الأحاديث الأربعون الفلسطينية

The Forty Palestinian Hadiths

إعداد

جهاد جميل العايش

Prepared by

Jehad Jamil Al- Ayesh

ترجمة

محمد عودة

Translated by

Mohammed Odeh

الكتاب متوفر باللغة العربية

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مركز بيت المقدس للدراسات التوثيقية

Bait Al-Maqdis Documentary Studies Center



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مكاتب مركز بيت المقدس للدراسات التوثيقية

فلسطين
غزة - الرمال - برج ذو النورين - طابق ٦ هاتف : +٩٧٠٨٢٨٦١٦٥٤
جوال : +٩٧٠٥٩٧٩٩٤٦٨٨ / ناسوخ: +٩٧٠٨٢٠٧٩٦٩٦
maqdes192009@hotmail.com

لبنان
لبنان - صيدا - ساحة القدس - عزّام بلازا - الطابق الأول
محمول : ٩٦١٣٥٦٦٠٧٠ + - هاتف وناسوخ : ٩٦١٧٧٥٤٧٨٩ +
muqdes_saida@hotmail.com

مصر
القاهرة - مدينة نصر - الحي العاشر - هاتف وناسوخ : ٢٠٢٢٤٧٢٤٦٥٦+ - محمول : ٢٠١٠٠٩٣٩٦٦٠١+
للمراسلة : مكتب بريد الحي العاشر - رقم بريدي : ١١٥٢٨ - ص.ب: ٣٩
aqsana.cairo@yahoo.com

اليمن
صنعاء - الاصبحي - شارع الحربي - قرب محطة بترول الاصبحي
هاتف : ٩٦٧٦٧٣٨٤٨+ - الجوال : ٩٦٧٧١١١٣٠٨٢٩+ / ٩٦٧٧١٣٤٨٩٣١٧ +
aqsasanaa@yahoo.com

موقع المركز على الإنترنت : www.aqsaonline.org
البريد الإكتروني : chief_aqsa@hotmail.com

القاهرة : بنك فيصل الإسلامي - فرع القاهرة الرئيسي - رقم حساب ٢٦١٣٨٢
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Offices of Bait Al Muqdis Documentary Studies Center

Palestine	Gaza - Alremal - Thunourein Tower - Floor 6 - Mobile: +97082861654 Roaming Mobile: +970597994688 - +970599606142
Palestine	Nablus - St.Najjah- Telefax: + 970599606142 - Post Box : 463
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Egypt	Cairo-Nassir City-Ten Superb-phone:+20224724656-Mobile:+ 20109396601 For Correspondence:Post Office of Ten Suburb - Post No.: 11528-Post Box: 39
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Website of the Center :www.aqsaonline.org
Email: chief_aqsa@hotmail.com

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Translator's Note

Praise be to Allah the lord of the worlds who enables us in translating ***The Forty Palestinian Hadiths.*** While many attempts have been made to translate the meaning of the Holy Quran into English, much less attention has been given to the Hadith of the Prophet Muhammad, peace be upon him. It is clearly necessary that the Translator be possessed of such a breadth and depth of knowledge of the Arabic and English languages, together with full understanding of Islamic faith in all its aspects.

About whether to translate Allah as God, I decided on the word Allah for the most of the Handbook here because it is used widely amongst Muslims, whether or not they are speaking Arabic, not because any difference between them. Also I used to write abbreviation of (PBUH) instead of peace be upon him.

I used some note, which being supplied only when it was necessary to a real understanding of the English translation.

In conclusion, what I desire is to present the English reader with an approximation of the meaning of the original. Our lord, if we have been able in these pages to convey the true sense of the words of your prophet, peace be upon him, then be patron over us and all those who benefit from this, and wherever I have failed in this effort, forgive me and protect the people from our errors.

Note;

If you have any corrections, comments, or questions about this translation, please contact me at:

Mohammed-147258@hotmail.com



Introduction

Praise be to Allah , the lord of the worlds, peace and prayer on our prophet Muhammad ,his house , companions and followers .

A Brief text which we aimed to renew a dignity of holy land (Palestine) in the people and to assure doctrine of loyalty for blessed land and what indicated of its virtue and virtue of its mosque and who garrisoned in it and events will happen at the end of time, which we aim to spread out authentic hadiths relating to title of this book which stated carefully without any repetition of its meaning .

The Forty Palestinian Hadiths is prophetic document which confirms the eternal relation between the holy land (Palestine) and the message of heaven .

It's a part of hadiths and chapter of science which it teaches in mosques , school , and circles of science as scientific education doctrinal method who our scholars must study and teach it to the Muslims specially nowadays that

people who demand Muslims rights in Palestine which are loosed !!! And becomes in hand of Jews who are the most vile in this land.

Our method in collecting these hadiths as scientific Sunna we had inherited from our scholars and speakers who classified books and forty hadiths chapters [1] .

From their experience - Allah bless them - the idea of " The Forty Palestinian Hadiths " has came. Some could ask that the most hadiths state Al-Sham not Palestine , we have to indicate that Palestine is natural part inside Bilad Al-Sham which its borders as Yaqout Al Hamawi indicated in his book " Mujam

(1) Some of who have composed forty hadiths thought that because of its merits related to the messenger ((PBUH)) like (Whoever preserves for my Ummah forty hadith related to religion , Allah will then resurrect him in the company of the pious and the scholars) another narration states ((He will be recorded in the company of the martyrs who were killed in Abadan and Asqalan)). another narration states ((Enter paradise through any door you wish)).

Bilad Al - Sham 3/321" from Al- Forat to Al-Arish closely to Egypt, its width : from Tai Mountain closely to Qibla side to Roma sea (Al Rom sea). Palestine located east Mediterranean link between west Asia , North Africa and Sinai peninsula island at the point of concurrence two continent which divided geographically into four areas from west to east :

(Coastal plain- mountain heights, Al Jalil – Nablus, Jerusalem (Al Quds) , Al Khalil – Jordan Gur - Naqab Desert) .

Modern Palestine extends on (26990) km 2 , between Jordan river toward the east , Mediterranean toward the west and Lebanese border toward

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Imams of hadiths said its refused, Ibn Al-Jewzy said Non-authentic hadith (Al-Ilal (1/126) No. (171) and people of narrators like Al Darqutni in Al-Ilal said (6/33) (959) , Ibn Hibban in Aduafaa (1/134, Translation 57) Ibn Udai recorded it in (7/66) Translation 1990 , Ibn Assaker (8/45,51/123) , Al Nawawi in an introduction of Al Nawawi Forty Hadiths said scholars of hadiths agreed that it is a weak hadith despite its many lines of transmission

the North and head of Aqaba Gulf toward the south.

Finally , I will not forget to thank my friend Naif Faris in his assistance in an explanation some hadiths .I'm asking Allah to accept this work and make it accepted to Muslims and useful.

Praise be to Allah , the lord of the worlds .

Collected it
Son of sacred land
Jehad Jamil Al-Ayesh



The First Hadith

Al-Aqsa mosque is the first Qibla for Muslims

Abu Ishaq reported: I heard al-Bara' saying: We prayed with the Messenger of Allah (may peace be upon him) (with our faces) towards Bait-al-Maqdis for sixteen months or seventeen months. Then we were made to change (our direction) towards the Ka'ba.[1].....

1-Recorded by Bukhari (6/27) (4492), Muslim (1/374) (525) , Al-Nassaee (1/242) (475) , Ahmed (4/288) (18738) and in an another chain by Bukhari (40) , Al-Bara' (bin 'Azib) narrated:
When the Prophet came to Medina, he stayed first with his grandfathers or maternal uncles from Ansar. He offered his prayers facing Bait-ul-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka'ba (at Mecca). The first prayer which he offered facing the Ka'ba 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 Apostle facing Mecca (Ka'ba).' Hearing that, those people changed their direction towards the Ka'ba 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'ba, during the prayers, they disapproved of it. Al-Bara' added, "Before we changed our direction towards the Ka'ba (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: And Allah would never make your faith (prayers) to be lost (i.e. the prayers of those Muslims were valid).' " (2:143).

Direction was towards Bait-ul-Maqdis by revelation not by Sunna , Allah said (And we did not make the Qiblah which you used to face ...) And then Qiblah turned according to the opinion of majority (Jomhour) after sixteen months when prophet had come on Rajab after sun set before Badr battle in two months. See : Al Baghawi interpretation (1/162) Sharh Anawawi on Muslim (5/13) , Zad Al-Maad (3/66) , Fathul Bari (1/120)

The Second Hadith

Al-Aqsa mosque is the second was mosque established in the land

Abu Dharr reported: I said: Messenger of Allah, which mosque was set up first on the earth? (1) He said: Al-Masjid al-Haram (the sacred). I (again) said: Then which next? He said: It was the Masjid Al-Aqsa (2). I (again) said: How long the space of time (between their setting up)? He (the Holy Prophet) said: It was forty years. And whenever the time comes for prayer, pray there, for that is a mosque) (3) .

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(1) First : to pray in it .

(2) Named Al-Aqsa because of far away distance between Al-Aqsa and Ka'ba (Fathul Bari) (10/148).

(3) Recorded by Al Bukhari (4/177 , 4/197) , Muslim (1/370) , Al-Nassaee in Greatest (255/1) (769) , Ibn Majeh (1/248) (753) and Ahmed (5/150) (21659).

The Third Hadith

Virtue of prayer in Al-Aqsa mosque

Abu Dharr narrated we took at the Messenger of Allah : (Which is better : the mosque of the Messenger of Allah or the Mosque of Bait AL-Maqdis ? The Messenger of Allah said : prayer in my mosque is better than four [1] prayers in Bait al Maqdis, what an excellent praying in ! To be about [2] .....

(1) Prophet (PBUH) informed that prayer in Masjid Al Medina equals thousand prayers in others, Allah's Apostle' (may peace and prayer be upon him) said: having said: A prayer in my mosque is a thousand times more excellent than a prayer in any other mosque, except Masjid al-Haram (Mosque of the Ka'ba) recorded by AL Bukhari (1190), Muslim (2/2o12) (1394), Tirmidhi (2/147) (325) , Al Nassaee (5/214) (2899) and Ibn Majeh (1/450) (1404) , informed here : .. is better from four prayers in it - means Al-Aqsa mosque . This means prayer in Al-Aqsa mosque equals two hundreds and fifty prayers. This is choice of Al Tahawee in Mushkil Al Athaar (vol. 2/p77).

(2) To be about :Close to , it will be so fast.

for a man [1] like (Shetn) [2] of horse from land which can see Bait al maqdis is better than all the world, or he said: the best of the world and everything in it).[3]

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(1) In Mustadrak (8695) : (that not to be for a man …….).

(2) Al Shetn : line , plural : Ashtan . said in (Al Mujam Al waseet) : Al Shetn : long line to draw water from wall , or to pull an animal.

(3) Recorded by Tabarani in Al Awsat (7/103) (6983) Al Hakim (4/509) and said : Sahih Al Isnad (authentic attribution) . Al Dhahabi a greed with him , Al Haithami in Mujam Az-zawaed (4/10) *Rijaluha Rijal al Sahih (Trust worthy men) . Al Albanee said in Al Thamar Al Mustatab (1/954) the most true hadith in virtue of prayer in it , I said: See Tamam Al Minah (294)

The Fourth Hadith

The third mosque that people set out on a journey

Narrated Abu Huraira: The Prophet said, " Do not set out [1] on a journey [2] except for three Mosques i.e. Al-Masjid-Al-Haram, the Mosque of Allah's Apostle , and the Mosque of Al-Aqsa, (Mosque of Jerusalem).[3] "

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(1) Don't set out on : on syntax for object . Don't: negative ,it means forbidden . In this hadith there is virtue of three Mosques , and virtue of setting out on them : because its meaning at the most scholars (Jomhour) : No virtue to set out on any Mosque but these three Mosques (Sharh Al Nawawi on Muslim) (9/239).

Al Taibi said: stronger than from obvious forbidden, as he said: visiting is not allowed except to these mosques because of its sacredness. (Fathul Bari) (3/77).

(2) A journey : traveling, because of setting out is important for traveling .

(3) Recorded by Al Bukhari (4/491) (1189) , Muslim (2/1014) (1397) , Abu Dawud (2/216) (2033) , Al Nassaee (2/37) (700) , and Ibn Majeh (1/452) (1409).

The Fifth Hadith

Virtue of seclusion in Al-Aqsa mosque

On the authority of Huthaifa Bin Al Yaman (Allah be pleased with him) reported it directly from Allah's Apostle (may peace be upon him) that he said: No seclusion [1] but to three mosques: Mosque of al-Haram, Mosque of mine and Bait al-Maqdis .....

(1) Seclusion is not allowed except in Mosques, Allah states, (But be at your devotions in the mosques . These are the limits imposed by Allah, so approach them not . Thus Allah expoundeth His revelations to mankind that they may ward off) Al Baqara,verse (187). there is no advantage for Mosque to another , its controversial , Huthaifa said (No seclusion except in three Mosques : Mecca mosque ,Medina and Al-Aqsa) , which imply an importance and significance of three Mosques (Umdat Al Qari - 11/141)

(Mosque of Al-Aqsa) [1].

(1) Recorded by Al Tahawi in (Sharh Al Mushkil) (1500) , Al Esmaeli in Al Mujam (345) (2/112) , Al Baihaqi in (Greatest Sunnan) (4/316) and Ibn Taimiya said in book of fasting from sharh Al Umdah (2/724) : (Isnaduhu Jayid) (Has good attribution) , Al Dhahabi said in his book Syr Alam Al Nubalaa (15/81) (Sahih Ghareeb Ale) (authentic , strange , high) Al Haithami said in Mujama Al Zawaed (3/176) (Rijaluhu Rijal Asahih and Isnaduhu Mursel) but Albanee indicated some quotation and he has valuable speeches , see Authentic Series (6/285) some ancestors took about it like Huthaifa b. Alyaman, Saeed b. Al Musaieb and Ataa ,see Getting Up Ramadhan for Al albanee (P27) then he indicated who said that from ancestors after he said (then I stopped on obvious hadith that take interest in indicated Mosques in the verse (But be at your devotions in the mosques) Al Baqara surah. verse(187) in three mosques: Al Haram Mosque , Medina Mosque , and Al-Aqsa Mosque . If we accept abrogation of this hadith but did not abrogate honoring of these three Mosques , so it abrogates decision and still significance and honor of these Mosques as other hadiths have indicated that , and some who said that this hadith is abrogated , see Bayan Mushkil Al Athaar for Al Tahawi (7/40) , Albanee correct it Marfu`an “means that followers narrated it form Allah` Apostle (PBUH)” in (Authentic Series) : (2786)

The Sixth Hadith

permission to vow pray in Bait AL-Maqdis

Jabir Bin Abdullah, may Allah be pleased with them : reported that a man is standing up at Conquer Day and said: " the Messenger of Allah, I vowed to Allah that if Allah opens Mecca to you to Perform two Rak`ah prayer in Bait AL-Maqdis, said:" (Pray here), and then repeated it, he stated: (Pray here), and then repeated it, he said: (Do as you like).[1].....

(1) Recorded by Abu Dawud (2/255) (3305) , Al Baihaqi in Al Sunnan (10/82) (6026) , Ahmed (3/363) (14981) , Abd Bin Hameed (1009) and ADarmi (2339), Abdulhaq Al-Ishbili indicated that in the introduction of his book (Alahkam Asughra) (742) that its Sahih Al Isnad (has authentic attribution) and Ibn Daqeeq Al-Eed in Aleqterah (112)said its (authentic) and Ibn Al Mulaqin in Tuhfat Al Muhtaj said its authentic or Well.
Al Albanee corrected in (Irwaa Al-Ghlil) hadith No. (2597) and said (Isnaduhu Isnad Sahih (authentic attribution) on =

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Muslim condition in this hadith prophet (PBUH) instructs questioner to fulfill his oath in Al Haram Mosque, the instruction of prophet here means admission of transmission from preferable to less preferable, but not vice versa because Al Haram Mosque is better than all mosques, also Sahih Abu Dawud (3305) Al Wadiee in Sahih Al Musnad said (266) (Sahih on Muslim condition).

The Seventh Hadith

Buraq is an animal of the messenger from Mecca to Bait Al-Maqdis

It is narrated on the authority of Anas b. Malik that the Messenger of Allah (may peace be upon him) said: I was brought al-Buraq (1) Who is an animal white and long, larger than a donkey but smaller than a mule, who would place his hoof a distance equal to the range of version. I mounted it and came to the Temple (Bait Maqdis in Jerusalem) (2),

(1) Al Buraq : name of animal less than mule long than donkey ,Muhammad (PBUH) had ridden it in the night of Al Isra` and Al Mi'araj ,it called that because of its brightness and shininess , and some said its because of its speediness , like lightning , Gabriel , peace be up on him , carried him on Buraq, one riding behind another .

(2) Bait Al Maqdis : purified Bait Al Maqdis also Bait Al Maqdis means : place that sins purified from.

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..) [1] .

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(1) Bait Al Maqdis : purified Bait Al Maqdis also Bait Al Maqdis means : place that sins purified from.

The Eighth Hadith

Miracle of prophet's Isra from Mecca to Bait Al-Maqdis in a Night

On the authority of Aisha , may Allah be pleased with her, said: The 'Night Journey (1)' raised a good deal of stir among the people and the sceptical audience plied Muhammad with all sorts of questions. He told them that he saw the camels of Makkan merchants to and fro. He also guided them to some of their animals that went astray. He informed them that he had drunk some of their water while they were fast asleep

(1) Night Journey : (to travel by night) walking at night, as signal to reduce a period of Isra and Mi'araj : ascension, also means : he makes Buraq walking with him from Al Haram Mosque , which is Mecca mosque to Al-Aqsa Mosque , which is Bait Al Maqdis Mosque , and said it was before Hijra in one year on Rabi 1, which is the opinion of the majority who Ibn Hazem exaggerated and said it is consensus on (Umdat AlQari - 17/27) .

and left the container covered.

The disbelievers, however, found it a suitable opportunity to jeer at the Muslims and their creed. They pestered the Prophet with questions as to the description of the Mosque at Jerusalem, where he had never gone before and, to the astonishment of many, the Prophet's replies furnished the most accurate information about that city. He supplied them with all the news about their caravans and the routes of their camels. However, all this increased in them nothing but flight from the Truth, and they accepted nothing but disbelief. For the true Muslims, however there was nothing unusual about the Night Journey. The All-Mighty Allâh, Who is Powerful enough to have creat-

Note : authentic hadiths indicate that Isra was with his body and soul ,wakefulness, to Bait Al Maqdis then to the seven heavens which is the right that no body can abstention from .(Tuhfat Al Ahwathi- 8/567).

ed the heavens and the earth by an act of His Will, is surely Powerful enough to take His Messenger beyond the heavens and show him those signs of His at firsthand which are inaccessible to man otherwise. The disbelievers on their part went to see Abu Bakr on account of this event, and he readily said: "Yes, I do verify it." It was on this occasion that he earned the title of As-Siddiq (the verifier of the truth).(1)

(1) Recorded by Al Hakim (3/62-63) , corrected and agreed upon it Al Dhahabi in Al Talkhis (Summarization) , Al Baihaqi in Dalael Al Nubowa (evidences of prophecy) (2/246) (652) , Abu Naeem in his book knowledge of the companions of the prophet (1/82) (62) Ibn Assaker in chain of Abi Naeem (30/55) and Al Albanee corrected in (Authentic Series) hadith No. (306)

The Ninth Hadith

Prophet Muhammad (PBUH) chooses Al Fitra in Al-Aqsa mosque

It is narrated on the authority of Abu Huraira that the Apostle of Allah (may peace be upon him) said: When I was taken for the night journey I met Moses peace be upon him). The Apostle of Allah (may peace be upon him) gave his description thus: He was a man , I suppose-and he (the narrator) was somewhat doubtful (that the Holy Prophet observed): (Moses) was a man erect in stature (1) with straight hair (2) on his head as it he was one of the men of the Shanu'a (3) ; and I met Jesus and the

(1) Stature: with little flesh .
(2) Straight hair : has arranged his hair.
(3) Shanu'a: area in Yemen their people is famous with tallness

Apostle of Allah (may peace be upon him) described him as one having a medium stature and a red complexion [1] as if he had (just) come out of the bath [2]He observed: I saw Ibrahim (peace be upon him) and amongst his children I have the greatest resemblance with him. He said: There were brought to me two vessels. In one of them was milk and in the other one there was wine. And it was said to me: Select any one you like. So I selected the vessel containing milk and drank it. He (the angel) said: You have been guided on al-fitra or you have attained al-fitra. Had you selected wine, your Ummah would have been misled. [3]

(1) Its color tends to redness
(2) Bath: Toilet.
(3) Recorded by Al Bukhari (4/186,3394) and words for him , Muslim (1/154,168) , Tirmidhi (5/300, No. 3130) and said (authentic and well) , and Ahmed (2/261) (7776).

The Tenth Hadith

Prophet Muhammad (PBUH) is Imam of all prophets at Isra night in Al-Alqsa Mosque

It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) said: I found myself in Hijr and the Quraish were asking me about my might journey. I was asked about things pertaining to Bait-ul-Maqdis which I could not preserve (1) (in my mind). I was very much vexed, so vexed (2) as I had never been before. Then Allah raised it (Bait-ul-Maqdis) before my eyes. I looked towards it, and I gave them the information about whatever they questioned me I also saw myself among the group of apostles.

(1) I could not preserve: did not keep it.
(2) So vexed: sadness dominated me

I saw Moses saying prayer and found him to be a well-built man as if he was a man of the tribe of Shanu'a. I saw Jesus son of Mary (peace be upon him) offering prayer, of all of men he had the closest resemblance with 'Urwa b. Masu'd al-Thaqafi. I saw Ibrahim (peace be upon him) offering prayer; he had the closest resemblance with your companion (the Prophet himself) amongst people. When the time of prayer came I led them. When I completed the prayer, someone said: Here is Malik, the keeper of the Hell; pay him salutations. I turned to him, but he preceded me in salutation. (1)

(1) Recorded by Muslim (1/165) (172) , Ahmed (2/528) (10842) , Al Nassaee in Greatest (11220) and (11416)
Ibn Katheer said : (Al-Aqsa Mosque) is Bait AlMaqdis which is ilyaa , center of prophets like intimate Ibrahim , therefore , they gather there all , and lead them in their area and house , which indicated that he is greatest Imam , preferred head , peace and prayer be upon him and all prophets , interpretation of Noble Quran (5/5)

The Eleventh Hadith

Al-Aqsa Mosque lifted before the messenger (PBUH) in Mecca to describe it to Quraish

It is narrated on the authority of Jabir b. 'Abdullah that the Messenger of Allah (may peace be upon him) said: When the Quraish belied me [1] , I was staying in Hijir [2] and Allah lifted before me Bait-ul- Maqdis [3] and I began [4] .....to

(1) Belied me : Accused me of lying when I told them about Isra accident and ask me marks of Bait Al Maqdis .

(2) Al Hijr : name of round wall beside the Ka'ba from side of Sham .

(3) Allah lifted before me Bait-ul- Maqdis : make its picture before me.

(4) I began: I started and set out to. Al Hafidh in his book (Conquest) Al Fatih (7/240) : that may be he was carried to see it then he resumed , hadith B. Abass (The Mosque was bringing at Ibn Aqeel house while I was in fact looking at it) and this is the plot of the miracle , which no wonder in it , because the throne of Balqees was bringing in the twinkling of an eye of Solomon , peace be upon him, and this is omnipotence of Allah to everything done.

narrate to them (the Quraish of Mecca) its signs [1] while I was in fact looking at it.[2]

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(1) Its signs : situations and statuses .
(2) Recorded by Bukhari (3886,4710) Muslim (1/156) (170) , Tirmidhi (5/301) (3133) and Ahmed (3/377) (15099).

The Twelfth Hadith

Prophet Muhammad (PBUH) invites Christians of Bait Al Maqdis to Islam

Al-Zuhari reported from Abidullah bin Abdullah that ibin`Abbas may Allah be pleased with them, narrated Aba Sufyan, may Allah be pleased with him, informed me that " Heraclius had sent a messenger to him while he had been and his companions at Ilya [1] (Jerusalem). Heraclius called them in the court "When Heraclius had finished reading the letter, there was a great hue and cry in the Royal Court. So we were turned out of the court .I told my companions that the question of Ibn-Abi-Kabsha (the Prophet Muhammad) has become so prominent that even the King of Bani Al-Asfar (Byzantine) is afraid of him. [2]

(1) Ilyaa : Bait AL Maqdis
(2) Recorded by Al Bukhari Hadith No. (2978)

The Thirteenth Hadith

Al-Aqsa mosque is Mihrab of the pious

Narrated Abdullah bin Masuod from his father the that Prophet (PBUH) said: (Bani Israel appointed as successor of them after Moses, so he prays a night over Bait AL-Maqdis in the moon, he mentioned things were made, then he went out and hanged down by a line (1), the line became pending in the mosque, then it went, and he said: "He went until he came to people on the beach he found them making bricks (2) ,he asked them How you make this brick ? he said that

(1) The line :line and said the line will not called Sebeban until its side will be hanged down at the ceiling or some like this .

(2) Bricks: what made of clay like cob and adobe.

they told him, then he worked with them, and he was eating from his hand's work if time of praying came he was praying, and labors told their head (Dahqanee-him)[1] that we have somebody do this and this. the Head asked for him but he refused [2] to come three times, then he was walking on his mount, when he saw him he ran away, but the head followed and proceeded him and said: "look at me to talk to you, he said :he was standing until he took to him and told him his story, When he told him that he was a king, and he fled from the terror of his Lord, he said: I think I am following you ,he said that he follows him and

(1) Dihqanehim or Duhqanehim i.e. chief which is translated into Arabic (non Arabic word).

(2) Refuse : declined

worships God until they died at Rumaila [1] in Egypt, Abdullah said: "If I was there I will be guided to their graves because of precise description of the Messenger of Allah (PBUH) that he described us. [2]

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(1) Rumaila i.e. park under mountain castle as shaikh Ahmed shaker said: it was the park of Ahmed Ibn Tolon which his castles and gardens were there , it was famous with (Salah Addin park) and named (Al Manshaih) in Cairo , see Al-Nujoom Alzahera (Brilliant stars) (4/49) done.

(2) Recorded by Al Bazzar (1990) in this words ,Al Tabarani in Alawsat (6599) (6/351) and Al Kabeer , Abu Yaala (5383) (9/261), Al Haithami said in Mujama Al Zawaed (10/221) (well attribution) , Ahmed Shaker in Musnad Ahmed (6/151) said its (well attribution), recorded by Ahmed (1/451) elaborately , Al Albanee corrected it in Authentic Series No. (2833).

The Fourteenth Hadith

Moses, peace be upon him, asks God To take his soul, closely, from Palestine

Abu Huraira said: reported that the Angel of Death was sent to Moses (peace be upon him) to inform of his Lord's summons. When he came, he (Moses) boxed [1] him and his eye was knocked out. He (the Angel of Death) came back to the Lord and said: You sent me to a servant. who did not want

(1) Boxed him : strike and slip him, Allah may be permitted to him to do that to exam the man who was slapped, or Moses, peace be up him - did not know that he is missionary king from Allah and he thought that he just ordinary man who ask help from him or he slapped him because he to take his soul before giving him a chance to choose , when it approved that every prophet did not pass away without giving him to choose therefore , when he gave him choice in second time he obeyed (Fathul Bari - 6/510) .

to die. Allah restored his eye to its proper place (and revived his eyesight), and then said: Go back to him and tell him that if he wants life he must place his hand on the back of an ox, and he would be granted as many years of life as the number of hair covered by his hand. He (Moses) said: My Lord what would happen then He said: Then you must court death. He said: Let it be now. And he supplicated Allah (1) to bring him close (2) to the sacred land (3) like distance of throwing stone (4) . Thereupon Allah's

(1) He supplicated Allah : Al Nawawi said (Explanation of Muslim) Sharh Muslim (15/186) : (his question-Moses- about approaching from holy land it's because of its honor and virtue of prophets and others who had buried in it.
(2) To bring him close : approaching him , to be close .
(3) The sacred land: Palestine (Mujam Al Buldan , Yaquot Al Hamewi (4/575) it was said : Bait Al Maqdis and Bait Al Muqadas and Bait Al Qudus.(Al Nihaya Fi Gareep Al hadith Wal Al Ather (Ending in strange Hadith and Quotation) : 4/42)
(4) Like distance of throwing stone: to be so close.

Messenger (may peace be upon him) said: If I were there, I would have shown you his grave beside the road at the red mound.[1].[2]

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(1) The red mound: accumulated sand , it was said …….. : plain

(2) Recorded by Al Bukhari : (3407,1339) ,Muslim (4/1842) (2372) , Al Nassaee (4/118) (2089) and words for Muslim . Note : questioner is Moses, peace and prayer upon him .

The Fifteenth Hadith

Prevention sun from Joshua b. Noon, peace be upon him, until he can get Bait al Maqdis (Jerusalem).

On the authority of Abu Huraira, may Allah be pleased with him, said: The Messenger of Allah , peace and blessing be upon him: (the sun never prevents to anybody [1] but Joshua bin Noon [2],

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(1) It was said in this prevention: its returned to its towers , also , stopped without returning and slowness of its movement . It was approved that the sun wasn't hinder but Joshua , (see Fathul Al Bari - 6/255,256).
Reason for preventing it that he was fighting arrogant in Friday but when sun was starting to turn back he had feared to sunset before he finished them so Sabbath will commence which not allowed to fight them in this day , so he had supplicated Allah then sun returned back .
(2) Joshua b. Noon a boy of Moses, peace be upon him , he came after him in Bani Israel and conquered Bait Al Maqdis after defeating Al Amaliq .

when he was walking to Bait al Maqdis (Jerusalem). [1].

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(1) Recorded by Ahmed (2/325) (829) , Al Khatib (9/99) . Ibn Assaker (21/229) , Ibn Hijr said in Fathul Bari (6/221) has authentic attribution (Sahih Al Isnad), Al Minawi said in Al Tayseer (2/674) : (narrated Ahmed in authentic attribution) , Al Albanee corrected it in Authentic Series (202) and (2226) , Sahih Al Jami` (5612), Shuaib Alarnaout said in Musnad Ahmed (2/325) (8298) : (authentic attribution on Bukhari condition) , Al Bukhari recorded it elaborately (3/1136) (2956) without indication of Joshua b. Noon and Bait AL Maqdis , also Muslim (5/145) (4653) , Ibn Hijr explained that in his book the Conquest (Al Fatteh) the aim of Bukhari chain (Bait Al Maqdis) and indicated Ahmed chain , see the Conquest (Al Fatteh) (1/293) (6/221) .

The Sixteenth Hadith

Solomon, peace be upon him, renew the building Al-Aqsa mosque

On the authority of Abdullah bin Amr bin Aas, may Allah be pleased with them, the Messenger of Allah ,peace and blessing be upon him: (That Solomon, son of David, when he had finished flourishing of Bait Al Maqdis mosque, he asked God to judge which agreed with God judge (1), and to make him king over which could not be to anyone (2) after him. And anybody comes to this mosque (3) does not want but to pray in

(1) To judge which agreed with Allah judge :good fortune in endeavor.

(2) To make him king over which could not be to anyone: not to be for anyone.

(3) And anybody comes to this mosque does not want but to pray in it: means Al-Aqsa Mosque .

it to came out of his sin as the day his mother bore him), "The Messenger of Allah, peace and blessing be upon him, said: The two of them I give him [1], and I hope he gets the third one [2] [3].

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(1) The two of them I give him: judge and reign .

(2) I hope he gets the third one: which is asking forgiveness to whom will come to his mosque.

(3) Recorded by Al Nassaee (2/34) (693) , Ibn Majeh (1/452) (1408) , Ahmed (2/176) (6644) , Ibn Hibban (14/330) (1642) , Al Hakim (1/84) (83) Al Baihaqi in his book Shuab Al Eiman (Faith Branches) (3/494) (4175) , Al Munthiri indicated that in Al Targeeb and Al Tarheep (Desire and horrify) (2/206) that it has authentic attribution or well or between them . Ibn Hammat Al Dimeshqi in his book Al Tankeet and Al Ifada (Joking and Notification) (54) it is the best of hadiths of chapter . Ibn Hijr in Conquest (Al Fatteh) (6/408) (Al Nassaee narrated it in authentic attribution) , Ibn Khuzaima (1334) words for him , Al Albanee corrected it Al Jami` Al Sageer (comprehension the small) (2090) , Sahih Ibn Majeh (1164) , Sahih Ibn Khuzaima (1334) , Shuaib Al Arnaout in Musnad Ahmed (2/176) (6644) : its (authentic attribution and trust worthy men).

The Seventeenth Hadith

Gecko flames the fire of Bait Al Maqdis when it was burnt and Bat smothers it.

On the authority of al-Qasim ibn Muhammad reported Aisha, may Allah be pleased with them, she said: (they were Geckos [1] when Bait Al Maqdis was burned [2] they blow fire by their mouths and Bat smothers it [3] .....

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(1) Gecko : plural Geckos or Geckoes . Ending in Strange Hadith and Quotation (Anihaya Fi Gareeb Al Hadith and Al Ather) (5/180) , prophet called it lizard , and commanded us to kill it as in Sahih Muslim (2238) from hadith sead b. Abi Waqas which all agreed on prohibition of eating it .

(2) When Bait Al Maqdis was burned: while Bakhtanser Al Babiley invaded Bani Israel until he came to Bait Al Maqdis to burn its mosque and captive them .

(3) Bat: martin also bat , Ending in Strange Hadith and Quotation (5/204).

with their wings) [1].

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(1) Recorded by Al Fakehi in his book (Mecca News) (3/398) in another words , Al Baihaqi said in (Greatest Sunan) (9/318) Mawqouf "Hadith that companion of the prophet had narrated it" with authentic attribution , Al Hafidh said in (Talkhis Al Kabeer) (4/154): its Marfu`an" means that followers narrated it from prophet (PBUH)" because its not said without suspension and Aisha was not who take from people of book "Jewish and Christians. Done.

The Eighteenth Hadith

Body Of Joseph ,peace be upon him, Carried Out To Blessed Land

On the authority of Abi Musa said: that the prophet (PBUH) generously treats with Aarabi came to him: he said: come on then he came, prophet said "Ask your need" Aarabi said camel to mount and goats to milk for my family ,prophet said:(you unable to be like the old woman of Bani Israel? His companions said: O Messenger of Allah! Who's old of Bani Israel? He said: " When Moses went to Bani Israel from Egypt; they strayed, he said:" What is this? Scholars said: "We will tell you: When Joseph was dying; He take a convention not to go out of Egypt until

we convey his bones [1] with us .He said who knows the location of his grave? They said: we do not know where Joseph's Tomb, except old woman of Bani Israel, he sent to her, she came, he said: Guide me [2] to Joseph's Tomb. she said: I will not do until you give me my need, he said: What is your need? She said: To companion you in paradise, he hated to give her that, but God revealed to him to give her need, she went with them to the lake; which is a Moor, , she said: Dry swamp water [3] , so they dry it. she said: dig and unearthed the bones of Joseph, when they took it to the ground; so, the way

(1) His bones: they released the bones but they want all body, its known that land did not eat bodies of prophets .
(2) Abu Yaala and Al Tabarani said: Guide me but Al Hakim said: Guide us .
(3) Dry swamp water .

becomes like the light of day). (1)

(1) Recorded by Abu Yaala (13/236) (7254) , Ibn Hibban (2/500) (723) corrected it Ibn Hijr as in his book Al Matalib Al Aliya (High Demands) (14/249) , Al Tabarani in Al Awsat (7/375) (7767) and Al Hakim corrected it (2/439) (3523) , Al Haithami said in Mujama Al Zawaed (10/173) : (Rejaluhu Rijal Al Sahih) (trust worthy men) , Ibn Hijr in Al Matalib Al Aliya (High Demands) (2/364) :Its (well attribution) and Al Albanee corrected it in Authentic Series (313), see also (1/623).

The Nineteenth Hadith

Al-Aqsa Mosque is the platform of the prophets

Al-Harith Ibn al-Harith al-Ash'ari narrated: that the Messenger of Allah (PBUH) said " Allah ordered Yahya bin Zakaria in five words to work for them, and to order Bani Israel to do them, as if he is slow in talking about them, God revealed to Jesus: either you tell your people or I will tell them, Jesus came to and said to him: "You ordered five words to work for them, and ordered Bani Israel to do them, either you tell your people or I will tell them, he said:" O Spirit of God, I am afraid that if preceded me to sink me down or torment me, Yahya gathered Bani Israel at Bait Al Maqdis which filled until people sat

on balconies [1] then he praised God and said: God commanded me five words to work on them and I order you to do them, first of them to worship Allah and join none with Him, who join anything with God like a man who bought a slave from pure money in Gold or Silver, then he lives him in house, he said: Work and submit to me, the person still works and submit to the non-master. So who satisfy his slave to do like that? That God created you and endowed you so worship Him and join none with Him, and commanded you to pray, and if you want to pray, don't look behind you because of God accepts servant's work unless he had been heeded, God commanded you to fast, and that like a man with a bundle of Musk in a band, all smell the scent of musk, and the mouth

(1) Balconies : plural balcony which is the highest of every thing .

smell [1] of a fasting person is sweeter to Allah than the scent of musk; and I command you to give charity and that like a man who was captured by enemy they captive his hands to his neck and prepare to strike his neck, he said to them: Can you redeemed myself from you ? he starts to redeem himself from them in a little or a lot, until he liberated himself, and order you to praise Allah so much, and that like a man is requested by the enemy, he came to a protect fortress and keep himself in it, and that slave is the best protect from the devil if he praises Allah Almighty, I command you with five God told me to do them: Community, Hearing, obedience, and migration, and Islamic Jihad in the way of Allah, who leaves Community in an

(1) Mouth smell: change of taste and smell of mouth because of eating food lately .

inch will convey from the yoke of Islam from his neck, unless he takes back. Who propagandized you to ignorance he will be in hell forever (Juthaa) [1], even he fasted and claimed he is a Muslim, so propagandize the invitation of God that He called you Muslims, faithful and servants of God.[2]

(1) Juthaa: accumulated thing

(2) Recorded by Ahmed (4/130) (17302) Al Tirmidhi (2863) and said authentic, well and strange , Al Nassaee in Greatest (8815) and (11286) Ibn Khuzaima (1895) , Ibn Hibban (6233) , Al Darqutni in Al Eltizammat and Tatabua "Obligations and Observations" (100) (on Muslim condition) Al Baghawi in explanation of Sunna (5/304) said (well and strange) , Ibn Al Arabi said in his book Aridhat Al Ahwathi (6/8) said its (authentic) Ibn Al Mulaqin in Needy Present (Tuhfat Al Muhtaj) (1/361) said (authentic or well) as he conditioned on himself in his introduction , Ibn Katheer said in interpretation (1/87) its (well) , Ibn al Iraqi in Al Mustakhraj on Mustadrak (89) : (authentic) , Ahmed Shaker indicated in an introduction of Umdat Al Tafseer (Chief Interpretation) (1/92) that its authentic, also Sahih Al Tirmidhi (2863) , Sahih b. Khuzaima (483) and (930) , Al Albanee corrected it in Sahih Al Jami (Authentic Comprehension) (1724).

The Twentieth Hadith

Plague of Al Sham is the martyrdom of Mohammed's nation (PBUH) and wrath on the unbelievers

Abu Assib ,liberator of the Messenger of Allah (PBUH) narrated that prophet (PBUH) said: (Gabriel came to me with a fever and plague (1) I prevent fever from Medina and sent out plague to al Sham (2) , thus plague is martyrdom.....

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(1) Plague : derived from stab, they changed its origin meaning to another one which is death like pandemic, it was said stabbed, so, he was stabbed if he infected with plague, also if he is stabbed by spear as Al Jawhari said .Al Khalil said: plague is pandemic, Ibn Al Atheer in his book (Nihayat Al Ghareeb Wal Ather) Ending of Strangeness and Quotation : plague is a disease which corrupts air , moods and bodies, Abu Baker b. Al Arabi : plague is a dominant pain which put out soul like angina pectoris , it was called like that because of its general risk on the body and fast killing (Fathul Bari - 10/180).

(2) The first plague in Islam in Imwas : village between =

and mercy to my nation and wrath [1] on the unbeliever [2].

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Al Ramla and Bait Al Maqdis (Umdat Al Qari - 21/381) in 18 year Hijri , the companions who had died that year : Muadh b. Jabal , Abu Ubaida b. Al Jarah and Yazeed b. abi Sufyan, may Allah be pleased with them (introductory - 2/277) .

(1) Wrath: torture

(2) Recorded by Ahmed (5/81) (20787) , Al Munthiri said in Targeeb and Tarheeb (Desire and Horrify) (2/220) , Al Haithami in Mujama Al Zwaed (2/310) (narrators of Ahmed are famous and trust worthy men) , Ibn Abi Asem in Al Ahad and Al Mathani (466) , Al Tabarani in Greatest (22/391) (974) , Ibn Assaker in History of Damascus (1/357) said I have many lines of it , Ibn Hibban in Trust worthy men (5/399) translation (5395) and modify it Ibn Hijr in Bathil Al Mauon (33) , Al Haitami Al Mecci in Al Zawajer (2/175) (its narrators are famous and trust worthy men) , Al Albanee corrected it in Sahih Al Targeeb and Tarheeb) (1401) and Authentic Series (761) , Sahih Al Jami (60) Al Wadiee said in Al Sahih Al Musnad (1254) its (authentic).

Hadith Twenty-one

Pillar of religion in Al Sham

Abdullah Bin Amr, may Allah be pleased with them narrated : (I saw the pillar of book was snatched from under my pillow: I had looked and found there was a bright light carried out to Al-Sham, but no faith if ordeals fell down except in al Sham).[1].....

(1) Recorded by Al Tabarani as in Mujama Al Zawaed (58/10) , Al Haithami said (Rijaluha Rijal Al Sahih) (trust worthy men) , also in Al Shamiyeen (1/345) (601) , Al Hakim (4/509) (8554) , corrected it and agreed upon it Al Dhahabi in Talkhis (Summarization) , recorded by Ahmed (4/198) (17810) from Hadith Abi Al Darda` , Al Bazzar in his book (Rich sea) Al Bahar Al Zakhar (we don't know any better attribution instead of this attribution) Al Baihaqi said in signs of prophecy (6/44) it has authentic attribution, it was narrated from another chain , Ibn Assaker in History of Damascus said: (1/102) (well and strange) , Al Munthiri in =

Desire and horrify (4/103) it has authentic well attribution or closely to them, also in (4/104) from chain of Abu Al Darda` (its narrators are trust narrators) .

Ibn Rajab in Virtues of Al Sham (3/200) : it has many lines

Ibn Hijr in (Conquest) Al Fatteh (12/420) said: authentic attribution and Al Albanee corrected it in (virtues of Al Sham and Damascus) for Al Rubee (P14) , Sahih Al Targeeb (3092) (3094) . Al Ezz b. Abdul Salam ,mercy upon him, (the pillar of Islam is the faith when afflictions fall down in Al Sham, the faith will be there, this means that when afflictions fell down in Al Sham people of Al Sham will be innocent from that and stable on the faith but if afflictions fell down in non religion, people of Al Sham will work in accordance with faith , so which praise better than this) done . (Isaad Al Akhsa -1/128) .

The pillar: what was depended on which are dealers on it (collection of expounds Ibn Taimiya -27/42) .

Hadith Twenty-Second

The messenger (PBUH) supplicates with blessing to Al Sham

Narrated Ibn Umar the Prophet said: "O Allah! Bless our Sham and our Yemen. " People said, "Our Najd as well.(1) " The Prophet again said, "O Allah! Bless our Sham and Yemen." They said again, "Our Najd as well." On that the Prophet said, "There will appear earthquakes and afflictions ..... and from there will come out the side of the head of Satan." (2)

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(1) Najd: Iraq desert and its sides which is the eastern of Al Medina people .

(2) Recorded by Al Bukhari (7094) , Tirmidhi (5/733) (3953) , Ahmed (2/118) (5987) and Ibn Hibban (16/290) (7301) . Al Muhalab said: The prophet (PBUH) left supplication to people of east to cut down the evil which located in their side who Satan possessed by afflictions.(Fathul Bari -13/50,51) .

Hadith Twenty-Third

Virtue of migration to Bilad Al Sham

Abdullah bin Amr bin Al-Aas, may Allah be pleased with him, said: I heard the Messenger of Allah, peace be upon him, said: ((will be the migration after the migration The best people of the earth will immigrate to the place of emigration of Ibrahim (al Sham) (1) and remains in the land, the most evil people which hatred them (2) the land and Allah himself regard them as filthy and fire gather them .....

(1) The place of immigration of Ibrahim: al Sham .

(2) Hatred : hate them .

with the monkeys and pigs [1].

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(1) Recorded by Abu Dawud (3/4) (2482) , Ahmed (2/198) (16871) , Al Tayalisi (30275) (2293) , Al Hakim (4/533) (8497) , Abu Naeem in Al Hilyah (Ornament) (6/53) , Naeem b. Hamad in Al afflictions (2/464) (1308) Ibn Hijr in Fathul Bari (11/387) (its attribution unobjectionable) also in Guidance of narrators (5/497) he indicated that its (well) as in his introduction , Ahmed Shaker said in Musnad Ahmed (11/153) : its attribution is authentic. Al Albanee corrected it in authentic series (3203) after his retraction of its weakness see Reviews of Al Albanee (1/4) (28) and Sahih Al Targeeb (Desire Authenticity) (3091) .

Hadith Twenty-Fourth

Home of believers in Al Sham

On the authority of Salamah Ibn Nafeel Al Kindy ,may Allah be pleased with him, said: that The Messenger of Allah (PBUH) said "The origin (home) [1] of the faithful in Al Sham".[2]

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(1) Origin (home) : Al Asmaee said : means its origin, Al Sedi said as he indicated to Al Sham that when afflictions come Al Sham will be saved, and people of Islam will be also more saved .

(2) Recorded by Al Nassaee (6/214) (3561) , Ahmed (4/104) (17006) , Al Darmi (1/43) (55) , Al Tabarani (7/51) (6358,6357,6356) , Ibn Hibban (15/180) (6777) , Al Hakim (4/494) (8383) , Al Haithami in Mujama Al Zawaed (7/306) said : (trust worthy men) Al Albanee corrected it in "Authentic Series" hadith No.(1935) , Sahih Al Nassaee (3563) and Shuaib Al Arnaout in Sahih Ibn Hibban said (16/296) its authentic hadith .

Hadith Twenty-Five

Al Sham is a refuge of Muslims at the end of days

The Prophet (PBUH) said: "A huge fire shall issue from Hadramawt [1] people will resurrect [2] " They said: "O Messenger of Allah! What do you order us? [3] To do at that time?" He said: "You must go to Sham.[4]"[5]

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(1) Hadramout: country and clan which located in the south of Yemen .

(2) Resurrect people: Collect people and leading them .

(3) What you order us : to do at that time .

(4) You must go to Shâm: take your way to Sham and stay with its people (Tuhfat Al Ahwathi 6/384) .

(5) Recorded by Al Tirmidhi (4/498) (2217) and said (well and correct hadith) , Ahmed (8/2) (4536) , Ibn Hibban (16/294) (7305) , Ahmed Shaker in Musnad Ahmed (7/133) and (7/200) said its attribution is authentic , also Al Albanee corrected it in an explanation of hadith (virtues of Al Sham and Damascus) (P:32) , Sahih Al Tirmidhi (22/7) , Authentic Series (2768) , Mishkat Al Massabih (6227) and Al Wadiee corrected it in Al Sahih Al Musnad (742).

Hadith Twenty-Six

Al Sham is shelter of the victorious party

It has been narrated by Sa'd b. Abi Waqqas that the Messenger of Allah (PBUH) said : The people of the West will continue to triumphantly follow the truth until the Hour is established.[1].

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(1) Recorded by Muslim (3/1525) (1925) , Al Bazzar (4/57) (1222) , Abu Yaala (2/118) (783) , Imam Ahmed b. Hanbel, mercy be upon him said: people of the west is the people of Al Sham. Because Prophet (PBUH) was living in Al Medina ,so what came west of him we call it west and what came east of him we call it east , he was named people of Najd, so what came east it is people of east , also people of medina was named people of Al Sham people of west , they called Imam Al Awzaee Imam of the west and Sufyan Al Thawri is Imem of the east .(Collection of Expounds for Ibn Taimiya - 4/446) .

Hadith Twenty-Seven

Allah ensures Al Sham and its people

On the authority of Wathilah ,may Allah be pleased with him, said: The Messenger of Allah, peace and blessing be upon him: (Go to Al Sham it's the elite area of God .[1] Live in it the best of His creatures, [2] so the one who refuses [3]

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(1) The elite area of Allah: means Al Sham .

(2) The one who refuses: meat there the most elite from worshippers .

(3) Who refuse to go to Al Sham .

Alalosy said : Abi Al Hatem reported from Abi Al Aghbash , the companions of prophet (PBUH) realize that when he was asked about the boundaries of specific blessed area in Al Sham ? he replies : first boundary Arish of Egypt , and second boundary from edge of Al Thaniya , third boundary is al Forat and last boundary is tomb of Hudd , peace be upon him, not Damascus as what is famous nowadays although its inside it. done (Rouh Al Maani 38-9) .

should join to Yemen [1] and water [2] from its rills [3], verily, Allah ensures [4] Al Sham and its people)[5].

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(1) Should join to Yemen: he added Yemen because he was speaking to Arab .
(2) To water: to stay pasturing and watering .
(3) Rills : plural of rill , which is small stream of water .
(4) Ensure: shelter.
(5) Recorded by Al Tabarani in Greatest (22/58) (137) and in Musnad Al Shamiyeen (3387) , Ibn Assaker in History of Damascus (78/1) said its authentic ,al Munthiri said in al Targeeb and al Tarheeb (4/102) : (its trust worthy men) ,Al Haithami in Mujama Al Zawaed (10/62) said : (its trust worthy men) and Al Albanee corrected it in Sahih Al Jami Al Sageer hadith No.(4070) , Sahih Al Targeeb and Al Tarheeb (3090).

Hadith Twenty-Eighth

Angles of God spreads out their wings on Al Sham

Zaid bin Thabit , may Allah be pleased with him ,reported from The Prophet, (PBUH) said: "Blessings to al-Sham, blessings to al-Sham, blessings to al-Sham [1]!" (ya tuba li al-Sham). They asked why and he replied: "Because the wings [2] of the angels of the.....

(1) Al Sham: famous territory we can pronounce Sham . it came male and female, like Shami man, there are three reasons to call it Sham. firstly : it was called according to Sam b. Noah because he was first who came down to it , but it changed from "s" to "sh" to avoid non - Arabic word. secondly: it was called Al Sham because of too much villages closely to each other, so , it was resemble Blotchies. finally it was called al Sham because the gate of Ka'ba in front of sun rising and which faces sunrise Yemen will be at his right and Sham will be at his left , which is a sign of pessimism (Al Matla -1/164) for Shams Al Deen Al Baaly .

(2) That angels surround and protect it by bringing down blessing and push back ruins and harms .

Merciful are lowered over it.[1]

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(1) Recorded by Al Tirmidhi (5/734) (3954) and said "well and strange" , Ahmed (5/184) (21646) corrected it , Ibn Abi Shaiba (4/218) (19448) , Al Tabarani (51/158) (4933) , Ibn Hibban (7304) corrected it , Al Hakem (2/249) (2900) and Al Baihaqi in Shuab Al Eiman (Branches of Faith) (2/432) (2311) , Al Haithami said in Mujama Al Zawaed (10/60) (its narrated by Al Tabarani his men are men of authentic hadith) Al Albanee corrected it in explanation virtues of Sham hadiths No.(1) Shuaib Al Arnaout said in Musnad Ahmed (5/184) (Authentic hadith).

Hadith Twenty-Ninth

If people of Al Sham strayed, so there is no Good in yours

On the authority of Muawiyah bin Qura, may Allah be pleased with him, said: The Messenger of Allah ,peace and blessing be upon him: (If the people of Al Sham strayed , so there is no Good in yours . (1). Still sect (2) of my nation victorious and don't be harmed by who let them down (3) .....

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(1) If the people of Al Sham strayed , so there is no Good in yours: to go and stay there . (Tuhfat Al Ahwathi -6/433) .
(2) Still sect :The right will still even in part of it and will never terminated but this little group will still on straight. They don't be harmed by who let them down: or don't be agreed with them but with condition of oneness . Sect : A group of people .there is no precise for this sect , this indicates to a greatness and virtue of this sect .Ali b. Al Mudaini ((They are people of Hadith)).
(3) Let them down :which is against supporting ,it was said leave him alone (Ghareeb al Hadith for Al Harbi – 3 /974)

until the Hour is established.[1].

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Recorded by Al Tirmidhi (4/485) (2192) and said (well and authentic) , Ahmed (3/436) (15635) , Ibn Abi Shaiba (6/409) (32460) , Al Tabarani (19/27) (56,55) , Ibn Hibban (16/292) (7302) , Al Albanee corrected it in Explanation of Virtues of Al Sham and Damascus Hadiths , Al Rubee (P19) , Authentic Series (403) , Sahih Al Jami (702) , Al Wadiee in Sahih Al Musnad (1083) and Shuaib Al Arnaout in Musnad Ahmed (3/436)

Hadith-Thirtieth

Asqalan is the best self-possession for the sake of Allah

Narrated Ibn Abbas, may Allah be pleased with them, said : the Messenger of Allah (PBUH): (The first this matter is prophecy and mercy, then it is the succession and mercy, and then it will be a property and a mercy, then they bite and bruise on it [1] like donkeys. So, you have to go to Jihad, and the best Jihad is a self-possession, and the best self-possession is Asqalan [2].[3]

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(1) They bite and bruise on it: Jami Al Hadiths (10/35) , there is indication to what Muslims will reach of scattering and disputing on authority !!

(2) Asqalan : coastal Palestinian city . There is no army try to open or occupy Palestine until it tries to occupy Asqalan , its resisted to all who try to enter it .

(3) Recorded by Greatest Al Tabarani (11/88) (11138) =

Hadith Thirty-one

Going down of caliphate at the end of time in the holy land

Narrated Abdullah ibn Hawalah al-Azdi:

The Apostle of Allah (peace be upon him) Ibn Hawalah, when you see the caliphate has settled in the holy land ,earthquakes, sorrows [1] and serious matters will have drawn near [2], and on that day the Last Hour will be nearer to mankind than this hand of mine is to

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Al Haithami said in (Mujama Al Zawaed) (5/190) : trust worthy men , Al Albanee corrected it in (Authentic Series) hadith No.(3270)

(1) Drawn near : become close to.

(2) Earthquakes, sorrows: means sadness and grief (Awn Al Maaboud) (7/150) .

your head.(3)

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(3) Recorded by Abu Dawud (3/19) (2535),he keeps silent about this hadith and said in massage to Mecca people: All what I keep silent is valid , Ahmed (5/588) (22540) , Al Hakim (4/471) (8309) And said (authentic attribution) , Al Baihaqi (9/169) (18333), Al Bukhari in History (8/436) (translation 3615), Al Albanee corrected it in Sahih Al Jami Al Sageer (7838) and Sahih Abi Dawud (2535) .

Hadith Thirty- Second

Conquer of Bait Al Maqdis is signs of Doomsday

Narrated Auf bin Malik, may Allah be pleased with him: I went to the Prophet during the Ghazwa 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 (1) that will afflict you (and kill you in great numbers) as the plague that afflicts sheep (2) , the increase of wealth to such an extent that even if one is given one hundred

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(1) A Plague : when death happen more than one times (Ending of Strangeness of Hadith and Quotation -4/370) .

(2) The plague that afflicts sheep : disease infects pack animal then fluid out of their noses and suddenly die this miracle appeared in Umwas plague (which is area in Palestine located six mile in Al Ramla on road Bait Al Maqdis) =

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 (1) (i.e. the Byzantines) who will betray you and attack you under eighty flags (2) . Under each flag will be twelve thousand soldiers. (3)



in caliphate of Umar Bin Al Khattab , may Allah be pleased with him, that was after opening of Bait Al Maqdis (Fathul Bari -6/321) , happened in eighteen A.H on the most majority (Al Jomhour) Then Umwas disease broken out in Al Sham and many companions , may Allah be pleased with them , were died in it , it was said that twenty five thousand of Muslims were died , the famous of them who died Abu Ubaida Amer Bin Al Jarrah , trust worthy of the nation. Mujam Al Buldan "lexicon of country " (4 / 157- 158)Bidaya and Al Nihaya (Beginning and Ending) (7/94), see hadith nineteen.

(1) Bani Al-Asfar: Al Roman .

(2) Flag : ensign ,emblem

(3) Recorded by Al Bukhari (4/123)(3176) and Ibn Majeh (2/1341) (4042)

Hadith Thirty-Third

Building of Bait Al Maqdis is at the end of time

Narrated Mu'adh ibn Jabal: The Prophet (PBUH) said: The flourishing state of Bait Al-Maqdis (Jerusalem) (1) 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 (2)

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(1) The flourishing state of Jerusalem: it was said building it by so many men , real estates and money , other say flourishing it by occupation of unbelievers , Al Ardabeli in Al Azhar said: some explainers said : it means flourishing it after destruction because it will destroy at the end of time , then unbeliever will occupy it , but the most correct that flourishing means perfection of flourishing (Bait Al Maqdis) entirely exceeding the proper bounds of Yethrib destruction , because Bait Al Maqdis cannot destroy (Awn Al Maaboud -11/270).

(2) The outbreak of the great war: appearance of great battle.

will be at the conquest of Constantinople and the conquest of Constantinople when the Dajjal (Antichrist) comes forth.(1)

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(1) Recorded by Abu Dawud (4/110) (4294) and he had kept silence on it. He said in his message for inhabitants of Mecca all what I kept silence of it is correct , Ahmed (5/245) (22174) , Ibn Shaiba (7/491) (37477) , Al Tabarani (20/108) (214) , Ibn Hijr in Hidayat Al Ruwah (5/107) in his introduction said its well and Al Albanee corrected it in (Sahih Al Jami Al Sageer) hadith No. (4096) see Sahih Abi Dawud (4294) , Mishkat Al Masabeeh (5350).

Hadith Thirty-Fourth

Al-Dajjal does not enter Al-Aqsa Mosque

For one of the companions of the Prophet (PBUH) said: I heard the Messenger of Allah (PBUH) said (I warn you affliction of Al-Dajjal , which is no prophet but warned his followers or his nation, and that he is black man, twisted, contracted hair, and eyed left eye, , He would then give command to the sky and there would be rainfall upon the earth and it would not grow tree , and he empowers on the soul until he kills it, and then creates it, and he does not empower on the other again, and that he has paradise and fire, water and river, and Mount of bread, its paradise is a fire ,and its fire is a paradise, and he lives forty days who he reaches every

place ; except four mosques: Al-Haram Mosque, Al-Medina Mosque, Tur [1] and Al-Aqsa Mosque, and if you uncertain or suspicion of him so Ad-Dajjal is one-eyed whereas Allah is not) [2].

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(1) Al Tur : mountain links between Egypt and Iyla ,called Tur of Ismael b. Ibrahim ,peace and prayer be upon them , which is mount Sinai ,the mount that Allah called Moses, peace be up on him , Allah said (And you O Mohamed (PBUH) were not at the side of the Tur (Mount) when we did call...) , Umdat Alqari (6/27) , Lexicon and Ambiguous (3-897) Mosque Al Tur do not set out on .

(2) Recorded by Ahmed (5/23734) , Ibn Abi Shaiba (7/495) (37506) , Al Haithami said in Mujam Al Zawaed (7/346) , they are men of authentic hadith , Al Albanee said in (Story of Messiah Al Dajjal) (P:71) , its authentic attribution and corrected its attribution in (Authentic Series) (2934) and Shuaib Al Arnaout said in Musnad Ahmed (5/434) , its authentic attribution.

Hadith Thirty-Fifth

Gog and Magog drink all water of Tabariah lake in Palestine.

An-Nawwas b. Sam'an reported that Allah's Messenger (may peace be upon him) , Allah would send Gog and Magog and they would swarm down from every slope [1]. The first of them would pass the lake of Tibering [2] and drink out of it. And when the last of them would pass, he would say: There was once water there. This hadith has been nar-

(1) They would swarm down from every slope :They are going out and walking rabidly .

(2) Tabariah lake : its length (23)km, widest place (13)km , depth not more than (44) m , low (210)m , its seems like pear and it has different thickness .The lake rises from east on Syrian Jolan Mountain and from west on Al Nasira Mountain , between Tabariah lake and Bait Al Maqdis about (100) mile , who Shurahbeel Bin Hasnah opened it in (13 A.H -634 A.D)

rated on the authority of Jabir with the same chain of transmitters but with this addition that Yagog and Magog would walk until they would reach the mountain of al-Khamar [1] and it is a mountain of Bait-ul-Maqdis and they would say: We have killed those who are upon the earth. Let us now kill those who are In the sky and they would throw their arrows towards the sky and the arrows would return to them besmeared with blood.[2]

(1) Mountain of al-Khamar : twisted abutting tree which shelter inside it .

(2) Recorded by Muslim (4/2250) (2937) and Al Tirmidhi (4/510) (2240)

Hadith Thirty-Sixth

Al Dajjal inquires about Palm of Baisan and Tabariah Lake in Palestine.

On the authority of Fatima, daughter of Qais , may Allah be pleased with them, that Allah's Apostle sat on the pulpit smiling and said: that Tamim Al Dari (1) narrated to me that people from Palestine had sailed in a ship along (2) with sea and had been tossed (3) by waves in the one of the Islands of the sea.

(1) Tamim Al Dari: He had entered Islam in Medina in 9 A.H then he traveled to Al Sham at Bait Al Maqdis , the prophet (PBUH) narrated al-Jassasa story on Tamim al Dari which is veil and virtuous woman's Tamim, may Allah be pleased with him, he came to prophet ask him to take apart of Hebroun - Al Khalil he had gave it and wrote a letter to him .

(2) Sailed in a ship along: convey them to another direction .

(3) Tossed: throwing them out .

There was a wearing [1] beast with long thick hair. They said: who can you be? Thereupon it said: I am al-Jassasa [2]. They said: tell us , And it said: I never tell you or ask you, O people go the further of the village there is who will tell you and ask you .Then we went on till we came at end of the village we found that chained person. He said: He said: Inform me about the spring of Zughar [3] we said : there is abundance of water in it. He said: Inform me about the lake [4] . We said :There is abundance of water in it. He said: Tell me about the date-palm trees of Baisan.[5] which located

(1) Wearing beast with long thick hair.: Too much hair.
(2) Al-Jassasa: Called like that because she is spy to al Dajjal.
(3) Spring of Zughar: spring in Al Sham at Balqa area, another chain said its famous country at tribal side of Al Sham .
(4) Lake : small sea and on Muslim chain its Tabariah lake .
(5) Baisan: more ancient Palestinian city it links between Jordan valley eastern and pasturage of Bani Amer western , which felled down under Jewish occupation on 12/5/1948 .

between Jordan and Palestine , Does it bear fruit [1] ? We said : yes . He said tell me about the prophet is he send ?
We said yes , He said : tell me How much people intend to him ? We said :Many people intend rabidly with him .then he impulses strongly until he seems to be dropped . We said : Who are you ? He said I'm al-Dajjal [2] .He will enter all countries except: Taiba and Taiba meaning Medina. [3]

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(1) Bear fruit : having dates.
(2) Al Dajjal : liar.
(3) Recorded by Muslim (4/2261) (2942) , abu Dawud (4326) , Al Tirmidhi (4/521) (2253) and words for him , Ahmed (6/374) (27146) , Al Nassaee in Greatest (2/481) (4258) and Ibn Hibban (15/193) (6787) and (15/198) (6789).

Hadith Thirty-Seventh

Jesus , peace be upon him , kill Al Dajjal the messiah in Palestine

Aisha, may Allah be pleased with her said: The Messenger of Allah entered when I cry, he said to me: "What makes you cry?" I said : O Messenger of Allah! You indicated Al Dajjal the messiah so I cried. The Messenger of Allah said: " If he comes forth while I am among on, I shall contend with him on your behalf, but if he comes forth while I am not amongst you so ; your Lord is not one-eyed, it comes out in the Jewish Asbahan (1) city, until he comes down

(1) Asbahan : Iranian city located in north Tahran in 340 km , it was opened in reign of Umar b. Al Khattab in 19A.H or 23 A.H , it was there too much Jews and Jewish churches, the most important of them Mulla Jacob church in reign of =

the city which at that time Medina will have seven gates there will be two angels at each gate (guarding them)., and the most evil people come out to , until he come Ludd [1] gate in Palestine , Jesus will descend to kill him , then he stays on the land for forty years as a just ruler and imam "[2].

Bakhtanser. Jews were seen for the first time , when Bakhtanser attacked Bait Al Maqdis and captured their people of JewsAnd brought them down to Asbahan, who built their quarter at edge of Jee city which called Judaism, after many years the city of Jee was effected at most but Jewish city still there which called today Asbahan .

(1) Ludd : Palestinian city located in (16) southern east Jafa , less than (5 km) northern east Al Ramla, who Umar b. Alaas opened it , may Allah be pleased with him ,in caliphate of abu Baker , may Allah be pleased with him and Jews occupied it on 11/7/1948.

(2) Recorded by Ahmed (6/75) (24511) , Ibn Hibban (15/235) (6822) and Ibn Khuzaima in an introduction of oneness (103) said its correct and proofed in authentic attribution , Ibn Katheer in Ending of Al Bidayah and Nihayah (Beginning and Ending) (1/135) said its attribution is not bad and has an evidence , Al Haithami said in Mujama Al Zawaed (7/338) it's trust worthy men except Al Hadrami he is trust but Bukhari didn't transmit hadith of him , Ibn Hijr in Hidayat Al Ruwah (5/139) said it's (well) as he explained in an introduction , Al Albanee corrected it's attribution in (Story of Messiah Al Dajjal) (P:60).

Hadith Thirty-Eighth

Jesus , peace be upon him, leads the people in Bait AL-Maqdis

Narrated from Abu Hurayrah said: I heard Aba Al Qasim truthful ,peace be upon him , said: (One-eyed Al Dajjal the false messiah appears, shortly before the east at the time of dispute people and separateness , to reach from the earth in forty days - Allah knows what the extent is - he meets the believers severity of severe, then come down Jesus ,son of Mary , peace and blessing be upon him , from the sky to

(1) Al Albanee in Sahih Mawarid Al Dhamaan (V2/236-237) Jesus, please and prayer be upon him, leads them in Bait al Maqdis who he will kill Al Dajjal in (Ludd) , Al Albanee said in Damascus and Bait Al Maqdis he is prayer not Imam.And that after Al Mahdi died and Jesus ,may Allah be pleased with him, transmitted from Damascus to Jerusalem

lead people [1], if he rises his head from rak'ah and said: "Allah is heard praise, so Allah will kill Al Dajjal the messiah, and Muslims will conquer).[1]

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(1) Recorded by Ibn Hibban (15/223) (6812) , Al Haithami in (Al Mujama) (7/349) said has trust worthy men except Ali b. Al Munthir" he is trust ". Al Hafidh in Al Fatteh improved it's attribution (13/108) , Al Albanee in (Story of Messieh Al Dajjal) (P: 54-55) said it has authentic attribution , also Sahih Mawrid Al Dhamaan (2/236-237) (1598) and Good Comments On Sahih Ibn Hibban (9/448) (6733).

Hadith Thirty-Ninth

Trees and stones reveal Jews in Palestine

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The last hour would not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree [1] and a stone or a tree would say [2]: O Muslim, or the

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(1) "Until the Jews would hide themselves behind a stone or a tree": This is happen before Al Dajjal which are signs of prophecy of Mohamed (PBUH) that he told us of what will happen.

(2)" A Stone or a tree would say :O Muslim, or the servant of Allah": anything Jews could hide behind it Allah will make it speak (except Jewish tree, Al Garqad) , in this hadith we see appearance of miracles near resurrection of Doomsday , like speaking of solid bodies, trees and stones , so it seems that they really speak or probably it is a metaphor that hiding is useless (Fathul Bari -6/706).

servant of Allah, there is a Jew behind me; come and kill him; except the tree of Gharqad [1] would not say, for it is the tree of the Jews.[2]

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(1) Gharqad: kind of small thorn tree called Al Awsaj famous in Bilad Bait Al Maqdis which are killing of Al Dajjal and Jews become there (Sharh Al Nawawi on Muslim 18/62,63).

(2) Recorded by Bukhari (4/51) (2926) , Muslim (4/2239) (2922) words for him, and Ahmed (2/417) (9387).

Hadith Fortieth

Bait Al Maqdis is the land of resurrection and raising(1)

Narrated Abi Dharr, may Allah be pleased with him, said: that The Messenger of Allah (PBUH) said : " Al-Sham is the Land of resurrection and raise from what they buried"(2).

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(1) Land of resurrection and raising : a place which people meet together to Judgment day and raising from their tombs who are leaded to Al Sham. It was marked like this because it's the land that Allah indicates it ((…to the land which we have blessed for (all) peoples)) al Anbiyaa, verse 71, most prophets was sent from it .Thus , their beliefs were spread out in the worlds, so its suitable as being land of resurrection and raising ,(Faidh Al Qadeer -14/171)

(2) Recorded by Al Baihaqi in Shuab Al Eiman (3/486) (4145) , Al Tabarani in Alawsat (8/148) (8230) , Al Munthri in Al Targeeb and Al Tarheep said it's not bad and it has strangeness in its text .

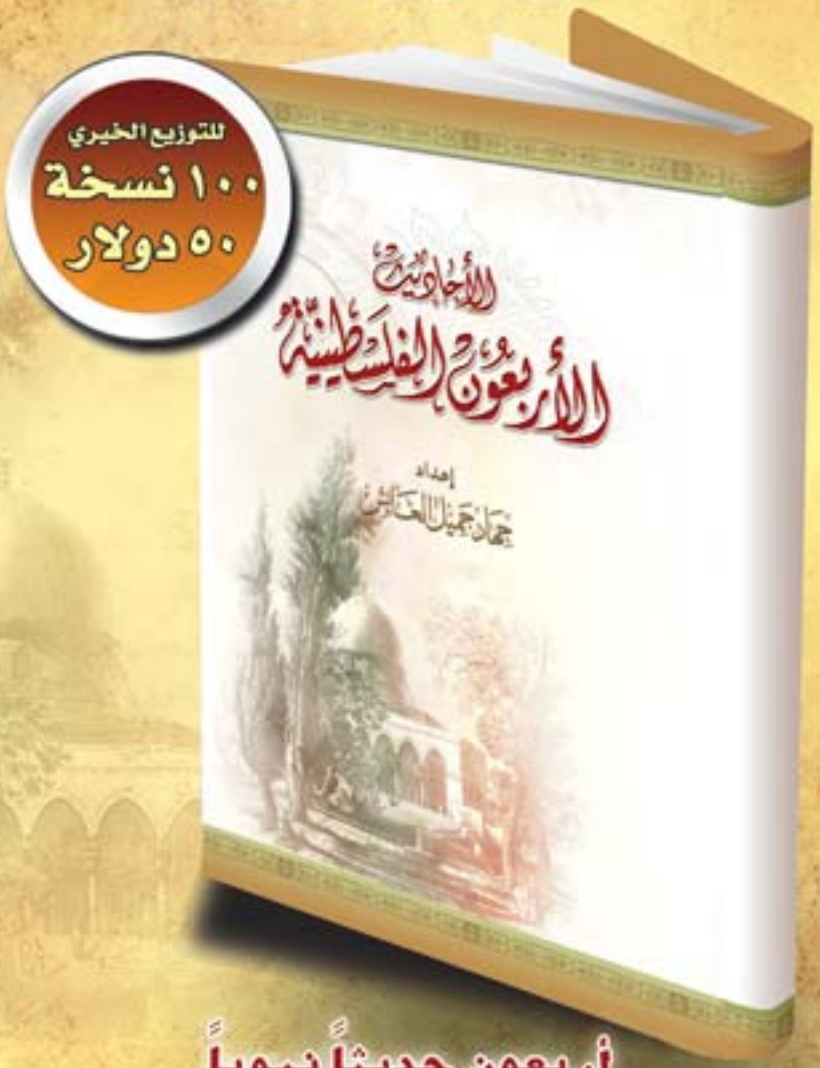
Al Ajlouni said in Kashf Al Khafaa (2/2) , Ibn Al Girs said our Shaikh said that its "well" for others , Al Haithami in Mujama Al Zawaed (4/7): said it has trust worthy men , Al Hakim (4/554) (8553) said: (authentic attribution) and Al Albanee in Sahih Al Targeeb and Al Tarheep (1179) .

تم بحمد الله



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