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

Compiled by
Syed Yasrab Daud Shah, Muslim Hands

“...إلى المسجد الأقصى اللذي بذر كنًا حوله...”

“To al-Masjid al-Aqṣā, whose surroundings We have blessed”
IN THE NAME OF ALLAH, THE MOST GRACIOUS, THE MOST MERCIFUL

O Allah send your prayers, peace and blessings upon our Master, Muḥammad, his family, his Companions and those who follow them with excellence till the Day of Judgement.
“Glory be to the One Who took His servant by night from al-Masjid al-Harâm (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’án, 17:1]
The Messenger of Allah ﷺ said,

“And what an amazing place of worship it is!”

[Al-Ḥākim]
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INTENTION

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

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!

The intention for compiling this Hadith 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 and His Beloved Messenger. 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. We pray that Allah accepts this small and humble endeavour and overlooks our shortcomings, Āmīn!

Syed Yasrab Daud Shah,
Director of Fundraising Muslim Hands
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The Blessed al-Masjid al-Aqsa literally means ‘the Furthest Masjid’ but also carries the connotations of being far removed and distant from sins. It is also referred to in Hadith 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’an, 5:21].

It is the only Masjid mentioned by name in the Noble Qur’an [17:1] besides the Ka‘bah, which is also referred to as 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 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-Aqsa 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. It is placed in the heart of Shām, a land that Allah 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 Himself in the following āyah:

وَنِجِيَتْهُ وَلُوطًا إِلَى أَلْرَضَ الَّتِي بَذَرْنَا فِيهَا لِلْمُسْلِمِينَ

سُورَةُ الْآنِبَاءِ: 71

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

[The Noble Qur’an, 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 gives us the ability to truly appreciate this place and its noble people in accordance with the following beautiful āyah:

[The Noble Qur’ān, 22:32]

“This [is so]. And whoever honours the symbols of Allah – for indeed, it is from the piety of hearts.”
SECTION 1: THE TWO QIBLAHS
Hadith 1

THE TWO OLDEST
MASJIDS ON EARTH

On the authority of Abû Dharr 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).’ 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]
ETIQUETTES WITH
THE TWO QIBLAHS

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

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

[Abū Dawūd]
Hadith 3

AL-MASJID AL-AQSA,
THE FIRST QIBLAH

On the authority of Abū Ishāq who said, ‘I heard al-Bara’ say,

‘We prayed with the Messenger of Allah towards Bait al-Maqdis for sixteen months or seventeen months. Then we were made to change (our direction) towards the Ka‘bah.’”

[Muslim]

2 When the Messenger of Allah was in Makkah before the migration to al-Madinah, he would put the Ka‘bah in front of him when he prayed towards the Blessed al-Masjid al-Aqṣa to the north. It is believed that he prayed behind the southern corner of the Ka‘bah, which is called ar-Rukn al-Yamāni (the Yemeni corner). This is alluded to in the following Hadith:

On the authority of Ibn ‘Abbas, may Allah be pleased with both of them who said,

‘The Prophet 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-Madinah to the north of Makkah, he was unable to do this so Allah changed the Qiblah for His Beloved Messenger.
Hadith 4

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

النبي رضي الله عنه قال:
صلِّنا مَعَ رَسُولِ الله صلى الله عليه وسلم نحو نَبِيِّ المُقَدِّسِ ثَمَانِيَةَ عَشَرَ شَهْرًا وَصَرَفَ الْقِبْلَةَ إِلَى الْكُعْبَةِ
نَعْدَ دَخُوله إِلَى الْمَدِينَةِ بِشُهُرَيْنِ وَكَانَ رَسُولُ الله صلى الله عليه وسلم إذا صَلَّى إِلَى نَبِيِّ المُقَدِّسِ أَكْثَرَ
تَقُلُّبَ وَجْهَهُ إِلَى الْشَّمْسِ وَعَلَمَ اللَّهُ مِنْ قَلِبِ نَبِيِّهِ صلى الله عليه وسلم أنَّهُ يَهْوَى الْكُعْبَةَ فَصَعَّدَ جَبْرِيلَ
فَجَعَلَ رَسُولُ الله صلى الله عليه وسلم يَبْعَثُ بِصَّرَةٍ وَهُوَ يَصَعَّدُ بَيْنَ الْشَّمْسِ وَالْأَرْضِ يَنْظُرُ مَا يَأْتِيهِ بِهِ فَأَنْزَلَ
اللَّهُ:

«قَدْ نَرَى تَقْلُبُ وَجْهِهِ فِي السَّمَاءِ » [سُورَةُ البَقَرَةِ: 44] 

الآية فَأَتَانَا أَبَنَهُ قَالَ: أَنَّ الْقِبْلَةَ قَدْ صَرَفَتْ إِلَى الْكُعْبَةِ وَقَدْ صَلَّنَا رَكَعَتَيْنِ إِلَى نَبِيِّ المُقَدِّسِ وَخَنُّ رَكْعَتَيْنِ
فَسَأَلَنَا قَبِيلَانِ عَلَيْهِ مَا مَضَى مِنْ صَلَائِي نَفَأَلَ رَسُولُ الله صلى الله عليه وسلم:

« يَا جَبْرِيلْ كَيْفَ خَالِدَا فِي صَلَائِي إِلَى نَبِيِّ المُقَدِّسِ »

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ:

« وَمَا كَانَ اللَّهُ يُصِيبُ إِبْنَيَّاهُمْ » [سُورَةُ البَقَرَةِ: 43] 

[رواة ابن ماجة]
Hadith 4

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

On the authority of al-Barâ’ who said,

‘We prayed with the Messenger of Allah facing towards Bait al-Maqdis (al-Masjid al-Aqṣâ) for eighteen months, then the Qiblah (prayer direction) was changed to the Ka’bah two months after the Prophet entered al-Madinah. When the Messenger of Allah 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 and that he longed to face the Ka’bah [during prayer]. Jibrîl appeared (in the sky), and the Messenger of Allah 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-Ḥarâm (in Makkah). And wherever you people are, turn your faces (during prayer) in that direction].’

[The Noble Qur’ân, 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 said,

“O Jibrîl! 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’ân, 2:143]

[Ibn Mâjah]
Hadith 5

A LINK BETWEEN THE KA’BAH AND AL-MASJID AL-AQSA

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. (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]

3 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 Hadith:

عَلَى عَيْنَيْهِمَا عَشَرُوا رَضِيَ اللهُ عَنْهُمْ قَالَ: قَالَ النَّبيُّ صلى الله عليه وسلم: "حَوْضُي مُسَبِّرُهُ شَفَارُ أَنيَضْهُ مِنَ الْيَتِينَ وَرِيحُهُ أَطِيفٌ مِنَ السَّمَاءَ وَكِيْسَةُ كَنْفُومِ الشَّمَالِ مِنْ شَرْبِهَا فَلا يُطْبَأَ أَبْنٌ "[رواه أُبْنِيَابَارِيَّ]

On the authority of ʿAbdullah ibn ʿAmr 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]
Hadith 6

THE LAST OF THOSE WHO PRAYED TOWARDS BOTH QIBLAAHS

On the authority of Anas who said,

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

[Al-Bukhari]
Hadith 7

THE QIBLAH WITHIN AL-MASJID AL-AQSA

On the authority of ‘Ubayd ibn Ádam who said,
‘I heard ‘Umar ibn al-Kha‘tab say to Ka‘b, ‘Where do you think I should pray?’ He then said,
‘If you listen to me, you will pray behind the Rock and all of al-Quds (Jerusalem) will be in front of you.’ Then ‘Umar said,
‘You are suggesting something similar to Judaism, rather I shall pray where the Messenger of Allah 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]

5 The Rock mentioned here is referred to as the Noble Rock, as-Sakhrah 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 Marwan in 71-72 AH. It is believed to be the exact location from which the Prophet ascended into the heavens on the Night Journey and Ascension, al-Isra‘ wal-Mi‘raj 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 Israfil (Raphael) will blow his Trumpet (Sûr) to commence the Day of Judgement from this Rock (please see: Mu‘jam al-Buldân by Yaqut al-Hamawi [RH]).

Caliph ‘Umar ibn al-Khattab selected the site near the southern wall of the Blessed Masjid al-Aqsa 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 Qibla Masjid currently sits on this site in the Noble Sanctuary (al-Haram ash-Sharif).
Hadith 8

COMMENCING PILGRIMAGE FROM AL-MAŞJID AL-AQSA

On the authority of Umm Salamah, may Allah be pleased with her, the wife of the Prophet, that she heard the Messenger of Allah say,

“If anyone enters into ihram for Hajj or ‘Umrah from Al-Masjid al-Aqsa to the Sacred Masjid, his former and latter sins will be forgiven.”

or “He will be guaranteed Paradise.”

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

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

[Abū Dāwūd]

6 Another version of this appears in the Sunan of Ibn Mājah:

On the authority of Umm Salamah, may Allah be pleased with her, the wife of the Prophet who said, ‘The Messenger of Allah 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 Hadith:

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

On the authority of Mālik from a reliable source that ‘Abdullah ibn ‘Umar, may Allah be pleased with both of them, once entered ihram from Ilyà (Jerusalem). [Mālik]
Hadith 9

THE TWO QIBLAHS COMBINING ON THE DAY OF JUDGEMENT

On the authority of Abû Bakr (which is most likely a Marfû‘ tradition) who said,

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

[Al-Fākihi in the narrations about Makkah]
SECTION 2:
THE HOLIEST SITES
Hadith 10

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

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

[Al-Bukhārī]
Hadith 11

AL-MASJID AL-AQSA, A PLACE OF ‘ITIKAF

On the authority of Hudhaifah ibn al-Yaman رضي الله عنه who said, ‘Indeed, the Messenger of Allah ﷺ said,

“There is no (specific) ‘Itikaf (seclusion, expecting greater rewards) except in three Masjids: al-Masjid al-Ḥarām (in Makkah), the Masjid of the Prophet ﷺ (in al-Madīnah) and the Masjid of Bait al-Maqdis (in al-Quds).”

[Al-Baihaqi]
Hadith 12

AN AMAZING PLACE OF WORSHIP

On the authority of Abū Dharr, who said,

‘We were in discussion and we were with the Messenger of Allah. (We asked him),

‘Which is better? The Masjid of the Messenger of Allah or Bait al-Maqdis?’

Then the Messenger of Allah 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... Bait al-Maqdis will be better for him that the whole world!”’

He (the narrator) said, ‘or he said,

“Better for him than the world and everything in it!”’

[Al-Ḥākim]

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

"إِنَّهُمَا أَفْضَلُانِ "

On the authority of Ibn ‘Abbās, may Allah be pleased with both of them that he said, ‘The Messenger of Allah said, “Whoever wants to see one of the places of Paradise then let him look at Bait al-Maqdis (in al-Quds).”’
Hadith 13

VOWING TO PRAY IN AL-MASJID AL-AQSA

On the authority of Jābir ibn ‘Abdullah 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.”

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] said, “Pursue your own course.”

[Abū Dāwūd]

8This desire of the Companions vowing to visit and pray in the Blessed Masjid al-Aqsa is also shown in following Hadith:

عن جابر بن عبَّد الله رضي الله عنه أن رجلاً قام يوم الفتح فقال: يا رسول الله إني نذر في أن أفعل الله عليه أن أصلي في بيت المقدس فقال: صلى الله عليه وسلم: «عمل هذا من ولد قومه» ثم أعاد عليه فقال: «عمل هذا من ولد قومه».

[رواه أبو داود]

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 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.’

For indeed, I heard the Messenger of Allah say,

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

[Muslim]
Hadith 14

THE DAJJAL CANNOT ENTER AL-MASJID AL-AQSA

عن جنادة ابن أبي أمية الأزردي رضي الله عنه قال: ذُهِبْتُ أنا ورجل من الأنصار إلى رجل من أصحاب النبي صلى الله عليه وسلم فقلنا: حديثنا ما سمعت النبي صلى الله عليه وسلم يذكر في الجاهل ولا تخفيتنا عن غيره فإن كان عندك مصدقاً قال: حطينا النبي صلى الله عليه وسلم فقال:

«أنذرهم الدجال ثلاثاً فإنه لا يُنَّعَ بُني قبلي إلا قد أنذر أمته وآله فيكيم أيتها الأمة وإنه جعد آدم فمسح النعيم الأسيئ مِن جنة ونار فداراه جنة وناراً وانه جبل من خبر وفقر من ماء وإنه يعطر المطر ولا ينثى الشجر وإن يسلط على نفس فيليلها لا يسلط على غيرها وإن يمكث في الأرض أربعين صبحاً يبلغ فيه كل منهيل ولا يقرب أربعة مساجد: مسجد الحرام ومسجد المدينة ومسجد الطور والمسجد الأقصى وما يشبه عليه فإن رنك ليس باغور»

[رواه أحمد]
On the authority of Junādah ibn Abī Umayyah al-Azdī 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
Hadith 15

DEGREES OF VIRTUE

On the authority of Jābir (may Allah be pleased with him) 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.”’

[At-Tabarānī]

9 An extraordinary Hadith states praying in the Blessed Masjid al-Aqṣā is equal to fifty thousand prayers:

On the authority of Anas ibn Malik (may Allah be pleased with him) 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 Majah]
SERVING THE SACRED SANCTUARY
OF AL-MASJID AL-AQSA

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-Maḥshar). Visit it and pray in it. 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 [ṣ] 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.”

[Ahmad]

10 Likewise, the following Hadith urges us to go to al-Masjid al-Aqṣā:

On the authority of Dhī al-Aṣābī 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]

11 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 Quba’ 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 Ḥunaif who said, ‘The Messenger of Allah ﷺ said,
“Whoever purifies himself in his house, then comes to Masjid Qubṭ and offers one prayer therein, will have a reward like that for ‘Umrah.”

[Ibn Mājah]
Hadith 17

SUPPORTING
AL-MASJID AL-AQSA

عن ميمونة رضي الله عنها مولى النبى صلى الله عليه وسلم قالت: نقلت: يا رسول الله أفننا في بيت المقدس قال:

"أرض المخشر والمنشر انفرزوا فيه فإن صلاة فيه كألف صلاة في غيره".

قلت: أرايت إن لم أستطع أن أجعل إليه. قال:

"ف geliدي له رزنا يسترح فيه فمن فعل ذلك فهو كمن آتاهه."

[رواة ابن ماجة]

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-Maḥshar) 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."’

[Ahmad]

12 Another version of this Hadith in Sunan Abū Dāwūd reads:

عن ميمونة رضي الله عنها مولى النبى صلى الله عليه وسلم أمالا قالت: يا رسول الله أفننا في بيت المقدس. قال:

"النفوذ فصلوا فيه - وكانت البلاء إذ ذاك خرج - فإن لم تأتوا وفصلوا فيه فانغذبو بيت يسترح في فنداديه."

[رواة أبو داود]

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 Hadith mentions other amazing rewards for visiting al-Masjid al-Aqṣā:

عن أنس بن مالك رضي الله عنه من رسول الله صلى الله عليه وسلم قال:

"من زار بيت المقدس حسنات أعطاها الله ثواب ألف شهد ومن زار عالما فكأنه زار بيت المقدس ومن زار بيت المقدس حسنات حرم الله طهرا وحسنة علي النار."

[رواة البخاري]

On the authority of Anas ibn Mālik ﷺ 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-Fażārī]

31
Hadith 18

**MUSA’S LOVE FOR AL-MASJID AL-AQSA**

On the authority of Abū Hurairah who said, ‘The angel of death was sent to Mūsā, peace be upon them both, and when he went to him, he (Mūsā) slapped him severely (spoiling one of his eyes). He 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) 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 came to him and told him the same]. Then he (Mūsā) 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 said, “If I were there, I would surely show you his grave at the side of the path near the red sand dune.”’”

[Ibn Majah]
Hadith 19

**SUN NOT SETTING FOR YUSHA’ ON HIS WAY TO AL-MASJID AL-AQSAA**

On the authority of Abū Hurairah that he said, ‘The Messenger of Allah, [Allah’s Messenger], “Indeed the sun was not held back for any man except [the Prophet] Yūsha’ the nights he travelled to Bait al-Maqdis.”’

[Aḥmad]

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14 This incident is further explained by the following Hadith:

On the authority of Abū Hurairah who said, ‘The Messenger of Allah said, “… So, he (Yūsha’ ibn Nūn) 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 …”’

[Allah’s Messenger]

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

> “And remember when Musā said to his young assistant (Yūsha’ ), ‘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]
Hadith 20

SULAIMAN’S DU’A FOR AL-MASJID AL-AQSA

On the authority of ‘Abdullah ibn ‘Amr that the Prophet said,

“When (the Prophet) Sulaiman ibn Dawud [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.’”

Then the Prophet said,

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

[Ibn Mājah]

15 The Prophet Sulaimān’s presence in and connection with Bait al-Maqdis is clearly indicated in the following āyah:

«وَلِسَلَّمَنَ الرَّجُلِ عَاصِمًا تَحْرُّى بَيْنَ يَدَيْهِ إِلَى الأَرْضِ أَلَّلَى نَزَّلْ رَبُّهُ فِيهَا وَكَانَ يُكْلِلُ مَثَلَّ عَلَيْهِنَّ»

“And to Sulaimān [:\] 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]

16 This in fact is the reward of an accepted Hajj (Hajj Ḥabrūr) as shown in the following Hadith:

“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]
Hadith 21

YAHYA’S KHUTBAH IN AL-MASJID AL-AQSA

عن الحارث الأشعرئي رضي الله عنه أن النبي صلى الله عليه وسلم قال:

"إنا الأمر يئِبٍ بن زكريَّة يخشى كلمات أن يعمل بها وتأمر بني إسرائيل أن يعملوا بها وإنه كاذب أن يُعرَضُ بها فقال عيسى: إن الله أمرك بخمس كلمات لتعمِّل بها وتأمر بني إسرائيل أن يعمِّلوا بها فإنهما أن تأخرتمهما وإنما أن تأخرتمهما. فقال جوهر: أخشن إني سبقنيما إنا يخشى فبي أو أعدَّب فجمع الناس في بيت المقدس فاحتملال المسجد وتعذَّر على الشرف فقال: إن الله أمرك بخمس كلمات أن تجعل تحرصاً على أونَه أن تعلَّمها ويعلَّمها أبناؤكم وأن تعلَّمها أبناؤكم وأن تعلَّمها أبناؤكم وأن تعلَّمها أبناؤكم وأن تعلَّمها أبناؤكم.

رجل اشترى عبداً من خالص ماله فذهب وأورى قط: هذا داره وألَّه عملي فاعمل وأذٍ إلى فإن يعمل وينوي إلى غير سيده فأكتب يرضى أن يكون عبداً كذالك وإن الله أمرك بالصلاة فإذا صلى فلا تدفعوا فإن الله ينصب وجهه لوجهه عبداً في صلاته ما يثبتت وما يمكن فإنه ما يطلب فكلهم يغيب أو يغب عنهم رح لا ينال الصائم أطيب عند الله من يتحزب لسيده وآمركما بالصدقة فإن ذلك كمال رجل أشرعة العدو فإنهما أذان معنَّه ومن فوحد وقفُها ولفتُها أو أذان البعيد فإنهم يطلبوا كيف أنهم يطلبوا إنما أذان البعيد يقفُها ولفتُها كفاه فكلهم يغيب أو يغب عنه ويفتُها وإن كان الصائم أطيب عند الله فإن ذلك كمال رجل حرج العدو في أهل سراعة حتى إذا أتى على حصن خصم فأخضر نفسه منهم كذاك التعب لا يجوز نفسه من الشيطان إلا يذكر الله قال النبي صلى الله عليه وسلم: وانا آمركما بخمس الله أمرك بخمس الصمود والطاعة والجهاد والجهاد والجماعة فإن من فراق الجماعة قيد شير فقد خدع ربته الإبادة من خلقه إلا أن يرجع ومن أن يدعو الجاهلي فإنه من خطا جهتهم فقال رجل: يا رسول الله فإن صلى وصاب رجل قال: « وإن صلى وصاص فأذغوا بدعوى الله الذي سأكم المسلمين المؤمنين عباد الله»

[رواية الترمذي]
Hadith 21

YAHYA’S KHUTBAH IN AL-MASJID AL-AQSA

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

“Verily, Allah commanded Yaḥyā ibn Zakariyyā [peace be upon both of them] with five words to practice and to command the Children of Isrā’īl to practice. He was nearly slow to act, so ‘Īsā [ secondo ] said, ‘Verily, Allah has commanded you with five words to practice and to command the Children of Isrā’īl to practice, either command them or I will.’ Yaḥyā [ secondo ] 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. Yaḥyā [ secondo ] 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 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) 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

On the authority of Anas ibn Malik that the Messenger of Allah 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. I entered the Masjid and prayed two rak’ahs (units of prayer) in it, and then I came out and Jibrīl brought me a vessel of wine and a vessel of milk. I chose the milk and Jibrīl said, ‘You have chosen the fiṭrah (natural state).’…”

[Muslim]

17 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 Hadith it indicates the Angel Jibrīl made the hole to tie al-Burāq there:

«أُلْقِيَ بِالْبَرَّقِ وَهُوَ دَائِنَةٌ أَنْبِينَ طَوِيلًٌ فُوقَ الحِمَارِ وَذُو الْبَغلِ بِصُعُقٍ خَافِرَةً عَنْدَ مُتْمِهِي طَرْفِهَا - قال: فَرْكَتْهُ خَلَقَ بِنْتَ الْمُقَدِّسِ - قَالَ - فَرْكَتْهُ بِالخَلْقَةِ الَّيِّ بِيَبْرِطُ بِهِ الأَنْبِياءَ - قَالَ - تَمَّ دُخُلُهُ الْمُسْنَجِدٍ فَصَلَّى فِيهِ رَكَعَتَينَ ثُمَّ غَرَجَ فَجَاحَيْنَ جَبَرِيْلَ - عَلَيْهِ السَّلَامُ - بِيَاوِي مِنْ حَمْرِهِ وَإِنَّهُ مِنْ لَبِنٍ فَصَلَّى الْلَّهُ عَلَيْهِ وَسَلَّمُ احْتَرَتُ الْفَطْرَةَ ...

[روأه مسلم]”

On the authority of Ibn Buraidah from his father that the Messenger of Allah said,

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

[At-Tirmidhi]
Hadith 23

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

On the authority of Anas ibn Malik  that the Messenger of Allah  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  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-Madinah), 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 Musa  ’. 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 ‘Isa  was born.’ Then I entered Bait al-Maqdis (in al-Quds) where the Prophets, peace be upon them, were assembled for me, and Jibril  brought me forward to lead them in prayer…”

[An-Nasâ’I]
40 Hadith about the Virtues of the Blessed al-Masjid al-Aqsa and its People

Hadith 24

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

On the authority of Abū Salamah ibn ‘Abdur-Raḥmān that ‘Ubādah ibn as-Ṣāmit19 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-Walid?’ He said, ‘From here the Messenger of Allah ﷺ informed us that he saw Jahannam (Hell).’

[At-Ṭabarānī]

19 Ubādah ibn as-Ṣāmit 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-Madinah before Prophethood. He was present at all the battles and conquests of Egypt with ‘Amr ibn al-‘Ās. Umar ibn al-Khattāb appointed him the first Muslim judge over ash-Sham. He is one of the seventy Companions buried in the Bāb ar-Rahmah (Gateway of Mercy) Cemetery located at the eastern wall of the Blessed Masjid al-Aqṣā as pictured above.
Hadith 25

**ALLAH REVEALS AL-MASJID AL-AQSA IN MAKKAH FOR THE PROPHET**

"I heard the Prophet say, "When the Quraish disbelieved me [concerning my Night Journey], I stood up in al-Ḥijr (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.""

[Al-Bukhārī]

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20 Further details of this and incidents before this are provided in the following lengthier Hadith:

"I found myself in the Ḥijr 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 [standing in prayer] and found him to be a well-built man as if he was a man of the tribe of Shāntā'ah [the Yemeni men of pure lineage and manly virtue]. I saw Ibrāhīm [standing in prayer] and he had the closest resemblance with your companion (the Prophet) amongst people. When the time of prayer came, I led them. When I completed the prayer, someone said, 'Here is Mālik [the keeper of the Hell], so convey Salāms to him.'"

[Muslim]

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On the authority of ‘Abdullah, may Allah be pleased with both of them who said:

"On the authority of ʿAbdullah, I heard the Prophet say, "When the Quraish disbelieved me [concerning my Night Journey], I stood up in al-Ḥijr (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.""

[Al-Bukhārī]
Hadith 26

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

On the authority of ‘Aishah, may Allah be pleased with her who said,
‘When the Prophet was taken by night to al-Masjid al-Aqṣa 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 ‘aṣ-Ṣiddiq (the Upright).’

[Al-Baihaqi]
Hadith 27

THE PROPHET Would RECITE SURAH AL-ISRA’ BEFORE SLEEPING

On the authority of ‘A’ishah, may Allah be pleased with her who said,

‘The Prophet would not sleep until he recited (Surah) az-Zumar (Chapter 39) and (Surah) Bani Isrâ’il (‘Surah al-Isrâ’ – 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

On the authority of Abū Umāmah who said,

“The Messenger of Allah ῶsaid,

“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

On the authority of Abū Hurairah that the Prophet 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]
On the authority of Abū Umāmah that the Messenger of Allah said,

“The Qur’ān was revealed in three places: Makkah, al-Madīnah and Shām.”

[Ibn ‘Asākir]

21 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 in Makkah.

The revelation alluded to in this Hadith is most likely to have been when the Prophet was at Tabūk according to Ibn Kathir (RH).
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-Tirmidhi]
Hadith 32

ALLAH GUARANTEED SHAAM AND ITS PEOPLE FOR THE PROPHET

On the authority of Ibn Ḥawalāh who said, ‘The Messenger of Allah said,

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

Ibn Ḥawalāh said, ‘Choose for me, O Messenger of Allah, if I reach that (time).’

He 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]
Hadith 33

THE CHOSEN LAND
AND PEOPLE OF ALLAH
ARE IN SHAAM

On the authority of Abū Umāmah who said, ‘The Messenger of Allah said, “The chosen land of Allah is Shām and in it are His chosen people and servants. A group from my nation will certainly enter Paradise without any reckoning or punishment.”’

[At-Ṭabarānī]

22 The elite and formidable status of the People of Shām is further emphatically emphasised in the following Hadith:

On the authority of Mu‘āwiyyah ibn Qurrah from his father who said, ‘The Messenger of Allah 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-Tirmidhī]
Hadith 34

THE ANGELS SPREAD THEIR WINGS OVER SHAAM

On the authority of Zaid ibn Thabit who said, ‘We were with the Messenger of Allah collecting the Qur’ān on pieces of cloth, then the Messenger of Allah said, “Tūbā (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-Raḥmān spread their wings over it.”’ [At-Tirmidhī]

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

24 Ibn ‘Abbās, may Allah be pleased with both of them, added the following to this Hadith:

‘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]
Hadith 35

THE BEST PEOPLE ARE IN SHAAM

On the authority of ‘Abdullah ibn ‘Amr, may Allah be pleased with both of them who said,

‘I heard the Messenger of Allah 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) Ibrâhîm migrated to (i.e. Shām). 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]

25 This is directly mentioned in the following ðayah of the Noble Qur’ān:

‘وَتَتَّجَّلْهُ وَلُوطًا إِلَىَّ الْأَرْضِ أَلْتَيْنِ بَرَكَانًا فِيهَا لِلنَّاسِ ۚ’

سَمَّىَ الرَّبُّ يَحْيَىٰ ۛ ٧١

“Then We delivered him (Ibrâhîm), along with (his nephew) Lūṭ, (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-AQSÅ 
AND THE SIGNS 
OF THE DAY OF 
JUDGEMENT
Hadith 36

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

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

“Count six [signs] that indicate the approach of the Hour: [1] my death, 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 Dinars, he will not be satisfied; then [5] an affliction which no Arab house will escape and then [6] a truce between you and Bani al-Ashfar (the pale-faced ones) who will betray you then attack you under eighty flags. Under each flag will be twelve thousand [soldiers].”

[Al-Bukhārī]

26 In the version of this Hadith in Sunan Ibn Mājah, the narrator, ‘Awf ibn Malik al-Ashja’i sought permission to enter the leather tent of the Prophet during the military expedition of Tabuk 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.
Hadith 37

YOU AND YOUR SONS WILL BE IMAMS THERE

On the authority of Shaddād ibn Aws[^27] 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 [ ] 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."

[At-Tabarānī]

[^27]: The Companion Shaddād ibn Aws was a jurist who governed Hums (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-Madinah before Prophethood, and he was one of the narrators of Hadith. Other companions such as Abu ad-Dardā’ said about him, ‘Shaddād was amongst those that have been given knowledge (‘Ilm) and understanding (Hilm).’ He is one of the seventy Companions buried in the Bāb ar-Rahmah (Gateway of Mercy) Cemetery located at the eastern wall of the Blessed Masjid al-Aqṣā as pictured above.
Hadith 38

THE PLACE OF SAFETY FOR THE BELIEVERS IS SHAAM

On the authority of Salamah ibn Nufail al-Kindî who said, ‘I was sitting with the Messenger of Allah 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 Jihâd, and that war has ended.’ The Messenger of Allah 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 Shâm.”

[An-Nasâ’î]
Hadith 39

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

On the authority of Abū ad-Dardāʾ 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]
Hadith 40

THE FLOURISHING STATE
OF BAIT AL-MAQDIS

On the authority of Mu’adh ibn Jabal who said, ‘The Messenger of Allah 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) 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’adh ibn Jabal).

[Abū Dāwūd]
Hadith 41

‘ISA PRAYS BEHIND IMAM MAHDI IN AL-MASJID AL-AQSA

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

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

[Muslim]

28 In the lengthy version of this Hadith in Ibn Mâjah it mentions the following:

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

[Ibn Mâjah]

Following this, ‘Isâ will exit al-Masjid al-Aqṣâ after the prayer and kill the Dajjâl as shown in the following Hadith:

On the authority of Abu Umâmah al-Bâhilli who said, ‘The Messenger of Allah said, “… When the Dajjâl looks at him (‘Isâ), he will start to melt as salt melts in water. He will run away, and ‘Isâ 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 Mâjah]
Hadith 42

**THE CALIPHATE ENDS IN SHAAM**

On the authority of ‘Abdullah ibn Hawâlah al-Azdî who said,

‘The Messenger of Allah 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 Hawâlah, 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.’

[Abû Dawûd]
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[The Noble Qur’an, 9:18]