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wives of the Prophet (s), for instance, because of their honour and sanctity before Allah Most High. Therefore, if some periods of time and some people enjoy a special sacredness, consequently some places gained a specific sanctity like the Sanctuary of Mecca, may Allah increase its honour.

An-Nawawī (m) said about Mecca: Certainly, a sin perpetrated in Mecca is worse than a sin perpetrated elsewhere as a good deed is greater in Mecca than anywhere else.<sup>(86)</sup>

Allah Most High said about the magnification of evil deeds:

﴿وَمَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ  
الْأَلِيمِ﴾

“Whoever intends (a deed) therein of deviation (in religion) or wrongdoing - We will make him taste of a painful punishment.” Surat al-Ḥajj: 25.

Ibn al-Qayyim (m) said: Therefore, the seriousness of sins is magnified therein, not their quantity. The reward for a sin is a sin, but the reward for a major sin is a major retri-



tribution and the reward for a minor one is its equivalent. Then a sayy'a perpetrated within the Sanctuary of Allah, His Land and His court is certainly worse than perpetrated anywhere else. For this, someone defying the King inside the court of His kingdom is not comparable to someone disobeying Him far away from His House and court. This is the distinction concerning the magnification of sayy'āt.<sup>(87)</sup>



This is the reason for which many scholars disliked living in Mecca or its neighbourhood, fearing to perpetrate sins there, as disobedience in Mecca is not comparable to disobedience in any other place.<sup>(88)</sup>

If Allah Most High forbade ordinary things which were originally authorized, like hunting or uprooting trees, near His Sacred House, what about things utterly forbidden whatever time and space? Worse than this, what about major sins like unlawful sexual intercourse, murder, theft, terrorizing innocent people or other major sins?<sup>(89)</sup>

The magnification of sins in the Holy Land has two reasons: first, the violation itself and secondly the loss of sanctity for the Holy Land.<sup>(90)</sup>

### Summary:

The reward for good deeds or evil ones is magnified in the Sanctuary of Mecca from the perspective of their quality, not their quantity. As they are committed inside the Ḥaram of Allah, sins are considered more perverse and uglier and the retribution is therefore worse, even if they are not numerous<sup>(91)</sup>, details will follow in another chapter of this book.



## Section IV:

### In it, faith is strengthened

Among the virtues of the Holy Land is that faith will go back to it and concentrate there, as well as the people of faith at the end of time, like the snake returns to its hole after having left it; among the ḥadīths linked to this matter are the two following:

Ibn 'Umar (r2) narrated: The Prophet (s) said: **Verily Islam started as something strange and it would again revert to being strange<sup>(92)</sup> just as it started, and it would huddle<sup>(93)</sup> between the two mosques<sup>(94)</sup> just as the serpent crawls back into its hole<sup>(95)</sup>.<sup>(96)</sup>**



Sa'd Ibn Abī Waqqāṣ (r) narrated: I heard the Messenger of Allah (s) say: **Verily faith started as something strange and it will again revert to being strange as it started, so good tidings for the strangers the day when people will get corrupted; by Him in Whose Hand the soul of Abū al-Qāsim is, faith will huddle between these two mosques just as the snake crawls back into its hole.**<sup>(97)</sup>

**Significance:** Among the virtues of Mecca and Medina is that the believers appeared there and still gather and resort there, as the snake returns to its hole after having left it.

In both ḥadīths lies a virtue of Mecca and Medina: only a Muslim sets off towards them, guided by his faith and love for the religion of Allah Most High and the law of his noble Prophet (s). Faith will return to both of them as it initiated from both of them; from both of them it spread as the snake when it goes out of its hole, until something frightens it, then it crawls back from where it came. As for Mecca and Medina, only a believer enjoying a genuine faith would set off towards them. In other words, when faith will start to get weak, it will find refuge in these two blessed cities.<sup>(98)</sup>

**In both ḥadīths lie prophetic predictions;** the Messenger of Allah (s) informed us that faith will stay in both cities until the Hour comes. These two ḥadīths guarantee safety and serenity for the peo-





ple of Mecca and Medina and for all the believers of the world who seek refuge there; their religion and faith will be safeguarded until the Hour comes, especially during periods of great tribulations linked with the approach of the end of time like the tribulation of the Dajjāl, and Allah exalted be He is the only one who protects.

### Summary:

At the end of time, religion will find refuge in Mecca and Medina, when the tribulations will occur and when the disbelievers and darkness will seize the Muslim countries. On these days, religion will return to Mecca and Medina as it started from them. Islam started as something strange and people used to denigrate it and it will again become strange as it started. Early Muslims were like strangers between their people, they were isolated and



despised. It will be the same at the end of time, so good tidings for those strangers, at the beginning and at the end.<sup>(99)</sup>

During all ages, the Muslims have always found refuge and security in the two sanctuaries, as the snakes crawls into its hole, because they are both the centres of faith and its settlement, from both of them it started and spread, between them it concentrates, inside them it is renewed, at their frontiers it will stop and it will remain there until the Hour comes. For these reasons Shayṭān despaired of being worshipped in these cities especially and in the Arabian Peninsula generally.

This particularity of Mecca and Medina stems from their status as the land of the revelation, the cradle of Islam and the source of the message; **Mecca** bore witness of the group of the companions of the Prophet (s) who believed in him, gave credit to his message, followed him and endured for their faith horrors of torture, deportation and murder. They kept firm on their position, steadfast as mountains. **Medina** bore witness of the establishment of religion; it protected it and from there it spread all over the world. The divine will and the lordly wisdom decreed that faith would remain in these two cities, Mecca and Medina, until Allah inherits Earth and those who lived on it.

## Section V:

**The angels surround it and it is protected  
against the Dajjāl.**



Among the virtues of the Holy Land and the specific care of Allah Most High towards it is that He appointed angels to surround and protect it from tribulations and calamities. Why not? It is the Sanctuary of Allah Most High on earth, it hosts His House. Such a Sanctuary and such a House need a specific protection which cannot be ensured by the believers in charge of it. These custodians are undoubtedly unable to provide any protection against

the tribulation of the Dajjāl, for instance, or against calamities like the plague; therefore the noble angels, peace be upon them, were appointed to the lofty mission of safeguarding the Holy Land.

Among the virtues of the Holy Land is its protection against the false messiah: the Dajjāl, who will appear at the end of time and go all over the world except in Mecca and Medina which will be safeguarded from him entering them. Inside both of these blessed cities, the believers will be safe from his tribulation, and many ḥadīths explain this, among them:

1. Anas Ibn Mālik (r) narrated: The Prophet (s) said: **There will be no town which the Dajjāl will not enter except Mecca and Medina, and there will be no passage<sup>(100)</sup> (to either Mecca or Medina) but the angels will be standing in rows guarding it against him, and then Medina will shake with its inhabitants thrice (i.e. three earthquakes will take place) and Allah will expel all the disbelievers and the hypocrites from it.**<sup>(101)</sup>
2. Abū Sa'īd al-Khudrī (r) narrated: I accompanied Ibn Ṣā'id<sup>(102)</sup> to Mecca and he said to me: What I have gathered from people is that they think that I am the Dajjāl. Have you not heard the Messenger of Allah (s) saying: **He will have no children.** I said: Yes, of course. Thereupon he said: But I have children. Have you not heard the Messenger of Allah (s) saying: **He would not enter Mecca and Medina?** I said: Yes, of course. Thereupon he said I was born in Medina and now I intend to go to Mecca. And he said to me at the end of his talk: By Allah: I know his place of birth, his abode and where he is just now. He said: This caused confusion in my mind.<sup>(103)</sup>
3. Tamīm ad-Dārī reported some words of the Dajjāl, the false messiah: I would be soon allowed to get out and so I shall get out, travel around the world for forty nights, and enter every town except Mecca and Ṭayba<sup>(104)</sup> as these two are prohibited to me and I would not make an attempt to enter any one of these two. An angel with an unsheathed sword<sup>(105)</sup> in

his hand would confront me and would bar my way and there would be angels to guard every passage leading to it.<sup>(106)</sup>

4. Abū Hurayra (r) narrated: The Messenger of Allah (s) said: Medina and Mecca are surrounded by angels and on every passage leading to them is an angel; the Dajjāl and the plague would not enter them.<sup>(107)</sup>

**Significance:** All these ḥadīths underline the grace and bounties of Allah Most High bestowed upon Mecca and Medina and their inhabitants as the Dajjāl will be prevented from entering them.

In these ḥadīths is also an obvious miracle given to the Prophet (s); namely the fact that he (s) informed us of something that certainly will occur. There is a statement of the favour granted to Mecca, Medina and their sincere believers who inhabit them.<sup>(108)</sup>

There is also in these ḥadīths an exhortation for the believers to settle these two blessed cities, especially during the time of tribulations as they are both protected by the angels of the Merciful against them and the worst one is the tribulation of the Dajjāl against which we were ordered to ask Allah's protection in every prayer.



## Section VI:

### Section VI: Islam will never be defeated in it.



Among the particularities of the Holy Land showing its eminence to Allah Most High is that Islam will never be defeated there again until the Day of Resurrection. After its conquest, it became a Muslim land and this status has never change since and will never change; instead it is even a sacred land and it will remain as it is until the Day of Resurrection:

1. Al-Ḥārith Ibn Mālīk Ibn al-Barṣā' (r) narrated: I heard the Prophet (s) say the day of the Conquest of Mecca: **This is not to be defeated after today until the Day of Resurrection.**<sup>(109)</sup>
2. Muṭī' Ibn al-Aswad (r) narrated: I heard the Messenger of Allah (s) while he ordered the

killing of these people in Mecca say: **Mecca would never be defeated after this year**<sup>(110)</sup> <sup>(111)</sup>

**3. Al-Bayhaqī (m)** said: The Prophet (s) implied – and Allah knows best – that it would not be attacked after its conquest on the basis of faith, and it is as he said.<sup>(112)</sup>

It means that Mecca “would not become again a home of disbelief to be conquered, it may mean that disbelievers would never take it back whereas Muslims attacked it many times”.<sup>(113)</sup> “They attacked Mecca at the time of Yazīd Ibn Mu‘āwiya after the Battle of al-Ḥarra and at the time of ‘Abd al-Malik Ibn Marwān with al-Ḥajjāj and on other occasions; although the Muslims who attacked Mecca had nothing against the city itself, nor the House; instead they attacked Ibn Zubayr and kept revering Mecca even if it was shelled by catapults and set on fire.”<sup>(114)</sup>

### Summary:

Mecca the Honoured will never become again a home of disbelief until the Hour comes, in addition to what has been said previously: faith concentrates and strengthens there, and it will remain in the Holy Land until the end of time. Believers will always find refuge in it, like the snake goes back to its hole after having left it initially. Mecca the Honoured, with the permission of Allah Most High, will stay a home of Islam and a place of faith until the Hour comes.



## Good tidings for the Muslims:

There is a great announcement in these ḥadīths for the Muslims, namely that Mecca would never be a bone of contention between Muslims and other people as it is the case for Jerusalem which is a subject of conflict between Muslims and the Crusaders and the Jews; there were centuries of dispute until the Muslims dominated the Crusaders. We ask Allah Most High to give the Muslims the victory over the Jews who have occupied the city for a long time.

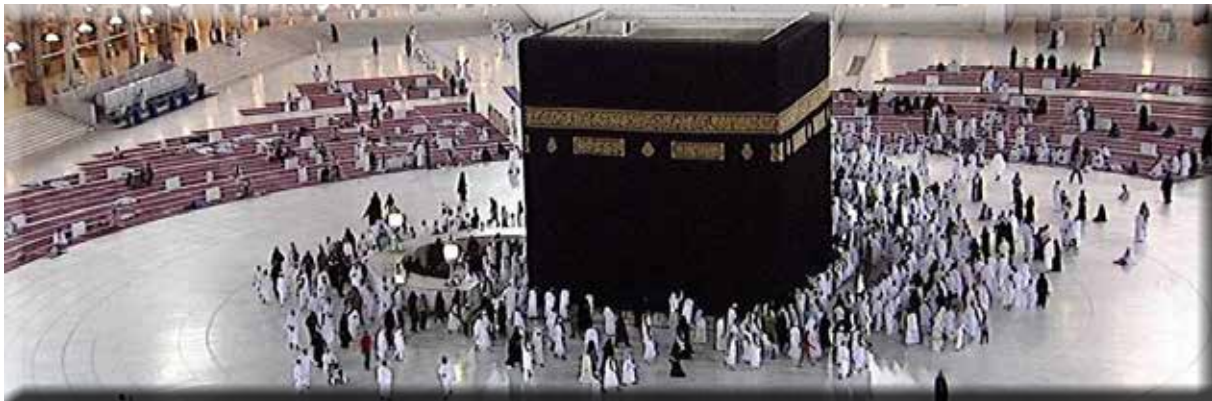
History and reality testified the authenticity of these tidings and their concretization; during the ages of colonization and the invasion of (almost) all the countries of the Islamic world, east and west, Mecca was protected from this tidal wave. No one of the imperial colonizing forces dared to attack it or even approach it, although they knew its eminence in the hearts of the Muslims, praise is to Allah, Lord of the Worlds.





## Section VII:

### **Any army attacking it will be swallowed up by earth**



Among the virtues of the Holy Land and its great eminence to Allah Most High is that an army composed of people who falsely belong to the nation of Muḥammad (s) will raid the Ka'ba at the end of time; when they will start their attack of the House, and Allah is ever watchful, the earth will swallow the army up at al-Baydā', in the region of Dhī al-Ḥalīfa, after it left Medina in order to head towards Mecca:

1. 'Ā'isha (rh) narrated: The Messenger of Allah (s) said: **An army will raid the Ka'ba and when it reaches al-Baydā' (a wide open space) all of them will be swallowed up by the earth.** She said: O Messenger of Allah! How will they sink into the ground while amongst them will be their markets<sup>(115)</sup> and people not belonging to them<sup>(116)</sup>? He answered: **All of them will be swallowed by the earth but they will be resurrected for Judgement according to their intentions.**<sup>(117)</sup>

2. 'Ā'isha (rh) narrated: The Messenger of Allah (s) said: Strange it is that some people of my Umma would attack the House to kill a person who would belong to the tribe of the Quraysh and he would try to seek refuge in the House. And when they would reach al-Bay-dā'<sup>(118)</sup> they would be sunk. We said: O Messenger of Allah! All sorts of people throng the path. Thereupon he said: Yes, there would be amongst them people who would come with definite designs and those who would come under duress and there would be travellers also, but they would all be destroyed through one stroke of destruction. Though they would be raised in different states (on the Day of Resurrection)<sup>(119)</sup> and Allah would raise them according to their intentions.<sup>(120)</sup>



Allah would destroy the army intending to violate the sanctity of the Sacred House and the Holy Land. The version reported by Muslim indicates that this army – which is to be swallowed by the earth before it manage to raid the Ka'ba – is composed of people emerging from the umma (community, nation) of Muḥammad (s); it is not the army of disbelievers coming from Ethiopia that will destroy the Ka'ba at the end time.<sup>(121)</sup>

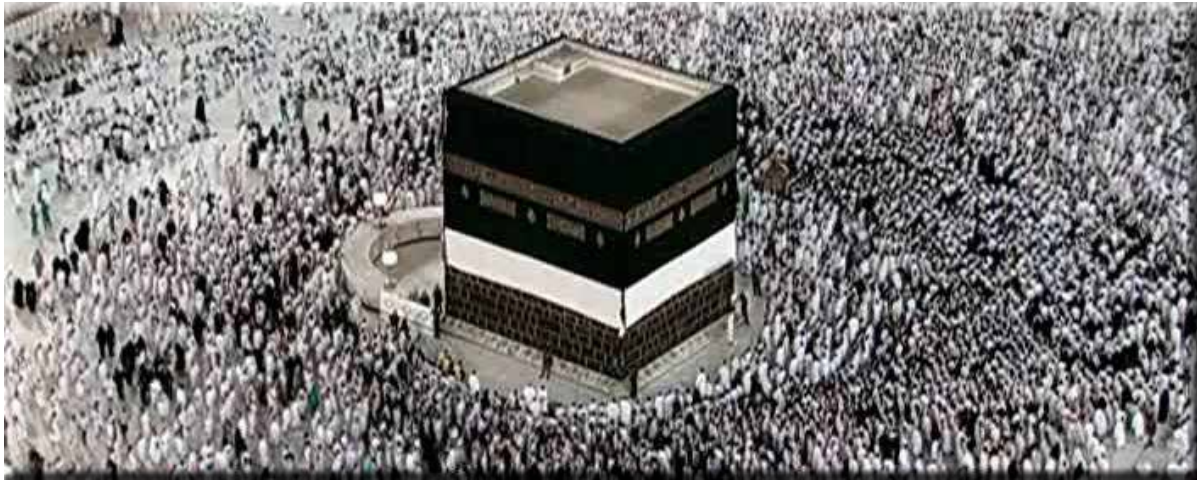
Ibn Hajar (m) said: This indicates that the Ka'ba will be attacked; one time, Allah will destroy the invaders before they reach it and another time He will leave them to destroy it; it is clear that the attack launched by those who will destroy the Ka'ba comes after the first one.<sup>(122)</sup>

The stranglehold of the disbelievers at the end of time over the Ka'ba is only possible with the permission of Allah the exalted Majestic; its destruction is bound with the end of this world and the Hour approaching; there is nothing there opposing the sanctity of the Land nor the House, since the time has come and the Resurrection is impending.



## Section VIII:

### It is safe from the general punishment

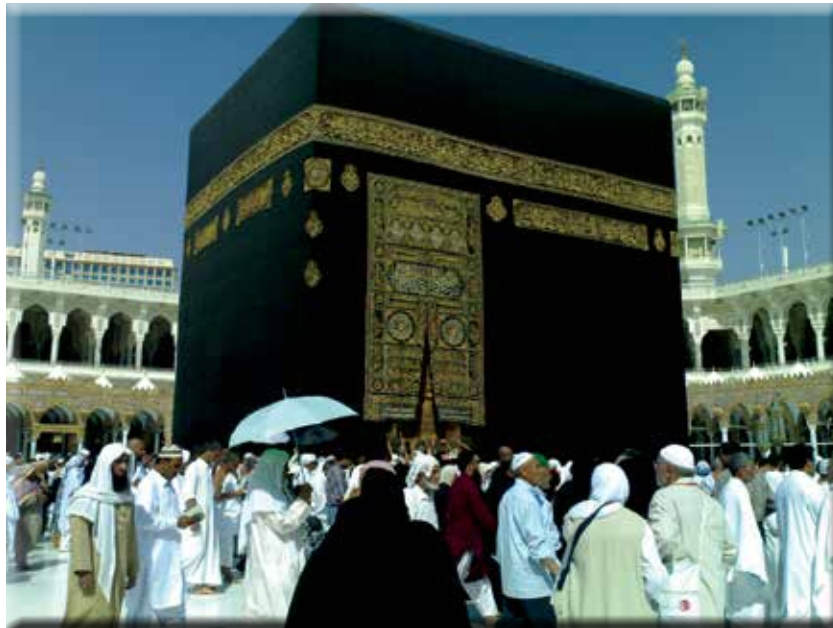


Among the virtues of the Holy Land is that Allah Most High made it a safe place against a general punishment. A general punishment would not fall upon whoever is within it, even for someone who is not from the umma of Muḥammad (s): the Prophet (s) informed us about the people of Ṣāliḥ, when the Shout hit them, a man from them was in the Ḥaram while his people were bearing the brunt of the punishment, so he escaped their sufferings until he left the Ḥaram; as mentioned in the following ḥadīth:

Jābir (r) narrated: When the Messenger of Allah (s) passed by the Ḥijr<sup>(123)</sup> he said: **Do not ask for signs<sup>(124)</sup>. The people of Ṣāliḥ had asked for that. So they were given the sign of a she-camel which used to come out<sup>(125)</sup> from this way<sup>(126)</sup> and returned from that. They transgressed the command of their Lord and hamstrung her. (The procedure was that) she drank**

water from the well one day and they drank her milk the next day. They did not value this favour but hamstringed her and so were seized by the blast which Allah sent to them from the sky – all except one of them who was in the Ḥaram. The Prophet was asked: Who that person was, O Messenger of Allah? He said: He was Abū Righāl<sup>(127)</sup>. When he came out of the Ḥaram, he too suffered the same punishment that had befallen his people.<sup>(128)</sup>

**Significance:** Allah Most High established the Ḥaram as a safe place protected from a general punishment, as Abū Righāl escaped from the Shout while he was in the Ḥaram, but as soon as he left it the same punishment that had befallen his people hit him.



## Endnotes

- (1) He (s) addressed Mecca the day of the Conquest of Mecca while he was leaving it. See: *Mirqāt al-mafātīḥ* (611/5).
- (2) Reported by at-Tirmidhī (723/5), H. 3926. Al-Albānī authenticated it in *Ṣaḥīḥ sunan at-Tirmidhī* (590/3), H. 3926.
- (3) Reported by aṭ-Ṭabarī in his *Tafsīr* (48/26); Ibn Kathīr in his *Tafsīr* (176/4). Authenticated by al-Qurṭubī in his *Tafsīr* (235/16).
- (4) Al-Ḥazwara: the small hill which used to be the old market of Mecca, it was located at the courtyard of the house of Umm Hānī' Bint Abī Ṭālib at the tailors area; it was annexed to the Mosque while extended. See: Akhbār Makka, al-Azraqī (294/2); Akhbār Makka, al-Fākihī (206/4). Taqī ad-Dīn al-Fāsī said in *Shifā' al-gharām* (122/1): al-Ḥazwara was at the lowest place of the market located at the minaret of the Sacred Mosque that follows Ajjiyād. 'Ātiq al-Bilādī states in *Awdiyya Makka* p. 105: It seems to me that al-Ḥazwara is what is known today as the Qashshāshiya Market, it is the hill that faces the half of the area of the Sa'y at the East, where is the house of Khadija, the Mother of the Faithful (rh) and the birthplace of Faṭīma (rh).
- (5) Reported by at-Tirmidhī (722/5), H. 3925. He said it was ḥasan gharīb ṣaḥīḥ (good strange authentic/sound). Ibn Ḥajar authenticated it in *Faḥ al-Bārī* (67/3) and al-Albānī in *Ṣaḥīḥ sunan at-Tirmidhī* (590/3), H. 3925.
- (6) *Tuḥfa al-'uḥūdhi* (294/10).

- (7) Reported by Ibn Abī Khaythama in at-Tārīkh al-Kabīr, p. 125, n°28. Its isnad is sound, all its reporters are trustful. See: Faḍā'il Makka al-wārida fī as-sunna (236/1), n°95.
- (8) There were epidemics in the city, mostly affecting foreigners. See: Ṣaḥīḥ Muslim bi-sharḥ an-Nawawī (150/9).
- (9) **take away its fever to al-Juḥfa**: al-Khaṭṭābī (m) said: The inhabitants of al-Juḥfa were Jews at that time. An-Nawawī (m) said: In this ḥadīth lies a sign of the prophethood of the Messenger (s): al-Juḥfa was avoided and anyone who would have drunk of its water would get fever. See: Ṣaḥīḥ Muslim bi-sharḥ an-Nawawī (150/9).
- (10) Reported by Muslim (1003/2), H. 1376.
- (11) See: Majmū' fatāwa Ibn Taymiya (36/27).
- (12) See: Faḍā'il Makka (p. 99-100).
- (13) See: Ḥāshiya Ibn 'Ābidīn (626/2).
- (14) See: al-Majmū' (388-389/7).
- (15) See: al-Furū' (362/3); al-Inṣāf (368/3).
- (16) See: at-Tamhīd (18/6); Sharḥ az-Zarqānī 'alā al-Muwaṭṭa' (7/2).
- (17) See: al-Muḥallā (288/7).
- (18) Previously quoted, see footnote 50.
- (19) See: at-Tamhīd (34/6).

- (20) Previously quoted, see footnote 47.
- (21) Previously quoted, see footnote 48.
- (22) Previously quoted, see footnote 52.
- (23) Reported by al-Bukhārī (2490/6), H. 6403.
- (24) al-Muḥallā (288/7).
- (25) Reported by Ibn Ḥibbān in his Ṣaḥīḥ (499/4), H. 1620. Authenticated by al-Albānī in Ṣaḥīḥ mawārid aẓ-ẓamaʿān (429/1), H. 856.
- (26) See: al-Majmūʿ (358/3).
- (27) See: Mirqāt al-mafātīḥ (612/5).
- (28) Qawāʿid al-aḥkām fī maṣāliḥ al-anām (39-40/1).
- (29) See: Tafsīr al- Qurṭubī (113/2).
- (30) The Corner: the Black Stone.
- (31) The Maqām: the Station of Ibrāhīm (p).
- (32) Reported by Ibn Ḥibbān, in his Ṣaḥīḥ (24/9), H. 3710. Authenticated by al-Albānī in ṣaḥīḥ al-Jāmiʿ (665/1) H. 3559.
- (33) Reported by aṭ-Ṭabarānī in al-Awsaṭ (179/4), al-kabīr (98/11), H. 11167. Al-Albānī said it was ḥassan (good) in Ṣaḥīḥ at-targhīb wa at-tarhīb (40/2), H. 1161.



- (34) Reported by Muslim (1922/4), H. 2437.
- (35) Reported by Ibn Māja (1018/2), H. 3062. Authenticated by al-Albānī in *Ṣaḥīḥ Ibn Māja* (2502), (59/3).
- (36) Reported by al-Bukhārī in *at-Tārīkh al-kabīr* (189/3), H. 639. Authenticated by al-Albānī in *as-Silsila aṣ-ṣaḥīḥa* (543/2), H. 883.
- (37) Mount Abū Qubays: Amongst the most famous mountains of Mecca, it overlooks the Sacred Mosque from the eastern side, it touches aṣ-Ṣafā', it overhangs what is around it by 120 metres.
- (38) **Mount Qu'ayqi'ān:** It is the enormous mount that overlooks the Sacred Mosque from the north and the north-west. It extends north until al-Ḥajūn, west until the Ṭuwā well, south until the neighbourhood of Ḥarāt al-bāb wa Shabīka. Its different sections nowadays include Mount Hindī, Mount al-'Abbādī, Mount as-Sulaymāniya and Mount al-Falaq. It overhangs what is around it by 110 metres. Mount Abū Qubays and Mount Qu'ayqi'ān are named Akhshabay Mecca (the two hards of Mecca). See: *Makka al-mukarrama tārikh wa ma'ālim*, p. 110-111.
- (39) See: *al-Ḥaram al-makkī ash-sharīf: at-Tawassu'āt al-'imrāniya wa taṭawwur al-khadamāt*, dr. Sulaymān al-'Abīd p. 42 etc.; *Makka al-mukarrama, tārikh wa ma'ālim*, p. 66-67.
- (40) See: *Tafsīr as-Sa'dī* (538/1).
- (41) Between them: aṣ-Ṣafā' and al-Marwa.
- (42) Reported by al-Bukhārī (592/2), H. 1561; and Muslim (929/2), H. 1277.

- (43) Reported by al-Bazzār in his musnad (317/12), H. 6177, al-Albānī said it was ḥassan (good) due to corroborating narrations in ṣaḥīḥ at-targhīb wa at-tarhīb, (9/2) H. 1112.
- (44) Reported by Muslim (1148/2), H. 1510.
- (45) See: Tahdhīb al-‘asmā’ wa al-lughāt, an-Nawawī (55/3), Faṭḥ al-Bārī (581/3).
- (46) See: al-Istidhkār, Ibn ‘Abd al-Barr (345 – 346/4).
- (47) See: al-Ḥaram al-makkī ash-sharīf wa al-a‘lām al-muḥīṭa bihi dirāsa tārikhiya wa maydaniya, p. 146; Makka al-mukarrama tārikh wa ma‘ālim, p. 80.
- (48) He disappeared in the ground: he dove in it, he entered it. See: Lisān al-‘Arab, (35/3).
- (49) Reported by al-Ḥākim in al-mustadrak (638/1) H. 1713, ṣaḥīḥ according to the two sheikhs and they didn’t reject it; and agreed by adh-Dhahabī. Authenticated by al-Albānī, ṣaḥīḥ at-targhīb wa at-tarhīb, (37/2), H. 1156.
- (50) Reported by Ibn Ḥibbān in his Ṣaḥīḥ (207/5), H. 1887. Al-Albānī made it ḥassan (good) in ṣaḥīḥ at-targhīb wa at-tarhīb, (34/2), H. 1155.
- (51) Reported by al-Bazzār in his musnad (317/12), H. 6177, al-Albānī said it was ḥassan (good) due to corroborating narrations in ṣaḥīḥ at-targhīb wa at-tarhīb, (9/2) H. 1112.
- (52) Reported by aṭ-Ṭabarānī in al-Awsaṭ (16/3), H. 2320. Al-Albānī said it was ḥassan (good) due to corroborating narrations in ṣaḥīḥ at-targhīb wa at-tarhīb, (11/2), H. 1113.
- (53) Reported by al-Bazzār in az-Zawā‘id, p. 113. Al-Albānī said it was ḥassan ṣaḥīḥ (good and sound) in ṣaḥīḥ at-targhīb wa at-tarhīb, (37/2), H. 1157.

(54) **The Valley of Muḥassir**: it is a valley between Mina and Muzdalifa marking their frontiers without being part of one of them. The name was given as the elephant of Abraha was stopped there by Allah (ḥusira, to become weak) and did not go to Mecca. The word ḥasīr appears in Surat al-Mulk – The Sovereignty: 4:

﴿يَنْقَلِبُ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ﴾

“Your vision will return to you humbled and weakened”. It is the place where Allah destroyed the companions of the elephant. This is the reason for the pilgrims to hurry while passing this valley when they go from Muzdalifa to Mina, in order to comply with the teachings of the Prophet (s). See: Ṣaḥīḥ Muslim (891/2).

(55) See: Buḥūth ‘an mashā’ir al-Ḥaram, ‘Abd Allah Nadhīr Aḥmad, p. 111 - 121.

(56) See: al-Ḥaram al-makkī ash-sharīf wa al-a‘lām al-muḥīṭa bihi dirāsa tārikhiya wa maydaniya, p. 190, Makka al-mukarrama tārikh wa ma‘ālim, p. 79.

(57) Reported by Muslim (800/2), H. 1141.

(58) Al-Jāmi‘ li-aḥkām al-Qur’ān (1/3).

(59) Tafsīr Aṭ-Ṭabarī (147/17).

(60) **The Mosque of al-Khayf**: a famous mosque in Mina; **al-khayf** designates what is above the river’s bed and below the summit of mountains. The mosque of Mina is named the Mosque of al-Khayf, as it is at the foot of the mountain. The caliphs took care of it and restored it many times. The last renovation and extension of it dates back to the reign of the Custodian of the two Holy Mosques, King Fahd Ibn ‘Abd al-‘Azīz (m) in 1407 H. (1986 CE).

It covers an area of 34,000 square metres and welcomes 35,000 people. See: An-Nihāya fi gharīb al-ḥadīth wa-l-athar, (93/2); Makka al-mukarrama tāriḫ wa ma'ālim, p. 82.

(61) See: Makka al-mukarrama tāriḫ wa ma'ālim, p. 82.

(62) **Two cloaks:** white and short. See: Ibn al-Athīr, An-Nihāya (85/4). See: At-targhīb wa at-tarhīb, al-Mundhirī (117/2); Lisān al-'Arab (191/15).

(63) Reported by aṭ-Ṭabarānī in al-Awsaṭ (312/5), H. 5407; al-Kabīr (452/11), H. 12283; Al-Albānī made it ḥassan (good) in Ṣaḥīḥ at-targhīb wa at-tarhīb (19/2), H. 1127.

(64) Reported by al-Bukhārī (617/2), H. 1641; Muslim, his version (946/2), H. 1302.

(65) Reported by Muslim (946/2), H. 1303.

(66) Reported by Aḥmad in al-Musnad (177/4), H. 17634. Al-Haythamī made it ḥassan (good) in Majma' az-zawā'id (262/3) and al-Albānī in Ṣaḥīḥ at-targhīb wa at-tarhīb (38/2), H. 1160.

(67) Reported by al-Bazzār in his musnad (317/12), H. 6177, al-Albānī said it was ḥassan (good) due to corroborating narrations in Ṣaḥīḥ at-targhīb wa at-tarhīb, (9/2) H. 1112.

(68) Reported by aṭ-Ṭabarānī in al-Awsaṭ (16/3), H. 2320. Al-Albānī said it was ḥassan (good) due to corroborating narrations in Ṣaḥīḥ at-targhīb wa at-tarhīb, (11/2) H. 1113.

(69) See: al-Ḥaram al-makkī ash-sharīf wa al-a'lām al-muḥīṭa bihi dirāsa tārikhiya wa maydaniya, p. 201; Makka al-mukarrama tāriḫ wa ma'ālim, p. 84.

(70) See: Sharḥ an-Nawawī 'alā Ṣaḥīḥ Muslim (187/8); Tafsīr al-Baghawī (174/1); Buḥūth 'an mashā'ir al-Ḥaram (11-15).

(71) Reported by Muslim (891/2), H. 1218.

(72) **Allah favoured your assembly:** taṭawwala ‘alaykum Allah rewarded you beyond your deeds; thanks to the intercession of the well doers and to their prayers He forgave also the wicked. See: Sharḥ sunan Ibn Māja, as-Suyūṭī (217/1), among others.

(73) Reported by Ibn Māja (1006/2), H. 3024. Authenticated by al-Albānī in Ṣaḥīḥ sunan Ibn Māja (48/3) H. 2468.

(74) Reported by Ibn ‘Abd al-Barr in at-Tamhīd (182/1), H. 405 and al-Mundhirī in At-targhīb wa at-tarhīb (131/2), H. 1796. Al-Albānī said it was authentic due to corroborating narrations in Ṣaḥīḥ at-targhīb wa at-tarhīb (33/2), H. 1151.

(75) See: al-Ḥaram al-makkī ash-sharīf wa al-a‘lām al-muḥīṭa bihi dirāsa tārikhiya wa maydaniya, p. 256; Makka al-mukarrama tārikh wa ma‘ālim, p. 88.

(76) Reported by Ibn Māja (1003/2), H. 3015. Authenticated by al-Albānī in Ṣaḥīḥ sunan Ibn Māja (44/3) H. 2459.

(77) Tārikh al-islām (92/9); adh-Dahabī. See: Sha‘b al-‘īmān, al-Bayhaqī (496/3); Tārikh madīna Dimashq (352/6); Tahdhīb al-kamāl (94/5).

(78) Reported by Muslim (982/2), H. 1348.

(79) Reported by Ibn Khuzayma in his Ṣaḥīḥ (263/4), H. 2839. Authenticated by an-Nawawī in al-Majmū‘ (322/7) and al-Albānī in Ṣaḥīḥ at-targhīb wa at-tarhīb (33/2), H. 1152.

(80) See footnote 119.

- (81) **The sand of 'Ālij**: a famous place known for the abundance of its sand. Ibn al-Ḥā'ik **said**: The sand of 'Ālij is located between the mountain of Ṭay' and the region of Fazāra in ad-Dahnā desert. **It is said** that the sand of 'Ālij reaches ad-Dahnā. Ad-Dahnā is located between al-Yamāma and Baṣra, it consists of mountains; some of them are about a mile. **It is said** that the 'Ād came from Yemen and used to live in ash-Shajara and al-Aḥqāf which are sandy regions named the sand of 'Ālij. **It is said** that the sand of 'Ālij is in piles and heaps. See: Ṣiffa jazīra al-'arab, p. 88. Ibn al-Ḥā'ik al-Hamadānī (t. 334); Mu'jam mā ista'jam (913/3); Tafsīr ath-Tha'labī (246/4).
- (82) Reported by Ibn Ḥibbān in his Ṣaḥīḥ (207/5), H. 1887. Al-Albānī made it ḥassan (good) in Ṣaḥīḥ at-targhīb wa at-tarhīb (34/2), H. 1155.
- (83) Previously quoted, see footnote 121.
- (84) See: Tafsīr ath-Tha'labī (17/7); Tafsīr al-Baghawī (283/3); Zād al-masīr (422/5).
- (85) See: Muthīr al-'azm as-sākin ilā ashraf al-amākin, Ibn al-Jawzī (331/1); al-Majmū' (207/8); Aḥkām al-Qur'ān (277/3); al-Qirā liqāṣid umm al-qurā (p. 659); Jāmi' al-'ulūm wa al-ḥikam (318/2); Maṭālib ulī an-nuhā (386/2).
- (86) Al-Majmū' (207/8).
- (87) Zād al-ma'ād (51/1).
- (88) See: Shifā'al-gharām bi akhbār al-balad al-ḥarām, al-Fāsī (159/1).
- (89) Bayt Allah al-Ḥarām al-Ka'ba, p. 72.
- (90) See: Tafsīr al-Qurṭubī (35/12).

- (91) See: Faḍā'il Makka al-mukarrama, p. 116.
- (92) **Verily Islam started as something strange:** strange like a foreigner alone without relatives because of the small amount of Muslims when Islam appeared. At the end of time Muslims again will be few and therefore like foreigners or outsiders. See: An-Nihāya fi gharīb al-ḥadīth wa-l-athar, (348/3).
- (93) **Huddle:** See: Tahdhīb al-lugha, al-Azharī (170/13).
- (94) **Between the two mosques:** The Sanctuary of Mecca and the Sanctuary of Medina. An-Nawawī (m) said: The two mosques of Mecca and Medina. It means that it will concentrate there: the believers will gather and take refuge there. See: Ṣaḥīḥ Muslim bi-sharḥ an-Nawawī (177/2).
- (95) The snake enters its hole by its tail; its head therefore is the last part of it entering the hole. Similarly, Islam appeared in Mecca and Medina and will return there as it started. Usually the snake enters its hole with its head, except when in a state of fear. See: Tahdhīb al-lugha (171/13).
- (96) Reported by Muslim (131/1), H. 146.
- (97) Reported by Aḥmad in al-Musnad (184/1), H. 1604. Aḥmad Shākir authenticated its chain (isnād), H. 1604. Investigators of the musnad said isnād jayyid (its chain is good) (157/3), H. 1604.
- (98) See: Sharḥ Ṣaḥīḥ al-Bukhārī, Ibn Baṭṭāl (548/4).
- (99) See: Mirqāt al-mafātīḥ sharḥ mishkāt al-maṣābīḥ (55/2).

- (100) Passage: Sharḥ Ṣaḥīḥ al-Bukhārī, Ibn Baṭṭāl (550/4); an-Nihāya fī gharīb al-ḥadīth wa-l-athar (102/5); Faṭḥ al-Bārī (96/4).
- (101) Reported by al-Bukhārī (665/2), H. 1782; Muslim (2265/4), H. 2943.
- (102) Ibn Ṣā'id: He is 'Abd Allah Ibn Ṣā'id also called Ṣayyād, he was born one-eyed and circumcised at the time of the Prophet (s). Some companions thought he was the Dajjāl and the Prophet (s) examined him until he came to conclude he was not the Dajjāl, but he was a soothsayer. Among his children was 'Umāra Ibn 'Abd Allah Ibn Ṣayyād who was among the best Muslims, a friend of Sa'īd Ibn al-Musayyib. See: al-iṣāba fī tamayīz aṣ-ṣaḥāba (192/5); Majmū' al-fatāwā, Ibn Taymiya (283/11).
- (103) Reported by Muslim (2241/4), H. 2927. Confusion in my mind: see: Ṣaḥīḥ Muslim bi-sharḥ an-Nawawī (50/18).
- (104) Ṭayba: It is Medina, also called Ṭāba.
- (105) An unsheathed sword: see Ṣaḥīḥ Muslim bi-sharḥ an-Nawawī (45/15).
- (106) Reported by Muslim (2263/4), H. 2942.
- (107) Reported by Aḥmad in al-Musnad (483/2), H. 10270. Ibn Ḥajar said in Faṭḥ al-Bārī (191/10): its men are trustworthy and authenticated by the investigators of the chain (184/16), H. 10265.
- (108) See: 'Umda al-qārī (244/10).
- (109) Reported by at-Tirmidhī (159/4); H. 1611, he said: ḥasan ṣaḥīḥ (good authentic). Authenticated by al-Albānī in Ṣaḥīḥ sunan at-Tirmidhī (215/2), H. 1611.



- (110) **After this year:** after the year of the Conquest of Mecca. See: az-Zawājir, Ibn Ḥajar al-Haytamī (398/1).
- (111) Reported by Aḥmad in al-Musnad (412/3), H. 15445. They investigators of the chain made it ḥassan (good) (134/24), H. 15409.
- (112) Dalā'il an-nubuwa (75/5).
- (113) An-Nihāya fī gharīb al-ḥadīth wa-l-athar (366/3).
- (114) Tuḥfa al-uḥūdhi (195/5).
- (115) their markets: The people who worked in business or buyers and not invaders. See: Faḥ al-Bārī (340/4); 'Umda al-Qārī (236/11).
- (116) **people not belonging to them:** people accompanying them, not people who agree with them. See: Faḥ al-Bārī (340/4).
- (117) Reported by al-Bukhārī (746/2), H. 2012.
- (118) Al-Baydā': originally al-baydā' is a wasteland, a desert land. In the ḥadīth, it designates a known place located between Mecca and Medina. See: Faḥ al-Bārī (340/4); 'Umda al-Qārī (236/11).
- (119) See: Ṣaḥīḥ Muslim bi-sharḥ an-Nawawī (7/18).
- (120) Reported by Muslim (2210/4), H. 2884.
- (121) 'Umda al-Qārī (238/9).

(122) Fath al-Bārī (461/3).

(123) **The Hijr:** The land of the Thamūd, the nation of Ṣāliḥ (p). Nowadays it is called Madā'in Ṣāliḥ, it is located between Medina and Tabūk. Its distance from Medina is about 345 km and from al-'Ulā 24 km. See: Mu'jam al-buldān (221/2); Mu'jam qabā'il al-Ḥijāz, 'Ātiq Ibn Ghayth al-Bilādī (228 – 229/2).

(124) Signs: here, great extraordinary things.

(125) The camel used to come for drinking as the Qur'ān states:

﴿قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ﴾

“He said: This is a she-camel. For her is a (time of) drink, and for you is a (time of) drink, (each) on a known day.” Surat ash-Shu'arā'- The Poets: 155.

(126) From this way: He pointed to a large way between two mountains. See: al-Qāmūs al-muḥīṭ, p. 257.

(127) **Abū Righāl:** He was a man from Thamūd named Abū Thaqīf. See: al-Qāmūs al-Muḥīṭ, p. 1301.

(128) Reported by Aḥmad in al-Musnad (296/3), H. 14193; al-Ḥākim in al-Mustadrak (351/2), H. 3248 who said its chain is authentic and the two sheikhs did not reject it. Ibn Ḥajar made it ḥassan (good) in Fath al-Bārī (380/6).

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