



THE VIRTUES OF MASJID AL-AQSA, THE SACRED COMPOUND, AND WHAT SURROUNDS IT

BASED ON THE WORK BY
SHAYKH DIYA AL-DIN AL-MAQDISI

Translation by Jamaal Diwan



This free ebook is made possible by Imam Ghazali Institute and The Majlis.

www.imamghazali.org

www.themajlis.us

CONTENTS

Introduction	3
The Author	4
The Virtues of Masjid al-Aqsa, the Sacred Compound, and What Surrounds it	5
Conclusion	24
The Translator	25

What follows is a partial translation of a collection of narrations on the virtues of the Holy Land by Shaykh Diya al-Din al-Maqdisi. Collections such as these were made to increase the love in the hearts of the believers for sacred places and times, as well as righteous actions. This particular one was compiled in the period shortly after the liberation of Palestine under Sultan Salah al-Din al-Ayyubi, by a scholar who took part in the *jihad* against the Crusaders. We present this humble effort as a guide to be read in these days wherein hardship and oppression are befalling the people of Palestine.

Those who wish to do so may hold gatherings in their homes or communities reading the text and asking Allah to alleviate the suffering of our brothers and sisters and give them victory against their oppressors. This is the intent behind making this work accessible.¹ Ultimately, this represents a timeless tradition of the Muslims where they would gather to read collections of hadith as a means of seeking Allah's aid in the face of hardship and victory in the face of oppression. We pray that this simple effort is a means by which that beautiful tradition is continued.

This work is a partial translation of a much longer compilation by the author. For the sake of brevity, I have only mentioned one narration for each section of the text. In the original there are anywhere from a single narration to several narrations in each section, for a total of sixty-six narrations in the entire collection.

1 [Translator's Note] These types of works are not meant to be used as hadith reference works. They are to show the general point of what they are compiled for, in this case to show the virtues of the Sacred Compound of al-Aqsa. Often the narrations mentioned in them are not the most reliable, and sometimes extremely weak or fabricated. When I chose the narrations for this abridgement, I tried to choose ones that are more reliable and have mentioned their source when that was available. All in all, one should not use this as a hadith source unless the footnote indicates reliability.

The imam, Diya al-Din, Muhammad ibn Abd al-Wahid, al-Maqdisi, was born in 569h and died in 643h. He was part of the famous Maqdisi family which was filled with scholars and pious people. His father was Shaykh Abd al-Wahid, a formidable scholar and righteous person. He, the father, had two daughters and three sons, all of whom became scholars. His mother was Ruqayyah bint Shaykh Ahmad. She was the sister of the two great and well-known scholars, Muwaffaq al-Din and Abu Umar. These latter two visited the great Shaykh Abd al-Qadir al-Jilani in the end of his life and took spiritual guidance from him. They are part of the connection of Shaykh Abd al-Qadir to the *jihad* movement against the crusaders that liberated Palestine under the leadership of Sultan Salah al-Din al-Ayyubi. In fact, Salah al-Din had a regular litany of prayers that he received by way of Shaykh Abd al-Qadir that he maintained during his life and which he passed down to his children. This is the spirit of true *tasawwuf*.

Shaykh Diya al-Din's aforementioned mother was known for her scholarship and piety. She would command the people to good and forbid them from evil and was known for being a mediator for disputes among the people. She would teach hadith based on her *ijazah* from Shaykh Ibn al-Batti and the great scholar al-Mundhiri took hadith from her. She was known for her knowledge of the history of her family and her son narrated that from her and wrote a biography about her. Shaykh Diya al-Din's wife was Asiyah bint al-Shihab. She was a hafiz of the Quran and a narrator of hadith and was known for her piety. Shaykh Diya al-Din and his family were also part of the armies that liberated Palestine from the Crusaders. Sultan Salah al-Din held the family in high regard and would keep them together in one tent and seek their counsel on affairs.

THE VIRTUES OF MASJID AL-AQSA, THE SACRED COMPOUND, AND WHAT SURROUNDS IT



أخبرنا أبو طاهر المبارك بن أبي المعالي يعرف بابن المَعَطُوش بقراءتي عليه ببغداد، قلت له أخبركم هبة الله بن محمد بن عبد الواحد قراءة عليه قال: أنبا الحسن بن علي، أنبا أحمد بن جعفر ثنا عبد الله بن أحمد، حدثني أبي، ثنا سفيان، عن الزهري، عن سعيد، عن أبي هريرة، عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: تَشُدُّ الرِّحَالُ إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ وَمَسْجِدِي وَالْمَسْجِدِ الْأَقْصَى. قَالَ سُفْيَانُ: وَلَا تَشُدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ. سِوَاءً.

SECTION

The Statement of the Prophet (peace be upon him):

“DO NOT TRAVEL EXCEPT TO THREE MASJIDS”

Abu Hurayrah, may Allah be pleased with him, narrated that the Prophet ﷺ said, “Travel is undertaken to three masjids: the sacred masjid (Mecca), my masjid (Medina), and the furthest masjid (Masjid al-Aqsa in Jerusalem).”²

2 Narrated by al-Bukhari.

أخبرنا أبو المجد الفضل بن الحسين بن ابراهيم بن سليمان بن البانياسي المعدل قراءة عليه وأنا أسمع في شهر رمضان سنة سبع وسبعين وخمس مئة بدمشق، قيل له: أخبركم أبو الفضل محمد وابو الحسن علي ابنا الحسن بن الحسين الموارزني، أنبا ابو عبد الله محمد بن علي بن يحيى بن سلوان المازني، ثنا أبو القاسم الفضل بن جعفر التميمي المؤذن قراءة عليه قال: أنبا ابو بكر عبد الرحمن بن القاسم بن الفرج ابن عبد الواحد الهاشمي، ثنا ابو مسهر عبد الأعلى بن مسهر، ثنا سعيد بن عبد العزيز، عن زياد بن أبي سودة قال: رُئِيَ عِبَادَةٌ بِنُ الصَّامِتِ وَهُوَ عَلَى سَوْرِ بَيْتِ الْمَقْدِسِ الشَّرْقِيِّ وَهُوَ يَبْكِي قَالَ: فَقِيلَ: مَا يُبْكِيكَ يَا أَبَا الْوَلِيدِ؟ قَالَ: مِنْ هَهُنَا أَخْبَرَنَا رَسُولُ اللَّهِ ﷺ أَنَّهُ رَأَى جَهَنَّمَ.

SECTION

The Saying of Allah, Glorified is He,

“A DOOR, THE INSIDE OF WHICH IS MERCY, AND THE OUTSIDE OF WHICH IS PUNISHMENT.”

Ubadah ibn al-Samit, may Allah be pleased with him, was seen on top of the eastern gate of the Masjid al-Aqsa Compound crying. He was asked why and he said, “This is the place from which the Prophet told us that he saw Hellfire.”³

3 Mentioned in the tafsir of al-Suyuti.

أخبرنا أحمد بن الحسن بن أبي البقاء العاقولي ببغداد، أن عبد الرحمن بن محمد بن القزاز أخبرهم قراءة عليه، أن أبا بكر أحمد بن ثابت الخطيب، أن أبا القاضي أبو العلاء محمد بن يعقوب الواسطي، ثنا أبو الحسن أحمد بن جعفر بن محمد بن الفرج الخلال المقرئ، ثنا أبو حامد أحمد بن رجا بن عبيدة قدم علينا للحج، ثنا محمد بن محمد بن إسحاق البصري، ثنا سويد بن نصر البلخي، ثنا ابن المبارك، ثنا سفيان الثوري، عن حماد، عن إبراهيم، عن علقمة قال: قَالَ عَبْدُ اللَّهِ، قَالَ رَسُولُ اللَّهِ ﷺ: اللَّهُ ثَلَاثَةٌ أَمَلَاكٍ: مَلِكٌ مُوَكَّلٌ بِالْكَعْبَةِ، وَمَلِكٌ مُوَكَّلٌ بِمَسْجِدِي، وَمَلِكٌ مُوَكَّلٌ بِالْمَسْجِدِ الْأَقْصَى. فَأَمَّا الْمُوَكَّلُ بِالْكَعْبَةِ فَيُنَادِي فِي كُلِّ يَوْمٍ مَنْ تَرَكَ فَرَائِضَ اللَّهِ خَرَجَ مِنْ أَمَانِ اللَّهِ. وَأَمَّا الْمَلِكُ الْمُوَكَّلُ بِمَسْجِدِي هَذَا فَيُنَادِي فِي كُلِّ يَوْمٍ: مَنْ تَرَكَ سُنَّةَ مُحَمَّدٍ ﷺ لَمْ يَرِدِ الْخَوْضَ وَلَمْ تُدْرِكْهُ شَفَاعَةُ مُحَمَّدٍ ﷺ. وَأَمَّا الْمَلِكُ الْمُوَكَّلُ بِالْمَسْجِدِ الْأَقْصَى فَيُنَادِي فِي كُلِّ يَوْمٍ مَنْ كَانَ طَعْمَتُهُ حَرَامًا كَانَ عَمَلُهُ مَصْرُوبًا بِهِ وَجْهَهُ.

SECTION

On the Angels That Are Appointed to the Three Masjids

Abdullah ibn Masud said that the Prophet ﷺ said, “Allah has three angels that are appointed. One is appointed to the Kabah, another is appointed to my masjid [in Medina], and another is appointed to Masjid al-Aqsa. The one appointed to the Kabah calls out every day, ‘The one who leaves the obligations that Allah has set leaves the protection of Allah.’ The one appointed to this masjid of mine calls out every day, ‘The one who leaves the way of Muhammad will not come to his Pond [on the Day of Judgment] and will not receive his intercession.’ The one appointed to Masjid al-Aqsa calls out every day, ‘The one whose food is impermissible will have their deeds thrown back in their face.’”⁴

4 Al-Khatib rejected this hadith saying that its narrators are reliable except for al-Basri and Ahmad ibn Raja who are both unknown.

أخبرنا أبو مسلم المؤيد بن عبد الرحيم بن أحمد بن محمد بن محمد بن الأخوة بأصبهان، أن زاهر بن طاهر الشحامي أخبرهم قراءة عليه، أنبا أبو الحسن أحمد بن عبد الرحيم في آخرين قالوا: أنبا ابو الحسين الخفاف، أنبا أبو العباس السراج، حدثنا إسحاق ابن إبراهيم، أنبا عيسى بن يونس، ثنا الأعمش، عن إبراهيم التيمي، عن أبيه، عَنْ أَبِي ذَرٍّ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ أَيُّ مَسْجِدٍ وَضِعَ فِي الْأَرْضِ أَوْلَى؟ قَالَ: الْمَسْجِدُ الْحَرَامُ فَقُلْتُ يَا رَسُولَ اللَّهِ، ثُمَّ أَيُّ؟ قَالَ: الْمَسْجِدُ الْأَقْصَى، قُلْتُ: كَمْ كَانَ بَيْنَهُمَا؟ قَالَ: أَرْبَعُونَ سَنَةً ثُمَّ حَيْثُمَا أَدْرَكْتِكَ الصَّلَاةُ فَصَلِّ فَهَوَ لَكَ مَسْجِدٌ.

SECTION

WHAT WAS THE FIRST MASJID ON EARTH?

Abu Dharr said, “I asked the Prophet ﷺ, ‘Which masjid was the first on the earth?’ He said, ‘The Sacred Masjid (Mecca).’ I said, ‘Then which one?’ He said, ‘The Furthest Masjid (al-Aqsa).’ I asked, ‘How much time was between them?’ He said, ‘Forty years. Wherever you are when the time for prayer comes, pray. It will be a masjid for you.’”⁵

5 Narrated by al-Bukhari.

أخبرنا أبو جعفر محمد بن أحمد بن نصر الأصبهاني بها، أن أم إبراهيم فاطمة بنت عبد الله الجوزدانية أخبرتهم قراءة عليها، أنها محمد بن عبد الله بن ريزه، أنها أبو القاسم سليمان بن أحمد الطبراني، ثنا جعفر بن محمد الفريابي، ثنا سليمان بن عبد الرحمن الدمشقي، ثنا محمد بن شعيب بن شابور، عن عروة بن رويم، عن عبد الله بن الديلمي، عن عبد الله بن عمرو قال: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: إِنَّ سُلَيْمَانَ سَأَلَ اللَّهَ ثَلَاثًا، فَأَعْطَاهُ اثْنَتَيْنِ، وَأَرْجُو أَنْ يَكُونَ أَعْطَاهُ اللَّهُ الثَّالِثَةَ، سَأَلَهُ أَنْ يَحْكُمَ بِحُكْمِ يَؤَاطِي حُكْمَهُ، فَأَعْطِي، وَسَأَلَهُ مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ، فَأَعْطَاهُ، وَسَأَلَهُ أَيُّمَا عَبْدٍ أَتَى بَيْتَ الْمُقَدَّسِ لَا يُرِيدُ إِلَّا الصَّلَاةَ فِيهِ أَنْ يَكُونَ مِنْ حَطِيبَتِهِ كَيَوْمِ وُلِدَتْهُ أُمُّهُ.

SECTION

THE VIRTUE OF PRAYER IN THE SACRED LAND

Abdullah ibn Amr said, “I heard the Messenger of Allah ﷺ say, [Prophet] Sulayman asked Allah for three things. Two of them were given to him and I am hopeful that the third was as well. He asked Him for the ability to rule on issues in a way that aligns with His ruling, and he was given that. And he asked Him for a dominion the likes of which nobody will ever have after him, and he was given that. And he asked Him that anyone who comes to the Sacred Compound of al-Aqsa with only the intention to pray in it will be forgiven of their sins such that they are like the day that their mother bore them.”⁶

6 Narrated by Ibn Majah and al-Nasai.

وأخبرنا المبارك بن أبي المعالي الحرابي، أن أبا القاسم هبة الله أخبرهم قراءة عليه، أنبا أبو علي بن المذهب، أنبا أبو بكر القطيعي، ثنا عبد الله بن أحمد، ثنا أبي، ثنا يحيى بن حماد، ثنا أبو عوانة، عن الأعمش، عن مجاهد، عن ابن عباس قال: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَهُوَ بِمَكَّةَ نَحْوَ بَيْتِ الْمَقْدِسِ وَالْكَعْبَةِ بَيْنَ يَدَيْهِ، وَبَعْدَمَا هَاجَرَ إِلَى الْمَدِينَةِ سِتَّةَ عَشَرَ شَهْرًا ثُمَّ صُرِفَ إِلَى الْكَعْبَةِ.

SECTION

On Praying in the Direction of the Sacred Compound

Ibn Abbas said, “When the Prophet ﷺ was in Mecca he used to pray towards the direction of the Sacred Compound of al-Aqsa while facing the Kabah. He continued praying towards the Sacred Compound after migrating to Medina for a period of sixteen months, then the direction of prayer was changed to the Kabah.”⁷

7 Narrated by Ahmad.

وَبِهِ عَنْ وَهْبِ بْنِ مَنِبْهٍ قَالَ: قَالَ تَعَالَى لِصَخْرَةِ بَيْتِ الْمَقْدَسِ: عَلَيْكَ أَصْعُ عَرْشِي، وَإِلَيْكَ أَحْشُرُ خَلْقِي، وَلَا أَفْجِرَنَّ أَنْهَارِكَ خَمْرًا وَعَسَلًا وَلَبَنًا.

SECTION

ON THE VIRTUE OF THE DOME OF THE ROCK

Wahb ibn Munabbih said, “Allah said to the Rock [over which is the Dome of the Rock], ‘Upon you I place My throne, towards you I will gather My creation [on the Day of Gathering], and I will cause your rivers to gush forth with wine, honey, and milk.’”



أخبرنا أبو طاهر المبارك بن أبي المعالي بن أبي القاسم الحريري ببغداد، أن هبة الله بن محمد بن عبد الواحد أخبرهم قراءة عليه، أنبا الحسن بن علي، أنبا أحمد بن جعفر، ثنا عبد الله بن أحمد، حدثنا أبي، ثنا يزيد أنبا ابن عون، عَنْ مُجَاهِدٍ قَالَ: كُنَّا سِتَّ سِنِينَ عَلَيْنَا جُنَادَةَ بْنَ أَبِي أُمَيَّةَ فَقَامَ فحَطَبْنَا فَقَالَ: أَتَيْنَا رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَدَخَلْنَا عَلَيْهِ فَقُلْنَا: حَدِّثْنَا مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا تَحْدِثْنَا مَا سَمِعْتَ مِنَ النَّاسِ، فَشَدَدْنَا عَلَيْهِ، فَقَالَ: قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيْنَا فَقَالَ: «أُنذِرْكُمْ الْمَسِيحَ وَهُوَ مَمْسُوحُ الْعَيْنِ. قَالَ: أَحْسِبُهُ قَالَ: الْيُسْرَى. يَسِيرُ مَعَهُ جِبَالُ الْخُبْرِ وَأَنْهَارُ الْمَاءِ، عَلَامَتُهُ يَمْكُثُ فِي الْأَرْضِ أَرْبَعِينَ صَبَاحًا، يَبْلُغُ سُلْطَانَهُ كُلَّ مَنَهْلٍ، لَا يَأْتِي أَرْبَعَةَ مَسَاجِدَ: الْكَعْبَةَ، وَمَسْجِدَ الرَّسُولِ، وَالْمَسْجِدَ الْأَقْصَى، وَالطُّورَ، وَمَهْمَا كَانَ مِنْ ذَلِكَ فَاعْتَمُوا أَنَّ اللَّهَ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ.

SECTION

The Antichrist will not Enter the Sacred Compound

Mujahid said, “Junadah ibn Abi Umayyah ruled over us for six years. One time he gave a sermon and said, ‘A man from the companions of the Prophet, peace be upon him, came to us. We adamantly asked him to tell us something he heard from the Prophet directly and not something he heard from the people. He said, ‘The Prophet stood among us and said, ‘I warn you of the Antichrist, and he has an impairment in his vision (The narrator said, “I think he said his left eye.”) He will travel in the land with a mountain of bread and rivers of water. His sign will be that he stays in the earth for forty days wherein his reign will reach every place except for the sacred spaces of four masjids: the Kabah, the Masjid of the Prophet, the Masjid of al-Aqsa, and the Masjid of al-Tur. Whatever happens know that Allah does not have an impairment in His vision.’”⁸

8 Narrated by Ahmad.

أخبرنا أبو جعفر محمد بن أحمد سبط حسين بن عبد الملك بن عبد الوهاب بن أبي عبد الله بن مند بقراتي عليه بأصهبان، قلت له: أخبرتكُم فاطمة بنت عبد الله قراءة عليها وانت تسمع، أنبا محمد بن عبد الله بن ريذه، أنبا سليمان بن أحمد الطبراني، ثنا أحمد بن المعلي الدمشقي، ثنا هشام بن عمار، ثنا محمد بن شعيب، ثنا عثمان بن عطاء، أن زياد بن أبي سودة حدثه عن أبي عمران، عَنْ ذِي الْأَصَابِعِ أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ إِنْ ابْتُلِينَا بِالْبَقَاءِ بَعْدَكَ فَمَا تَأْمُرُنَا؟ فَقَالَ عَلَيْكَ بِبَيْتِ الْمَقْدِسِ لَعَلَّ اللَّهَ أَنْ يَرْزُقَكَ ذُرِّيَّةً تَعُدُّو إِلَيْهِ وَتَرَوْحُ.

SECTION

On Residing in the Area Around the Holy Land and Its Coming Under Muslim Rule

Dhu al-Asabi said, “O Messenger of Allah ﷺ, we are tested with living after your passing. To what do you command us?” He said, “Have concern for the area of al-Aqsa, perhaps you will be given descendants who will go to it in the mornings and evenings.” This companion will be mentioned later from those who settled in the region.

9 Narrated by Ahmad.

أَخْبَرَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ نَصْرِ الصَّيْدَلَانِيُّ بِقِرَاءَتِي عَلَيْهِ بِأَصْبَهَانَ قُلْتُ لَهُ أَخْبَرْتَكُمْ فَاطِمَةُ
بِنْتُ عَبْدِ اللَّهِ وَأَنْتَ تَسْمَعُ، أَنْبَأَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، أَنْبَأَ سُلَيْمَانَ بْنَ أَحْمَدَ ثَنَا مُحَمَّدُ بْنُ جَعْفَرِ الرَّازِيِّ ثَنَا
عَلِيُّ بْنُ الْجَعْدِ.

قَالَ سُلَيْمَانُ بْنُ أَحْمَدَ: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَزِيزِ الْمَوْصِلِيُّ ثَنَا عَسَّانُ بْنُ الرَّبِيعِ، قَالَ: ثَنَا
عَبْدُ الرَّحْمَنِ بْنُ ثَابِتِ بْنِ ثَوْبَانَ عَنْ أَبِيهِ عَنْ مَكْحُولٍ عَنْ جُبَيْرِ بْنِ نَفِيرٍ عَنْ مَالِكِ بْنِ مَخَايِرٍ عَنْ
مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

عُزْرَانُ بَيْتِ الْمَقْدِسِ خَرَابٌ يَثْرُبُ وَخَرَابٌ يَثْرُبُ خُرُوجُ الْمَلْحَمَةِ وَخُرُوجُ الْمَلْحَمَةِ فَخ
الْقُسْطَنْطِينِيَّةِ وَفَتْحُ الْقُسْطَنْطِينِيَّةِ خُرُوجُ الدَّجَالِ.

SECTION

On the Cultivating of the Holy Land

Muadh ibn Jabal said, “The Messenger of Allah ﷺ said, “The cultivating of the Holy Land will correspond with the destruction of Medina. The destruction of Medina will correspond with the coming of the tribulations of the end of times (*al-Malhamah*), and that will correspond with the opening of Constantinople. And the opening of Constantinople will correspond with the coming of the Dajjal.”¹⁰

10 Narrated by Ahmad.

أخبرنا محمد بن أحمد بن نصر بن أبي الفتح الأصبهاني بها ، أن أبا علي الحسن بن أحمد بن الحداد أخبرهم وهو حاصر ، أنبا أبو نعيم أحمد بن عبد الله ، أنبا أبو القاسم سليمان بن أحمد الطبراني ، ثنا أحمد هو ابن عبد الرحمن الحراني ، ثنا أبو جعفر هو النضلي ، ثنا محمد بن سلمة ، عن أبي الواصل ، عن أبي الصديق الناجي ، عن الحسن بن يزيد السعدي أحد بني بهدلة ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: يَخْرُجُ رَجُلٌ مِنْ أُمَّتِي يَقُولُ بِسُنَّتِي يُنَزِّلُ اللَّهُ لَهُ الْقَطْرَ مِنَ السَّمَاءِ وَيُخْرِجُ لَهُ الْأَرْضَ مِنْ بَرَكَتِهَا تَمْتَلِي الْأَرْضَ مِنْهُ قِسْطًا وَعَدْلًا كَمَا مَلَأَتْ جُورًا وَظُلْمًا يَعْمَلُ عَلَى هَذِهِ الْأُمَّةِ سَبْعَ سِنِينَ وَيُنَزِّلُ بَيْتَ الْمَقْدِسِ .

SECTION

THE MAHDY WILL INHABIT THE HOLY LAND

Abu Said al-Khudri said, “I heard the Messenger of Allah ﷺ say, “A man will come forth from my nation who speaks according to my sunnah. Allah will bring rain for him from the sky and its blessing will bring forth produce from the land. Justice and equality will spread everywhere just as oppression and injustice had spread before him. He will lead for seven years and inhabit the Holy Land.”

SECTION

THE GROUP THAT WILL BE ON THE TRUTH WILL BE IN THE HOLY LAND AND WHAT SURROUNDS IT

[Mentioned in a separate work that is related to this one] Abu Hurayrah said, “The Messenger of Allah ﷺ said, “There is a group from my nation who will fight in the area of Damascus and what surrounds it and in the area of the Holy Land and what surrounds it. They will not be harmed by those who betray them, steadfast on the truth until the end of time.”

أخبرنا الإمام أبو بكر القاسم بن عبد الله بن عمر بن الصفار بنيسابور، أن وجهه بن طاهر الشحامي أخبرهم قراءة عليه، أنبا أبو حامد أحمد بن الحسن بن محمد بن الحسن الأزهري قراءة عليه، أنبا أبو محمد الحسن بن أحمد بن محمد بن الحسن المخلدي، أنبا أبو العباس محمد بن إسحاق التقي، ثنا علي بن مسلم الطوسي، ثنا أبو داود، ثنا ابن أبي سلمة، أخبرني عبد الله بن الفضل، عن أبي سلمة، عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: لَقَدْ رَأَيْتُنِي فِي الْحَجْرِ وَفُرَيْشٍ تَسْأَلُنِي عَنْ مَسْرَايَ إِلَى بَيْتِ الْمَقْدِسِ يَسْأَلُونِي عَنْ أَشْيَاءٍ مِنْ بَيْتِ الْمَقْدِسِ فَكُرَيْتُ كَرَبًا مَا كُرَيْتُ مِثْلَهُ قَطُّ، فَرَفَعَهُ اللَّهُ لِي أَنْظُرَ إِلَيْهَا، فَمَا سَأَلُونِي عَنْ شَيْءٍ إِلَّا أَنْبَأْتُهُمْ بِهِ وَرَأَيْتُنِي فِي جَمَاعَةٍ مِنَ الْأَنْبِيَاءِ. فَرَأَيْتُ مُوسَى قَائِمًا يُصَلِّي رَجُلٌ جَعَدُ كَأَنَّهُ مِنْ رِجَالِ شَنْوَةَ، وَرَأَيْتُ عِيسَى قَائِمًا يُصَلِّي أَشْبَهَ النَّاسِ بِهِ شَبَهًا عُرْوَةً بِنُ مَسْعُودِ النَّقْفِيِّ وَرَأَيْتُ إِبْرَاهِيمَ قَائِمًا يُصَلِّي أَشْبَهَ النَّاسِ بِصَاحِبِكُمْ يَعْنِي النَّبِيَّ وَحَانَتِ الصَّلَاةُ فَأَمَّمْتُهُمْ قَائِمًا فَرَعْتُ مِنْ صَلَاتِي، قِيلَ: يَا مُحَمَّدُ هَذَا مَالِكٌ صَاحِبُ النَّارِ فَسَلِّمْ عَلَيْهِ فَالْتَفَتُّ لِأَسَلِّمْ عَلَيْهِ فَبَدَأَنِي بِالسَّلَامِ

SECTION

The Night Journey to the Sacred Compound

Abu Hurayrah said that the Prophet ﷺ said, “I was in the area of the Kabah and Quraysh was asking me about my night journey to the Sacred Compound and some of the details of the place. I was overcome by a feeling of hardship the likes of which I had not felt before. Then Allah raised for me the image of the place so whenever they asked me anything I was able to answer it. Then I saw myself in the company of other prophets. I saw Musa standing and praying. He was strong in build like the people of Shanu’ah. I also saw ‘Isa standing and praying and the most similar to him in appearance is Urwah ibn Masud al-Thaqafi. Then I saw Ibrahim standing and praying and the most similar to him in appearance is your companion (meaning himself). The time for prayer came and I led them all in prayer. When I finished with the prayer it was said to me, ‘Muhammad, this is Malik, the guardian of the Fire, greet him.’ I turned to him to greet him and he greeted me first.”¹¹

11 Narrated by Muslim.

أنبا المبارك بن أبي المعالي الحرابي ببغداد، أن هبة الله بن محمد أخبرهم قراءة عليه، أنبا الحسن بن علي، أنبا أحمد بن جعفر، ثنا عبد الله بن أحمد، حدثني أبي، ثنا أسود بن عامر، ثنا حماد بن سلمة، عن أبي سنان، عن عبيد بن آدم وأبي مريم وأبي شعيب: أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ بِالْجَابِيَةِ فَذَكَرَ فَتَخَّ بِبَيْتِ الْمَقْدِسِ. قَالَ: قَالَ أَبُو سَامَةَ: فَحَدَّثَنِي أَبُو سَنَانَ عَنْ عُبيدِ بْنِ أَدَمَ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ لِكَعْبٍ: أَيْنَ تَرَى أَنْ أُصَلِّيَ؟ فَقَالَ إِنَّ أُحْذَتُ عَنِّي صَلَّيْتُ خَلْفَ الصَّخْرَةِ فَكَانَتْ الْقُدْسُ كُلُّهَا بَيْنَ يَدَيْكَ فَقَالَ عُمَرُ: صَاهَيْتَ الْيَهُودِيَّةَ لَا وَلَكِنْ أُصَلِّي حَيْثُ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَقَدَّمَ إِلَى الْقِبْلَةِ فَصَلَّى.

SECTION

THE PLACE WHERE THE PROPHET ﷺ PRAYED IN THE SACRED COMPOUND

Ubayd in Adam said, “I heard Umar ibn al-Khattab say to Kab, ‘Where do you think I should pray?’ Kab said, ‘If you take it from me you would pray from behind the Rock because then the whole city would be in front of you.’ Umar said, ‘Your opinion is similar to the Jews. Rather, I will pray where the Prophet prayed.’ Then he moved towards the direction of the *qiblah* and prayed.”¹²

12 Narrated by Ahmad.

أخبرنا أبو جعفر محمد بن أحمد بن نصر الصيدلاني بأصهان، أن فاطمة بنت عبد الله الجوزدانية أخبرتهم قراءة عليها، أنها محمد بن عبد الله بن ريذه، أنها سليمان بن أحمد الطبراني، ثنا أبو بكر بن صدقة، ثنا محمد بن يحيى القطعي، ثنا عبد الأعلى، عن محمد بن إسحاق، حدثني سليمان بن سعيد، عن يحيى بن أبي سفيان، عَنْ أُمِّ حَكِيمِ بِنْتِ أَبِي أُمَيَّةَ عَنْ أُمِّ سَامَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أَهَلَ بِعُمْرَةٍ مِنْ بَيْتِ الْمَقْدِسِ عُفِرَ لَهُ.

SECTION

On the Virtue of Assuming *Ihram* from the Sacred Compound

Umm Hakim narrated from Umm Salamah that the Prophet ﷺ said, “Whoever assumes *ihram* for umrah from the Sacred Compound is forgiven.”¹³ Based on this hadith Umm Hakim traveled to the Sacred Compound just so that she could assume *ihram* from that location.

13 Narrated by Ahmad.

أخبرنا أخي الإمام أبو العباس أحمد بن عبد الواحد بن أحمد بقراءتي عليه، قلت له: أخبركم عبيد الله بن عبد الله بن شاتيل، أنبا الحسين بن علي بن أحمد بن البصري، أنبا عبد الله بن يحيى بن عبد الجبار السكري، أنبا إسماعيل بن محمد الصفار، ثنا أحمد بن منصور الرمادي، ثنا عبد الرزاق، ثنا معمر، عن الزهري، عَنِ ابْنِ عُمرَ: أَنَّهُ أَحْرَمَ بِالْعُمْرَةِ فِي بَيْتِ الْمَقْدِسِ.

SECTION

Mentioning Those Who Made *Ihram* from the Sacred Compound from the Companions

It is narrated about Ibn Umar that he made *ihram* from the Sacred Compound.



أخبرنا هبة الله بن الحسن بن المظفر بن السبط بغداد، أن محمد بن محمد بن الحسين بن الفراء أخبرهم قراءة عليه، أنبا عبد العزيز بن أحمد بن النصيبي إجازة، أنبا محمد بن أحمد بن محمد الخطيب، ثنا عيسى بن عبيد الله الوراق، أخبرني علي بن جعفر الرازي، ثنا عبد الله بن محمد بن سلم، ثنا موسى بن سهل النيسابوري الرَّمْلِيُّ قَالَ: أَسْمَى أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِينَ كَانُوا بِأَرْضِ فَلَسْطِينَ مِمَّنْ سَكَنَهَا مِنْهُمْ مَنْ أَعْقَبَ وَمِنْهُمْ مَنْ لَمْ يُعَقَّبَ:

الَّذِينَ كَانُوا بِنَبْتِ الْمَقْدِسِ: عَبَادَةُ بْنُ الصَّامِتِ وَشَدَّادُ بْنُ أَوْسٍ وَأَبُو أَبِي بْنِ أُمِّ حَرَامٍ وَاسْمُهُ شَمْعُونُ حَلِيفٌ بِحَضْرَمَوْتٍ وَأَبُو رَيْحَانَةَ وَسَلَامَةُ بْنُ قَيْصَرَ وَقَيْرُوزُ الدِّيَلَمِيِّ وَذُو الْأَصَابِعِ وَأَبُو مُحَمَّدٍ النَّجَّارِيِّ. هَؤُلَاءِ مِنْ أَهْلِ بَيْتِ الْمَقْدِسِ مَاتُوا بِهَا. وَالَّذِينَ أَعْقَبَ مِنْهُمْ:

عَبَادَةُ بْنُ الصَّامِتِ، وَشَدَّادُ بْنُ أَوْسٍ، وَسَلَامَةُ بْنُ قَيْصَرَ، وَقَيْرُوزُ الدِّيَلَمِيِّ. هَؤُلَاءِ أَعْقَبُوا، وَأَوْلَادُهُمْ بِنَبْتِ الْمَقْدِسِ وَقُبُورُهُمْ بِهَا.

وَالَّذِينَ لَمْ يُعْقَبُوا أَبُو رَيْحَانَةَ وَذُو الْأَصَابِعِ وَأَبُو مُحَمَّدٍ النَّجَّارِيِّ.

SECTION

The Companions Who Lived in the Holy Land

Musa ibn Sahl al-Nisaburi al-Ramli said, “The names of the companions who lived in Palestine, including those who left families there after them and those that did not, are: Ubadah ibn al-Samit, Shaddad ibn Aws, Shamun, Abu Rayhanah, Salamah ibn Qaysar, Fayruz al-Daylami, Dhu al-Asabi, and Abu Muhammad al-Najjari. All of these lived in the Holy Land and died therein. From them the ones who left behind families who also lived in the Holy Land and are buried there are: Ubadah ibn al-Samit, Shaddad ibn Aws, Salamah ibn Qaysar, and Fayruz al-Daylami. The ones who did not leave behind families are: Abu Rayhanah, Dhu al-Asabi, and Abu Muhammad al-Najjari.¹⁴

14 It is said that the graves of Shaddad ibn Aws and Ubadah ibn al-Samit are in the graveyard of Bab al-Rahmah which is located just behind the eastern wall of the Sacred Compound of al-Aqsa.

أخبرنا أبو المجد زاهر بن أحمد بن حامد الثقفي بأصبهان، أن زاهر بن طاهر الشحامي أخبرهم قراءة عليه، ثنا أبو بكر محمد بن الحسن المقرئ الطبري إملاء، أنبا أبو طاهر محمد بن الفضل بن محمد بن خزيمة، أنبا أبو حامد أحمد بن حمدون بن عمارة بن رستم الحافظ، ثنا أبو جعفر أحمد بن سعيد الدارمي وحماد بن الحسن أبو عبيد الله الوراق قالوا: ثنا عبد الصمد بن عبد الوارث، ثنا عبد الله ذكوان، ثنا محمد بن المنكدر، عَنْ جَابِرٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ النَّاسِ يَدْخُلُ الْجَنَّةَ يَعْنِي أَوْلَى قَالَ الْأَنْبِيَاءُ ثُمَّ الشُّهَدَاءُ ثُمَّ مُؤَدِّنُو الْكَعْبَةِ ثُمَّ مُؤَدِّنُو بَيْتِ الْمَقْدِسِ ثُمَّ مُؤَدِّنُو مَسْجِدِي هَذَا ثُمَّ سَائِرُ الْمُؤَدِّنِينَ عَلَى قَدْرِ أَعْمَالِهِمْ.

SECTION

THE VIRTUE OF THE CALLERS TO PRAYER IN AL-AQSA

Jabir said that the Prophet ﷺ was asked, “Which of the people will enter Paradise first?” He ﷺ said, “The prophets, then the martyrs, then the callers to prayer at the Kabah, then the callers to prayer at al-Aqsa Compound, then the callers to prayer at my masjid, then the rest of the callers to prayer according to their deeds.”

At the completion of the reading of this text we raise our hands in prayer and ask Allah to aid our brothers and sisters in Palestine. He alone knows the difficulty they have faced for decades at the hands of their oppressors and the occupiers of their land. We know that we are required to take the spiritual means and material means necessary when facing any issue and we hope and pray that this work will be a small contribution to the spiritual means that will give victory to the oppressed in Palestine.

The oppression of the Palestinians is the central international issue of justice in our time. We hope that we always find ourselves on the right side of the struggle.

I, the needy servant of his Lord, Jamaal Diwan, heard this text in its entirety read to Shaykh Yusuf ibn Sadiq al-Hanbali. He gave us permission, *ijazah*, to read this text with the condition that we read it to our communities, students, and families with the intention of Allah giving aid to our brothers and sisters in Palestine. May it be so.

Translated and published on this last day of Ramadan, 1442.

Jamaal Diwan was born and raised in Southern California to parents from Newfoundland and Pakistan. He accepted Islam in 2003 while at UCSD. After getting married and graduating from UCSD in Third World Studies, he and his wife moved to Egypt to study Arabic and Islamic Studies. He stayed there for the better part of the next seven years seeking an undergraduate degree in Sharia from al-Azhar University. During that time he also completed graduate



work in Islamic Studies from the American University in Cairo. Upon their return he served as a religious teacher and instructor in Southern California and later served as the Resident Scholar at the Islamic Center of Irvine from 2012-2014. He helped start the IOK Chaplaincy program which began at UCLA and USC and eventually grew to cover seven college campuses in Southern California. He directly served student bodies at UCLA, USC and UCI. In 2017, he and his wife, Shaykha Muslema Purnul, co-founded The Majlis seeking to nurture safe community spaces where people can learn and live Islam, based on the traditional sources of understanding the faith, while acknowledging the particular challenges of the American context. The Majlis focuses its efforts on religious education, spiritual refinement, love, and service. He continues to serve the community as Religious Director at The Majlis and is a father of two, residing in Southern California with his family.

ABOUT JAMAAL DIWAN