بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

HEROES OF ISLAM

SERIES 20

NUR AL-DIN ZANGI

The Just King Who United Syria, According to the Qur'an, Authentic Hadith and the Books of History

سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا
ٱلَّذِى بَٰرَكْنَا حَوْلَهُۥ لِنُرِيَهُۥ مِنْ ءَايَٰتِنَآ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١﴾

"Exalted is He who took His Servant [i.e., Prophet Muḥammad (ﷺ)] by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing."

Surah Al-Isra' 17:1

HJ CHE ALIM HJ CHE HARON

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ACKNOWLEDGEMENT

All praise is due to Allah, who took His servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings He has blessed. May blessings and peace be upon our master, the Prophet Muhammad ﷺ, upon his family and Companions, and upon those who followed his path in excellence — among them Nur al-Din Zangi, the just king.

This book is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This twentieth book of Heroes of Islam tells the story of Nur al-Din Zangi: the ruler who united Syria, built the Nuri Hospital, the House of Hadith and the House of Justice, sent Saladin to Egypt, and commissioned a minbar for al-Masjid al-Aqsa while Jerusalem was still in Crusader hands. His story is told with honesty about its sources, including the unestablished story of the tunnel to the Prophet's ﷺ grave. May this knowledge be 'ilmun yuntafa'u bih — knowledge that benefits.

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ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows ***the old city of Damascus*** at dawn, with domes, stone houses, the green orchards of the Ghouta, morning mist, and the slopes of ***Mount Qasiyun*** behind.

In the middle of the city rises ***the minaret of the Umayyad Mosque***, the great mosque of Damascus — the city that was the seat of Nur al-Din's rule, where he built the Nuri Hospital, the House of Hadith and the House of Justice.

In the foreground, on a stone terrace, lie ***a carved wooden panel*** with geometric star patterns beside carpentry tools — recalling the ***minbar*** Nur al-Din commissioned for al-Masjid al-Aqsa — ***a handwritten book*** with ink and reed pens, a symbol of the House of Hadith, ***a coarse woollen cloak***, a symbol of his simple life, and ***a bow and arrows***.

The ***dark blue band*** at the bottom, framed by ***fine gold lines***, is where the author's name appears — the same as on the covers of Series 1 to Series 19, so that all the covers of Heroes of Islam match.

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Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = sirah note (report from the books of sirah); blue table = comparison.com.

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NUR AL-DIN ZANGI

The historian Ibn al-Athir, who studied the lives of kings across the ages, wrote that he found no ruler — after the Rightly Guided Caliphs and ‘Umar ibn ‘Abd al-‘Aziz — whose conduct was better than that of ***Nur al-Din Mahmud Zangi***.

Nur al-Din (511–569 AH / 1118–1174 CE) united a divided Syria, faced the Crusader armies, and sent Asad al-Din Shirkuh with his nephew, ***Saladin (Salah al-Din al-Ayyubi)***, to Egypt. In Damascus he built the Nuri Hospital, the House of Hadith and the House of Justice — a court where people could bring complaints, even against his own officials. And he commissioned a wooden minbar for al-Masjid al-Aqsa while Jerusalem was still in Crusader hands.

This eBook is the twentieth in the ***Heroes of Islam*** series. Nur al-Din’s story comes from the history books, especially al-Bahir and al-Kamil by Ibn al-Athir, the History of Damascus by his contemporary Ibn ‘Asakir, and Kitab al-Rawdatayn by Abu Shamah. Every story is given with its source and grade honestly — including the unestablished story of the tunnel to the Prophet’s ﷺ grave — and its lessons are grounded in the Qur'an and authentic Hadith.

Nur al-Din’s story is that of a ruler who made justice, knowledge and compassion for his people the path to the liberation of Jerusalem — the minbar he prepared was installed by his pupil after his death.

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WHO WAS NUR AL-DIN ZANGI?

His real name was ***Mahmud ibn 'Imad al-Din Zangi ibn Aq Sunqur***. He was born in Shawwal 511 AH (February 1118 CE). His father, ***'Imad al-Din Zangi***, was the ruler (atabeg) of Mosul and Aleppo.

He was known by the titles ***Nur al-Din*** ("light of the religion") and ***al-Malik al-'Adil*** ("the just king"). His kunya was Abu al-Qasim.

NAME AND TITLES

NAME OR TITLE	EXPLANATION
Mahmud ibn Zangi	His real name
Nur al-Din	"Light of the religion"
al-Malik al-'Adil	"The just king" — the title most attached to him
Abu al-Qasim	His kunya
al-Shahid	A title given by some historians after his death

LESSONS

The noblest title for a leader is not "conqueror", but "the just".

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SON OF ZANGI AND THE FALL OF EDESSA

HISTORICAL NOTE: THE FIRST CRUSADER STATE TO FALL

After the First Crusade (492 AH / 1099 CE), the Crusaders founded several states in Syria and Palestine, including Jerusalem. In ***539 AH*** (1144 CE), 'Imad al-Din Zangi retook ***al-Ruha*** (Edessa), the first Crusader state to fall back into Muslim hands.

Two years later, in 541 AH, Zangi was killed by one of his slaves while besieging a fortress. His realm was divided between his sons: Sayf al-Din Ghazi in Mosul, and Nur al-Din Mahmud in Aleppo.

Status of the report: Narrated in history books such as al-Bahir by Ibn al-Athir and Kitab al-Rawdatayn by Abu Shamah, without an authentic chain by the standards of the Hadith scholars. The story is well known and accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Ibn al-Athir, al-Kamil fi al-Tarikh; Ibn al-Athir, al-Bahir fi al-Dawlah al-Atabakiyyah.

LESSONS

A father's effort can be continued by his son. True success is when the next generation carries it further.

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RULER OF ALEPPO

HISTORICAL NOTE: A DIFFICULT BEGINNING

Nur al-Din took over Aleppo in 541 AH, at about 28 years of age. The Christian inhabitants of Edessa quickly rebelled and called the Crusaders back, but Nur al-Din moved swiftly and retook the city.

In 544 AH (1149 CE) he defeated the army of Antioch at the Battle of ***Inab***, where Raymond, Prince of Antioch, was killed.

Status of the report: Narrated in history books such as al-Bahir by Ibn al-Athir and Kitab al-Rawdatayn by Abu Shamah, without an authentic chain by the standards of the Hadith scholars. The story is well known and accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Ibn al-Athir, al-Bahir fi al-Dawlah al-Atabakiyyah; Ibn al-Athir, al-Kamil fi al-Tarikh.

LESSONS

Leadership is tested in its first moments. Firmness and swift action save what was nearly lost.

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DAMASCUS AND THE SECOND CRUSADE

HISTORICAL NOTE: A CITY BESIEGED

The fall of Edessa sparked the ***Second Crusade***. In ***543 AH*** (1148 CE), the kings of France and Germany with the army of Jerusalem besieged ***Damascus***. The townspeople held out, and help from Sayf al-Din Ghazi and Nur al-Din began to arrive. Within days the Crusaders withdrew — a great failure for the Second Crusade.

At that time Damascus was still ruled by another family (the Burids), who sometimes allied with the Crusaders. This division among Muslim rulers was the greatest challenge Nur al-Din faced.

Status of the report: Narrated in history books such as al-Bahir by Ibn al-Athir and Kitab al-Rawdatayn by Abu Shamah, without an authentic chain by the standards of the Hadith scholars. The story is well known and accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Ibn al-Athir, al-Kamil fi al-Tarikh; Ibn al-Qalanisi, Dhayl Tarikh Dimashq.

LESSONS

An external enemy often grows strong because of division within. Defending a city is not enough without uniting the ummah.

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UNITING SYRIA

HISTORICAL NOTE: GATES OPENED BY THE PEOPLE

In ***549 AH*** (1154 CE), Nur al-Din entered ***Damascus*** without major fighting. The townspeople, disillusioned with their rulers — who paid tribute to the Crusaders — opened the gates for him. Aleppo and Damascus were united, and Syria stood as one front against the Crusaders for the first time in half a century.

Status of the report: Narrated in history books such as al-Bahir by Ibn al-Athir and Kitab al-Rawdatayn by Abu Shamah, without an authentic chain by the standards of the Hadith scholars. The story is well known and accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Ibn al-Athir, al-Kamil fi al-Tarikh; Abu Shamah, Kitab al-Rawdatayn.

The Qur'an commands the ummah to hold fast to the rope of Allah and not be divided:

SURAH ALI 'IMRAN 3:103

وَٱعۡتَصِمُواْ بِحَبۡلِ ٱللَّهِ جَمِيعٗا وَلَا تَفَرَّقُواْۚ وَٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ كُنتُمۡ أَعۡدَآءٗ فَأَلَّفَ بَيۡنَ قُلُوبِكُمۡ فَأَصۡبَحۡتُم بِنِعۡمَتِهِۦٓ إِخۡوَٰنٗا وَكُنتُمۡ عَلَىٰ شَفَا حُفۡرَةٖ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنۡهَاۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦ لَعَلَّكُمۡ تَهۡتَدُونَ ١٠٣

And hold firmly to the rope of Allāh all together and do not become divided. And remember the favor of Allāh upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allāh make clear to you His verses that you may be guided.

Translation: Sahih International — quran.com/3:103

And the Messenger of Allah ﷺ likened the believers to a single body:

HADITH — SAHIH AL-BUKHARI, NO. 6011

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، قَالَ سَمِعْتُ يَقُولُ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تَرَى الْمُؤْمِنِينَ فِي تَرَاحُمِهِمْ وَتَوَادِّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى عُضْوًا تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهَرِ وَالْحُمَّى ".

TRANSLATION:

Al-Nu'man ibn Bashir said: The Messenger of Allah ﷺ said: ***"You see the believers, in their mercy, love and kindness towards one another, like a single body: when one limb complains, the rest of the body responds to it with sleeplessness and fever."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu Nu'aym al-Fadl ibn Dukayn, from Zakariyya ibn Abi Za'idah, from 'Amir al-Sha'bi, from Al-Nu'man ibn Bashir رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Good Manners, Hadith No. 6011.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: sunnah.com/bukhari:6011

LESSONS

The strongest unity is one opened by the hearts of the people, not one forced by the sword.

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VICTORY AT HARIM: "WHO IS MAHMUD?"

HISTORICAL NOTE: A SULTAN'S PRAYER

In ***559 AH*** (1164 CE), Nur al-Din defeated a coalition of Crusader armies at ***Harim***, near Antioch. Bohemond III, Prince of Antioch, and Raymond III, Count of Tripoli, were captured.

Abu Shamah relates that before the battle Nur al-Din withdrew alone, prostrated and prayed humbly: "O my Lord, this is Your religion and these are Your soldiers. Who is Mahmud that he should be mentioned?" In another report, when someone prayed, "O Allah, give Mahmud victory," he said: "Say: O Allah, give Your religion victory. Who is Mahmud?"

Status of the report: Narrated in history books such as al-Bahir by Ibn al-Athir and Kitab al-Rawdatayn by Abu Shamah, without an authentic chain by the standards of the Hadith scholars. The story is well known and accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Ibn al-Athir, al-Bahir fi al-Dawlah al-Atabakiyyah; Abu Shamah, Kitab al-Rawdatayn.

Victory comes from Allah, and through the prayers of the weak:

HADITH — SAHIH AL-BUKHARI, NO. 2896

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ طَلْحَةَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، قَالَ رَأَى سَعْدٌ ـ رضى الله عنه ـ أَنَّ لَهُ فَضْلاً عَلَى مَنْ دُونَهُ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " هَلْ تُنْصَرُونَ وَتُرْزَقُونَ إِلاَّ بِضُعَفَائِكُمْ ".

TRANSLATION:

Mus'ab ibn Sa'd said: Sa'd (ibn Abi Waqqas) felt that he had a superiority over those weaker than him. So the Prophet ﷺ said: ***"Are you given victory and provision except because of the weak among you?"***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sulayman ibn Harb, from Muhammad ibn Talhah, from Talhah ibn Musarrif, from Mus'ab ibn Sa'd, from Sa'd ibn Abi Waqqas رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jihad and Expeditions, Hadith No. 2896.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: sunnah.com/bukhari:2896

Compare this prayer with the confession of Alp Arslan (Series 19), who for a moment felt proud of his army. Nur al-Din chose the opposite path: humility at the height of his strength.

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LESSONS

A great leader does not ask for victory for his own name, but for the religion of Allah.

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A SIMPLE LIFE: HIS WIFE AND THREE SHOPS

HISTORICAL NOTE: TREASURER OF THE MUSLIMS

Ibn al-Athir relates that Nur al-Din's wife once complained of a tight allowance. He gave her three shops he owned in Homs, which yielded about twenty dinars a year. When she thought it little, he said: "I own nothing but this. Everything in my hands belongs to the Muslims; I am only their treasurer, and I will not betray them, or throw myself into the Fire for your sake."

He was also known for eating and dressing simply, and for meeting his personal needs from his own property, not from the state treasury.

Status of the report: Narrated in history books such as al-Bahir by Ibn al-Athir and Kitab al-Rawdatayn by Abu Shamah, without an authentic chain by the standards of the Hadith scholars. The story is well known and accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Ibn al-Athir, al-Bahir fi al-Dawlah al-Atabakiyyah; Abu Shamah, Kitab al-Rawdatayn.

The Messenger of Allah ﷺ gave a stern warning against misusing public wealth:

HADITH — SAHIH AL-BUKHARI, NO. 3118

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، قَالَ حَدَّثَنِي أَبُو الأَسْوَدِ، عَنِ ابْنِ أَبِي عَيَّاشٍ ـ وَاسْمُهُ نُعْمَانُ ـ عَنْ خَوْلَةَ الأَنْصَارِيَّةِ ـ رضى الله عنها ـ قَالَتْ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِنَّ رِجَالاً يَتَخَوَّضُونَ فِي مَالِ اللَّهِ بِغَيْرِ حَقٍّ، فَلَهُمُ النَّارُ يَوْمَ الْقِيَامَةِ ".

TRANSLATION:

Khawlah al-Ansariyyah said: I heard the Prophet ﷺ say: ***"Indeed, some people spend Allah's wealth unjustly; for them is the Fire on the Day of Resurrection."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yazid al-Muqri', from Sa'id ibn Abi Ayyub, from Abu al-Aswad Muhammad ibn 'Abd al-Rahman, from Al-Nu'man ibn Abi 'Ayyash, from Khawlah al-Ansariyyah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the One-Fifth, Hadith No. 3118.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: sunnah.com/bukhari:3118

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LESSONS

State wealth is a trust, not the ruler's private property. A leader who keeps the two apart preserves the people's trust.

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THE HOUSE OF JUSTICE: A COURT FOR THE PEOPLE

HISTORICAL NOTE: THE SULTAN WHO WENT TO COURT

Nur al-Din built the ***House of Justice*** (Dar al-'Adl) in Damascus, where he sat with judges and jurists to hear the people's complaints, including complaints against his own emirs and officials. Ibn al-Athir mentions that his officials became careful and returned people's rights before complaints reached him.

It is also reported that a man brought a claim against Nur al-Din over a piece of land. Nur al-Din himself went to the judge's court with the man and said: "I have come as the defendant; judge between us as you judge between others." When the claim was found to be untrue, he gave the land to the man as a gift, saying that he only wished to show that no one is above the Shari'ah.

Status of the report: Narrated in history books such as al-Bahir by Ibn al-Athir and Kitab al-Rawdatayn by Abu Shamah, without an authentic chain by the standards of the Hadith scholars. The story is well known and accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Ibn al-Athir, al-Bahir fi al-Dawlah al-Atabakiyyah; Abu Shamah, Kitab al-Rawdatayn.

Allah commands that trusts be fulfilled and judgement be given with justice:

SURAH AN-NISA' 4:58

۞إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا وَإِذَا حَكَمۡتُم بَيۡنَ ٱلنَّاسِ أَن تَحۡكُمُواْ بِٱلۡعَدۡلِۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓۗ إِنَّ ٱللَّهَ كَانَ سَمِيعَۢا بَصِيرٗا ٥٨

Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.

Translation: Sahih International — quran.com/4:58

And every leader will be asked about his people:

HADITH — SAHIH AL-BUKHARI, NO. 7138

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَلاَ كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالإِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهْوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ

بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ، أَلاَ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ ".

TRANSLATION:

‘Abdullah ibn ‘Umar narrated that the Messenger of Allah ﷺ said: ***“Indeed, each of you is a shepherd, and each of you will be asked about his flock. The ruler over the people is a shepherd and will be asked about his flock;*** a man is a shepherd over his household and will be asked about them; a woman is a shepherd over her husband’s house and children and will be asked about them; a servant is a shepherd over his master’s wealth and will be asked about it. Indeed, each of you is a shepherd, and each of you will be asked about his flock.”

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Isma‘il ibn Abi Uways, from Malik ibn Anas, from ‘Abdullah ibn Dinar, from ‘Abdullah ibn ‘Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Judgements, Hadith No. 7138.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: sunnah.com/bukhari:7138

LESSONS

Justice begins when the ruler is willing to be judged. A court open to the people is a state’s strongest fortress.

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THE NURI HOSPITAL: CARE FOR ALL

HISTORICAL NOTE: A HOSPITAL STILL STANDING

In ***549 AH*** (1154 CE), Nur al-Din built the ***Nuri Hospital*** (Bimaristan al-Nuri) in Damascus — a great hospital providing free treatment, medicine and food, and a place for teaching medicine. The Andalusian traveller ***Ibn Jubayr***, who visited Damascus in 580 AH, praised its facilities and care.

According to a well-known report, its construction was funded by the ransom of a Crusader captive. The building of the Nuri Hospital still stands in Damascus today as a museum of medicine and science.

Status of the report: The building of the Nuri Hospital is historically established and the building still exists; the details of its funding are reported in history books without a chain.

REFERENCES:

Ibn Jubayr, al-Rihlah; Ibn Abi Usaybi'ah, 'Uyun al-Anba'; Abu Shamah, Kitab al-Rawdatayn.

Caring for the sick has great worth with Allah:

HADITH — SAHIH MUSLIM, NO. 2569

حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمِ بْنِ مَيْمُونٍ، حَدَّثَنَا بَهْزٌ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ يَا ابْنَ آدَمَ مَرِضْتُ فَلَمْ تَعُدْنِي . قَالَ يَا رَبِّ كَيْفَ أَعُودُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ . قَالَ أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلاَنًا مَرِضَ فَلَمْ تَعُدْهُ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ يَا ابْنَ آدَمَ اسْتَطْعَمْتُكَ فَلَمْ تُطْعِمْنِي . قَالَ يَا رَبِّ وَكَيْفَ أُطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ . قَالَ أَمَا عَلِمْتَ أَنَّهُ اسْتَطْعَمَكَ عَبْدِي فُلاَنٌ فَلَمْ تُطْعِمْهُ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي يَا ابْنَ آدَمَ اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي . قَالَ يَا رَبِّ كَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ قَالَ اسْتَسْقَاكَ عَبْدِي فُلاَنٌ فَلَمْ تَسْقِهِ أَمَا إِنَّكَ لَوْ سَقَيْتَهُ وَجَدْتَ ذَلِكَ عِنْدِي " .

TRANSLATION:

Abu Hurayrah narrated that the Messenger of Allah ﷺ said: ***"Allah, Mighty and Majestic, will say on the Day of Resurrection: O son of Adam, I was sick and you did not visit Me.*** He will say: O my Lord, how could I visit You when You are the Lord of the worlds? He will say: ***Did you not know that My servant so-and-so was sick and you did not visit him? Did you not know that had you visited him, you would have found Me with him?"*** (The hadith continues with those who were hungry and thirsty.)

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CHAIN OF NARRATION: Narrated by Imam Muslim: from Muhammad ibn Hatim ibn Maymun, from Bahz ibn Asad, from Hammad ibn Salamah, from Thabit al-Bunani, from Abu Rafi‘ al-Sa’igh, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining of the Ties of Kinship, Hadith No. 2569.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: sunnah.com/muslim:2569

LESSONS

A state’s strength is measured not by its fortresses alone, but by how it cares for the weakest — the sick and the poor.

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THE HOUSE OF HADITH AND THE MADRASAS

HISTORICAL NOTE: THE FIRST HOUSE OF HADITH

Nur al-Din built the ***Nuri House of Hadith*** (Dar al-Hadith al-Nuriyyah) in Damascus, often described as the first institution dedicated to the study of Hadith. Its first teacher was the great historian and Hadith scholar ***Ibn 'Asakir***, author of the History of the City of Damascus. Nur al-Din himself heard and narrated Hadith.

He also built many madrasas for the schools of fiqh, ribats for Sufis, mosques and hostels along the roads, and endowed properties to fund them.

Status of the report: Narrated in history books such as al-Bahir by Ibn al-Athir and Kitab al-Rawdatayn by Abu Shamah, without an authentic chain by the standards of the Hadith scholars. The story is well known and accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Ibn 'Asakir, Tarikh Dimashq; Abu Shamah, Kitab al-Rawdatayn; al-Dhahabi, Siyar A'lam al-Nubala'.

Teaching the Qur'an and the religion is among the best of deeds:

HADITH — SAHIH AL-BUKHARI, NO. 5027

حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ، حَدَّثَنَا شُعْبَةُ، قَالَ أَخْبَرَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عُثْمَانَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ ". قَالَ وَأَقْرَأَ أَبُو عَبْدِ الرَّحْمَنِ فِي إِمْرَةِ عُثْمَانَ حَتَّى كَانَ الْحَجَّاجُ، قَالَ وَذَاكَ الَّذِي أَقْعَدَنِي مَقْعَدِي هَذَا.

TRANSLATION:

'Uthman narrated that the Prophet ﷺ said: ***"The best of you are those who learn the Qur'an and teach it."*** Abu 'Abd al-Rahman (al-Sulami) taught the Qur'an from the rule of 'Uthman until the time of al-Hajjaj, and he said: That is what has seated me in this seat of mine.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Hajjaj ibn Minhal, from Shu'bah ibn al-Hajjaj, from 'Alqamah ibn Marthad, from Sa'd ibn 'Ubaydah, from Abu 'Abd al-Rahman al-Sulami, from 'Uthman ibn 'Affan رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of the Qur'an, Hadith No. 5027.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: sunnah.com/bukhari:5027

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LESSONS

Liberating a land first requires liberating minds. The generation that liberated Jerusalem was educated in Nur al-Din's madrasas.

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ABOLISHING UNJUST TAXES

HISTORICAL NOTE: LIGHTENING THE PEOPLE'S BURDEN

Ibn al-Athir and Abu Shamah mention that Nur al-Din abolished many ***mukus*** — taxes and levies not sanctioned by the Shari'ah — throughout his realm, even though this greatly reduced state revenue. He replaced them with more careful spending and sound management of endowments.

Status of the report: Narrated in history books such as al-Bahir by Ibn al-Athir and Kitab al-Rawdatayn by Abu Shamah, without an authentic chain by the standards of the Hadith scholars. The story is well known and accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Ibn al-Athir, al-Bahir fi al-Dawlah al-Atabakiyyah; Abu Shamah, Kitab al-Rawdatayn.

LESSONS

A just ruler chooses blessing over unjust revenue. A people who are not oppressed become a loyal army.

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EGYPT: SHIRKUH AND SALADIN

HISTORICAL NOTE: UNITING SYRIA AND EGYPT

Egypt was then ruled by the weakened Fatimid state, and the Crusaders were trying to take it. Nur al-Din sent his commander, ***Asad al-Din Shirkuh***, with Shirkuh's nephew, ***Salah al-Din Yusuf ibn Ayyub (Saladin)***, on three expeditions (559, 562 and 564 AH).

In 564 AH Shirkuh became vizier of Egypt but died a few months later, and Saladin succeeded him. In ***567 AH*** (1171 CE), on Nur al-Din's orders, the Friday sermon in Egypt was read in the name of the 'Abbasid caliph, and the Fatimid state came to an end. Syria and Egypt now encircled the Crusaders from two sides.

Historians also record that relations between Nur al-Din and Saladin grew strained in the final years, as Nur al-Din felt Saladin was slow to join him in campaigns against the Crusaders. That tension ended with Nur al-Din's death before it became open conflict.

Status of the report: Narrated in history books such as al-Bahir by Ibn al-Athir and Kitab al-Rawdatayn by Abu Shamah, without an authentic chain by the standards of the Hadith scholars. The story is well known and accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Ibn al-Athir, al-Kamil fi al-Tarikh; Abu Shamah, Kitab al-Rawdatayn.

LESSONS

A far-sighted leader prepares his successor. Saladin was the fruit of Nur al-Din's education and strategy.

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A MINBAR FOR AL-AQSA

HISTORICAL NOTE: PREPARING FOR A DAY NOT YET COME

Around 564 AH, Nur al-Din commissioned a magnificent ***wooden minbar*** in Aleppo, adorned with geometric carving and inscriptions, intending to install it in ***al-Masjid al-Aqsa*** when Jerusalem was liberated. At that time Jerusalem was still in Crusader hands.

Nur al-Din died before that day came. In ***583 AH*** (1187 CE), after Saladin liberated Jerusalem, the minbar was brought from Aleppo and installed in al-Masjid al-Aqsa, where it remained for over eight centuries until it was destroyed in a deliberate fire in 1969. A replica has since been reinstalled in the mosque.

Status of the report: The story of this minbar is historically established and confirmed by the minbar's presence in al-Aqsa until 1969.

REFERENCES:

Abu Shamah, Kitab al-Rawdatayn; Ibn Khallikan, Wafayat al-A'yan; modern historical records.

Al-Masjid al-Aqsa is a blessed mosque, as Allah says:

SURAH AL-ISRA' 17:1

سُبۡحَٰنَ ٱلَّذِيٓ أَسۡرَىٰ بِعَبۡدِهِۦ لَيۡلٗا مِّنَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ إِلَى ٱلۡمَسۡجِدِ ٱلۡأَقۡصَا
ٱلَّذِي بَٰرَكۡنَا حَوۡلَهُۥ لِنُرِيَهُۥ مِنۡ ءَايَٰتِنَآۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ ١

Exalted is He who took His Servant [i.e., Prophet Muḥammad (ﷺ)] by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.

Translation: Sahih International — quran.com/17:1

LESSONS

Those with great aspirations prepare for a success they may not live to see. Nur al-Din's intention and preparation were completed by his pupil.

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THE STORY OF THE TUNNEL TO THE PROPHET'S ﷺ GRAVE

NOTE ON SOURCES: A STORY THAT IS NOT ESTABLISHED

A story widely told among people says that in 557 AH Nur al-Din dreamed of the Messenger of Allah ﷺ pointing to two men who wished to disturb his body. He is said to have rushed to Madinah, found two Christians disguised as pilgrims digging a tunnel to the grave, punished them, and built a lead wall around the grave.

This story is not found in the sources contemporary with Nur al-Din, such as Ibn 'Asakir, Ibn al-Qalanisi and Ibn al-Athir. It appears only centuries later, especially in Wafa' al-Wafa by al-Samhudi (9th century AH), from earlier reports without a connected chain. Researchers therefore consider it unestablished.

Status of the report: Weak and unestablished; absent from contemporary sources.

REFERENCES:

Al-Samhudi, Wafa' al-Wafa; comparison with Ibn 'Asakir, Ibn al-Qalanisi and Ibn al-Athir.

LESSONS

Nur al-Din needs no unestablished story to be honoured. The truth of his history is inspiring enough.

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DEATH IN DAMASCUS

HISTORICAL NOTE: 569 AH

Nur al-Din died in Damascus on 11 Shawwal ***569 AH*** (15 May 1174 CE), of an illness of the throat, at about 56 years of age. He was preparing for a great campaign when he fell ill.

He was buried in the ***Nuriyyah Madrasa*** he had built in Damascus, which still stands today. Saladin later reunited his lands and continued his struggle until the liberation of Jerusalem in 583 AH.

Status of the report: Narrated in history books such as al-Bahir by Ibn al-Athir and Kitab al-Rawdatayn by Abu Shamah, without an authentic chain by the standards of the Hadith scholars. The story is well known and accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Ibn al-Athir, al-Bahir fi al-Dawlah al-Atabakiyyah; Abu Shamah, Kitab al-Rawdatayn; al-Dhahabi, Siyar A'lam al-Nubala'.

LESSONS

A sincere leader may not witness the fruit of his effort. What matters is that he plants, and Allah makes it grow.

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LEGACY: THE JUST RULER

Ibn al-Athir wrote: "I have studied the lives of past kings, and I have not seen — after the Rightly Guided Caliphs and 'Umar ibn 'Abd al-'Aziz — anyone of better conduct than al-Malik al-'Adil Nur al-Din, nor anyone more earnest in upholding justice."

LEGACY	ITS EFFECT
Unity of Syria and Egypt	The foundation of Saladin's liberation of Jerusalem
The Nuri Hospital	A hospital and medical centre for centuries
The Nuri House of Hadith	A model institution for Hadith study
The House of Justice	A court for complaints against state officials
The Minbar of al-Aqsa	A symbol of the hope of liberating Jerusalem

NUR AL-DIN'S QUALITIES AND CHARACTER

QUALITY	EXAMPLE FROM HIS STORY
Just	The House of Justice; going to the judge's court himself
Humble	"Who is Mahmud?"
Trustworthy with public wealth	Three shops for his wife
Compassionate to the weak	The Nuri Hospital
Lover of knowledge	The House of Hadith and madrasas
Far-sighted	The minbar for al-Aqsa; Saladin

LESSONS

The liberation of Jerusalem was not the fruit of one battle, but of a generation raised on justice, knowledge and faith.

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SOURCES OF NUR AL-DIN'S STORIES

This table summarises the source and grade of each story, so that readers can tell the authentic from the merely famous.

STORY	SOURCE	GRADE
The fall of Edessa (539 AH)	Ibn al-Athir	History
The Second Crusade at Damascus (543 AH)	Ibn al-Athir; Ibn al-Qalanisi	History
The unification of Damascus (549 AH)	Ibn al-Athir; Abu Shamah	History
Believers like one body	Sahih al-Bukhari 6011	Sahih
Prayer at Harim: "Who is Mahmud?"	Abu Shamah	History
Victory through the weak	Sahih al-Bukhari 2896	Sahih
Three shops for his wife	Ibn al-Athir	History
Allah's wealth spent unjustly	Sahih al-Bukhari 3118	Sahih
The House of Justice and the judge's court	Ibn al-Athir; Abu Shamah	History
Each of you is a shepherd	Sahih al-Bukhari 7138	Sahih
The Nuri Hospital (549 AH)	Ibn Jubayr; the building still exists	Established
Visiting the sick	Sahih Muslim 2569	Sahih
The House of Hadith; Ibn 'Asakir	Ibn 'Asakir; Abu Shamah	History
The best of you learn the Qur'an	Sahih al-Bukhari 5027	Sahih
The minbar for al-Aqsa	Abu Shamah; Ibn Khallikan	Established
The tunnel to the Prophet's ﷺ grave	Al-Samhudi (9th century AH)	Not established

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PEOPLE, PLACES AND TIMELINE

PERSON	ROLE
‘Imad al-Din Zangi	Father; conqueror of Edessa (539 AH)
Sayf al-Din Ghazi	Brother; ruler of Mosul
Asad al-Din Shirkuh	Commander sent to Egypt
Saladin (Salah al-Din al-Ayyubi)	Shirkuh’s nephew; liberator of Jerusalem
Ibn ‘Asakir	Hadith scholar; teacher of the House of Hadith
Bohemond III and Raymond III	Crusader leaders captured at Harim

PLACE	EVENT
Edessa (al-Ruha)	Taken by Zangi (539 AH)
Aleppo	Nur al-Din’s first seat of rule
Damascus	United (549 AH); hospital, House of Hadith, House of Justice
Harim	A great victory (559 AH)
Egypt	End of the Fatimid state (567 AH)
Al-Masjid al-Aqsa	Where Nur al-Din’s minbar was installed (583 AH)

YEAR	EVENT
511 AH	Birth of Nur al-Din
539 AH	Zangi takes Edessa
541 AH	Zangi killed; Nur al-Din in Aleppo
543 AH	The Second Crusade fails at Damascus
549 AH	Damascus united; the Nuri Hospital
559 AH	Victory at Harim
567 AH	End of the Fatimid state
569 AH	Death in Damascus
583 AH	Saladin liberates Jerusalem; the minbar installed

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FREQUENTLY ASKED QUESTIONS ABOUT NUR AL-DIN ZANGI

This chapter answers questions often asked about Nur al-Din Zangi. The answers are brief; details are in the earlier chapters.

1. WHO WAS NUR AL-DIN ZANGI?

Ruler of Aleppo and Damascus (541–569 AH) who united Syria and Egypt against the Crusaders.

2. WHAT DO HIS TITLES MEAN?

“Nur al-Din” means light of the religion, and he was also called al-Malik al-‘Adil, the just king.

3. WHAT WAS HIS RELATIONSHIP WITH SALADIN?

Saladin was a commander sent and trained under his rule, who continued his struggle.

4. HOW DID DAMASCUS JOIN HIM?

Its people opened the gates for him in 549 AH.

5. WHAT HAPPENED AT HARIM?

He defeated a coalition of Crusader armies and captured their leaders in 559 AH.

6. WHAT WAS THE HOUSE OF JUSTICE?

A court where the people could bring complaints, including against state officials.

7. WHAT WAS THE NURI HOSPITAL?

A free hospital in Damascus whose building still stands today.

8. WHAT WAS THE NURI HOUSE OF HADITH?

An institution for Hadith study in Damascus; Ibn ‘Asakir was its first teacher.

9. WHAT IS THE STORY OF THE MINBAR OF AL-AQSA?

He commissioned a minbar for al-Aqsa before its liberation; Saladin installed it in 583 AH.

10. IS THE STORY OF THE TUNNEL TO THE PROPHET’S ﷺ GRAVE TRUE?

It is absent from contemporary sources and is considered unestablished.

11. WHEN DID HE DIE?

In Shawwal 569 AH (1174 CE), in Damascus.

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12. WHAT IS THE GREATEST LESSON OF HIS STORY?

Victory is built on justice, knowledge, trustworthiness and humility before Allah.

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LESSONS AND CONCLUSION

Nur al-Din's story is that of a ruler who prepared a minbar for a mosque not yet liberated. He did not live to see that day, but the justice, knowledge and unity he built made it possible.

LESSON	FROM NUR AL-DIN'S STORY
Unity of the ummah	Ali 'Imran 3:103; Sahih al-Bukhari 6011
Humility in victory	"Who is Mahmud?"; Sahih al-Bukhari 2896
Trust in public wealth	Three shops; Sahih al-Bukhari 3118
Justice for all	House of Justice; An-Nisa' 4:58; Sahih al-Bukhari 7138
Caring for the sick and weak	The Nuri Hospital; Sahih Muslim 2569
Building knowledge	House of Hadith; Sahih al-Bukhari 5027
Great aspirations	The minbar for al-Aqsa; Al-Isra' 17:1
Honesty about sources	The unestablished tunnel story

May we follow Nur al-Din: just in leadership, trustworthy with wealth, humble in victory, and longing for al-Aqsa.

In sha' Allah, the Heroes of Islam series will continue with the story of Saladin.

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

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HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: “Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank.”

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa‘id and ‘Ali bin Hujr, from Isma‘il bin Ja‘far, from al-‘Ala’ bin ‘Abd al-Rahman, from his father ‘Abd al-Rahman bin Ya‘qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: “When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him.”

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa‘id and ‘Ali bin Hujr, from Isma‘il bin Ja‘far, from al-‘Ala’ bin ‘Abd al-Rahman, from his father ‘Abd al-Rahman bin Ya‘qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after his death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim.

Source: sunnah.com/muslim:1631

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