



# ASH SHĀM

THROUGH THE  
DOORWAYS OF  
DAMASCUS



**There are lands that tell stories, and then there are lands that live them.**





## FOREWORD

Ash-Shām—this blessed stretch of earth that has cradled prophets, nurtured scholars, and witnessed the rise and fall of civilisations—is more than just a place on the map. It is a living testament to the legacy of Islam, a bridge between our past and our future.

Yet, today, when the name Syria is mentioned, what comes to mind? For many, it is conflict, displacement, and suffering.

But Syria is not just a land of struggles—it is a land of spiritual significance, history, and resilience. Its roots run deep in our faith, its virtues spoken of in the Quran and Sunnah, its cities once the heartbeats of Islamic scholarship and governance.

The path to enlightenment begins at [www.outlast.com](http://www.outlast.com)

In an age where many young Muslims feel disconnected from their heritage, this booklet seeks to reignite that connection.

It is not a political commentary, nor an eschatological speculation—it is a reminder of who we are and where we come from.

**“A JOURNEY THROUGH THE FORGOTTEN GLORIES OF ASH-SHĀM, ITS ROLE IN ISLAMIC CIVILIZATION, AND THE LESSONS IT HOLDS FOR US TODAY.”**

We hope this booklet will not just inform, but inspire.

That it will not just recount history, but revive identity.

And that it will serve as a stepping stone for



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**THE PAST IS NOT GONE.**

**IT LINGERS IN THE STORIES WE TELL, IN THE PRAYERS WE MAKE,  
AND IN THE UNITY WE STRIVE FOR AS AN UMMAH.**

**MAY THIS BOOKLET BE A REMINDER, A REVIVAL, AND A RETURN  
TO THE LOVE OF OUR DEEN.**

**BISMILLAH. LET'S BEGIN!**



*ostale*

*Adresser  
pour te fixer et te tranqu  
ma petite chérie.  
Je pense que tu es toujours  
en bonne santé ainsi que tou*

# CHAPTER 1

## THE LAND

Where  
**Legends**  
Linger



# More Than Just a Country, More Than Just a Name

Stand at the gates of the Umayyad Mosque  
in Damascus, and you'll feel it—history  
beneath your feet, barakah in the air.

This land isn't just ancient—it's  
timeless. Every stone, every mountain,  
every olive tree has a story.

The question is:  
do we know it?  
When we think of  
Ash-Shām today, many  
of us picture modern  
Syria—but in Islamic  
history, Ash-Shām was  
something far bigger.  
It was one land, one  
heart, one center of  
faith.



Together, these lands  
made up one unified  
region under the

RASHIDUN CALIPHS, THE  
UMAYYADS, THE ABBASIDS,  
AND THE OTTOMANS.

**There were no national**  
borders, no divisions—just one  
blessed land, bound by faith.

But today? That unity has been  
shattered.

الخلافة



# A Land That Was Once Whole: What Happened to Ash-Sham?

## FOR OVER 1,300 YEARS,


Ash-Shām wasn't just a piece of land on the map—it was the beating heart of Islamic civilisation. From the days of the Sahabah to the golden era of Islamic rule, its cities pulsed with the footsteps of prophets, scholars, and warriors.

Damascus, the shining capital of the Umayyad Caliphate, was once the most powerful city in the Muslim world, its streets lined with markets, masjids, and centers of learning that attracted people from across the globe.

The olive groves of Palestine stood as silent witnesses to centuries of Islamic rule, and the desert forts of Jordan echoed with the stories of martyrs and kings. But something changed.

## HISTORY TOOK A TURN.

The land that had once been a single, unified force under Islam was slowly torn apart. And the Ummah? It forgot what this land meant.




# The Fall of the Caliphate & Colonial Slicing

**For centuries, Ash-Shām remained the jewel of the Muslim world—a land where faith, power, and knowledge thrived under the rule of the Khilafah.**

*Whether under the Umayyads, the Abbasids, or the Ottomans, the land remained intact, stretching from Damascus to Jerusalem, from Amman to Aleppo, from the mountains of Lebanon to the hills of Palestine. There were no artificial borders, no separations—just one united Ash-Shām, flourishing under the light of Islam.*

**Then came World War I, and with it, the betrayal of the Ummah.**



**The Ottoman Empire, the last great Muslim dynasty, fell in 1924, and Western colonial powers wasted no time in carving up the Muslim lands like a spoil of war.**

*The unity of Ash-Shām was erased with the stroke of a pen.*

**The British claimed Jordan and Palestine, planting the seeds of conflict that would later explode into occupation and war.**

**The French took Syria and Lebanon, imposing their rule and breaking apart the very fabric of Islamic governance.**

*Borders were drawn where none had existed before, separating families, cities, and histories that had been intertwined for over a millennium.*

**Muslims had always been one people, under one rule, but suddenly, they were turned into separate nations, separate identities, separate struggles. The colonial rulers ensured that each country had its own politics, its own flag, its own rulers—keeping the Ummah divided, so it would never rise again as one.**

**And the worst part?  
We let it happen.**



## A Shift in the Narrative: From Heritage to Headlines

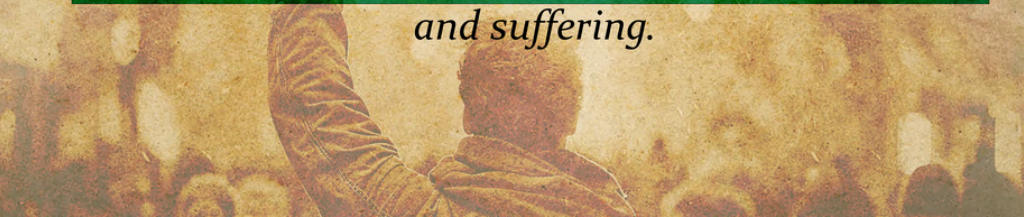
Once upon a time, when people thought of Damascus, they imagined the grand Umayyad Mosque, the scholars teaching in its courtyards, the calligraphy-covered walls of its libraries.

When they heard the name Palestine, they thought of Masjid Al-Aqsa, the land of Prophets, the sacred place where angels descended.

Ash-Shām was a place of Islamic prestige, a symbol of barakah, a land where knowledge and power converged.

But in the last 100 years, the world rewrote its image.

*Suddenly, Ash-Shām was no longer the land of faith and civilization—it became the land of war and suffering.*



*When the French left Syria and Lebanon, they ensured they left behind instability. When the British abandoned Palestine, they handed it to those who would wage war against its people.*

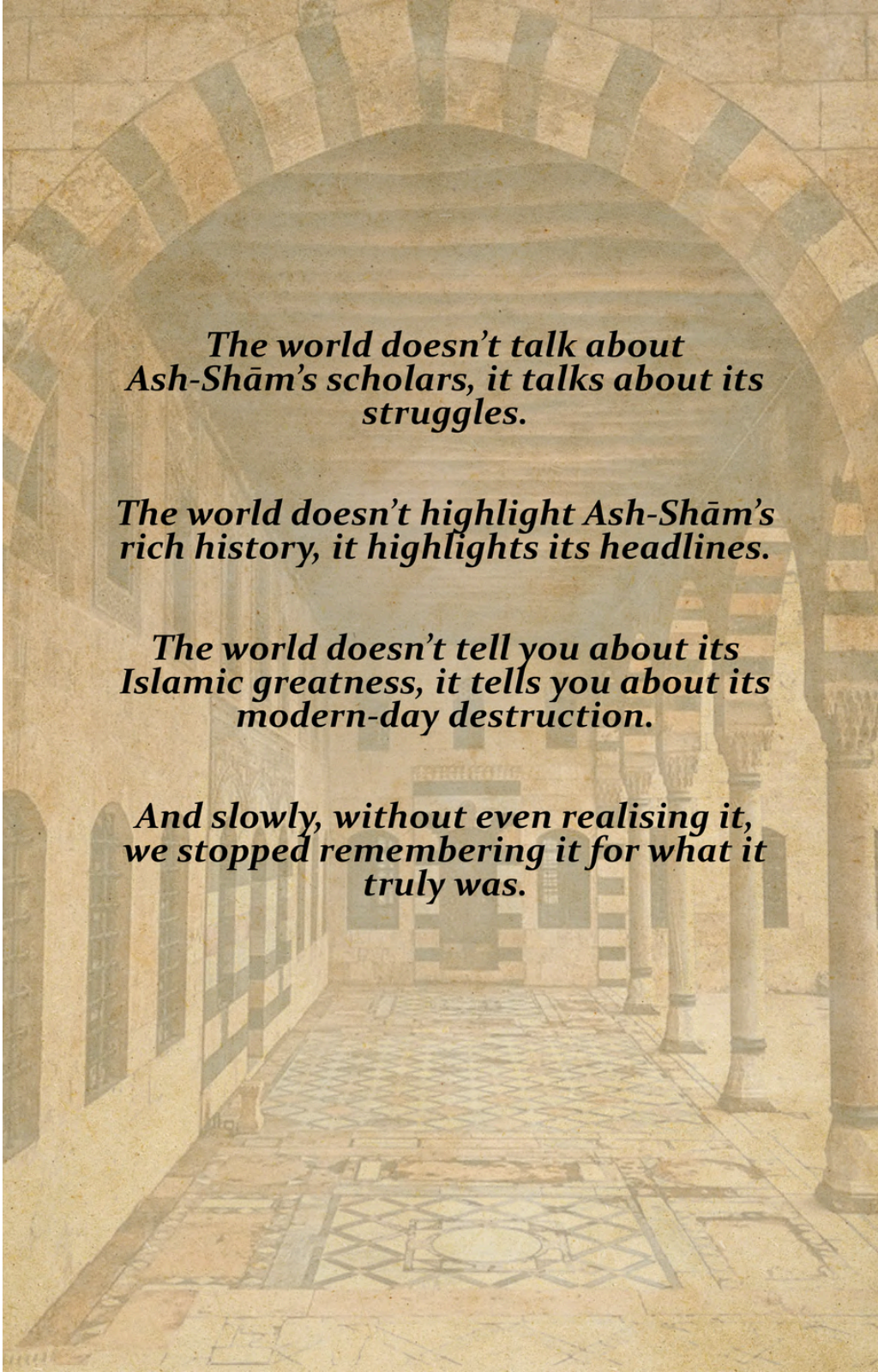
*The once-unified Ash-Shām was left in a state of constant turmoil, plagued by invasions, occupations, and betrayals.*

*And so, the narrative changed.*

**Instead of being seen as a land of barakah, Ash-Shām became a headline for war.**

**Instead of being known for its rich Islamic legacy, it became a region known for conflict and suffering.**

**Instead of being the pride of the Ummah, it became the forgotten tragedy of the Muslim world.**

The background of the image is a perspective view of a long, arched hallway. The floor is covered in a complex geometric tile pattern. The walls are made of light-colored stone or brick, and the ceiling is a series of large, rounded arches supported by columns. The lighting is soft and even, creating a sense of depth and architectural grandeur.

***The world doesn't talk about  
Ash-Shām's scholars, it talks about its  
struggles.***

***The world doesn't highlight Ash-Shām's  
rich history, it highlights its headlines.***

***The world doesn't tell you about its  
Islamic greatness, it tells you about its  
modern-day destruction.***

***And slowly, without even realising it,  
we stopped remembering it for what it  
truly was.***

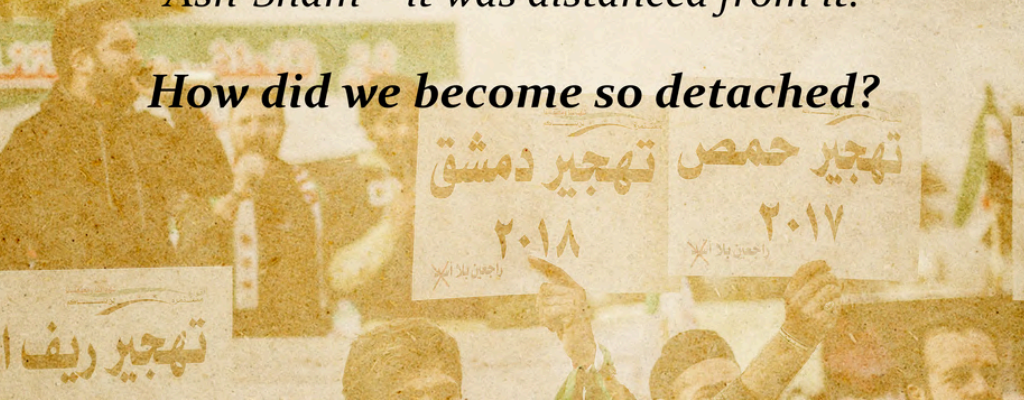
# The Disconnection of the Ummah

Many Muslims today remain unaware that Ash-Shām was the land where revelation touched the earth. It has been home to those who carried the banner of Islam. It is where Salahuddin prepared for the liberation of Al-Quds. Where faith will endure in times of hardship. More than a geographical location, it is a sanctuary of divine favor, a region that will never be stripped of its blessings.

The Prophet ﷺ described it as the "Land of Resurrection and Assembly."

*UNFORTUNATELY, ask someone today, and the response is starkly different—war, displacement, and crisis. The Ummah did not merely forget Ash-Shām—it was distanced from it.*

*How did we become so detached?*





*Borders may be redrawn.  
Cities may rise and fall.*

*The world may try to  
silence its story.*

*Yet, the barakah of  
Ash-Shām remains  
untouched.*



**What now?**

**Reclaiming Our Connection to Ash-Shām**

**Can we as young Muslims, rekindle our bond  
with this sacred land?**

*The answer is, YES!*

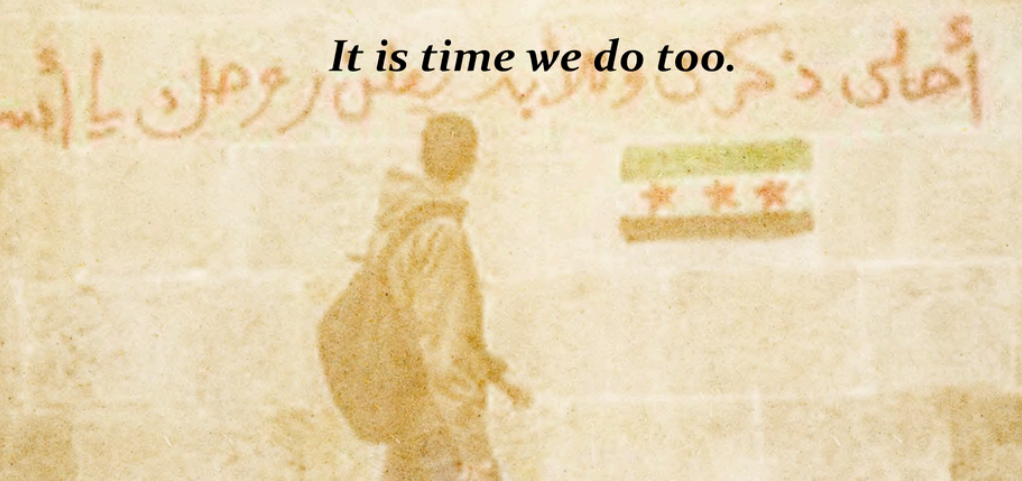
*We begin by seeking knowledge, looking beyond  
the images of destruction and uncovering the  
forgotten chapters of its history.*

**We pray for its people, for their perseverance  
in a land honored by Allah (SWT) Himself.**

**We embrace our shared heritage,  
understanding that Ash-Shām is not just a  
distant land—it is a part of our Ummah, a part  
of us.**

***Ash-Shām remembers its place in history.***

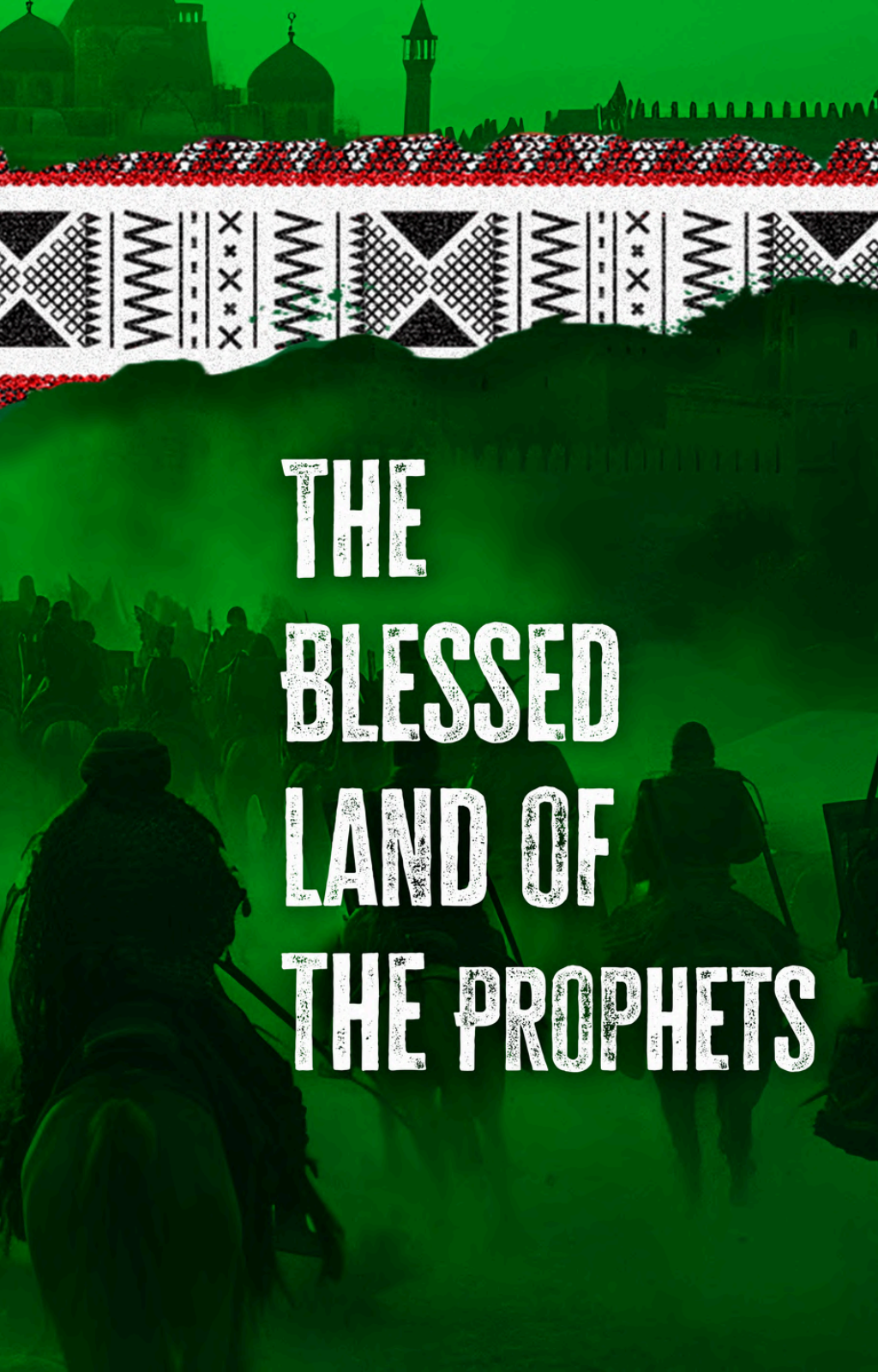
***It is time we do too.***



# CHAPTER 2

IN THE LIGHT  
OF THE LIGHT





**THE  
BLESSED  
LAND OF  
THE PROPHETS**



[Quran 21:71]

**“And We delivered him  
(Ibrahim) and Lut to the land  
which We had blessed for the  
worlds.”**

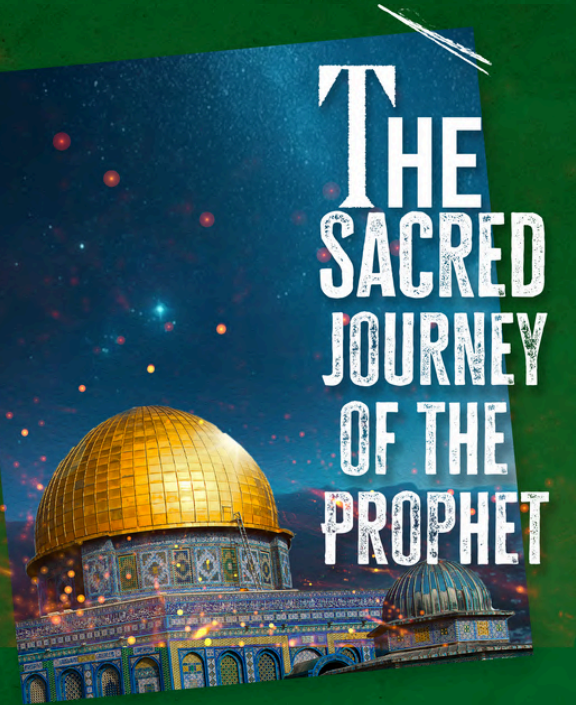
In this verse, Allah (SWT) refers to a *blessed land* to which He guided Ibrahim (AS) and Lut (AS). According to Tafsir Ibn Kathir, this land is Ash-Shām and Palestine (Tafsir Ibn Kathir, 5/381).



The word “blessed” (*mubarak*) in the Quran isn’t used lightly. When Allah (SWT) calls something *mubarak*, it means its goodness is everlasting, not bound by time. Just like Zamzam water remains a source of barakah today, Ash-Shām continues to be a land of divine blessings.

Think about this—Allah (SWT) specifically chose this region as a safe haven for His beloved Prophets. What does that tell us about its status? If Ash-Shām was blessed back then, does that blessing still continue? The answer is yes.





# THE SACRED JOURNEY OF THE PROPHET

[Quran 17:1]

“Glory be to Him Who took His servant by night from Masjid Al-Haram to Masjid Al-Aqsa, whose surroundings We have blessed...”

This verse refers to the miraculous journey of Isra and Mi'raj, when Allah (SWT) took the Prophet from Makkah to Masjid Al-Aqsa before ascending to the heavens

The key phrase here is “whose surroundings We have blessed.” What does that mean? According to Tafsir Al-Qurtubi, this blessing isn't just for Masjid Al-Aqsa itself, but for all of Ash-Shām (Tafsir Al-Qurtubi, 10/203).

CHAPTER 10



*Night journey*

If we reflect on this, we realise something powerful: Allah (SWT) could have taken directly from Makkah to ﷺ the Prophet the heavens, but He chose to make a stop in Ash-Shām first. Why?

Because this region holds deep spiritual significance. It was the center of Prophethood for generations before Islam, and it will continue to be at the heart of major events until the end of times.



## A Region Mentioned Before Makkah

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**“By the fig and the olive, and  
Mount Sinai, and this secure  
city...” [Quran 95:1-3]**

At first glance, this verse might seem simple. But let's break it down based on Tafsir Al-Tabari and Tafsir Al-Baghawi:

- The fig represents Damascus, a city in Ash-Shām.
- The olive symbolises Palestine, another part of Ash-Shām.
- Mount Sinai is where Musa (AS) spoke to Allah.
- The secure city refers to Makkah.

What's mind-blowing here is that Allah (SWT) mentions Ash-Shām before Makkah. This is not random—this ordering shows that Damascus and Palestine hold an immense spiritual status in Islam.

Even today, figs and olives remain symbols of health and longevity, and their connection to Ash-Shām further highlights the enduring barakah of this land.





The Prophet ﷺ once made a powerful declaration:

“Blessed is Ash-Shām!  
Blessed is Ash-Shām!  
Blessed is Ash-Shām!”



The people asked,  
“Why, O Messenger of Allah?”

He replied, “Because the  
angels of Allah have spread  
their wings over it.”

[Jami' at-Tirmidhi, 3954 – Hasan]



# Just take a moment to reflect:

“The angels of Allah—His divine messengers—spread their wings over Ash-Shām!”



What does this signify? It means that Ash-Shām is under divine care, mercy, and protection.

In the Islamic tradition, angels do not extend their wings over just any place. They descend upon lands of barakah, upon righteous people, and upon areas that are safeguarded by Allah (SWT)’s will. This hadith confirms that Ash-Shām is a land specially chosen by Allah to be under His watchful eye.

Even today, despite its trials and challenges, faith thrives in Ash-Shām. The resilience of its people, their connection to the deen, and the presence of sacred sites like Masjid Al-Aqsa remind us that this land carries Allah (SWT)’s special favor.

# Faith Will Remain in Ash-Shām in Times of Tribulation

Throughout history, every nation has had its golden age, its rise and fall. Empires have crumbled, civilizations have vanished, and lands once filled with power have turned into ruins.

But Ash-Shām?  
It is different.

foretold its unique destiny in ﷺ The Prophet  
: a hadith that still echoes through time

"When tribulations occur, faith will be in Ash-Shām." [Musnad Ahmad, 21733 - Sahih]

He did not say that Ash-Shām would be free from hardship. He did not promise it would be a land of luxury or ease. What he promised instead was something far greater—that no matter what happens in the world, faith will always remain there.

This hadith is not just a statement—it is a *prophecy*.



# Look at history.

The Crusaders stormed Ash-Shām,  
*but Islam survived.*

The Mongols burned  
Baghdad to the ground,  
but Ash-Shām remained a  
stronghold of knowledge.

Modern struggles and wars  
have tested its people, but  
faith is still alive—masajid  
are still full, Quran is still  
recited, and the love of Allah  
(SWT) and His Messenger ﷺ has  
never faded.



—The Prophet ﷺ's words hold a profound lesson for all of us. We often equate barakah with ease, but Ash-Shām teaches us otherwise. A land can be *blessed*, yet it may be tested over and over again. What matters is that, through every hardship, faith remains unshaken. That is the true meaning of barakah—not comfort, but endurance.

# A Dua That Changed the Fate of a Land

"O Allah, bless us in our Sham!  
O Allah, bless us in our Yemen!"

[Jami' at-Tirmidhi, 3953 – Hasan]

One of the greatest honors a place can receive is to be mentioned in the duas of the Prophet ﷺ. Why? Because his supplications aren't a passing remark—they're intentional requests. Whenever he made dua, the Messenger of Allah ﷺ did not make it lightly he knew that what he asked for would be granted.

So imagine the magnitude of the moment when the Prophet ﷺ turned his blessed face toward Ash-Shām, called upon his Lord and made the above dua.



# But why Ash-Shām?

بلاد  
شام

بلاد الرافدين  
والعراق

Because he knew that it would always be at the heart of Islam's story. He saw beyond the moment, beyond the conflicts, beyond the struggles that would come—he saw a land that would never lose its connection to Allah (SWT).

It's clear from the Quran and Ahadith that Ash-Shām is divinely chosen. But what does that mean for us as Muslims today?

Why did the Prophet ﷺ specifically ask for its barakah  
[jami' at-Tirmidhi, 3953 - Hasan]

## Does this status have any real-life implications?

The answer is, YES! Ash-Shām is not just a place—it's a spiritual anchor. It is a land where duas are answered, where faith remains strong despite challenges, and where Allah (SWT)'s barakah continues to manifest. The Prophet ﷺ himself emphasised this multiple times in his Sunnah.



So,

If the Messenger of Allah ﷺ himself asked for blessings upon Ash-Shām, should we not do the same?

# Blessings

Every time we hear of its trials, every time we see its struggles, we must remember that this land has already been granted barakah. Our role is to uphold it in our prayers, to cherish it, and to believe in the power of the Prophet's ﷺ dua

# CHAPTER 4

# A LAND WHERE PROPHETS WALKED



# The **wind hums through** the ancient olive groves of **Ash-Shām,**

whispering secrets of the past, carrying the voices of those who once walked this land. This is no ordinary place. It is a land that has felt the footsteps of the greatest men to ever live—Prophets chosen by Allah (SWT), sent as beacons of guidance, their stories woven into the very soil of this region. Every valley, every mountain, every river in Ash-Shām holds echoes of their trials, their prayers, their victories, and their unwavering faith in Allah (SWT).

**To understand the sanctity of  
Ash-Shām is to know its  
Prophets.**

Their presence here was not by chance, nor was their connection to this land incidental. They were brought here by the decree of Allah (SWT), blessed to reside in a place already chosen as sacred. Their footsteps have left an eternal imprint, a reminder that this land has always been—and will always be—the abode of the righteous.





# The Journey of Ibrahim (AS): A Land Blessed for the Worlds

Long before maps were drawn, before kings ruled and empires fell, a lone traveler made his way across the lands of Ash-Shām. Prophet Ibrahim (AS), the father of Prophethood, walked these very roads, seeking the pleasure of His Lord.

**"And We delivered him (Ibrahim) and Lut to the land which We had blessed for the worlds."**

**[Quran 21:71]**

Scholars explain that this blessed land refers to Ash-Shām and Palestine. The region where Ibrahim (AS) settled after leaving his people, where he called to Tawheed, where he raised his family in the service of Allah (SWT). It was here that his grandson, Yaqub (AS), was born, whose lineage would continue the chain of Prophethood.

Imagine Ibrahim (AS) walking through these lands, his heart unwavering in his trust in Allah (SWT), despite the trials he faced. This land nurtured his legacy—a legacy that would produce generations of Prophets, all tied to Ash-Shām. The land was sacred before he arrived, and his presence only added to its virtue.

# The Mystery of Musa (AS): A Prophet's Final Resting Place

The story of Musa (AS) is one of struggle, patience, and triumph. He led his people out of oppression, through the parted sea, toward the blessed land they had been promised. But Musa (AS) never lived to enter it.

**"If I were there, I would show you his grave, beside the red sand hill on the road to Bayt al-Maqdis."**

**[Sahih Muslim - 2375]**

The Prophet ﷺ once told his companions

This hadith has left scholars debating for centuries—was the final resting place of Musa (AS) in Ash-Shām? While his exact burial site remains unknown, many believe that it lies somewhere near Jericho, close to the borders of Palestine and Jordan. If true, this would place him within the sacred lands of Ash-Shām, further strengthening its significance in Islamic history.

His presence in this land is not limited to his grave. His story is forever tied to the sands of Palestine, to the land of Jerusalem, to the very places where he guided Bani Isra'il. Even in death, Musa (AS) remains connected to Ash-Shām—a Prophet who longed to step foot in the land Allah (SWT) had blessed, a land where righteousness would always find a home.

# The **of Isa (AS):** Return

## The White Minaret Awaits

One of the greatest moments in human history has yet to happen, but when it does, it will happen in Ash-Shām.

Isa (AS) will return, not in Makkah or Madinah, not in Al-Quds or Egypt, but in Damascus. The Prophet ﷺ foretold:

**"Isa ibn Maryam will descend at the White Minaret in the east of Damascus, wearing two garments lightly dyed with saffron, with his hands resting on the wings of two angels." [Sahih Muslim - 2937]**

The White Minaret of Damascus still stands today, part of the grand Umayyad Mosque, waiting for this prophesied moment.

Think about that. The final chapter of Isa (AS)'s mission will unfold right here, in Ash-Shām. His descent will mark the beginning of the end—the return of justice, the fall of falsehood, the fulfillment of divine promise.

Even now, centuries before that moment arrives, the streets of Damascus carry this weight. Every call to prayer, every recitation of the Quran, every dua made in its mosques resonates with the knowledge that one day, the son of Maryam (AS) will step down from the heavens onto this very land.

# The Trail

of Lut (AS):

A People Destroyed in the

Land of Ash-Shām

Not all the Prophets who walked these lands were met with love and faith. Some came as warners, delivering a message to people who had strayed too far from the path. Among them was Prophet Lut (AS), who was sent to a people steeped in corruption and sin.

**"And We rained upon them a rain [of stones], and evil was the rain of those who were warned."**

**[Quran 26:173]**

Their cities were turned upside down, destroyed by the command of Allah (SWT). Many scholars believe that these events took place in what is now the Dead Sea region, between Jordan and Palestine. To this day, the area remains barren, lifeless—a reminder of what happens when people reject the truth.

Lut (AS) walked through Ash-Shām, calling his people to righteousness. They refused. And their destruction became part of the land's history, a warning etched into its very earth.

# What does all of this mean for us today?

*Why does it matter that so many  
Prophets were tied to this land?*

- **Because Allah (SWT) never chooses places at random. If He chose this land for His greatest messengers, then it is a land unlike any other.**
- **Because the same land that felt the footsteps of the Prophets is the land we must never forget.**
- **Because history is not just in books—it is in the mountains, the rivers, the ruins, and the minarets of Ash-Shām.**

And so, when you stand under the Damascus sky, when you step into the streets of Jerusalem, when you see the mountains of Jordan and the valleys of Palestine—remember whose footsteps once marked this land.



# CHAPTER 5



# THE HEARTBEAT OF ISLAMIC CIVILIZATION

What does all of  
this mean for us  
today?

If the Muslim  
world had a spine,

Ash-Shām  
would be it.

A land where scholars penned history, where rulers shaped destiny, and where the pulse of Islamic civilization beat with a rhythm unmatched anywhere else.

To understand the greatness of Islam, one must look at Syria's past—not as a passive observer, but as someone who recognises that this legacy is *ours* to inherit.

This land has been more than just a battlefield of empires—it was the cradle of Islamic governance, the lighthouse of knowledge, and the center of innovation.

From the grandeur of Damascus under the Umayyads, to the brilliance of scholars who defined Islamic thought, Syria has played a role that the modern Muslim youth must reclaim.

# Damascus: The First Capital of Islam

In the year 661 CE, a man with unmatched military genius and political acumen stood in the heart of Damascus. Mu'awiyah ibn Abi Sufyan (RA) had just established the Umayyad Caliphate, choosing Damascus as the first capital of the Islamic world—a decision that would transform the city into the beating heart of Islamic civilization for nearly a century.

Imagine the streets of Damascus during this era—adorned with the finest architecture, bustling with merchants from Persia to Al-Andalus, scholars debating deep into the night under the lantern-lit arches of grand masjids.

It was here that Islam took its first steps toward becoming a global empire. Under the Umayyads, the Muslim world expanded like never before. They built the first Islamic navy, secured lands as far as Spain and Sindh, and spread the message of Islam beyond what anyone thought possible. But they didn't just conquer land—they built cities, infrastructure, and institutions that left an imprint on the world.

# Umayyad Mosque,

At the center of it all stood the Umayyad Mosque, a masterpiece that still stands in Damascus today. Built by Caliph Al-Walid I, it became a hub of knowledge, where Quran reciters, hadith scholars, and legal experts gathered, shaping the intellectual backbone of the Ummah.

If you stood in the courtyard of the Umayyad Mosque in its prime, you would see students memorizing hadith, poets composing verses, warriors discussing battle strategies, and rulers making decisions that would shape the course of history. This was more than a city. This was the nerve center of an empire.

# The Scholars of Ash-Shām: Architects of Islamic Thought

Great civilizations are not just built by warriors and rulers—they are built by ideas. And Ash-Shām gave birth to some of the greatest scholars the Ummah has ever known.

Step into the streets of 13th-century Damascus, and you might catch sight of a young scholar walking toward his study circle. His name?

**Imam Ibn Taymiyyah.**

Known for his fearless defense of Islam, intellectual sharpness, and deep understanding of Fiqh, he would go on to influence generations of scholars, revivalists, and reformers. His works on Tawheed, jihad, and governance remain foundational texts to this day.

But he was not alone.



In the same city, centuries earlier, another scholar sat in his study, his books spread before him.

Imam Al-Nawawi, the man whose 40 Hadith collection is studied by every serious student of knowledge today, was raised in the very heart of Syria. His works on Fiqh, Hadith, and purification of the soul have shaped the way we understand Islam.

And, Ibn Kathir, the master historian and exegete of the Quran. His Tafsir Ibn Kathir is still considered one of the greatest interpretations of the Quran in Islamic history. He walked these lands, studied under the great scholars of Syria, and left behind a legacy that still educates millions.

Syria was more than just a center of rulers and empires—it was a university of Islam, where knowledge was preserved, refined, and spread.

**Imam Al-Nawawi**

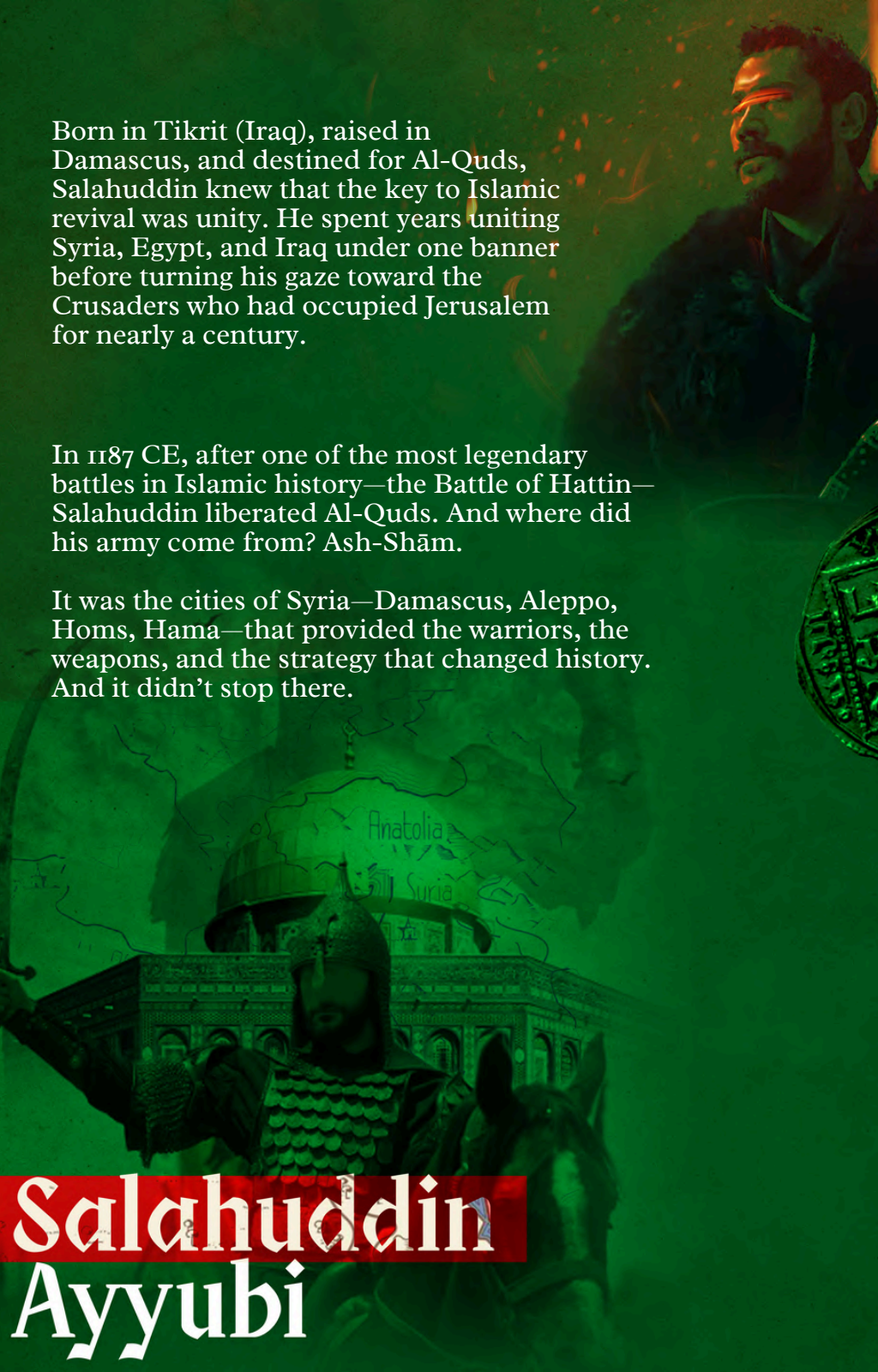
# The Defenders of Ash-Shām:

## Warriors Who Changed History

Syria was never just a land of scholarship—it was also the shield of the Ummah, producing warriors and leaders who stood against the greatest enemies Islam had ever faced.

In the 12th century, while Europe waged the Crusades and the Muslim world was divided, a leader emerged from the fortresses of Syria. His name struck fear in the hearts of his enemies and inspired hope in the believers.





Born in Tikrit (Iraq), raised in Damascus, and destined for Al-Quds, Salahuddin knew that the key to Islamic revival was unity. He spent years uniting Syria, Egypt, and Iraq under one banner before turning his gaze toward the Crusaders who had occupied Jerusalem for nearly a century.

In 1187 CE, after one of the most legendary battles in Islamic history—the Battle of Hattin—Salahuddin liberated Al-Quds. And where did his army come from? Ash-Shām.

It was the cities of Syria—Damascus, Aleppo, Homs, Hama—that provided the warriors, the weapons, and the strategy that changed history. And it didn't stop there.

# Salahuddin Ayyubi

## Centuries later,

when the Mongols swept through the Muslim world, destroying cities and massacring entire populations, it was Syria that once again stood in defense of Islam.

In 1260 CE, the Mongols arrived at the gates of Damascus, expecting to crush the Muslim forces like they had in Baghdad. But they hadn't faced the Mamluks yet.

Under Sultan Baybars, the Mamluks launched a surprise attack at the Battle of Ain Jalut—a battle that became one of the most decisive victories in Islamic history. The Mongols, who had terrorized the Muslim world for decades, were defeated for the first time.

Once again, Ash-Shām saved the Ummah.



# CHAPTER 6

SYRIA

LAND ONCE UNITED,  
A PEOPLE ONCE STRONG



# The streets of **Damascus** once told a different story.

*Walk through its narrow alleys centuries ago, and you would hear the rhythmic sound of merchants weighing spices, the crisp turn of parchment as scribes copied priceless manuscripts, the distant clash of steel as warriors trained in the art of defense.*

*The Umayyad Mosque, grand and majestic, stood as the beating heart of the city, where scholars and students gathered, where rulers prayed before setting out on their missions of justice.*

This was Ash-Shām at its peak—not just a land, but a force. A civilization. A beacon of knowledge and power that drew people from the farthest corners of the world. Damascus, Aleppo, and Jerusalem were not merely cities; they were the backbone of an Ummah that stood united, confident, and unshaken.

But today, that golden age is a *distant memory.*



## How did we get here?

The towering walls of Damascus have stood through the rise and fall of empires, but the Ummah that once defended them is no longer the same. The streets that once echoed with the footsteps of Salahuddin Ayyubi, who liberated Al-Quds, and Nuruddin Zengi, who built the first minbar for a freed Masjid Al-Aqsa, now carry the weight of division, war, and betrayal.

The fall of Ash-Shām is not just a chapter of history—it is a warning. A warning of what happens when Muslims forget their values, abandon their unity, and allow themselves to be divided. It is a *reminder* that our strength was never in wealth, never in armies, never in land alone. It was in our unity.

And the moment that  
**unity broke, everything**  
else followed

# The Cracks in the Ummah: How **We Lost Ash-Shām**

For centuries, Ash-Shām flourished under Islamic rule.

The Rashidun Caliphate, the Umayyads, the Abbasids, and finally, the Ottomans—each dynasty, despite its flaws, maintained the Ummah’s collective strength. Borders didn’t divide Muslims. A scholar in Damascus could travel freely to Baghdad, to Al-Andalus, to Constantinople, sharing knowledge and uniting hearts under the banner of Islam.

When the Ottoman Caliphate ruled over Ash-Shām, it wasn’t just about military might—it was about keeping the heart of the Muslim world intact. The caliphs built roads that connected Damascus to Istanbul, trade routes that linked Jerusalem to Cairo, and madrasas that produced some of the greatest scholars of the time.

But like all great civilizations,  
it was not external enemies  
who caused its downfall.

**It was an internal weakness.**

Muslims began fighting each other  
for power.

Rulers ignored their scholars.

Greed poisoned leadership.

Corruption spread like wildfire.

Instead of addressing their issues, the rulers  
of the Muslim world became obsessed with  
their own thrones, their own wealth, their  
own security.

It was only a matter of time before the  
colonizers saw their opportunity.

# **Divide and Conquer:** The British & French Plan for Ash-Shām

When the British and French saw the cracks forming in the Muslim world, they didn't hesitate.

The last remaining force of unity—the Ottoman Caliphate—collapsed in 1924, and what had once been a single, strong Ummah was suddenly up for grabs.

Ash-Shām, which had stood united for over a thousand years, was now divided like spoils of war.

The British took Palestine and Jordan. The French took Syria and Lebanon.

**But they didn't just occupy the land, they rewrote its identity.**

For centuries, a Muslim in  
Damascus and a Muslim in Al-Quds  
saw themselves as one people, one  
Ummah.


But now?

They were told they were  
“Syrians,” “Jordanians,”  
“Palestinians,” “Lebanese.”

The same people who had fought  
side by side in Salahuddin’s army,  
who had learned together under  
the same scholars, who had shared  
trade, family, and culture—were  
now separated by new borders, new  
flags, and new rulers.

This was no accident.





The colonizers  
knew that  
Muslims divided  
could never rise  
again. So, they  
introduced  
nationalism to  
replace Khilafah.

They made sure that each country had  
its own interests, its own struggles,  
its own identity—so that they would  
never stand as one again.

And it worked.

For the first  
**time in history,**

Muslims in Ash-Shām looked at  
their neighbors and saw strangers  
instead of brothers.

# The Danger of Division: A Lesson for Today's Youth

History is not just a record of the past—it is a mirror of our present.

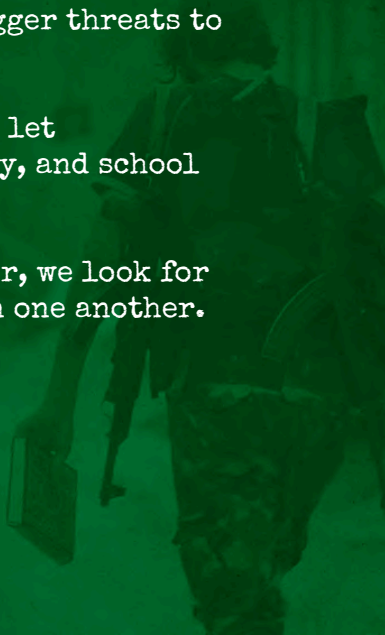
**If we don't learn from it, we are doomed to repeat it.**

The same disunity that led to the fall of the Ottoman Caliphate and the loss of Ash-Shām is the same disunity we see today.

Muslims today are more divided than ever—arguing over small differences, attacking one another, while ignoring the bigger threats to the Ummah.

Instead of working together, we let differences in race, nationality, and school of thought tear us apart.

Instead of supporting each other, we look for reasons to criticise and weaken one another.



And while we  
fight amongst  
ourselves,  
the world  
continues to  
take advantage  
of our  
divisions.  
Just as the  
British and  
French did a  
century ago.

The Prophet ﷺ warned us about this

**"Do not hate one another, do not be  
jealous of one another, and do not  
turn away from one another, but  
rather, be servants of Allah as  
brothers."** [Sahih Muslim 2564]

AL-ANDALUS



Disunity destroyed Andalus.  
Disunity destroyed Ash-Shām.  
And if we don't wake up, it will  
destroy us too.

You might think,

**"What can I do?  
I'm just one person."**

## **Reviving Unity: What Can We Do as Young Muslims?**

- We start by learning our history, because an Ummah that knows where it came from will never be lost.
- We prioritise unity over division, because Allah (SWT) blesses those who hold onto His rope together.
- We strengthen our Islamic identity, because colonialism was designed to erase it.
- And, we support and stand for justice, because staying silent when oppression happens in any Muslim land is not an option.

**The fall of Ash-Shām happened  
because Muslims forgot their  
strength was in their unity.**

**The revival of Ash-Shām will happen  
when we remember who we truly  
are.**

# The Choice is Ours

The British and French  
planned for our division.  
But they could not erase our  
history.



## Reviving Unity: What Can We Do as Young Muslims?

They could not erase the  
Quran that reminds us:

**"And hold firmly to the rope of  
Allah all together and do not  
become divided." [Quran 3:103]**

The Ummah fell because we let go  
of this rope. But we can still  
grasp it again.

**Ash-Shām remembers.**  
The question is—will we?



# CHAPTER 7



# A LEGACY TO CARRY FORWARD

The story of Ash-Shām is not just a tale of the past. It is not just about forgotten warriors, ruined cities, or ancient masjids that once stood tall.

## It is about us.

It is about who we were, who we are, and who we are meant to be.



For over a thousand years, Syria was the beating heart of the Ummah. It was where Prophets walked, where scholars wrote, where warriors fought, and where leaders ruled with justice. It was a place where faith wasn't just practiced—it was lived, breathed, and protected with everything the Ummah had.

But today, as we watch the streets of Damascus, Aleppo, Homs, and Hama carry the scars of war and division, we must ask ourselves:

### **Have we forgotten what this land means?**

Have we allowed the borders drawn by colonizers to define who we are? Have we reduced the legacy of Ash-Shām to mere headlines—conflict, politics, and suffering—while ignoring its true identity as a land of barakah, resilience, and revival?

# Because history teaches us one undeniable truth:

Ash-Shām always rises again.

Through every conquest,  
every invasion, every  
attempt to erase its  
legacy—Syria has stood  
tall, because its roots  
are planted deeper than  
any empire, deeper than  
any ruler, deeper than  
any temporary hardship.

The Umayyads built an empire from here.  
Salahuddin launched the liberation of Al-  
Quds from here.

The Mamluks defended the entire Muslim  
world from here.

The scholars of Ash-Shām shaped the  
minds of generations from here.

## And now, it is our turn.



We may not stand with swords in our hands like the warriors of Ain Jalut, but we stand in a battle of narratives, a battle of knowledge, a battle for identity.

It is our duty to revive the legacy of Ash-Shām, to educate ourselves and others about its true role in Islamic civilization, to remember that Syria is not just a land of struggle—it is a land of strength, honor, and faith.

The Prophet ﷺ himself declared:

**"Blessed is Ash-Shām! Blessed is Ash-Shām! Blessed is Ash-Shām!"**

[Tirmidhi - 3954]

— ابو عبيدة —



the legacy  
**Revive**

So let us not be the  
generation that forgets.

# Let us be the **generation** that reclaims.

Let us study its *scholar*.  
Let us honor its *warriors*.  
Let us preserve its *legacy*.



And most  
importantly,  
let us never stop  
making dua for the  
land that Allah (SWT)  
Himself has blessed.

Because this is more than history.  
**This is who we are.**

as-sham  
ebook.

