflame*

*From green Basra he traversed village after village
Crossing valleys nestled between rising hills*

*Until he reached the blessed valley and was pleased
And there he pitched his tent for good*

*He settled there and made it home
With a progeny led by a rein*

*Of righteousness, piety, and good character
Each honored virtue followed by another of grace*

*Through them the valley came alive and
companionable*

Secure and protected without a sword

من أسباب اختيار الإمام المهاجر لضمومت :

1 . لورود ذكرها في عدة أخبار وآثار نبوية .

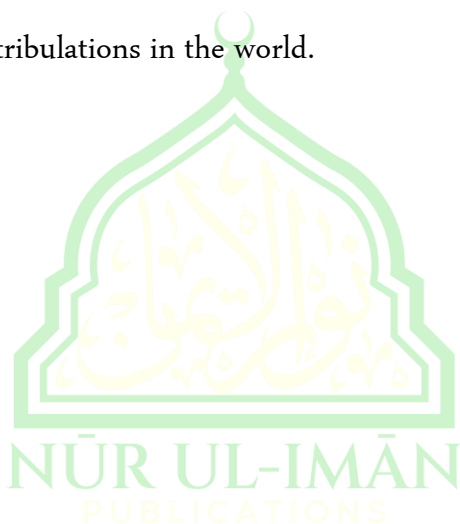
2 . لبعدها عن الفتن الدائرة في العالم .



Some of the Reasons Imām al-Muhājir Chose

Ḥaḍramawt:

1. Ḥaḍramawt was mentioned in several Prophetic traditions and narrations.
2. Because of its distance from the ongoing tribulations in the world.



من الأعمال التي قام بها الإمام المهاجر رضي الله عنه :

1. دحض فتنة الإباضية (أتباع الخارجي عبدالله بن إباح) عن حضر-موت بالحكمة والموعظة الحسنة ولا حقهم إلى مواقع انتشارهم .
2. شراء أراض وزراعة ووهبها لخدمته .
3. اشترى أرضاً قريبة من بور وأقام وأولاده بها .

NUR UL-IMAN
PUBLICATIONS

What Imām al-Muhājir (may Allāh be pleased with him) did:

1. He countered the fitnah of the Ibāḍiyyah — the followers of the Kharijite ‘Abd Allāh ibn Ibād— in Ḥaḍramawt using wisdom and gentle admonition, and pursued them to their areas of influence.
2. He purchased land, cultivated it, and gifted it to his helpers.
3. He bought land near the town of Būr and settled there with his children.

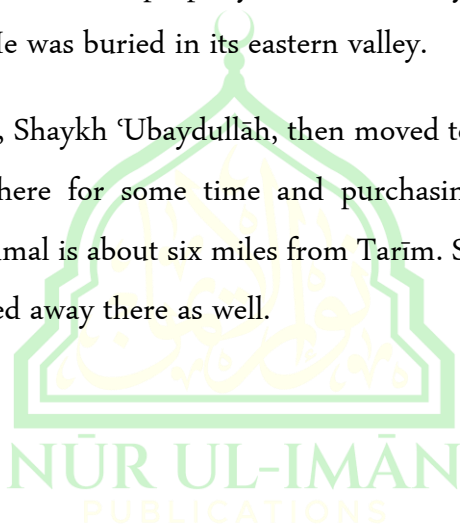
NUR UL-IMAN
PUBLICATIONS

وأول ما قدم الإمام أحمد بن عيسى إلى حضر-موت
 دخل الهجرين وأقام بها ثم سار منها فسكن قارة بني
 جُشير وتعرف ببیت بني جشيب . على نصف مرحلة
 من تريم . ثم انتقل منها إلى الحسيّسة . وأشترى بها
 عقاراً كثيراً وبها توفي ودفن في شعبها الشرقي . ثم
 أنّ ولده الشيخ عبيد الله انتقل إلى سُمَل وسكنها مدة
 زمان . واشترى بها أموالاً كثيرة . وهي على نحو ستة
 أميال من تريم . وحُكي أنّ وفاته كانت بها .

NUR UL-IMAN
 PUBLICATIONS

When Imām Aḥmad ibn ‘Īsā al-Muhājir first arrived in Ḥaḍramawt, he stayed in al-Hajarayn. He then moved to Qārat Banī Jushayr, also known as Bayt Banī Jushayb, which is about half a day’s travel from Tarīm. He later relocated to al-Ḥusayyisah, where he bought extensive property and eventually passed away. He was buried in its eastern valley.

His son, Shaykh ‘Ubaydullāh, then moved to Sumal, living there for some time and purchasing much land. Sumal is about six miles from Tarīm. Some say he passed away there as well.



ثم أنتقل أولاده منها إلى بيت جُبَيْر . فسكنوها مدة ،
ثم انتقلت الذرية إلى مدينة تريم التي كان بها من
العلماء السنين جماعة كبيرة منهم المشايخ آل الخطيب
وآل بافضل وغيرهم وكان حلولهم بها — أي آل
بالعوي — سنة (521 هـ)، وأول من سكنها الإمام
علي بن علوي الشهير (بخالع قسم) المتوفى بتريم
سنة (529 هـ) وتبعه أخوه سالم ومن في طبقتهم من
بني بصري وجديد الموجددين آنذاك .. فازدادت بهم
شرفاً وفخراً إلى فخرها . وازدهرت أقطارها .
واخضرت أشجارها . وأشرقت بدورها . وفاح
عبرها . وانتعشت تريم علمياً ودينياً واجتماعياً
بدخولهم إليها.

Then his children moved to Bayt Jubayr for a time. Then the descendants moved to the city of Tarīm, which had a large group of Sunni scholars, including the families of al-Khaṭīb, Bā Faḍl and others. The Bā ‘Alawī family arrived in Tarīm in 521 AH. The first to settle there was Imam ‘Alī ibn ‘Alawī, known as “Khālī‘ Qasam,” who passed away in Tarīm in 529 AH. He was followed by his brother Sālim and other contemporaries from the Başrī and Jadīd families. Through them, the city increased in honor and pride upon its pride. Its regions flourished, its gardens bloomed, its stars shone brighter, its fragrance spread, and Tarīm experienced a renaissance in learning, religious life, and social development with their arrival.

الإمام الفقيه المقدم (محمد بن علي بن محمد صاحب مرباط باعلوي) رضي الله عنه:

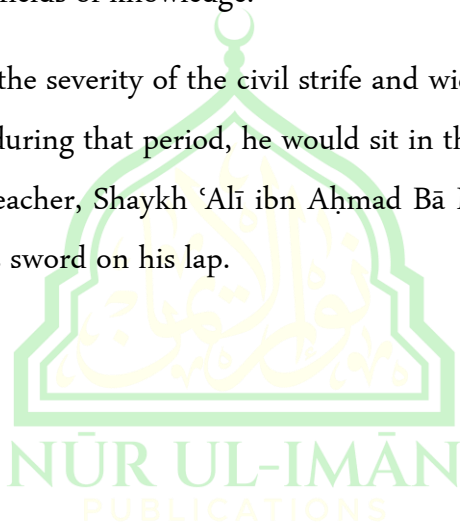
ولد بتريم سنة 574 هـ ونشأ بها وحفظ القرآن
الكريم وجملة من الفنون في شتى العلوم ، ولشدة
الفتن وانتشار القتل في تلك الحقبة كان قد يحمل
الفقيه سيفه فوق رجليه في مجلسه مع شيخه علي بن
أحمد بامروان .

NUR UL-IMAN
PUBLICATIONS

Imām al-Faqīh al-Muqaddam (Muḥammad ibn ‘Alī ibn Muḥammad Şāhib Mirbaṭ Bā ‘Alawī) – may Allāh be pleased with him

He was born in Tarīm in 574 AH, and was raised there. He memorized the Noble Qur’ān and mastered various fields of knowledge.

Due to the severity of the civil strife and widespread killing during that period, he would sit in the lesson of his teacher, Shaykh ‘Alī ibn Aḥmad Bā Marwān, with his sword on his lap.



أهم الأعمال التي قام بها الفقيه المقدم رضي الله عنه

1. إحياء طريقة التصوف - علم الإحسان

- وأخذ عن رجالها كما أخذ جده عبيد الله

عن أبي طالب المكي رحمه الله (صاحب

كتاب قوت القلوب)، فأخذ الطريقة عن

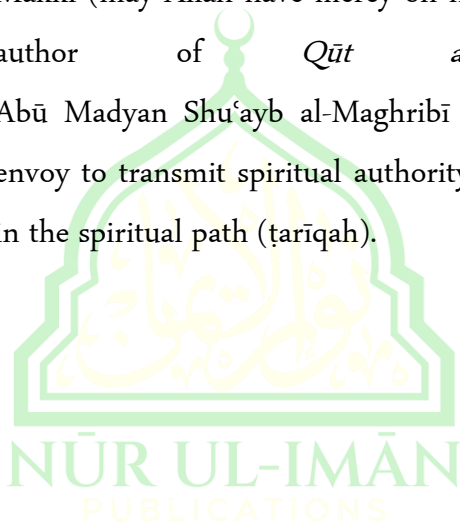
أبي مدين شعيب المغربي بواسطة بعض

طلابه .

NUR UL-IMAN
PUBLICATIONS

His Major Accomplishments

1. Reviving the way of *Tasawwuf*—the science of iḥsān (spiritual excellence)— and learning from its masters, just as his fore-father ‘Ubaydullāh had learned from Abū Ṭālib al-Makkī (may Allāh have mercy on him), the author of *Qūt al-Qulūb*. Abū Madyan Shu‘ayb al-Maghribī sent his envoy to transmit spiritual authority to him in the spiritual path (ṭarīqah).



2. لبس زي الفقراء وكسر السيف فاختر لذريته
وأتباعه (العلم بدلاً عن السيف) وحتى لا يكونوا
طرفاً في الفتن التي حذر منها رسول الله صلى الله
عليه وسلم في آخر الزمان .

3. الإكرام والنفقات اليومية فله من نفقة التمر
وحدها ما يقرب من ألف رطل يومياً .

4. ترك رباطاً علمياً يحمل اسمه ويدرس
منهجه .

NUR UL-IMAN
PUBLICATIONS

2. He wore the clothing of the poor and broke his sword, choosing for his descendants and followers knowledge instead of violence, so that they would not be a party to the tribulations that the Messenger of Allāh ﷺ had warned against in the end of times.
3. He was known for his generosity and daily charitable giving. His distribution of dates alone was almost a thousand ratls— (413–436 kg) —every single day.
4. He left behind a ribāṭ (scholarly institute) that bears his name and teaches his methodology.

ولما بلغ مبلغ الشيخوخة أخذته الأحوال الكبيرة إلى
الغيبۃ والاصطلام (وهي حالة من الشهود العالية
يغلب عليه فيها الحضور والتأمل الغيبي) وتوفي
رضي الله ليلة الجمعة من شهر ذي الحجة سنة
653 هـ ثلاث وخمسين وستائة .



When he reached old age, great spiritual states overtook him, leading to being completely absorbed with the witnessing of his Lord.

He (may Allāh be pleased with him) passed away on a Thursday night in Dhul-Ḥijjah, 653 AH (1255).



الإمام عبدالرحمن بن محمد السقاف رضي الله عنه :

ولد بتريم سنة 739 هـ وحفظ القرآن الكريم وأتقن علومه وتفنن في العلوم الأخرى حتى قيل أنه كاد يحفظ الوجيز والمهذب ، ورحل في طلب العلم إلى غيل باوزير وإلى عدن ، وأجمع أهل عصره على تسميته بالسقاف لعلو همته ومكانته فصار سقفاً معنوياً .

NUR UL-IMAN
PUBLICATIONS

Imām ‘Abd al-Raḥmān ibn Muḥammad al-Saqqāf
(may Allāh be pleased with him)

Born in Tarīm in 739 AH, he memorized the Noble Qur’ān, mastered its sciences, and excelled in other disciplines, to the extent that it was said he memorized most of *al-Wajīz* and *al-Muhadhdhab*. He traveled in pursuit of knowledge to Ghayl Bā Wazīr and to Aden.

The people of his time unanimously called him “al-Saqqāf” due to the loftiness of his aspiration and rank — for he became a spiritual ceiling (*saqqf*), a metaphor for being at the pinnacle of spiritual and scholarly stature.

NUR UL-IMAN
PUBLICATIONS

أهم أعماله :

- 1 . تربية المريدين وطلاب العلم .
 - 2 . العمل اليدوي والزراعة فقد غرس نخلاً كثيراً وكان يقرأ عند كل نخلة سورة يس ولما فرغ من غرسه كله قرأ عند كل نخلة ختمة .
 - 3 . بناءه لعدة مساجد وبلغت إلى عشرة مساجد موزعة في عدة مناطق ووقف على كل مسجد ما يقوم بحقه من عقار وأرض .
- توفي رضي الله عنه يوم الخميس 23 شعبان سنة 819 هـ تسعة عشر وثمانمائة .

His Major Accomplishments

1. Training spiritual disciples and students of knowledge.
2. Earning his living with his own hands and farming. He planted many date-palms, reciting Sūrah Yāsīn at each one as he planted it. When he finished planting all of them, he completed a full Qur'ān recitation at each tree.
3. Building mosques. He built ten mosques in various regions, and endowed each one with property and land to sustain its needs.

He (may Allāh be pleased with him) passed away on Thursday, 23rd Sha'bān 819 AH (1416).

ومضت الطريقة من بعد الفقيه المقدّم والسقاف في
أبنائهم وطلابهم على منهجهم ومنوالهم ، لكن لكون
طريقهم طريق تحقيق وأذواق وأسرار، جنحوا إلى
الخمول والإسرار، فلم يصنعوا تأليفاً بل ألفوا
رجالاً.



The spiritual path continued after al-Faqīh al-Muqaddam and al-Saqqāf through their children and students, following their methodology and example. However, since their path was one of inner realization, spiritual taste, and Divine secrets, they preferred to remain inconspicuous and private. Thus, they did not produce books — rather, they produced men.



ومضوا على ذلك إلى زمن الإمام العيدروس (ت 865هـ) وأخيه الشيخ الإمام علي (ت 895هـ) فاتسعت الدائرة واحتيج إلى التأليف، فظهر من المؤلفات كـ ((الكبريت الأحمر)) تأليف الإمام العيدروس ((والجزء اللطيف في التحكيم الشريف)) لولده الشيخ أبي بكر العدني، و ((معارج الهداية)) و ((البرقة المشيقة بذكر لباس الخرقة الأنيقة)) لشيخ الطريقة الإمام علي بن أبي بكر السكران ، كتاب يعتمد عليه في أسانيد اليمانيين وطرائق آل أبي علوي.

That remained the norm until the time of Imām al-‘Aydārūs (d. 865 AH) and his brother, Shaykh Imām ‘Alī (d. 895 AH). At that point, the circle of followers expanded, and the need for written works arose, and written works were then produced, such as:

- *al-Kibrīt al-Aḥmar* (“The Red Sulphur”) by Imām al-‘Aydārūs
- *al-Juz’ al-Laṭīf fī al-Taḥkīm al-Sharīf* by his son, Shaykh Abū Bakr al-‘Adanī
- *Ma‘ārij al-Hidāyah* and *al-Barqah al-Mushīqah bi-Dhikr Libās al-Khirqah al-Anīqah* by Shaykh of the path, Imām ‘Alī ibn Abī Bakr al-Sakrān — a book that is a key reference for chains of transmission of the scholars of Yemen and the Bā ‘Alawī tradition.

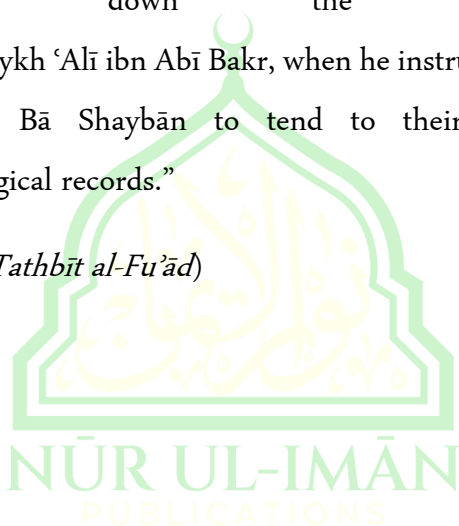
وقال الإمام الحداد : (ثلاثة لهم المنة على السادة آل
باعلوي : المهاجر أحمد بن عيسى : خرج بهم - أي
أولاده - من البدعة . والفقيه المقدم : سلّمهم بطرح
السلاح . والشيخ علي بن أبي بكر حين أمر تلميذه
باشييان بخدمة شجرة النسب) (تثبيت الفؤاد) .



Imām al-Ḥaddād said:

"Three figures deserve the gratitude of the Bā ‘Alawī Sayyids: Al-Muhājir Aḥmad ibn ‘Īsā, who led his descendants away from religious innovation; al-Faqīh al-Muqaddam, who protected them by laying down the sword; and Shaykh ‘Alī ibn Abī Bakr, when he instructed his student Bā Shaybān to tend to their family genealogical records."

(From *Tathbīt al-Fu’ād*)



ومن كلام العلامة عبد الله بن عمر بن يحيى رحمه الله في طريقة السادة آل بالعلوي :

(خلاصة القول فيها أنها توزيع الأوقات بالأعمال
الصالحات، مع كمال الاقتداء فيها بسيد السادات،
وتصحيحها بالإخلاص من الشوائب والآفات،
وتطهير القلب من كل خلق دني، وتحليته بكل خلق
سني، والرحمة والشفقة على عباد الله، وبذل الوسع
في تعليمهم وإرشادهم إلى ما فيه النجاة، والتورع
عن الحرام والشبهات، والتقلل من المباحات
والشهوات، واغتنام ساعات الأعمار بالاعتزال...

The scholar ‘Abd Allāh ibn ‘Umar ibn Yaḥyā (may Allāh have mercy on him) said regarding the spiritual path of the Bā ‘Alawī Sayyids:

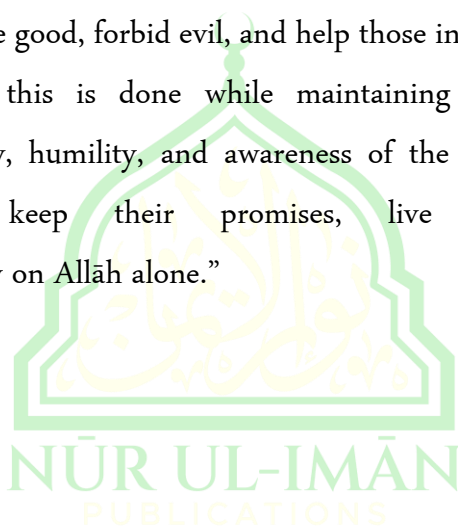
“In summary, their path is about allocating one’s time to righteous deeds while perfectly following the example of [our master the Prophet Muhammad ﷺ]; making every deed sound through sincerity, free from ulterior motives or flaws; cleansing the heart of every lowly trait, and adorning it with every noble trait; showing mercy and compassion to God’s creation; making every effort to teach and guide them to what leads to salvation; avoiding what is forbidden or questionable; minimizing indulgence in permissible pleasures and desires; and making the most of one’s lifetime by withdrawing from distractions...”

فلا يخالطون الناس إلا للتعلم والتعليم، والجمعة
والجماعة وزيارة كل حميم، وعمارة تلك المزاوير
بمذاكرة العلوم، وصلة الأقارب والإخوان، وبذل
المعروف والنهي عن المنكر، وإغاثة الملهوف مع
الصيانة والتعفف والتواضع ومراقبة الخلاق،
والوفاء بالعهد، والزهد، والتوكل على الله) .



“...They only engage with others for learning, teaching, attending Friday and congregational prayers, or visiting loved ones, enriching these visits with meaningful discussions about knowledge.

They uphold ties of kinship and brotherhood, promote good, forbid evil, and help those in distress. All of this is done while maintaining dignity, modesty, humility, and awareness of the Creator. They keep their promises, live simply, and rely on Allāh alone.”



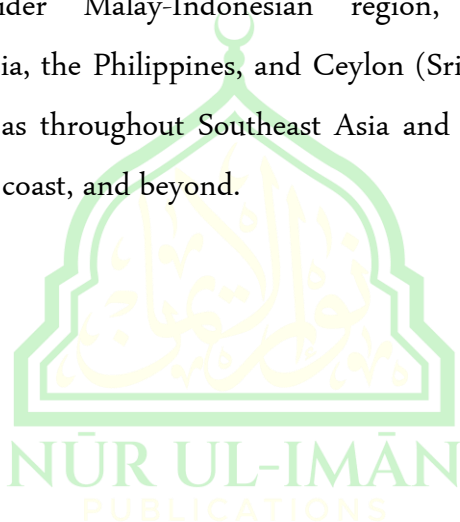
أثرهم في نشر الإسلام

كانت الطريقة — فضلاً عن كونها منهجاً في التربية والسلوك — سبباً في انتشار الإسلام ودخول الأفواج الكبيرة فيه، على رقعة جغرافية واسعة، ((عبرَ الهند) إلى (الملايو) و(بورما) و(إندونيسيا) و(الفلبين) و(سيلان)، وكذلك جنوب شرق آسيا وساحل شرق إفريقيا، وغيرها)).

NUR UL-IMAN
PUBLICATIONS

Their Impact on the Spread of Islam

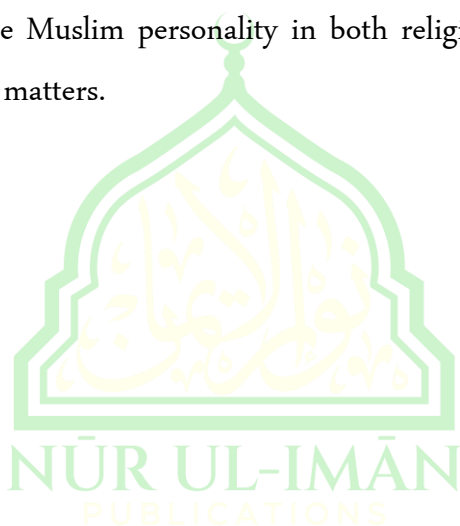
The Bā ‘Alawī ṭarīqah — beyond being a path for spiritual growth and conduct — was a cause for the spread of Islam and the entry of great multitudes into it across vast geographic regions, through India to the wider Malay-Indonesian region, Burma, Indonesia, the Philippines, and Ceylon (Sri Lanka), as well as throughout Southeast Asia and the East African coast, and beyond.



لقد كان السادة آل باعلوي ومن كان على طريقتهم -
في تجارتهم عبر البحار إلى تلك البلاد — المثل الكامل
للمسلم الصالح العالم العامل، فاجتذبوا الناس
بأخلاقهم وآدابهم وعلومهم، فكانوا صورة ناصعة
للشخصية المسلمة المتكاملة ديناً ودنياً.



Through their trade across the oceans to those lands, the Bā ‘Alawī Sayyids and those who followed their path were a perfect example of the righteous Muslim, who combines knowledge with acting on it. They attracted people through their character, manners, and knowledge, presenting a shining image of the complete Muslim personality in both religious and worldly matters.



يقول المؤرّخ العلامة السيد محمد بن عبدالرحمن بن شهاب العلوي: "كان للعرب الحضارمة — وفي مقدمتهم السادة العلويون — ترددات إلى (مليار) و(كجرات) و(كاليكوت) وغيرها من البلاد الهندية، ولهم بها مراكز تجارية ودينية، وأول من اشتهر من أبنائهم هم بنو عبدالملك العلويين اليمنيين، وقد انتشروا هناك واتصلوا بملوك وزعماء وعلماء المسلمين بالهند وكانت لهم مكانة عالية بين مسلمي الهند، وكان يدعون بآل عظمة خان، وتبعتهم فيما بعد جماعات وقد كان لكثير من العلويين رباطات مفتوحة لطالبي العلم .

The historian and scholar Sayyid Muḥammad ibn ‘Abd al-Raḥmān ibn Shihāb al-‘Alawī said:

“Ḥaḍramī Arabs — foremost among them the Bā ‘Alawī Sayyids — made regular voyages to Malabar, Gujarat, Calicut, and other regions of India, establishing commercial and religious centers there. The first to gain renown were the Banū ‘Abd al-Malik, Bā ‘Alawīs from Yemen. They spread through the region, establishing connections with kings, leaders, and Muslim scholars in India, and held high esteem among Indian Muslims. They were referred to as Āl ‘Aẓmatkhān. Later, other groups followed them, and many among the Bā ‘Alawīs established ribāṭs (open spiritual and educational lodges) for seekers of knowledge.”

وعلى تعاقب الأزمان وتغير الأحوال لم يتوقف هذا
المدُّ النبوي إلى وقتنا الحاضر بواسطة هذه السلالة
الكريمة ومن أخذ طريقهم . وإن إسلام ملايين
الناس في مختلف بقاع قارات العالم له ارتباط
بهجراتهم وجهودهم المستمرة فمدارسهم واسعة
الانتشار، وهي تستقبل على الدوام من الطلاب
والمريدين الأعداد الكثيرة وتغرس فيهم محبة الدين
وأخذ الزاد من العلم واليقين وتبليغه إلى جميع
العالمين.

NUR UL-IMAN
PUBLICATIONS



Across the centuries and shifting circumstances, this Prophetic tide has never ceased — continuing to our present time through this noble lineage and those who follow their path.

Indeed, the embrace of Islam by millions of people across various continents of the world is closely connected to their migrations and continuous efforts.

Their schools are widespread, constantly welcoming large numbers of students and spiritual aspirants, instilling in them love for the religion, providing them with nourishment in knowledge and certainty, and preparing them to convey it to all of humanity.



من المصادر :

- شرح العينية للحبيب أحمد بن زين الحبشي .
- سلسلة أعلام حضر-موت للحبيب أبي بكر بن علي المشهور.
- الجواهر الشفاف للشيخ عبدالرحمن بن محمد الخطيب .
- منحة الكريم (بحث للأستاذ منير بن سالم بازهير) .



Sources:

- *Sharḥ al-‘Ayniyyah* by al-Ḥabīb Aḥmad ibn Zayn al-Ḥabashī
- *Silsilat A’lām Ḥaḍramawt* by al-Ḥabīb Abū Bakr ibn ‘Alī al-Mashhūr
- *al-Jawhar al-Shaffāf* by Shaykh ‘Abd al-Raḥmān ibn Muḥammad al-Khaṭīb
- *Minḥat al-Karīm* — a research paper by Ustādh Munīr ibn Sālim Bā Zuhayr

