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Al-Aqsa Mosque

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Al-Aqsa Mosque

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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ISLAMIC RESEARCH ACADEMY
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الإسكندرية
مجتمع البحوث الإسلامية
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للبحوث والتأليف والترجمة



سدادام القاريوق النشر والتوزيع

والسلام عليكم ورحمة الله وبركاته - وصحة

بسم الله الرحمن الرحيم
المسود الزاوي

بعد بان الكتاب المذكور ليس به ما يخالف مع العقيدة الإسلامية ولا يخرج من طائفة من تعاليم التمسمة .

مع التأكيد على ضرورة العناية التامة بكافة الآيات القرآنية والأحاديث النبوية الشريفة .

ولله الموفق

والسلام عليكم ورحمة الله وبركاته

مدير عام
إدارة البحوث والتأليف والترجمة

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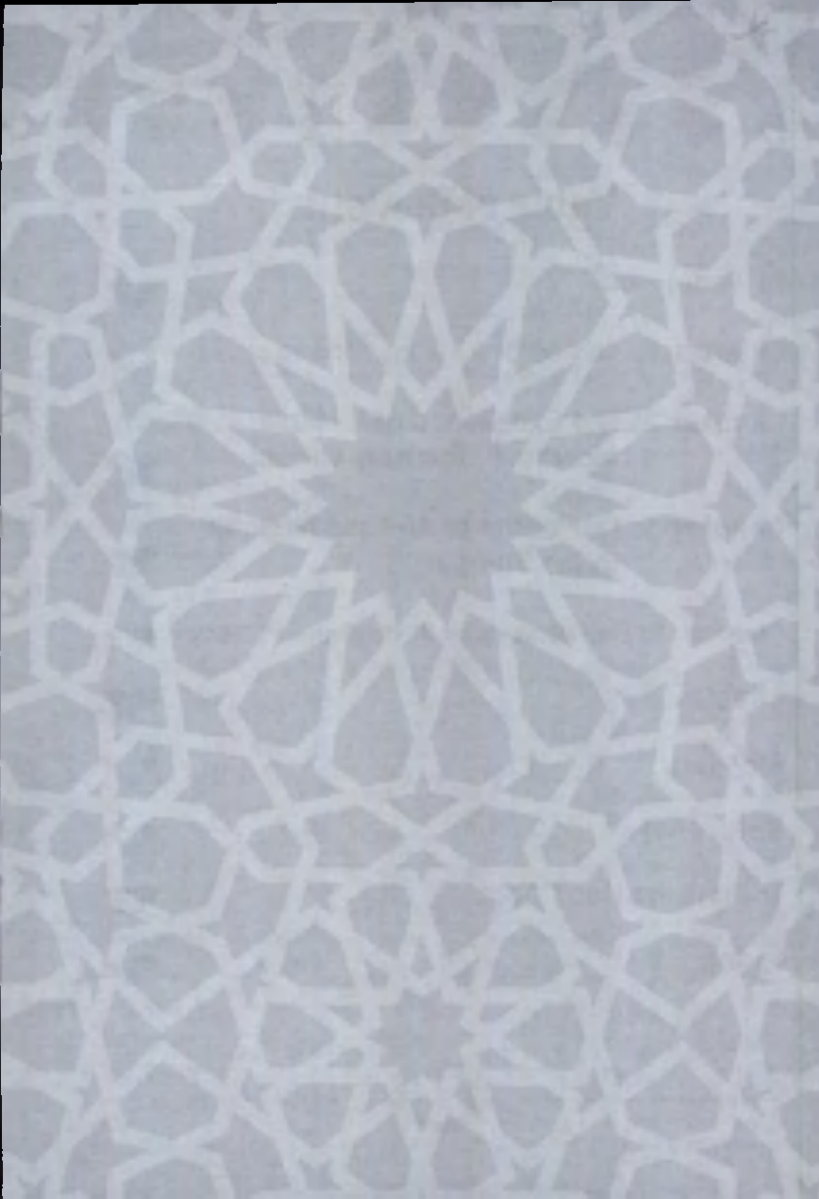


يعقد في
فضيلة الإمام
عبد الرحمن

إبراهيم بن محمد
١٩٤٨

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Introduction

All praise be to Allah, Lord of the worlds. May the peace and blessings of Allah be upon His faithful Messenger Muhammad, his noble household, his honorable and blessed Companions, and whoever follows them in truth until the Day of Judgment. I bear witness that there is none worthy of worship but Allah Alone, Who has no partner, and that Muhammad (peace be upon him) is His servant and Messenger.

The book is about Al-Aqsa Mosque, the second mosque built on the earth for the worship of Allah, the Mighty and Majestic, after the Holy Mosque in Mecca, which Allah gave the distinction of being first. According to the most authentic opinion, it was the Prophet Jacob (peace be upon him) who was given the honor of building Al-Aqsa Mosque, after Abraham (peace be upon him) had built the Ka`bah, the Sacred House in Mecca. The time between the building of the two mosques was forty years as the Truthful and Trusted Prophet Muhammad (peace be upon him) informed us.

The Prophet of Allah, Solomon, son of David (peace be upon them), then rebuilt the mosque during his reign.

Al-Aqsa Mosque reminds us of the stories Allah has told us of the prophets and messengers He sent to the people of Israel. It reminds us of their forefather, Israel, who is Jacob (peace be upon him); it reminds us of Moses and his brother Aaron (peace be upon them), the two sons of `Imran; it reminds us of David and Solomon (peace be upon them), Zechariah and his son John (peace be upon them), and Jesus, son of Mary, and his mother (peace be upon them).

Al-Aqsa Mosque also reminds us of the Night Journey of the Messenger of Allah, Muhammad, (peace be upon him) when he was taken there from the Sacred House in Mecca, led the prophets in prayer, and ascended into the Highest Heavens to see some of Allah's Greatest Signs. It was during this journey through the heavens that Allah made obligatory the five daily prayers, which were reduced from fifty, as mercy from the Lord of the Worlds. Al-Aqsa Mosque also reminds us of the first Qiblah (direction of prayer) that the Prophet (peace be upon him) used to face, before Allah, the Mighty and Majestic, ordered him to turn toward the Ka`bah in Mecca.

Furthermore, Al-Aqsa Mosque reminds us of the brave Islamic conquests during the reign of `Umar Ibn Al-Khattab under the leadership of `Amr Ibn Al-`As (may Allah be pleased with them) to save the mosque from the Christians who had gone astray. It also brings to mind the sad era during which the mosque fell into the hands of the filthy, impure crusaders, until it was saved at the hands of the great leader Salah Ad-Din Al-Ayyubi (may Allah have mercy on him). The memories keep coming back every time we remember Al-Aqsa Mosque, from the time it fell into the hands of the Christians, then was liberated by Salah Ad-Din Al-Ayyubi, until it was taken captive in our time at the hands of a handful of Jews, the brothers of monkeys and swine, who have incurred the Wrath of Allah, and are cursed in the Qur'an and Sunnah of His Messenger (peace be upon him).

Al-Aqsa Mosque even reminds us of things that will happen in the future which we have not yet seen: great wars between the Muslims and the "Romans", the arrival of the Mahdi (peace be upon him), the coming of the Antichrist - the one-eyed fake - and his demise at the hands of Jesus (peace be upon him) who will descend from the heavens and kill him, and then the great massacre and final finishing off the accursed

Jews, when even the trees and stones will cry out for Muslims to kill the Jews hiding behind them.

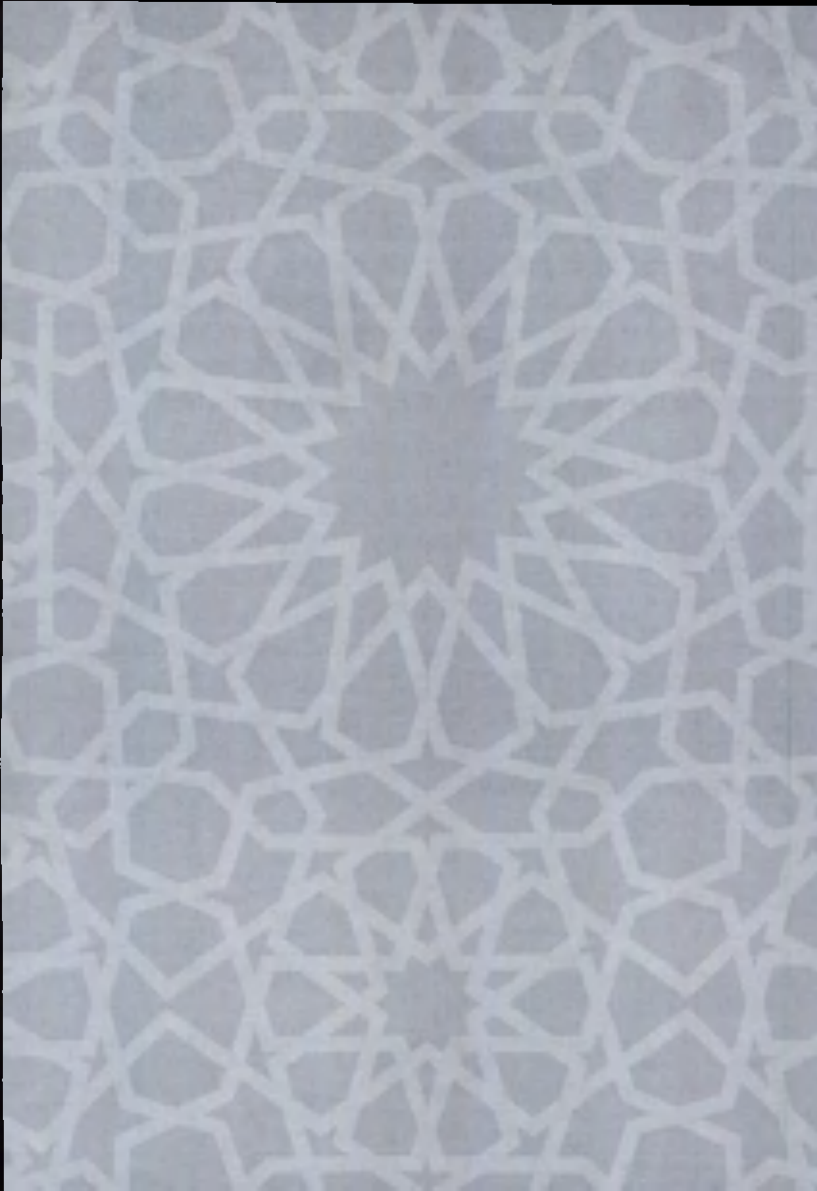
Without doubt, each of these topics could fill a book, but these bits and pieces are merely meant to serve as a reminder and cause for reflection about the fact that there will come a day when Al-Aqsa Mosque will be freed; yet this will only happen at the hands of true, sincere believers who worship Allah Alone. They will not fight for the sake of this world - neither for honor, nor for land; they will struggle to raise high the Word of Allah.

One important thing to mention in this introduction is the fact that the pictures shown everywhere as though they are of Al-Aqsa Mosque are only of the Dome of the Rock, which was built by Marwan Ibn Al-Hakam. Al-Aqsa Mosque, on the other hand, includes the entire area surrounding it and it is bigger by far.

It is also noteworthy that the Rock over which the Dome is built is an ordinary rock that has no religious importance. It is not permissible to glorify it in any way. In fact, it is the duty of every Muslim ruler to take down any dome or building erected over a grave and to level these domes to the ground, because these are forms of Shirk (polytheism

or association of partners with Allah). This rock also falls into this category and, as such, it is only fair to say that the mosque built over it should be removed and the rows of the Muslims in prayer should be kept away from it. This is necessary to prevent misunderstanding, to close the door to the worship of anything other than Allah, the Mighty and Majestic, and to stop people from seeking blessing from something that He has not ordained.

We ask Allah Almighty to accept this work, to benefit the people with it, to make it a step in releasing this house of worship from captivity, and to purify it from the stain of the accursed Jews. We ask Allah Almighty to make us successful in raising high His Word everywhere and at all times; verily, He is the Best Protector and the Best Helper. All praise be to Allah, Lord of the worlds, and may the peace and blessings of Allah be upon our Prophet Muhammad, his household, and all his Companions.



Chapter 1

Names of Al-Aqsa Mosque

If having a large number of names indicates the honor of that which is named, Al-Aqsa Mosque indeed has a great share, for seventeen names have been recorded for it. Among them are:

1- Al-Aqsa Mosque

“Al-Aqsa” in the Arabic language means “the furthest.” The mosque was named so because it is the farthest mosque from the Sacred House in Mecca to be visited and from which to seek reward. It has also been said that it is because there are no places of worship behind it. Likewise, it has been said that it is because of how far it is from filth and wickedness.

2- Ilya' Mosque

Al-Aqsa Mosque is also known as “Ilya',” which means “the house of Allah,” and is taken from the name of the city in which the mosque is located.

3- Bait Al-Maqdis

This means “the house that has been purified from sin.” This name is derived from the word, “Quds,” which means “purity” and “blessing.” “Quds” is a verbal noun with the meaning of “being pure” and “to purify.” Also related linguistically is the “Ruh Al-Qudus” (Holy Spirit), who is the Angel Gabriel (peace be upon him), named so because he is a blessed spirit. The word also means “to declare holy” and “to make pure” as mentioned in the following verse of the Qur’an:

﴿ وَنُقَدِّسُ لَكَ ﴾ (البقرة: ٣٠)

“...And sanctify You...” (Surah Al-Baqarah - Verse No. 30)⁽¹⁾

This means, “We declare You free of anything unsuitable to You.” Thus, the meaning of “Bait Al-Maqdis” is “the place in which sins are cleansed.” It

(1) Interpretation of the Meanings of the Noble Qur’an in the English Language by Muhammad Muhsin Khan and Muhammad Taqiyyud-Din Al-Hilali

has also been said that it means, “the high place free of all sorts of Shirk.”

4- Al-Bait Al-Muqaddas

“Al-Bait Al-Muqaddas” means “the purified.” To purify it is to rid it of idols.

5- Bait Al-Quds

This name can be pronounced either “Bait Al-Quds” or “Bait Al-Qudus,” which are two different dialects. It means “the house of purity.”

6- Salam

The mosque has been called by this name because of the abundance of angels in it. It has been said that the origin of the word is, “Shallam,” another name of Bait Al-Maqdis. It has also been reportedly pronounced “Salim” and its meaning in Hebrew is “the house of peace.”

7- Urshalim or, more commonly, Urshalam (Jerusalem)

8- Kaurat Al-Ya'

9- Arshalim

10- Bait Ayil

11- Zion

12- Qasrauth

13- Babush

14- Kur Shalah

15- Shalim

16- Azil

17- Salun

Bait Al-Maqdis is also called "Az-Zaitun," meaning "olive," but it is never referred to as "Al-Haram," or the "Sacred Place," because this name refers to the Holy Mosque in Mecca.

Chapter 2

The Excellence of Al-Aqsa Mosque in the Holy Qur'an

The Night Journey of the Prophet (peace be upon him) from the Holy Mosque to Al-Aqsa Mosque

Allah Almighty says:

﴿سُبْحٰنَ الَّذِيۡ اَسْرٰى بِعَبْدِهٖۙ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِيۡ بَرَكْنَا حَوْلَهٗۙ لِنُرِيْهُ مِنْ اٰيٰتِنَاۙ اِنَّهٗ هُوَ السَّمِيعُ الْبَصِيْرُ﴾ (الاسراء: ١)

“Glorified (and Exalted) be He (Allah) [above all that (evil) they associate with Him] Who took His slave (Muhammad SAW) for a journey by night from Al-Masjid Al-Haram (at Makkah) to Al-Masjid Al-Aqsa (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad SAW) of Our Ayat (proofs, evidences,

lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer." (Surah Al-Isra' - Verse No. 1)

In the Glorious Qur'an, Allah relates this miraculous event in which He took His beloved slave and Messenger, Muhammad (peace be upon him), from the Sacred House in Mecca to Al-Aqsa Mosque in Jerusalem.

The Prophet's leading the prophets in prayer in Al-Aqsa Mosque, then ascending from there into the Highest Heavens

This has been related in the Sunnah by such a great number of the Companions of the Prophet (peace be upon him) and those who followed them that they could never agree upon an error. It has been reported in the two most authentic collections of Hadiths and others as well. Imam Al-Bukhari includes it in his Sahih (Hadith No. 3887), as does Imam Muslim (Hadith No. 162).

Anas Ibn Malik (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said:

**“I was brought Al-Buraq, which is an animal white and long, larger than a donkey but smaller than a mule, which would place its hoof a distance equal to the range of vision. I mounted it and came to the Temple (Bait Al-Maqdis in Jerusalem), then tethered it to the ring used by the prophets. I entered the mosque and prayed two Rak`ahs in it, and then came out and Gabriel brought me a vessel of wine and a vessel of milk. I chose the milk, and Gabriel said: You have chosen the natural thing. Then he took me to heaven.”
(Reported by Al-Bukhari and Imam Muslim)**

Then he related what happened to him (peace be upon him) after that: meeting the prophets and messengers (peace be upon them) in the heavens, receiving the command for the obligatory prayers, and other events that occurred on that momentous night.

Allah has made blessing surrounds Al-Aqsa Mosque

Allah Most High makes this clear in the aforementioned verse of the Holy Qur'an when He says:

﴿ الَّذِي بَرَكْنَا حَوْلَهُ ﴾ (الإسراء: 1)

"...The neighbourhood whereof We have blessed..."
(Surah Al-Isra' - Verse No. 1)

If Al-Aqsa Mosque had no importance other than its mention in this verse of the Holy Qur'an, that would be enough for its blessings to be overflowing in abundance. For, if what surrounds it is blessed, then the blessing inside it must be many times more.

Allah, the Mighty and Majestic, has blessed the area surrounding Al-Aqsa Mosque, making rivers run around it, bringing forth good fruits, and revealing other signs of blessing.

Al-Aqsa Mosque is the place where the prophets Abraham and Lot (peace be upon them) migrated and became safe

Allah Almighty says:

﴿ وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴾
(الأنبياء: ٧١)

“And We rescued him and Lut (Lot) to the land which We have blessed for the ‘Alamin (mankind and jinn).” (Surah Al-Anbiya' - Verse No. 71)

Ibn Kathir (may Allah have mercy on him) said, “Allah Most High tells us about Abraham, that He saved him from the fire of his people and brought him out from behind their backs, fleeing into the land of Sham (Greater Syria) to the part of it that is blessed.

Allah says:

﴿ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴾
(الأنبياء: ٧١)

“...To the land which We have blessed for the ‘Alamin (mankind and jinn).” (Surah Al-Anbiya’ - Verse No. 71)

Ubai Ibn Ka`b said that the land mentioned in the verse refers to Sham (Greater Syria, which includes the area covered today by Syria, Lebanon, and Palestine) and that there is no sweet water except that which comes from beneath the Rock. Abu Al-`Aliyah also adopted this opinion. Qatadah said in his exegesis, “This (story) happened in the land of Iraq, then Allah saved him (Abraham), (sending him) to Syria. It used to be said that Sham was the original place of migration, and that whatever was less in an area was more in Sham, and whatever was less in Sham was more in Palestine.”

The land that Allah ordered the Children of Israel to enter with Moses (peace be upon him)

After Allah, the Mighty and Majestic, had saved Moses (peace be upon him) and the Children of Israel from Pharaoh and his deceit, and after He had drowned Pharaoh and his men, He ordered the Children of Israel to enter

Bait Al-Maqdis. He described it as a holy land. This description is a mark of distinction for this land in general, and Al-Aqsa Mosque in particular.

Allah Almighty says in the Glorious Qur'an:

﴿ يَنْقُومِ آذْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ

لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴾

(المائدة: ٢١)

“O my people! Enter the holy land (Palestine) which Allah has assigned to you and turn not back (in flight); for then you will be returned as losers.”
(Surah Al-Ma'idah - Verse No. 21)

Ibn Kathir (may Allah have mercy on him) said, “Then Allah Most High says, informing (us), that Moses attempted to rouse the Children of Israel to fight and to enter Bait Al-Maqdis which had been in their hands at the time of their forefather, Jacob (peace be upon him). Jacob and his sons set out for Egypt in the time of Joseph (peace be upon him) and their descendants remained there until they left with Moses (peace be

upon him). In Palestine, they found a people of great stature and strength who had seized control over the land, so the Messenger of Allah, Moses (peace be upon him), ordered them to go and fight their enemy, promising them support and victory over their enemy. However, they recoiled at the suggestion, defied him, and disobeyed his command, saying as Allah tells us in the Qur'an:

﴿ فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴾

(المائدة: ٢٤)

“...So go you and your Lord and fight you two, we are sitting right here.” (Surah Al-Ma'idah - Verse No. 24)

Thus, they were punished by getting lost and wandering through the wilderness, continuing their journey, and not knowing where they were going for forty years; this was their punishment for neglecting the Command of Allah.”

The land in which Allah promised forgiveness

Allah Almighty says:

﴿وَاذْ قُلْنَا اَدْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ
شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ
نَّغْفِرْ لَكُمْ خَطِيئَتِكُمْ وَاَسْزِدُ الْمُحْسِنِينَ ﴿٥٨﴾
(البقرة: ٥٨)

"And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."" (Surah Al-Baqarah - Verse No. 58)

Ibn Kathir (may Allah have mercy on him) said, "Allah Most High is blaming the Children of Israel for their cowardly refusal to fight for His sake and to enter the Promised Land after coming from Egypt in the company of Moses (peace be upon him). They were ordered to enter the Holy Land, which was a legacy to them from

their father, Israel, and to fight the disbelieving giants living in it, but they refused to fight out of cowardice, and so they became weak and tired. Then Allah cast them into the wilderness as a punishment for them, as the Most High mentions in Surah Al-Ma'idah. Thus the more correct of two opinions is that this land is Bait Al-Maqdis. This was when they came out of their wandering with Joshua Ibn Nun (peace be upon him) after forty years, and Allah opened the land for them on Friday evening. He even stopped the movement of the sun a little that day to enable them to conquer it.

When the Children of Israel conquered it, they were ordered to enter the city gate **“سجداً”** meaning ***“in prostration or (bowing with humility),”*** grateful to Allah Most High for the blessings He had bestowed on them by conquering the city, giving them victory, returning their land to them, and saving them from being lost in the wilderness and misguided. Allah Most High says, **“وقولوا حمدةً”** which means, ***“And say: ‘Forgive us’”***. Ibn `Abbas explained this saying of Allah Most High as forgiveness - they asked for forgiveness. Al-Auza`i said, “Ibn `Abbas wrote to a man who had heard this and asked him about the verse, **“وقولوا حمدةً”**. He wrote back that it means they confessed their sins” Al-Hasan and Qatadah both said, “It means, ‘Reduce

our offense.' In short, they were ordered to humble themselves before Allah upon victory, both in word and in deed, to confess their sins, and to ask forgiveness for them."

An honorable dwelling place

Allah Almighty says:

﴿ وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مُبَوَّأً صَدَقٍ وَرَزَقْنَاهُمْ مِنْ
الطَّيِّبَاتِ ﴾ (يونس: ٩٣)

"And indeed We settled the Children of Israel in an honourable dwelling place (Sham and Misr), and provided them with good things..." (Surah Yunus - Verse No. 93)

Ibn Kathir (may Allah have mercy on him) said: Allah tells of the favors He bestowed upon the Children of Israel both in this world and in the Hereafter. Concerning His Words, ***"an honorable dwelling place,"*** it has been said that this refers to Egypt and the part of Sham (Syria) near Bait Al-Maqdis and that which surrounds it.

Verily, when Allah Most High brought death to Pharaoh and his army, the hand of Moses' authority stretched over the whole of the lands of Egypt. However, the Israelites continued to ask Moses (peace be upon him) to take them back to the land of Bait Al-Maqdis. When he did, they found people of giant statures living there, so they were overcome by fear and refused to fight. Thus Allah drove them away, making them wander in the wilderness for forty years. During that time, Aaron (peace be upon him) died and then Moses (peace be upon him), and the Children of Israel came out of their wanderings with Joshua Ibn Nun. Then Allah opened Bait Al-Maqdis for them. They remained in control of it until it was taken from them by Nebuchadnezzar after a period of time.

The place of refuge Allah made for Jesus (peace be upon him) and his mother

Allah Almighty says:

﴿ وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَهُمَا إِلَى رُبُوعِ ذَاتِ

قَرَارٍ وَمَعِينٍ ﴿ (المؤمنون: ٥٠)

“And We made the son of Maryam (Mary) and his mother as a sign, And We gave them refuge on high ground, a place of rest, security and flowing streams.” (Surah Al-Mu'minun - Verse No. 50)

Ibn Kathir (may Allah have mercy on him) said, “Concerning the verse, **“And We gave them refuge on a high ground, a place of rest, security and flowing streams,”** Ibn `Abbas Said that **‘رَفَاةٌ’** is a raised area in the earth and it is the best place for vegetation. Mujahid, `Ikrimah, Sa`id Ibn Jubair, and Qatadah (other scholars of interpretation) also said the same. Ibn `Abbas said that Allah’s Words, **‘ذَاتُ قَرَارٍ’** mean visible water. Mujahid, `Ikrimah, Sa`id Ibn Jubair, and Qatadah confirmed this statement. Mujahid said that it is ‘A high, flat ground.’ Sa`id Ibn Jubair said that Allah’s Words, **‘ذَاتُ قَرَارٍ وَمَعِينٍ’** means that the water settled there, and Mujahid and Qatadah both said that **‘وَمَعِينٍ’** means running water.”

Ibn Kathir also said, “But the scholars differed over the land in which this **‘high ground’** lies.”

Then he says, “The most authentic opinion in this matter is that which Al-`Aufi reported from Ibn `Abbas

about the verse, ***“And We gave them refuge on a high ground, a place of rest, security and flowing streams.”*** He said that ‘مَعِينٌ’ is running water which refers to the river mentioned in the verse:

﴿ قَدْ جَعَلَ رَبُّكَ تَحْتِكَ سَرِيًّا ﴾ (مريم: ٢٤)

“...Your Lord has provided a water stream under you.” (Surah Maryam - Verse No. 24)

Ad-Dahhak and Qatadah also said the same: that the verse refers to Bait Al-Maqdis. This is - and Allah knows best - the most obvious opinion because of that which is mentioned in the other verse, for the verses of the Qur'an explain each other. This is the most authentic interpretation according to the Qur'an itself, the Hadith, and then the sayings of the Companions and their Followers.”

Allah swears by the Holy Land of Jerusalem in the Qur'an

Allah Almighty says:

﴿ وَالزَّيْتُونَ ﴾ (التين: ١)

"By the fig, and the olive." (Surah At-Tin - Verse No. 1)

Allah mentions these two kinds of fruits as a direct reference to the land of Sham in general and the city of Jerusalem in particular, for these places are distinguished by an abundance of fig and olive - a sign of the blessing Allah has bestowed on this land.



Chapter 3
**The Merits of Al-Aqsa Mosque in
the Sunnah**

**It is permissible to set out to visit Al-Aqsa
Mosque**

Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said:

“Not to travel (for visiting) except for three mosques: Al-Masjid Al-Haram (in Mecca), Al-Masjid Al-Aqsa (in Jerusalem), and my Mosque (in Medina).” (Reported by Ahmad)

Abu Sa`id Al-Khudri (may Allah be pleased with him) narrated:

“I heard four things from Allah’s Messenger which won my admiration and appreciation. They are: No lady should travel without her husband or without a Mahram for a two-day journey or more;

no fasting is permissible on the two days of `Id Al-Fitr and `Id Al-Adha; no prayer (may be offered) after two prayers: after the `Asr prayer till the sun sets and after the morning prayer till the sun rises; not to travel (for visiting) except for three mosques: the Holy Mosque (in Mecca), my Mosque (in Medina), and Al-Aqsa Mosque (in Jerusalem).” (Reported by Al-Bukhari and Imam Muslim)

In yet another narration, Abu Sa`id Al-Khudri and `Abdullah Ibn `Amr Ibn Al-`As (may Allah be pleased with them) narrated that the Messenger of Allah (peace be upon him) said:

“No lady should travel without her husband or without a Mahram for a two-day journey or more. Not to travel (for visiting) except for three mosques: Al-Masjid Al-Haram (in Mecca), my Mosque (in Medina), and Al-Masjid Al-Aqsa (in Jerusalem).” (Reported by Imam Muslim)

In the Arabic source text *‘شد الرحال’* (literally: to tighten the saddles, or to get ready to travel) means to intend to travel to a certain place for the purpose of worshipping Allah, the Mighty and Majestic, there. It is not permissible to set out on a journey for the purpose of worship

except to the three places mentioned. If travelling to the Holy Mosque in Mecca or the Prophet's Mosque in Medina is made easy, then this is more preferable and it is sufficient.

Jabir Ibn `Abdullah (may Allah be pleased with him) narrated:

“A man stood on the day of the Conquest (of Mecca) and said: Messenger of Allah, I have vowed to Allah that if He grants conquest of Mecca at your hands, I shall pray two Rak`ahs in Jerusalem. The Messenger of Allah said to him: Pray here. He repeated (his statement) to the Prophet who said: Pray here. He again repeated (his statement) to the Prophet, and he (the Prophet) replied: Pursue your own course then.” (Reported by Al-Bukhari)

Ibn `Abbas (may Allah be pleased with him) narrated:

“A woman fell ill and she said: In case Allah cures me, I will certainly go and observe prayer in Bait Al-Maqdis. She recovered and so she made preparations to go out (to that place). She came to Maimunah, the wife of Allah's Messenger (peace be

upon him), and after greeting her she informed her about it, whereupon she said: Stay here and eat the provision (which you had made) and observe prayer in the mosque of the Messenger (peace be upon him), for I heard Allah's Messenger (peace be upon him) say: Prayer in it is better than a thousand prayers observed in other mosques except the mosque of the Ka`bah." (Reported by Imam Muslim)

The second mosque built after the Holy Mosque in Mecca

Abu Dharr (may Allah be pleased with him) narrated:

"I asked the Messenger of Allah (peace be upon him) about the mosque that was first set up on the earth. He said: The Holy Mosque in Mecca. I said: Then which next? He said: Al-Aqsa Mosque in Jerusalem. I said: How long is the space of time between the two? He said: Forty years. He (then) further said: The earth is a mosque for you, so wherever you are at the time of prayer, pray there." (Reported by Al-Bukhari)

The first Qiblah (direction of prayer) in Islam

Al-Bara' Ibn `Azib narrated:

“When the Prophet came to Medina, he stayed first with his grandfathers or maternal uncles from the Ansar. He offered his prayers facing Bait Al-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka`bah (at Mecca). The first prayer which he offered facing the Ka`bah was the `Asr prayer in the company of some people. Then one of those who had offered that prayer with him came out and passed by some people in a mosque who were bowing during their prayers (facing Jerusalem). He said addressing them: By Allah, I testify that I have prayed with Allah's Messenger facing Mecca (Ka`bah). Hearing that, those people changed their direction towards the Ka`bah immediately. Jews and the people of the scriptures used to be pleased to see the Prophet facing Jerusalem in prayers but when he changed his direction towards the Ka`bah, during the prayers, they disapproved of it. Before we changed our direction towards the Ka`bah

(Mecca) in prayers, some Muslims had died or had been killed and we did not know what to say about them (regarding their prayers.) Allah then revealed:

﴿ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ﴾ (البقرة: ١٤٣)

“...And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem)...”⁽¹⁾ (Reported by Al-Bukhari)

The place where Jesus (peace be upon him) will descend and kill the Antichrist

An-Nawwas Ibn Sam`an (may Allah be pleased with him) narrated:

“Allah’s Messenger (peace be upon him) made a mention of the Dajjal one day in the morning. He sometimes described him to be insignificant and sometimes described (his turmoil) as very significant and we felt as if he were in the cluster of the date palm trees. When we went to him (to the Holy Prophet) in the evening and he read the signs of

(1) Surah Al-Baqarah - Verse No. 143

fear in our faces, he said: What is the matter with you? We said: Allah's Messenger, you made a mention of the Dajjal in the morning (sometimes describing him) to be insignificant and sometimes very important, until we began to think as if he were present in some (near) part of the cluster of the date palm trees. Thereupon he said: I harbor fear in regard to you in so many other things besides the Dajjal. If he comes forth while I am among you, I shall contend with him on your behalf, but if he comes forth while I am not amongst you, a man must contend on his own behalf and Allah would take care of every Muslim on my behalf (and safeguard him against his evil). He (the Dajjal) would be a young man with twisted, contracted hair, and a blind eye. I compare him to `Abdul-`Uzza Ibn Qatan. He who amongst you would survive to see him should recite over him the opening verses of Surah Al-Kahf. He would appear on the way between Syria and Iraq and would spread mischief right and left. O servant of Allah! Adhere (to the path of Truth).

We said: Allah's Messenger, how long would he stay on the earth? He said: For forty days, one day like a year and one day like a month and one day

like a week and the rest of the days would be like your days. We said: Allah's Messenger, would one day's prayer suffice for the prayers of a day equal to one year? Thereupon he said: No, but you must make an estimate of time (and then observe prayer).

We said: Allah's Messenger, how quickly would he walk upon the earth? Thereupon he said: Like cloud driven by the wind. He would come to the people and invite them (to a wrong religion) and they would affirm their faith in him and respond to him. He would then give command to the sky and there would be rainfall upon the earth and it would grow crops. Then in the evening, their posturing animals would come to them with their humps very high and their udders full of milk and their flanks stretched.

The Prophet added: He would then come to another people and invite them. But they would reject him and he would go away from them and there would be drought for them and nothing would be left with them in the form of wealth. He would then walk through the wasteland and say to it, 'Bring forth your treasures' and the treasures would come

out and collect (themselves) before him like the swarm of bees. He would then call a person brimming with youth and strike him with the sword and cut him into two pieces and (make these pieces lie at a distance which is generally) between the archer and his target. He would then call (that young man) and he will come forward laughing with his face gleaming (with happiness) and it would at this very time that Allah would send Christ, son of Mary, and he will descend at the white minaret in the eastern side of Damascus wearing two garments lightly dyed with saffron and placing his hands on the wings of two Angels. When he would lower his head, there would fall beads of perspiration from his head, and when he would raise it up, beads like pearls would scatter from it. Every nonbeliever who would smell the odor of his self would die and his breath would reach as far as he would be able to see. He would then search for him (the Dajjal) until he would catch hold of him at the gate of Ludd and would kill him. Then people whom Allah had protected would come to Jesus, son of Mary, and he would wipe their faces and would inform them of their ranks in Paradise." (Reported by Imam Muslim)

The supplication of the Prophet Solomon (peace be upon him) for Al-Aqsa Mosque

‘Abdullah Ibn ‘Amr (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said:

“When Solomon (peace be upon him) completed the temple in Jerusalem, he asked Allah to grant him three things: the first was a judgment compatible with Allah’s, and Allah granted him it. The second was a nonpareil kingdom for him, and he was given that. The third was that anyone who goes to Al-Aqsa Mosque to pray, his sins would be remitted as if he was just born.” (Reported by An-Nasa’i)

In another narration, the Prophet (peace be upon him) said:

“When Solomon (peace be upon him) completed the temple in Jerusalem, he asked Allah to grant him three things: the first was a judgment compatible with Allah’s; the second was a nonpareil kingdom for him only; the third was that anyone

who goes to Al-Aqsa Mosque to pray, his sins would be remitted as if he was just born. Allah granted him two of them. Therefore, we wish to be granted the third one.” (Reported by Ibn Majah)

Exhortation to visit Al-Aqsa Mosque

Maimunah, the wife of the Prophet (peace be upon him), narrated:

“I said: Messenger of Allah, tell us the legal injunction about (visiting) Bait Al-Maqdis. The Messenger of Allah (peace be upon him) said: Go and pray there. But all the cities at that time were affected by war. He (peace be upon him) said: If you cannot visit it and pray there, then send some oil to be used in the lamps to light it.” (Reported by Abu Dawud)

In another narration, he (peace be upon him) said:

“It is the land of assembly and resurrection, so go and pray there because a prayer in it is equal to one thousand prayers in other mosques (with the

exception of the Holy Mosque and my Mosque). I said: If I am not able to go there, then what can I do to get such reward. The Messenger said: If you cannot visit it and pray there, then send some oil to be used to light its lamps, as the one who does so is like the one who goes and prays there." (Reported by Ibn Majah)

Al-Busairi said, "The chain of transmission in the narration of Ibn Majah is authentic and its men are trustworthy; it is more sound than that of Abu Dawud."

Chapter 4

Bait Al-Maqdis throughout History

The conquest of Jerusalem

Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said:

**“The sun has never been stopped for any march, except Joshua on his march to Jerusalem.”
(Reported by Ahmad)**

Also, Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said:

“A prophet amongst the prophets carried out a holy military expedition, so he said to his followers: Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or she-camels and

is waiting for the birth of their young ones. So, the prophet carried out the expedition and when he reached that town at the time or nearly at the time of the `Asr prayer, he said to the sun: O sun! You are under Allah's Order and I am under Allah's Order. O Allah! Stop it (i.e., the sun) from setting. It was stopped till Allah made him victorious.

Then he collected the booty and the fire came to burn it, but it did not burn it. He said (to his men): Some of you have stolen something from the booty. So one man from every tribe should give me a pledge of allegiance by shaking hands with me. (They did so and) the hand of a man got stuck over the hand of their prophet. Then that prophet said (to the man): The theft has been committed by your people. So all the persons of your tribe should give me the pledge of allegiance by shaking hands with me. The hands of two or three men got stuck over the hand of their prophet and he said: You have committed the theft. Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty.

**The Prophet added: Then Allah saw our weakness and disability, so He made booty legal for us.”
(Reported by Ahmad)**

A sermon in Al-Rqsa Mosque

Al-Harith Al-Ash`ari (may Allah be pleased with him) narrated that the Prophet of Allah (peace be upon him) said:

“Allah, the Almighty, revealed to Yahya Ibn Zakariyya (peace be upon them) five commandments which he should perform and order the Children of Israel to do. He was about to be somewhat late in informing them about these five commandments. `Isa (peace be upon him) said to him: You have been ordered to perform five commandments and inform the Children of Israel to perform them. So either you inform them or let me do this. Yahya said to him: O, my brother! I fear that Allah may torture me or sink me into the earth if you do this before me.

Yahya ordered the Children of Israel to gather in Bait Al-Maqdis till it was fully complete to the extent that some people sat on the windows. He praised

Allah, the Exalted, and glorified Him and said: O, Children of Israel! Allah, the Almighty, enjoined me to perform five commandments and I enjoin you to perform them. The first one of them is to worship Allah and associate no other partners along with Him, as the example of those who associate other partners with Allah is like a man who purchased a slave out of his own money either in silver or gold, and this slave served a man other than his master. Who, among you, would like his slave to do this? Allah, the Almighty, created you and provided you with sustenance, so worship Him and associate no other partners along with Him. The second is to observe performing Salah, for Allah Most High turns His Face toward the face of His slave when praying as long as he does not turn his face away while praying. So do not turn your faces away while performing Salah.

The third thing is to observe fasting because the likeness of the one who observes fasting is the likeness of a person who has a pot of musk and the people around him feel pleasant with the smell and fragrance of such musk. The smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk.

The fourth one is to give in charity. The example of the one who gives in charity is the example of one who was captured by enemies who tied his hands up to his neck, and when they were about to cut away his neck, he said: Can I ransom myself? He ransomed himself by giving them all he has and set himself free. The fifth thing is to remember Allah Almighty much often. The likeness of the one who remembers Allah much is the likeness of a man who was chased by an enemy and he entered an insurmountable safe haven where he hid himself. A man is safely protected against Satan as long as he adheres to the remembrance of Allah, the Mighty and Sublime."

The Prophet Muhammad (peace be upon him) said: I enjoin you to perform five commandments which Allah ordered me to do: adhering to the Muslim community; listening and obeying (Allah's and His Prophet's orders); migration (i.e., abandoning the life of disobedience to that of obedience); and Jihad in the cause of Allah, for he who separates from the community even for a span takes off the garment of

Islam from his body till he comes back (to the fold of Islam). And the one who calls for the ways and traditions of the Days of Ignorance (pre-Islamic period) will be of the people of Hell.

The Companions (may Allah be pleased with them) asked: Even if he observes fasting and performs Salah? He (peace be upon him) replied: Even if he fasts, performs Salah and claims to be a Muslim. So call the Muslims with what Allah called them: the faithful Muslim believers and slaves of Allah, the Almighty.” (Reported by Ahmad)

Jerusalem, the field of a fierce battle between Muslims on one side and Jews and the Antichrist on the other side

Tha`labah Ibn `Abbad Al-`Abdi, one of the people of Basra, narrated that one day he attended a sermon for Samurah Ibn Jundub who mentioned a Hadith attributed to the Prophet (peace be upon him) and he said:

“While I and a boy from the Ansar were shooting (arrows) towards two targets during the era of the

Prophet Muhammad (peace be upon him), the sun was sighted by the people at the height of two or three lances above the horizon. It became black like the black herb called Tannumah. One of us said to his companion: Let us go to the mosque; by Allah, this incident will surely bring something new in the community of the Messenger of Allah (peace be upon him).

As we reached it, we saw that he (the Prophet) had already come out (of his house). He stood up for a prolonged prayer he never performed with this length. We did not hear his voice. He bowed and prolonged it as much as he could do in the prayer. We did not hear his voice as well. He did the same in the second Rak`ah. The sun became bright when he sat (for Tashahhud) after the second Rak`ah. Then he uttered the salutation. He praised Allah, and extolled Him, and testified that he was His servant and Messenger. Then he (peace be upon him) said: O, people! I crave you (to tell me) if you know that I have not conveyed a part of the messages of my Lord as it should be conveyed. Why did not you inform me about this part to convey them (the messages) as they should be conveyed?

And if you know that I have conveyed the messages of Allah as they should be conveyed, would you confirm that I did that?

Some men stood up and said: We testify that you have conveyed the messages of your Lord, advised your Muslim community, and dutifully shouldered your responsibilities. Then they became silent, and he (peace be upon him) said:

Some people claim that the sun and the moon eclipse and the stars disappear because of the death of some of the great people of this earth, but they tell lies. They are Signs of Allah so that His servants may fear Him and turn to Him in repentance. By Allah, since I stood up to perform this prayer I saw what you would experience in your worldly life and in the Hereafter. By Allah, the Last Hour will not come until thirty liars come forth, the last of whom is the Dajjal (the Antichrist) who is one-eyed, and his right eye is like a swollen grape. When he comes forth, he will claim that he is Allah. As for the one who will believe him and follow his orders, his previous good deeds will be

of no avail for him, and as for the one who will disbelieve him and belie him, Allah will forgive all his bad deeds.

The Prophet (peace be upon him) then said: He will conquer the whole earth except the Holy Mosque in Mecca and Bait Al-Maqdis in Jerusalem. He will besiege the believers in Bait Al-Maqdis till they are horribly frightened, then Allah Most High will destroy him and his soldiers to the extent that walls and roots of trees will call saying, "O Muslim!" or, "O Believer!" This is a Jew or a disbeliever, come and kill him."

The Prophet added: You will not see this except after experiencing such grievous incidents and happenings that you will keep on asking each other if I (the Prophet) told you about such things, and mountains will be removed from their places and then all people will be dead.

Then I attended another sermon of Samurah's in which he mentioned the same Hadith and he did not move even one word forward or backward." (Reported by Ahmad)

The victorious group in Bait Al-Maqdis

Abu Umamah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said:

“A group of people from my Ummah (i.e., the Muslim community) will continue to obey Allah’s Command, and those who desert or oppose them shall not be able to do them any harm. They will be dominating the people until Allah’s Command is executed (i.e., Resurrection is established). The Companions said: Where are those people, Messenger of Allah? He (peace be upon him) replied: In Bait Al-Maqdis.” (Reported by Ahmad)

The conquest of Jerusalem and the coming of the Last Hour

’Auf Ibn Malik (may Allah be pleased with him) narrated:

“I went to the Prophet during the Battle of Tabuk while he was sitting in a leather tent. He said: Count six signs that indicate the approach of the Hour:

my death, the conquest of 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 Dinars, he will not be satisfied, then an affliction which no Arab house will escape, and then a truce between you and Bani Al-Asfar (i.e., the Byzantines) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers.” (Reported by Al-Bukhari)

Jabir Ibn `Abdullah (may Allah be pleased with him) narrated that he heard the Messenger of Allah (peace be upon him) say:

“When the Quraish belied me, I was staying in the Hijr and Allah lifted before me Bait Al-Maqdis and I began to narrate to them (the Quraish of Mecca) its signs while I was in fact looking at it.” (Reported by Al-Bukhari)

The reward for praying in Al-Aqsa Mosque

`A'ishah (may Allah be pleased with her) narrated that the Messenger of Allah (peace be upon him) said:

“One prayer in my Mosque is better than one thousand prayers in any other mosque except Al-Aqsa Mosque.” (Reported by Ahmad)

The Companions of the Prophet (peace be upon him) in Al-Aqsa Mosque

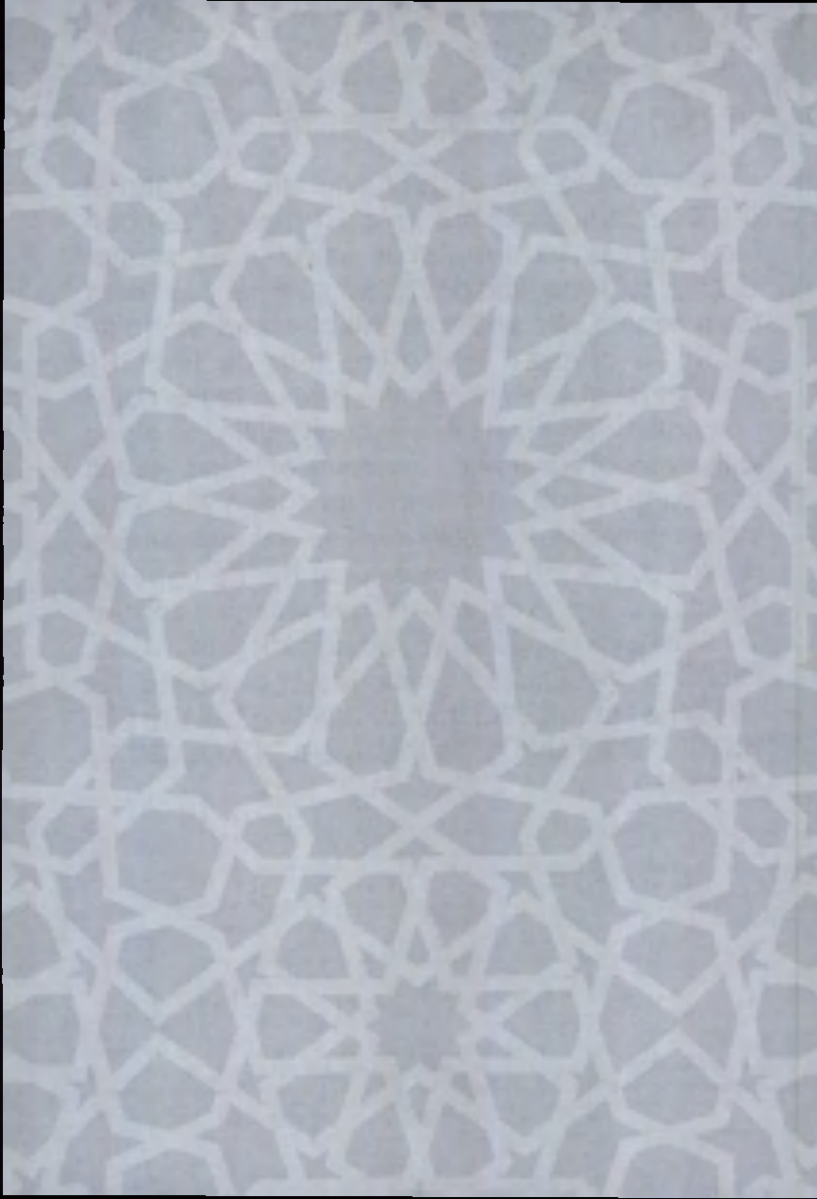
‘Abdur-Rahman Ibn ‘A’idh, a man from Sham, said that ‘Uqbah Ibn ‘Amir Al-Juhani took off for Al-Aqsa Mosque to pray there and people followed him, so they prayed together in congregation. He narrated that he heard the Messenger of Allah say:

“Whosoever will meet Allah without associating anything in worship with Him, the eight gates of Paradise would be opened for him and he may enter by whichever of them he wishes.” (Reported by Ahmad)

The protection of Al-Aqsa Mosque against the Antichrist (the Dajjal)

Junadah Ibn Abi Umayyah (may Allah be pleased with him) narrated:

“We went to one of the Ansar who was one of the Companions of the Prophet (peace be upon him) and said to him: Tell us what the Messenger of Allah told you, and do not tell us what you heard from people. We stressed this demand. He (may Allah be pleased with him) told us that the Messenger of Allah once said: Beware of the Dajjal (the Antichrist) who is one-eyed. He will walk along with rivers of water and mountains of bread. He will stay on the earth forty mornings during which his sovereignty and dominance will extend everywhere. He will not reach four mosques: the Ka`bah; the Mosque of the Prophet, Al-Aqsa Mosque, and At-Tur. Whatever happens, you should know that Allah, Glorified and Exalted be He, is not one-eyed. He will kill a person, and then brings him back to life. He will not be able to do this again.” (Reported by Ahmad)



Conclusion

Al-Aqsa Mosque is not only what appears in the pictures that are widespread in the media nowadays; this is only the Dome of the Rock, which, in all fairness, is no more than an ordinary dome like those built above graves and it should be removed. In fact, it would not be exaggerating to say that it deserves to be treated like the "Masjid Ad-Dirar" that was destroyed and burnt by the Prophet (peace be upon him). That is because it was the hypocrites who built it, in order to divide the believers and to drive them away from the path of truth. They tried to gather the people on hypocrisy, in order to fight Allah and His Messenger (peace be upon him). In the same way, the Dome of the Rock was built to keep people from making pilgrimage to Allah's Holy Mosque in Mecca.

A believer does not only fight to get back a piece of land, even if this land is sacred; he fights to raise high the Word of Allah, to establish the religion of Allah, the Mighty and Majestic, to support the doctrine of true monotheism, to stop the worship of anything other than Allah, and to annihilate all forms of polytheism. The Prophet (peace be upon him) migrated from Mecca

and left the Holy Mosque, which is more sacred and honorable than Al-Aqsa Mosque. Then, when he was finally able to return to Mecca with a group of true believers, he purified it from the filth and impurity of polytheism and association of partners with Allah.

Allah Most High says:

﴿ الَّذِينَ إِنْ مَكَّنَّهْمُ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ
وَأَتَوْا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ
الْمُنْكَرِ ۗ وَلِلَّهِ عَنقِبَةُ الْأُمُورِ ﴾ (الحج: ٤١)

“Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salat [i.e. to perform the five compulsory congregational Salat (prayers) (the males in mosques)], to pay the Zakat and they enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islam has forbidden) [i.e. they make the Qur'an as the law of their country in all the spheres of life]. And with Allah rests the end of (all) matters (of creatures).” (Surah Al-Hajj - Verse No. 41)

Muslims will not gain power on earth until they fulfill the condition mentioned by Allah, the Mighty and Majestic, in the following verses:

﴿ وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ
لِيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ
مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ
وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا
يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ
هُمُ الْفَاسِقُونَ ﴿٥٥﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾ لَا تَحْسَبَنَّ
الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَأْوَهُمُ النَّارُ
وَلَيَبْسُخُنَّ الْمَصِيرُ ﴿٥٧﴾ ﴾ (النور: ٥٥-٥٧)

“Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practice their religion, that which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fasiqun (rebellious, disobedient to Allah). (55) And perform As-Salat (Iqamat-as-Salat), and give Zakat and obey the Messenger (Muhammad SAW) that you may receive mercy (from Allah). (56) Consider not that the disbelievers can escape in the land. Their abode shall be the Fire - and worst indeed is that destination. (57)” (Surah An-Nur - Verses Nos. 55 - 57)

All praise is for Allah, Lord of the worlds, and may the praise, peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions.

Glossary

Al-Buraq:

An animal bigger than a donkey and smaller than a horse on which the Prophet (peace be upon him) went for Al-Aqsa Mosque during his miraculous Night Journey

Dajjal, The:

He is the Pseudo Messiah who will appear before the Day of Judgment. He is a false Christ. He will be a kind of trial to all people. Whoever follows him will enter Hell. He will be killed at the hands of Jesus.

Dome of the Rock, The:

It is a domed Islamic shrine in Jerusalem. `Abdul-Malik Ibn Marwan founded the Mosque of the Dome of the Rock, at Jerusalem, in the same place where Caliph `Umar Ibn Al-Khattab performed Prayer (72 A.H.). It is believed to be the earliest surviving monument of Islamic architecture. There is sometimes confusion in the minds of people between the mosque of the Dome of the Rock

and Al-Aqsa Mosque, thinking that they both are two names of the same thing. The Dome of the Rock and Al-Aqsa Mosque constitute a Muslim holy site.

Hijrah:

It means 'migration'. The Hijrah refers to the Prophet's migration from Mecca to Medina. This journey took place in the twelfth year of his mission (622 A.D.). This is the beginning of the Muslim calendar. The word 'Hijrah' also means to leave a place to seek sanctuary or freedom from persecution or freedom of religion or any other purpose. Hijrah can also mean to leave a bad way of life for a good or more righteous way.

Holy Mosque, The:

It is the Grand Mosque in Mecca where the Ka`bah is located.

Ilya' Mosque:

One of the names of Al-Aqsa Mosque

Masjid Ad-Dirar:

Masjid Ad-Dirar (or the Mosque of Harm and Disbelief) was built by the hypocrites in order to divide the believers and to drive them away from the path of truth and righteousness. They tried to gather people and urge them to adhere to hypocrisy, in order to fight Allah and His Messenger (peace be upon him). It was destroyed and burnt by the Prophet (peace be upon him).

Mosque of the Prophet, The:

It is the mosque built by the Prophet Muhammad (peace be upon him) in Medina when he emigrated from Mecca to Medina. It is the second greatest Mosque in Islam, the first being the Holy Mosque in Mecca, and the third is Al-Aqsa Mosque in Jerusalem.

Nebuchadnezzar:

King of Babylonia (605-562 B.C.) who captured and destroyed Jerusalem and carried the Israelites into captivity to Babylonia.

Night Journey, The:

The miraculous "Night Journey" of the Prophet Muhammad which took place in 619 C.E. during which he visited Al-Aqsa Mosque and led the prophets in prayer. He then ascended into the Highest Heavens where he saw some of Allah's Greatest Signs and instructions, for the formal Muslim prayers were revealed to him, making them a cornerstone of Muslim faith and practice. This important event, which took place in the year of Muhammad's wife Khadijah's death, gave strength to him by reaffirming Allah's support for him.

Qiblah, The:

The term is used in reference to the direction Muslims face during Salah (Prayer). The Qiblah's focal point is the Ka'bah, the house of worship located in the city of Mecca. Depending upon where one is at any given time upon the earth, the Qiblah direction may vary. For North America, for example, the direction is roughly northeast, and worship halls in local mosques are oriented accordingly.

Quraish, The:

It was one of the major tribes in Arabia, to which the Prophet Muhammad (peace be upon him) belonged. When the Prophet Muhammad persisted in calling people to worship Allah Alone, most of the Quraish disavowed him and attempted to thwart his efforts, even going so far as to attempt killing him. Until the Prophet Muhammad gained control of Mecca in 630 C.E., the Quraish continued to plot Muhammad's downfall, after which they acquiesced and entered the fold of Islam. It was the most powerful and prominent tribe in all of Arabia in the Prophet's era. The Quraish were the keepers of the Ka`bah and therefore one of the wealthiest and most powerful tribes. The Prophet was from the Quraish. When he started to preach the true religion of Allah, the Quraish violently persecuted him and his followers. They (the Quraish) were badly defeated at the battle of Badr by the Muslims and their days of Jahiliyyah were finally ended when the Muslims liberated Mecca and destroyed all the idols in the Ka`bah in the year 630 C.E.

Resurrection:

Resurrection is the rising again of the dead at the Last Judgment. Belief in the Day of Resurrection is a basic article of faith in Islam. After Allah, the Almighty, ends the present world and order of creation, a day will follow on which He will judge every person according to his or her intentions and deeds. Judgment by Allah, Mighty and Sublime be He, is followed by punishment in Hell or eternal bliss in Paradise.

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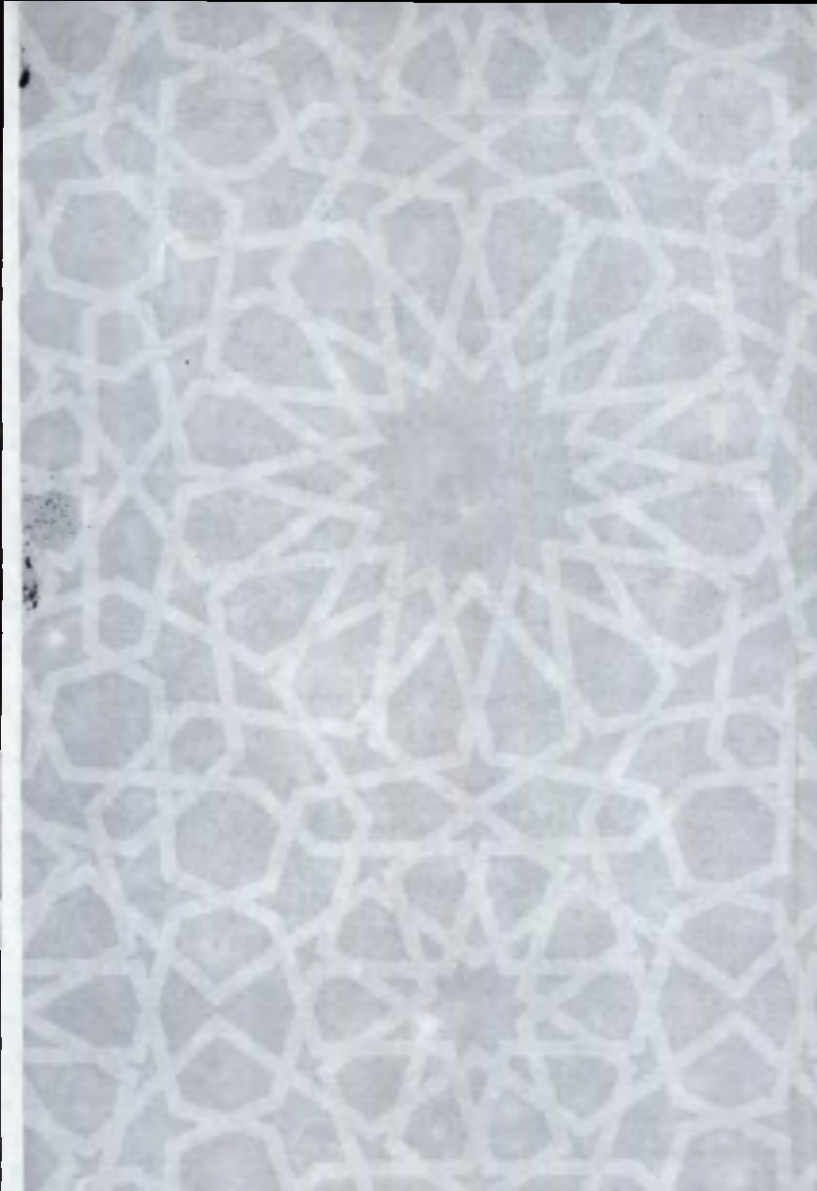
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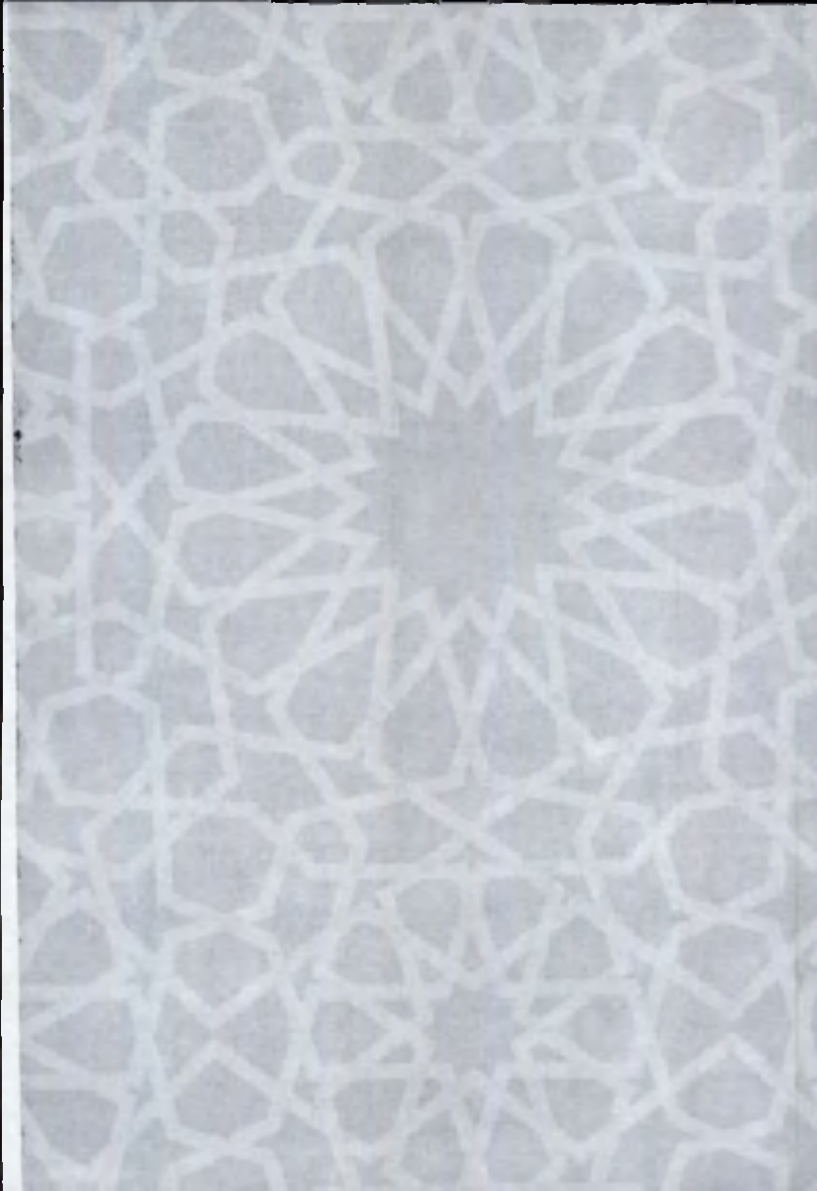


Transliteration Chart

الحرف أو الصوت	التمثيل الصوتي	مثال
الهمزة المفتوحة في أول الكلمة	a	Ahmad أحمد
الهمزة المكسورة في أول الكلمة	i	Isra' إسرائ
الهمزة المضمومة في أول الكلمة	u	Umairmah أميمة
ا	a	Qasim قاسم
ب	b	Bashir بشير
ت	t	Tabuk تبوك
التاء المربوطة	h	Surah سورة
ث	th	Ath-Thawri الثوري
ج	j	Jabir جابر
ح	h	Hatim حاتم
خ	kh	Khalid خالد
د	d	Dinar دينار
ذ	dh	Dhul-Hijjah ذو الحجة
ر	r	Ar-Razi الرازي
ز	z	Zainab زينب
س	s	Salma سلمى
ش	sh	Shahin شاهين
ص	s	Sabir صابر
ض	d	Mudar مضر
ط	t	Tahir طاهر
ظ	zh	Zhafir ظافر
ع مفتوحة	`a	`Ali علي

مثال		التمثيل الصوتي	الحرف أو الصوت
`Imad	عماد	`i	ع مكسورة
`Umar	عمر	`u	ع مضمومة
Ma`d	معد	`	ع ساكنة
Al-Mughirah	المغيرة	gh	غ
Fatimah	فاطمة	f	ف
Qabisah	قبيصة	q	ق
Ka`b	كعب	k	ك
`Ali	علي	i	ل
Mina	مني	m	م
Nusair	نصير	n	ن
Hurairah	هريرة	h	هـ
Musa	موسى	u	الواو قبلها ضمة
Sudah	سودة	su	الواو الساكنة قبلها فتحة
Marwan	مروان	w	الواو المتحركة قبلها ساكن
Quraish	قريش	ai	الياء الساكنة
`Uyainah	عيينة	`uya	الياء المفتوحة قبلها ضمة
Umayyah	أمية	yy	ياء مشددة
Sufyan	سفيان	y	الياء المتحركة
Al-Maqrizi	المقريزي	i	ياء النسب
Kathir	كثير	a	الفتحة
Huda	هدى	u	الضمة
Asma`	أسماء	a	مد بالألف
Kabir	كبير	i	مد بالياء
Thamud	ثمود	u	مد بالواو
Bilal	بلال	i	الكسرة

مثال		التمثيل الصوتي	الحرف أو الصوت
An-Nisa'	النساء	A*.*	ال الشمسية
Abdur-Rahman	عبد الرحمن		حسب ما بعدها
Al-Muttaqun	المتقون	Al-	ال القمرية
Ibn `Abbas	ابن عباس	Ibn	ابن
Anas Ibn Malik	أنس بن مالك	Ibn	بن
Asma' Bint Abi Bakr	أسماء بنت أبي بكر	Bint	بنت
Umm Salamah	أم سلمة	Umm	أم
Ibn Abi Sufyan	بن أبي سفيان	Abi	أبي (مجرورة)
Abu Hurairah	أبو هريرة	Abu	أبو (مرفوعة) وأيضاً في حالة النصب
Hadiths	أحاديث	إضافة s	قاعدة الجمع
Ansar	أنصار		استثناء (صيغ الجمع المشهورة)
Al-Muhajirun	المهاجرون		
`Abbas	عباس	يُضعف	الحرف المشدد (مفرد)
Bashar	بشار	كما هو	الحرف المشدد (مزوج)
Salma	سلمى	a	الألف المقصورة
`Abdullah			عبد/عبيد الله
`Ubaidullah			
Dhul-Qa`dah	نو القعدة	Dhul-	نو (بعدها ال)
`Abdullah	عبدالله		لا يوضع اعتبار للإعراب
Dhul-Qa`dah	نو القعدة		



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