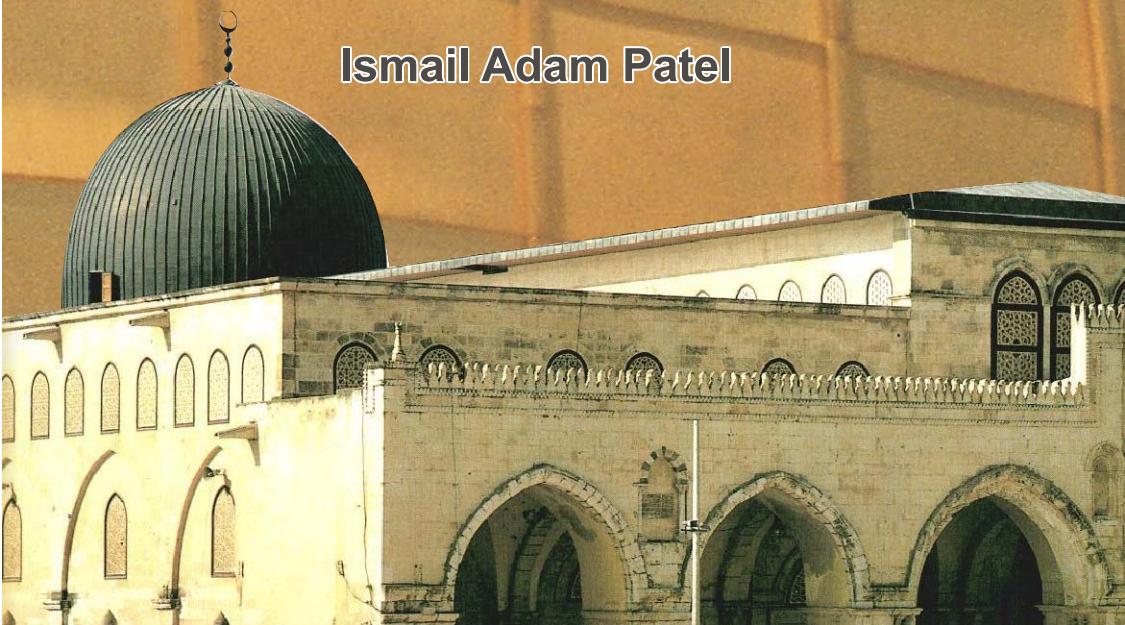


40 Forty Aḥādīth

Concerning
Masjid al-Aqṣā

Ismail Adam Patel



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سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى
الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ السَّمَاءِ إِنَّهُ هُوَ
السَّمِيعُ الْبَصِيرُ ﴿١٧﴾

Glory to Allah Who did take His servant on a journey by night from the Sacred Mosque (in Makkah) to the Mosque of Al-Aqsa (in Jerusalem). Whose precincts We did bless. That We may show him some of Our signs. Indeed He alone is All-Hearing, All-Seeing.

(Al-Isrā' 17:1)

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

You have indeed in the Apostle of Allah a beautiful example (conduct) for anyone whose hope is in Allah and the Final Day and who engages much in the praise of Allah.

(al-Aḥzāb 33:21)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا
أَعْمَالَكُمْ ﴿٣٣﴾

*O you who believe! Obey Allah and obey the Apostle
and make not vain your deeds.*

(Muḥammad 47:33)

‘Umar ibn al-Khaṭṭāb ؓ reported that the Prophet ﷺ said, “The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended...”

Saḥīḥ al-Bukhārī

Ibn Mas‘ūd ؓ reported that the Prophet ﷺ said, “Allah brightens a man who hears what I say, gets it memorized, retains it and passes it on to others”.

Tirmidhī



Introduction

Of all the symbols of Islam, the most neglected in our time is Masjid al-Aqṣā, in Jerusalem. For various reasons, ranging from political compromise to appeasement, the Ummah has ignored not only the virtues but also the plight of this Holy Site.

It is with the intention to rekindle the love, affection and devotion of Muslims to Masjid al-Aqṣā that I have compiled this small booklet of 40 ahādīth. Since the Prophet Muḥammad ﷺ showed such great concern for it and inculcated into the Companions the need to liberate Masjid al-Aqṣā and Jerusalem I hope we can adorn the teachings of our Noble Prophet ﷺ and take the urgent practical steps required to safeguard Masjid al-Aqṣā.

Masjid al-Aqṣā is no ordinary Masjid; it forms the basis of our history and is the cornerstone of mankind's foundation. The Noble Prophet ﷺ dedicated a great deal of his life nurturing the Companions to appreciate the excellent qualities of Masjid al-Aqṣā and prepared them to embark on an expedition to liberate Jerusalem which at the time was in the hands of the mighty Roman empire.

Some of the reasons why Masjid al-Aqṣā should form an important aspect of a believer's dedication, and the reason why many pious individuals have given their wealth and lives, include the fact that Masjid al-Aqṣā is:

- a. the first qiblah for Muslims;
- b. the station of al-Isrā' and al-Mi'rāj;
- c. the second house of Allah built on earth;
- d. the place where hundreds of Messengers of Allah ﷺ are buried;
- e. the place where many Companions are buried;
- f. a place where miracles were shown by Allah's Will;
- g. a place which Allah ﷻ Himself calls a '*blessed place*';

- h. referred to directly and indirectly, seventy times in the Holy Qur'an;
- i. the place where angels have descended with Allah's message;
- j. the only place on earth where all the Messengers of Allah prayed at the same time led by the Prophet Muhammad ﷺ;
- k. the only Masjid mentioned by name in the Holy Qur'an apart from the Ka'bah.

It is for the above reasons and many more that we need to understand our responsibilities regarding safeguarding the Masjid al-Aqṣā which is in great danger of being demolished by Israeli extremists.

The revival of this aspect of *sunnah* is urgently needed and I pray that the Almighty Allah ﷻ gives me and all my friends and colleagues the courage to direct our effort and energy to ensure that the historical legacy of Masjid al-Aqṣā which we have inherited from the efforts and sacrifices of our predecessors is passed on to the next generation.

I pray that we can all reflect on the following verses of the Holy Qur'an for our guidance: – Āmīn.

إِنَّ اللَّهَ لَا يَغْيِرُ مَا يُقَوْمُ حَتَّىٰ يَغْيِرُوا مَا بِأَنْفُسِهِمْ ... ﴿١١﴾

Verily never will Allah change the condition of a people until they change themselves.

(al-Ra'd, 13:11)

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغْيِرُوا مَا بِأَنْفُسِهِمْ
وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾

Because Allah will never change the grace which He had bestowed on a people until they change what is in their (own) souls and verily Allah is He Who hears and knows all things.

(al-Anfāl, 8:53)

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾

The believers are only those who believe in Allah and His Messenger and have never doubted and who strive with their belongings and their persons in the Cause of Allah: such are sincere.

(al-Hujurāt, 49:15)

Leicester, England
December 2007

Ismail Adam Patel



[1]

عن أبي ذر رضي الله عنه أنه قال: قلت يا رسول الله ﷺ أي مسجد وضع في الأرض أول؟ قال: المسجد الحرام. قال: قلت ثم أي؟ قال: المسجد الأقصى. قلت: كم كان بينهما؟ قال: أربعون سنة، ثم أينما أدركتك الصلاة بعد فصله فإن الفضل فيه.

Abū Dharr ؓ reported that he asked the Prophet ﷺ, “O Prophet of Allah, which Masjid was built first on earth”? The Prophet ﷺ replied, “The Sacred Masjid of Makkah”. Abū Dharr again asked, “Which was next”? The Prophet ﷺ said, “The Masjid al-Aqṣā”. Abū Dharr ؓ further asked “How long was the period between the building of the two Masājid”? The Prophet ﷺ said, “Forty years”. Apart from these, offer your prayers anywhere when it is time to pray, although excellence is in praying in these Masājid”.

Sahīḥ al-Bukhārī

THE IMPORTANCE OF VISITING MASJID AL-AQṢĀ

[2]

عن أبي هريرة رضي الله عنه عن النبي ﷺ أنه قال: لا تشد الرحال إلا إلى ثلاثة مساجد المسجد الحرام ومسجد الرسول والمسجد الأقصى.

Abū Hurayrah رضي الله عنه relates that the Prophet ﷺ said, “You should not undertake a special journey to visit any place other than to the following three Masājid with the expectations of getting greater reward: the Sacred Masjid of Makkah, this Masjid of mine, and Masjid al-Aqṣā (in Jerusalem)”.

عن أبي هريرة عن النبي ﷺ أنه قال: تشد الرحال إلى ثلاثة مساجد المسجد الحرام ومسجدي والمسجد الأقصى.

In another narration the words are, “For three Masājid a special journey may be undertaken: The Sacred Masjid (Ka’bah), my Masjid, and the Masjid of al-Quds (Jerusalem)”.

Sahīḥ Bukhārī, Sahīḥ Muslim, and Sunan Abū Dāwūd

GREAT VIRTUE OF PRAYING IN MASJID AL-AQṢĀ

[3]

عن أبي الدرداء عن النبي ﷺ أنه قال: فضل الصلاة في المسجد الحرام على غيره مائة ألف صلاة وفي مسجدي ألف صلاة وفي مسجد بيت المقدس خمسمائة.

Abū Dardā’ رضي الله عنه relates that the Prophet ﷺ said, “A prayer in Makkah is worth 100,000 times, a prayer in my Masjid (Madinah) is worth 1,000 times, and a prayer in al-Aqṣā Sanctuary is worth 500 times more than anywhere else”.

Al-Ṭabarānī, al-Bayhaqī and al-Suyūṭī

[4]

عن أنس بن مالك قال قال رسول الله ﷺ: صلاة الرجل في بيته بصلاة وصلاته في مسجد القبائل بخمس وعشرين صلاة وصلاته في المسجد الذي يجمع فيه بخمسمائة صلاة وصلاته في المسجد الأقصى بخمسين ألف صلاة وصلاته في مسجدي بخمسين ألف صلاة وصلاته في المسجد الحرام بمائة ألف صلاة.

Anas ibn Mālik رضي الله عنه relates that the Prophet ﷺ said, "The prayer of a person in his house has the reward of a single prayer; his prayer in the Masjid of his tribe has the reward of twenty-five prayers; his prayer in the Masjid in which the Friday prayer is observed has the reward of five hundred; his prayer in Masjid al-Aqṣā (i.e. al-Aqṣā Sanctuary) has a reward of five thousand prayers; his prayer in my Masjid (the Prophet's Masjid in Madīnah) has a reward of fifty thousand prayers; and the prayer in the Sacred Masjid (Ka'bah) at Makkah has a reward of one hundred thousand prayers".

Tirmidhī and Ibn Mājah

[5]

عن جابر قال: سئل رسول الله ﷺ أي الناس يدخل الجنة، يعني أولاً، قال الأنبياء ثم الشهداء ثم مؤذنو الكعبة ثم مؤذنو بيت المقدس ثم مؤذنو مسجدي هذا ثم سائر المؤذنين على قدر أعمالهم.

Jabir رضي الله عنه relates, the messenger of Allah ﷺ was asked: “Who shall enter paradise first?” The Messenger ﷺ replied: “The Prophets, then the Martyrs, then the Muazzins of the Ka’bah, then the Muazzins of Baitul Muqaddas, then the Muazzins of my Mosque, then the rest of the Muazzins according to their deeds”.

Faḍā’īl Bayt al-Maqdis, Al-Maqdisi (d.643), p.93

THE IMPORTANCE OF DONATING TO MASJID AL-AQṢĀ

[6]

عن ميمونة بنت سعد مولاة النبي ﷺ أنها قالت: يا نبي الله افتنا في بيت المقدس. فقال: أرض المنشر والمحشر اتوه فصلوا فيه فان صلاة فيه كألف صلاة فيما سواه. قالت: أرأيت من لم يطق ان يتحمل إليه أو يأتيه. قال: فليهد إليه زيتا يسرج فيه فان من أهدى له كان كمن صلى فيه.

Maymūnah bint Sa’d رضي الله عنها relates that she asked the Prophet ﷺ, “O Prophet ﷺ! Inform us about Bayt al-Maqdis (Jerusalem)”. He said, “Visit it for prayer”. She further asked, “If one of us cannot visit it, what should we do”? He ﷺ said, “If you cannot go for prayer then send some oil to be used in its lamps; whosoever gives oil for its lamps, it will be as if he has prayed in it”.

*Imām Aḥmad, Ibn Mājah,
Sunan Abū Dāwūd and al-Ṭabarānī*

THE VIRTUES OF WEARING IHRĀM FROM MASJID AL-AQṢĀ

[7]

عن أم سلمة زوج النبي قالت: قال رسول الله ﷺ: من أهل بعمره من بيت المقدس كانت له كفارة لما قبلها من الذنوب. قالت: فخرجت، أي من بيت المقدس بعمره.

Umm Salamah ؓ, Umm al-Mu'minīn, relates that the Prophet ﷺ said, "If anyone puts on ihrām for Ḥajj or 'Umrah from Masjid al-Aqṣā and then proceeds to the sacred Masjid, his former and latter sins will be forgiven, or he will be guaranteed Paradise". The narrator 'Abdullāh ؓ was not certain which of these words were said.

Sunan Abū Dāwūd

THE BLESSED LAND OF MASJID AL-AQṢĀ

[8]

عن زيد بن ثابت قال: كنا عند رسول الله ﷺ نؤلف القرآن من الرقاع فقال رسول الله: طوبى للشام! فقلنا: لأي ذلك يا رسول الله؟ قال لأن ملائكة الرحمن باسطة أجنحتها عليها.

Zaid ibn Thābit ؓ reports that the Prophet ﷺ said, "How blessed is al-Shām"! The companions around asked: "Why is that"? The Messenger ﷺ replied, "I see the angels of Allah ﷻ spreading their wings over al-Shām".

Tirmidhī and Imām Aḥmad

[9]

عن زهير بن محمد قال: حدثت أن رسول الله ﷺ قال إن الله تبارك وتعالى بارك ما بين العريش والفرات وخص فلسطين بالتقديس.

Zuhayr ibn Muhammad ؓ said: The Prophet Muḥammad ؓ is reported to have said, "Allah ﷻ has blessed what lies between al-‘Arīsh (in Egypt) and the Euphrates and has made Palestine particularly holy".

Kanz al-‘Umāl

MASJID AL-AQṢĀ – THE FIRST QIBLAH

[10]

عن البراء رضي الله عنه أنه قال: صلينا مع النبي ﷺ نحو بيت المقدس ستة عشر أو سبعة عشر شهرا ثم صرفه نحو القبلة.

Al-Barā’ ؓ narrates, "We prayed along with the Prophet ﷺ facing al-Quds (Jerusalem) for sixteen or seventeen months. Then Allah ﷻ ordered him to turn his face towards the Ka’bah (in Makkah)".

Saḥīḥ al-Bukhārī

[11]

قال البراء بن عازب: مات على القبلة قبل أن تحول رجال وقتلوا فلم ندر ما نقول فيهم فأنزل الله تعالى: (وما كان الله ليضيع إيمانكم).

Al-Barā' رضي الله عنه added, "Before we changed our direction towards the Ka'bah in prayers, some Muslims had died or had been killed and we did not know what to say about them (regarding their prayers). Allah ﷻ then revealed: *And Allah would never make your faith (prayers) to be lost (i.e. the prayers of those Muslims facing Bayt al-Maqdis were valid)*" (al-Baqarah 2:143).

Sahīḥ al-Bukhārī

MASJID AL-AQṢĀ – THE STATION OF AL-ISRĀ' AND AL-MI'RĀJ

[12]

عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: ليلة أسري بي أتيت بإناءين في أحدهما لبن وفي الآخر خمر فقال اشرب أيهما شئت فأخذت اللبن فشربته فقبل أخذت الفطرة أما إنك لو أخذت الخمر غوت أمتك.

Abū Hurayrah ؓ narrates that the Prophet ﷺ said, “On the night Allah’s Apostle was taken on a night journey (al-Isrā’ and al-Mi’rāj) two cups, one containing wine and the other milk, were presented to him at al-Quds (Jerusalem). He looked at them and took the cup of milk. Jibrā’īl said, “Praise be to Allah ﷻ who guided you to *al-Fiṭrah* (the right path); if you had taken (the cup of) wine, your nation would have gone astray”.

Sahīḥ al-Bukhārī

[13]

عن ابن عباس رضي الله عنهما في قوله تعالى (وما جعلنا الرؤيا التي أريناك إلا فتنة للناس) قال: هي رؤيا عين أريها رسول الله ﷺ ليلة أسري به إلى بيت المقدس. قال (والشجرة الملعونة في القرآن) قال: هي شجرة الزقوم.

Ibn ‘Abbās ؓ said regarding the statement of Allah ﷻ in the Holy Qur’ān “*And we granted the vision (ascension to the heavens) which we made you see (as an actual eye witness) was only made as a trial for the people*” (al-Isrā’, 17:60). “The sights which Allah’s Apostle was shown on the Night Journey when he was taken to Bayt al-Maqdis (i.e. Jerusalem) were actual sights, (not dreams). And the Cursed Tree (mentioned) in the Qur’ān is the tree of Zaqqūm (itself)”.

Sahīḥ al-Bukhārī

[14]

عن جابر بن عبد الله رضي الله عنهما أنه قال: سمعت النبي ﷺ يقول: لما كذبتني قريش قمت في الحجر فجلّسني الله لي بيت المقدس فطفقت أخبرهم عن آياته وأنا أنظر إليه.

Jābir ibn ‘Abdullāh رضي الله عنه relates that the Prophet ﷺ said, “When the people of Quraysh did not believe me (i.e. the story of my Night Journey), I stood up in al-Ḥijr and Allah ﷻ displayed Bayt al-Maqdis (Jerusalem) in front of me, and I began describing it to them while I was looking at it”.

Sahīḥ al-Bukhārī

[15]

عن عبد الله بن حوالة الأزدي أنه قال: قال رسول الله ﷺ رأيت ليلة أسري بي عمودا أبيض كأنه لؤلؤة تحمله الملائكة قلت ما تحملون قال عمود الإسلام أمرنا أن نضعه بالشام. وبينما أنا نائم إذ رأيت الكتاب اختلس من تحت وسادتي فظننت أن الله قد تخلى من أهل الأرض فأتبعته بصري فإذا هو نور بين يدي حتى وضع بالشام فمن أبي فليلحق يمينه وليتق من غدره فإن الله قد تكفل لي بالشام.

‘Abdullāh ibn Ḥawwāla رضي الله عنه reports that the Prophet ﷺ said, “I saw on the night of al-Isrā’, al-Mi’rāj (the Night Journey) a white column resembling a pearl, which the angels were

carrying. I asked them, ‘What are you carrying?’ They replied, ‘The Column of the Book, we have been ordered to place it in al-Shām’. Later in my sleep, I saw the Column of the Book being taken away from under my headrest. I began to fear lest Allah the Almighty had abandoned the people of the earth. My eyes followed the Column of the Book. It was a brilliant light in front of me. Then I saw it was placed in al-Shām”.

Al-Ṭabarānī

[16]

عن أنس بن مالك أن رسول الله ﷺ قال: أتيت بالبراق، وهو دابة أبيض طويل فوق الحمار ودون البغل يضع حافره عند منتهى طرفه. قال: فركبته حتى أتيت بيت المقدس. قال: فربطته بالحلقة التي يربط به الأنبياء. قال: ثم دخلت المسجد فصليت فيه ركعتين.

Anas ibn Mālik رضي الله عنه relates that the Prophet ﷺ said, “I was brought the Burāq, a tall white beast, bigger than a donkey, smaller than a mule. It could place his hooves at the farthest boundary of his gaze. I mounted it until I arrived at Bayt al-Maqdis. I tied it at the ring where the Prophets tied it before (i.e.the Burāq Wall or Western Wall). I entered Masjid al-Aqṣā Sanctuary and prayed two rak’ah there...”

Sahīḥ Muslim

[17]

عن مجمع بن جارية الأنصاري أنه قال: سمعت رسول الله ﷺ يقول: يقتل ابن مريم الدجال بباب لد.

Mujamma ‘ibn al-Hārith ؓ narrates that the Prophet ﷺ said, “Ibn Maryam (‘Īsā ؑ) will kill al-Dajjāl (the Anti-Christ) at the door of Ludd (a town in Palestine)”.

Imām Aḥmad and Tirmidhī

[18]

ومما قاله رسول الله ﷺ عن المسيح الدجال: "... علامته يمكث في الأرض أربعين صباحا يبلغ سلطانه كل منهل لا يأتي أربعة مساجد الكعبة ومسجد الرسول والمسجد الأقصى والطور..."

The Messenger of Allah ﷺ said regarding al-Dajjāl: “He will stay in the land forty days; he will enter every place on earth except the Ka’bah, the Prophet’s Masjid, al-Aqṣā Sanctuary and Mount Sinai”.

Imām Aḥmad



[19]

عن نهيك بن صريم السكوني قال: قال رسول الله ﷺ:
لا تزالون تقاتلون حتى يقاتل بقيتكم الدجال بالأردن
أنتم من غربيه وهم من شرقيه.

Nahīk ibn Ṣuraym al-Sakūnī ؓ relates that the Prophet ﷺ said, “You will fight the pagans until the remnant of you fights on the River Jordan, you to the east of it (present day Jordan) and they to the west of it (occupied Palestine)”.

Ibn Ḥajar al-'Asqalānī

[20]

عن ميمونة مولاة النبي ﷺ قالت: يا نبي الله افتنا في بيت
المقدس فقال: أرض المنشر والمحشر.

Maymūnah bint Sa'd ؓ reports that she asked the Prophet ﷺ, “O Messenger of Allah, give us a pronouncement about al-Quds (Jerusalem)”. The Prophet ﷺ replied, “It is the land where they will be raised (al-Ḥashr) and gathered (al-Maḥshar)”.

Imām Aḥmad and Al-Ṭabarānī



[21]

عن معاذ بن جبل قال قال رسول الله ﷺ: عمران بيت المقدس خراب يثرب وخراب يثرب خروج الملحمة وخروج الملحمة فتح قسطنطينية وفتح القسطنطينية خروج الدجال. ثم ضرب بيده على فخذ الذي حدث أو منكبه ثم قال: إن هذا لحق كما أنك ها هنا أو كما أنك قاعد، يعني معاذ بن جبل.

Mu'ādh ibn Jabal رضي الله عنه relates that the Prophet ﷺ said, "The flourishing state of al-Quds (Jerusalem) (under the non-Muslims) will be when Yathrib is in ruins, the ruined state of Yathrib will be when the *Great War* comes, the outbreak of the *Great War* will be at the conquest of Constantinople and the conquest of Constantinople when al-Dajjāl (Anti-Christ) comes forth". He (the Prophet ﷺ) struck his thigh or his shoulder with his hand and said: "This is as true as you are here or as you are sitting (meaning Mu'ādh ibn Jabal)".

Sunan of Abū Dāwūd

[22]

عن عوف بن مالك أن رسول الله ﷺ قال: تخرب الأرض قبل الشام بأربعين سنة.

'Awf ibn Mālik رضي الله عنه reports that the Prophet ﷺ said, "The rest of the world will be destroyed forty years before al-Shām is".

Ibn 'Asākir

[23]

عن أبي الدرداء قال: قال رسول الله ﷺ: أهل الشام وأزواجهم وذرياتهم وعبيدهم إلى منتهى الجزيرة مرابطون فمن نزل مدينة من المدائن فهو في رباط أو ثغر من الثغور فهو في جهاد.

The Messenger of Allah ﷺ said regarding the inhabitants of the blessed land, "They and their wives, children, and slaves (men and women) are in *ribāt* (guardians, literally a fort) in the cause of Allah ﷻ".

Al-Ṭabarānī

[24]

عن النواس بن سمعان الكلابي قال: ذكر رسول الله ﷺ الدجال فقال: إن يخرج وأنا فيكم فأنا حجيجه دونكم، وإن يخرج ولست فيكم فامرؤ حجيج نفسه والله خليفتي على كل مسلم فمن أدركه منكم فليقرأ عليه فواتح سورة الكهف فإنها جواركم من فتنته. قلنا: وما لبثه في الأرض؟ قال: أربعون يوماً، يوم كسنة ويوم كشهر ويوم كجمعة وسائر أيامه كأيامكم. فقلنا: يا رسول الله هذا اليوم الذي كسنة أتكفينا فيه صلاة يوم ليلة قال لا اقدروا له قدره ثم يتزل عيسى ابن مريم عند المنارة البيضاء شرقي دمشق فيدركه عند باب لد فيقتله.

Al-Nawwās ibn Sam‘ān al-Kalbī ؓ narrates that the Prophet ﷺ said, “If al-Dajjāl comes forth while I am amongst you then I shall dispute with him on your behalf, but if he comes after I am not with you, then each man must dispute on his own behalf, and Allah ﷻ will take to protecting every Muslim. Those of you who live up to his time should recite over him the opening verses of *Sūrah Kahf*, for they are your protection from his trial”. We asked, “How long will he remain on the earth”? He replied, “Forty days, one like a year, one like a month, one like a week and the rest of his days like yours”. We asked, “Will one day’s prayer suffice us in this day which will be like a year”? He replied, “No, you must make an estimate of its extent. Then ‘Īsā, son of Maryam will descend at the white minaret to the east of Damascus. He will then catch al-Dajjāl up at the gates of Ludd and kill him”.

Sunan Abū Dāwūd

MASJID AL-AQṢĀ – THE PLACE OF MUJĀHIDĪN

[25]

عن أبي أمامة الباهلي عن النبي ﷺ قال: لا تزال طائفة من أمتي على الحق ظاهرين على من يغزوهم قاهرين لا يضرهم من ناوأهم حتى يأتيهم أمر الله وهم كذلك. قيل: يا رسول الله وأين هم؟ قال: بيت المقدس.

Umāmah al-Bāhili ؓ reports that the Prophet ﷺ said, “A group of my community will remain on truth, they will

vanquish their enemy and those who disagree with them will not be able to harm them until Allah ﷻ commands". "Where are these people"? The Companions asked. The Prophet ﷺ replied, "In and around al-Quds (Jerusalem)".

Imām Aḥmad

[26]

عن عمير بن هانئ قال: سمعت معاوية بن أبي سفيان على هذا المنبر يقول: سمعت رسول الله ﷺ يقول: لا تزال طائفة من أمتي قائمة بأمر الله لا يضرهم من خذلهم أو خالفهم حتى يأتي أمر الله عز وجل وهم ظاهرون على الناس.

Mu'āwiyah ibn Abī Sufyān ﷺ relates that the Prophet ﷺ said, "There is a group among my followers who will continue to be openly on the truth. No one who opposes them will harm them until the coming of the Hour".

Imām Aḥmad



[27]

عن أبي هريرة عن النبي ﷺ قال: لا تزال عصابة من أمتي يقاتلون على أبواب دمشق وما حوله وعلى أبواب بيت المقدس وما حوله لا يضرهم خذلان من خذلهم ظاهرين على الحق إلى أن تقوم الساعة.

Abū Hurayrah ؓ relates that the Prophet ﷺ said, “A group of my community will not cease to fight at the gates of Damascus and at the gates of al-Quds (Jerusalem) and its surroundings. The betrayal or desertion of whoever deserts them will not harm them in the least. They will remain victorious, standing for truth, until the Final Hour rises”.

Al-Ṭabarānī

MASJID AL-AQSĀ – THE BEST PLACE OF RESIDENCE

[28]

عن عبد الله بن عمرو قال: سمعت رسول الله ﷺ يقول: ستكون هجرة بعد هجرة فخير أهل الأرض ألزمهم مهاجر إبراهيم.

‘Abdullāh ibn ‘Umar ؓ reports that the Prophet ﷺ said, “There will be migration upon migration. The best of the inhabitants of the earth will reside where Prophet Ibrāhīm ؑ migrated (Jerusalem)”.

Sunan Abū Dāwūd

[29]

عن أبي هريرة رضي الله عنه قال: أرسل ملك الموت إلى موسى عليه السلام فلما جاءه صكه فرجع إلى ربه فقال: أرسلتني إلى عبد لا يريد الموت. فرد الله عليه عينه وقال: ارجع فقل له يضع يده على متن ثور فله بكل ما غطت به يده بكل شعرة سنة. قال: أي رب ثم ماذا؟ قال: ثم الموت. قال: فالآن فسأل الله أن يدينه من الأرض المقدسة رمية بحجر. قال: قال رسول الله ﷺ: فلو كنت ثم لأريتكم قبره إلى جانب الطريق عند الكثيب الأحمر.

Abū Hurayrah رضي الله عنه reports that the Prophet ﷺ said, “The angel of death was sent to Mūsā عليه السلام. When he came to Mūsā عليه السلام, Mūsā عليه السلام slapped him on the eye. The angel returned to Allah ﷻ and said, ‘You have sent me to a servant who does not want to die’. Allah ﷻ ordered the angel, ‘Return to him and tell him to put his hand on the back of an Ox and for every hair that will come under it, he will be granted one year of life’. Mūsā عليه السلام asked, ‘O Lord! What will happen after that?’ Allah ﷻ replied, ‘Then death’. Mūsā عليه السلام decided, ‘Let it be now’. Mūsā عليه السلام then requested Allah ﷻ to let him die close to the Sacred Land (near Masjid al-Aqṣā) so much so that he would be at a distance of a stone’s throw from it”. Abū Hurayrah رضي الله عنه added, the Prophet ﷺ then said, “If I were there, I would show you his grave below the red sand hill on the side of the road”.

Sahīḥ al-Bukhārī

عن عوف بن مالك الأشجعي قال: أتيت رسول الله ﷺ وهو في غزوة تبوك وهو في خباء من آدم، فجلست بفناء الخباء فقال رسول الله: ادخل يا عوف! فقلت: بكلي يا رسول الله قال بكلك. ثم قال: يا عوف احفظ خللا ستا بين يدي الساعة إحداهن موتي. قال: فوجمت عندها وجمة شديدة. فقال: ثم فتح بيت المقدس ثم داء يظهر فيكم يستشهد الله به ذراريكم وأنفسكم ويزكي به أعمالكم، ثم تكون الأموال فيكم حتى يعطى الرجل مائة دينار فيظل ساخطا، وفتنة تكون بينكم لا يبقى بيت مسلم إلا دخلته، ثم تكون بينكم وبين بني الأصفر هدنة فيغدرون بكم فيسيرون إليكم في ثمانين غاية تحت كل غاية اثنا عشر ألفا.

‘Awf ibn Mālīk رضي الله عنه relates, “I went to the Prophet ﷺ during the Battle of Tabūk while he was sitting in a leather tent. He said, ‘Count six signs ‘Awf, between now and the approach of the Hour (Qiyāmah/Doomsday): my death; the conquest of al-Quds (Jerusalem); a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep; the increase of wealth to such an extent that even if one is given one hundred Dīnārs he will not be satisfied; then an affliction which no Muslim house will escape; and then a

truce between you and Banū al-Aṣfar (i.e. the Byzantines) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers”.

Sahīḥ al-Bukhārī

[31]

عن شداد بن أوس أنه كان عند رسول الله ﷺ وهو يجود بنفسه فقال: مالك يا شداد؟ قال: ضاقت بي الدنيا! فقال: ليس عليك، إن الشام يفتح ويفتح بيت المقدس فتكون أنت وولدك أئمة فيهم إن شاء الله.

Shaddād ibn Aws رضي الله عنه reports that the Prophet ﷺ said, “Al-Shām will be conquered and al-Quds (Jerusalem) will be conquered and you or your sons will be Imāms there, if Allah ﷻ wills”.

Al-Ṭabarānī

THE PREFERENCE OF MASJID AL-AQṢĀ

[32]

عن عبد الله بن حوالة الأزدي أنه قال: يا رسول الله ﷺ اختر لي بلدا أكون فيه فلو علمت أنك تبقى لم اختر على قربك. قال: عليك بالشام، ثلاثا. فلما رأى النبي كراهيته إياها قال: هل تدري ما يقول الله في الشام؟ إن الله يقول: يا شام أنت صفوتي من بلادني أدخل فيك خيرتي من عبادني.

Once the Prophet ﷺ advised ‘Abdullāh ibn Ḥawwāla ﷺ to join the army in al-Shām, over any other. However, the Prophet ﷺ, noticing ibn Hawwāla’s dislike said, “Do you know what Allah says about al-Shām? Allah said, ‘Al-Shām you are the quintessence of My lands (*safwatī min bilādī*) and I shall inhabit you with the chosen ones among My servants’”.

Al-Ṭabrānī

[33]

عن أبي أمامة عن النبي ﷺ قال: وإني أولت أن الفتن إذا وقعت
أن الإيمان بالشام.

‘Abdullāh ibn ‘Amr ﷺ reports that the Prophet ﷺ said: “When the dissension take place belief shall be in al-Shām”.

عن عبد الله بن عمرو أن النبي ﷺ قال: فإذا وقعت الفتنة
فالأمن بالشام.

One version of the ḥādīth states:

“When sedition occurs, safety will be in al-Shām”.

Al-Ṭabarānī



عن بن حوالة قال: قال رسول الله ﷺ: سيصير الأمر إلى أن تكونوا جنودا مجندة جند بالشام وجند باليمن وجند بالعراق. قال بن حوالة: خر لي يا رسول الله، إن أدركت ذلك. فقال: عليك بالشام فإنها خيرة الله من أرضه يجتبي إليها خيرته من عباده. فأما إن أبيتم فعليكم بيمنكم واسقوا من غدركم فإن الله توكل لي بالشام وأهله.

'Abdullāh ibn Ḥawwāla reports that the Prophet ﷺ said, "At some point you will be [split into] standing armies: one army in al-Shām, one in Yemen and one in Iraq". 'Abdullāh ibn Ḥawwāla asked the Prophet ﷺ, "Choose for me, Messenger of Allah in case I live to see that day". The Prophet ﷺ replied, "You must go to al-Shām, for it is the chosen land of Allah in all His earth. He protects, by sending them there, the chosen ones among His servants. If you do not wish to go there, then go to Yemen. Allah has given me guarantee concerning al-Shām and its people".

Sunan Abū Dāwūd and Imām Aḥmad



[35]

عن عبد الله بن حوالة الأزدي قال: رسول الله ﷺ وضع يده على رأسي، أو قال على هامتي، ثم قال: يا بن حوالة إذا رأيت الخلافة قد نزلت أرض المقدس فقد دنت الزلازل والبلابل والأمور العظام والساعة يومئذ أقرب من الناس من يدي هذه من رأسك.

‘Abdullāh ibn Ḥawwāla al-Azdī ؓ reported, the Prophet ﷺ put his hand on my head and said, “Ibn Hawwāla if you see that the Caliphate has taken abode in the Holy Land then the earthquakes, tribulations and great events are at hand. The Last Hour on that day will be closer to people than my hand is to your head”.

Imām Aḥmad and Sunan Abū Dāwūd

[36]

عن يونس بن ميسرة بن حليس قال: قال رسول الله ﷺ: هذا الأمر كائن بعدي بالمدينة ثم بالشام ثم بالجزيرة ثم بالعراق ثم بالمدينة ثم ببيت المقدس فإذا كان بيت المقدس فثم عقر دارها ولن يخرجها قوم فتعود إليهم أبدا.

Yūnus ibn Maysarah ؓ relates that the Prophet ﷺ said, “This matter (the Caliphate) will be after me in Madīnah, then

al-Shām, then al-Jazīra, then Iraq, then in Madīnah, then in al-Quds (Jerusalem). If it is in al-Quds, its home country is there, and if any people expel it, it will not return there forever”.

Ibn 'Asākir

[37]

عن النعمان بن بشير قال: كنا قعودا في المسجد مع رسول الله ﷺ وكان بشير رجلا يكف حديثه فجاء أبو ثعلبة الخشني فقال: يا بشير بن سعد أتفظ حديث رسول الله في الأمراء؟ فقال حذيفة: أنا أحفظ خطبته! فجلس أبو ثعلبة فقال حذيفة: قال رسول الله: تكون النبوة فيكم ما شاء الله أن تكون ثم يرفعها إذا شاء أن يرفعها، ثم تكون خلافة على منهاج النبوة فتكون ما شاء الله أن تكون ثم يرفعها إذا شاء الله أن يرفعها، ثم تكون ملكا عاضا فيكون ما شاء الله أن يكون ثم يرفعها إذا شاء أن يرفعها، ثم تكون ملكا جبرية فتكون ما شاء الله أن تكون ثم يرفعها إذا شاء أن يرفعها، ثم تكون خلافة على منهاج النبوة ثم سكت.

Al-Nu'mān ibn Bashīr ﷺ relates that the Prophet ﷺ said, "Prophethood will last with you for as long as Allah ﷻ wants it. Then Allah ﷻ will end it if He wishes to end it. Then there will be the rightly guided Caliphs according to the method

of Prophethood and things will be as Allah ﷻ wishes them. Then Allah ﷻ will end it if He wishes it. Then there will be a voracious kingdom and things will be as Allah ﷻ wishes them. Then Allah ﷻ will end it if He wishes. Then there will be Khilāfah according to the method of Prophethood. Thereafter the Prophet ﷺ fell silent”.

Imām Aḥmad

[38]

عن عبدالرحمن بن أبي عميرة المزني قال سمعت رسول الله ﷺ يقول: يكون في بيت المقدس بيعة هدي.

‘Abd al-Raḥmān ibn abī ‘Umayrah al-Muzanī ؓ relates that the Prophet ﷺ said, “There will be an oath of allegiance according to guidance in al-Quds (Jerusalem)”.

Saḥīḥ al-Bukhārī and Saḥīḥ Muslim

MASJID AL-AQṢĀ – THE PLACE WHERE ALLAH’S REVELATION
DESCENDED

[39]

عن أبي أمامة أن رسول الله ﷺ قال: أنزلت علي النبوة في ثلاثة أمكنة بمكة وبالمدينة وبالشام.

Abū Umāmah ؓ reports that the Prophet ﷺ said, “Prophethood descended upon me in three places: Makkah, Madīnah and al-Shām.

Sunan Abū Dāwūd, Al-Ṭabarānī

عن عائشة قالت: كان رسول الله ﷺ يقرأ كل ليلة ببني
إسرائيل والزمر.

'Ā'ishah ؓ reports that the Prophet ﷺ used to recite *Sūrah al-Isrā'* and *al-Zumar* every night in his prayer:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى
الْمَسْجِدِ الْأَقْصَا الَّذِي بَنَّا حَوْلَهُ لِنُرِيَهُ مِنَ الْأَيْمَنِ إِنَّهُ هُوَ
السَّمِيعُ الْبَصِيرُ ﴿١﴾

Glory to Allah Who did take His servant on a journey by night from the Sacred Masjid (in Makkah) to the Masjid of Al-Aqṣā (in Jerusalem). Whose precincts We did bless. That We may show him some of Our signs. Indeed He alone is All-Hearing, All-Seeing.

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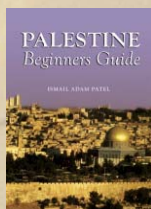
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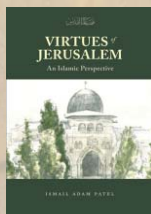
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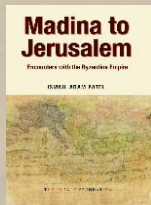
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