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الْأَرْبَعُونَ فِي فَضْلِ الْمَسْجِدِ

الْأَقْصَى الْمُبَارَكُ وَأَهْلِهِ

40 Ahādīth about  
the Virtues of the  
Blessed al-Masjid al-Aqṣā  
and its People

Compiled by  
Syed Yasrab Daud Shah, Muslim Hands



... إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَرَ كُنَّا حَوْلَهُ ...

“To al-Masjid al-Aqṣā, whose surroundings We have blessed”

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ  
وَمَنْ تَبِعُهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ



IN THE NAME OF ALLAH,  
THE MOST GRACIOUS,  
THE MOST MERCIFUL

O Allah send your prayers, peace and blessings upon our Master, Muhammad, his family, his Companions and those who follow them with excellence till the Day of Judgement.

﴿سُبْحَنَ اللَّهِ الَّذِي أَسْرَى بِعَبْدِهِ لَيَلَّا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى<sup>ۚ</sup>  
الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ ءَايَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾

سُورَةُ الْإِسْرَاءِ: ۱



“Glory be to the One Who took His servant by night from al-Masjid al-Harām (in Makkah) to al-Masjid al-Aqṣā (in Al-Quds), whose surroundings We have blessed, to show him some of Our signs. Indeed, He is the All-Hearing, the All-Seeing.”

[The Noble Qur’ān, 17:1]

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
« وَلَنِعْمَ الْمُصْلَى هُوَ »  
[رَوَاهُ الْحَاكِمُ]



The Messenger of Allah ﷺ said,  
“And what an amazing place of worship it is!”

[Al-Hākim]



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# INTENTION

The following intention was penned by the illustrious scholar of Tarīm, Ḥadramaut in Yemen, Imām Sayyid ‘Abdullah ibn ‘Alawī al-Ḥaddād (1634-1720), may Allah have mercy upon him:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ  
نَوَيْتُ التَّعْلُمَ وَالتَّعْلِيمَ وَالتَّدَكُّرَ وَالتَّدْكِيرَ وَالنَّفْعَ وَالإِنْتِفَاعَ وَالإِفَادَةَ وَالإِسْتِفَادَةَ وَالْحَثُّ عَلَى التَّمَسُّكِ  
بِكِتَابِ اللَّهِ وَسُنْنَةِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالدُّعَاءِ إِلَى الْهُدَى وَالدَّلَالَةِ عَلَى الْخَيْرِ وَابْتِغَاءِ وَجْهِ  
اللَّهِ وَمَرْضَاتِهِ وَقُرْبَرِهِ وَثَوَابِهِ سُبْحَانَهُ وَتَعَالَى

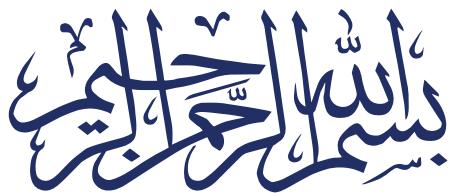
In the Name of Allah, the Most Merciful, the Compassionate.

All praise be to Allah, the Lord of the worlds. And may Allah shower salutations and greetings upon our master Muhammad and upon his family and companions. I intend to study and teach. To take and give a reminder. To take and give benefit. To take and give advantage. To encourage the holding fast to the book of Allah and the way of His Messenger, may Allah shower salutations and greetings upon him. Calling to guidance and directing towards good. Hoping for the countenance of Allah and His pleasure, proximity and reward, Glorified and blessed be He. Āmīn!

**T**he intention for compiling this Ḥadīth collection on the numerous virtues of the Blessed al-Masjid al-Aqṣā in the holy city of al-Quds and its people is to first and foremostly please our Lord ﷺ and His Beloved Messenger ﷺ. We hope to do this by raising the awareness amongst ourselves and people at large of their weighty rank and status in the Muslim

Ummah in the light of the Noble Qur’ān and sayings of our beloved Prophet ﷺ. We pray that Allah ﷺ accepts this small and humble endeavour and overlooks our shortcomings, Āmīn!

Syed Yasrab Daud Shah,  
Director of Fundraising Muslim Hands  
Jumādal-Ākhirah 1442  
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## INTRODUCTION

The Blessed al-Masjid al-Aqṣā literally means ‘the Furthest Masjid’ but also carries the connotations of being far removed and distant from sins. It is also referred to in Ḥadīth literature as Bait al-Maqdis or al-Bait al-Muqaddas, ‘the Holy House’, which scholars indicate has the spiritual meaning of a place of purification of sins in al-Ard al-Muqaddasah, ‘the Holy Land’ [The Noble Qur’ān, 5:21].

It is the only Masjid mentioned by name in the Noble Qur’ān [17:1] besides the Ka‘bah, which is also referred to al-Masjid al-Ḥarām, ‘the Sacred Masjid’. It is the first Qiblah (prayer direction) for Muslims and is the second oldest Masjid on planet Earth after the Ka‘bah. It represents the destination of the Prophet’s ﷺ miraculous Night Journey (al-Isrā’) from Makkah to ‘the Holy’ city of al-Quds (Jerusalem, which in Arabic carries the meaning of ‘the neighbourhood or abode of peace’) and the place of his heavenly ascent (al-‘Mi‘rāj). It is also believed that our actions and souls ascend from this point and that it is the divine gateway from Earth into the heavens.

Al-Masjid al-Aqṣā is the only place on Earth where all the Messengers and Prophets, peace be upon them all gathered and then prayed behind their beloved Imām, the Prophet Muḥammad ﷺ. It is placed in the heart of Shām, a land that Allah ﷺ refers to as a place that “We have blessed”. It is highly respected and revered by all three Abrahamic faiths as alluded to by Allah ﷺ Himself in the following āyah:

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي كُنَّا فِيهَا لِلْعَالَمِينَ

سُورَةُ الْأَنْبِيَاءِ: ٧١

“Then We delivered him (Ibrāhīm ﷺ), along with (his nephew) Lūṭ [الْأَنْبِيَاءِ ﷺ], (from ‘Irāq) to the land (al-Quds) that We have blessed for all people.”

[The Noble Qur’ān, 21:71]

It is a sacred place of revelations, miracles and blessings throughout human history and countless Prophets and Messengers, peace be upon them all, lived and are buried there.

We pray that Allah ﷺ gives us the ability to truly appreciate this place and its noble people in accordance with the following beautiful āyah:



﴿ ذَلِكَ وَمَن يُعَظِّمْ شَعِيرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ ﴾

سُورَةُ الْحَجَّ: ٢٢

“That [is so]. And whoever honours the symbols of Allah  
– for indeed, it is from the piety of hearts.”

[The Noble Qur’ān, 22:32]

## SECTION 1: THE TWO QIBLAHS



## Hadīth 1

## THE TWO OLDEST MASJIDS ON EARTH

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ مَسْجِدٍ وُضِعَ أَوَّلُ؟ قَالَ: «الْمَسْجِدُ الْحَرَامُ» قُلْتُ: ثُمَّ أَيْ؟ قَالَ: «ثُمَّ الْمَسْجِدُ الْأَقْصَى» قُلْتُ: كَمْ كَانَ بَيْنَهُمَا؟ قَالَ: «أَرْبَعُونَ» ثُمَّ قَالَ: «حَيْثُمَا أَدْرَكْتُكَ الصَّلَاةَ فَصَلِّ وَالْأَرْضُ لَكَ مَسْجِدٌ»

[Rوأه البخاري]

On the authority of Abū Dharr رضي الله عنه who said,  
'I said, 'O Messenger of Allah, which masjid was built first?' He said,

**"The Sacred Masjid (al-Masjid al-Ḥarām in Makkah)."** I said, 'And then which one?' He said, **"And then the Furthest Masjid (al-Masjid al-Aqṣā in al-Quds)<sup>1</sup>."** I said, 'What was the period between them?' He said, **"Forty (years)."** He then said, **"Wherever the time for the prayer comes upon you, then pray, for the earth is a place of prostration (masjid) for you."**

[Al-Bukhārī]

<sup>1</sup> The Prophet ﷺ was miraculously taken from the Sacred Masjid referred to as the Ancient House (al-Bait 'al-Atīq – please see The Noble Qur'ān, 22:29 and 33) in Makkah to al-Masjid al-Aqṣā referred to as the Holy House (Bait al-Maqdis) in al-Quds (Jerusalem). Then thereafter into the heavens on al-Isrā' wal-Mir'aj, the Night Journey and Ascension. This took place approximately one year before his migration to al-Madīnah and the dominant opinion is that this was on 27<sup>th</sup> Rajab according to Imām an-Nawawī (RH). This is famously recounted in the following āyah:

(سُبْحَانَ اللَّهِي أَسْرَى بِنَبِيِّهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَرَكَنَا حَوْلَهُ لِتُرِيَهُ مِنْ عَائِتَنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١٧﴾) سُورَةُ الْإِسْرَاءِ: ١

"Glory be to the One Who took His servant by night from al-Masjid al-Ḥarām (in Makkah) to Masjid al-Aqṣā (in Al-Quds), whose surroundings We have blessed, to show him some of Our signs. Indeed, He is the All-Hearing, the All-Seeing."

[The Noble Qur'ān, 17:1]

## Hadīth 2

### ETIQUETTES WITH THE TWO QIBLAHS

عَنْ مَعْقِلِ بْنِ أَبِي مَعْقِلٍ الْأَسَدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ:

نَحْنُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَسْتَقْبِلَ الْقِبْلَتَيْنِ بِبَوْلٍ أَوْ غَائِطٍ.

[Rوأه أبو داود]

On the authority of Ma‘qil ibn Abī Ma‘qil al-Asadī رضي الله عنه who said,

‘The Messenger of Allah ﷺ forbade us from facing the two Qiblahs at the time of urination or excretion.’

[Abū Dāwūd]

### Hadīth 3

## AL-MASJID AL-AQSA, THE FIRST QIBLAH

عَنْ أَبِي إِسْحَاقَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ:

صَلَّيْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا  
أَوْ سَبْعَةَ عَشَرَ شَهْرًا ثُمَّ صُرِفْنَا نَحْوَ الْكَعْبَةِ.

[رَوَاهُ مُسْلِمٌ]

On the authority of Abū Ishaq رضي الله عنه who said, 'I heard al-Barā' رضي الله عنه say,  
'We prayed with the Messenger of Allah ﷺ towards Bait al-Maqdis<sup>2</sup> for sixteen months or  
seventeen months. Then we were made to change (our direction) towards the Ka'bah.'

[Muslim]

<sup>2</sup> When the Messenger of Allah ﷺ was in Makkah before the migration to al-Madīnah, he would put the Ka'bah in front of him when he prayed towards the Blessed al-Masjid al-Aqsa to the north. It is believed that he prayed behind the southern corner of the Ka'bah, which is called ar-Rukn al-Yamānī (the Yemeni corner). This is alluded to in the following Ḥadīth:

On the authority of Ibn 'Abbās, may Allah be pleased with both of them who said,  
'The Prophet ﷺ used to pray, while he was in Makkah, towards Bait al-Maqdis, putting the Ka'bah in front of him.  
He stayed [praying towards Bait al-Maqdis] after his migration for 16 months, then he was turned [by Allah] towards the Ka'bah.'  
[Ahmad]

However, when he migrated to al-Madīnah to the north of Makkah, he was unable to do this so Allah ﷺ changed the Qiblah for His Beloved Messenger ﷺ.

## Hadith 4

## AL-MASJID AL-AQSA, THE FIRST QIBLAH FURTHER EXPLAINED

عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ:

صَلَّيْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْرُّ بَيْتِ الْمَقْدِسِ مَائِيَّةً عَشَرَ شَهْرًا وَصُرِفَتِ الْقِبْلَةُ إِلَى الْكَعْبَةِ بَعْدَ دُخُولِهِ إِلَى الْمَدِينَةِ بِشَهْرَيْنِ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى إِلَى بَيْتِ الْمَقْدِسِ أَكْثَرَ تَقْلُبَ وَجْهِهِ فِي السَّمَاءِ وَعَلِمَ اللَّهُ مِنْ قَلْبِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ يَهْوَى الْكَعْبَةَ فَصَعَدَ جِبْرِيلُ فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسْتِعْدُ بَصَرَهُ وَهُوَ يَصْعُدُ بَيْنَ السَّمَاءِ وَالْأَرْضِ يَنْظُرُ مَا يَأْتِيهِ بِهِ فَأَنْزَلَ

اللَّهُ:

﴿ قَدْ نَرَى تَقْلُبَ وَجْهِكَ فِي السَّمَاءِ ... ﴾ [سُورَةُ الْبَقَرَةِ: ١٤٤]

الْآيَةُ فَأَتَانَا آتٍ فَقَالَ: إِنَّ الْقِبْلَةَ قَدْ صُرِفَتْ إِلَى الْكَعْبَةِ وَقَدْ صَلَّيْنَا رَكْعَتَيْنِ إِلَى بَيْتِ الْمَقْدِسِ وَنَحْنُ رُكُوعٌ فَتَحَوَّلُنَا فَبَنَيْنَا عَلَى مَا مَضَى مِنْ صَلَاتِنَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

« يَا جِبْرِيلُ كَيْفَ حَالُنَا فِي صَلَاتِنَا إِلَى بَيْتِ الْمَقْدِسِ »

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ:

﴿ ... وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ... ﴾ [سُورَةُ الْبَقَرَةِ: ١٤٣]

[رَوَاهُ ابْنُ مَاجَةَ]



#### Hadīth 4

## AL-MASJID AL-AQSA, THE FIRST QIBLAH FURTHER EXPLAINED

On the authority of al-Barā' رضي الله عنه who said,

‘We prayed with the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ facing towards Bait al-Maqdis (al-Masjid al-Aqṣā) for eighteen months, then the Qiblah (prayer direction) was changed to the Ka’bah two months after the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ entered al-Madīnah. When the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prayed towards Bait al-Maqdis, he would often lift his face towards the sky, and Allah knew what was in the heart of His Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and that he longed to face the Ka’bah [during prayer]. Jibrīl [جَبَرِيلٌ] appeared (in the sky), and the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ started watching him as he was descending between the sky and the earth, waiting to see what he would bring. Then Allah revealed the words,

**‘Verily, We have seen the turning of your face towards the sky. [Surely, We shall turn you to a Qiblah that shall please you, so turn your face in the direction of al-Masjid al-Ḥarām (in Makkah). And wherever you people are, turn your faces (during prayer) in that direction].’**

[The Noble Qur’ān, 2:144]

Then someone came to us and said, ‘The Qiblah has been changed to the Ka’bah.’ We had performed two Rak’ahs (units of prayer) facing towards Bait al-Maqdis while we were bowing. So, we turned around, and we continued our prayer. Then the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“O Jibrīl! What about our prayer facing towards Bait al-Maqdis?”

Then Allah revealed the words,

**‘... And Allah would never make your faith to be lost...’**

[The Noble Qur’ān, 2:143]

[Ibn Mājah]

## Hadīth 5

# A LINK BETWEEN THE KA'BAH AND AL-MASJID AL-AQSA

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ لِي حَوْضًا مَا بَيْنَ الْكَعْبَةِ وَبَيْتِ الْمَقْدِسِ أَبْيَضَ مِثْلَ اللَّبَنِ آنِيَتُهُ عَدْدُ النُّجُومِ وَإِنِّي لَأَكْثُرُ الْأَنْبِيَاءِ تَبَعًا يَوْمَ الْقِيَامَةِ»

[Rوأه ابن ماجة]

On the authority of Abū Sa‘īd al-Khudrī that the Prophet ﷺ said,

“Indeed, I have a Basin, (as large as the distance) between the Ka’bah and Bait al-Maqdis<sup>3</sup>. (It is) white like milk, and its vessels are the number of the stars. Indeed, I will surely be the Prophet with the most followers on the Day of Resurrection.”

[Ibn Mājah]

<sup>3</sup> The travelling distance between the Ka’bah and Bait al-Maqdis at the time of the Prophet ﷺ was a month. This is directly alluded to in the following similarly worded Ḥadīth:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «حَوْضِي مَسِيرَةُ شَهْرٍ مَأْوَهُ أَبْيَضُ مِنَ الْلَّبَنِ وَرِيحَهُ أَطْيَبُ مِنَ الْمِسْنَى وَكِيزَانُهُ كَنْجُومُ السَّمَاءِ مَنْ شَرِبَ مِنْهَا فَلَا يَظْمَأُ أَبَدًا» [Rوأه البخاري]

On the authority of ‘Abdullah ibn ‘Amr who said, ‘The Prophet ﷺ said, ‘My Basin (Hawd) is (so large that it takes) a month’s journey to cross it. Its water is whiter than milk, and its scent is nicer than musk, and its drinking cups are (as numerous) as the (number of) stars of the sky; and whoever drinks from it, will never be thirsty.’”

[Al-Bukhārī]

## Hadīth 6

# THE LAST OF THOSE WHO PRAYED TOWARDS BOTH QIBLAHS

عَنْ أَنَسِيِ الرَّضِيَ اللَّهُ عَنْهُ قَالَ:

لَمْ يَبْقَ مِنْ صَلَّى الْقِبْلَتَيْنِ غَيْرِي.

[Rوأه البخاري]

On the authority of Anas<sup>4</sup> who said,

**'No one remains of those who prayed facing both Qiblahs  
(al-Quds and Makkah) except me.'**

[Al-Bukhārī]

<sup>4</sup> The Companion, Anas ibn Malik ﷺ served the Messenger of Allah ﷺ from the age of ten for ten years in al-Madinah. He is believed to have been the last Companion to pass away or at least the last living Companion in Baṣrah. The strongest opinion is that he passed away at the age of one hundred and three and was buried with the small staff, which belonged to the Messenger of Allah ﷺ.

## Hadīth 7

## THE QIBLAH WITHIN AL-MASJID AL-AQSA

عَنْ عُبَيْدِ بْنِ آدَمَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ لِكَعْبٍ رَضِيَ اللَّهُ عَنْهُ: أَيْنَ تُرَى أَنْ أَصْلِي؟ فَقَالَ: إِنْ أَخَذْتَ عَيْنِي صَلَّيْتَ خَلْفَ الصَّخْرَةِ فَكَانَتِ الْقُدْسُ كُلُّهَا بَيْنَ يَدَيْكَ. فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: ضَاهِئِتِ الْيَهُودِيَّةِ لَا وَلَكِنْ أَصْلِي حِينَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

[Rواه أحمد]

On the authority of 'Ubaid ibn Ādām رضي الله عنه who said,  
 'I heard 'Umar ibn al-Khaṭṭāb رضي الله عنه say to Ka'b رضي الله عنه,  
 'Where do you think I should pray?' He then said,  
 'If you listen to me, you will pray behind the Rock<sup>5</sup> and all of al-Quds  
 (Jerusalem) will be in front of you.' Then 'Umar رضي الله عنه said,  
 'You are suggesting something similar to Judaism,  
 rather I shall pray where the Messenger of Allah صلَّى اللهُ عَلَيْهِ وَسَلَّمَ prayed.'

Then he went forward to the Qiblah and prayed,  
 then he came and spread his upper garment and swept the place,  
 collecting garbage in his upper garment, and the people swept it too.

[Ahmad]

<sup>5</sup> The Rock mentioned here is referred to as the Noble Rock, aş-Şakhrah al-Musharrafah was most likely the original point of the Qiblah. It is approximately 18 metres long and 8 metres wide and the Masjid of the Dome of the Rock was built over it by the Umayyad Caliph 'Abdul-Malik ibn Marwān in 71-72 AH. It is believed to be the exact location from which the Prophet صلَّى اللهُ عَلَيْهِ وَسَلَّمَ ascended into the heavens on the Night Journey and Ascension, al-Isrā' wal-Mi'rāj most likely on 27th Rajab, one year before the Hijrah (migration) from Makkah to al-Madinah. It is also believed that our deeds and souls ascend from here and according to some scholars the Angel Isrāfil (Raphael) عليه السلام will blow his Trumpet (*Şür*) to commence the Day of Judgement from this Rock (please see: Mu'jam al-Buldān by Yāqūt al-Ḥamawī [RH]).

Caliph 'Umar ibn al-Khaṭṭāb رضي الله عنه selected the site near the southern wall of the Blessed Masjid al-Aqṣā for the first physical Masjid structure upon entering Jerusalem in 15 AH. It was a simple building that sat on wooden trusses and could accommodate 3,000 worshippers. The grey-domed Qibali Masjid currently sits on this site in the Noble Sanctuary (al-Haram ash-Sharīf).

## Hadīth 8

## COMMENCING PILGRIMAGE FROM AL-MASJID AL-AQSA

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

«مَنْ أَهْلَ بِحَجَّةَ أَوْ عُمْرَةَ مِنَ الْمَسْجِدِ الْأَقْصَى إِلَى الْمَسْجِدِ الْحَرَامِ غُفْرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ» أَوْ «وَجَبَتْ لَهُ الْجَنَّةُ»

شَكَّ عَبْدُ اللَّهِ أَيَّتَهُمَا قَالَ. قَالَ أَبُو دَاؤِدَ: يَرْحُمُ اللَّهُ وَكِبِيَّا أَحْرَمَ مِنْ بَيْتِ الْمَقْدِسِ يَعْنِي إِلَى مَكَّةَ.

[رَوَاهُ أَبُو دَاؤِدَ]

On the authority of Umm Salamah, may Allah be pleased with her, the wife of the Prophet ﷺ that she heard the Messenger of Allah ﷺ say, **“If anyone enters into iḥrām for Hajj or ‘Umrah from al-Masjid al-Aqṣā to the Sacred Masjid, his former and latter sins will be forgiven.”** or “He will be guaranteed Paradise<sup>6</sup>.”

The narrator ‘Abdullah ﷺ doubted which of these words he said.

Abū Dāwūd (RH) said, ‘May Allah have mercy on Wakī‘, he put on iḥrām from Bait al-Maqdis, that is, to Makkah.’

[Abū Dāwūd]

<sup>6</sup> Another version of this appears in the Sunan of Ibn Mājah:

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَهْلَ بِعُمْرَةَ مِنْ بَيْتِ الْمَقْدِسِ كَانَتْ لَهُ كَفَارَةً لِمَا قَبْلَهَا مِنَ الدُّنْوِ  
«مَنْ أَهْلَ بِعُمْرَةَ مِنْ بَيْتِ الْمَقْدِسِ كَانَتْ لَهُ كَفَارَةً لِمَا قَبْلَهَا مِنَ الدُّنْوِ»  
قَالَتْ: فَخَرَجْتُ - أَيُّ مِنْ بَيْتِ الْمَقْدِسِ - بِعُمْرَةً [رَوَاهُ ابْنُ مَاجَةَ]

On the authority of Umm Salamah, may Allah be pleased with her, the wife of the Prophet ﷺ who said, ‘The Messenger of Allah ﷺ said, **“Whoever begins the call (talbiyah) for ‘Umrah from Bait al-Maqdis, that will be an expiation for him for all his previous sins.”**

She said, ‘So I went out.’ Meaning, from Bait al-Maqdis for ‘Umrah.’ [Ibn Mājah]

‘Abdullah ibn ‘Umar, may Allah be pleased with both of them, also did this as is shown in the following Ḥadīth:

عَنْ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ الْقَعْدَةِ عِنْدَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَهْلَ مِنْ إِبْلِيَاءَ. [رَوَاهُ مَالِكُ]

On the authority of Mālik ﷺ from a reliable source that ‘Abdullah ibn ‘Umar, may Allah be pleased with both of them, once entered iḥrām from Ilyā’ (Jerusalem). [Mālik]

### Hadīth 9

## THE TWO QIBLAHS COMBINING ON THE DAY OF JUDGEMENT

عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ (أَظْنَهُ رَفَعَهُ) قَالَ:

« تُخْشَرُ الْكَعْبَةُ إِلَى بَيْتِ الْمَقْدِسِ مُتَعَلِّقًا بِأَسْتَارِهَا كُلُّ مَنْ حَجَّ وَاعْتَمَرَ »

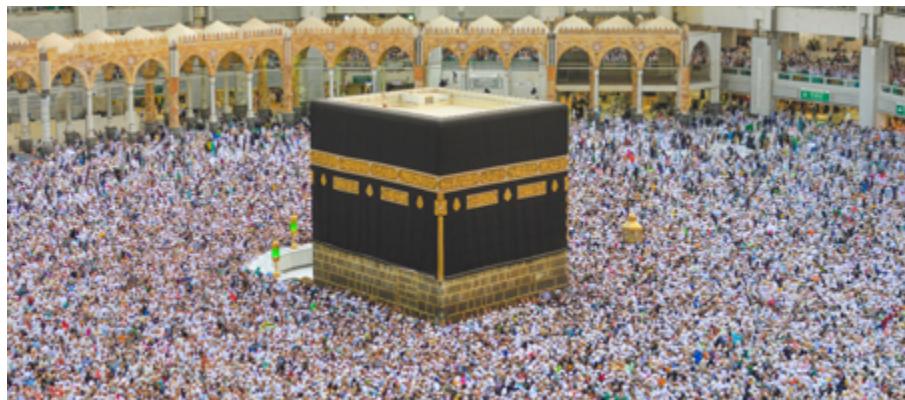
[رَوَاهُ الْفَاكِهِيُّ فِي أَحْبَارِ مَكَّةَ]

On the authority of Abū Bakr (رضي الله عنه) (which is most likely a Marfū‘ tradition) who said,

‘The Ka‘bah will be gathered to Bait al-Maqdis, with all those who performed the major pilgrimage (Hajj) and minor pilgrimage (‘Umrah) clinging on to its coverings.’

[Al-Fākihī in the narrations about Makkah]

## SECTION 2: THE HOLIEST SITES



Hadīth 10

## AL-MASJID AL-AQSA, ONE OF THE THREE MASJIDS TO BE VISITED

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدٍ: الْمَسْجِدِ الْحَرَامِ وَمَسْجِدِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَسْجِدِ الْأَقْصَى»

[Rوأه البخاري]

On the authority of Abū Hurairah رضي الله عنه that the Prophet ﷺ said,  
“Mounts are not saddled (i.e. do not set out on a journey) except for three Masjids:  
the Masjid of al-Masjid al-Harām (in Makkah), the Masjid of the Messenger ﷺ  
(in al-Madīnah) and Masjid al-Aqṣā (in al-Quds).”

[Al-Bukhārī]

## Hadīth 11

# AL-MASJID AL-AQSA, A PLACE OF 'ITIKAF

عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

« لَا اعْتِكَافٌ إِلَّا فِي الْمَسَاجِدِ الْثَلَاثَةِ: الْمَسْجِدِ الْحَرَامِ وَمَسْجِدِ النَّبِيِّ [صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ] »

وَمَسْجِدِ بَيْتِ الْمَقْدِسِ «

[رَوَاهُ الْبَيْهَقِيُّ]

On the authority of Hudhaifah ibn al-Yamān رضي الله عنه who said,  
‘Indeed, the Messenger of Allah صلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

“There is no (specific) ‘Itikāf (seclusion, expecting greater rewards)  
except in three Masjids: al-Masjid al-Harām (in Makkah), the Masjid of the Prophet [صلَّى اللهُ عَلَيْهِ وَسَلَّمَ]  
(in al-Madīnah) and the Masjid of Bait al-Maqdis (in al-Quds).””

[Al-Baihaqī]

## Hadith 12

## AN AMAZING PLACE OF WORSHIP

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: تَذَكَّرْنَا وَنَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّهُمَا أَفْضَلُ؟ أَمْ سَجْدَةٌ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْ بَيْتُ الْمَقْدِسِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «صَلَاةٌ فِي مَسْجِدٍ يَأْفَضُ إِلَيْهِ أَرْبَعٌ صَلَوَاتٌ فِيهِ وَلِنَعْمَ الْمَصْلَى هُوَ. وَلَيُوشَكَنَ لِأَنْ يَكُونَ لِلرَّجُلِ مِثْلُ شَطَنٍ فِرَسِهِ مِنَ الْأَرْضِ حِينَ يَرَى مِنْهُ بَيْتَ الْمَقْدِسِ خَيْرًا لَهُ مِنَ الدُّنْيَا جِيَعًا» قَالَ: أَوْ قَالَ: «خَيْرٌ لَهُ مِنَ الدُّنْيَا وَمَا فِيهَا»

[Rوأه الحاكم]

On the authority of Abū Dharr رضي الله عنه who said,  
 ‘We were in discussion and we were with the Messenger of Allah ص. (We asked him ص),  
 ‘Which is better? The Masjid of the Messenger of Allah ص or Bait al-Maqdis?’  
 Then the Messenger of Allah ص said,

“One prayer in my Masjid is better than four prayers in it (i.e. Bait al-Maqdis) and what an amazing place of worship it is! Surely, there will soon come a time for a man to have land equivalent to his horse’s rope from which he can<sup>7</sup> Bait al-Maqdis will be better for him than the whole world!””

He (the narrator) said, ‘or he [ص] said,  
 “Better for him than the world and everything in it!””

[Al-Hākim]

<sup>7</sup> It is believed that the Blessed Masjid al-Aqṣā is one of the places of Paradise on earth based upon the following Hadith:

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى بُقْعَةٍ مِنْ بَقْعَةِ الْجَنَّةِ فَلِيَنْظُرْ إِلَى بَيْتِ الْمَقْدِسِ»

On the authority of Ibn ‘Abbās, may Allah be pleased with both of them that he said, ‘The Messenger of Allah ص said, “Whoever wants to see one of the places of Paradise then let him look at Bait al-Maqdis (in al-Quds).””

## Hadīth 13

## VOWING TO PRAY IN AL-MASJID AL-AQSA

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَامَ يَوْمَ الْفَتْحِ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي نَدَرْتُ لِلَّهِ إِنْ فَتَحَ اللَّهُ عَلَيْكَ مَكَّةَ أَنْ أُصَلِّيَ فِي بَيْتِ الْمَقْدِسِ رَكْعَتَيْنِ. قَالَ: «صَلِّ هَا هُنَا» ثُمَّ أَعَادَ عَلَيْهِ فَقَالَ: «صَلِّ هَا هُنَا» ثُمَّ أَعَادَ عَلَيْهِ فَقَالَ: «شَأْنَكَ إِذَا»

[رَوَاهُ أَبُو دَاوُد]

On the authority of Jābir ibn ‘Abdullah ﷺ that a man stood on the Day of Conquest (of Makkah) and said, ‘O Messenger of Allah, I have vowed to Allah that if He grants conquest of Makkah to you, I shall pray two Rak‘ahs in Bait al-Maqdis<sup>8</sup>’.

He said, “**Pray here.**” Then he repeated (his statement) to him and

he said, “**Pray here.**” He then repeated (his statement) to him.

He [the Prophet ﷺ] said, “**Pursue your own course.**”

[Abū Dāwūd]

<sup>8</sup> This desire of the Companions ﷺ vowing to visit and pray in the Blessed Masjid al-Aqsa is also shown in following Hadīth:

عَنْ أَبْنَى عَبَّاسِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: إِنَّ امْرَأَةً اشْتَكَتْ شَكُورًا فَقَالَتْ: إِنْ شَفَاعَنِي اللَّهُ لَا أُخْرُجَنَّ فَلَا أَصْلِيَنَّ فِي بَيْتِ الْمَقْدِسِ. فَبَرَأَتْ ثُمَّ تَجَهَّزَتْ تُرِيدُ الْحُجُورَ فَجَاءَتْ مُمْوَنَةً رَوْحَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُسَلَمَ عَلَيْهَا فَأَخْبَرَهَا ذَلِكَ فَقَالَتْ: اجْلِسِي فَكُلِّي مَا صَنَعْتَ وَصَلِّي فِي مَسْجِدِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: صَلَةُ يَهُ أَفْضَلُ مِنَ الْفِضَّلَةِ فِيمَا سَوَاهُ مِنَ الْمَسَاجِدِ إِلَّا مَسَاجِدُ الْكَبْرَى»  
[رَوَاهُ مُسْلِمٌ]

On the authority of Ibn ‘Abbās, may Allah be pleased with both of them, that he said, ‘That a woman fell ill, and she said, ‘If Allah cures me then I will most certainly leave and pray in Bait al-Maqdis.’ Then she recovered and so she made preparations to go out (to that place). She came to Maimūnah [may Allah be pleased with her], the wife of the Prophet ﷺ and after greeting her she informed her about that, whereupon she said, ‘Be seated and eat the provision, which you had made and pray in the Masjid of the Messenger ﷺ.

For indeed, I heard the Messenger of Allah ﷺ say,

“**Prayer in it is better than a thousand prayers observed in other masjids except the Masjid of the Ka‘bah.”**”

[Muslim]

## Hadīth 14

## THE DAJJAL CANNOT ENTER AL-MASJID AL-AQSA

عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ الْأَزْدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذَهَبْتُ أَنَا وَرَجُلٌ مِّنَ الْأَنْصَارِ إِلَى رَجُلٍ مِّنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا: حَدَّثْنَا مَا سَمِعْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُ فِي الدَّجَّالِ وَلَا تُحَدِّثْنَا عَنْ غَيْرِهِ وَإِنْ كَانَ عِنْدَكَ مُصَدِّقًا قَالَ: حَطَبَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «أَنْذِرْكُمُ الدَّجَّالَ ثَلَاثًا فَإِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِيٌّ إِلَّا قَدْ أَنْذَرَ أُمَّةَهُ وَإِنَّهُ فِيْكُمْ أَيَّتُهَا الْأُمَّةُ وَإِنَّهُ جَعْدُ آدَمَ مَسْوُحُ الْعَيْنِ الْيُسْرَى مَعَهُ جَنَّةٌ وَنَارٌ فَنَارُهُ جَنَّةٌ وَجَنَّتُهُ نَارٌ وَمَعَهُ جَبَلٌ مِنْ خُبْزٍ وَهَرَقٌ مِنْ مَاءٍ وَإِنَّهُ يُطْرَأُ الْمَطَرَ وَلَا يُنْبِتُ الشَّجَرَ وَإِنَّهُ يُسْلَطُ عَلَى نَفْسٍ فَيُتِلْفُهَا لَا يُسْلَطُ عَلَى غَيْرِهَا وَإِنَّهُ يَمْكُثُ فِي الْأَرْضِ أَرْبَعِينَ صَبَاحًا يَبْلُغُ فِيهَا كُلَّ مَنْهَلٍ وَلَا يَقْرَبُ أَرْبَعَةَ مَسَاجِدٍ: مَسْجِدُ الْحَرَامِ وَمَسْجِدُ الْمَدِينَةِ وَمَسْجِدُ الْطُّورِ وَالْمَسْجِدُ الْأَقْصَى وَمَا يُشَبِّهُ عَلَيْكُمْ فَإِنَّ رَبَّكُمْ لَيْسَ بِأَغْوَرَ»

[رَوَاهُ أَحْمَدُ]

## Hadīth 14

# THE DAJJAL CANNOT ENTER AL-MASJID AL-AQSA

On the authority of Junādah ibn Abī Umayyah al-Azdī ﷺ who said, ‘I went, a man from the Anṣār (Helpers from al-Madīnah) and me to a man from the Companions of the Prophet ﷺ and we said, ‘inform us of what you heard from the Prophet ﷺ about what he mentioned about the Dajjāl (Antichrist) and don’t tell us about other than him what you have confirmed to be true.’

He said, ‘The Prophet ﷺ delivered a sermon to us and said,

“I warn you about the Dajjāl (Antichrist) – three times. There has not been a Prophet before me except that he warned his nation. Indeed, he is in your midst O nation.

He is curly haired and dark skinned with an abraded left eye. He has with him a garden and a fire. His fire is a garden, and his garden is fire. He has with him a mountain of bread and a river of water and he causes it to rain, and he does not cultivate the trees.

He will be given power over a person who he will kill but he will have no power over anyone else. Indeed, he will remain on the Earth for forty mornings, in which time he will enter every watering place in it, but he will not be able to approach four masjids:

[1] the Masjid al-Ḥarām (the Ka’bah in Makkah), [2] the Masjid of al-Madīnah, [3] the Masjid of at-Ṭūr (in Sinai) and [4] al-Masjid al-Aqṣā. And it should not be obscure for you that indeed your Lord is not one-eyed.””

[Ahmad]

# SECTION 3:

## VIRTUES OF

## AL-MASJID

## AL-AQSA



## Hadīth 15

# DEGREES OF VIRTUE

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

« صَلَاةٌ فِي الْمَسْجِدِ الْحَرَامِ مِائَةٌ أَلْفٌ صَلَاةٌ وَصَلَاةٌ فِي مَسْجِدِي أَلْفُ صَلَاةٍ وَصَلَاةٌ فِي الْبَيْتِ الْمَقْدِسِ خَمْسَمِائَةٌ صَلَاةٌ »

[رَوَاهُ الطَّبرَانِيُّ]

On the authority of Jābir رضي الله عنه who said, ‘The Messenger of Allah ﷺ said,

“A prayer in the Sacred Masjid (al-Masjid al-Ḥarām) is (equal to) one hundred thousand prayers. A prayer in my Masjid (in al-Madīnah) is (equal to) one thousand prayers and a prayer in al-Bait al-Maqdis (in al-Quds) is (equal to) five hundred prayers.”

[Aṭ-Tabarānī]

<sup>9</sup> An extraordinary Hadīth states praying in the Blessed Masjid al-Aqṣā is equal to fifty thousand prayers:

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « صَلَاةُ الرَّجُلِ فِي بَيْتِهِ بِصَلَاةٍ وَصَلَاةٌ فِي مَسْجِدِ الْقَبَائِلِ بِخَمْسٍ وَعَشْرِينَ صَلَاةً وَصَلَاةٌ فِي الْمَسْجِدِ الْأَكْبَرِ يُجْمَعُ فِيهِ بِخَمْسَمِائَةٍ صَلَاةٌ وَصَلَاةٌ فِي الْمَسْجِدِ الْأَقْصَى بِخَمْسِينَ أَلْفِ صَلَاةٍ وَصَلَاةٌ فِي مَسْجِدِي بِخَمْسِينَ أَلْفِ صَلَاةٍ وَصَلَاةٌ فِي الْمَسْجِدِ الْحَرَامِ مِائَةٌ أَلْفٌ صَلَاةٌ » [رَوَاهُ ابْنُ مَاجَةَ]

On the authority of Anas ibn Mālik رضي الله عنه who said, ‘The Messenger of Allah ﷺ said,

“A man’s prayer in his house is equal (in reward) to one prayer; a prayer in the masjid of the tribes is equal to twenty-five prayers; a prayer in the masjid in which the Friday prayer is offered is equal to five-hundred prayers; a prayer in al-Masjid al-Aqṣā is equal to fifty thousand prayers; a prayer in my Masjid is equal to fifty thousand prayers; and a prayer in the Sacred Masjid is equal to one hundred thousand prayers.”

[Ibn Mājah]

## SERVING THE SACRED SANCTUARY OF AL-MASJID AL-AQSA

عَنْ مَيْمُونَةَ بْنَتِ سَعْدٍ رَضِيَ اللَّهُ عَنْهَا مَوْلَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكَّهَا قَالَتْ: يَا نَبِيَّ اللَّهِ أَفْتَنَا فِي بَيْتِ الْمَقْدِسِ.

قَالَ: «أَرْضُ الْمَنْشَرِ وَالْمَحْشَرِ أَنْوَهُ فَصَلُّوا فِيهِ فَإِنَّ صَلَةً فِيهِ كَأَلْفِ صَلَةٍ فِيمَا سِوَاهُ»

قَالَتْ: أَرَأَيْتَ مَنْ لَمْ يُطْقِنْ أَنْ يَتَحَمَّلَ إِلَيْهِ أَوْ يَأْتِيهِ. قَالَ:

«فَلِيُهُدِّ إِلَيْهِ زَيْتًا يُسْرِجُ فِيهِ فَإِنَّ مَنْ أَهْدَى لَهُ كَانَ كَمَنْ صَلَّى فِيهِ»

[رَوَاهُ أَحْمَدُ]

On the authority of Maimūnah bint Sa'd, may Allah be pleased with her, the freed slave of the Prophet ﷺ who said, 'O Prophet of Allah, inform us about Bait al-Maqdis (in al-Quds).' He said, "It is the land of Resurrection (al-Manshar) and Congregation (al-Mahshar). Visit it and pray in it<sup>10</sup>. For indeed prayer in it is like a thousand prayers in other than it." She further asked, 'If one of us cannot visit it, what should we do?' He ﷺ said, "Then he should make a gift of some oil to be lit therein [in its lamps]. For indeed the one who gifts this to it [Masjid al-Aqṣā] will be like the one who has prayed therein<sup>11</sup>."

[Ahmad]

<sup>10</sup> Likewise, the following Hadīth urges us to go to al-Masjid al-Aqṣā:

On the authority of Dhī al-Asābī<sup>12</sup> who said, 'I said, 'O Messenger of Allah! If we are tested with remaining after you, where do you order us (to go)?' He ﷺ said, "Go to Bait al-Maqdis, for perhaps you will have offspring who will commit themselves to that Masjid and visit it."

[Ahmad]

<sup>11</sup> These are truly Prophetic words of hope and incredible reward. They are very much in the same spirit of the reward for praying in Masjid Qubā' being equivalent to performing 'Umrah. They were stated at a time where the Muslim community in al-Madinah were not allowed to travel to Makkah to perform Hajj or 'Umrah:

On the authority of Sahl ibn Hunayf ﷺ who said, 'The Messenger of Allah ﷺ said, "Whoever purifies himself in his house, then comes to Masjid Qubā' and offers one prayer therein, will have a reward like that for 'Umrah."

[Ibn Mājah]

عَنْ ذِي الْأَصْبَابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ:  
يَا رَسُولَ اللَّهِ إِنَّ ابْنَيْنَا بَعْدَكَ بِالْبَقَاءِ أَئِنْ تَأْمُرُنَا؟ قَالَ:  
عَلَيْكَ بَيْتُ الْمَقْدِسِ، فَلَعْلَهُ أَنْ يَنْشَأَ لَكَ  
ذُرَيْةٌ يَنْعُدُونَ إِلَى ذَلِكَ الْمَسْجِدِ وَيَرْجُوْنَ «  
رَوَاهُ أَحْمَدُ

عَنْ سَهْلِ بْنِ حَيْنِيْفِ رَضِيَ اللَّهُ عَنْهُ قَالَ:  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
«مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ أَتَى مَسْجِدَ قُبَّاً  
فَصَلَّى فِيهِ صَلَةً كَانَ لَهُ كَأْجَرٌ عُمْرَةً»  
[رَوَاهُ ابْنُ مَاجَةَ]

## SUPPORTING AL-MASJID AL-AQSA

عَنْ مَيْمُونَةَ رَضِيَ اللَّهُ عَنْهَا مَوْلَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ أَفْتَنَا فِي بَيْتِ الْمَقْدِسِ. قَالَ: «أَرْضُ الْمَحْشَرِ وَالْمَنْشَرِ اثْنُوَهُ فَصَلُّوا فِيهِ فَإِنَّ صَلَاتَهُ فِيهِ كَأَلْفِ صَلَاتَةٍ فِي غَيْرِهِ»

قُلْتُ: أَرَأَيْتَ إِنْ لَمْ أَسْتَطِعْ أَنْ أَخْمَلَ إِلَيْهِ. قَالَ:

«فَتَهَدِّي لَهُ زَيْنَتَا يُسْرَجُ فِيهِ فَمَنْ فَعَلَ ذَلِكَ فَهُوَ كَمَنْ أَتَاهُ»

[رَوَاهُ ابْنُ مَاجَةَ]

On the authority of Maimūnah, may Allah be pleased with her, the freed slave of the Prophet ﷺ who said, ‘I said, ‘O Messenger of Allah tell us about Bait al-Maqdis.’ He said, **“It is the land of Congregation (al-Mahshar) and Resurrection (al-Manshar).**

**Go there and pray in it, for one prayer there is like one thousand prayers elsewhere.”**

I said, ‘What if I cannot travel and go there?’ He said,

**“Then send a gift to it of some oil to be lit therein [in its lamps],  
for whoever does that is like one who went there<sup>12</sup>”**

[Ahmad]

<sup>12</sup> Another version of this Ḥadīth in Sunan Abū Dāwūd reads:

عَنْ مَيْمُونَةَ رَضِيَ اللَّهُ عَنْهَا مَوْلَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكَمَا قَالَتْ: يَا رَسُولَ اللَّهِ أَفْتَنَا فِي بَيْتِ الْمَقْدِسِ. قَالَ:  
«إِنْتُوْهُ فَصَلُّوا فِيهِ - وَكَانَتِ الْبِلَادُ إِذْ ذَاكَ حَرْبًا - فَإِنْ لَمْ تَأْتُوهُ وَتُصَلُّوا فِيهِ فَابْعَثُوكُمْ بِزَيْنَتِ يُسْرَجَ فِي قَنَادِيلِهِ»  
[رَوَاهُ أَبُو دَاؤِدَ]

On the authority of Maimūnah, may Allah be pleased with her, the freed slave of the Prophet ﷺ who said, ‘O Messenger of Allah tell us a legal injunction about (visiting) Bait al-Maqdis.’ So, he said,

**“Go to it and pray in it – all the cities at that time were affected by war –  
If you cannot get to it and pray in it, then send some oil to be used in its lamps.”**

[Abū Dāwūd]

Another extraordinary Ḥadīth mentions other amazing rewards for visiting al-Masjid al-Aqṣā:

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
«مَنْ زَارَ بَيْتَ الْمَقْدِسِ مُخْسِبًا أَعْطَاهُ اللَّهُ ثَوَابَ الْفَلْفَلِ شَهِيدٌ وَمَنْ زَارَ عَالَمًا فَكَمَا أَنَّمَا زَارَ بَيْتَ الْمَقْدِسِ وَمَنْ زَارَ بَيْتَ الْمَقْدِسِ مُخْسِبًا حَرَمَ اللَّهُ حَمْمَةً وَجَسَدَةً عَلَى الْأَرَأِيِّ»  
[رَوَاهُ الْفَزَارِيُّ]

On the authority of Anas ibn Mālik that the Messenger of Allah ﷺ said,  
“Whoever visits Bait al-Maqdis seeking Allah’s reward, then Allah will grant him the reward of a thousand martyrs. And whoever visits a scholar, has the same reward of visiting Bait al-Maqdis. And whoever visits Bait al-Maqdis seeking Allah’s reward, then Allah will keep Hellfire from his flesh and body.”

[Al-Fazārī]

## MUSA'S LOVE FOR AL-MASJID AL-AQSA

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَرْسَلَ مَلَكُ الْمَوْتِ إِلَيْ مُوسَى عَلَيْهِمَا السَّلَامُ فَلَمَّا جَاءَهُ صَكَّهُ فَرَجَعَ إِلَى رَبِّهِ. فَقَالَ: أَرْسَلْنَا إِلَيْ أَبْنَيَ لَا يُرِيدُ الْمَوْتَ. فَرَدَ اللَّهُ عَلَيْهِ عَيْنَهُ وَقَالَ: ارْجِعْ فَقْلَهُ لَهُ يَضْعُ يَدَهُ عَلَى مَقْنِ شَوْرِ فَلَهُ بِكُلِّ مَا غَطَّتْ بِهِ يَدُهُ بِكُلِّ شَعْرَةِ سَنَةٍ. قَالَ أَبِي رَبِّي ثُمَّ مَاذَا؟ قَالَ: ثُمَّ الْمَوْتُ. قَالَ: فَالآنَ. فَسَأَلَ اللَّهُ أَنْ يُدْنِيَهُ مِنَ الْأَرْضِ الْمُقَدَّسَةِ رَمِيًّا بِحَجَرٍ. قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

«فَلَوْ كُنْتُ ثُمَّ لَأَرِتُكُمْ قَبْرَهُ إِلَى جَانِبِ الطَّرِيقِ عِنْدَ الْكَثِيبِ الْأَحْمَرِ»

[Rوأه البخاري]

On the authority of Abū Hurairah رضي الله عنه who said, ‘The angel of death was sent to Mūsā, peace be upon them both, and when he went to him, he (Mūsā عليه السلام) slapped him severely (spoiling one of his eyes). He (the angel عليه السلام) went back to his Lord and said, ‘You sent me to a slave who does not want to die.’ Allah restored his eye and said, ‘Go back and tell him (Mūsā عليه السلام) to place his hand over the back of an ox, for he will be allowed to live for a number of years equal to the number of hairs coming under his hand.’ [Then the angel عليه السلام came to him and told him the same]. Then he (Mūsā عليه السلام) said, ‘O my Lord! Then what (will happen)?’ He said, ‘Then death.’ He said, ‘Then (let it be) now.’ Then he asked Allah to bring him near the Sacred Land at a distance of a stone’s throw. He (the narrator) said, ‘The Messenger of Allah ﷺ said, “If I were there, I would surely show you his grave at the side of the path near the red sand dune<sup>13</sup>.”’

[Ibn Mājah]

<sup>13</sup> The great Messenger of Allah, Mūsā عليه السلام desperately desired to enter al-Masjid al-Aqṣā as Allah commanded in the following ayah:

﴿يَقُولُمَّا دَخَلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُوا أَعَلَى أَذْبَارِكُمْ فَتَنَقَّلُبُوا حَسِيرِينَ﴾  
سُورَةُ الْمَائِدَةِ: ٢١

“(Mūsā عليه السلام said) ‘O my people! Enter the Holy Land, which Allah has destined for you [to enter]. And do not turn back or else you will become losers.’”

[The Noble Qur’ān, 5:21]

Sadly, his people refused to enter except two men, which led to them all being barred entry into it for forty years (see the Noble Qur’ān, 5:26). In this time, Mūsā عليه السلام himself passed away with a deep desire to be buried ‘a stone’s throw’ from the Holy Land of al-Masjid al-Aqṣā.

## Hadīth 19

## SUN NOT SETTING FOR YUŠHA' ﷺ ON HIS WAY TO AL-MASJID AL-AQSA

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الشَّمْسَ لَمْ تُحْبَسْ لِبَشَرٍ إِلَّا لِيُوْشَعَ لِيَالِي سَافَرَ إِلَى بَيْتِ الْمَقْدِسِ»

[رواه أَحْمَدُ]

On the authority of Abū Hurairah ﷺ that he said, ‘The Messenger of Allah ﷺ, “Indeed the sun was not held back for any man except [the Prophet] Yūsha’<sup>14</sup> [الى بيت المقدس] the nights he travelled to Bait al-Maqdis.”’

[Ahmad]

<sup>14</sup> This incident is further explained by the following Ḥadīth:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «فَغَرَّ قَادْنِي لِلْقُرْنَيْهِ حِينَ صَلَاهُ الْعَصْرِ أَوْ قَرِيبًا مِنْ ذَلِكَ فَقَالَ لِلشَّمْسِ: أَنْتِ مَأْمُورَهُ وَأَنَا مَأْمُورٌ. اللَّهُمَّ احْبِسْهَا عَلَيَّ شَيْئًا. فَحُبِسَتْ عَلَيْهِ حَتَّىٰ فَتَحَّ اللَّهُ عَلَيْهِ

[رواه مسلم]

On the authority of Abū Hurairah ﷺ who said, ‘The Messenger of Allah ﷺ said, ‘... So, he (Yūsha’ ibn Nun) marched on and approached a village (al-Quds) at or about the time of the ‘Aṣr (late afternoon) prayer. He said to the sun, ‘You are subservient (to Allah) and so am I. O Allah! Stop it for me a little.’ It was stopped for him until Allah granted him victory ...’

[Muslim]

This is the Prophet Yūsha’ (Joshua) ﷺ, the son of Nun, the son of Ephraim, the son of Yūsuf (Joseph) ﷺ, the son of Ya’qūb (Jacob) ﷺ, the son of Ishāq (Isaac) ﷺ, the son of Ibrāhīm (Abraham) ﷺ. He is not mentioned directly by name in the Noble Qur’ān but is the young man alluded to who accompanied Mūsā ﷺ on his journey to find Khidr ﷺ:

﴿وَإِذَا قَالَ مُوسَى لِفَتَنَهُ لَا أَبْرِخْ حَتَّىٰ أَمْلِنَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقْبَانَ﴾

سُورَةُ الْكَهْفِ: ٦٠

“And remember when Mūsā [الى بيت المقدس] said to his young assistant (Yūsha’ ﷺ), ‘I will never give up until I reach the junction of the two seas, even if I travel for ages.’”

[The Noble Qur’ān, 18:60]

## SULAIMAN'S العليه السلام DU'A FOR AL-MASJID AL-AQSA

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

«لَمَّا فَرَغَ سُلَيْمَانُ بْنُ دَاؤِدَ مِنْ بَنَاءِ بَيْتِ الْمَقْدِسِ سَأَلَ اللَّهَ ثَلَاثًا حُكْمًا يُصَادِفُ حُكْمَهُ وَمُلْكًا لَا

يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ وَلَا يَأْتِي هَذَا الْمَسْجِدُ أَحَدٌ لَا يُرِيدُ إِلَّا الصَّلَاةَ فِيهِ إِلَّا خَرَجَ مِنْ ذُنُوبِهِ كَيْوُمٍ وَلَدَتْهُ أُمُّهُ»

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

On the authority of ‘Abdullah ibn ‘Amr رضي الله عنه that the Prophet صلوات الله عليه said,  
“When (the Prophet) Sulaimān ibn Dāwūd<sup>15</sup> [peace be upon both of them] finished building Bait al-Maqdis, he asked Allah for three things: [1] judgment that was in harmony with His judgment, [2] a dominion that no one would have after him, [3] and that no one should come to this Masjid, intending only to pray in it, except that he would emerge free of sin like the day his mother gave birth to him<sup>16</sup>.”

Then the Prophet صلوات الله عليه said,

“As for (the first) two (supplications) they were granted,  
and I hope that the third was also granted.”

[Ibn Mājah]

<sup>15</sup> The Prophet Sulaimān’s العليه السلام presence in and connection with Bait al-Maqdis is clearly indicated in the following āyah:

﴿وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَرَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَلَيْمِينَ﴾  
سُورَةُ الْأَنْبِيَا: ٨١

“And to Sulaimān [العليه السلام] We subjected the raging winds, blowing by his command to the land (Shām) We have blessed.  
It is We Who know everything.”

[The Noble Qur’ān, 21:81]

<sup>16</sup> This in fact is the reward of an accepted Hajj (Hajj Mabrūr) as shown in the following ḥadīth:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ  
«مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيْوُمٍ وَلَدَتْهُ أُمُّهُ»  
[رَوَاهُ الْبُخَارِيُّ]

On the authority of Abū Hurairah رضي الله عنه who said, ‘I heard the Prophet صلوات الله عليه say,  
“Whoever performs Hajj for Allah and does not have sexual relations (with his wife) and does not do evil or sins  
then he will return (after Hajj free from all sins) like the day his mother gave birth to him.”’

[Al-Bukhārī]

## YAHYA'S KHUTBAH IN AL-MASJID AL-AQSA

عَنِ الْحَارِثِ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

«إِنَّ اللَّهَ أَمَرَ يَحْيَى بْنَ زَكْرَيَا بِخَمْسِ كَلِمَاتٍ أَنْ يَعْمَلَ بِهَا وَيَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهَا وَإِنَّهُ كَادَ أَنْ يُبْطِئَ بِهَا فَقَالَ عِيسَى: إِنَّ اللَّهَ أَمْرَكَ بِخَمْسِ كَلِمَاتٍ لِتَعْمَلَ بِهَا وَتَأْمُرَ بَنِي إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهَا فَإِمَّا أَنْ تَأْمُرُهُمْ وَإِمَّا أَنْ آمُرُهُمْ. فَقَالَ يَحْيَى: أَخْشَى إِنْ سَبَقْتَنِي بِهَا أَنْ يُخْسِفَ بِي أَوْ أُعَذَّبَ فَجَمَعَ النَّاسَ فِي بَيْتِ الْمَقْدِسِ فَأَمْتَلَّا الْمَسْجِدَ وَتَعَدَّوْا عَلَى الشُّرُفِ فَقَالَ: إِنَّ اللَّهَ أَمْرَنِي بِخَمْسِ كَلِمَاتٍ أَنْ أَعْمَلَ بِهِنَّ وَآمُرُكُمْ أَنْ تَعْمَلُوا بِهِنَّ أَوْلَهُنَّ أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَإِنَّ مَثَلَ مَنْ أَشْرَكَ بِاللَّهِ كَمَثَلَ رَجُلٍ اشْتَرَكَ عَبْدًا مِنْ خَالِصِ مَالِهِ بِذَهَبٍ أَوْ وَرَقٍ فَقَالَ: هَذِهِ دَارِي وَهَذَا عَمَلِي فَاعْمَلْ وَأَدِّي إِلَيَّ فَكَانَ يَعْمَلُ وَيُؤَدِّي إِلَى غَيْرِ سَيِّدِهِ فَأَيُّكُمْ يَرْضَى أَنْ يَكُونَ عَبْدُهُ كَذِلِكَ وَإِنَّ اللَّهَ أَمْرُكُمْ بِالصَّلَاةِ فَإِذَا صَلَّيْتُمْ فَلَا تَلْتَقِنُوا فِيَنَّ اللَّهَ يَنْصِبُ وَجْهَهُ لِوَجْهِ عَبْدِهِ فِي صَلَاةِهِ مَا لَمْ يَلْتَفِتْ وَآمُرُكُمْ بِالصَّيَامِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلَ رَجُلٍ فِي عِصَابَةٍ مَعَهُ صَرَّةٌ فِيهَا مِسْكٌ فَكُلُّهُمْ يَعْجَبُ أَوْ يُعْجِبُهُ رِيحُهَا وَإِنَّ رِيحَ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ وَآمُرُكُمْ بِالصَّدَقَةِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلَ رَجُلٍ أَسَرَهُ الْعَدُوُّ فَأَوْتَقُوا يَدَهُ إِلَيْهِ عَنْقِهِ وَقَدَّمُوهُ لِيَضْرِبُوا عَنْقَهُ فَقَالَ: أَنَا أَفْدِيهِ مِنْكُمْ بِالقَلِيلِ وَالكَثِيرِ فَقَدَى نَفْسَهُ مِنْهُمْ وَآمُرُكُمْ أَنْ تَذَكِّرُوا اللَّهَ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلَ رَجُلٍ خَرَجَ الْعَدُوُّ فِي أَثْرِهِ سِرَاعًا حَتَّى إِذَا أَتَى عَلَى حِصْنٍ حَصِينٍ فَأَخْرَرَ نَفْسَهُ مِنْهُمْ كَذِلِكَ الْعَبْدُ لَا يُخْرِزُ نَفْسَهُ مِنَ الشَّيْطَانِ إِلَّا بِذِكْرِ اللَّهِ.

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَأَنَا آمُرُكُمْ بِخَمْسِ اللَّهِ أَمْرَنِي بِهِنَّ السَّمْعُ وَالظَّاعْنَةُ وَالجِهَادُ وَالْهِجْرَةُ وَالجُمَاعَةُ فِيَنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ قِيدَ شِيرٍ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عَنْقِهِ إِلَّا أَنْ يَرْجِعَ وَمَنْ ادْعَى دَعْوَى الْجَاهِلِيَّةِ فِيَنَّهُ مِنْ جُثَا جَهَنَّمَ » فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ وَإِنْ صَلَّى وَصَامَ؟ قَالَ: « وَإِنْ صَلَّى وَصَامَ فَادْعُوا بِدَعْوَى اللَّهِ الَّذِي سَمَّا كُمُ الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ »

[رَوَاهُ التَّرْمِذِيُّ]

## Hadīth 21

## YAHYĀ'S ﷺ KHUTBAH IN AL-MASJID AL-AQSA

On the authority of al-Hārith ibn al-Ash‘arī ﷺ that the Prophet ﷺ said,

“Verily, Allah commanded Yahyā ibn Zakariyyā [peace be upon both of them] with five words to practice and to command the Children of Isrā’il to practice. He was nearly slow to act, so ‘Isā [ﷺ] said, ‘Verily, Allah has commanded you with five words to practice and to command the Children of Isrā’il to practice, either command them or I will.’ Yahyā [ﷺ] said, ‘I am afraid if you precede me with them, I will be swallowed by the earth or punished!’ So, he gathered the people in Bait al-Maqdis and the Masjid filled as they sat upon the balcony. Yahyā [ﷺ] said, ‘Verily, Allah has commanded me with five words for me to practice and I command you to practice them. [First], that you worship Allah without associating any partners with Him, for the parable of one who associates with Allah is that of a man who purchases a servant with his own gold or currency, and he says, ‘This is my house, and this is my business, so get to work and send me the profits.’ The servant gets to work, but he gives the profits to another master. Which of you would be pleased to have a servant like that? [Second], Allah commands you to pray. If you pray, then do not fidget, for Allah sets His face towards His servant in his prayer as long as he does not fidget. [Third], I command you to fast, for the parable of that is a man amongst others with a satchel of musk. All of them are pleased and enjoy its scent, for the scent of a fasting person is more pleasant to Allah than musk. [Fourth], I command you to give charity, for the parable of that is a man whose enemy has captured him and tied his hands to his neck. As they approach to strike his neck, he says, ‘I will ransom myself for a little or a lot!’ So, he ransoms himself from them. [Fifth], I command you to remember Allah, for the parable of that is a man who goes out with his enemy quickly following his steps, until he comes to a protected fortress and barricades himself from them. Such a servant cannot barricade himself from Satan but by remembering Allah.”

The Prophet ﷺ said,

“And I command you with five words with which Allah commanded me: to listen, to obey, to perform Jihād, to perform emigration, and to unite with the community. For whoever splits away from the community as much as a hand span has cast off the yoke of Islam from his neck until he returns. Whoever calls to the ways of ignorance will surely be among the rubble of Hell.”

A man said, ‘O Messenger of Allah, even if he prays and fasts?’ He (the Prophet ﷺ) said, “Even if he prays and fasts, so call to the ways of Allah who has named you the Muslims, the believers, the servants of Allah.”

[At-Tirmidhī]

## SECTION 4: THE NIGHT JOURNEY AND AL-MASJID AL-AQSA



## Hadith 22

## THE PLACE OF THE PROPHETS

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

«أُتَيْتُ بِالْبُرَاقِ – وَهُوَ دَابَّةٌ أَبْيَضُ طَوِيلٌ فَوْقَ الْحِمَارِ وَدُونَ الْبَعْلِ يَضْعُ حَافِرَهُ عِنْدَ مُنْتَهِي طَرْفِهِ – قَالَ: فَرَكِبْنَاهُ حَتَّى أُتَيْتُ بَيْتَ الْمَقْدِسِ – قَالَ – فَرَبَطْنَاهُ بِالْخُلْقَةِ الَّتِي يَرْبِطُ بِهِ الْأَنْيَاءُ – قَالَ – ثُمَّ دَخَلْتُ الْمَسْجِدَ فَصَلَّيْتُ فِيهِ رُكُعَتَيْنِ ثُمَّ حَرَجْتُ فَجَاءَنِي جَبْرِيلٌ – عَلَيْهِ السَّلَامُ – بِإِنَاءِ مِنْ حَمْرٍ وَإِنَاءِ مِنْ لَبَنٍ فَاخْتَرْتُ الْلَّبَنَ فَقَالَ جَبْرِيلٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اخْتَرْتَ الْفِطْرَةَ ...»

[رواہ مسلم]

On the authority of Anas ibn Malik رضي الله عنه that the Messenger of Allah ﷺ said,

“I was brought al-Burāq – who is a white and long animal, larger than a donkey but smaller than a mule, who would place its hoof a distance equal to the range of its vision. I mounted it and came to Bait al-Maqdis (in al-Quds), then tethered it to the ring used by the Prophets<sup>17</sup>. I entered the Masjid and prayed two rak‘ahs (units of prayer) in it, and then I came out and Jibril عليه السلام brought me a vessel of wine and a vessel of milk. I chose the milk and Jibril رضي الله عنه said, ‘You have chosen the fitrah (natural state).’ ...”

[Muslim]

<sup>17</sup> A Masjid has been built where this is believed to have taken place, namely Masjid al-Burāq located by al-Burāq Wall, the Western Wall of the Blessed Masjid al-Aqṣā. In the following Ḥadīth it indicates the Angel Jibril عليه السلام made the hole to tie al-Burāq there:

عَنْ ابْنِ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَمَّا انْتَهَيْنَا إِلَى بَيْتِ الْمَقْدِسِ قَالَ جَبْرِيلٌ بِإِصْبَعِهِ فَخَرَقَ بِهِ الْحَجَرَ وَشَدَّ بِهِ الْبُرَاقَ»

[رواہ الترمذی]

On the authority of Ibn Burāidah رضي الله عنه from his father رضي الله عنه that the Messenger of Allah ﷺ said,

“When we reached Bait al-Maqdis, Jibril عليه السلام pointed with his finger causing a crack in the rock, and he tied al-Burāq to it.”

[At-Tirmidhi]

## THE PROPHET ﷺ LEADS ALL THE PROPHETS IN PRAYER IN AL-MASJID AL-AQSA

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

«أَتَيْتُ بِدَابَّةً فَوْقَ الْحِمَارِ وَدُونَ الْبَغْلِ حَطُوطُهَا عِنْدَ مُنْتَهَى طَرْفَهَا فَرَكِبْتُ وَمَعِي جِبْرِيلُ عَلَيْهِ السَّلَامُ فَسِرْتُ فَقَالَ: أَنْزِلْ فَصَلِّ. فَفَعَلْتُ فَقَالَ: أَتَدْرِي أَيْنَ صَلَّيْتَ؟ صَلَّيْتَ بِطَيْبَةَ وَإِلَيْهَا الْمُهَاجِرُ ثُمَّ قَالَ: أَنْزِلْ فَصَلِّ. فَصَلَّيْتُ فَقَالَ: أَتَدْرِي أَيْنَ صَلَّيْتَ؟ صَلَّيْتَ بِطُورِ سَيْنَاءَ حَيْثُ كَلَمَ اللَّهُ عَزَّ وَجَلَ مُوسَى عَلَيْهِ السَّلَامُ ثُمَّ قَالَ: أَنْزِلْ فَصَلِّ. فَنَزَلْتُ فَصَلَّيْتُ فَقَالَ: أَتَدْرِي أَيْنَ صَلَّيْتَ؟ صَلَّيْتَ بِبَيْتِ حَمِيمٍ حَيْثُ وُلِدَ عِيسَى عَلَيْهِ السَّلَامُ. ثُمَّ دَخَلْتُ بَيْتَ الْمَقْدِسِ فَجَمَعَ لِي الْأَنْبِيَاءُ عَلَيْهِمُ السَّلَامُ فَقَدَّمْتُهُ جِبْرِيلُ حَتَّى أَمْتُهُمْ ...»

[Rوأه التَّسَائِي]

On the authority of Anas ibn Malik ﷺ that the Messenger of Allah ﷺ said,

“I was brought an animal that was larger than a donkey and smaller than a mule, whose stride could reach as far as it could see. I mounted it, and Jibril ﷺ was with me, and I set off. Then he said, ‘Dismount and pray,’ so I did that. He said, ‘Do you know where you have prayed? You have prayed in Taibah (al-Madīnah), which will be the place of the emigration.’ Then he said, ‘Dismount and pray,’ so I prayed. He said, ‘Do you know where you have prayed? You have prayed in Mount Sinai, where Allah, the Mighty and Majestic, spoke to Mūsā ﷺ.’ Then he said, ‘Dismount and pray,’ so I prayed, and he said, ‘Do you know where you have prayed? You have prayed in Bethlehem, where ‘Isā ﷺ was born.’<sup>18</sup> Then I entered Bait al-Maqdis (in al-Quds) where the Prophets, peace be upon them, were assembled for me, and Jibril [الْجَبَرُ] brought me forward to lead them in prayer...”

[An-Nasā’ī]

<sup>18</sup> Before the Prophet ﷺ entered Jerusalem, he passed by the grave of the Prophet Mūsā ﷺ as shown in the following Ḥadīth:

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
«أَتَيْتُ – وَفِي رِوَايَةِ هَدَّابٍ – مَرْأَتُ عَلَى مُوسَى لَيْلَةً أُسْرِيَ بِي عَنْدَ الْكَثِيرِ الْأَحْمَرِ وَهُوَ قَائِمٌ يُصَلِّي فِي قَبْرِهِ»  
[Rوأه مُسْلِمٍ]

On the authority of Anas ibn Malik ﷺ that the Messenger of Allah ﷺ said,

“I came – and in the narration transmitted on the authority of Haddāb – I happened to pass by Mūsā ﷺ on the night of my Night journey by the red sandhill whilst he was standing praying in his grave.”

[Muslim]

## Hadīth 24

## HELL SEEN TO THE EAST OF AL-MASJID AL-AQSA

عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَانِ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَامَ عَلَى سُورِ بَيْتِ الْمَقْدِسِ الشَّرْقِيِّ

فَبَكَى فَقَالَ بَعْضُهُمْ: مَا يَبْكِيكَ يَا أَبَا الْوَلِيدِ؟ قَالَ:

مِنْ هَذَا أَخْبَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ رَأَى جَهَنَّمَ.

[Rوأه الطبراني]

On the authority of Abū Salamah ibn ‘Abdur-Rahmān ﷺ that ‘Ubādah ibn as-Ṣāmit<sup>19</sup> ﷺ stood on the eastern wall of Bait al-Maqdis and then cried. So, some of them said, ‘What causes you to cry O Abū al-Walīd?’ He said, ‘From here the Messenger of Allah ﷺ informed us that he saw Jahannam (Hell).’

[Aṭ-Ṭabarānī]



<sup>19</sup> Ubādah ibn as-Ṣāmit ﷺ was the first Islamic judge in Masjid al-Aqṣā, who passed away in Ramlah in 34 AH at the age of 72. He was born in al-Madīnah before Prophethood. He was present at all the battles and conquests of Egypt with ‘Amr ibn al-‘Āṣ ﷺ. Umar ibn al-Khaṭṭāb ﷺ appointed him the first Muslim judge over ash-Shām. He is one of the seventy Companions buried in the Bāb ar-Rahmāh (Gateway of Mercy) Cemetery located at the eastern wall of the Blessed Masjid al-Aqṣā as pictured above.

## ALLAH ﷺ REVEALS AL-MASJID AL-AQSA IN MAKKAH FOR THE PROPHET ﷺ

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:  
سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

«لَمَّا كَذَّبَنِي قُرَيْشٌ قُمْتُ فِي الْحِجْرِ فَجَلَّ اللَّهُ لِي بَيْتَ الْمَقْدِسِ فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنْظُرُ إِلَيْهِ»

[رواہ البخاری]

On the authority of Jābir ibn ‘Abdullah, may Allah be pleased with both of them who said,  
‘I heard the Prophet ﷺ say,

“When the Quraish disbelieved me [concerning my Night Journey], I stood up in al-Hijr (the unroofed semi-circular portion of the Ka‘bah) and Allah displayed Bait al-Maqdis before me, and I immediately began informing them (the Quraish) about its signs while looking at it<sup>20</sup>. ”

[Al-Bukhārī]

<sup>20</sup> Further details of this and incidents before this are provided in the following lengthier Hadīth:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
«لَقَدْ رَأَيْتِنِي فِي الْحِجْرِ وَقُرَيْشٌ سَأْلَنِي عَنْ أَشْيَاءِ مِنْ بَيْتِ الْمَقْدِسِ لَمْ أُتْبَهَا فَكَبَّرْتُ كُرْبَةً مَا كَبَرْتُ مِثْلَهُ قَطُّ». قَالَ:  
فَرَفَعَهُ اللَّهُ لِي أَنْظَرَ إِلَيْهِ مَا يَسْأَلُونِي عَنْ شَيْءٍ إِلَّا أَنْبَأْتُهُمْ بِهِ وَفَدَ رَأَيْتِنِي فِي جَمَاعَةِ الْأَبْيَاءِ فَإِذَا مُوسَى قَاتَمْ يَصْلَى فَإِذَا رَجَلٌ ضَرَبَ جَعْدَ كَاهْنَهُ مِنْ رَجَلِ شَوَّهَةٍ وَإِذَا عِيسَى ابْنُ مُرْيَمَ – عَلَيْهِ السَّلَامُ –  
قَاتَمْ يَصْلَى أَقْرَبَ النَّاسِ بِهِ شَبَهَهُ عَزْوَةُ بْنُ مَسْعُودٍ التَّقْفَيُّ وَإِذَا إِبْرَاهِيمُ – عَلَيْهِ السَّلَامُ – قَاتَمْ يَصْلَى أَشْبَهَ النَّاسَ بِهِ صَاحِبَكُمْ – يَغْنِي نَفْسَهُ –  
فَخَاتَ الصَّلَاةَ فَأَمْتَهَمْ فَلَمَّا فَرَغْتُ مِنَ الصَّلَاةِ قَالَ قَابِلٌ يَا مُحَمَّدُ هَذَا مَالِكُ صَاحِبِ الْتَّارِ فَسَلِّمْ عَلَيْهِ. فَالْتَّفَتَ إِلَيْهِ فَبَدَأَنِي بِالسَّلَامِ  
[رواہ مسلم]

On the authority of Abū Hurairah رضي الله عنه who said, ‘The Messenger of Allah ﷺ said,

“I found myself in the Hijr and the Quraish were asking me about my Night Journey. I was asked about things pertaining to Bait al-Maqdis, which I could not preserve (in my mind). I was very much vexed, so vexed as I had never been before. Then Allah raised it (Bait al-Maqdis) before my eyes. I looked towards it, and I gave them the information about whatever they questioned me I also saw myself among the group of Prophets. I saw Mūsā [عليه السلام] standing in prayer and found him to be a well-built man as if he was a man of the tribe of Shāfi‘ah [the Yemeni men of pure lineage and manly virtue]. I saw ‘Isā ibn Maryam [عليه السلام] standing in prayer, of all of men he had the closest resemblance to ‘Urwah ibn Mas‘ud ath-Thaqafī [عليه السلام]. I saw Ibrāhīm [عليه السلام] standing in prayer; he had the closest resemblance with your companion (the Prophet ﷺ himself) amongst people. When the time of prayer came, I led them. When I completed the prayer, someone said, ‘Here is Mālik [عليه السلام], the keeper of the Hell, so convey Salāms to him.’ So, I turned to him, but he preceded me in Salāms.”

[Muslim]

## Hadīth 26

# ABU BAKR ؓ EARNS THE TITLE AS-SIDDIQ (THE UPRIGHT)

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:

لَمَّا أُسْرِيَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَسْجِدِ الْأَفْصَنِ أَصْبَحَ يَتَحَدَّثُ النَّاسُ بِذَلِكَ فَارْتَدَّ نَاسٌ مِّنْ كَانُوا آمَنُوا بِهِ وَصَدَّقُوهُ وَسَعَوْا بِذَلِكَ إِلَى أَيِّ بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَقَالُوا: هَلْ لَكَ فِي صَاحِبِكَ؟ يَرْزُعُمُ أَنَّهُ أُسْرِيَ بِهِ فِي اللَّيْلِ إِلَى بَيْتِ الْمَقْدِسِ. قَالَ: أَوْ قَالَ ذَلِكَ؟ فَقَالُوا: نَعَمْ. قَالَ: لَئِنْ كَانَ قَالَ ذَلِكَ لَقَدْ صَدَقَ. فَقَالُوا: وَتُصَدِّفُهُ أَنَّهُ ذَهَبَ اللَّيْلَةَ إِلَى بَيْتِ الْمَقْدِسِ وَجَاءَ قَبْلَ أَنْ يُصْبِحَ؟ قَالَ: نَعَمْ إِنِّي لَا أُصَدِّفُهُ مَا هُوَ أَبْعَدُ مِنْ ذَلِكَ أُصَدِّفُهُ بِخَبْرِ السَّمَاءِ فِي غُدُوَّةِ أَوْ رُوْحَةِ فِلْذِ الْكَوْكَبِ سُمِّيَ أَبُو بَكْرُ الصَّدِيقِ.

[رَوَاهُ الْبَيْهَقِيُّ]

On the authority of 'Āishah, may Allah be pleased with her who said, 'When the Prophet ﷺ was taken by night to al-Masjid al-Aqṣā the people began talking about that. So, some people who had believed in him and trusted him became apostates. They rushed with that (news) to Abū Bakr ؓ and they said, 'Do you know what your companion has said? He alleges that he was taken by night to Bait al-Maqdis.' He said, 'Did he say that?' They said, 'Yes.' He said, 'If he has said that then he is speaking the truth.' They said, 'You believe that he went in one night to Bait al-Maqdis and he returned before the morning?' He said, 'Yes, indeed I truly believe in something more distant than that. I believe in him coming with news from the heaven in one morning or one afternoon.' For that (reason) Abū Bakr ؓ was called 'as-Siddīq (the Upright).'

[Al-Baihaqī]

Hadīth 27

## THE PROPHET ﷺ WOULD RECITE SURAH AL-ISRA' BEFORE SLEEPING

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنَامُ حَتَّىٰ يَقْرَأَ الْزُّمَرَ وَبَنِي إِسْرَائِيلَ.

[رَوَاهُ التَّرْمِذِيُّ]

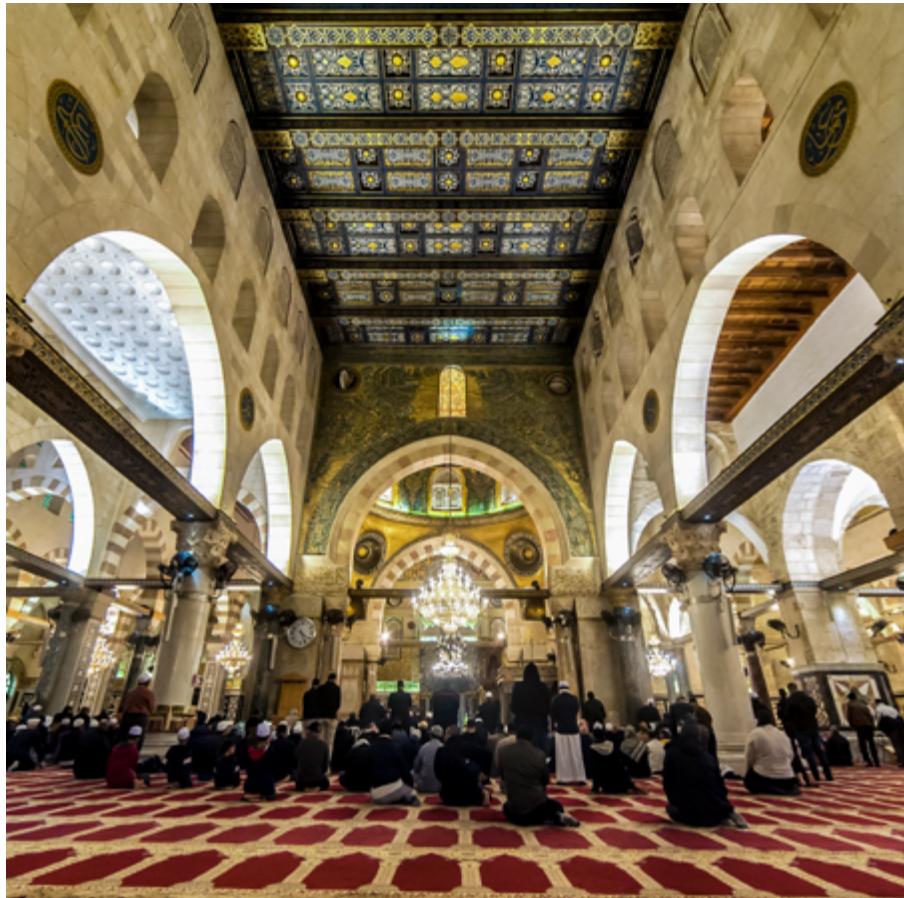
On the authority of 'Ā'ishah,  
may Allah be pleased with her who said,

'The Prophet ﷺ would not sleep  
until he recited (Sūrah) az-Zumar (Chapter 39) and  
(Sūrah) Banī Isrā'īl (/ Sūrah al-Isrā' – Chapter 17).'

[At-Tirmidhi]

## SECTION 5:

# THE ELITE PEOPLE OF AL-MASJID AL-AQSA AND SHAAM



## Hadith 28

### AN ELITE GROUP AT AL-MASJID AL-AQSA

عَنْ أَبِي أُمَّامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

« لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ لِعَدُوِّهِمْ قَاهِرِينَ لَا يَضُرُّهُمْ مَنْ خَالَفُهُمْ إِلَّا مَا أَصَابُهُمْ مِنْ لَأْوَاءٍ حَتَّىٰ يَأْتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ كَذَّالِكَ »

قَالُوا: يَا رَسُولَ اللَّهِ وَأَيْنَ هُمْ؟ قَالَ:

« بِبَيْتِ الْمَقْدِسِ وَأَكْنَافِ بَيْتِ الْمَقْدِسِ »

[Rواهُ أَحْمَدُ]

On the authority of Abū Umāmah رضي الله عنه who said,  
‘The Messenger of Allah صلوات الله عليه said,

“A group of my Nation (Ummah) will continue to manifestly remain on the truth and vanquish their enemy. The ones who oppose them will not harm them except what befalls them of hardship until the command of Allah comes to them and they are like that.”

They said, ‘O Messenger of Allah! Where are they?’

He said,

“At Bait al-Maqdis and the (surrounding) sides of Bait al-Maqdis.”

[Ahmad]

Hadith 29

## A BAND NOT HARMED BY DESERTERS

عَنْ أَيِّ هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَرَأْلُ عِصَابَةً مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى أَبْوَابِ دِمْشَقَ وَمَا حَوْلَهَا وَعَلَى أَبْوَابِ بَيْتِ الْمَقْدِسِ وَمَا حَوْلَهُ لَا يَضُرُّهُمْ خِذْلَانُ مَنْ خَذَلَهُمْ ظَاهِرِينَ عَلَى الْحَقِّ إِلَى أَنْ تَقُومَ السَّاعَةُ»

[رَوَاهُ أَبُو يَعْلَى]

On the authority of Abū Hurairah ﷺ that the Prophet ﷺ said,

“A band from my Nation (Ummah) will continue fighting at the gates of Damascus and its surrounding and at the gates of Bait al-Maqdis and its surrounding. The betrayal or desertion of whoever deserts them will not harm them in the least. They manifestly remain on the truth till the (Final) Hour is established.”

[Abū Ya‘lā]

Hadīth 30

## SHAAM IS A PLACE OF REVELATION

عَنْ أَبِي أُمَّامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

«أَنْزَلَ الْقُرْآنَ فِي ثَلَاثَةِ أَمْكَنَةٍ مَكَّةَ وَالْمَدِينَةَ وَالشَّامِ»

[رَوَاهُ ابْنُ عَسَاكِرٍ]

On the authority of Abū Umāmah رضي الله عنه  
that the Messenger of Allah صلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

**“The Qur’ān was revealed in three places:  
Makkah, al-Madīnah and Shām<sup>21</sup>.”**

[Ibn ‘Asākir]

<sup>21</sup> Ash-Shām is a land that is bordered by the Euphrates River on the northeast and by Egypt on the southwest. It is the region that includes the modern-day countries of Palestine, Lebanon, Jordan and Syria. This is a land that shook and was illuminated at the birth of the Prophet صلَّى اللهُ عَلَيْهِ وَسَلَّمَ in Makkah.

The revelation alluded to in this Ḥadīth is most likely to have been when the Prophet صلَّى اللهُ عَلَيْهِ وَسَلَّمَ was at Tabūk according to Ibn Kathīr (RH).

Hadīth 31

## THE PROPHET ﷺ DIRECTLY BLESSED SHAAM

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

«اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا! اللَّهُمَّ بَارِكْ لَنَا فِي يَمَنِنَا!»

قَالُوا: وَفِي نَجْدِنَا؟ قَالَ:

«اللَّهُمَّ بَارِكْ لَنَا فِي شَامِنَا! اللَّهُمَّ بَارِكْ لَنَا فِي يَمَنِنَا!»

قَالُوا: وَفِي نَجْدِنَا؟ قَالَ:

«هُنَاكَ الزَّلَّازُ وَالْفِتْنَ وَبَحْرًا» أَوْ قَالَ: «مِنْهَا يَخْرُجُ قَرْنُ الشَّيْطَانِ»

[Rوَاهُ التَّرمِذِيُّ]

On the authority of Ibn ‘Umar, may Allah be pleased with both of them, that the Messenger of Allah ﷺ said,

**“O Allah bless us in our Shām! O Allah bless us in our Yemen!”**

They said, ‘And in our Najd?’ He said,

**“O Allah bless us in our Shām! O Allah bless us in our Yemen!”**

They said, ‘And in our Najd?’ He said,

**“Earthquakes are there, and tribulations are there, with it”** or he said,

“From it, the horn of the Satan comes out.”

[At-Tirmidhī]

## Hadith 32

## ALLAH ﷺ GUARANTEED SHAAM AND ITS PEOPLE FOR THE PROPHET ﷺ

عَنْ ابْنِ حَوَالَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

«سَيَصِيرُ الْأَمْرُ إِلَى أَنْ تَكُونُوا جُنُوْدًا مُجَنَّدَةً جُنْدٌ بِالشَّامِ وَجُنْدٌ بِالْيَمَنِ وَجُنْدٌ بِالْعِرَاقِ»

قَالَ ابْنُ حَوَالَةَ: خِرْ لِي يَا رَسُولَ اللَّهِ إِنْ أَذْرِكْتُ ذَلِكَ. فَقَالَ:

«عَلَيْكَ بِالشَّامِ فَإِنَّهَا خِرَةُ اللَّهِ مِنْ أَرْضِهِ يَجْتَبِي إِلَيْهَا خَيْرَتُهُ مِنْ عِبَادِهِ فَأَمَّا إِنْ أَبَيْتُمْ فَعَلَيْكُمْ

بِيَمَنِكُمْ وَاسْقُوا مِنْ غُدُرِكُمْ فَإِنَّ اللَّهَ تَوَكَّلَ لِي بِالشَّامِ وَأَهْلِهِ»

[رواه أبو داود]

On the authority of Ibn Hawālah [رضي الله عنه] who said, ‘The Messenger of Allah [ﷺ] said,

“The matter will turn out that you will be standing armies,  
one in Shām, one in Yemen and one in ‘Irāq.”

Ibn Hawālah [رضي الله عنه] said, ‘Choose for me, O Messenger of Allah [ﷺ], if I reach that (time).’

He [ﷺ] said,

“Go to Shām, for it is the chosen land of Allah in all of His earth, to which He selects His chosen servants to. But if you do not wish to go there, then go to your Yemen and drink from your streams. For indeed Allah has given me a guarantee concerning Shām and its people.”

[Abū Dāwūd]

## THE CHOSEN LAND AND PEOPLE OF ALLAH ARE IN SHAAM

عَنْ أَبِي أُمَّامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

« صَفْوَةُ اللَّهِ مِنْ أَرْضِهِ الشَّامُ وَفِيهَا صَفْوَتُهُ مِنْ خَلْقِهِ وَعِبَادِهِ وَلَيَدْخُلَنَّ  
الْجَنَّةَ مِنْ أُمَّيِّتِي ثُلَّةً لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ »

[Rوأه الطبراني]

On the authority of Abū Umāmah رضي الله عنه who said,  
‘The Messenger of Allah صلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

“The chosen land of Allah is Shām and in it are His chosen people and servants<sup>22</sup>.  
A group from my nation will certainly enter Paradise  
without any reckoning or punishment.””

[At-Tabarānī]

<sup>22</sup> The elite and formidable status of the People of Shām is further emphatically emphasised in the following Hadīth:

عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ رَضِيَ اللَّهُ عَنْهُ عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
« إِذَا فَسَدَ أَهْلُ الشَّامِ فَلَا خَيْرٌ فِيهِمْ لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّيِّتِي مَنْصُورِينَ لَا يَضُرُّهُمْ مَنْ خَدَّهُمْ حَتَّىٰ تَقُومَ السَّاعَةُ »  
[Rوأه الترمذى]

On the authority of Mu'āwiyah ibn Qurrah رضي الله عنه from his father رضي الله عنه who said, ‘The Messenger of Allah صلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,  
“When the people of Shām become corrupt, then there is no good in you.  
There will never cease to be a group in my Nation (Ummah) who will be helped (by Allah).  
They will not be harmed by those who forsake them until the Hour is established.””

[At-Tirmidhi]

## Hadīth 34

## THE ANGELS SPREAD THEIR WINGS OVER SHAAM

عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نُؤَلِّفُ الْقُرْآنَ مِنَ الرِّفَاعِ  
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

« طُوبَى لِلشَّامِ »

فَقُلْنَا لِأَيِّ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ:

« لِأَنَّ مَلَائِكَةَ الرَّحْمَانِ بَاسِطَةُ أَجْنِحَتَهَا عَلَيْهَا »

[رَوَاهُ التَّرِمِذِيُّ]

On the authority of Zaid ibn Thābit ﷺ who said, ‘We were with the Messenger of Allah ﷺ collecting the Qur’ān on pieces of cloth, then the Messenger of Allah ﷺ said,  
“Tūbā<sup>23</sup> (joy and a good final state) is for Shām!”

So, we said, ‘Why is that O Messenger of Allah?’ He said,  
“Because the angels of Ar-Rahmān spread their wings over it<sup>24</sup>.”

[At-Tirmidhī]

<sup>23</sup> Tūbā is also believed to be the name of a certain tree in Paradise and is mentioned in the Noble Qur’ān, 13:29.

<sup>24</sup> Ibn ‘Abbās, may Allah be pleased with both of them, added the following to this Hadīth:

عَنْ أَبْنَى عَبَّاسِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:  
الْبَيْتُ الْمُقْدِسُ بَنَتْهُ الْأَنْبِيَاءُ وَسَكَنَتْهُ الْأَنْبِيَاءُ. مَا فِيهِ مَوْضِعٌ شَبِّرٌ إِلَّا وَقَدْ صَلَّى فِيهِ [سَجَدَ عَلَيْهِ] نَبِيٌّ أَوْ قَامَ فِيهِ مَلَكٌ.  
إِنْجَافُ الْأَجْمَعِينَ بِنَصْرَائِ الْمَسْجِدِ الْأَقْصَى [

On the authority of Ibn ‘Abbās, may Allah be pleased with both of them who said,  
‘The Prophets built al-Bait al-Maqdis and the Prophets lived therein. There is not a single handspan of space in it except that a Prophet has prayed [or prostrated in another narration] there, or an angel has stood.’

[Encouraging the Elite to the Virtues of al-Masjid al-Aqṣā]

### Hadīth 35

## THE BEST PEOPLE ARE IN SHAAM

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «سَتَكُونُ هِجْرَةٌ بَعْدَ هِجْرَةٍ فِي خَيْرٍ أَهْلِ الْأَرْضِ الْمُهَاجِرُ إِبْرَاهِيمَ وَيَبْقَىٰ فِي الْأَرْضِ شِرَارُ أَهْلِهَا تَلْفِظُهُمْ أَرْضُهُمْ تَقْدِرُهُمْ نَفْسُ اللَّهِ وَتَخْسِرُهُمُ النَّارُ مَعَ الْقِرَدَةِ وَالْخَنَّازِيرِ»

[رواہ أبو داؤد]

On the authority of ‘Abdullah ibn ‘Amr, may Allah be pleased with both of them who said,  
‘I heard the Messenger of Allah ﷺ say,

“There will be migration after migration and the best people on Earth will be those who cleave most closely to places which (the Prophet) Ibrāhīm [الْإِبْرَاهِيمُ] migrated to (i.e. Shām<sup>25</sup>). The worst of its people will remain on the Earth cast out by their lands, abhorred by Allah, the fire will gather them along with apes and swines.”

[Abū Dāwūd]

<sup>25</sup> This is directly mentioned in the following āyah of the Noble Qur’ān:

﴿ وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَرَكْنَا فِيهَا لِلْعَلَمِينَ ﴾  
سُورَةُ الْأَنْبِيَاء: ٧١

“Then We delivered him (Ibrāhīm ﷺ), along with (his nephew) Lūt [لُوطٌ], (from ‘Irāq) to the land (al-Quds) that We have blessed for all people.”

[The Noble Qur’ān, 21:71]

# **SECTION 6:**

## **AL-MASJID AL-AQSA**

## **AND THE SIGNS**

## **OF THE DAY OF**

## **JUDGEMENT**



## Hadīth 36

## ITS CONQUEST IS ONE OF THE SIGNS OF THE DAY OF JUDGEMENT

عَنْ عَوْفِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَزْوَةِ تَبُوكٍ وَهُوَ فِي قُبَّةٍ مِنْ أَدَمٍ فَقَالَ:

«أَعْدَدْ سِتًا بَيْنَ يَدَيِ السَّاعَةِ مَوْتِي ثُمَّ فَتْحُ بَيْتِ الْمَقْدِسِ ثُمَّ مُوتَانٌ يَأْخُذُ فِيْكُمْ كَقُعَاصِ الْغَنِمِ ثُمَّ اسْتِفَاضَةُ الْمَالِ حَتَّىٰ يُعْطَى الرَّجُلُ مِائَةً دِينَارٍ فَيَظْلُمُ سَاحِطًا ثُمَّ فِتْنَةٌ لَا يَبْقَى بَيْتٌ مِنَ الْعَرَبِ إِلَّا دَخَلَتْهُ ثُمَّ هُدْنَةٌ تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِي الْأَصْفَرِ فَيَغْدِرُونَ فَيَأْتُونَكُمْ تَحْتَ ثَمَانِينَ غَایَةً تَحْتَ كُلِّ غَایَةٍ اثْنَا عَشَرَ أَلْفًا»

[رَوَاهُ الْبُخَارِيُّ]

On the authority of ‘Awf ibn Mālik ﷺ who said, ‘I came to the Prophet ﷺ during the military expedition of Tabūk while he was in a leather tent. He said,

“Count six [signs] that indicate the approach of the Hour: [1] my death<sup>26</sup>, then [2] the conquest of Jerusalem (Bait al-Maqdis), then [3] a plague that will afflict you [and kill you in great numbers] as the plague that afflicts sheep, then [4] increase of wealth to such an extent that even if one is given one hundred Dīnārs, he will not be satisfied; then [5] an affliction which no Arab house will escape and then [6] a truce between you and Banū al-Asfar (the pale-faced ones) who will betray you then attack you under eighty flags. Under each flag will be twelve thousand [soldiers].”

[Al-Bukhārī]

<sup>26</sup> In the version of this Ḥadīth in Sunan Ibn Mājah, the narrator, ‘Awf ibn Mālik al-Asħja‘ī ﷺ sought permission to enter the leather tent of the Prophet ﷺ during the military expedition of Tabūk in 9 AH. He was left both speechless and dejected at hearing about this devastating first sign of the Day of Judgement, namely the death of the Messenger of Allah ﷺ.

## Hadīth 37

## YOU AND YOUR SONS WILL BE IMAMS THERE

عَنْ أَبِي شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ كَانَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَجُودُ بِنَفْسِهِ فَقَالَ:

« مَا لَكَ يَا شَدَّادُ؟ »

قَالَ: ضَاقَتْ بِي الدُّنْيَا! فَقَالَ:

« لَيْسَ عَلَيْكَ إِنَّ الشَّامَ يُفْتَحُ وَيُفْتَحُ بَيْتُ الْمَقْدِسِ فَتَكُونُ أَنْتَ وَوَلَدُكَ أَئِمَّةً فِيهِمْ إِنْ شَاءَ اللَّهُ »

[رَوَاهُ الطَّبَرَانيُّ]

On the authority of Shaddād ibn Aws<sup>27</sup> ﷺ was with the Messenger of Allah ﷺ whilst he was being generous with himself and said, “What is wrong O Shaddād?”

He said, ‘This world is very difficult on me!’ Then he [ﷺ] said, “That is not the case. Indeed, Shām will be conquered, Bait al-Maqdis will be conquered and you and sons will be Imāms (leaders) amongst them if Allah wills.”

[Aṭ-Tabarānī]



<sup>27</sup> The Companion Shaddād ibn Aws ﷺ was a jurist who governed Humṣ (located in modern day western Syria) until he moved to Jerusalem, where he passed away in 58 AH, at the age of 75. He was born in al-Madīnah before Prophethood, and he was one of the narrators of Hadīth. Other companions such as Abū ad-Dardā' ﷺ said about him, ‘Shaddād ﷺ was amongst those that have been given knowledge (‘Ilm) and understanding (Hilm).’ He is one of the seventy Companions buried in the Bāb ar-Rahmāh (Gateway of Mercy) Cemetery located at the eastern wall of the Blessed Masjid al-Aqṣā as pictured above.

Hadīth 38

## THE PLACE OF SAFETY FOR THE BELIEVERS IS SHAAM

عَنْ سَلَمَةَ بْنِ نُفَيْلِ الْكِنْدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ جَالِسًا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ أَذَالَ النَّاسُ الْحَيْلَ وَوَضَعُوا السِّلَاحَ وَقَالُوا لَا جِهَادَ قَدْ وَضَعَتِ الْحُرْبُ أَوْزَارَهَا فَأَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِوْجْهِهِ وَقَالَ: «كَذَّبُوا الْآنَ الْآنَ جَاءَ الْقِتَالُ وَلَا يَرَأُلُ مِنْ أُمَّتِي أُمَّةٌ يُقَاتِلُونَ عَلَى الْحَقِّ وَيُرِيغُ اللَّهُ لَهُمْ قُلُوبَ أَقْوَامٍ وَيَرْزُقُهُمْ مِنْهُمْ حَتَّى تَقُومَ السَّاعَةُ وَحَتَّى يَأْتِيَ وَعْدُ اللَّهِ وَالْحَيْلَ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ وَهُوَ يُوَحِّدُ إِلَيَّ أَيِّ مَقْبُوضٍ غَيْرَ مُلْبِثٍ وَأَنْتُمْ تَتَبَعُونِي أَفْنَادًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ وَعُقُولَ دَارِي الْمُؤْمِنِينَ الشَّامُ»

[Rوَاهُ النَّسَائِيُّ]

On the authority of Salamah ibn Nufail al-Kindī رضي الله عنه who said, ‘I was sitting with the Messenger of Allah ﷺ when a man said, ‘O Messenger of Allah! The people have lost interest in horses and put down their weapons, and they say there is no Jihād, and that war has ended.’

The Messenger of Allah ﷺ turned to face him and said,

“They are lying, now, now the fighting is to come. There will always be a group among my Ummah (nation) who will fight for the truth, for whom Allah will cause some people to deviate, and grant them provision from them, until the Hour is established and until the promise of Allah comes. Goodness is tied to the forelocks of horses until the Day of Resurrection. It has been revealed to me that I am going to die and will not stay long, and you will follow me group after group, striking one another’s necks. And the place of safety for the believers is Shām.”

[An-Nasā’ī]

Hadīth 39

## SHAAM WILL BE THE PLACE OF FAITH AT THE TIME OF TRIBULATIONS

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

«بَيْنَا أَنَا نَائِمٌ إِذْ رَأَيْتُ عَمُودَ الْكِتَابِ اخْتُلِمَ مِنْ تَحْتِ رَأْسِي فَظَنَّتُ أَنَّهُ مَذْهُوبٌ بِهِ فَاتَّبَعْتُهُ بَصَرِي  
فَعَمِدَ بِهِ إِلَى الشَّامِ أَلَا وَإِنَّ الْإِيمَانَ حِينَ تَقَعُ الْفِتْنَةُ بِالشَّامِ»

[رَوَاهُ أَحْمَدُ]

On the authority of Abū ad-Dardā' ﷺ who said,  
‘The Messenger of Allah ﷺ said,

“As I was sleeping, I saw the Column of the Book being carried away from under my head. I feared lest it would be taken away, so I followed it with my eyes and saw that it was planted in Shām. Verily, belief in the time of tribulations will be in Shām.”

[Ahmad]

Hadīth 40

## THE FLOURISHING STATE OF BAIT AL-MAQDIS

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

«عُمَرَانُ بَيْتِ الْمَقْدِسِ خَرَابٌ يَشْرِبُ وَخَرَابٌ يَشْرِبُ خُرُوجُ الْمَلْحَمَةِ وَخُرُوجُ الْمَلْحَمَةِ فَتُنْخِي  
قُسْطَنْطِينِيَّةَ وَفَتُنْخِي الْقُسْطَنْطِينِيَّةَ خُرُوجُ الدَّجَالِ»

ثُمَّ ضَرَبَ بِيَدِهِ عَلَى فَخِذِ الَّذِي حَدَّثَ - أَوْ مَنْكِبِهِ - ثُمَّ قَالَ:

«إِنَّ هَذَا لَحْقٌ كَمَا أَنَّكَ هَا هُنَا أَوْ كَمَا أَنَّكَ قَاعِدٌ» يَعْنِي مُعاذَ بْنَ جَبَلٍ.

[رَوَاهُ أَبُو دَاؤِدَ]

On the authority of Mu‘ādh ibn Jabal ﷺ who said, ‘The Messenger of Allah ﷺ said,

“The flourishing state of Bait al-Maqdis will be when Yathrib (al-Madīnah) is in ruins, the ruined state of Yathrib will be when the great war comes, the outbreak of the great war will be at the conquest of Constantinople (modern day Istanbul) and the conquest of Constantinople is when the Dajjāl (Antichrist) comes forth.”

Then he (the Prophet ﷺ) struck his (the narrator’s) thigh or his shoulder with his hand and said,

“This is as true as you are here or as you are sitting.” (Meaning Mu‘ādh ibn Jabal ﷺ).’

[Abū Dāwūd]

## Hadith 41

## ISA السَّلَامُ PRAYS BEHIND IMAM MAHDI IN AL-MASJID AL-AQSA

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

« لَا تَرَأْلُ طَائِفَةً مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحُقْقِ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ - قَالَ - فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُ أَمِيرُهُمْ: تَعَالَ صَلِّ لَنَا. فَيَقُولُ: لَا. إِنَّ بَعْضَكُمْ عَلَى بَعْضٍ أَمْرَأٌ تَكْرِمَةُ اللَّهِ هَذِهِ الْأُمَّةُ »

[رَوَاهُ مُسْلِمٌ]

On the authority of Jābir ibn ‘Abdullah ﷺ who said, ‘I heard the Prophet ﷺ say,

“A group of my Nation (Ummah) will not cease fighting for the Truth and will prevail till the Day of Resurrection.” He said, “‘Isā ibn Maryam ﷺ would then descend [at the white minaret in the eastern side of Damascus] and their (the Muslims’) commander [Imām Mahdi ﷺ] would say (to him), ‘Come lead us in prayer<sup>28</sup>’, but he would say, ‘No, indeed some of you are commanders over each other as Allah’s honour for this Ummah.’”

[Muslim]

<sup>28</sup> In the lengthy version of this ḥadīth in Ibn Mājah it mentions the following:

« هُمْ يُؤْمِنُونَ قَلِيلٌ وَخَلُمُونَ بِبَيْتِ الْمَقْدِسِ وَإِمَامُهُمْ رَجُلٌ صَالِحٌ فَيَبْيَنُهُمْ قَدْ تَقَدَّمَ يَصْلَى بِهِمُ الصَّحَّ فَرَجَعَ ذَلِكَ الْإِمَامُ يَنْكُسُ مَشِيَ الْفَقَرَى لِيَتَقَدَّمَ عِيسَى يَصْلَى بِالنَّاسِ فَيَضْعُفُ عِيسَى يَدْهُ بَيْنَ كَفَّيْهِ ثُمَّ يَقُولُ لَهُ تَقَدَّمَ فَصَلِّ فِإِنَّا لَكَ أَفِيمْتُ فَيَصْلَى بِهِمْ إِمَامُهُمْ »

[رَوَاهُ ابْنُ مَاجَةَ]

“On that day they (the Arabs) will be few, and most of them will be in Bait al-Maqdis, and their leader (Imām Mahdi ﷺ) will be a righteous man. When their leader has stepped forward to lead them in the Ṣubh (Fajr) prayer, ‘Isā ibn Maryam ﷺ [الصلوة] will come down to them at that time. Their leader will step backwards so that ‘Isā [الصلوة] can come forward and lead the people in prayer, but ‘Isā [الصلوة] will place his hand between his shoulders and say to him, ‘Go forward and pray, for the Iqāmah for it was given for you.’ Then their leader will lead them in prayer...”

[Ibn Mājah]

Following this, ‘Isā ﷺ will exit al-Masjid al-Aqṣā after the prayer and kill the Dajjāl as shown in the following ḥadīth:

عَنْ أَبِي أَمَامَةَ الْبَاهْلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

«...فَإِذَا نَظَرَ إِلَيْهِ الدَّجَّالُ ذَابَ كَمَا يَذَابُ الْمِلْحُ فِي الْمَاءِ وَيَنْطَلِقُ هَارِبًا وَيَقُولُ عِيسَى عَلَيْهِ السَّلَامُ إِنَّ لِي فِيكَ ضَرْبَةً لَنْ تَسْبِقَنِي إِلَيْهَا. فَيَدْرِكُهُ عِنْدَ بَابِ اللَّدِ الشَّرْقِيِّ فَيَقْتُلُهُ...»

[رَوَاهُ ابْنُ مَاجَةَ]

On the authority of Abū Umāmah al-Bāhili ﷺ who said, ‘The Messenger of Allah ﷺ said, “... When the Dajjāl looks at him (‘Isā ﷺ), he will start to melt as salt melts in water. He will run away, and ‘Isā ﷺ will say, ‘I have only one blow for you, which you will not be able to escape!’ He will catch up with him at the eastern gate of Ludd (a town located 45km to the north west of al-Quds), and will kill him ...”

[Ibn Mājah]

Hadīth 42

## THE CALIPHATE ENDS IN SHAAM

عَنْ عَبْدِ اللَّهِ بْنِ حَوَالَةَ الْأَزْدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِنَعْنَمَ عَلَى أَقْدَامِنَا فَرَجَعْنَا فَلَمْ نَعْنَمْ شَيْئًا وَعَرَفَ الْجُهْدَ فِي وُجُوهِنَا فَقَامَ فِينَا فَقَالَ:

«اللَّهُمَّ لَا تَكِلْهُمْ إِلَيَّ فَأَضْعُفَ عَنْهُمْ وَلَا تَكِلْهُمْ إِلَيْ أَنفُسِهِمْ فَيَعْجِزُوْنَا عَنْهَا وَلَا تَكِلْهُمْ إِلَى النَّاسِ فَيَسْتَأْثِرُوْنَا عَلَيْهِمْ»

ثُمَّ وَضَعَ يَدُهُ عَلَى رَأْسِي - أَوْ قَالَ: عَلَى هَامِي - ثُمَّ قَالَ:

«يَا ابْنَ حَوَالَةَ إِذَا رَأَيْتَ الْخِلَافَةَ قَدْ نَزَلَتْ أَرْضَ الْمُقَدَّسَةِ فَقُدْ ذَنَتِ الْرَّلَازِلُ وَالْبَلَابِلُ وَالْأُمُورُ الْعِظَامُ وَالسَّاعَةُ يَوْمَئِذٍ أَقْرَبُ مِنَ النَّاسِ مِنْ يَدِي هَذِهِ مِنْ رَأْسِكَ»

[رَوَاهُ أَبُو دَاؤُدَ]

On the authority of 'Abdullah ibn Ḥawālah al-Azdi رضي الله عنه who said, 'The Messenger of Allah ﷺ sent us on foot to get spoils (of war), but we returned without getting any. When he saw the signs of distress on our faces, he stood up amongst us and said, "O Allah, do not put them under my care, for I would be too weak to care for them; do not put them in care of themselves, for they would be incapable of that, and do not put them in the care of men, for they would choose the best things for themselves."

He then placed his hand on my head, or he said on the crown of my head and then said,

"O Ibn Ḥawālah, when you see the Caliphate has settled in the Holy Land, earthquakes, sorrows and serious matters will have drawn near and on that day the (Last) Hour will be nearer to mankind than this hand of mine is to your head."

[Abū Dāwūd]



## ABOUT MUSLIM HANDS

Muslim Hands is an international aid agency and NGO, that grew from a grass roots movement, responding to the Bosnian war in the early 90s and since then, has responded to countless more emergencies, as well as establishing long term projects such as schools, healthcare clinics and livelihood programmes worldwide. We operate in over 30 countries around the world, working with our partners and offices on the ground, distributing aid in an effective, efficient, and transparent manner to make a lasting difference to the communities we work with. We are dedicated to tackling the root causes of poverty, supporting people over long-term periods, and creating sustainable development opportunities for communities all around the world.

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فَعَسَى أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهَتَّدِينَ ﴾١٨﴾

سُورَةُ التَّوْبَةِ: ١٨

“The Masjids of Allah are only built and visited by those who believe in Allah and the Last Day and establish prayer and give Zakat and do not fear except Allah, for it is expected that those will be of the [rightly] guided.”

[The Noble Qur’ān, 9:18]

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