

Answer to Question

How True is this Hadith and What is its Explanation?

«عُصْبَةٌ مِنَ الْمُسْلِمِينَ يَفْتَتِحُونَ الْبَيْتَ الْأَبْيَضَ»

“A small force of the Muslims will capture the white house (Bait al-Abaydh)”

To: Abrar Thawabtah

Question:

Assalam Alaikum, I have a question, Barak Allahu feek:

كَتَبْتُ إِلَى جَابِرِ بْنِ سَمُرَةَ مَعَ غُلَامِي، أَخْبَرَنِي بِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ: فَكَتَبْتُ إِلَيْهِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ الْجُمُعَةِ، عَشِيَّةَ رَجْمِ الْأَسْلَمِيِّ يَقُولُ: «لَا يَزَالُ الدِّينُ قَائِمًا حَتَّى تَقُومَ السَّاعَةُ، أَوْ يَكُونَ عَلَيْكُمْ اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ». وَسَمِعْتُهُ يَقُولُ: «عُصْبَةٌ مِنَ الْمُسْلِمِينَ يَفْتَتِحُونَ الْبَيْتَ الْأَبْيَضَ، بَيْتَ كِسْرَى وَآلِ كِسْرَى». وَسَمِعْتُهُ يَقُولُ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَّابِينَ، فَاحْذَرُوهُمْ». وَسَمِعْتُهُ يَقُولُ: «إِذَا أَعْطَى اللَّهُ أَحَدَكُمْ خَيْرًا، فَلْيَبْدَأْ بِنَفْسِهِ، وَأَهْلِ بَيْتِهِ». وَسَمِعْتُهُ يَقُولُ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ».

I wrote (a letter) to Jabir b. Samura and sent it to him through my servant, asking him to inform me of something he had heard from the Messenger of Allah (saw). He wrote to me (in reply): I heard the Messenger of Allah (saw) say on Friday evening, the day on which al-Aslami was stoned to death (for committing adultery): **“The Islamic religion will continue until the Hour has been established, or you have been ruled over by twelve Caliphs, all of them being from the Quraish.”** Also heard him say: **“A small force of the Muslims will capture the white house, the house of the Persian Emperor or his descendants.”** I also heard him say: **“Before the Day of Judgment there will appear (a number of) impostors. You are to guard against them.”** I also heard him say: **“When Allah grants wealth to any one of you, he should first spend it on himself and his family (and then give it in charity to the poor).”** I heard him (also) say: **“I will be your forerunner at the Cistern (expecting your arrival)”**.

How true is this Hadith and what is its explanation, «عُصْبَةٌ مِنَ الْمُسْلِمِينَ يَفْتَتِحُونَ الْبَيْتَ الْأَبْيَضَ» **“A small force of the Muslims will capture the white house (Bait al-Abaydh)”**?

Answer:

Wa Alaikum Assalam Wa Rahmatullah Wa Barakatuh

1- The noble Hadith that you mentioned in your question is from Ahmad's narration, and Muslim narrated this noble Hadith with a slight difference in some wording. Muslim narrated in his Sahih on the authority of Amir bin Saad bin Abi Waqqas, who said: كَتَبْتُ إِلَى جَابِرِ بْنِ سَمُرَةَ مَعَ غُلَامِي أَنْ أَخْبَرَنِي بِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ قَالَ فَكَتَبْتُ إِلَيْهِ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ الْجُمُعَةِ عَشِيَّةَ رَجْمِ الْأَسْلَمِيِّ يَقُولُ: «لَا يَزَالُ الدِّينُ قَائِمًا حَتَّى تَقُومَ السَّاعَةُ أَوْ يَكُونَ عَلَيْكُمْ اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ» وَسَمِعْتُهُ يَقُولُ: «عُصْبَةٌ مِنَ الْمُسْلِمِينَ يَفْتَتِحُونَ الْبَيْتَ الْأَبْيَضَ بَيْتَ كِسْرَى أَوْ آلِ كِسْرَى» وَسَمِعْتُهُ يَقُولُ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَّابِينَ فَاحْذَرُوهُمْ» وَسَمِعْتُهُ يَقُولُ: «إِذَا أَعْطَى اللَّهُ أَحَدَكُمْ خَيْرًا فَلْيَبْدَأْ بِنَفْسِهِ وَأَهْلِ بَيْتِهِ» وَسَمِعْتُهُ يَقُولُ: «أَنَا الْفَرَطُ عَلَى الْحَوْضِ» I wrote (a letter) to Jabir b. Samura and sent it to him through my servant Nafi', asking him to inform me of something he had heard from the Messenger of Allah (saw). He wrote to me (in reply): I heard the Messenger of Allah (saw) say on Friday evening, the day on which al-Aslami was stoned to death (for committing adultery): **“The Islamic religion will continue until the Hour has been established, or you have been ruled over by twelve Caliphs, all of them being**

from the Quraish.” also heard him say: “A small force of the Muslims will capture the white house, the house of the Persian Emperor or his descendants.” I also heard him say: “Before the Day of Judgment there will appear (a number of) impostors. You are to guard against them.” I also heard him say: “When Allah grants wealth to any one of you, he should first spend it on himself and his family (and then give it in charity to the poor).” I heard him (also) say: “I will be your forerunner at the Cistern (expecting your arrival)”.

This Hadith is an authentic Hadith, and its authenticity is sufficient that it is in Sahih Muslim.

2- Regarding the explanation of the Hadith, there are a number of points mentioned, the first is the saying of the Prophet (saw): «لَا يَزَالُ الدِّينُ قَائِمًا حَتَّى تَقُومَ السَّاعَةُ أَوْ يَكُونَ عَلَيْكُمْ اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ» “The Islamic religion will continue until the Hour has been established, or you have been ruled over by twelve Caliphs, all of them being from the Quraish”.

The scholars have differed as to what is meant by it, that is based on opinions, and the most likely accurate to me of them, and Allah knows best, is what Ibn al-Jawzi mentioned in “Kashf Al-Muskil” from the Hadith of the two Sahihs regarding this noble Hadith under the heading of the third aspect, where he says: (And **the third aspect**: he meant the existence of twelve caliphs for the entire period of the Khilafah (caliphate) until the Day of Resurrection, they will do what is right, even if their days are not consecutive, then the man (caliph) may be just, and someone will come after him (another caliph) who is unjust, and then after a while someone (another caliph) will come who is just, so the justice of the twelve will be completed until the Day of Resurrection. This aspect is indicated by what we were told by Abu Mansour (...) Abu Bahr told us that Abu Al-Mujlad told him and swore to him: This nation will not perish until there are twelve caliphs in it, all of them working with guidance and the religion of truth, including two men from the family of the Prophet (saw) one of whom will live forty years and the other thirty years].

This is the most likely accurate meaning (to me), and Allah Knows Best, because the Hadith says: «لَا يَزَالُ الدِّينُ قَائِمًا حَتَّى تَقُومَ السَّاعَةُ أَوْ يَكُونَ عَلَيْكُمْ اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ مِنْ قُرَيْشٍ» “The Islamic religion will continue until the Hour has been established, or you have been ruled over by twelve Caliphs, all of them being from the Quraish.” So, the discussion is about the establishment of the Deen until the Day of Resurrection, and this includes the completion of the rule of twelve caliphs from Quraish. Since many caliphs from Quraish and from elsewhere have ruled, the Hadith should be interpreted as referring to the rule of twelve specific ones from Quraish, as they are not just caliphs who rule according to Islam like all other caliphs, but rather they are special, distinguished caliphs who rule with justice and truth on the method of the Prophethood. Their entire Khilafah (Caliphate) will have “**guidance and the Deen of truth are acted upon**”. It is not unlikely that the four Rightly Guided Caliphs will be among them and that the fifth of them will be Omar bin Abdul Aziz... and that in the near future when the second Khilafah Rashida (Rightly Guided Caliphate) is established on the method of Prophethood there will come those who follow their path and way... that is, there will be caliphs who will rule according to Islam until the Day of Resurrection... then the time of the oppressive rule will end, that we are in now, then the Khilafah will return on the method of Prophethood as the Messenger (saw) said in the Hadith of Al-Nu'man bin Bashir on the authority of Hudhayfah. During the time of this second Khilafah on the method of the Prophethood, there will be many caliphs ruling according to Islam, among them seven righteous caliphs who are guided by the method of the Prophethood, even if their reigns are not consecutive. Then the twelve just caliphs will be complete, on the method of the Prophethood. This is what I think is most likely, and Allah knows best and He is most wise.

3- As for the meaning of the saying of the Prophet (saw): «عُصِيْبَةٌ مِنَ الْمُسْلِمِيْنَ يَفْتَتِحُوْنَ الْبَيْتَ الْاَبْيَضَ» **“A small force of the Muslims will capture the white house (Bait al-Abaydh)”** The white house is explained in the Hadith itself, he (saw) said in its explanation: «الْبَيْتُ الْاَبْيَضُ» **“the white house (Bait al-Abaydh) the house of the Persian Emperor or his descendants.”** It is Khosrau’s palace, and the honourable companions of the time of Omar ibn al-Khattab, may Allah be pleased with them all, opened it. It was stated in Al-Nawawi’s explanation of Muslim: [His saying (saw): «عُصِيْبَةٌ مِنَ الْمُسْلِمِيْنَ يَفْتَتِحُوْنَ الْبَيْتَ الْاَبْيَضَ بَيْتَ كِسْرَى» **“A small force of the Muslims will capture the White House, the house of the Persian Emperor”** This is one of the apparent miracles of the Messenger of Allah (saw) and they conquered it - praise be to Allah - at the time of Omar bin Al-Khattab, may Allah be pleased with him. The word ‘Usaibah is the small ‘Usbah which is the group, Khosrau (kisra) (can be pronounced with a kasra or fat’ha vocalization on the letter kaf] End.

4- Regarding the saying of the Messenger (saw): «اِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَّابِيْنَ فَاحْذَرُوْهُمْ» **“Before the Day of Judgment there will appear (a number of) impostors. You are to guard against them”**. Scholars interpreted it in multiple ways, as mentioned by the author of Marqaat al-Mufatih, the explanation of Mishkat Al-Masabih, as follows:

[On the authority of Jabir Bin Samura, he said, I heard the Prophet (saw) say: «اِنَّ بَيْنَ يَدَيِ السَّاعَةِ كَذَّابِيْنَ» **“Before the Day of Judgment there will appear (a number of) impostors.”** Al-Mazhar said: He meant a lot of ignorance and a lack of knowledge, and to bring up fabricated Hadiths and what they invent against the Messenger of Allah (saw). It is possible that what is meant by this is the claim of prophethood as it was in his time and after his time, or that what is meant by them is a group who claim corrupt desires and attribute their falsehood belief to him (saw) like all the people of innovation, (so beware of them)].

5- As for the rest of the Hadith, An-Nawawi explained it as follows:

[The Messenger’s saying (saw): «اِذَا اَعْطَى اللّٰهُ اَحَدَكُمْ خَيْرًا فَلْيَبْدَأْ بِنَفْسِهِ» **“When Allah grants wealth to any one of you, he should first spend it on himself and his family (and then give it in charity to the poor)”**. It is similar to the Hadith: «اِبْدَأْ بِنَفْسِكَ ثُمَّ بِمَنْ تَعُوْلُ» **“Start with yourself then your dependents”** His saying (saw): «اَنَا الْفَرَطُ عَلَى الْحَوْضِ» **“I will be your forerunner at the Cistern (expecting your arrival)”**. The word (Al-Farat) with the Fat’h of the the letter Ra’, it means: the forerunner and the one who is waiting to give you a drink from it. Al-Farit and Al-Faarit are: the one who precedes the people to the water to prepare for them what they need.

Your Brother,

Ata Bin Khalil Abu Al-Rashtah

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