

**Virtues  
of the  
Holy Land**

**By**

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## **Virtues of the Holy Land**

This chapter is divided into eight sections:

**Section I: The best of all lands and the preferred one to Allah and his Messenger (s).**

**Section II: In it are the sacred sites and here are performed the honourable rituals.**

**Section III: In it the reward for good deeds is increased and sins are magnified.**

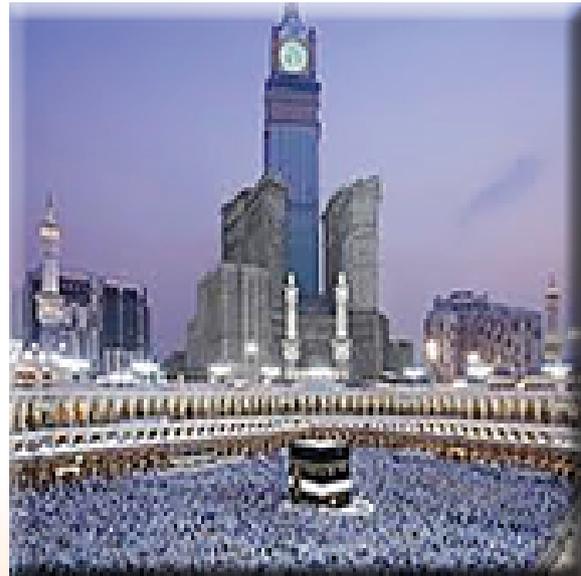
**Section IV: In it, faith is strengthened.**

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

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

**Section VII: Any army attacking it will be swallowed up by earth.**

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## Section I

### **The best of all lands and the preferred one to Allah and his Messenger (ﷺ)**

Firstly: Why is the Holy Land the best of all lands?



It is usual for people concerned with worldly matters to protect something that is valuable and precious to them, to choose for it the best container to put it in, and the best and safest place to preserve it with the utmost care and greatest precaution. This is a reality that concerns all of us and that is seen amongst all people.

So what about a house Allah Most High attributed to His honourable self? A house He blessed and made a guidance for the worlds. He characterized it by bestowing on it two stones amongst heaven's stones: the Black Stone and the Maqām Ibrāhīm (the Station of Ibrāhīm); He made it the qibla (direction) of His believer servants for their prayers and the destination to perform one of the greatest rituals: the Ḥajj.

It is therefore obvious, in order to perfect the honour and praise of the House, that Al-



lah chose the best place on earth to build it. In this regard He chose the most venerable land: Mecca the Honoured, as it is the greatest of all to hold the Sacred House of Allah. Mecca (the Holy Land – al-Balad al-Ḥarām) is consequently the best of all lands and the most beloved by Allah Most High and His Messenger (s); many ḥadīths come to testify this, among them:

1. Ibn ‘Abbās (r2) narrated: The Messenger of Allah (s) said to Mecca<sup>(1)</sup>: **You are the best of all lands and the most beloved to me! If my people had not forced me to flee, I would not have lived anywhere else.**<sup>(2)</sup>
2. Ibn ‘Abbās (r2) narrated: The Prophet (s) said during his flight from Mecca to the cave as he was facing the city: **You are the most beloved land of Allah to Allah, and you are the most beloved land of Allah to me; if the polytheists had not forced me to flee, I would not have left you.**<sup>(3)</sup>
3. ‘Abd Allah Ibn ‘Adiy Ibn Ḥamrā’ az-Zuhrī (r) narrated: I saw the Messenger of Allah (s) standing on al-Ḥazwara (the hillock)<sup>(4)</sup>, he said: **By Allah! You are certainly the best place on the earth of Allah and the most beloved place on the earth of Allah to Allah; if I had not been forced to flee from you, I would not have left you.**<sup>(5)</sup>

Al-Mubārakfawrī (m) said: Here is an indication that the believer cannot leave Mecca except if he is compelled to do so by law or the necessity of religious or worldly affairs.<sup>(6)</sup>

4. Abū Darr (r) narrated: The Prophet (s) said: **The most beloved of all lands to Allah is the Holy Land.**<sup>(7)</sup>



5. 'Ā'isha (rh) narrated: We were heading towards Medina which was unhealthy and insalubrious<sup>(8)</sup>, Abū Bakr fell sick and Bilāl also fell sick, when the Messenger of Allah (s) came to notice the illness of his companions he said: **O Allah! Make us love Medina as much as we love Mecca or even more. Make it sound and bless for us each of its ṣā' and mudd (units of measurement) and take away its fever to al-Juhfa<sup>(9),(10)</sup>**

**Significance:** Mecca is the best land of Allah Most High, the one He prefers and the one the Prophet (s) and his companions (rp) preferred; it is obviously the favourite of lands.<sup>(11)</sup>

## Secondly: The preference for Mecca over Medina:

**The ulama agreed:** the best of all places on earth are Mecca and Medina.

**They diverged** on the best of those two places: which one is the favourite for Allah Most High? There are two opinions<sup>(12)</sup>; **the prevailing one:** Mecca is the best place on earth, the one Allah Most High loves and prefers; this is the view of most of the Ḥanafī<sup>(13)</sup>, the Shāfi'ī<sup>(14)</sup> and the Ḥanbalī schools (for the most authentic of the two versions reported by Aḥmed)<sup>(15)</sup>, a group of Mālikī scholars (among them: Ibn Wahb, Muṭrif, Ibn Ḥabīb and Ibn 'Abd al-Barr)<sup>(16)</sup> and Ibn Ḥazm aḏ-Ḍāhirī<sup>(17)</sup>.

### Evidence:

1. 'Abd Allah Ibn 'Adiy (r) narrated: I saw the



Messenger of Allah (s) standing on al-Ḥazwara (the hillock), he said: **By Allah! You are certainly the best place on the earth of Allah and the most beloved place on the earth of Allah to Allah; if I had not been forced to flee from you, I would not have left you.**<sup>(18)</sup>

**Significance:** The Prophet (s) informed us that Mecca is the best place on the whole earth and the most beloved to Allah Most High; moreover, the Prophet (s) clearly insisted and swore by Allah.<sup>(19)</sup>

2. Ibn 'Abbās (r2) narrated: The Messenger of Allah (s) said to Mecca: **You are the best of all lands and the most beloved to me! If my people had not forced me to flee, I would not have lived anywhere else.**<sup>(20)</sup>

3. Ibn 'Abbās (r2) narrated: The Prophet (s) said during his flight from Mecca to the cave as he was facing the city: **You are the most beloved land of Allah to Allah, and you are the most beloved land of Allah to me; if the polytheists had not forced me to flee, I would not have left you.**<sup>(21)</sup>

4. Abū Darr (r) narrated: The Prophet (s) said: **The most beloved of all lands to Allah is the Holy Land.**<sup>(22)</sup>

**Significance:** The Prophet informs us that the most beloved of all lands to Allah Most High is Mecca; and this is his preference as well (s). Therefore if Mecca is the most beloved land to Allah Most High and His Prophet



(s) it means that, without any doubt, it is the greatest and best of all lands including Medina. The Prophet (s) expressed his trouble when he had to leave it because of his people who compelled him to flee; if he had not had to flee, he would have stayed in Mecca.

5. Ibn 'Umar (r2) narrated: The Messenger of Allah (s) said during his farewell pilgrimage: **Which month do you think is most sacred?** The people said: This current month of ours. He said: **Which land do you think is the most sacred?** They said: This city of ours (Mecca). He said: **Which day do you think is the most sacred?** The people said: This day of ours. He then said: **Allah, the Blessed, the Supreme, has made your blood, your property and your honour as sacred as this day of yours in this land of yours, in this month of yours (and such protection cannot be slighted) except rightfully.** He then said thrice: **Have I conveyed Allah's Message (to you)?** The people answered him each time saying: Yes.<sup>(23)</sup>

**Significance:** The Prophet (s) made the people declare that the most sacred land was Mecca; he made them confirm that and testify so.

Ibn Hāzīm (m) said: It has been authenticated by texts and by consensus that Mecca is more sacred than Medina; therefore if it is more sacred than Medina, it is also better without any doubt, as the more sacred is the best.<sup>(24)</sup>

6. 'Abd Allah Ibn Zubayr (r2) narrated: The Messenger of Allah (s) said: **One prayer performed in my Mosque is better than a thou-**



sand prayers performed in any other mosque excepting the Sacred Mosque, and a prayer in the Sacred Mosque is better than a hundred prayers performed in my mosque (the Mosque of Medina).<sup>(25)</sup>

**Significance:** Here is a piece of evidence that a prayer performed in the Sacred Mosque is better than a hundred prayers performed in the Mosque of the Prophet (s) and a hundred thousand prayers performed anywhere else.

An-Nawawī (m) said: Because its Mosque, i. e. Mecca, is the best of all mosques, this indicates that it is the best of lands.<sup>(26)</sup>

All these ḥadīths are obvious indications that Mecca is better than Medina; this is the view of the majority excepting Imam Mālik (m).<sup>(27)</sup>

## Aspects underlining the preference of Mecca over Medina:

Al-'Izz Ibn 'Abd as-Salām (m) quoted twelve aspects showing the preference of Mecca over Medina; he said: **If one says:** Mālik (m) came to prefer Medina over Mecca, therefore what is the proof that Mecca has the preference over Medina? **We say:** Allah bestows graces to His servants in Mecca that He does not bestow to His servants in Medina, among them:

**First:** The obligation to go to Mecca to perform the Ḥajj and 'Umra; these two duties have no equivalent in Medina...

**Second aspect:** If Medina had had the



preference because the Prophet (s) lived in it after the beginning of his prophethood, Mecca comes first; as he lived there after the first revelation for thirteen or fifteen years whereas he lived in Medina for ten years.

**Third aspect:** If Medina had had the preference for the abundance of the righteous who trod upon it, Mecca is better for the abundance of the righteous, the prophets and the messengers who walked upon it. All the prophets accomplished the Ḥajj in Mecca including Adam and how many others? and how many friends of Allah (awliyā')...

**Fourth aspect:** The kissing and touching of the two Yemeni corners as a token of respect. There is not such a thing in the Mosque of Medina, may the best blessing of Allah be upon its occupant.

**Fifth aspect:** Allah requires us to face Mecca for our prayers wherever we are...<sup>(28)</sup>

Moreover, whereas Medina acquired honour for its bond with the Messenger of Allah (s) as it is called The City (*Medina* in Arabic) of the Messenger of Allah; no honour, prestige nor eminence can compete with a place attributed to Allah Most High: the Holy Land of Allah.

If Medina is honoured by a mosque that belongs to the Messenger of Allah (s), namely the Mosque of the Prophet, then which honour, prestige and eminence can compete with a land that has in its bosom a house bound to Allah the Exalted Majestic: the Sacred House of Allah!



## Section II

### **In it are the sacred sites and here are performed the honourable rituals**

Amongst the virtues of the Holy Land is the fact that it is the place where important rituals are performed, in it are sacred sites and blessed acts of worship bound with the accomplishment of one of the pillars of Islam, namely the Ḥajj. Allah raised the importance of these particular places and made them amongst His sacred sites and signs showing His oneness and greatness, exalted be He. Some of these signs appear in the verses (āya) of Al-



lah, in the Noble Qur'ān where they are immortalized in a recitation and an adoration to be perpetuated until the Day of Resurrection. At the same time, Allah made these sacred sites amongst His visible signs, like the Universe and its miracles, He made these spots remains that were not affected by time nor altered by the passing years; what has not been quoted about these sacred sites in the verses of the Book are still amongst the visible signs of Allah, as concrete and obvious marks of the greatness of this land and the eminence of this city that encompasses these rituals and sacred places which are the following:

### Firstly: The Station of Ibrāhīm (Maqām Ibrāhīm):

The stone upon which Ibrāhīm (p) stood when he was building the upper parts of the House; he had difficulty reaching the top of the structure, so he used to stand on it and build while Ismā'īl (p) handed him the stones.<sup>(29)</sup>

**Amongst its virtues:** Allah Most High immortalized its remembrance in verses that are to be recited until the Day of Resurrection, He made it a place of prayer and a sign of His oneness and greatness, Allah Most High said:

﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

“And take the Station of Ibrāhīm as a place of prayer” (Surat al-Baqara – The Cow: 125). Allah Most High also said:



﴿ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ﴾

“In it are clear signs (such as) the Station of Ibrāhīm.” Surat ‘Āli ‘Imrān – The Family of Imran: 97. The Messenger of Allah (s) said about the Station of Ibrāhīm (Maqām Ibrāhīm): **The Corner<sup>(30)</sup> and the Maqām<sup>(31)</sup> are two jewels from amongst the jewels of Heaven.<sup>(32)</sup>**

## Secondly: The Zamzam source:

It is the blessed source that Jibrīl (p) gushed forth for Ismā‘īl and Hājir, peace be upon both of them.

**Amongst its virtues:** The Prophet (s) informed us that it is the best water on the face of the Earth; it is complete nourishment and healing from sickness. Zamzam water is for whatever it is drunk for. Moreover, the angels washed the heart of the Prophet (s) with Zamzam water before his Ascension (mi‘rāj); among the ḥadīths linked to it are the following:

1. Ibn ‘Abbās (r2) narrated: The Messenger of Allah (s) said: **The best water on the face of the Earth is Zamzam water, in it is complete nourishment and healing from sickness.<sup>(33)</sup>**



2. The ḥadīth narrated by Abū Dharr (r): The Prophet (s) said about Zamzam water: **Verily it is blessed.**<sup>(34)</sup>

3. Jābir Ibn ‘Abd Allah (r2) narrated: I heard the Messenger of Allah (s) say: Zamzam water is for whatever it is drunk for.<sup>(35)</sup>

**Healing with Zamzam water was a sunna and prophetic guidance**, it was a practical application of his word “healing from sickness”. Many ḥadīths describe this tradition, among them the following: ‘Ā’isha (rh) said: **The Messenger of Allah (s) used to carry Zamzam in pitchers and water skins. He used to sprinkle it over the sick and make them drink it.**<sup>(36)</sup>

### Thirdly: Aṣ-Ṣafā’ and al-Marwa (al-mas‘ā):

**Aṣ-Ṣafā’**: It is a small mountain located at the foot of Mount Abū Qubays<sup>(37)</sup>, on the south eastern side of the Ka’ba at a distance of 130 metres. The sa’y (ritual walking) starts from it.

**Al-Marwa**: It is a small mountain of white stones; it lies on the north eastern side of the Ka’ba at a distance of 300 metres. It touches Mount Qu’ayqi‘ān<sup>(38)</sup> and it marks the end of aṣ-Ṣafā’.





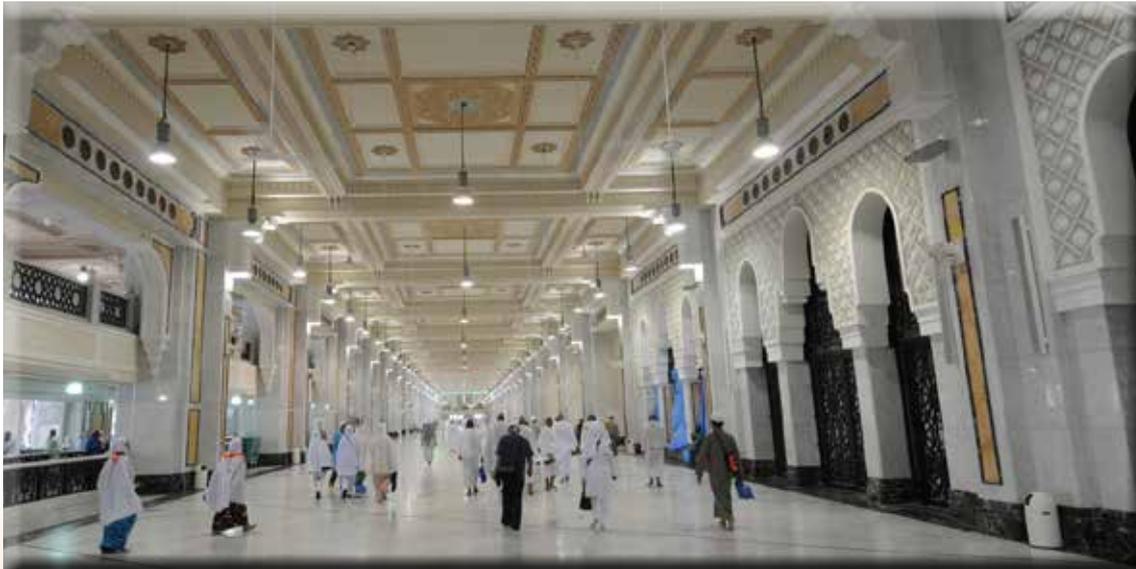
**Al-mas'ā:** It is the area that extends between the two mountains aş-Şafā' and al-Marwa. Its length is 395 metres and its width 40 metres. The sa'y, or the ritual of walking back and forth between aş-Şafā' and al-Marwa takes place there during the Ḥajj and 'Umra.

The first person who walked between aş-Şafā' and al-Marwa was Hājir, the mother of Ismā'īl, peace be upon both of them, when she lacked water. Her son started to cry as he was thirsty, so she began to look for water; the closest place to her was aş-Şafā' and al-Marwa: she climbed both of them and ran between them in search of water, trying to find help while reaching the top and quickening her pace when arriving at the bottom of the valley. After she had completed the seventh turn she heard whispering coming from the side where her son was, so she went to ascertain that he was well and she found water gushing forth down his feet.

The mas'ā used to be situated outside the Sacred Mosque; it had no building especially set up for it. It was shaded in 1339 of the Hegira (during the twenties) under the reign of ash-Sharīf al-Ḥussein Ibn 'Alī (m). In 1375 of the Hegira (about 1955 CE) took place the building of the mas'ā which was annexed to the Sacred Mosque during the first Saudi expansion.

Then, in 1428 H. (2006), the Custodian of the two Holy Mosques, King 'Abd Allah Ibn 'Abd al-'Azīz, may Allah protect him, ordered the reconstruction of the mas'ā, its extension from the eastern side and the addition of a third floor. Its width reached 40 metres and its total area covered 72.000 square metres whereas it used to be 29.400 square metres. The total area of the building set up for the sa'y, all floors together plus the services infrastructure reached about 125.000 square metres.<sup>(39)</sup>

aş-Şafā' and al-Marwa are amongst the signs of Allah:



Allah Most High said:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ﴾

1. “Indeed, aş-Şafā’ and al-Marwa are amongst the signs (*sha‘ā’ir*, signs, symbols, indications, sacred sites) of Allah” Surat al-Baqara – The Cow: 158. **The signs (*sha‘ā’ir*):** The visible signs of religion, namely expressions of obedience and proximity(40). Moreover, Allah Most High ordered His servants to glorify the signs of His religion; He said, exalted be He:

﴿ذَلِكَ وَمَن يُعَظِّم شَعَائِرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ﴾

2. “That (is so). And whoever exalts the signs of Allah - indeed, it is from the piety of hearts.” Surat al-Ĥajj – The Pilgrimage: 32. Therefore, Muslims have to exalt these signs and bless-



ed sites, among them: aṣ-Ṣafā' and al-Marwa, by performing the sa'y or ritual walking between them during Ḥajj or 'Umra, as Allah made it a religious duty; 'Ā'isha (rh) narrated: **Surely, the Messenger of Allah (s) set the tradition of ṭawāf (circumambulation, i.e. sa'y) between them<sup>(41)</sup>, so nobody is permitted to omit the ṭawāf between them.<sup>(42)</sup>**

Among the virtues of aṣ-Ṣafā' and al-Marwa:

Ibn 'Umar (r2) narrated: The Messenger of Allah (s) said: **Your ṭawāf (circumambulation) between aṣ-Ṣafā' and al-Marwa is equivalent to free seventy slaves.<sup>(43)</sup>**

Freeing slaves is like giving life to someone; there is nothing in this world equivalent to giving life except freeing someone. **The proof of it is underlined here:** Abū Hurayra (r) narrated: The Messenger of Allah (s) said: **A son does not repay what he owes his father unless he found him as a slave and purchased him to set him free.<sup>(44)</sup>** The Prophet (s) established that a man setting his enslaved father free compensates the gift of life he owes him.



It is comparable to the sa'y of Hājir, the mother of Ismā'īl, peace be upon both of them, between aṣ-Ṣafā' and al-Marwa looking for what could save her life and the life of her baby. Allah Most High granted her life by sending Jibrīl (p) after she completed the seventh turn. The angel spouted out Zamzam bursting with vitality. The reward for her sa'y and efforts was her revival and the revival of her baby.

Allah Most High decreed the same reward for whoever obeys His order and circumambulates between aṣ-Ṣafā' and al-Marwa exalting the signs of Allah the Exalted Majestic. Instead, Allah Most High increased the reward; whereas the sa'y of Hājir, peace be upon her, freed her and her son from death, the sa'y of the monotheistic believer equals the freeing of seventy slaves, which highlights the greatness of such a ritual.

### Fourthly: The Jamarāt.

**Al-Jamarāt** is the plural of *jamra*: a word used to designate the pebbles collected to be thrown during the Stoning of the Devil. **The name was given** to the place because people gather there.<sup>(45)</sup>



**It used to be said** that *al-jamra* stands for small stones; **it designates** the pebbles that are thrown. It is said in Arabic: A person stones (jamara, ya-jmuru, tajmīran) the Devil in Mecca.<sup>(46)</sup>

The three Jamarāt are located on the west side of Minā; **the smallest one** is next to the mosque of al-Khayf and **the biggest one** is at the frontier

with Mecca. The distance between the biggest one and the medium one is 240 metres and between the medium one and the smallest one 148 metres.<sup>(47)</sup>

### Origin of the stoning:

The origin of the stoning ritual goes back to our father Ibrāhīm al-Khalīl (p):

Ibn 'Abbās (r2) narrated and elevated this speech to the Prophet (s) who said: **When Ibrāhīm the Friend of Allah (s) came to make the sacrifice, the Devil appeared to him next to the Jamra of al-'Aqaba and Ibrāhīm threw him seven pebbles until he disappeared into the ground<sup>(48)</sup>. Then he appeared to him next to the second jamra and he threw him seven pebbles until he disappeared into the ground. Then he reappeared to him at the third jamra, Ibrāhīm threw him seven pebbles until he disappeared into the ground. Ibn 'Abbās (r2) said: It is the Devil that you stone and the religion of your father that you follow.<sup>(49)</sup>**

The Jamarāt became among the visible signs of the Ḥajj and Allah Most High ordered us to praise His signs; therefore, the pilgrim has to stone the jamra of al-'Aqaba in the morn-



ing of the day of the feast; then he stones the three Jamarāt for each day of tashrīq after noon, starting with the smallest jamra, then the middle one and finally the biggest one.

### The wisdom behind the stoning of the Jamarāt:

The wisdom behind the stoning of the Jamarāt is the submission and obedience to Allah Most High, the adoration of Him alone without associate. The divine wisdom required His servants to worship Him Most High through various acts of adoration in order to distinguish between the good and the evil, as the absolute power to order or prohibit emerges from Allah Most High; it is the true motive of the faithful believer to abide by Allah exalted be He. This ritual is the following of the father of the prophets Ibrāhīm (p) as reported in the word of Ibn 'Abbās (r2): It is the Devil that you stone and the religion of your father that you follow. In this lies a symbol of sincerity in the devotion to Allah alone and a symbol of contempt and scorn for what is worshipped instead of Allah Almighty, for the accursed Devil,



idol or stone, etc. The monotheists despise him and stone him at places where the disbelievers took as their idols gods instead of Allah the Exalted Majestic; at these very places, the stones used as material for sculpting idols are disdained as every false deity, powerful people, or anything worshipped instead of Allah Most High. Here, the Devil who lead people astray from true worship is humiliated, he who seduced people to venerate other than Allah exalted be He. This is why the days of the Jamarāt are the worst days for Shayṭān, they are days of regrets, loss and humiliation.

### Virtues of stoning the Jamarāt:

Among the virtues of stoning the Jamarāt are the following:

Ibn 'Umar (r2) narrated: The Messenger of Allah (s) said: **No one knows the reward of stoning the Jamarāt until one receives it on the Day of Resurrection.**<sup>(50)</sup>

**In this hadīth lies an interesting point**, namely that the faithful believer obeys the divine order without knowing exactly what he is stoning and without knowing the reason behind the stoning of the Jamarāt. Even if some reasons may seem logical, there are other reasons beyond our own understanding; this is why Allah Most High concealed the reward



of such a deed. There is no doubt that this reward is great, in order to encourage and incite the believers to obedience and compliance.

In another version: **Concerning the stoning of the Jamarāt, for each stone you throw, you will be greatly purified from major sins.**<sup>(51)</sup>

In this version, the stress is put on the reward, but it does not mean that the reward is limited to this. It underlines only one of the different kinds of the reward stemming from the stoning of the Jamarāt. Actually what has been hidden is even greater than this.

‘Ubāda Ibn Aṣ-Ṣāmit (r) narrated: The Messenger of Allah (s) said: **Concerning the stoning of the Jamarāt, certainly Allah Almighty and Magnificent said:**

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾

“And no soul knows what has been hidden for them of joy as reward for what they used to do.” Surat as-Sajda – The Prostration: 17.<sup>(52)</sup>

Ibn ‘Abbās (r2) narrated: The Messenger of Allah (s) said: **If you stoned the Jamarāt, you will have a light the Day of Resurrection.**<sup>(53)</sup>

One might say:

Why such a great reward for a deed that could be considered quite easy to accomplish?



**The answer:** The greatness of the reward should not be taken into consideration alone; instead, it is the greatness of the One who linked the reward to the deed. Although such a deed looks easy to perform in its appearance, it is great in its meanings and signs. It implies the obedience, compliance and submission to Allah Most High. In it lies the exaltation of a divine order, the magnifying of the sacred sites of Allah and the true acknowledgment of His pure oneness. These meanings among many others are not a matter of easiness or simplicity; instead, it is for them that Allah created the Universe and the Creation, for them He sent the messengers, revealed the Books and established Heaven and Hellfire. They are the purpose of Life and its final objective: adoration. In this regard, Allah Most High said:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

“And I did not create the jinn and mankind except to worship Me.” Surat adh-Dhāriyāt – The Winnowing winds: 56. This is the secret of existence and its essence.

### Fifthly: Mina.

It is among the sacred sites of Allah which He ordered to magnify. It is located close to the Sacred Mosque at its eastern side 4 km away from it. **It has been named like that** because of the blood of the sacrifices (*manā*: to spurt out). **It is said:** the reason is that it is the place where Allah Most High grant-



ed (*manna*) his friend and prophet Ibrāhīm (p) the redemption of his son. **The limits of Mina:** from East to West: from the Jamra of ‘Aqaba to the Valley of Muḥassir<sup>(54)</sup> and it is limited from North to South by the surrounding mountains without what lays beyond them<sup>(55)</sup>. **Its length is 3.5 km and it covers an area of 6.35 square kilometres.**<sup>(56)</sup>

At Mina, the pilgrims spend the ninth night of the month of Dhū al-Hijja before going to ‘Arafa. Those who are in haste spend only the eleventh and twelfth nights there and those who have time add the thirteenth night. These days are days of eating and drinking and remembering of Allah Most High as the Trustful Trustworthy (s) informed us.<sup>(57)</sup>

### Among the verses referring to Mina:

The word of Allah Most High:

﴿وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا

اللَّهِ وَعَلِمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿

“And remember Allah during (specific) numbered days. Then whoever hastens (his departure) in two days, there is no sin upon him; and whoever delays (until the third), there is no sin upon him”. Surat al-Baqara – The Cow: 203. Al-Qurṭubī (m) said: There is no divergence



between the ulama: the specific numbered days quoted in this verse are the days of Mina and they are the days of tashrīq.<sup>(58)</sup>

The word of Allah Most High:

﴿لِيَشْهَدُوا مَنَفَعَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ فَكُلُوا مِنْهَا وَأَطِيعُوا  
الْبَائِسَ الْفَقِيرَ﴾

“That they may witness benefits for themselves and mention the name of Allah on known days over what He has provided for them of beast of cattle”. Surat al-Ḥajj: 28. The known days encompasses the days of Mina or some of them as there is a divergence between the ulama. Aṭ-Ṭabarī (m) said about this verse in his tafsīr: They are the days of tashrīq according to some exegetes; some of them said they are the ten first days of Dhū al-Ḥijja; according to others they refer to the Day of the Sacrifice and the days of tashrīq.<sup>(59)</sup>

**Mina gathers some of the great sacred sites, among them:**

**Al-Jamarāt:** quoted previously.



**The Mosque of al-Khayf<sup>(60)</sup>:** It is located close to the smallest jamra at the foot of Mount aṣ-Ṣābiḥ. It is a historical and ancient mosque where the Prophet (s), and other prophets before him, prayed, peace be upon all of them.<sup>(61)</sup>

Ibn ‘Abbās (r2) narrated: The Mes-

senger of Allah (s) said: **Seventy prophets prayed in the Mosque of al-Khayf; among them is Mūsā (p), it is as if I am looking at him at the moment, he is wearing two cloaks<sup>(62)</sup> while in the state of ih̄rām riding a camel from the camels of Shanū'a (a tribe) nose banded with fibre and with two braids.**<sup>(63)</sup>



## Virtues of Mina:

Among the sacred noble injunctions related to Mina are the following:

**The stoning of the Jamarāt:** already quoted previously.

**The sacrifice:** Allah Most High said:

﴿وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعْتِيرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِعُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ﴾

“And the camels and cattle We have appointed for you as among the



ceremonies of Allah; for you therein is good. So mention the name of Allah upon them when they are drawn up in lines (for sacrifice); and when they are (lifeless) on their flanks, then eat from them and feed the needy and the beggar. Thus have We subjected them to you that you may be grateful.” Surat al-Ḥajj – The Pilgrimage: 36.



The sacrifice is a symbol of cutting off all the voices that contradict the voice of Truth and a symbol of shutting the doors to going astray from the path of Allah Most High. The rite of the sacrifice is an exaltation of the orders of Allah Most High and the immortalization of the remembrance of our father Ibrāhīm (p) who reached the height of sacrifice as he was ready to immolate his sole child, the apple of his eye, for complying with the orders of his Lord and obeying the will of his Creator, the Exalted Majestic, by struggling with his own deep nature, feelings and his paternity and thus disobeying the whispering of Shayṭān who incited him with all his strength to go astray. It was a victory of Truth over Falsehood and of faith against passion, ego and the devil. Every year, the rite of the sacrifice occurs at the



same place where Ibrāhīm offered his sacrifice to his Lord, celebrating these values and ideals: faith, obedience, compliance and submission to the orders of Allah alone exalted be He.

## Shaving of the head:

Abū Hurayra (r) narrated: The Messenger of Allah (s) said: **O Allah! Forgive those who get their heads shaved.** The people asked: O Messenger of Allah! And those who get their hair cut short? The Prophet said: **O Allah! Forgive those who have their heads shaved.** The people said: O Messenger of Allah! And those who get their hair cut short? The Prophet said: **O Allah! Forgive those who get their heads shaved.** The people asked: O Messenger of Allah! And those who get their hair cut short? The Prophet said: **Also (forgive) those who get their hair cut short.**<sup>(64)</sup>

Umm al-Ḥuṣayn (rh) narrated she heard that the Prophet (s) during his Farewell Pilgrimage **invoked blessing three times for those who got their heads shaved and once for those who got their hair clipped.**<sup>(65)</sup>

Mālik Ibn Rabī'a (r) narrated he heard the Messenger of Allah (s) saying: **O Allah! Forgive those who get their heads shaved. O Allah! Forgive those who get their heads shaved.** Someone asked: And those who get their hair cut short? The Messenger of Allah (s) said the third or the fourth time: **Also (forgive) those who get their hair cut short.** Then he (Mālik) said: Today I shaved my head and I am happier than if I had



red camels.<sup>(66)</sup>

Ibn 'Umar (r2) narrated: The Messenger of Allah (s) said: **Concerning your sacrifice, it is well recorded with your Lord and concerning the shaving of your head, for every hair shaved you will get a ḥasana (units of reward for good deeds) and a sin erased.**<sup>(67)</sup>

'Ubāda Ibn aṣ-Ṣāmit (r) narrated: The Messenger of Allah (s) said: **Concerning the shaving of your head, for every hair falling on the ground you will have a light on the Day of Resurrection.**<sup>(68)</sup>

### **Sixthly: Muzdalifa:**

Muzdalifa is located between 'Arafāt and Mina. It is separated from Mina by the Valley of Muḥassir. It is 6 km away from 'Arafāt and 8 km from the Sacred Mosque at its south eastern side. It covers an area of about 9.36 square kilometres.<sup>(69)</sup>

The name Muzdalifa stems from *at-tazalluf* and *al-izdilāf* which both means getting closer, approaching, as the pilgrims stream down 'Arafāt and head to Muzdalifa or get closer



to it. It is said that the name Muzdalifa came from *zulaf min al-layl*, hours of the night as people move there by night. **It is also called *Jam'an***; gathering, as people gather at Muzdalifa or because the Maghreb and 'Ishā' prayers are gathered or combined on this occasion. **Another name** for Muzdalifa is *al-Mash'ar al-Ḥarām*: *mash'ar* stands for mark, landmark, symbol, spot or sign; as it is a crucial stop during the Ḥajj; and Ḥarām stands for sacred. Al-Mash'ar al-Ḥarām is bound with specific rites like spending one night there and combining the two prayers of Maghrib and 'Ishā'. Muzdalifa is described as sacred for its sanctity, as it is located within the borders of the Ḥaram.<sup>(70)</sup>

**Allah Most High quoted Muzdalifa in the Noble Qur'an:**

﴿فَإِذَا أَفْضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمِنَ الصَّالِينَ﴾

“When you depart from 'Arafāt, remember Allah at al-Mash'ar al-Ḥarām. And remember Him, as He has guided you, for indeed, you were before that among those astray.” Surat al-Baqara: 198.

**Spending the tenth night of Dhū al-Ḥijja at Muzdalifa is one of the duties to perform during the Ḥajj**, Jābir Ibn 'Abd Allah (r2) described the Ḥajj of the Prophet (s): He (s) then came



to Muzdalifa, where he prayed Maghrib and 'Ishā' with one adhān and two iqāma, and he did not offer any prayer in between them. The Messenger of Allah (s) then lay down till dawn and performed the Fajr prayer when the morning light was clear with one adhān and one iqāma. He then mounted al-Qaṣwā' (his camel) and went to al-Mash'ar al-Ḥarām. He faced the qibla praised Allah, declared His greatness, His uniqueness and Unity and kept standing till the day was very clear. Then he went quickly before the sun rose.<sup>(71)</sup>

### Virtues of Muzdalifa:

1. Bilāl Ibn Rabāḥ (r) narrated: The Prophet (s) told him on the morning of the Day of Sacrifice: **O Bilāl! Ask the people to keep silent! Or he (s) said: Ask the people to keep quiet and listen!** Then he said: **Allah favoured<sup>(72)</sup> this assembly of yours, He bestowed His grace even to the wicked thanks to the well doers and gave the well doers what they asked, go ahead, in the name of Allah.**<sup>(73)</sup>

2. Anas Ibn Mālīk (r) narrated: **The Prophet (s) stood up at 'Arafāt while the sun was about to set and said: O Bilāl! Ask the people to be quiet and listen to me. Bilāl (r) stood up and asked the people: Be quiet and listen to the Messenger of Allah (s)! When the people were quiet, the Prophet (s) said: O People! A little while ago Jibrīl (p) came to me, gave me saluta-**



tions from Allah and informed me that Allah Almighty and Magnificent has forgiven those who spent the day at 'Arafāt and those who stopped at al-Mash'ar, and that He has guaranteed their debts! 'Umar Ibn al-Khaṭṭāb (r) stood up and asked: O Messenger of Allah! Is this for us only? The Prophet (s) said: **This is for you and for all those who will come after you until the Day of Resurrection.** 'Umar Ibn al-Khaṭṭāb (r) said: How plentiful and blissful are the bounties of Allah.<sup>(74)</sup>

The similarities between 'Arafāt and Muzdalifa are clear and obvious as both of them are gathering people at a precise time: at 'Arafāt people gather during day time until the sun sets for beseeching Allah Most High and at Muzdalifa people gather to spend the night and rest from the tiredness and hardship undergone during the day. At 'Arafāt, the prayers of Ṣoḥr and 'Aṣr are combined and shortened and at Muzdalifa the prayers of Maghrib and 'Ishā' are also combined and the 'Ishā' is shortened. These similarities in the rites may be the reason for the similarities in



their reward.

## **Seventhly: 'Arafāt:**

'Arafāt is a flat piece of land surrounded by mountains which have the shape of a big bow, the string of which would be the Valley of 'Urana. 'Arafāt is located south east of Mecca the Honoured and it is 18 km away from the Sacred Mosque. It is not within the Ḥaram, it is separated from it by the Valley of 'Urana. It covers an area of 17.95 square kilometres.<sup>(75)</sup>

'Arafa is among the sacred exalted sites located around the Holy Land. The Islamic legislation imposed the station at 'Arafa as a pillar for the accomplishment of the Ḥajj and he who misses it misses his Ḥajj. 'Abd ar-Raḥmān Ibn Ya'mara ad-Dīlī (r) narrated: I saw the Messenger of Allah (s) standing at 'Arafa and people from the Najd came to him and asked: O Messenger of Allah! What about the Ḥajj? He said: **The Ḥajj is 'Arafa.**<sup>(76)</sup> The pilgrims spend the ninth day of Dhū al-Ḥijja at 'Arafat where they combine the prayers of Ṣoḥr and 'Aṣr and shorten them; then they beseech Allah Most High until sun sets and then flock towards Muzdalifa.

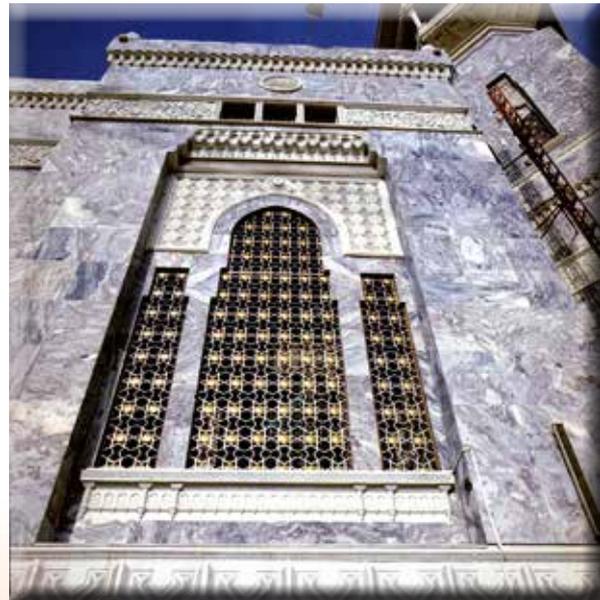
**Why is 'Arafa situated outside the**



## Haram?

It is well known that 'Arafa is situated outside the Ḥaram contrary to Mina or Muzdalifa. In spite of that, the station at 'Arafa is one of the compulsory duties of the Ḥajj, contrary to the stations at Muzdalifa and Mina. Then why is 'Arafa situated outside the Ḥaram whereas it is among the most important pillars of the Ḥajj?

Some scholars gave their interpretations concerning this paradox: al-Khalīl Ibn Aḥmad (m) said: I heard Sufiān ath-Thawrī (m) say: I was heading to Mecca and I met Ja'far Ibn Muḥammad who stopped in the valley; I said: O son of the Messenger of Allah! **Why is the station situated outside the Ḥaram and it did not become part of al-Mash'ar al-Ḥarām?** He said: The Ka'ba is the House of Allah, the Ḥaram is its veil and the station ('Arafa) is its door. When the people head to it, Allah stops them at the door for supplicating. Then He permits them to enter and brings them closer to the second door, namely Muzdalifa; when He sees the abundance of their beseeching and their efforts, He bestows upon them His Mercy. After He bestowed upon them His mercy, He orders them to bring their offerings (sacrifices); when they have brought their sacrifices and fulfilled the prescribed duties, they purify themselves from sins and He orders them to visit His House.



He said to him: **Why is it disliked to fast during the days of tashrīq?** He said: Because the pilgrims are the guests of Allah and it is not proper for a guest to fast at his host.

I said: I would give my life for you (i.e. thank you very much indeed). **What about the people who cling to the cloth that covers the Ka'ba which is but rags?** He said: It is like a man who committed a crime against another, he wants to right his wrongs so he clings to him and turns around him, begging his pardon and hoping the man will forgive him.<sup>(77)</sup>

### Virtues of 'Arafat:

'Ā'isha (rh) narrated: The Messenger of Allah (s) said: **There is no day on which Allah frees more of his slaves from the fire than the day of 'Arafa. He draws near then He boasts to the angels about them and says: What do these people want?**<sup>(78)</sup>

Abū Hurayra (r) narrated: The Messenger of Allah (s) said: **Verily Allah boasts of the people of 'Arafat before the people of Heaven saying: Look to My servants who have come to Me dishevelled and dusty.**<sup>(79)</sup>

Anas Ibn Mālik (r) narrated: **The Prophet (s) stood up at 'Arafāt while the sun was about to set and said: O Bilāl! Ask the people to be quiet and listen to me. Bilāl (r) stood up and asked the people: Be quiet and listen to the Messenger of**





Allah (s)! When the people were quiet, the Prophet (s) said: O People! A little while ago Jibrīl (p) came to me, gave me salutations from Allah and informed me that Allah Almighty and Magnificent has forgiven those who spent the day at ‘Arafāt and those who stopped at al-Mash‘ar al-Ḥarām, and that He has guaranteed their debts!<sup>(80)</sup>

Ibn ‘Umar (r2) narrated: The Messenger of Allah (s) stood up at ‘Arafāt and said: Verily Allah Almighty and Magnificent descends to the lowest heaven and says: Look to my servants who have come to Me dishevelled and dusty and bear witness that I have forgiven them their sins even if they were the number of drops of rain or the number of grains of the sand of ‘Ālij<sup>(81)</sup>.<sup>(82)</sup>

There is no doubt that the station of 'Arafa is the most important part of the Hajj. The Messenger of Allah (s) summarized the Hajj in his word: **The Hajj is 'Arafa.**<sup>(83)</sup> No one can stand at 'Arafa by proxy for someone else and its time has to be fully respected, without being ahead or behind schedule. Anyone missing its precise time misses his Hajj. This underlines the greatness and importance of this ritual.

### The wisdom of standing at 'Arafa:

The standing at 'Arafa of massive crowds of Muslims glorifying Allah Most High, the unique God, has much wisdom, for instance:



It reminds the Muslims of a great vision, namely the Judgment Day, where all the people in their diversity of origin, shape and colour will appear before Allah Most High. This grandiose scene reminds us of the Resurrection and the Day of the accounts; Allah the Truth, exalted be He, quotes it in the beginning of the surat al-Hajj:

﴿يَأْتِيهَا النَّاسُ أُمَّتًا أُمَّتًا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾  
يَوْمَ تَرُؤْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ  
حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ  
اللَّهِ شَدِيدٌ ﴿٢﴾﴾

“O mankind! Fear your Lord. Indeed, the earthquake of the Hour is a tremendous thing. (1) On the day you see it every nursing mother will forget her nursling and every pregnant one will be delivered of her burden, and you will see the people as drunk, yet they will not be drunk, but the punishment of Allah is severe. (2)” Surat al-Ḥajj: 1 – 2. On the Day of Resurrection the most desired thing will be to be saved from Fire and to gain the forgiveness of the One, the Prevailing, and the vision of ‘Arafat is similar to the vision of the Day of Resur-



rection; moreover, Allah Most High rewards the standing at 'Arafat by saving from Fire and forgiveness.

On this occasion, the servant gets rid of Duniā, this world and its beauty and stands in the hands of his Lord, humble and submitted, without lineage, money or assets. He shows his humility by wearing his white clothes deprived of any aspects of luxury in front of the supremely great, the Exalted Majestic who cannot be described with words.



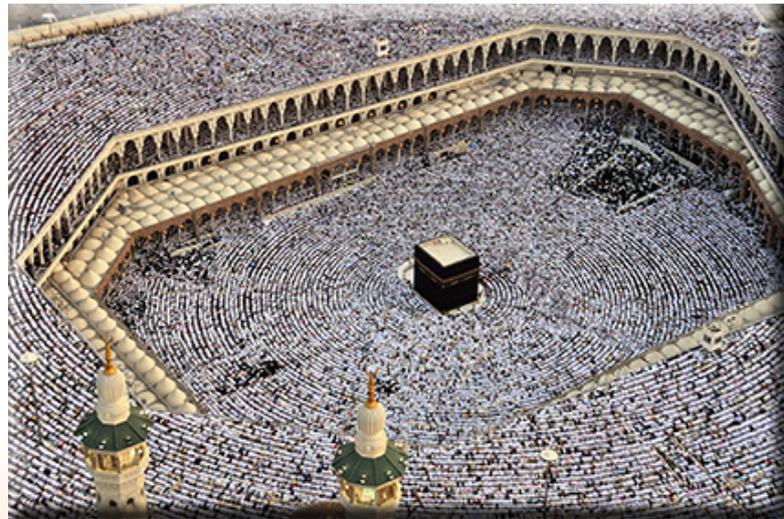
## Section III:

### **In it the reward for good deeds is increased and sins are magnified**

The Holy Land hosts the Sacred House of Allah and the House is attributed to Allah Most High, the Land is therefore attributed to Allah Most High. The Holy Land and the Sacred House are the court of the King Almighty and Magnificent. There He receives His guests and welcomes His visitors and He is certainly the Most Generous. This is why Allah Most High exalts such a visit and increases its reward as well as the reward for the deeds accomplished in its bosom. In other words, ḥasanāt are magnified in His Holy Land and at His Honourable House.

On the other hand, Allah Most High also increases the punishment for bad deeds and thus magnifies the sayy'āt for those who dare perpetrate sins within His court.

In this magnification of good deeds and sins lies an exaltation and glorification of the Holy Land; it makes a distinction between it and the rest of



places and lands as the Holy Land distinguishes itself from the rest of the world by its attribution to Allah. It stems from this a difference of reward concerning obedience and disobedience.

In both cases Allah Most High guarantees an appropriate reward: he who works for Truth and the Good has his ḥasanāt magnified and Allah increases his reward, and he who works for Falsehood and Evil has his sayy'āt magnified and Allah worsens his punishment.

**The ulama unanimously agreed:** The reward for good deeds (ḥasanāt) and the retribution for evil ones (sayy'āt) are magnified inside the Holy Land.<sup>(84)</sup>

**The ulama diverged** on the reality of such a magnification; there are two opinions, **the prevailing one** is that ḥasanāt and sayy'āt are magnified in the Holy Land in their qualities not in their quantities as no authentic evidence come to define their specific value, except for prayers; this is the view of the majority.<sup>(85)</sup>

It has been established by unequivocal evidence that the reward for good deeds is increased and the retribution for evil ones gets worse during specific periods of time considered sacred by Allah Most High, like the sacred months, the ten first days of Dhū al-Ḥijja or the Night of Destiny. Moreover, the reward or the retribution for deeds is also magnified in regard of the people doing them, like the



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



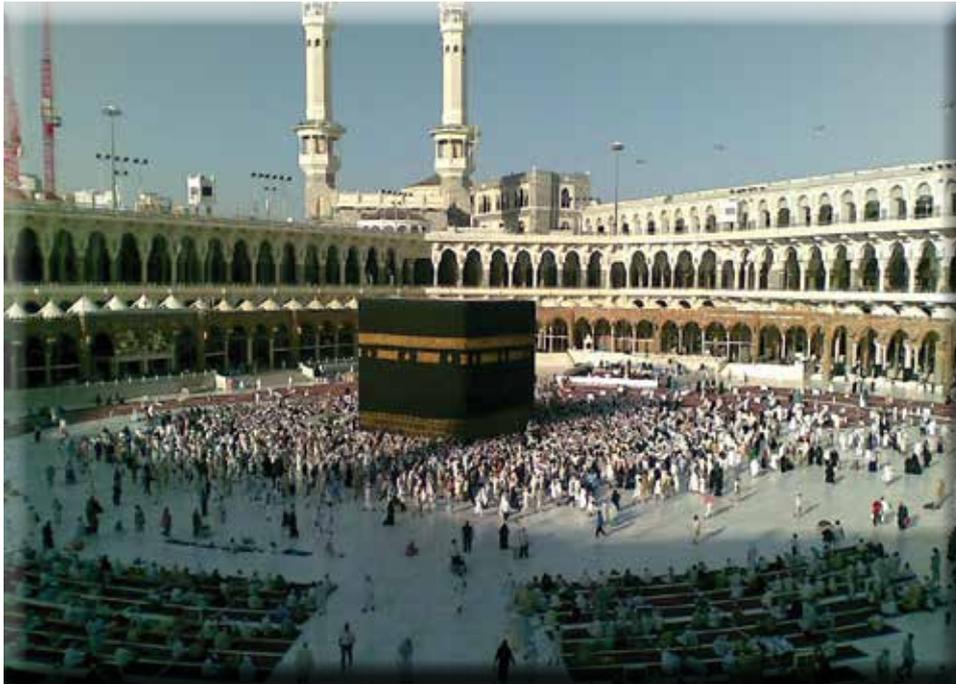
despised. It will be the same at the end of time, so good tidings for those strangers, at the beginning and at the end.<sup>(99)</sup>

During all ages, the Muslims have always found refuge and security in the two sanctuaries, as the snake 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‘āwīya 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:

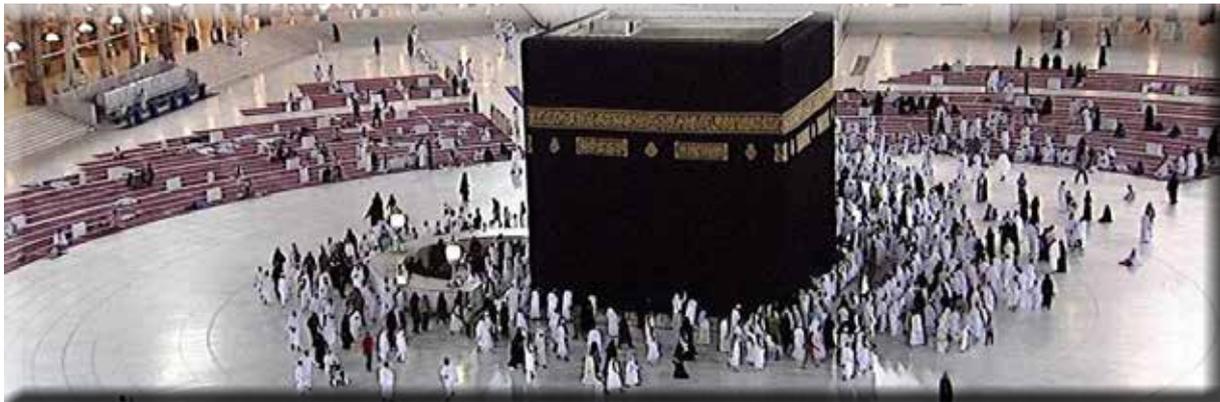
There is a great announcement in these ḥadīths for the Muslims, namely that Mecca would never be a bone of contention between Muslims and other people as it is the case for Jerusalem which is a subject of conflict between Muslims and the Crusaders and the Jews; there were centuries of dispute until the 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>

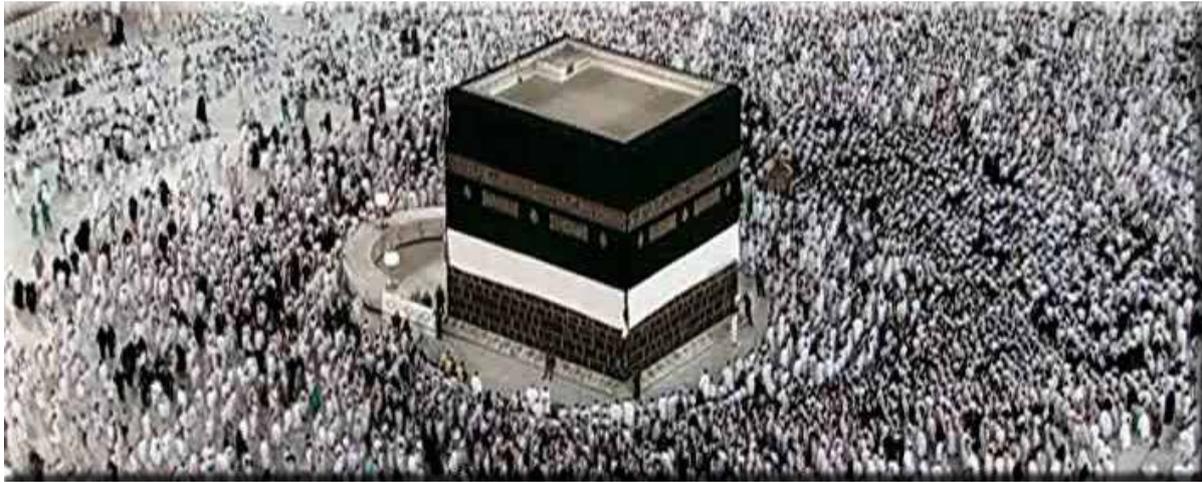
Ibn Hajar (m) said: This indicates that the Ka'ba will be attacked; one time, Allah will destroy the invaders before they reach it and another time He will leave them to destroy it; it is clear that the attack launched by those who will destroy the Ka'ba comes after the first one.<sup>(122)</sup>

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

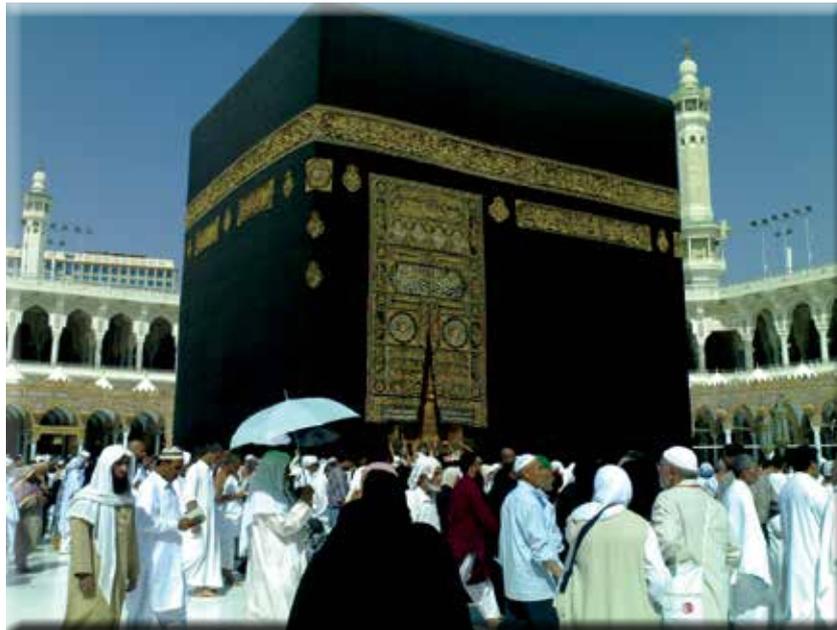


Among the virtues of the Holy Land is that Allah Most High made it a safe place against a general punishment. A general punishment would not fall upon whoever is within it, even for someone who is not from the umma of Muḥammad (s): the Prophet (s) informed us about the people of Ṣāliḥ, when the Shout 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 hamstrung 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 *Fatḥ 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-tarḥīb wa at-tarḥīb (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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