

الشيخ عبدالعزيز رجب : الحكمة من الإسراء والمعراج



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بقلم الشيخ عبدالعزيز رجب
(العربية - الإنجليزية - الإيطالية)

الحمد لله، والصلاة والسلام على رسول الله، صلى الله عليه وعلى آله وصحبه ومن والاه

رحلة الإسراء والمعراج كانت من المعجزات الكبرى في حياة النبي -صلى الله عليه وسلم- حيث أنها غيرت مجرى حياته، وحياة الأمة الإسلامية بعد ذلك

والحديث عن تلك الرحلة المباركة وتلك المعجزة الفريدة لا ينقطع، لكننا أردنا أن نتكلم عن الحكم والإسراء والسبب في تلك الرحلة المباركة، ونطرح بعض الأسئلة: لماذا أسري بالنبي -صلى الله عليه وسلم-؟ ولماذا كانت تلك الرحلة بالذات إلى تلك الأماكن المباركة دون غيرها؟ وهل كان لرحلة الإسراء والمعراج أثر في حياة النبي -صلى الله عليه وسلم- وحياة أمته؟ فقد ذكرها الله -عز وجل- في كتابه في أكثر من موضع من القرآن الكريم، ففي مطلع سورة الإسراء -والتي تسمت باسم تلك الرحلة- قال تعالى: {سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ} [الإسراء: 1] وفي مطلع سورة النجم: {وَالنَّجْمِ إِذَا هَوَىٰ (1) مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ (2) وَمَا يَنْطِقُ عَنِ الْهَوَىٰ (3) إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (4) عَلَّمَهُ شَدِيدُ الْقُوَىٰ (5) ذُو مِرَّةٍ فَاسْتَوَىٰ (6) وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ (7) ثُمَّ دَنَا فَتَدَلَّىٰ (8) فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ (9) فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ (10) مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ (11) أَفَتُنْفِئُونَ عَلَىٰ فَا يَرَىٰ (12) وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ (13) عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ (14) عِنْدَهَا جَنَّةُ الْمَأْوَىٰ (15) إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ (16) مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ (17) لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ (18)}

دورة تدريبية:

رحلة الإسراء والمعراج هيأت حياة النبي -صلى الله عليه وسلم- للمرحلة المقبلة

فالمرحلة التي سيقابلها النبي -صلى الله عليه وسلم- مرحلة ضخمة وصعبة، سيكون هناك أمر غير الذي تعود عليه النبي -صلى الله عليه وسلم-، ستكون هناك دولة، وسيكون هناك أمم وشعوب غير التي تعرف عليها قبل الإسراء والمعراج، سيواجه عدة جهات (الجهة الوثنية، والجهة المجوسية، والجهة اليهودية، والجهة النصرانية، وجهة المنافقين ...) فالأمر يحتاج إلى دورة تدريبية، وإعداد وتهيئة نفسية غير عادية، فكانت رحلة الإسراء والمعراج عبارة عن دورة تدريبية، وإعداداً للمرحلة المقبلة

وتلك الدورة التدريبية والتجهيز النفسي حدثاً أيضاً للأنبياء السابقين، وإن لم يحدثاً على هيئة رحلة الإسراء والمعراج

فقد حدثت لموسى عليه السلام، كما قال تعالى في سورة طه: {وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ (9) إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجْدٍ عَلَى النَّارِ هُدًى (10) فَلَمَّا أَنهَاهُ نُودِيَ يَا مُوسَىٰ (11) إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى (12)}. طه

معرفة قدر النبي -صلى الله عليه وسلم- وبيان فضله:

لقد لاقى النبي -صلى الله عليه وسلم- من أذى المشركين في مكة والطائف الكثير، وتعتنهم معه، فأراه الله آياته الكبرى، وأراه مكانته عند أهل السماء، وكشف له حجب الزمان، وطوى له حواجز المكان، بإرادته الماضية، ومشيتته النافذة، فجمع له النبيين أجمعين في المسجد الأقصى المبارك، وصلى بهم إماماً، وصعد إلى مكان لم يصل إليه أحد من الخلق يقول له جبريل: وما منا إلا وله مقام معلوم، فيظهر فضله على أهل السماوات كما ظهر على أهل الأرض

لاستقبال أمر مهم وهو الصلاة:

ولله المثل الأعلى -فمن عادة الملوك ورؤساء الدول حينما يكون هناك أمر مهم وجليل-، أن تستدعي سفراءها، ولا تكتفي بأن ترسل إليهم رسالة، إنما تستدعيهم للتشاور في الأمر، وإبلاغهم بالأمر الجليل

والله أراد أن يستدعي سفيره بينه وبين خلقه وهو محمد -صلوات ربي وسلامه عليه- ليخبره بالأمر الخطير، وهو فرض عمود الإسلام عليه وعلى أمته وهي الصلاة، إيدانا بأهميتها في حياة المسلم والمجتمع المسلم ككل .
ويبلغ النبي -صلى الله عليه وسلم- بذلك من فوق سبع سماوات، وهي الفريضة الوحيدة التي فرضت هكذا، وبظل النبي -صلى الله عليه وسلم- بين موسى عليه السلام وربه -عز وجل- يسأله التخفيف حتى صارت خمس صلوات بدل خمسين، فَعَنْ قَالِكِ بْنِ صُغَعَةَ -رضي الله عنه- قَالَ: حَدَّثَنَا نَبِيُّ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-، قَالَ: «...فَرَضَ عَلَيَّ كُلَّ يَوْمٍ خَمْسُونَ صَلَاةً، فَأَقْبَلْتُ بِهَا حَتَّى أَتَيْتُ عَلَى مُوسَى فَأَنْبَأْتُهُ، فَقَالَ: إِنَّ أُمَّتَكَ لَا يُطِيقُونَ ذَلِكَ، وَإِنِّي بَلَوْتُ النَّاسَ قَبْلَكَ، وَعَيَّ الْجَبُّ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَأَرْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ، فَرَجَعْتُ إِلَى رَبِّي فَحَطَّ عَلَيَّ خَفِيًّا، فَأَتَيْتُ عَلَى مُوسَى، فَأَنْبَأْتُهُ بِمَا حَطَّ عَلَيَّ، فَقَالَ لِي وَثَلْ مَقَالَتِهِ، فَقُلْتُ: لَقَدْ رَجَعْتُ إِلَى رَبِّي حَتَّى لَقِدَ اسْتَخْيَيْتُ، لَكُنِّي أَرْضَى وَأُسَلِّمُ، فَلَمَّا جَاوَزْتُ نُودِيْتُ: إِنِّي قَدْ حَفَفْتُ عَنْ عِبَادِي، وَأَفْضَيْتُ فَرِيضَتِي، وَجَعَلْتُ بِكُلِّ حَسَنَةٍ عَشْرَ أَثْمَالِهَا». (متفق عليه)

الربط بين المسجد الحرام والمسجد الأقصى:

فالله -عز وجل- أراد أن يربط بين المسجد الحرام والمسجد الأقصى بعلاقة وثيقة من خلال تلك الرحلة المباركة، كما ربط بينهما في الآية الأولى من سورة الإسراء، قال تعالى: {بِإِحْسَانٍ الَّذِي أُسْرِيَ بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ} [الإسراء:1] لتكون هناك علاقة وثيقة بينهما في كل عصر، وهو أمانة في أعناق المسلمين كمكة والمدينة، فقد قال عمر بن الخطاب -رضي الله عنه: وما القدس إلا كمكة والمدينة]

فلا بد من المحافظة عليه واسترجاعه، ليكون تحت رعاية المسلمين، ومن يفعل ذلك ويساعد على فعله فهو من الطائفة المنصورة التي على الحق إلى يوم الدين، فَعَنْ أَبِي أُمَيَّةَ -رضي الله عنه- قَالَ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- «لَا تَرَالُ طَائِفَةٌ مِنْ أُمَّتِي عَلَى الْحَقِّ ظَاهِرِينَ لَعَدُوَّهُمْ قَاهِرِينَ لَا يَصُرُّهُمْ مِنْ خَالِفِهِمْ إِلَّا مَا أَصَابَهُمْ مِنْ لُؤَاءِ حَتَّى يَأْتِيَهُمْ أَمْرٌ مِنَ اللَّهِ وَهُمْ كَذَلِكَ» قَالُوا: يَا رَسُولَ اللَّهِ، وَأَيْنَ هُمْ؟ قَالَ: بِنَيْبِ الْمَقْدِسِ وَأَكْثَانِ بَيْتِ الْمَقْدِسِ. (أخرجه: البخاري وابن ماجه وهو صحيح).

هذا ونسأل الله العلي القدير أن يحرق القدس الأسير، وأن يعيده للمسلمين، وأن يتقبل منا صالح أعمالنا، وأن يغفر لنا أجمعين [وصل اللهم وسلم على سيدنا محمد وعلى آله وصحبه وسلم

The Lessons behind the Journey of Israa and Mi'raj

Abdelaziz Ragab Sheikh

.All praise is due to Allah, and prayers and peace be upon the best of humankind, and his followers since it (□) The journey of Israa and Mi'raj is one of the greatest miracles in the life of the Messenger of Allah .changed the course of his life, and therefore, the life of the Muslim nation

Talking about that blessed and unique journey is endless, but we want to focus on the aims, secrecy, and cause of that blessed journey, and ask some questions; i.e. why did it happen, why did it take place specifically to those ?holy places and not to others, did it affect the prophet's life and the life of his nation

The Almighty Allah mentioned it in more than one location of the Holy Quran. Not only that, but also an entire chapter starts with it and carries its name: 17:1 Glorified (and Exalted) be He (Allah) [above all that (evil) they associate with Him] Who took His slave (Muhammad) for a journey by night from Al-Masjid-al-Haram (at Makkah) to the farthest mosque (in Jerusalem), the neighborhood whereof We have blessed, in order that We might show .him (Muhammad) of Our Ayat (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer

It is also mentioned in Surat Annajm 53: 1.By the star when it goes down, (or vanishes).2. Your companion (Muhammad) has neither gone astray nor has erred. 3. Nor does he speak of (his own) desire.4. It is only an Inspiration that is inspired. 5. He has been taught (this Qur'an) by one mighty in power [Jibrael (Gabriel)]. 6. Dhu Mirrah (free from any defect in body and mind), Fastawa [then he (Jibrael - Gabriel) rose and became stable]. 7. While he [Jibrael (Gabriel)] was in the highest part of the horizon, 8. Then he [Jibrael (Gabriel)] approached and came closer, 9. And was at a distance of two bows' length or (even) nearer, 10. So did (Allah) convey the Inspiration to His slave [Muhammad through Jibrael (Gabriel)]. 11. The (Prophet's) heart lied not (in seeing) what he (Muhammad) saw. 12. Will you then dispute with him (Muhammad) about what he saw [during the Mi'raj: (Ascent of the Prophet over the seven heavens)] . 13. And indeed he (Muhammad) saw him [Jibrael (Gabriel)] at a second descent (i.e. another time). 14. Near Sidrat-ul-Muntaha [lote-tree of the utmost boundary (beyond which none can pass)], 15. Near it is the Paradise of Abode. 16. When that covered the lote-tree which did cover it! 17. The sight (of Prophet Muhammad) turned not aside (right or left), nor it transgressed beyond (the) limit (ordained .(for it). 18. Indeed he (Muhammad) did see, of the Greatest Signs, of his Lord (Allah

A Training Course

.for the coming trip (□) The journey of Israa and Mi'raj prepared the Prophet will experience, is huge and difficult, there will be an event different (□) The next phase the Messenger of Allah from what he was used to, and there will be a state, nations and people he never met before the Israa and Mi'raj. He will encounter several enemy fronts: (pagan, Magi, Jewish, Christian and the hypocrite fronts...). The situation required a training course, and preparing an exceptional psychological situation. The Israa and Mi'raj was a .training course, and a preparation for the coming phase

That training and psychological course, happened with the previous Prophets in other ways; one case is what happened to Prophet Moses –peace be upon him- 9: 9. And has there come to you the story of Musa (Moses)? 10. When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire, perhaps I can bring you some burning brand therefrom, or find some guidance at the fire." 11. And when he came to it (the fire), he was called by name: "O Musa (Moses)! 12. "Verily! I am your Lord! So take off your shoes, you are in the sacred valley, Tuwa

: () Acknowledgement of the status and virtue of the Prophet suffered a great deal from the pagans in Makkah and Ta'if. They were very stubborn and cruel, () The Prophet Allah showed him his status among the heavens' inhabitants. He revealed to him the time and places barriers, .with His Will

lead them in a prayer, he ascended to a () He gathered all the prophets at the Blessed Aqsa Mosque, the Prophet place where no man had ever reached, with the Archangel Gabriel saying: "There is not one of us (angels) but has his known place (or position)", which shows his superiority over the heavens' inhabitants as it appeared on the .inhabitants of the earth

:Receiving an Important Issue; the Prayers And for Allah is the highest description, it is the custom of the rulers of countries to call back their ambassadors .and representatives to discuss with them urgent issues, instead of sending them messages to tell ,() Allah the Almighty wanted to recall His ambassador between Him and His creations; i.e. Muhammad him about the significant issue, which He enjoined upon him and his nation; prayers, as a sign of its importance .for the life of a Muslim, and for the Muslim society in general received the obligation of the prayers, () With that, and from above the seven heavens, the messenger of Allah .which is the only obligation that happened in that way

made the trip between the Almighty Allah and Prophet Moses –peace be upon him-, asking Him to () The Prophet :decrease the number of prayers until it became five times instead of fifty I descended till I met Moses who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on' me.' He said, 'I know the people better than you, because I had the hardest experience to bring Bani Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers.' I returned and requested Allah (for reduction) and He made it forty. I returned and (met Moses) and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten, and then I came to Moses who repeated the same advice. Ultimately, Allah reduced it to five. When I came to Moses again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the was addressed by Allah, "I () same advice but I said that I surrendered (to Allah's Final Order)" Allah's Messenger have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as ".if it were ten good deeds

:The Connection between the Makkah Grand Mosque, and Al-Aqsa Mosque Allah the Exalted wanted to connect between the Makkah Grand Mosque, and Al-Aqsa Mosque in a strong bond through that blessed trip, as He did in the first verse of the Chapter of Israa 17: 1. Glorified (and Exalted) be He (Allah) [above all that (evil) they associate with Him] Who took His slave (Muhammad) for a journey by night from Al-Masjid-al-Haram (at Makkah) to the farthest mosque (in Jerusalem), the neighborhood whereof We have blessed), for the sake of establishing strong ties between the two mosques throughout all times. It is a .responsibility for Muslims similar to Makkah and Al-Madinah

.Omar ibn Al-Khattab (RAA) said: Al-Quds is like Makkah and Al-Madinah It is necessary to liberate it, and keep it under Islamic rule. Whoever participates in the liberation will be among the victorious group which will remain dominant over their enemies. It has been narrated on the authority of said: A group of people from my Umma will always remain triumphant on () Thauban that the Messenger of Allah the right path, and continue to be triumphant (against their opponents). He who deserts them shall not be able to do them any harm. They will remain in this position until Allah's Command is executed (i.e. Qiyamah is established). They will remain in this position. "When he was asked about their identity, he said: they are in Al- ".Quds and its surrounding

We pray to the Most High, the All-Powerful that He liberates the imprisoned Al-Quds, restore it to the Muslims, .accept our good deeds and forgive all of us .All praise is due to Allah, and prayer and peace be upon the Messenger of Allah and his followers

La saggezza dal Viaggio notturno e dall'Ascensione in cielo
Sheikh Abdul Aziz Rajab

Lode ad Allah signore dei mondi, pace e benedizioni al Messaggero di Allah e alla sua famiglia e ai suoi compagni .e a quelli che li seguono

Il viaggio notturno e l'ascensione in cielo furono tra i più grandi miracoli nella vita del Nabiu saw, perché cambiarono il corso della vita del Profeta saw e di tutta la nazione islamica. Il discorso su questo viaggio benedetto e su questa ascensione unica non finisce, noi sentiamo ancora il bisogno di parlare della sua saggezza

e dei suoi segreti e i suoi motivi. Dunque ci poniamo delle domande: quale fu il motivo del viaggio del Nabiu saw? Perché la sua meta era precisamente in questi luoghi sacri e non altri? Il Viaggio e l'Ascensione ebbero un influsso nella vita del Profeta Mohammad saw e della sua Umma? Allah swt menziona questi eventi sublimi in numerosi passaggi del suo nobile Corano, per esempio nella sura al Isra: ((Gloria a Colui Che di notte trasportò il Suo servo dalla Santa Moschea alla Moschea remota, di cui benedicemmo i dintorni, per mostrargli qualcuno dei Nostri segni. Egli è Colui Che tutto ascolta e tutto osserva.)) Come pure disse Taala all'inizio della sura anNajm ((1. Per la stella quando tramonta. 2. Il vostro compagno non è traviato, non è in errore; 3. e neppure parla d'impulso; 4. non è che una Rivelazione ispirata. 5. Gliel'ha insegnata un fortissimo 6. di saggezza dotato, che compostamente comparve: 7. [si trovava] all'orizzonte più elevato , 8. poi s'avvicinò scendendo ancora più in basso, 9. [finché] fu alla distanza di due archi o meno. 10. Rivelò al Suo servo quello che rivelò. 11. Il cuore non mentì su quel che vide. 12. Vorreste dunque polemizzare su quel che vide? 13. E invero lo vide in un'altra discesa, 14. vicino al Loto del limite 15. presso il quale c'è il Giardino di Ma'wa , 16. nel momento in cui il Loto era coperto da quel che lo copriva ((.17. Non distolse lo sguardo e non andò oltre. 18. Vide davvero i segni più grandi del suo Signore

Corso di addestramento

Il viaggio e l'ascensione prepararono RasulAllah saw allo stadio successivo: una fase impegnativa al massimo, con dei fatti a cui non era abituato Mohammed saw. Uno stato nuovo, dei popoli e delle comunità che non aveva mai incontrato prima dell'Isra: dovrà affrontare diversi fronti, quello degli idolatri, quello dei magi, quello degli ebrei e degli ipocriti. Tutto ciò aveva bisogno di una preparazione particolare, anche psicologica: il viaggio rappresentò dunque un addestramento e una preparazione alla fase successiva. Questo percorso formativo e di preparazione psicologica accadde anche agli altri profeti anche se non in questa forma. Accadde a Mosè su di lui la pace, come narra Allah taala nella sura TaHa: ((9. Ti è giunta la storia di Mosè? 10. Quando vide un fuoco, disse alla sua famiglia: "Aspettate! Ho avvistato un fuoco, forse [potrò] portarvene un tizzone o trovare nei suoi pressi una guida". 11. Quando vi giunse, sentì chiamare: "O Mosè, 12. in verità sono il tuo Signore. Levati i sandali, ché sei

((.nella valle santa di Tuwà

:La conoscenza del destino del Nabiu saw e spiegazione della sua grazia

Il Nabiu saw si scontrò con l'ostilità dei miscredenti di Mecca e con la loro intransigenza. Ma Allah swt gli fece vedere i suoi grandi prodigi, svelò per lui il mistero del tempo, gli mostrò il suo posto tra la gente del cielo, tolse per lui le barriere dello spazio con la sua volontà penetrante. Riunì per lui tutti i profeti nella moschea benedetta di alAqsa, dove pregò con loro come Imam: salì ad una altezza mai raggiunta da alcuno. Gli disse Gabriele, aleihi assalam, : "La tua dignità è riconosciuta e la tua grazia appare evidente per la gente dei cieli come lo è per la

"gente della terra

:Ricezione dell'ordine importante della preghiera

Allah swt ne è l'esempio più alto del fatto che quando i re e i presidenti hanno da emanare un ordine importante, è abitudine che convochino i loro ambasciatori. Non basta inviar loro una missiva ma li convocano per consultarsi con loro. Allah swt volle convocare il suo ambasciatore presso l'umanità e cioè Mohammed saw, per informarlo del suo comandamento: un precetto fondante dell'Islam prescritto a lui e alla sua nazione musulmana e cioè il precetto della preghiera. Annunciando così la sua importanza nella vita del musulmano come individuo e come comunità. Il Nabiu saw ricevette questo ordine nel sommo dei sette cieli, un unico ordine della preghiera, mentre stava tra Musa, su di lui la pace, e il suo Signore az wajaal e implorò l'alleviamento di questo obbligo e così raggiunse le cinque preghiere al giorno invece di cinquanta. Ci narra Malik bin Saasaa che il Nabiu saw disse: "Mi furono ordinate cinquanta preghiere. Musa mi chiese: cosa succede? Risposi: mi furono ordinate cinquanta preghiere. Musa disse: io conosco bene la gente, ho tentato di tutto con i figli di Israele. La tua nazione non potrà mai fare cinquanta preghiere al giorno. Torna dal tuo signore e chiedigli di diminuire il numero. Così tornai e riuscii

" .a far scendere il numero di cinque in cinque sino al numero di cinque preghiere giornaliere

Relazione tra la Moschea alAqsa e la Moschea alHaram

Allah az wajaal volle stabilire un legame sicuro e concreto tra le due moschee a mezzo del viaggio del nostro Profeta saw, come pure le mise in relazione nel primo versetto della sura al Isra: ((Gloria a Colui Che di notte trasportò il Suo servo dalla Santa Moschea alla Moschea remota, di cui benedicemmo i dintorni, per mostrargli qualcuno dei Nostri segni. Egli è Colui Che tutto ascolta e tutto osserva.)) Perché ci fosse una relazione sicura tra le due, allo stesso modo in cui sono in relazione Mecca e la Medina. Lo disse Omar bin alKhatib raa: "Gerusalemme è come Mecca e Medina". Narra Thauban raa che il Profeta saw disse: "Nella mia Umma ci sarà sempre un gruppo sincero alla verità che vincerà i suoi nemici sino al giorno del Giudizio. Gli chiesero: Dove sono

"loro? Rispose: Sono a Gerusalemme

Chiediamo perciò ad Allah l'Altissimo il Potente che liberi Gerusalemme prigioniera e che la metta sotto la protezione dei musulmani e chiediamo che accetti le nostre buone azioni e che ci perdoni tutti

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الشيخ عبدالعزيز رجب
من علماء الأزهر الشريف، وزارة الأوقاف المصرية

