



The Forgotten Haram

40 Narrations
Concerning
Jerusalem

Shaykh Faheem

AN

ISLAMIC LIFESTYLE SOLUTIONS
PUBLICATION

The Forgotten Haram



40 Narrations Concerning Jerusalem



 Shaykh
Faheem

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An **Islāmic Lifestyle Solutions** Publication

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سُبْحَانَ الَّذِي

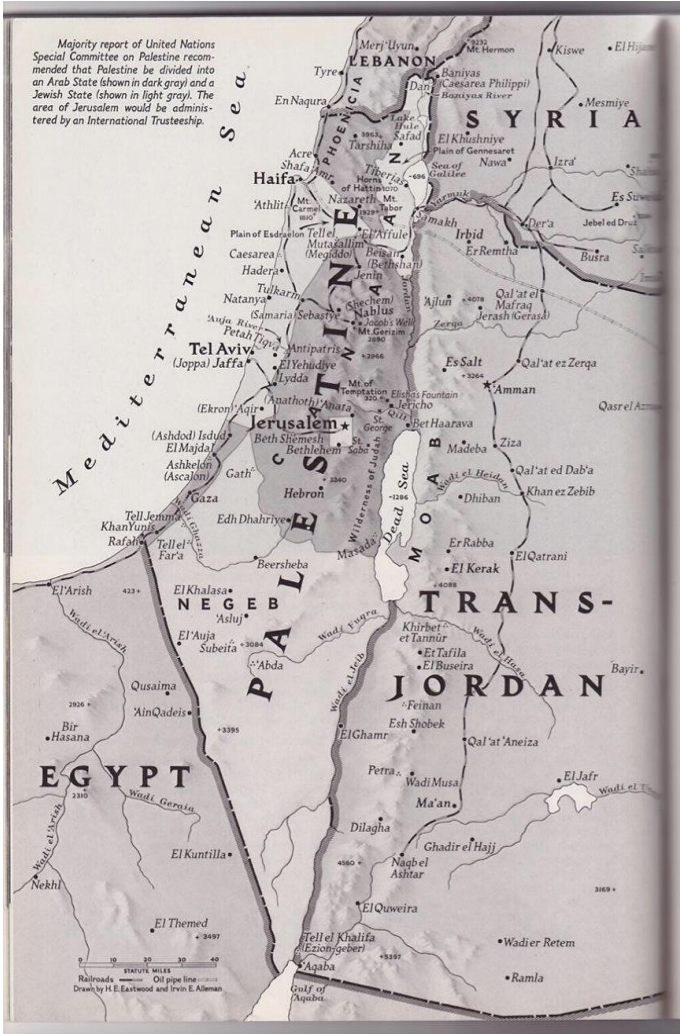
أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى

الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

*“Exalted is He who took His Servant by night from Masjid
Al-Haram to Masjid Al-Aqsa, whose surroundings
We have blessed, to show him of Our signs. Indeed,
He is the All-Hearing, the All-Seeing.”*

(Surah Al-Isra, 17:1)

Map acknowledging the existence of Palestine!



This book
is Dedicated to all
Martyrs of Palestine for the crime of
being Resident Muslims in The Holy Land, And
to My Nine year old Son Muhammad Hassaan Khan
who has shown more concern for the
Palestinian plight than most
people I know!

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About the Author

Born January 10th 1983, Shaykh Faheem is an Islamic theologian who hails from Durban, South Africa. At a young age, he developed a keen interest in religion and qualified as a Haafizh by the age of 12.

Shaykh Faheem spent six years further studying Islam under the tutelage of Hadhrath Allamah Syed Aleemuddin Asdaq Misbahi in Ladysmith. By the age of 21 he graduated as a scholar of Islam in 2004 and spent the next two years in Blackburn, UK as an Imaam. Returning to South Africa, he spent the next year as an Islamic Studies educator at the South Coast Madressa School followed by a further call up to the UK as the Head of Programming for television on Ummah Channel.

He later returned to South Africa, and in 2010 established with co-founders, the Islamic Lifestyle Solutions where he currently heads the Education & Publications Departments respectively. It was only after the co-establishment of the Islamic Lifestyle Solutions that his love for authorship arose, and he commenced by tackling various issues in local Islamic magazines as well as the Islamic Lifestyle Solutions

website discussing solutions to controversies pertaining to;

- *'Taraaweeh – 20 Rakaats or 8? Clarified!'*
- *'Was the Me'raj in Body or Spirit?'*
- *'Refuting the Belief that the Parents of the Prophet ﷺ Possessed Disbelief'*

His previous book, *'The History & Compilation of The Qur'an – An Exposition on the Authenticity & Inimitability of the Holy Qur'an'* was his first major publication launched in Ramadhaan 2014 and has been well received throughout South Africa as well as the United Kingdom.

He is currently a presenter on Radio Al-Ansaar where he hosts his own show dedicated to the subject of Islamic Eschatology entitled, *'The Wake Up Project – An Analysis of the Signs of the End Time'*.

Furthermore, the Shaykh is a presenter on Deen TV and has completed one series on the subject of the *History & Compilation of the Qur'an* as well as *End-Times Prophecies* dealing with Islamic eschatology.

This publication *'The Forgotten Haram- 40 Narrations Concerning Jerusalem'* highlights the immense importance of Islam's third sacred sanctuary in hope of rekindling the desire to recognize the atrocities

against the Palestinians and its irrefutable status in Islam.

Other works for future publications being the '*Stories of the Prophets for the Modern Age*' which will be launched in two volumes insha Allah. The first volume will analyze specific events from some of the more renowned Prophets whilst tackling contemporary issues therefrom. The second volume will focus on the Seerah (Prophetic Biography) of Rasoolullah ﷺ. He has also clarified his desire to write a book exposing the fallacy of the Atheistic philosophy.



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

مُتَلَكِّمًا

FOREWORD

By Mufti Goolam Mohammed Soofie

All praise is due to Allah, Who revealed the Holy Qur'an as an elucidation for everything and as a means of guidance and a mercy to the believing community. Eternal salutations and blessings upon the Master of both worlds, Sayyiduna Muhammad Ibn `Abdullah, the Legislator of the Purified Sunnah, through whom Allah granted salvation to all of creation from everlasting destruction, and upon his Pious Wives, Chosen Family and Righteous Companions.

Ever since Allah created the creation and chose man as His vicegerent on Earth, Allah honoured particular locations on Earth by causing for them to be the landmarks and resting places of His Honourable Prophets (Peace and blessings upon all of them). These Divine Emissaries of Allah were sent by Him to propagate the message of the Divine Tauheed and to lead human beings on all levels, for this mundane world as well as for the everlasting hereafter. They left behind their colossal footprints on this earth in the

form of their remarkable legacy and embedded the areas under and around their sacred tombs with blessings for every atom of existence. Today, we are fortunate to share this unique form of Allah's mercy that is very much vibrant within the holy lands of the three Sanctuaries and within their respective precincts.

The Noble Ka'bah and the Sacred Mosque in Makkah Al-Mukarramah bear witness daily to the influx of congregants and pilgrims who go there to carry out their duties of devotion to Allah, the Most High. Muslims who pray there find themselves in the homes of the Great Prophets of Allah, including Prophet Adam, Prophet Ibrahim and Prophet Isma'il (Peace and blessings be upon all of them). Furthermore, the home of the Leader of all the worlds, Sayyiduna Muhammad Rasulullah (Salutations and peace upon him and his family and companions) in Al-Madinah Al-Munawwarah welcomes multitudes of Muslims from every nook and corner of the world, who go there to visit the Holy Prophet (Blessings and peace be upon him) and the great personalities who lived with him. They receive their Prophet's blessings (Peace and salutations upon him) and they return home with brilliant illumination and happiness.

However, it is sad to see that we, as Muslims, have neglected the rights of the Third Sanctuary of Islam, the land of the legacy of the Prophets, the cities of Al-Sham and Palestine, and to be more exact, the holy city of Baytul Maqdis. There we will find nearby and in the surroundings, the tombs of Prophet Ibrahim, Prophet Musa, Prophet Daud, Prophet Sulayman and countless other Messengers of Allah in addition to the tombs of many personalities amongst the extraordinary Companions of the Seal of All Prophets and Messengers (Blessings and salutations upon him). Palestine is undoubtedly, the heritage of Prophets.

Masjid Al-Aqsa holds many significant virtues and a very high position in Islam. As we know, it represented the first Qiblah of the Holy Prophet and his followers (Peace and salutations upon him and upon them); it is the land of his miraculous night journey, marking the end of his Isra and the beginning of his Mi'raj. Due to this, Allah honoured that land further by granting it the privilege of hosting the prayer of all His Prophets, who performed Salah behind Sayyiduna Rasulullah (Blessings and salutations upon him). Allah the Most High could have taken His Beloved Messenger (Salutations and blessings upon him) on the journey directly from Makkah to the seven heavens and beyond. But through this initiative and by highlighting its

magnitude, Allah the Most High demonstrates to us that the sanctity of Al-Masjid Al-Aqsa cannot be separated from the sanctity of Al-Masjid Al-Haram, as each of them share a distinctive status.

What's more, is that wherever Allah the Most High, mentions Al-Masjid Al-Aqsa in the Holy Qur'an, He describes it as having blessed surroundings. Allah, Mighty and Wise He is, encapsulates the instructions of Prophet Musa (Peace and blessings upon him) to his people, 'Oh my people, enter the sanctified land, which Allah has written down for you, and turn not around on your backs, otherwise you will end up as losers' (5:21).

Moreover, Allah, Magnificent is His Countenance, depicts the miraculous night journey of His Most Beloved creation, Sayyiduna Muhammad (Blessings and salutations upon him), 'Glory is due to the One Who took His servant on a night journey from Al-Masjid Al-Haram to Al-Masjid Al-Aqsa, whose precincts We have blessed so that We may show him some of our signs. Verily, He is All-Hearing, All-Seeing' (17:1).

In addition, Allah, Magnificent is His Countenance, illustrates the way that He saved Prophet Ibrahim and Prophet Lut, 'And We saved him and Lut unto the

land wherein We had placed blessings for all the worlds' (21:71).

Hence, we realise that this firm relationship has been imbibed into all three sanctuaries, and therefore, whosoever neglects the one has neglected the other. It is about time that we, as Muslims grasp this fully and hold onto responsibly with both hands.

The *Islamic Lifestyle Solutions*, under the guidance of Shaykh Faheem Khan, has successfully produced this publication in front of us, emphasizing the rank of the Holy Land of Bayt Al-Maqdis and Al-Masjid Al-Aqsa in the Divine Court of Allah and the Illuminated Heart of His Beloved Messenger (Upon him salutations and blessings). This work presents the beauty of the Holy Land and the sparkle of its glowing pearls, which is there to light up the heart and life of each Muslim.

I believe that this book will prove to be very useful for Muslims and non-Muslims alike, who wish to gain deeper insight into the Holy Land and the irreplaceable prestige that it retains in the Divine Religion of Islam, not only in this temporal abode, but also in the abode of eternity.

My du'a is that Allah blesses, forgives and encompasses in His mercy, the author of this publication, the Islamic Lifestyle Solutions

organisation and all those that supported and assisted them in this humble endeavour.

All praise is due to Allah, Lord of existence, and Salutations upon His Beloved Messenger, Crown of existence.

Goolam Muhammad Soofie

Muhammad Farouk Soofie

Mohammed Ebrahim Soofie

Habibia Soofie Saheb

Badsha Peer Darbar Riverside/ Kenville



FOREWORD

By Professor Abul Fadl Mohsin Ebrahim

It was on the 27th night of *Rajab* that *Sayyiduna Muhammad* ﷺ lead all the Prophets in *salah* (prayer) in *Masjid al-Aqsa* before his ascension (*mi`raj*) at the invitation of Allah ﷻ. But alas, today, for many years now, Jerusalem has been under Israeli occupation. They have made it difficult for Muslims to exercise their right of worship in *Masjid al-Aqsa*. Visiting *Bayt al-Maqdis* (the Holy Land) has become a tedious exercise. Usually Muslims have to wait for hours at the Israeli check points and undergo interrogations before they are allowed to pass through.

Palestinian right for self-determination remains elusive since the Israelis have serious concerns about what should finally constitute the borders of the Palestinian State, their internal security, water rights, the status of Jerusalem and freedom of access to religious sites, especially if the whole of Jerusalem falls within the borders of the Palestinian State. The crucial sore points which are stalling the negotiation

process for the two state solution are the ongoing Israeli settlement expansion and the intricacies of the Palestinian refugees which are closely linked to their right of return to the Holy Land.

Shaykh Faheem's The Forgotten Haram – 40 Narrations Concerning Jerusalem encapsulates the significance of *Bayt al-Maqdis* (the Holy Land). It aims at rekindling in the hearts of Muslims the burning desire to visit the third *Haram* (Holy Sanctuary).

The reader is succinctly given an insight into the justifications for the reverence accorded to Jerusalem by the three Ibrahimiic Faiths, namely, Judaism, Christianity and Islam and the implications for the presence of some of the major Prophets in that part of the world.

Shaykh Faheem has carefully selected forty narrations of *Sayyiduna Muhammad* ﷺ which pertain to *Masjid al-Aqsa* with the primary objective of drawing the attention of the reader to the meritorious nature of *Masjid al-Aqsa* and what will eventually unfold in the Holy Land before the world will cease to exist. What is commendable, however, is that *Shaykh Faheem* has

not only recorded these narrations, but has gone a step further and commented on them in order to illustrate their relevance to our present time.

I have no doubt that the reader will find this publication to be timely, especially against the backdrop of what is currently unfolding in the Middle East, and our youth will certainly find it to be most illuminating and intellectually enriching.

May Allah ﷻ bless *Shaykh* Faheem's literary endeavour and reward the Islamic Lifestyle Solutions for its continued effort in educating and inspiring our youth, *amin*.

Abul Fadl Mohsin Ebrahim. Ph.D. (Temple, USA)
Professor Emeritus
School of Religion, Philosophy and Classics
University of KwaZulu-Natal
Howard College Campus.

Durban, 7 June 2015.

Preface

Allah ﷻ in whose name we begin, choicest of salutations upon all his chosen Messengers, particularly upon the final Messenger, the Beloved of Allah, the Mercy unto the entire universe, Nabi Muhammad ﷺ.

The reason for writing on this particular subject is solely based on the irrefutable fact that the world has turned a blind eye to the atrocities committed upon the Palestinian people. The more distracting factor in the build up to this book was the incontrovertible truth that the majority of Muslims are apathetic and almost completely detached to the Palestinian predicament.

Why is it that when Israel bombs an unarmed people, we find a far greater outcry in opposition to their heinous crimes from non-Muslims? The passion and drive from non-Muslim organizations advocating for Human Rights has been tremendously in favour of Palestine.

On the flip side, the view of the general Muslim layman is, "If it does not affect me, I need not bother".

I refuse to accept that a Muslim who believes in the Qur'an and Sunnah can hold such a wayward

philosophy to the murder of Muslims. There could be only one reason for the prevalence of such an ideology, and that reason boils down to the lack of knowledge on the subject from the Islamic perspective.

This prompted me to the realization that if my fellow Muslims were given the opportunity to view the strategic significance of Jerusalem from the Islamic perspective, in this case, via its mention in the Qur'an and particularly from the books of Hadith, perhaps it could ignite a burning desire within the hearts of the readers to educate their own kith and kin on the status of this spectacular geographical location, its rich history and more importantly its role in the End Time.

We supplicate in the court of Allah ﷻ to accept this work and may Allah ﷻ forgive me for any errors written herein as the intention is to spark a positive incline towards the subject and to extinguish negativity from the hearts and minds of the people (in the subject of Palestine) who come across this miniscule work.

I would like to place on record firstly my gratitude to my Creator for guiding me to complete this task, and to the Beloved Messenger ﷺ for conveying his message to us in the best of ways. Special tribute must

be acknowledged to my parents (Shouquat Ally and Rehana Bee Khan) and to my teachers for their guidance. To my three wonderful children, Muhammad Hassaan, Farhath Faatimah and Hanzalah Khan for their support.

Sincere appreciation must be placed on record to my colleague and co-founder of the Islamic Lifestyle Solutions, Hadhrath Moulana Saleh Joosab Arbee (who I am proud to address as my little brother) for his support. Many thanks to Hadhrath Mufti Moin Moeeni, (the resident Mufti at the I.L.S.) who reduced my workload immensely by assisting me with the research as well as Hadhrath Moulana Feroz Osman for assisting in the proofreading of this book.

To the terrific trio of Muftis from the Riverside/Kenville Soofie Darbaar viz. Mufti Goolam Muhammad Soofie, Mufti Muhammad Farouk Soofie and Mufti Ebrahim Soofie for their ever ready support to the Islamic Lifestyle Solutions and for honoring this book with the foreword. We supplicate in the court of the Allah ﷻ to bestow shifa upon Mufti Goolam Muhammad Soofie who has been ill of late, and to remove his illness swiftly so that he may continue with the sterling work.

To Professor Abul Fadl Mohsin Ebrahim for his support and foreword in this book. Allah ﷻ reward and bless him for his efforts in uplifting the spirit of the Muslims in South Africa and abroad.

To Brother Muhammad Ikhlās Yusuf Ismail of the Capital Group for his contribution towards this publication. May Allah ﷻ reward him and his family immensely for his support to the Islamic Lifestyle Solutions.

Sincere thanks must be directed to Brother Altaaf Essop for his ever-insightful *elucidatory* approach whenever called upon by the I.L.S. team.

Special mention must be acknowledged to my good friend, Sameer Essop who insisted that I travel to *Bayt Al-Maqdis* in order to have the first-hand experience required to write this book. I would like to thank him for the many kind gestures he continues to demonstrate to me and the I.L.S. May Allah ﷻ reward him, his parents, and his family in this world and the next.

To Hafez Abdul Azeem who advocated for my trip to Palestine, and who spent much time with me on our journey and for encouraging me to write on the subject whilst we were in Musjid Al-Aqsa.

To Moulana Omar Syed of Hedaaya publications in Greytown for always giving me sound advice on the typing and layout.

To Hafez Raashid Kazi of MRK Productions for the superb design, and to Brother Nazir of Rapid Results Printers for his assistance to me and the I.L.S.

May Allah ﷻ reward you all in abundance, in this world and the next!

If anything good is achieved via this work, then the Praise belongs to Allah ﷻ and the faults belong to me!

Shaykh Faheem

27th Rajab 1436 (16th May 2015)

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Introduction

The book, *“The Forgotten Haram– 40 Narrations Concerning Jerusalem”* commenced in Zhul Hijjah 1435 and by the grace of Allah ﷻ was completed on the 27th of Rajab 1436.

The wondrous tale pertaining to Jerusalem spans through the journey of the chosen Prophets ﷺ and their stories. The Zionist Jews claim that the Holy Land is a divine mandate unto them alone. They were ejected from the Holy Land over two millenniums ago and have *mysteriously* returned to their homeland.

Consequently, their return signaled a most gruesome life for the inhabitants of that land, and ever since, Palestine has not known peace. In hope of rekindling the ever-feared spirit of unity amongst Muslims, we have opted to prepare this work as a means through which Muslims may unite and come to terms with the stature and undeniable destiny of Jerusalem in time to come.

Chapter One, Preliminary Observations discusses the enigmatic way in which Allah ﷻ has mentioned *Jerusalem in the Qur’an*. The chapter progresses to tackle the senseless question posed by certain uninformed Muslims who ask, *“Why should Muslims*

even read up on the subject of the Holy Land?" It further progresses to respond to that baseless inquiry mainly through rational argument in the remainder of the book.

Chapter Two, Jerusalem and the Prophets confers in brief, the history of Bayt Al-Maqdis via certain narratives located in the Qur'an pertaining to the Beloved Prophets of Allah ﷺ. Towards the end of this chapter we deal with an objection from the Zionist lobbies which claims that the Qur'an acknowledges the ownership of the Holy Land to the Jews, followed by a basic response to that preposterous objection.

Chapter Three, 40 Narrations Concerning Jerusalem discusses narrations located in the books of hadith. These ahaadeeth ranges from topics discussing the sheer stature of Masjid Al-Aqsa, to the destiny of Jerusalem in the *End Times*. This chapter cites each hadith with its reference, followed by an elucidation of that particular narration which clarifies to the reader its overall message. These elucidations may be considered comments, rather than commentary!

An eclectic approach to the chosen ahaadeeth has been adopted in order to display to the reader the significance of Bayt Al-Maqdis with focus on the more renowned books. The inclusion of the Arabic text has

been provided for authenticity purposes. However, the Arabic text of those narratives which were too lengthy have been omitted, but have been referenced for the benefit of the reader's inquisition should the need arise.

Although some narrations may seem to be an absolute duplicate, upon further inspection it will become clear that there are some minor differences in the wording, yet these miniscule differences develop into the major focal points of discussion.

The elucidations pertaining to Bayt Al-Maqdis as foretold by the Blessed Prophet ﷺ (for future reference), have been explained with a contemporary touch to ensure a greater understanding as these narratives are considered to be prophecies.

A vast amount of space in this chapter has been dedicated to the subject of the Noble Prophet's ﷺ miraculous *Night Journey*. This is due to the mention of Musjid Al-Aqsa in the Glorious Qur'an.

It further deals with the subject of Jerusalem in *Eschatology*. The thought process behind such an inclusion is to highlight to the reader the inevitable destiny of Jerusalem in the *End Times*.

The explanation of the terminology in the chapters of the book may be found in the footnotes of the relevant sections.

Although narration 13 commences with a verse of the Qur'an, that elucidation is inclusive of a narration supporting that particular verse, which progresses to balance the number forty, albeit the collective narrations in the book exceed forty.

Important information on Al-Aqsa

- The Umayyad Khalifah, Abdul Malik ibn Marwan in 691/2 AC (72/73 AH) began the construction of the Dome of the Rock – (the Mosque with a golden dome)
- The Buraq wall or Western Wall where Prophet Muhammad ﷺ tied the Buraq on the Night Journey is what the Jews call the Wailing Wall. They pray on the outside section of that wall.
- The Haram area of Al-Aqsa consists of the Al Aqsa Mosque (Black Domed Mosque) and Dome of the Rock (the Golden Domed Mosque). Muslims regard the *entire haram area as sacred*. It is for this reason that the cover design of this book is inclusive of both domes.¹

¹ See the section on '*Jerusalem, the Isra and the Me'raj*'.

- Israel occupied Al-Aqsa in 1967.
- Two confirmed companions of the Prophet ﷺ are buried at the Al-Aqsa graveyard. They are Hadhrath Shaddaad bin Al-Aus ؓ and Hadhrath Ubadah bin As-Saamit ؓ. The graveyard is part of the Al-Aqsa compound.
- Did you know that Imaam Abu Haamid Al-Ghazzali ؒ authored his famous work 'Thyaa-ul-Uloom' at Musjid Al-Aqsa?
- An important piece of information I acquired whilst on my trip to Al-Aqsa was that the locals do not differentiate between '*Al-Aqsa Mosque*' and the '*Dome of the Rock*'. They refer to the entire compound of the haram as '*Al-Aqsa*'.

Baytul Maqdis = Jerusalem
 Musjid Al-Aqsa = The Entire Haram area
 The Holy Land = Syro-Palestine



Chapter One

Preliminary Observation

Located at the very heart of Palestine, Jerusalem is a city which holds a lofty position in the hearts of billions of people across the globe. It is the only city which is regarded as a '*Holy Land*' by all three Abrahamic Faiths. Makkah and all traces of Ibrahim's ﷺ journey to that valley (of Baka) have been removed from the Bible. As a corollary of that blatant changing of the word of Allah ﷻ, the Jews and the Christians disregard Makkah as a holy site.

The Jews regard Jerusalem to be *Holy Land* as they believe that Solomon ﷺ established the temple there. They are awaiting their 'Promised Messiah' and believe that his return would herald once again the Golden Age for the Jews and they would rule the world.

To Christians, Jerusalem is the '*Kingdom of Heaven*'. It is the birth place of Jesus ﷺ whose miraculous birth, amazing yet austere life, and eventual crucifixion occurred therein. It was from here that the enmity between Christians and Jews originated. The Jews were blamed by the Christians for their betrayal of Jesus ﷺ and their long lasting feud commenced ever since.

This however is no longer the case. The mysterious *Judeo-Christian alliance* has caused this age-old rivalry

to wither away into the pages of history. Thus, allowing all Zionists to profess their public support for the illegal State of Israel, regardless of ethnicity.

For Muslims however, the story of the *Bayt Al-Maqdis* is indeed quite an amazing one which spans through the lives of many Prophets of Allah ﷺ.

Whilst the Qur'an has explained the concept, history and undeniable destiny of Jerusalem in a very *enigmatic way*, the majority of Muslims are almost totally ignorant to the Qur'anic viewpoint of the subject. This I believe is the result of years of meticulous planning, and of course aided no doubt by the number one tool which controls public opinion, the media! For this reason, the *Islamic Lifestyle Solutions* decided to create awareness on the dilemma of Bayt Al-Maqdis by collating the information on the subject of Jerusalem from the Qur'an and Sunnah in hope of reviving its memory within the Muslim Ummah.

The Qur'an has not mentioned Jerusalem by the name we are familiar with. The city of Jerusalem is known to us as 'Bayt Al-Maqdis' or 'Al-Quds'. The Qur'an however has addressed it as 'Al-Ardhul Muqaddasah' (the Holy, Sacred, or Sanctified Land).

The story of Jerusalem in the Qur'an is two-fold. The first being, whereby it is addressed as a Holy Land to a certain point in its story, and the latter being in reference to a mere 'City', 'A Town', 'A Land' or 'earth'. This I believe is all part of the divine plan to cloud the identity of Jerusalem. Only those who wish to dispel the mist clouding this mystery will witness the unraveling of a remarkable story!

It is quite sorrowful to note that majority of Muslims are absolutely clueless on this subject. This, I believe is due to the lack of Islamic information from the pulpits of the mosques, as well as the literary field. Little or no attention is paid to this awesome subject which is the key to understanding the current situation of the world as it stands, and the destiny of what is to follow in Aakhiruz Zamaan (the Last Age).



Why should Muslims read up on the subject of the Holy Land?

It is with a heavy heart that we acknowledge the fact that many Muslims have forgotten the first command of Allah ﷻ which stated, 'Iqra!' (read!). The only news and information we receive is from the on-screen puppets who manipulate the narratives to suit their agenda. As a result, we have been duped into believing that Al-Aqsa or the Holy Land is not significant at all.

What is essential to us in this epoch is that we spend every moment of our lives in pursuit of ways to progress up the economic ladder. The love of this mundane world has taken far too much space in the hearts of the believers. When we compare the stillness of the streets at the time of Fajr² to the mayhem of peak working hours, the result is clear. We have become an Ummah³ who lives for the 'here' and 'now', as opposed to the 'hereafter'.

² One of the five obligatory prayers commanded upon the Muslim community. Fajr refers to the Morning Prayer which must be prayed before sunrise.

³ Ummah - A word utilized in description of the global community of Muslims.

The answer to “*Why should Muslims even read up on the subject of the Holy Land?*” will become apparent as the chapters unfold, revealing to the reader the irrefutable importance of Jerusalem as expounded by the Qur’an and Sunnah.

Some logical reasons will be discussed in point form under the elucidation of narrations 4-5.



Chapter Two

Jerusalem & the Prophets

Story 1, Prophet Ibrahim عليه السلام

The Qur'anic History and commencement of the story of the Holy Land begins with that Imaam of Mankind, Prophet Ibrahim عليه السلام. Allah ﷻ says,

﴿وَمَجِيئَنَا وُلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ﴾

*“But We delivered him (Ibrahim) and (his nephew) Lut (and directed them) to the land which We have blessed for (all of) the world”.*⁴

The Qur'an clearly stresses that the 'Land' which they traveled to was a blessed (Holy) land. Whilst many of the commentators of the Qur'an agree that they (Prophet Ibrahim and Lut عليه السلام) traveled to 'Al-Sham' (Syria, Jordan, Palestine, Lebanon, Damascus), some of the exegeses of the Qur'an have pinpointed their destination to have been Jerusalem in particular.⁵

The people of Ur, Babylon, placed Ibrahim عليه السلام into the fire as a result of what they believed to be blasphemy against their gods. After placing him into the fire, Allah ﷻ caused the fire to become cool and comforting for Nabi Ibrahim عليه السلام. Having been saved from the fire, Allah ﷻ directed Nabi Ibrahim عليه السلام to Jerusalem. It was from here that Prophet Ibrahim's عليه السلام

⁴ Surah Al-Ambiya, 21:71

⁵ Tafseer At-Tabri, Tafseer Al-Qurtubi.

lineage flourished with the exception of Nabi Ismail عليه السلام whose own progeny flourished in Makkah.

Another mention of the Holy Land is located in the story Moosa عليه السلام. However, between these two stories are some incidents which must be recollected in order to fully grasp the subject.

Story 2, Prophet Yusuf عليه السلام

The story of Prophet Yusuf عليه السلام as told by the Qur'an is regarded as 'Ahsanul Qasas' (the best story) due to the verbose detail. In this renowned story, Prophet Ya'qub عليه السلام lived in the Holy Land with his 12⁶ children (Yusuf عليه السلام being one of them). The lengthy narrative goes on to explain that Yusuf عليه السلام was thrown into a well by his brothers (with the exclusion of one brother who was not present).

Nabi Yusuf عليه السلام was pronounced dead by his brothers who claimed that he was eaten by a wolf (12:17).

A passing caravan aided him out of the well and took him to Egypt where he was purchased for a meager fee. The Qur'an went on to concede the beauty of Yusuf عليه السلام which resulted in his owner's wife attempting to engage in illicit conduct with him. His

⁶ It is amazing to note that Surah Yusuf is the 12th Surah of the Qur'an.

refusal resulted in him being accused as the guilty party in this affair and he was imprisoned. Later on, his miracle of precisely interpreting dreams caused him to earn favour with the king who rewarded Yusuf عليه السلام with rank amongst his chieftains.

Years later, when his brothers entered Egypt in search of food at a time of drought and famine, they were reunited with their brother who forgave them after all the pain and suffering they had inflicted upon him..

As a result, Prophet Ya'qub عليه السلام and his remaining eleven children moved to Egypt where they lived in happiness for many years under the protection and care of the Prophet Yusuf عليه السلام

The Jews trace their lineage to the 'Twelve sons' of Israel (Ya'qub عليه السلام). Hence the original Jewish ancestry journeyed to Egypt (which incidentally is out of Jerusalem) on their own *free will* as expressed by the Qur'an, (which has been sent as a book which sets straight the crookedness of the past books (18:1-2) which were contaminated by man).

A few centuries later, the Pharaohs overthrew the 'Kings' (Malik) who ruled that particular area and enslaved all Jews in their kingdom.

Story 3, Prophet Moosa ﷺ

After many years of abuse under the tyrannical reign of the Pharaoh, Allah ﷻ sent Moosa ﷺ with some signs to the wayward Pharaoh. Moosa ﷺ struck the Red Sea (completing ten signs) and led the Banu Israel out of Egypt on the 10th of Muharram better known as Ashura. The Pharaoh tried to follow, but he and his men were drowned. Having led the Israelites out of Egypt, the Qur'an explains that the Banu Israeel was now free from their enslavement of the Pharaoh, but were faced with one last obstacle. Jerusalem was now occupied by a fierce people who would have to be fought off in order for the Jews to return to the Holy Land. Nabi Moosa ﷺ mentioned the following,

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا
خَاسِرِينَ ﴿٧٧﴾

“O my people! Enter the Holy Land which Allah wrote for you (assigned to you), and turn not back in flight, for then you will be losers.”⁷

- ❖ Allah ﷻ utilized the words, ‘Al-Ardh Al-Muqaddasah’ (Holy Land) to specifically denote Jerusalem.

The Banu Israeel had just witnessed the power of Allah ﷻ in the form of the destruction of Pharaoh and

⁷ Surah Al-Maa'idah, 5:21

the signs which preceded his drowning. Despite witnessing the many miracles of Nabi Moosa عليه السلام consistently over a period of time (27:12), and having witnessed another awesome miracle in the form of the splitting of the sea, their response was as follows,

﴿قَالُوا يَا مُوسَى لَنْ فِيهَا قَوْمًا جَبَارِينَ وَإِنَّا لَنْ نَدْخُلَهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فإِن يَخْرُجُوا مِنْهَا فَلَمَّا دَاخِلُونَ قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِمْ عَالُونَ ۗ وَعَلَى اللَّهِ تَوَكَّلُوا لَنْ كُنْتُمْ مُؤْمِنِينَ قَالُوا يَا مُوسَى إِنَّا لَنْ نَدْخُلَهَا أَبَدًا مَا دَامُوا فِيهَا ۚ فَاذْهَبْ أَنتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ﴾

“They said, ‘O Moses! In this land are a people of great strength, never shall we enter it until they leave it, when they leave, then we will enter. Two men of those who feared (Allah and) on who, Allah had bestowed his grace said; ‘Assault them at the gate, when once you are in, victory will be yours; but on Allah put your trust if ye have faith. They said, ‘O Moses! While they remain there, never shall we be able to enter, to the end of time. So go you and your Lord and fight you two while we sit here (and watch)”⁸

The arrogance of the Banu Israeel was apparent. It was after this statement that Nabi Moosa عليه السلام became disappointed with the arrogance of his people and said,

⁸ Surah Al-Maa'idah, 5:22-24

﴿ قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي ۖ فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴾

“He said, ‘O my Lord! I have power only over myself and my brother, so separate us from this rebellious people’”⁹

Hadhrath Abdullah ibn Abbas رضي الله عنه mentioned that Moosa عليه السلام meant by ‘*fafroq*’ as ‘Judge between us’. Other scholars have opined that it means, ‘Separate us and them’.¹⁰

The Divine Decree of Prohibition upon the Jews for entering the Holy Land

As a result of their rebellious attitude, Allah ﷻ placed a ban on the Banu Israeel’s entry into Jerusalem. This divine decree of prohibition for entering Jerusalem was for a limited time as a form of punishment for their insults directed to Allah ﷻ and Nabi Moosa عليه السلام. The Qur’an explains the above-mentioned incident with much focus on the reaction of the Jews to His command.

﴿ قَالَ فَلَيْسَ بِمَحْرَمَةٍ عَلَيْهِمْ ۗ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ ۗ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴾

⁹ Surah Al-Maa’idah, 5:25

¹⁰ Tafseer ibn Katheer, 5:22-25

“(Allah) said, ‘The Land will be forbidden for them for forty years. They will wander in the earth bewildered. So grieve not (Moses) over these sinful rebellious people.’”¹¹

The Banu Israeel spent the next *forty years* roaming the Sinai area during which Nabi Moosa عليه السلام passed away. It was after his demise that the next part of the story is documented in the Qur’an.

Story 4, Nabi Yusha’ bin Nun عليه السلام

Once the forty year ban was fulfilled, the story of how the Banu Israeel entered Jerusalem is located in the tafseer¹² of the following verse,

﴿قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَمْرَ اللَّهِ عَلَيْهِمَا إِذْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِذْكُمْ عَلَىٰ يُونُسَ ۗ وَعَلَىٰ اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ﴾

*Two men of those who feared (Allah and) on who, Allah had bestowed his grace said; ‘Assault them at the gate, when once you are in, victory will be yours; but on Allah put your trust if ye have faith.’*¹³

The exegetes of the Qur’an have clarified that indeed Nabi Yusha’ bin Nun عليه السلام and Kaalib bin Yafna (Joshua and Caleb) led the Banu Israeel into the Holy Land.

¹¹ Surah Al-Maa’idah, 5:26

¹² Exegesis

¹³ Surah Al-Maa’idah, 5:23

When these (forty) years ended, Nabi Yusha' bin Nun ﷺ led those who remained among them into Jerusalem, conquering it on a Friday afternoon. An amazing miracle is believed to have occurred by the supplication of Nabi Yusha bin Nun ﷺ. That miracle will be discussed in narration 39 of *Chapter Three*. Finally, the Banu Israeel had returned to the Holy Land.

Story 5, Prophet Sulayman ﷺ

Approximately 500 years later, during the reign of Prophet Sulayman ﷺ, Jerusalem takes center stage. Nabi Sulayman ﷺ established the Musjid (or temple) as a force to be reckoned with (the reason for this will be discussed in chapter three). During this time the Holy Land is now the ruling state in the world.¹⁴This is evident from his summoning of Bilqees, the Queen of Shayba. The Jews regard this to be the 'Golden Age' of Jerusalem. They are to this day, awaiting the return of their 'Promised Messiah' whose arrival will herald once more, the Golden Age for Jews and Jerusalem. Based on our analysis of Islamic Eschatology, we conclude that there is ample evidence to suggest that their 'Messiah' will most certainly be the Dajjal. This

¹⁴ By 'Ruling State' we assert the view that Jerusalem possessed the ability to impose its will upon other existing states.

will become evident in the chapter dedicated to Baytul Maqdis in Eschatology.

The Completion of the Renovation of Al-Aqsa

﴿فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةٌ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّو كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ﴾

“Then, when We decreed (Solomon’s) death, nothing showed them his death except a little worm of the earth, which kept (slowly) gnawing away at his staff, so when he fell down, the Jinns saw plainly that if they had known the unseen, they would not have tarried in the humiliating Penalty (of their Task).”¹⁵

Commentating on this verse, many of the Mufasssiroon¹⁶ have cited Jerusalem and Al-Aqsa in particular as the place of demise for Nabi Sulayman عليه السلام. Imaam Al-Qurtubi رحمته الله mentions that it was Nabi Dawood عليه السلام who commenced the renovation of Al-Aqsa.

Before his demise, he requested Nabi Sulayman عليه السلام to complete the renovation. Nabi Sulayman عليه السلام instructed the Jinn¹⁷ to complete this task. During this

¹⁵ Surah Al-Saba, 34:14

¹⁶ Mufasssiroon pl. of Mufasssir meaning exegete

¹⁷ Jinn – a creation of Allah ﷻ which preceded humankind in creation (15:26-27). Satan is from amongst this creation (18:50).

time, he remained leaning on his asaa (staff) and passed away in this position. The Jinn would see him standing there (leaning on his staff) and continue working until Allah ﷻ caused a creature to eat away at his staff. When he fell, two things were known. Firstly that he had passed away, and secondly that the jinn did not possess the knowledge of the unseen as they were unaware of his passing away, hence their commitment to the renovation work of Musjid Al-Aqsa.

Story 6, Jesus - The Son of Mary ﷺ

It was during the era of Nabi Isa ﷺ that Jerusalem once more takes center stage. The miraculous birth of Nabi Isa ﷺ sent shockwaves throughout the world. People from all walks of life heard about this miracle child who spoke out from the cradle. It caused an influx of thousands to be drawn to the Holy Land. The Qur'an does not refer to the Holy Land directly in the story of Nabi Isa ﷺ, but the commentators are in agreement that Jesus ﷺ led his life in the Holy Land, and it was from here that he ascended to the heavens.

Jewish rejection of Jesus ﷺ

The Jews rejected Isa ﷺ as the Messiah. They called him an illegitimate child,

They live and procreate like human beings. The evil ones are the devils.

﴿وَيَكْفُرُ بِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ مُهْتَمًا عَظِيمًا﴾

“And for their disbelief and of their statement against Mary, a grave false charge (Bohtaan)”¹⁸

“Hadhrath Ali bin Abi Talha رضي الله عنه said that Abdullah ibn Abbas رضي الله عنه stated that the Jews accused Mary of fornication. This is also the view of As-Suddi, Juwaybir, Muhammad bin Is’haq and several others (May Allah ﷻ be pleased with them all). The Jews accused her of fornication and that her son Isa was an illegitimate child.”¹⁹

By accusing Sayyidah Maryam عليها السلام of fornication, it followed that Jesus عليه السلام was an illegitimate child. Hence, he (Jesus عليه السلام) could not be the promised “Messiah”.

In this manner, they were viewing the entire scenario before them with the same one-eyed epistemology which has been inculcated into society. The epistemology which teaches that knowledge can only be acquired through external observation. This methodology immediately renders internal knowledge dead. It is due to this reason that millions of people have resorted to adopt atheism as a belief

¹⁸ Surah An-Nisaa, 4:156

¹⁹ Tafseer Ibn Katheer 4:156

system. Atheism demands physical proof in order to verify the legitimacy of any object via sensory perception as the determining factor between reality and fantasy. If religion was to be placed under the same litmus test, then it would no doubt fail, as God would not manifest Himself physically to disprove the theory. Atheists know this, and their teacher, Shaytaan knows it all too well. We remind the reader once more that Faith is to believe without proof! A brief explanation on the fallacy of taking up disbelief in the existence of God will be produced at the end of this chapter.

As a result of their rejection of the true Messiah (Nabi Isa عليه السلام), Allah ﷻ punished the Jews. In the year 70AC the Romans destroyed their sacred sites. They were once again placed into slavery and dispersed to various parts of the world.

The Qur'an enlightens,

﴿وَقَطَعْنَا لَهُمُ فِي الْأَرْضِ أُمَّمًا مِنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ﴾

*“And We broke them up into Umama (sections) on the earth. There are among them some that are righteous, and some that are opposite. We have tried them with both prosperity and adversity, in order that they might return.”*²⁰

²⁰ Surah Al-A'raaf, 7:168

The Jews were removed from the Holy Land. They were broken up into communities and spread throughout the world. It was from this point that many of the leading Rabbis settled at Madinah in anticipation of the arrival of the final prophet.

- The Qur'an declared that not all Jews are bad and that some are righteous. Whenever Israel has bombed Palestine, we have seen thousands of orthodox Jews take to the streets in condemnation of the actions of the Zionist settlers. Hence proving that not all Jews are evil.

After years of oppression under the iron-fist rule of the Pharaoh, and the suffering caused by the Babylonians and Romans (who left the temple or Musjid in ruin), the Jews were finally removed by Allah ﷻ from the Holy Land.

Point of Interest - The temple at Al-Aqsa built by Nabi Sulayman ﷺ was destroyed at least twice in its history. It was first destroyed by the Babylonian King Nebuchadnezzar around 587 BC. The Jews were once again forced into slavery. The Romans later destroyed it around 70 AC where it remained in ruin until the Muslim army conquered Jerusalem under the rule of Sayyiduna Umar bin Al-Khattaab ؓ at 638 AD. It was he who ordered the present Al-Aqsa Mosque to be

built upon the original temple of Solomon ﷺ. Jerusalem remained under Muslim ruler-ship until the fall of the Fatimid dynasty in 1099 at the hands of the Crusaders. Some 88 years later, Sultan Salahuddin Ayubi ﷺ recaptured Jerusalem and famously allowed existing religions to continue their existence in the Holy Land.

For the benefit of the reader, I present a brief explanation by the erudite scholar, Dr.Fazlur Rahman Ansari ﷺ on the problem of Atheism;

Taking up disbelief in the existence of God!

If there is no God and the world came into being by itself, it means that it came into being by chance. In other words, it is a world of chance in which everything and every event emerges and dies out by chance. If we consider the nature of "chance" itself, we find that it always indicates an event which has no pre-conceived cause. In any case, it cannot be said to be a planned event. Again, if there is no plan in an event, there can be no purpose, because all purposive activity is planned, whether the planning is conscious (namely, based on intellectual appreciation) or merely instinctive. Resuming the argument, if the world came into being by chance, it is a blind and lawless world. Indeed, the very word "chance" means the absence of law. Now, if the world is lawless in its inherent constitution and if everything which is born out of it is also in its nature

without law, it means that the formulation of any laws by human beings, whether those laws are scientific or ethical or political or economic, would be a violation of human nature and the nature of the world itself. But human beings cannot exist without law. Therefore, they are bound to give up the atheistic hypothesis of the existence of the world in order to live. If they don't, and if they carry the atheistic hypothesis to its logical consequences, the only law which they can establish for themselves would be the law of the jungle in political administration and the rule of expediency in moral life. Speaking from the other side, namely, affirmation of faith in God's existence, if we believe that God exists and that He has created the world, it means that the world came into being through planned creation, is functioning under a system of law and is moving towards a purpose. In other words, plan, purpose and law are inherent in the very constitution of the world. This, in turn, provides the ground for every branch of human law-ethical, political, economic, and so on.²¹



²¹ The Qur'anic Foundations and Structure of Muslim Society

Chapter Three

40 Narrations Concerning Jerusalem

Narration 1

Musjid Al-Aqsa - The Second House of Allah ﷺ on Earth.

عَنْ أَبِي ذَرٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قُلْتُ يَا رَسُولَ اللَّهِ. أَيُّ مَسْجِدٍ وُضِعَ أَوَّلُ قَالَ " الْمَسْجِدُ الْحَرَامُ ". قُلْتُ ثُمَّ أَيٌّ قَالَ " ثُمَّ الْمَسْجِدُ الْأَقْصَى ". قُلْتُ كَمْ كَانَ بَيْنَهُمَا قَالَ " أَرْبَعُونَ ". ثُمَّ قَالَ " حَيْثُمَا أَدْرَكْتَنكَ الصَّلَاةُ فَصَلِّ، وَالْأَرْضُ لَكَ مَسْجِدٌ "

Hadhrath Abu Zharr Ghifari ﷺ reported that he asked the Prophet ﷺ, "O Messenger of Allah, which Masjid was built first on earth"? The Prophet ﷺ replied, "The Sacred Masjid of Makkah" (i.e. Masjid Al-Haraam). Abu Zharr ﷺ again asked, "Which was next"? The Prophet ﷺ said, "Masjid Al-Aqsa". Abu Zharr ﷺ further asked, "How long was the period between the constructions of the two (Masaajid)²²? The Prophet ﷺ said, "Forty years". He then added, 'Whenever the time for prayer comes upon you, perform the prayer, for all the earth is a Masjid for you'.²³

Elucidation 1- The abovementioned narration is indeed a narrative which displays unequivocally to the reader the status of the Masjid Al-Aqsa. The text explains that Al-Aqsa is the second house in the

²² Masaajid – pl. of Masjid (Mosque)

²³ Sahih Bukhari, Book of Ambiya (Prophets), pg. 487 Vol.1, published by Qadeemi Book Depot, Sahih Muslim, Book of Masaajid, pg.199 Vol.1, published by Qadeemi Book Depot

history of earth to be established for the worship of Allah ﷻ.

A cursory study of the history of the Prophets ﷺ reveals the complexity of this particular narration. However, any Muslim who is well acquainted with religious history will be left in a state of confusion regarding who actually built Al-Aqsa? In order to understand the history of the construction of Al-Aqsa, we must follow the sequence of the narration by first identifying the origin of the construction of the Ka'bah. It must be elucidated that there are two major viewpoints in history pertaining to who is credited with the construction of the Ka'bah.

1. Nabi Aadam ﷺ
2. Nabi Ibrahim ﷺ

This information is vital for the reader, without which, the mere mention of the time period of 'forty years' between the constructions of the Ka'bah and Masjid Al-Aqsa leads to more questions than answers.

For the benefit of the reader, I have included this information so as to clarify the differing views therein. It is hoped that this will –insha Allah- alleviate these confusions should they arise. There is absolute consensus of the historians in relation to the Ka'bah

being the first house of worship on earth. The Holy Qur'an states,

﴿أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ﴾

"Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and guidance for The Worlds".²⁴

Once again we are left gaping at the eloquence of the Qur'an. In this instance, the subject pertains to the original house of worship, yet the Qur'an never fails to adapt its message to suit the historical context. Whilst the word Makkah was in use in the era of the Prophet ﷺ (48:24), it ought to follow that the Qur'an address the city by the name which the people were familiar with at that particular era.

The Qur'an however, chose to recognize the city by its ancient name viz. Bakkah. This is because it is now engaging us to search the etymology of the word 'Bakkah' to determine a timeline for its existence.

The Qur'an shows us yet again the precision wherein its message is founded upon. It never once fails to take into cognizance the context of its message. It is indeed the Word of God.²⁵

²⁴ Surah Aal-Imraan, 3:96

²⁵ For further information on the Qur'an as a linguistic miracle, please refer to my previous book entitled, *"The History &*

The scholars of Islam have differing views regarding the history and construction of the Ka'bah. The narrations vary in the amount of times the Ka'bah was built and reconstructed.

The overwhelming views are;

1. Built by Nabi Aadam عليه السلام upon the command of Allah ﷻ and direction of Sayyiduna Jibreel عليه السلام.²⁶
2. Nabi Ibrahim عليه السلام together with his son, Nabi Ismaa'eel عليه السلام. The Qur'an acknowledges this construction,

﴿وَأِذْ يَرْفَعُ إِبْرَاهِيمُ الْأُسُودَ مِنَ الْبُيُوتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

*“And when Ibrahim and (his son) Ismaa'eel were raising the foundations of the House (the Ka'bah at Makkah), (saying), “Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.”*²⁷

If we are to ponder on the Qur'anic usage of the word يَرْفَعُ which denotes 'elevation', it becomes clear that Allah ﷻ does not credit Nabi Ibrahim عليه السلام with the *original construction* of the Ka'bah, because one can only raise or elevate a pre-existing foundation. This is indicative of the possibility that Nabi Ibrahim عليه السلام

Compilation of the Qur'an. An Exposition on the Authenticity & Inimitability of the Holy Qur'an”

²⁶ Dalaa'ilun Nubuwwah by Imaam Al-Bayhaqi رحمته الله

²⁷ Surah Al-Baqarah, 2:127

reconstructed the Ka'bah upon the foundations laid by Sayyiduna Aadam عليه السلام.

Thereafter, the Ka'bah underwent various constructions. In the end, Allah سبحانه knows best.

If we are to take the narration literally, then the mention of 'Forty years' becomes really difficult to understand because of two main reasons;

1. If we adopt the narrations which credit Nabi Aadam عليه السلام with the construction of the Ka'bah, then logic deduces that the construction of Musjid Al-Aqsa some forty years later may be extremely difficult to comprehend due to Musjid Al-Aqsa's construction being credited to Sayyiduna Daud عليه السلام and Sayyiduna Sulayman عليه السلام. The timeframe of millenniums between these two epochs.
2. If we favour the stance of the construction of the Ka'bah as being credited to Nabi Ibrahim عليه السلام, then we are placed in the exact dilemma as the scholars have mentioned the timeframe between Nabi Ibrahim عليه السلام and Nabi Sulayman عليه السلام as being just over a millennium as well.

How then are we to gain a better understanding of this hadith and reconcile the views to a point which brings about clarity? The answer to this dilemma may be located in the following statement,

“It has been narrated that Sayyiduna Aadam ؑ built Bayt Al-Maqdis (Musjid Al-Aqsa) forty years after constructing the Ka’bah”²⁸

The erudite scholar, Mulla Ali Qari ؑ mentions, “Ibn Al-Jawzi ؑ stated that forty years after Sayyiduna Aadam ؑ completed the construction of the Ka’bah, one of his children constructed Bayt Al-Maqdis (Musjid Al-Aqsa).²⁹

These abovementioned narratives indeed clarify to the reader that the ‘*forty years*’ as mentioned by the Beloved Messenger ﷺ could well have been in relation to the establishment of both the Ka’bah and Musjid Al-Aqsa during the era of Nabi Aadam ؑ and once more during the era of Nabi Ibrahim ؑ. The significance of this narration lies not within the ‘number’ of years between the two sacred mosques. The importance lies in accepting that these locations are places of historic richness and esteemed rank within the teachings of Islam.



²⁸ Insaanul Uyoon fee Seeratil Ameenil Ma’moon by Imaam Ali bin Burhaanuddeen Al-Halabi ؑ

²⁹ Mirqaatul Mafaateeh on the commentary of Mishkaatul Masaabeeh by Mulla Ali Qari ؑ

Narration 2

Masjid Al-Aqsa - The First Qiblah³⁰ of Islam

حَدَّثَنِي أَبُو إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ صَلَّى بِنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ - أَوْ سَبْعَةَ عَشَرَ - شَهْرًا، ثُمَّ صَرَفَهُ نَحْوَ الْقِبْلَةِ

Hadhrath Abu Is'haq ؓ narrates, "I heard Hadhrath Bara bin Aazib ؓ state, "We prayed along with the Prophet ﷺ facing Bayt Al-Maqdis (Jerusalem) for 16 or 17 months. Then Allah ordered him ﷺ to turn his face towards the Ka'bah (in Makkah).³¹

Narration 3

عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ صَلَّى بِنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا حَتَّى نَزَلَتْ آيَةُ الْبَقَرَةِ ﴿وَخَيْشُمَا كُنْتُمْ قَوْلُوا وَجُوهَكُمْ شَطْرَهُ﴾ فَتَزَلَّتْ بَعْدَ مَا صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْطَلَقَ رَجُلٌ مِنَ الْقَوْمِ قَمَرًا بِتَابِيسٍ مِنَ الْأَنْصَارِ وَهُمْ يُصَلُّونَ فَحَدَّثْتَهُمْ قَوْلُوا وَجُوهَهُمْ قِبَلَ الْبَيْتِ

Hadhrath Abu Is'haq narrates, "I heard Hadhrath Bara bin Aazib ؓ state, "I prayed with the Apostle ﷺ turning towards Baytul-Maqdis for sixteen months till this verse of

³⁰ Qiblah refers to the direction all Muslims must face when praying. The direction is towards the Ka'bah located in Makkah. It is a means of unison in prayer and not a means of worship to the actual structure of the Ka'bah.

³¹ Sahih Bukhari, Book on Prophetic Commentary, pg. 645 Vol.2, published by Qadeemi Book Depot

Surah Al-Baqarah was revealed, "And wherever you are turn your faces towards it" (2:144). This verse was revealed when the Apostle ﷺ had said prayer. A person amongst his people passed by the people of Ansaar³² as they were engaged in prayer. He narrated to them (this command of Allah) and they turned their faces towards the Ka'bah.³³

Elucidation 2-3 The Seerah³⁴ of the Beloved Messenger ﷺ reveals that during the early stages of Islam, the Muslims directed their prayer towards Jerusalem. There is no evidence of a command from the Qur'an for this initial direction in worship, but is manifest from the Sunnah³⁵ of the Prophet ﷺ.

Many question the logic behind the decision to pray in the direction of the 'Jewish' holy site. Muslims should do well to remember that every action of the Beloved Messenger ﷺ came with a Divine mandate as the Qur'an enlightens,

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

³² The Ansaar or Helpers was the title bestowed upon the people of Madinah by the Prophet ﷺ

³³ Sahih Muslim, Book of Masaajid, pg.200 Vol.1, published by Qadeemi Book Depot

³⁴ Seerah refers to the Prophetic biography of Rasoolullah ﷺ

³⁵ Sunnah refers to the Prophet's ﷺ sayings, actions, and silent approvals or disapprovals.

“Nor does he say (aught) of (his own) Desire. It is no less than inspiration sent down to him”³⁶

There is great wisdom in the Prophet’s ﷺ decision to face Jerusalem in prayer. When we recall that Rasoolullah ﷺ was sent for the entire creation, and not only to a particular nation, it becomes clear that amongst the many reasons why he ﷺ turned his blessed face towards Jerusalem was so that the Jews who had migrated many years before his arrival in Madinah (in the hope of receiving the awaited messenger) would find the common ground (of being in unison with the Qiblah of the Jews) far too distracting to ignore.

This was a stroke of sheer genius on behalf of the Beloved Prophet ﷺ whose wisdom, insight and foresight proved yet again that he ﷺ was indeed the prophet of God. In the early stages of Islam, the Prophet ﷺ focused on making the Ahlul Kitaab³⁷ (People of the Book) aware of the commonalities between his message and their scripture. It was inconceivable for an Arab man, let alone an Arab who claims to be god-sent, to turn away from their most

³⁶ Surah An-Najm, 53:1-4

³⁷ The People of the Book as mentioned in the Qur’an is in reference to the two previous nations who received Divine scripture viz. The Banu Israeel (Jews) and the Christians.

sacred site (Al-Ka'bah). This definitely became a talking point amongst the Jews in particular, who were awaiting that final messenger. Alas, they failed to recognize Rasoolullah ﷺ on the basis that he ﷺ was not of their ethnical preference (Jewish).

The Qur'an attests to these two facts in a single verse. Firstly that the Jews in particular were awaiting the Final Messenger ﷺ, and secondly, their rejection to his message is also clarified as follows,

﴿وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ﴾

“And when there came to them a Book from Allah verifying that which they have, and aforetime they used to pray for victory against those who disbelieve, but when there came to them (the Prophet) that which they did not recognize, they disbelieved in him; so Allah’s curse is on the unbelievers.”³⁸



³⁸ Surah Al-Baqarah, 2:89

Narration 4

The Importance of Visiting Musjid Al-Aqsa

عَنْ أَبِي هُرَيْرَةَ، يَتْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، " لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ، مَسْجِدِي هَذَا، وَمَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الْأَقْصَى

*Hadhrath Abu Hurayrah ؓ reported from Allah's Apostle ﷺ that he said, "Do not undertake a journey but to three mosques, (1) this mosque of mine (Musjidun Nabawi), (2) the Masjid al-Haraam (Makkah) and (3) the Mosque of Aqsa (Bayt Al-Maqdis)."*³⁹

Narration 5

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ، " لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ، الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَسْجِدِ الْأَقْصَى

*Hadhrath Abu Hurayrah ؓ relates that the Prophet ﷺ said, "You should not undertake a special journey to visit any place other than the following three Masaajid⁴⁰ with the expectations of getting greater reward, (1) The Sacred Masjid of Makkah, (2) the Mosque of Prophet ﷺ (Masjid in Madinah), and (3) Masjid Al-Aqsa (of Jerusalem)".*⁴¹

³⁹ Sahih Muslim, Book of Hajj, pg.447 Vol.1, published by Qadeemi Book Depot

⁴⁰ Masaajid – pl. of Musjid (Mosque)

⁴¹ Sahih Bukhari, Book of Tahajjud, pg.158 Vol.1, published by Qadeemi Book Depot, Sahih Muslim, Book of Hajj, pg.447 Vol.1, published by Qadeemi Book Depot (with slight change in

Elucidation 4-5⁴² - The Beloved Prophet ﷺ included Musjid Al-Aqsa alongside the Haramayn Shareefayn (Two Sacred Sanctuaries of Makkatul Mukarramah and Madinatul Munawwarah). It is for this reason that Musjid Al-Aqsa is referred to as *the third haram*. It is with a heavy heart that we concede the almost complete ignorance on the part of the general Muslim populace in our acknowledgment of Al-Aqsa as the third haram.

One does not have to be a rocket scientist to realize the multitude of people who visit Makkatul Mukarramah and Madinatul Munawwarah each year. When planning for Umrah, many Muslims arrange their itinerary to include stops at India, United Kingdom, Dubai, etc. to 'break' their journey.

Few are those who even consider Al-Aqsa as a destination at all! It has undoubtedly become a *'Forgotten Haram'*.

words), Sunan Abu Daud, Book of Hajj (Manasik), pg.294 vol.1, published by Maktaba Rahmania

⁴² Narrations 4 & 5 have been quoted to show that whilst narration 4 mentions the order commencing from Musjidun Nabawi, then Musjidul Haraam followed by Musjid Al-Aqsa, narration 5 shows the order as being from Musjidul Haraam, then Musjidun Nabawi followed by Musjid Al-Aqsa. The second one is the chronological order accepted by the scholars pertaining to the eminence of each one.

If only Muslims could recognize the undeniable rank of this most honored piece of earth, I believe that they would be queuing up in numbers to reap the benefits of this holy site as well.

These are some of the reasons which exhibit its undeniable status as a Holy Land,

- The Holy Land is mentioned in the Qur'an.⁴³ That alone should be reason enough to highlight its importance. Apart from the Ka'bah, it is the only holy site mentioned by name in the Qur'an.
- The fact that Allah ﷻ displayed its significance by taking the Beloved Prophet ﷺ to Al-Aqsa on the Night Journey⁴⁴ certainly reveals its strategic importance for this Ummah as a place which was physically visited by the Beloved Messenger ﷺ
- It is the *only* documented piece of land on earth wherein every Prophet of Allah ﷻ gathered. Allah ﷻ in His infinite Wisdom chose this piece of land as the gathering place of all His Prophets. This is indeed indicative of its indisputable rank as a

⁴³ See previous chapter on the *Jerusalem & the Prophets* for a more detailed account of the enigmatic manner in which Allah ﷻ mentioned the Holy Land

⁴⁴ The Night Journey aka Al-Israa is referred to directly in the opening verse of Chapter 17 viz. Surah Al-Israa or Surah Banu Israeel

Holy Land. Detail pertaining to the gathering of the Prophets and the wisdom behind this gathering will be discussed under narrations 31-32.

- Jerusalem has been referred to in the Qur'an as a place whose precincts have been blessed by Allah ﷻ.
- A place where Allah ﷻ displayed numerous miracles.⁴⁵
- Its link to the subject of Islamic Eschatology.⁴⁶ Careful analysis of Signs of the end time reveals that some of the major signs of the Final Hour will occur in Palestine. The infamous characters of Gog & Magog have been linked to the Holy Land via the Prophetic traditions. *Dajjal* will attempt to impersonate the true Messiah viz. Prophet Jesus ﷺ hence the Beloved Messenger ﷺ identified him as the False Messiah or Anti-Christ. The Prophetic traditions have identified the location of the death of Dajjal by the hands of Nabi Isa ﷺ in the area of

⁴⁵ A cursory study of the lives of the Prophets ﷺ who resided in that area reveals many miracles which were performed in Palestine.

⁴⁶ Eschatology refers to the study of the 'End Time'. This aspect will be explored with greater detail under the subject of Jerusalem in Eschatology.

Ludd⁴⁷ which is located in Palestine, hence placing the two major signs (The Return of the son of Mary and Dajjal) in that Holy Land. Yet again, the significance of this area in the final age of history is irrefutable.



⁴⁷ Also known by Lod which is its Biblical name and is situated some 15kms southeast of Tel-Aviv

Narration 6

The Superiority of Prayer at Al-Aqsa

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنْ سَلَيْتَانِ
بَنَ دَاوُدَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا بَنَى بَيْتَ الْمُقَدَّسِ سَأَلَ اللَّهَ عَزَّ وَجَلَّ خِلَالَ ثَلَاثَةِ
سَأَلِ اللَّهُ عَزَّ وَجَلَّ حُكْمًا يُضَادِفُ حُكْمَهُ فَأُوتِيَهُ وَسَأَلَ اللَّهَ عَزَّ وَجَلَّ مُلْكًا لَا يَنْبَغِي لِأَحَدٍ
مِنْ بَعْدِهِ فَأُوتِيَهُ وَسَأَلَ اللَّهَ عَزَّ وَجَلَّ حِينَ فَرَعَ مِنَ بِنَاءِ الْمَسْجِدِ أَنْ لَا يَأْتِيَهُ أَحَدٌ لَا يَهْرُؤُهُ
إِلَّا الصَّلَاةُ فِيهِ أَنْ يُخْرِجَهُ مِنْ حَطِيئَتِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ

The Prophet ﷺ said, "When Sulayman bin Daud ﷺ completed building Masjid Al-Aqsa, he asked Allah ﷻ for three things, (1) Judgment that was in harmony with His judgment, and he was given that. (2) And he asked Allah ﷻ for a dominion that no one after him would have, and he was given that. And when he finished building the Masjid he asked Allah, the Mighty and Sublime, (3) that no one should come to it (Al-Aqsa), intending only to pray there, but he would emerge free of sin as the day his mother bore him."⁴⁸

Narration 7

عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " لَمَّا فَرَعَ سَلَيْتَانِ بَنَ دَاوُدَ مِنْ بِنَاءِ بَيْتِ الْمُقَدَّسِ
سَأَلَ اللَّهَ ثَلَاثًا حُكْمًا يُضَادِفُ حُكْمَهُ وَمُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ وَالْأَيُّ هَذَا

⁴⁸ Sunan An-Nasai, Book of Masaajid, pg. 112 Vol.1, published by Qadeemi Book Depot

المسجد أحد لا يريد إلا الصلاة فيه إلا حرج من ذنوبه كيوم ولدته أمه". فقال النبي - صلى الله عليه وسلم - "أما اثنتان فقد أعطيتما وأرجو أن يكون قد أعطيت الثالثة"

The Prophet ﷺ stated, "When Sulayman bin Daud عليه السلام finished building (the Masjid at) Bayt Al-Maqdis, he asked Allah for three things, (1) Judgment that was in harmony with His judgment, (2) A dominion that no one after him would have, (3) and that no one should come to this mosque intending only to pray there, but he would emerge free of sin as the day his mother bore him." The Prophet ﷺ said "Two prayers were granted, and I hope that the third was also granted."⁴⁹

Elucidation 6-7 - The role of Nabi Sulayman عليه السلام in the completion of the renovation of Masjidul Al-Aqsa was concisely reviewed in the previous chapter. For the benefit of the reader, we reproduce that verse as an elucidation of the aforementioned narration,

﴿فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةٌ مِنَ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ﴾

"Then, when We decreed (Solomon's) death, nothing showed them his death except a little worm of the earth, which kept (slowly) gnawing away at his staff, so when he fell down, the Jinns saw plainly that if they had known the

⁴⁹ Sunan Ibn Maajah, Chapter regarding Ramadan, pg.101, published by Qadeemi Book Depot

unseen, they would not have tarried in the humiliating Penalty (of their Task).⁵⁰

The passing away of Nabi Sulayman عليه السلام within the precincts of Al-Aqsa is well known. During my brief yet eye-opening visit to Palestine, I found that the designated grave for Nabi Sulayman عليه السلام is situated inside the haram area, albeit under lock and key. Nonetheless, if it is indeed the actual resting place of this esteemed prophet of Allah ﷻ, then it corroborates with the verse of the Qur'an pertaining to his place of passing away. The duas of the Prophets of Allah ﷻ are never turned away. They are the beloveds of Allah ﷻ, and it is hoped that the final request of Nabi Sulayman عليه السلام was accepted by Allah ﷻ.

Narration 8

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، «صَلَاةُ الرَّجُلِ فِي بَيْتِهِ بِصَلَاةٍ، وَصَلَاتُهُ فِي مَسْجِدِ الْقَبَائِلِ بِخَمْسَةِ وَعِشْرِينَ صَلَاةً، وَصَلَاتُهُ فِي الْمَسْجِدِ الَّذِي يَجْمَعُ فِيهِ بِخَمْسِمِائَةِ صَلَاةٍ، وَصَلَاتُهُ فِي الْمَسْجِدِ الْأَقْصَى بِخَمْسِينَ أَلْفَ صَلَاةٍ، وَصَلَاتُهُ فِي الْمَسْجِدِ الْكُتَيْبَةِ بِمِائَةِ أَلْفِ صَلَاةٍ، وَصَلَاتُهُ فِي مَسْجِدِي هَذَا بِخَمْسِينَ أَلْفَ صَلَاةٍ»

The Messenger of Allah ﷻ said, 'A man's prayer in his house is equal (in reward) to one prayer; his prayer in the mosque of the tribes (locality) is equal to twenty-five

⁵⁰ Surah Al-Saba, 34:14

*prayers; his prayer in the mosque in which Friday prayer is offered is equal to five-hundred prayers; his prayer in Masjid Al-Aqsa is equal to fifty thousand prayers; his prayer in my mosque is equal to fifty thousand prayers; and his prayer in the Sacred Mosque is equal to one hundred thousand prayers.*⁵¹

Elucidation 8 – The above narration is in all probability the only time in which the reward for prayer in Al-Aqsa was equated to the reward for praying in the Prophet’s ﷺ mosque. The narration to follow is one of many ahaadeeth⁵² wherein the superiority of prayer in Masjidun Nabawi supersedes that of Al-Aqsa as related in the following narration;

*Hadhrath Abu Zhar Ghifaari ؓ narrates, ‘We were engaged in a discussion with the Messenger ﷺ of Allah ﷻ when it was asked, which is superior? The Masjid of the Prophet or Masjid Al-Aqsa? The Prophet ﷺ stated, ‘Prayer in my mosque is forty times more superior to the prayer in Al-Aqsa...’*⁵³

⁵¹ Sunan Ibn Maajah, Chapter regarding Ramadhaan, pg.102, published by Qadeemi Book Depot

⁵² Pl. of Hadith

⁵³ Recorded by Imaam Al-Bayhaqi, Imaam At-Tabraani and Al-Haafizh Ibn Asaakir in Taareekh Dimashq

Nonetheless, the point we wish to highlight at this juncture is the incontrovertible indication to the status of Masjid Al-Aqsa as a place of prayer!

Muslims should at least once in their lives make the journey to this Holy Land in hope of reaping the rewards. May Allah ﷻ give us all the opportunity to pray in Masjid Al-Aqsa!



Narration 9

The Importance of Contributing to Masjid Al-Aqsa

عَنْ مَيْمُونَةَ، مَوْلَاةِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ أَفْتِنَا فِي بَيْتِ الْمَقْدِسِ . قَالَ " أَرْضُ الْمَحْشَرِ وَالْمُنْشَرِ اثْنَوْهُ فَصَلُّوا فِيهِ فَإِنَّ صَلَاةً فِيهِ كَأَلْفِ صَلَاةٍ فِي غَيْرِهِ " . قُلْتُ أَرَأَيْتَ لِمَنْ لَمْ أَسْتَطِعْ أَنْ أَتَحْمَلَ إِلَيْهِ قَالَ " فَتَهْدِي لَهُ زَيْتًا يُسْرُخُ فِيهِ فَمَنْ فَعَلَ ذَلِكَ فَهُوَ كَمَنْ أَتَاهُ "

Sayyidah Maymunah Bint Sa'd ؓ relates that she asked the Prophet ﷺ "O Messenger ﷺ of Allah ﷻ, inform us the legal injunction about Bayt Al-Maqdis (Jerusalem)". He said, "It is the land of gathering and resurrection (therefore) visit it for prayer." She further asked, "If one of us cannot visit it, what should we do"? He ﷺ said, "If you cannot go for prayer (to Jerusalem) then send some oil to be used for its lamps, it will be as if one has prayed in it."⁵⁴

Narration 10

عَنْ مَيْمُونَةَ، مَوْلَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ يَا رَسُولَ اللَّهِ أَفْتِنَا فِي بَيْتِ الْمَقْدِسِ فَقَالَ " اثْنَوْهُ فَصَلُّوا فِيهِ " . - وَكَانَتْ الْبِلَادُ إِذْ ذَلِكَ حَرْبًا - فَإِنْ لَمْ تَأْتَوْهُ وَتَصَلُّوا فِيهِ فَأَبْعَثُوا يَرْزُهُتِ يُسْرُخُ فِي قَنَادِيلِهِ

⁵⁴ Sunan ibn Majah, Chapter regarding Ramadhaan, pg.101, published by Qadeemi Book Depot

Narrated by Maymunah bint Sa'd ؓ I said, "Apostle of Allah ﷺ, tell us the legal injunction about (visiting) Bayt Al-Maqdis (Jerusalem)." The Apostle of Allah ﷺ said, go and pray there. All the cities at that time were affected by war. If you cannot visit it and pray there, then send some oil to be used in the lamps.⁵⁵

Elucidation 9-10

This is yet again the Prophetic illustration of the absolute prominence of this blessed land. A few aspects of discussion emerge from the above mentioned narrations. The first being the question asked by Maymunah bint Sa'd ؓ. The inquisition on the matter of Bayt Al-Maqdis is testimony that even the companions of the Prophet ﷺ understood the rank of Bayt Al-Maqdis, hence their continuous inquiries on the subject which are evidently visible throughout the books of Hadith.

Secondly, upon her inquiry, the response of the Beloved Messenger ﷺ may be viewed as a command to visit Jerusalem. That alone is ample motivation for anyone who wishes to visit that Holy Land.

Thirdly, upon hearing the response of the Prophet ﷺ, Hadhrath Maymunah ؓ further inquired, "If one of us

⁵⁵ Sunan Abu Daud, Book of Salah, pg.78 Vol.1, published by Maktaba Rahmania

cannot visit it, what should we do”? This is a question that many of us (who share the sentiments of the Palestinian predicament) have asked ourselves at some point in our lives. This question may sometimes be posed due to our lack of financial backing to support such a journey, or due to other commitments.

The response of the Prophet ﷺ to that question was,

“If you cannot go for prayer (to Jerusalem) then send some oil to be used for its lamps, it will be as if one has prayed in it ”.

The answer of the Beloved Messenger ﷺ is one upon which the Muslim Ummah have utterly failed!!! The sending of oil for the burning of lamps may be interpreted as a means of sending aid to that Holy Land. Oil has always been a precious commodity. Its value some 1400 years ago was even greater. The Prophet’s ﷺ request to his Ummah to contribute such a precious commodity is indicative of the type of aid required to assist the Palestinians.

In this most technologically advanced era, electricity is without doubt the most important expense in the life of any person regardless of religion, creed or color. Without electricity, the world and its inhabitants are unable to function at the basic level. Burning oil for

lamps was just as important then, as the mobile phone is to this generation.

The Prophet ﷺ encouraged those who do not possess the financial ability to make the journey to the Holy Land, to at least consider sending the basic necessities for its inhabitants.

The majority of Muslims though, are diametrically opposed to that command of the Beloved Prophet ﷺ. Muslims seem to only care when the Palestinians are at 'war'. The moment we hear the news of a 'Ceasefire' agreement, everyone celebrates and reverts to leading their lives as if nothing occurred at all. The war against the Palestinians never ceases! The only aspect of the war which ceases is the media coverage, and that is not an uncharitable statement. Indeed, in a war of words in this most deceptive world, the one who tells the greatest lie is king!

The media propaganda on the subject of Palestine and its bias on the part of the Zionists has been putrid. Even though their agenda has been exposed, it is the Muslims who still need convincing and who brand people as conspiracy theorists in relation to the media propaganda. Allah ﷻ grant us the ability to distinguish between what is true and what is false!

Since the Prophet ﷺ commanded us to send aid to the inhabitants of the Holy Land, it is crucial that we ascertain who is referred to in the text of the hadith. There are those even within Islam, who are inclined to the Zionist ideals, and may progress to manipulate the texts to justify sending financial aid to the Zionist Jews, as they are the current 'occupiers' of the Holy Land.

This aspect becomes clear only after our response to a common objection raised by the misinformed Zionists.



Zionist Objection - The Qur'an noticeably states that the Holy Land was written for us (Jews) as stated below in the words of Moses عليه السلام;

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا
خَاسِرِينَ ﴿٥٦﴾

“O my people! Enter the Holy Land which Allah wrote for you (assigned to you), and turn not back in flight, for then you will be losers.”⁵⁶

Why then are the Muslims aggravated when we remove the Arabs from our land? Your Holy Book acknowledges that the Holy land was written for us.

Response - There is no denying the transparency of the words of Allah ﷻ in the above matter. However, the Qur'an did not give the land to the Jews as an *eternal promise*. In the story of Nabi Ibrahim عليه السلام, the verse tells us that the Land has been blessed by Allah ﷻ for *all of humanity* (21:71). The Qur'an further teaches us that there are conditions which must be fulfilled in order to inherit in the Holy Land.

⁵⁶ Surah Al-Maa'idah, 5:21

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ﴾

*“Before this We wrote in the Zabur (Psalms of David) after the message (given to Moses), My servants, the righteous shall inherit the land.”*⁵⁷

The divinely ordained prerequisites for the inheritance of the Holy Land as declared by the Qur’an are,

- 1) *To be the servants of Allah ﷻ.* This is certainly the qualifying reason in the verse for the bounty and favor of Allah ﷻ. The Jews rejected the penultimate and the ultimate messengers viz. Prophets Jesus ﷺ and Muhammad ﷺ successively.

As a corollary of that rejection, they are no longer listed in the category of ‘Ibaadullah’ (Servants of Allah). The Holy Qur’an discussed their inward beliefs pertaining to Shirk (Polytheism)⁵⁸ when it stated,

﴿وَقَالَتِ الْيَهُودُ عَزَّيْنَا إِنَّ اللَّهَ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ۗ ذَٰلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ ۗ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ ۗ قَاتَلَهُمُ اللَّهُ ۗ أَنَّى يُؤْفَكُونَ﴾

⁵⁷ Surah Al-Ambiya, 21:105

⁵⁸ Shirk denotes polytheism. However, the general definition amongst Muslims reads, ‘To associate partners with Allah ﷻ’. This definition seemingly leans toward a more ‘tangible’ associate in worship. Shirk according to the Qur’an is to take anyone or anything before Allah ﷻ. It is the contamination of the worship of the One & Only, The Absolute.

“The Jews called ‘Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. Allah’s curse be on them, how they are deluded away from the Truth!”⁵⁹

The Qur’an further expounds by the following statement;

﴿اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۗ لَا إِلَهَ إِلَّا هُوَ ۗ سُبْحَانَهُ عَمَّا يُشْرِكُونَ﴾

“They take their priests and their rabbis to be their lords in derogation of Allah, and (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but One Allah, there is no god but He. Praise and glory to Him, (Far is He) from having the partners they associate (with Him).”⁶⁰

Prior to embracing Islam, Hadhrath Adi bin Haatim رضي الله عنه was a Christian. He once heard the Prophet ﷺ reciting the above verse, and inquired,

“O Messenger of Allah they (the Jews and Christians) do not worship them (Rabbis and Priests)”. The Prophet ﷺ responded, “Yes! But they (the Rabbis and

⁵⁹ Surah At-Taubah, 9:30

⁶⁰ Surah At-Taubah, 9:31

Priests) prohibit to the people what is permissible and permit that which is prohibited, and the people obey them. This is indeed their worship of them".⁶¹

Their meddling with the commands of Allah ﷻ was not befitting of the conduct of those who submit to the will of God.

2) *Righteous conduct in all affairs.* They (the current rulers of the Jerusalem) are no longer a righteous people. Whilst the world turns a blind eye, their continuous oppression on the Palestinian people (which goes against international law viz. the Geneva Convention) is growing at a rapid pace. This is not the conduct of a righteous nation. The slaughter of innocent children will never be regarded as righteous, regardless of the cause. The bombing of schools and places of worship in targeted attacks is barbaric. The killing of news reporters is unjust. These are the actions of a nation who wants the world to regard them as the 'chosen nation' of God.

The above two prerequisites for inheriting the Holy Land alone proves that the current Zionist Jews have failed miserably according to human law, let alone divine law.

⁶¹ Jaami At-Tirmizhi, At-Tabri, Al-Qurtubi (with different wording)

Furthermore, the verse of the Qur'an (5:21) which they have utilized to prove that the Holy Land belongs to them, mentions something else as well.

It stated "*...and turn not back in flight, for then you will be losers.*" According to the Qur'an, when Moses ﷺ commanded them to enter the Holy Land, they refused to enter it. Hence they turned their backs in flight and were punished to wander the land for the next forty years.

Even when their savior commanded them to enter that Holy Land, their arrogance was on display, thus causing them to lose that mandate for the next forty years.

It was not Islam, and certainly not the Muslims who banished the Jews from their homeland. In fact, a cursory study of the relationship between the Jews and Muslims reveal that the Jews always found a safe haven under the rule of Islam. When Muslim Spain was conquered by the Christians, did the Jews remain there? Or did they take refuge with the Muslims? History is filled with evidence of the empathy shown by Muslims towards Jews, yet they have not done the same for the hundreds of thousands who were already in Palestine preceding their illegal occupation.



Jerusalem - The Land of Hashr

The mention of Bayt Al-Maqdis as the particular area wherein everyone (from the time of Nabi Aadam ﷺ till the very destruction of the world) will be raised and gathered to face judgment for their deeds, is quite intriguing to the uninformed. The majority of Muslims are unaware of the traditions which highlight Bayt Al-Maqdis as the area of the Final Gathering.

We have thus far established that there is credible evidence suggesting the Holy Land is a location wherein some of the major signs will occur.

The narrations concerning the appearance of specific major signs of the End Time in the region of Palestine will be discussed with greater detail in the section dedicated to the subject of 'Bayt Al-Maqdis in Eschatology'.

There is undoubtedly corroborating evidence to support the view of Bayt Al-Maqdis as the place wherein all of humanity will be gathered. This view is elucidated from the following verse of the Qur'an,

﴿وَأَسْمِعُ يَوْمَ يُنَادِ الْمُنَادُ مِنْ مَكَانٍ قَرِيبٍ﴾

“And listen on the day when the crier shall cry from a near place”⁶²

Numerous exegesis of the Qur’an have elucidated that the ‘near place’ as mentioned in this verse is Bayt Al-Maqdis. In fact, the scholars have pinpointed the ‘Sakhrah’ (Rock) located in the famous Golden domed Musjid known as the ‘Dome of the Rock’ as the location where the angel will sound the trumpet for the resurrection to commence from.⁶³

Commentating on the above verse, Imaam Ibn Jareer At-Tabri رحمته الله mentioned a narration from Hadhrath Buraydah رضي الله عنه who stated that the angel will stand upon the Sakhrah (Rock) at Bayt Al-Maqdis with its fingers placed in the ear (the way the Mu’azzhin⁶⁴ calls for salaah) and proclaim, “O Humankind! Make haste towards Hisaab (accountability)...”⁶⁵

Further substantiation for the area of Al-Sham (of which Palestine is inclusive), as the land of Hashr may be alluded to from the following statement of

⁶² Surah Qaaf, 50:41

⁶³ Tafseer At-Tabri

⁶⁴ Muazzhin- The title of the person who calls out the Azhaan (Call to Prayer) five times a day.

⁶⁵ Tafseer At-Tabri. Imaam Abdullah bin Ahmad An-Nasafi has opined the same in Tafseer Al- Madaarik 50:41

Hadhrath Abdullah ibn Abbas رضي الله عنه said⁶⁶, "Whoever doubts that the place of mahshar (the gathering) is Al-Sham, let him read (and study) this verse; which states as follows,

﴿هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ﴾

*"He it is Who drove out the disbelievers among the people of the Scripture from their homes at the first Hashr (gathering)..."*⁶⁷

Additional corroborating evidence to support this view may be extracted from the words of the famous companion, Hadhrath Abdullah Ibn 'Umar رضي الله عنه who narrated that a freed slave girl of his came to him and said, "Times have become hard on me and I want to go to Al-'Iraq." He said, "Why not to *Ash-Sham the land of the resurrection?* Exercise patience oh naive lady for I heard the Messenger ﷺ of Allah ﷻ say, "Whoever endures its hardships and difficulties (in Madinah) then I will be a witness, or an intercessor for him on the Day of Judgment."⁶⁸

In this narrative we find that Hadhrath Abdullah ibn Umar رضي الله عنه described the area of Al-Sham as the land of Hashr (resurrection). This is not in conflict with the

⁶⁶ Tafseer Al-Qurtubi, Tafseer Al-Madaarik

⁶⁷ Surah Al-Hashr, 59:2

⁶⁸ Jaami At-Tirmizhi

narration in discussion which indicates that Jerusalem is the land of Hashr.

Today, Al-Sham is known by its current borders as Syria. Historically, the area of Al-Sham consisted of Palestine, Jordan, Lebanon and Damascus. This particular area is better known as Syro-Palestine. Whilst the area of Al-Sham constitutes a vast amount of different lands, there are instances in Islamic tradition which indicate that the word 'Al-Sham' was utilized to specifically express the precincts of Jerusalem.

In the famous story of his search for truth, Sayyiduna Salmaan Al-Farsi ⁶⁹ ﷺ inquired the origin of the religion of Christianity from the religious head in Persia. The response was, 'Al-Sham'. It is common knowledge that Christianity holds its origin in Palestine since that was the birthplace of Jesus ﷺ. Hence many of the scholars referred to the area of Syro-Palestine as 'The Holy Land'.



⁶⁹ See Seerah Ibn Hisham, Al-Bidaayah Wan-Nihaayah for more detail on the amazing story of Hadhrath Salmaan Al-Farsi ﷺ

Narration 11

The Virtue of donning Ihraam⁷⁰ from Al-Aqsa

عَنْ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ أَهَلَ بِحِجَّةٍ أَوْ عُمْرَةٍ مِنَ الْمَسْجِدِ الْأَقْصَى إِلَى الْمَسْجِدِ الْحَرَامِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ ". أَوْ " وَجِبَتْ لَهُ الْجَنَّةُ ". شَكََّ عَبْدُ اللَّهِ أَنَّهُمَا قَالَ . قَالَ أَبُو دَاوُدَ يَرْحَمُ اللَّهُ وَكَيْفَا أُخْرِمَ مِنْ بَيْتِ الْمَقْدِسِ يَغْنِي لِي مَكَّةُ

*Narrated by Hadhrath Umme Salamah (Mother of the Believers), that she heard the Messenger of Allah say, "If anyone puts on the ihraam for hajj or umrah from Masjid Al-Aqsa to the Sacred Mosque, his former and latter sins will be forgiven, or he will be guaranteed Paradise." The narrator (Abdullah) doubted which of these words he said. Abu Daud said. May Allah have mercy on Waki', for he put on ihraam from Jerusalem (Masjid Al-Aqsa), that is, to Makkah.*⁷¹

Elucidation 11 - Hajj is indeed one of the five pillars of this beautiful religion of Islam and is believed to be the culmination of its preceding pillars in both financial and physical effort heralding immense spiritual benefit. Centuries ago, traveling to perform

⁷⁰ Ihraam refers to two pieces of unstitched cloth for men. One to be used as a lower garment, and the other as an upper garment. For women normal *Islamic attire* suffices.

⁷¹ Sunan Abu Daud, Book of Hajj (Manasik), pg.256 Vol.1, published by Maktaba Rahmania

Hajj and Umrah was undoubtedly a testing process which took months to complete. Fast forward to the twenty first century and Muslims can leave their home, perform Umrah, and return in less than a week. Such has been the advancement of technology in the field of transport.

It has become customary for many a traveller to break up the journey by stopping at places such as Dubai, London, etc. and engage in a bit of 'site seeing'. Whilst there is nothing wrong in doing so, it is sorrowful to witness such meager numbers of Muslims who actually place Al-Aqsa on their travel itinerary.

If going for Hajj or Umrah is indeed done in order to attain the maximum benefit (in the form of reward and repentance), why not maximize that by donning the Ihraam from Masjid Al-Aqsa? It is for reasons like these (among many others) that we have named this diminutive work "The Forgotten Haram". It seems as though Muslims have forgotten its inestimable value, as mentioned by the Beloved Messenger ﷺ. The Sahabas ؓ made every effort to practice upon the teachings and sayings of Rasoolullah ﷺ. Even the aspect of tying one's Ihraam from Jerusalem was not missed out by the Noble Companions ؓ. The following narration is testimony to their efforts,

أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ، أَهَلَ مِنْ إِيْلِيَاءِ

*“Abdullah ibn Umar ﷺ once entered ihraam at Ilya⁷²
(Jerusalem).”⁷³*

The perception of Masjid Al-Aqsa as a Haram is unbeknown to many Muslims. I have personally met numerous youth who only consider Makkatul Mukarramah and Madinatul Munawwarah as Harams. When told of a ‘Third Haram’, their puzzled expressions are indicative of the lack of knowledge and emphasis placed on this marvelous Haram. This is definitely the result of a lack of emphasis on Palestine as a Holy Land from the pulpits of the Mosques as well as conditioning of the mind via the television and social media. Muslims have become ensnared by that web (internet) of deceit to such an extent that we cannot function without our gadgets.

We have become slave to the systems put in place by the very people who the Prophet ﷺ warned us against. One only needs to inquire the following questions,

⁷² Prior to the use of the name Al-Quds, the names used for Jerusalem were إِيْلِيَاءِ Iliya (from the Latin name Aelia) as recorded in the book, “From Aelia To Al-Quds: The Names Of Islamic-Jerusalem In The Early Muslim Period”

⁷³ Muwattah Imaam Maalik

- 1) Who are the masterminds behind the media and entertainment industries?
- 2) Who are the masterminds for the intel inside every single computer without which there is no functionality?
- 3) Who are the architects behind the birth of the internet?
- 4) Who is responsible for the prevalence of sexual promiscuity and the industry responsible to the destruction of the youth viz. pornography?

Whatever answer you stumble upon in your quest for the truth, it is certain that they will be from either one of the following two groups mentioned by Rasoolullah ﷺ or a combination of both viz. Zionism!

How true were the words of the Beloved Prophet ﷺ who stated,

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " لَتَتَّبِعُنَّ سُنَّتَهُ مَنْ كَانَ قَبْلَكُمْ بَاعًا بِبَاعٍ وَذِرَاعًا بِذِرَاعٍ وَشِبْرًا بِشِبْرٍ حَتَّىٰ لَوْ دَخَلُوا فِي جُحْرٍ صَبَّ لَدَخَلْتُمْ فِيهِ " .
 "قَالُوا يَا رَسُولَ اللَّهِ الْيَهُودُ وَالنَّصَارَى قَالَ " فَمَنْ إِذَا"

Hadhrath Abu Hurayrah ؓ said that the Messenger ﷺ of Allah ﷻ stated, "You will most certainly follow the ways of those who came before you, arm's length by arm's length, forearm's length by forearm's length, hand span by hand

span, until even if they entered a hole of a lizard you will enter it too." They said, "O Messenger of Allah, (do you mean) the Jews and the Christians?" He said, "Who else?"⁷⁴

To the restricted mind, the Prophet's ﷺ mention of his Ummah following the Jews and Christians into a lizard's hole seems ludicrously bizarre, but to anyone who understands the allegorical image painted by the Beloved Prophet ﷺ, they will surely agree that we are living in that prophesized age!

The Judeo-Christian alliance which controls so much of what is received by the general populace worldwide has established a society whose mentality is forged on the 'monkey-see-monkey-do' premise. All we need is for some celebrity to commit some meaningless act in the name of fashion and you will observe millions who will go out of their way to mimic this *irrational* behavior for months on end! The recent craze of the "bucket challenge" which went viral on social media and saw millions of liters of water wasted for a few laughs whereas that water could have been sent to millions of people who do not have access to clean drinking water! Muslims should do well to know that Allah ﷻ dislikes wastage (7:30).

⁷⁴ Sahih Muslim, Sunan Ibn Maajah

A celebrity recently slit his veins in a vain attempt for attention. The result of which saw thousands of his followers (many Muslims) slit their veins in support of their 'idol'. Is this not as illogical as attempting to enter into a lizard's hole?

Muslims are not exempted from this at all. In fact, we have become the most susceptible people to these adventurous thoughts and expressions of supposed freedom. We should remind ourselves that no matter how much of freedom we assume to have obtained, we are still confined to the laws of Allah ﷻ !



Narration 12

Palestine – A Blessed Land

أَبْنَا زُهَيْرُ بْنُ مُحَمَّدٍ ، قَالَ ، حَدَّثْتُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ، " إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى بَارَكَ مَا بَيْنَ الْعَرِيشِ وَالْفُرَاتِ ، وَخَصَّ فَلَسْطِينَ بِالتَّمْدِيدِ

Zuhayr bin Muhammad ؓ narrated that the The Prophet ﷺ is reported to have said, 'Allah ﷻ has blessed what lies between Al-Arish and the Euphrates, and has made Palestine particularly holy'⁷⁵

Elucidation 12 – Every Muslim who has read the Qur'an and studied its meanings will agree that Palestine is indeed a blessed land. We have already discussed in previous chapters that Palestine is indeed the land of the Prophets ﷺ. That alone is indicative of its rank as a Holy Land. There remains no other piece of land on earth to have been graced with the blessed feet of the Ambiya⁷⁶ more than Palestine!

Allah ﷻ completed the passing of blessed feet of the Ambiya by transporting Rasoolullah ﷺ physically on his Night Journey to further bless the ground of Al-

⁷⁵ Tareekh Dimash by Allamah Ibn Asaakir ؓ – Chapter detailing Al-Sham as a Holy Land. A similar narration may be located in Kanzul Ummal stating that Allah ﷻ has blessed what is between Al-Arish and the Euphrates but without the specificity of Palestine.

⁷⁶ Ambiya pl. of Nabi denoting a Prophet

Aqsa. The Qur'an teaches us, in the case of Nabi Ibrahim عليه السلام that a mere stone viz. Maqaamu Ibrahim⁷⁷ can be elevated in rank just by the blessing of being in contact with the feet of a Prophet of Allah ﷺ thus forever gaining prominence.

Similarly, the land of Jerusalem is blessed (among numerous other reasons) because it was the gathering place on the night of Me'raj for the greatest servants of Allah ﷻ viz. the Ambiya. Any sane Muslim would not require further evidence on the subject of the sanctity of this land after realizing the aforementioned aspect.

The Holy Qur'an attests to the sanctity of this blessed land and its precincts,

﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا
حَوْلَهُ لِنُرِيَهُ مِنَ آيَاتِنَا ۗ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾

“Exalted is He who took His Servant by night from Masjid Al-Haraam to Masjid Al-Aqsa, whose surroundings We

⁷⁷ Maqaamu Ibrahim was a stone which was used by Nabi Ibrahim عليه السلام as a scaffold to build the Ka'bah which is corroborated by Imaam Al-Bukhari in his Sahih which reads, “Nabi Ismail عليه السلام would pass the bricks to Nabi Ibrahim عليه السلام who would then bind them together. As the building became higher Ismail عليه السلام brought a stone for his father to stand on (to reach higher)...” For further reading see Surah Al-Baqarah 2:125)

have blessed, to show him of Our signs. Indeed, He is the All-Hearing, the All-Seeing."⁷⁸

Imaam Al-Qurtubi رحمته الله mentions that one of the reasons for Masjid Al-Aqsa being a place whose precincts have been blessed is due to the fact that there are Ambiya and Saaliheen⁷⁹ buried within the vicinity.⁸⁰

The Book of Allah تعالى has confirmed this land to be blessed. How then can Muslims still inquire the validity of boycotting those who are contributors to the bloodshed in this land? How then can Muslims turn a blind eye to the atrocities being committed upon the Palestinian people? Where are the supposed custodians of the two Harams? Where are the Muslim leaders of the world? Why do they allow such inhumane acts against the Palestinian Muslims to go on without a hint of criticism?

For the one-eyed Muslim, I believe the answer is that the love of the world has corrupted us to the point that the death and genocide of thousands does not even cause a flutter within our hearts so long as these deaths are not directed at us. As long as we can drive

⁷⁸ Surah Al-Isra, 17:1

⁷⁹ Saaliheen refers to the righteous servants of Allah تعالى

⁸⁰ Tafseer Al-Qurtubi

our fancy cars in peace, or eat out at our favorite restaurants, then nothing else matters! Is this the legacy of this Ummah? In our love and pursuit of this world we sacrifice our principles and beliefs? How sad it is to note that some of the biggest activists advocating for the Palestinian plight are non-Muslim!

It is for this reason that we remind our Muslim brothers and sisters around the world of the following words of Rasoolullah ﷺ who stated,

المُسْلِمُونَ كَرَجُلٍ وَاحِدٍ لِنِ اشْتَكَى عَيْنُهُ اشْتَكَى كُلُّهُ وَإِنْ اشْتَكَى رَأْسُهُ اشْتَكَى كُلُّهُ

“Muslims are like the body of a person; if the eye is sore, the whole body aches, and if the head aches, the whole body aches”⁸¹

If we consider ourselves to be Muslim, then the killing of innocent Muslims at the hands of the enemies of Islam ought to cause some sort of pain and discomfort to us! The Noble Messenger ﷺ has given us some guidelines in this regard when he said,

مَنْ رَأَى مِنْكُمْ مَنَكْرًا فَلْيُغَيِّرْهُ بِيَدِهِ ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ
أَضْعَفُ الْإِيمَانِ

“He who witnesses something abominable should stop it with his hand; and if that is not possible then he should stop

⁸¹ Sahih Muslim

*it with his tongue; and if that is not possible then he should abhor it in his heart, and that is the lowest form of Imaan (faith)."*⁸²

After acknowledging the illegal Zionist occupation of Palestine and their continuous oppression upon the people of the Holy Land it becomes the duty of every single Muslim to act upon this hadith in each or all of the above methods provided. These three options should provide the means of defending oppression. The first of which implores,

- 1) **The use of the hand.** This method represents an option of physicality. Urging Muslims to intervene by way of a physical intervention. Depending on the nature of the crime, Muslims should first exercise the option of resolving the problem by becoming physically involved in the situation.
- 2) **The use of the tongue.** If the first method is not possible, it follows that the Islamic duty of every Muslim is to become a collective voice in hope of resolving the situation. Muslims are urged to speak out against acts of tyranny and oppression or any other kind of evil (mentioned in the Qur'an & Sunnah). This can be done either by hosting gatherings to address the issue, or by way of the

⁸² Sahih Muslim

pen, or even speaking about it to our friends and families.

- 3) **By feeling a sense of sorrow upon witnessing such a crime.** The hadith now gives us the final method in relation to the scenario of witnessing a crime (in Islam). The least a Muslim can do is to become saddened at the fact that his/her brothers and sisters are being oppressed and murdered on a daily basis.

We must remember the struggle that our Beloved Prophet ﷺ endured to ensure that the *truth* reached us in its true form, and that the truth will always be treated with hostility. Anyone who will aim to exercise his Islamic right in the first two methods will undoubtedly be silenced or face the hardships of character assassination by those who continue to fool the masses.

The fact that we do not even feel for our suffering Muslim brothers and sisters all across the world, is testimony to our abundance of love for the world in all its pomp and glamour. After reading the aforementioned verse and hadith, our role in the liberation of the oppressed Palestinians is now clear.

We are to physically support them! If that is not possible, then we should become a unified voice

which will aim to be heard across the globe in order to create the much required awareness of this breach of human rights.

If that is not possible, then we should at least feel the pain in our hearts. If we can accomplish either one of these methods shown to us by the Beloved Prophet ﷺ, then we have indeed acted upon his prophetic tradition and in the end we would have displayed at worst case, the lowest sign of Imaan!



Narration 13

﴿وَالَّتَيْنِ وَالزَّيْتُونِ وَطُورِ سَيْنِينَ﴾

“By the fig, and the olive. And by Mount Sinai”⁸³

Elucidation 13 – The discussion on the sanctity of Bayt Al-Maqdis has caused me to induct this particular verse of the Qur’an as part of the ‘forty’ in the book⁸⁴. I felt it necessary at this point for the reader to gauge the beauty and blessing of this piece of earth which the Qur’an alludes to whenever the verse is recited in our prayer or daily recitation.

Commentating on the above verses of Surah At-Teen, Hadhrath Abdullah ibn Abbas رضي الله عنه, Imaam Dhahaak, Imaam Qataadah and Ikramah opined that by the statement, *“and (by) the olive”* is in reference to the Masjid at Bayt Al-Maqdis (Al-Aqsa)⁸⁵

According to these giants on the subject of exegesis, Allah’s ﷻ oath on the olives, was in actuality a reference to Masjid Al-Aqsa.

⁸³ Surah At-Teen, 95:1-2

⁸⁴ An explanation for such an inclusion has been discussed towards the conclusion of the ‘introduction’ to this book.

⁸⁵ Tafseer Al-Qurtubi, Imaam Qataadah opined that it was in reference to the mountain upon which Masjid Al-Aqsa is situated.

During my visit to Palestine, I was taken on tour by the locals to the mountain that stands directly opposite the Haram. This particular mountain is known as the Mount of Olives. Upon hearing this from the locals, my immediate question to them was, "Where are the Olives?" The response did not come to me as a shock when I was told that the State of Israel had uprooted most of the trees in that vicinity as the locals were deriving an income from the sale of olives and its byproducts.

This continuous oppression upon the Palestinians has failed to reach the attention of United Nations. This bogus and oppressive regime which robs the locals of their sustenance is applauded by the west for its democracy.

Narration 14

عَنْ زَيْدِ بْنِ ثَابِتٍ، قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نُؤَلِّفُ الْقُرْآنَ مِنَ الرِّقَاعِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " طَوْرِي لِلشَّامِ ". فَقُلْنَا لِأَيِّ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ " لِأَنَّ مَلَائِكَةَ الرَّحْمَنِ بَاسِطَةٌ أُجْنِحَتَهَا عَلَيْنَا "

Narrated by Sayyiduna Zayd bin Thaabit ؓ, "We were with the Messenger ﷺ of Allah ﷺ collecting the Qur'an on pieces of cloth, so the Messenger of Allah ﷺ said, 'How blessed is Al-Sham!' So we said, 'Why is that O Messenger

of Allah?’ He said, ‘Because the angels of Ar-Rahmaan spread their wings over it.’⁸⁶

Elucidation 14 - We have previously annotated in ‘narrations 9-10’ of this book under the section of ‘Jerusalem – The Land of Hashr’ that Palestine is part of what was known as historical Al-Sham. It is most likely due to the immense blessing of these lands, that many of the companions, and the generations after them migrated to spend the remainder of their years in the area of Al-Sham. This land is blessed to such altitudes that the Beloved Prophet ﷺ mentioned an example of it whilst describing the distance of his Al-Hawdh (Cistern) in the hereafter when he ﷺ stated as reported by Hadhrath Abu Saeed Al-Khudri ؓ,

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " لَنْ لِي حَوْضًا مَا بَيْنَ
الْكَعْبَةِ وَبَيْتِ الْمَقْدِسِ أَيْضٌ مِثْلَ اللَّبَنِ آيَتُهُ عَدَدُ النُّجُومِ وَإِنِّي لَأَكْثَرُ الْأَنْبِيَاءِ تَبَعًا يَوْمَ
الْقِيَامَةِ "

*"I have a Cistern, (as large as the distance) between the Ka'bah and Bayt Al-Maqdis (Jerusalem). (It is) whiter than milk, and its vessels are the number of the stars. I will be the Prophet with the most followers on the Day of Resurrection."*⁸⁷

⁸⁶ Jaami at-Tizmizhi, Chapter on Virtues, pg.232 vol.2,
published by Qadeemi Book Depot

⁸⁷ Sunan Ibn Maajah – Kitaabuz Zuhd

Bayt Al-Maqdis in Eschatology

It is without a shadow of a doubt that Jerusalem has been identified by the Beloved Messenger ﷺ as a particular location of interest in Aakhiruz Zamaan (Final Age).⁸⁸

Jerusalem has been referenced as the central geographical point for the occurrence some of the major signs preceding the Final Hour. Some of these references have been made directly, whilst others require intellectual probing and contemplation of the textual evidences to unravel the mystery of this most blessed land and its undeniable destiny in the End Time.

Some of these signs which have been foretold by the Prophet ﷺ (either directly or indirectly) to occur in this Blessed Land include,

- Al-Maseehud Dajjal – The False Messiah
- Ya'juj & Ma'juj – Gog & Magog
- The Return of Prophet Jesus ﷺ
- The Return of the Caliphate
- The Great Wars (Malhamah)

⁸⁸ Aakhiruz Zamaan is in reference to the final age of History which will be followed by the Sa'ah or Final Hour.

We now present some of the narratives pertaining to the abovementioned Major Signs of Qiyaamah and their connection with Jerusalem coupled with the rational faculty to substantiate these points.

Narration 15

The Conquest of Jerusalem as a Sign of the End

Time

أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَزْوَةِ تَبُوكَ، وَهُوَ فِي قُبَّةٍ مِنْ أَدَمَ فَقَالَ "اعْدُدْ سِتًّا بَيْنَ يَدَيِ السَّاعَةِ، مَوْتِي، ثُمَّ فَتْحُ بَيْتِ الْمَقْدِسِ، ثُمَّ مَوْتَانِ يُأْخِذُ فِيكُمْ كَقَعَاصِ الْعَمْرِ، ثُمَّ اسْتِيفَاضَةُ الْمَالِ حَتَّى يُعْطَى الْفَجُلُ مِائَةَ دِينَارٍ فَيَبْطُلُ سَاحِطًا، ثُمَّ فِتْنَةٌ لَا يَتَمَّى بَيْتٌ مِنْ الْعَرَبِ إِلَّا دَخَلَتْهُ، ثُمَّ هُدْنَةٌ تَكُونُ بَيْنَكُمْ وَبَيْنَ بَنِي الْأَصْفَهَانِ فَيَغْدِرُونَ، فَيَأْتُونَكُمْ تَحْتَ "تَمَانِينَ عَائِيَةً، تَحْتَ كُلِّ عَائِيَةٍ اثْنَا عَشَرَ أَلْفًا"

Narrated by Hadhrath Auf bin Malik ؓ, "I went to the Prophet ﷺ during the Ghazwah of Tabuk⁸⁹ while he was sitting in a leather tent. He said, "Count six signs that indicate the approach of the Hour, my death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred Dinars, he will not be satisfied; then an affliction which no Arab house will escape, and then a truce between you and Bani Al-Asfar (i.e. the Byzantines) who

⁸⁹ Ghazwah Tabuk also known as Jaish Al-Usra (The Battle of Hardship) which occurred during the 9th year after the Hijrah.

*will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers.*⁹⁰

Elucidation 15 – The Beloved Messenger ﷺ mentioned his physical departure from this world as a prelude to the final hour. He ﷺ immediately singled out the conquest of Jerusalem as a sign (among others) preceding the final hour.

The conquest of Jerusalem famously occurred during the Caliphate of Sayyiduna Umar ؓ. History bears testimony to the justice and equality which Islam and its Caliph displayed during that historic conquest.

He famously *did not forcibly remove anyone from the Holy Land*. In fact, he actually vowed not to destroy the pre-existing religious structures and went on to visit the Church of the Holy Sepulcher.

The second conquest of the Holy Land took place during the reign of another forgotten hero of Islam, Sultan Salahuddin Ayyubi ؓ (Saladdin) who was victorious over the Crusaders in the Battle of Hattin in 1187 CE. The Holy Land remained under the banner of Islam until the fall of the Ottoman Empire.

⁹⁰Sahih Bukhari, Book of Jizyah and Mawaada'ah, pg.324 Vol.2, published by Dar al-Kotob al-Ilmiyah Beirut

There are numerous ahaadeeth which indicate that the final battle between the forces of good and the agents of evil will take place at some point in Jerusalem.

The above narration indicating the conquest of Jerusalem as a prelude to the final hour, could well have been fulfilled in the previous two conquests, or could be an allusion to the final showdown between truth and falsehood. In the end, Allah Knows Best!

Jerusalem, the True Messiah and the False Messiah

Preamble - In chapter one, we explained the all-important subject of the History of the Holy Land via the Qur'anic narratives centered on the stories of the Prophets. Among the stories of the Prophets of Allah ﷻ who graced the Holy Land with their blessed feet, was Nabi Isa ﷺ (Jesus the Son of Mary). Whilst the Qur'an did not categorically mention the Holy Land as the birth place and home of Jesus ﷺ, the commentators are in agreement that he was born in, and raised to the Heavens⁹¹ from the Holy Land.

⁹¹ Heavens or Samawaat are in reference to the seven cosmic strata of time and space, or heaven as alluded to by the Qur'an. The Heavens should not be confused with Jannah or Paradise.

When we consider that Jesus ﷺ, according to the Islamic ideals, was addressed in the Qur'an and Sunnah as 'Al-Maseeh' (The Messiah), then it becomes quite intriguing to note that the Prophet ﷺ did not merely identify the great imposter as only 'Dajjal', but as 'Al-Maseehud Dajjal' (The False Messiah).

Linguistically, the word Dajjal refers to, deception, lies, deceit, to dupe, cheat, to coat, to smear, etc. an example of this may be seen from the linguistic usage of the word from the era of the Arabs of the past.

In those days, an Arab, selling camels (who discovered that a particular camel had contracted a skin disease); would take a beautiful carpet and stitch it over the infected area. This would not only *conceal the true nature of the illness*, but would block out the disease altogether and *ipso facto* fetch a better price as the carpet is now included in the costing. This was known in the verbal context as, 'dajjala'. *To beautify outwardly what is inwardly diseased*. In the same manner, the Maseehud Dajjal (False Messiah) would be outwardly, a miracle man (like Jesus ﷺ was) for those who observe with the external eye, but would be known for his deception by those who are equipped with the relevant knowledge regarding this great charlatan.

The following narration which links both the True Messiah (Jesus ﷺ) and the False Messiah (Dajjal) is indicative of the method of Dajjal's deceitful mission,

The Prophet ﷺ mentioned Al-Massehud Dajjal in front of the people saying, "Allah ﷻ is not one eyed while Dajjal is blind in the right eye and his eye looks like a bulging out grape. While sleeping near the Ka'bah last night, I saw in my dream a man of brown color the best one can see amongst brown color and his hair was long that it fell between his shoulders. His hair was lank and water was dribbling from his head and he was placing his hands on the shoulders of two men while circumambulating the Ka'bah. I asked, 'Who is this?' They replied, 'This is Jesus, son of Mary.' Behind him I saw a man who had very curly hair and was blind in the right eye, resembling Ibn Qatan (i.e. an infidel) in appearance. He was placing his hands on the shoulders of a person while performing Tawaaf around the Ka'bah. I asked, "Who is this?" They replied, "Al-Masehud Dajjal"⁹²

It is evident from the above, that the mission of Dajjal is to impersonate the True Messiah, hence his description by the Prophet ﷺ as the "False Messiah". It is my understanding –and Allah knows best- that in order for Dajjal to dupe the masses into believing that

⁹² Sahih Bukhari

he is the True Messiah he will attempt to impersonate that True Messiah (Jesus ﷺ). The narration also tells us that his impersonation will not be without flaw. The best indication of this flaw in his impersonation has been singled out by the Prophet ﷺ who explained that Jesus ﷺ had both his hands on the shoulders of two men. In mentioning Al-Maseehud Dajjal (False Messiah), the Prophet ﷺ mentioned that he was only one hand was placed on the shoulder of just one person.

If we are to agree that Dajjal will attempt to impersonate the True Messiah, then based on the story of Jesus ﷺ coupled with rational inquiry, we must also agree that since Jesus ﷺ spread his mission from the Holy Land, it follows, that for Dajjal to prove that he really is the true Messiah, his headquarters will most likely be the Holy Land!

If the Holy Land is to be the center of operations for Dajjal, then it is only logical that the Holy Land is a location of interest in the End Time for all Muslims. We further deduce –And Allah ﷻ Knows best - that since Jesus ﷺ was a Jew, that the Dajjal would also have to be a Jew.

Dajjal will be a Jew

We must insist at this point, that if the Zionist Jews have the freedom to reduce Muslims to 'grasshoppers' and 'filth' (as they have so addressed us publicly in the past), then we too should be allowed the religious freedom to express our views based on textual and intellectual evidences. Otherwise, the definition of 'Freedom of Speech' needs to be amended completely!

The view of Dajjal being a Jew can only be deduced after perusing the textual references to Dajjal in the books of Hadith *combined with reason*. The Prophet ﷺ mentioned that the Dajjal who would be followed by scores of Jews,

*Hadhrath Anas bin Maalik ؓ reported that Allah's Messenger ﷺ said, "The Dajjal will be followed by **seventy thousand Jews** of Isfahan wearing Persian shawls."*⁹³

One may object at this point that the above mentioned narration declares only that Dajjal's followers will be Jewish and makes no mention his ethnicity? It is for this reason that we insist on the usage of the rational faculty as well in the subject of eschatology. It is a well-known fact the Jews will never follow a gentile. Hence the fundamental reason

⁹³ Sahih Muslim

for the Jewish rejection of the Prophet ﷺ in the Madinan era was because he ﷺ was not a Jew.

The only logical answer to the mass following of the Jews towards Dajjal is because of their conviction in him being their 'Promised Messiah', who will of course be a Jew.

The famous incident whereby the Prophet ﷺ suspected Ibn Sayyad as being the Dajjal is well documented in the books of Hadith to the point that many have reserved specific chapters to discuss those narratives. For the benefit of the reader, we provide one such narration,

*Hadhrath Abu Sa'id Al-Khudri ؓ reported, 'Ibn Sayyad said to me something for which I felt ashamed'. He said, 'I can excuse others, but what has gone wrong with you, O Companions of Muhammad ﷺ, that you take me as Dajjal? Has Allah's Apostle ﷺ not said that **he would be a Jew** whereas I am a Muslim, and he also said that he would not have children, whereas I have children, and he also said, verily Allah ﷻ has prohibited him to enter Makkah whereas I have performed Pilgrimage.'*⁹⁴

The narration clearly indicates the prophetic mention of *Dajjal being a Jew*. To further cement this view from

⁹⁴ Sahih Muslim, Book of Tribulations and the Signs of the Hour, Chapter relating to Ibn Sayyad.

the *aql* (intellect), we present the following hypotheses indicating Dajjals’s Jewish pedigree via a juxtaposition of the Qur’an and Hadith relating to the subject.

If the primary source of Islam (Al-Qur’an) may be further understood via deep contemplation, then by adopting the same mindset for the hadith, we find a trail of ‘breadcrumbs’ from both sources which indicate that Dajjal will be a Jew.

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ لِنِي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ﴾

“And remember, Jesus, the son of Mary, said: ”O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad.” But when he came to them with Clear Signs, they said, ”this is evident sorcery”⁹⁵

The scholars are in agreement that Jesus ﷺ was of Jewish ancestry. The verse clearly explains that when Jesus ﷺ spoke, he addressed particularly the Israelites. The subject matter of discussion was the arrival of our Beloved Messenger ﷺ. The word utilized

⁹⁵ Surah As-Saff, 61:6

to describe the Prophet ﷺ in this instance, was 'Ahmad'. We know from the ahaadeeth that the Prophet ﷺ acknowledged the title of 'Ahmad' for himself,

The Messenger ﷺ of Allah ﷻ said, "I am Muhammad, I am Ahmad, I am Al-Mahi (the obliterator), by whom disbelief would be obliterated, and I am Al-Haashir (the gatherer) at whose feet mankind will be gathered, and I am Aqeeb (the last to come) after whom there will be no prophet."⁹⁶

Now that we have established that the title of 'Ahmad' from (61:6) is exclusively for the Prophet ﷺ as well as from the Hadith literature, let us analyze the scenario and progress to follow the breadcrumbs which lead us to the conclusion that Dajjal will be a Jew.

Jesus ﷺ addressed the Israelites and informed them of the arrival of the 'Ahmad' (which we have established is none other than the Prophet ﷺ).

Suffice to say, that the Jews in particular knew the final Prophet by the name 'Ahmad', and not by 'Muhammad'. A cursory study of Islamic history regarding the Jews reveals their recognition of that

⁹⁶ Sahih Muslim, Ash-Shifa bi Ta'reefi Huquqil-Mustafa by Qadhi Iyadh

Final Messenger as the '*Ahmad*'. The Qur'an is a book which, by its own admission affirms that it contains within it an exposition of all things (16:89). By investigating the usage of the word '*Ahmad*' via a juxtaposition of the Qur'an and Hadith, we are able to prove that Dajjal will be a Jew. Insofar as the Qur'an is concerned, we have established its mentioning of Nabi Isa's ﷺ declaration for the arrival of the Prophet ﷺ by the name '*Ahmad*'.

We present two narrations exhibiting the Jewish acknowledgement of the Prophet ﷺ with the title of '*Ahmad*', followed by the final piece of information proving Dajjal will be a Jew.

- a) Hadhrath Hassaan bin Thaabit⁹⁷ ﷺ recollected an incident when he was a boy of approximately seven or eight years explaining that he had overheard a *Jew* who called out to his people who gathered to listen to him. He (the Jew) said, "Woe unto you, the star of *Ahmad* has appeared this night."⁹⁸
- b) Narrated by Umme Ayman ﷺ, "On that day (the day at Al-Abwa), two *Jewish men* came to me and

⁹⁷ Hassaan bin Thaabit ﷺ was the famous companion who defended the Prophet ﷺ via his eloquence in poetry.

⁹⁸ Seerah Ibn Hishaam, Al-Bidaayah Wan-Nihaayah. This incident is believed to have occurred at the birth of the Prophet

said, ‘Show to us the *Ahmad* so we may look at him”. They began to examine him (the Prophet ﷺ) and the one man said to his companion, ‘This is the Prophet of this Ummah, and this (city of Madinah) will be his place of migration, and he will soon face extreme criticism and death’. When the mother of the Prophet ﷺ heard this, she became fearful (for her son) and left immediately for Makkah. On the way, she passed away at Al-Abwa.⁹⁹

Both of these narratives suggest that the Jews were addressing the final prophet as the ‘*Ahmad*’ because that was the message the Jews received from Jesus pertaining to his name.

When we study the ahaadeeth pertaining to Dajjal, the following narration demands our attention whereby the Prophet ﷺ is reported to have said,

“...Dajjal will come and climb Uhud and look towards Madinah, and then he will say to his companions, ‘Do you see this white palace? This is the mosque of the Ahmad.’ Then he will come towards Madinah but on every road he will find an angel with his sword raised. He will come to the

⁹⁹ Al-Bidaayah Wan-Nihaayah – Book of the Prophetic Biography – Chapter on the demise of the mother of the Prophet ﷺ

salt marsh of Al-Jurf and pitch his tent there. Then Madinah will be shaken with three earthquakes and no hypocrite, and no evildoer, man or woman, will be left but will go out to him. That is the Day of Salvation."¹⁰⁰

It is evident from the abovementioned hadith that by Dajjal's statement, 'This is the mosque of the *Ahmad*', is indicative of his Jewish pedigree. His usage of the word '*Ahmad*' is consistent with the mannerism of the Jews. Hence from the Qur'an and Sunnah, coupled with the intellect, we can safely deduce that Dajjal will be a Jew. In the end, Allah ﷻ knows best!



¹⁰⁰ Musnad Imaam Ahmad – Awwalu Musnad Al-Kufiyyeen – Hadith of Mahjan bin Al-Adra'

Narration 16

Dajjal and the Mysterious Link to the Holy Land

Hadhrath Faathimah bint Qais ؓ narrates,

“I heard the voice of an announcer making an announcement that the prayer would be observed in the mosque (where) congregational prayer (is observed). So I set out towards that mosque and observed prayer along with Allah’s Messenger ﷺ and I was in the row of the women which was near the row of men. When Allah’s Messenger ﷺ had finished his prayer, he sat on the pulpit smiling and said, ‘Every worshipper should keep sitting at his place’. He then said, ‘Do you know why I had asked you to assemble?’ They said, ‘Allah ﷻ and His Messenger ﷺ know best’. He ﷺ said, ‘By Allah! I have not made you assemble for exhortation or for a warning, but I have detained you here, for Tamim Dari, a Christian, who came and accepted Islam and told me something which agrees with what I had told you about the Dajjal. He narrated to me that he had sailed in a ship along with thirty men of Banu Lakhm and Banu Juzham tribes and had been tossed by waves in the ocean for a month. Then these (waves) took them (near) the land within the ocean (an island) at the time of sunset. They sat in a small side-boat and entered that Island. There was a beast with long thick hair (and because of this) they could not distinguish his head from tail. They said, ‘Woe to you, who can you be?’ Thereupon it said, ‘I am Al-Jassaasah (a spy)’. They said, ‘What is Al-Jassasah?’ And it said, ‘O

people go to this person in the monastery as he is very eager to know about you.' He (the narrator) said, 'When it named a person for us we were afraid of it lest it should be a Devil. Then we hurriedly went on till we came to that monastery and found a well-built person there with his hands tied to his neck and having iron shackles between his two legs up to the ankles. We said, 'Woe is upon thee, who are you?' And he said, 'You would soon come to know about me, but tell me who are you?' We said, 'We are people from Arabia and we embarked upon a boat but the waves had been driving us for one month and they brought us near this island. (They narrated the event to the chained man up to this point). He (that chained person) said, 'Tell me about the date-palm trees of Beisan?' We said, 'About what aspect of theirs do you seek information?' He said, 'I ask you whether these trees bear fruit or not?' We said, 'Yes'. Thereupon he said, 'I think these would not bear fruits (in time to come). He said, 'Inform me about the lake of Tabariyya (Sea of Galilee)?' We said, 'Which aspect of it do you want to know?' He said, 'Is there water in it?' They said, 'There is abundance of water in it.' Thereupon he said, 'I think it would soon become dry' (in time to come). He again said, 'Inform me about the spring of Zughar. They said, 'Which aspect of it you want to know?' He (the chained person) said, 'Is there water in it and does it irrigate (the land)?' We said to him, 'Yes, there is abundance of water in it and the inhabitants (of Madinah) irrigate (land) with the help of it.'

He said, 'Inform me about the untutored Prophet? What has he done?' We said, 'He has come out from Makkah and has settled In Yathrib (Madinah)'. He said, 'Do the Arabs fight against him?' We said, 'Yes'. He said, 'How did he deal with them?' We informed him that he had overcome those in his neighborhood and they had submitted themselves before him. Thereupon he said to us, 'Has it actually happened?' We said, 'Yes'. Thereupon he said, 'If it is so, then is better for them that they should show obedience to him. I am going to tell you about myself and **I am Dajjal** and would be soon permitted to get out and so I shall get out and travel in the land, and will not spare any town where I would not stay for forty nights except Makkah and Madinah as these two (places) are prohibited (areas) for me and I would not make an attempt to enter any one of these two. An angel with a sword in his hand would confront me and would bar my way and there would be angels to guard every passage leading to it then Allah's Messenger ﷺ striking the pulpit with the help of the end of his staff said, 'This implies Taybah! (Madinah). 'Have I not, told you an account (of the Dajjal) like this?' The people said, 'Yes', and this account narrated by Tamim Dari was liked by me for it corroborates the account which I gave to you in regard to him (Dajjal) at Madinah and Makkah. Behold he (Dajjal) is in the Syrian sea (Mediterranean) or

the Yemen sea (Arabian sea)¹⁰¹. Nay, on the contrary, he in the east, he is in the east, he is in the east, and he pointed with his hand towards the east. I (Faathimah bint Qays ؓ) said, 'I preserved it in my mind (this narration from Allah's Messenger ؐ)'¹⁰²

Elucidation 16 - Since the focus of this book is centered on the Holy Land, we will avoid delving into the implications of the abovementioned narration on Dajjal. Rather, our gaze is fixated on *the indirect references to the Holy Land* in the End Times.

There are two aspects from this most famous narration which grasp the attention of anyone who is familiar with the history of the Holy Land. It is quite remarkable that two out of the three geographical locations which Dajjal inquired about, are areas situated in the Holy Land.

1. Dajjal inquired from the Arabs, "...Tell me about the **date-palm trees of Beisan**. We said, 'About what aspect of theirs do you seek information? He said, I ask you whether these trees bear fruit or

¹⁰¹ The was confusion on the part of the narrator.

¹⁰² Sahih Muslim, Book of Fitan, pg.404 vol.2, published by Qadeemi Book Depot. This hadith is famously known as Hadith-e-Jassaasah (the Hadith of the spy) or the hadith of Tamim Daari

not. We said, Yes Thereupon he said, I think these would not bear fruits (in time to come).

Beisan is a city located in the north district of the illegal Zionist State of Israel. Dajjal inquired specifically about a region in the Holy Land. Thereafter he informed the Arabs that there would soon come a time wherein this particular area would not bear fruit. This, I believe, may be regarded as a *clue* for all those who see with two-eyes, as a means through which we may be able to deduce more or less, the arrival or emergence of that False Messiah.

2. **Inform me about the lake of Tabariyya (Sea of Galilee)?** We said, 'Which aspect of it do you want to know? He said, 'Is there water in it? They said, 'There is abundance of water in it. Thereupon he said, I think it would soon become dry (in time to come).'

The Sea of Galilee is undoubtedly a sea located in Palestine! Dajjal further indicated that the water level of the Sea of Galilee is an area of extreme importance. Muslims should pay caution to this clue and study the water level as a prelude to his emergence.

Alas, Muslims are far too busy imitating the Kuffaar and wasting away their precious time in the pursuit of this mundane world. The Beloved Prophet ﷺ called

upon a special audience so that his companions could listen to the account of Tamim Daari ﷺ. Within that narrative, we find an indirect reference to not one, but two sites in the Holy Land as possible locations to survey and calculate the emergence of Dajjal. At the current trajectory of our decline in faith, it seems almost likely that upon the emergence of Dajjal, Muslims may be so engrossed in the rat race of life, that they will not even know that he has emerged!

Narration 17

Jesus ﷺ, The Holy Land & the Death of Dajjal

“...Like the storm when driven by the wind. He (Dajjal) will come to a people and will call them (to his worship), and they will believe in him and accept his call. He will order the sky and it will rain, (he will order) the land and it will grow (vegetation). Their cattle will return to them with their hair the longest, their udders the fullest (with milk) and their stomachs the fattest. He will come to a different people and will call them (to his worship), and they will reject his call. He will then leave them. They will wake up in the morning destitute, missing all of their possessions. He will pass by a deserted land and will say to it, ‘Bring out your treasures’, and its treasures will follow him just like swarms of bees. He will summon a man full of youth and will strike him with the sword once and will cut him into two pieces (and will separate between them like) the

distance (between the hunter and) the game. He will call the dead man and he will come, and his face will be radiant with pleasure and laughter. Afterwards (while all this is happening with Dajjal), Allah ﷻ will send Al-Maseeh, son of Maryam (Isa ﷺ) down. He will descend close to the white minaret to the east of Damascus. He will be wearing garments lightly colored with saffron and his hands will be placed on the wings of two angels. Whenever he lowers his head droplets fall. Whenever he raises his head, precious stones that look like pearls fall. No disbeliever can survive Isa's ﷺ breath, which reaches the distance of his sight. He will pursue Dajjal and will follow him to the doors of **(the Palestinian city of) Ludd¹⁰³ where he will kill him.** A group of people who, by Allah's ﷻ help, resisted and survived Dajjal, will pass by Isa ﷺ and he will anoint their faces and inform them about their grades in Paradise. Shortly afterwards, while this is happening with Isa ﷺ, Allah ﷻ will reveal to him, 'I raised a people of My creation that no one can fight. Therefore, gather My servants to At-Tur (the mountain of Moosa ﷺ in Sinai).' Then, Allah ﷻ will raise Gog and Magog and they will swiftly swarm from every mound. Their front forces will reach Lake Tabariyyah (Sea of Galilee) and will drink all its water. The last of their forces will say as they pass by the lake, 'This lake once had water!' Meanwhile, Isa ﷺ, Allah's Prophet, will be

¹⁰³ Ludd, also known the Biblical name as Lod, and is situated some 15kms southeast of Tel-Aviv

cornered along with his companions until the head of a bull will be more precious to them than a hundred Dinars to you today. Isa عليه السلام, Allah's Prophet, and his companions will invoke Allah ﷻ for help and Allah ﷻ will send An-Naghaf (a worm) into the necks of Gog and Magog! The morning will come, and they will all be dead as if it was the death of one soul. Afterwards, Isa عليه السلام will come down with his companions to the low grounds (from Mount At-Tur). They will find that no space of a hand-span on the earth was free of their fat and rot (rotten corpses). Isa عليه السلام, and his companions will seek Allah ﷻ in supplication. Allah ﷻ will send birds as large as the necks of camels. They will carry them (the corpses of Gog and Magog) and will throw them wherever Allah ﷻ wills. Afterwards, Allah ﷻ will send rain that no house made of mud or animal hair will be saved from, and it will cleanse the earth until it is as clean as a mirror. The earth will be commanded (by Allah ﷻ), 'Produce your fruits and regain your blessing.' Then, the group will eat from a pomegranate and will take shelter under the shade of its skin. Milk will be blessed, so much so that the milk-producing camel will yield large amounts that suffice for a large group of people. Meanwhile, Allah ﷻ will send a pure wind that will overcome Muslims from under their arms and will take the soul of every believer and Muslim. Only the evildoers among people will remain.

*They will indulge in shameless public sex like that of donkeys. On them, the Hour will begin.)*¹⁰⁴

Elucidation 17 – It has been established through authentic narrations that Jesus ﷺ will return. Upon his return, he will seek out the imposter and eventually at the city of Lod, he will vanquish Dajjal. This particular narration sees once again, the Holy Land as the prophesized location for the final showdown and death of Dajjal, thus further cementing the view of Dajjal’s Jewish pedigree. It is quite interesting to note that Dajjal will choose to flee to Lod. This may be -and Allah knows best-, due to the fact that Israel’s main international airport, the Ben Gurion International airport is situated there. This airport was once the air force base of the illegal settlers who later converted it to be their main airport. The air force has since been shut down.

The fact that Dajjal will flee for his life, and in doing so, head toward Lod is indicative that he will either be hoping to attain some sort of protection there (from his army) or in hope of escaping. Irrespective of his reasons for fleeing to the Palestinian city of Lod, what is known to us from the Hadith, is that Dajjal would

¹⁰⁴ Tafseer Ibn Katheer, Musnad Imaam Ahmad, Hadeeth of An-Nawas bin Sam’aan Al-Kilaabi Al-Ansari ﷺ

be unsuccessful, and he will be caught by the true Messiah, who will kill him! Indeed truth will forever gain the dominance over falsehood! It is astonishing to note that all this will occur in the Holy Land, a land which is not part of our thought process even in our dua. May Allah ﷻ the oppressed in Palestine from the rule of the Zionist oppressors!

Narration 18

Dajjal's inability to enter Masjid Al-Aqsa

عن جنادة بن أبي أمية الأزدي قال ذهبت أنا ورجل من الأنصار إلى رجل من أصحاب النبي صلى الله عليه وسلم فقلنا حدثنا ما سمعت من رسول الله صلى الله عليه وسلم يذكر في الدجال ولا تحدثنا عن غيره وإن كان مصدقا قال خطبنا النبي صلى الله عليه وسلم فقال أنذرتكم الدجال ثلاثا فإنه لم يكن نبي قبلي إلا قد أنذره أمته وأنه فيكم أيها الأمة وإنه جعد آدم ممسوح العين اليسرى معه جنة ونار فناره جنة وجنته نار ومعه جبل من خبز ونهر من ماء وإنه يطر المطر ولا ينبت الشجر وإنه يسلط على نفس فيقتلها ولا يسلط على غيرها وإنه يمكث في الأرض أربعين صباحا يبلغ فيها كل منهل ولا يقرب أربعة مساجد مسجد الحرام ومسجد المدينة ومسجد الطور ومسجد الأقصى وما يشبه عليكم فإن ربكم ليس بأعور

Hadhrath Junaadah bin Abi Umayyah Al-Azdi ؓ narrates, "I and a man from the Ansaar went to a companion of the Prophet ﷺ and said, 'Relate to us what you have heard from the Messenger ﷺ discuss about Dajjal and relate to us

nothing besides this, even though it is truthful'. He then said, 'The Prophet ﷺ addressed us and said, 'I warn you regarding Dajjal (he said this three times) there has been no prophet before me but he warned his people about him. He is from amongst you oh Ummah! He has curly hair. He is blind in the left eye and he carries with him (what resembles) Hell and Paradise. He has with him mountain of bread and a spring. He causes rain to fall but this does not grow trees. He over powers a soul (person) and kills it and lets another (person) live. He will roam the earth for forty days and reach every watering place (spring). He will not get close to four Musjids, Masjid Al-Haraam, Masjid Al-Madinah, Masjidut Tur and Masjid Al-Aqsa. If you are doubtful, then indeed your lord is not one-eyed.'"¹⁰⁵

Elucidation 18 – This narration explains that Dajjal will not be able to enter all three Harams. As contradictory to narration 16 as it may seem, it is not a contradiction at all. In the preceding narration, we explained in brief, the enigmatic way in which Prophet ﷺ mentioned locations of interest concerning Dajjal.

The highlighted areas are indeed areas of Jerusalem or falling within the vicinity of the Holy Land. Narration 18 however unequivocally describes Musjid

¹⁰⁵ Musnad Imaam Ahmad, Hadeeth Rajulum min As-haabin Nabi ﷺ

Al-Aqsa (which by no coincidence is the Masjid located in Jerusalem), as a place wherein Dajjal would not be able to enter.

From this we may deduce -and Allah knows best- that whilst Dajjal will carry out his mission from Jerusalem, he will most likely not possess the power to enter the Haram area of Al-Aqsa.

There are numerous ahaadeeth which indicate that Dajjal will make his way toward Madinah and will camp near the salt marshes outside Uhud. He will attempt to enter Madinah, but angels bearing unsheathed swords will not allow him to enter. In the narration of Tamim Dari رضي الله عنه, Dajjal himself admitted to this fact. Nonetheless he will still attempt to enter it. Uhud today is not excluded from the territory of Madinah, yet evidence from the sunnah suggests that Dajjal will still enter into it.

In all probability -and Allah knows best- Dajjal will enter the cities with its current expanded borders, but will not be able to enter the Haram areas of Makkah, Madinah and Jerusalem.

Dajjal's inability to enter the Masjid Al-Aqsa may also be viewed, as recorded by Shaykh Nuruddin Ali bin Abi Bakr Al-Haythami رحمته الله who mentioned that the

Dajjal would roam the earth and would not enter the Ka'bah, Bayt Al-Maqdis and Madinah.¹⁰⁶

- Once more, the rank of this most venerated land is in evidence for all to behold!

Gog, Magog & Jerusalem

It is well documented in the Qur'an and Sunnah that Gog & Magog are indeed a powerful people. Such power do they wield, that even when faced by Hadhrath Zhul Qarnayn¹⁰⁷ – A man who Allah ﷻ describes as a person who was given the power to pursue any objective he desired- yet even he opted to imprison them behind a barrier rather than take up arms against them.

¹⁰⁶ Majma'uz Zawaaid by Al-Haythami

¹⁰⁷ Hadhrath Zhul Qarnayn ﷺ has been discussed in Surah Al-Kahf (18:83) as a servant of Allah ﷻ who commanded a massive army and was a just ruler. Some contemporary historians have taken into account the word "Qarnayn" from the Qur'anic description and have translated that as "Two Horns". Hence Zhul Qarnayn ﷺ according to them was the man who possessed two horns. In pursuing this mode of understanding, they have concluded that Zhul Qarnayn ﷺ was none other than 'Alexander the Great'. This is a massive error on their part as Alexander the Great was known to be a Pagan idolater. Some even opined that he possessed certain homosexual tendencies. To equate Hadhrath Zhul Qarnayn ﷺ to such a person is indeed an uncharitable statement!

Such is the power of these people that not even Nabi Isa عليه السلام will fight them. Rather he will turn to Allah ﷻ in supplication, through which will come about their inevitable end. A cursory reading of the subject pertaining to their numbers from the hadith reveals that 999 of every 1000 of humankind will belong to them!

Narration 19

أَوْحَى اللَّهُ إِلَى عِيسَى ابْنِ مَرْيَمَ إِذْ أَخْرَجْتُمْ عَبَادًا لِي لَا يَدَانِ لِأَحَدٍ بِمَقَالِهِمْ فَلَا يَرُزُّ عِبَادِي إِلَى الطُّورِ . وَيَبْعَثُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ فَيَمُرُّ أَوَائِلَهُمْ عَلَى بَحِيرَةِ طَبْرِئَةَ فَيَسْرِبُونَ مَا فِيهَا وَيَمُرُّ آخِرَهُمْ فَيَسْأَلُونَ لَقَدْ كَانَ هَهُنَا مَرَّةً مَاءٌ

“...and Allah ﷻ will reveal to Jesus عليه السلام, ‘I have brought forth from amongst my servants, such people against whom none would be able to fight, you take these people (the believers) to Mt.Tur. Then Allah ﷻ would raise Gog & Magog and they would swarm from every slope. The first of them would pass the lake of Tiberias (aka the Sea of Galilee) and drink out of it, and when the last of them would pass, they would say; there was once water here....¹⁰⁸

¹⁰⁸ Sahih Muslim, Book of Fitan, pg.400 Vol.2, published by Qadeemi Book Depot

Narration 20

لَقَدْ كَانَ يَهْدِيهِ مَرَّةً مَاءٌ ثُمَّ يَسِيرُونَ حَتَّى يَبْتَهِمُوا إِلَى جَبَلِ الْخَمَرِ وَهُوَ جَبَلُ بَيْتِ الْمَقْدِسِ
فَيَتَوَلَّوْنَ لَقَدْ قَتَلْنَا مَنْ فِي الْأَرْضِ هَلُمَّ فَلْتَقْتُلْ مَنْ فِي السَّمَاءِ فَيَرْمُونَ بِنُشَابِهِمْ إِلَى
السَّمَاءِ فَيَرُدُّ اللَّهُ عَلَيْهِمْ نُشَابَهُمْ مَخْضُوبَةً دَمًا

“. . . Gog and Magog would walk until they would reach the mountain of Al-Khamar and it is a mountain of Bayt Al-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 fire their arrows towards the sky and the arrows would return to them besmeared with blood. . . .’¹⁰⁹

Elucidation 19-20, Yet again, we see another major sign of Islamic eschatology linked to the Holy Land. It is evident that Ya’juj and Ma’juj will attempt to make war with every nation on Earth. Such is their power and influence. The mountain of Al-Khamar has been singled out as an area of interest for them. The Prophet ﷺ indicated with pinpoint accuracy that Ya’juj & Ma’juj would make Bayt Al-Maqdis their target. The above information attests to the fact that Jerusalem will take center stage in the End Time.

¹⁰⁹ Sahih Muslim, Book of Fitan, pg.402 Vol.2, published by Qadeemi Book Depot

The Qur'an introduced Gog & Magog as agents of 'fasaad' when it is stated,

﴿قَالُوا يَا ذَا الْقُرْنَيْنِ لَنْ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ﴾

They said, "O Zhul-Qarnayn! Gog and Magog do great Fasaad (corruption, mischief) on earth..."¹¹⁰

We have thus far ascertained that the Sea of Galilee is indeed located in the Holy Land. The hadith goes on to further explain their *fasaad* by indicating that Gog & Magog are a people who would certainly commit their *corruption* in Baytul Maqdis. Their wastage of water is undoubtedly a display of one of the types of corruption we will witness from these godless people. May Allah ﷻ protect us from the trials of our era!

Narration 21

Jerusalem, the Army of the Black Flags and ISIS

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " تَخْرُجُ مِنْ خُرَاسَانَ رَايَاتٌ سَوْدٌ لَا يَرُدُّهَا شَيْءٌ حَتَّى تُنْصَبَ بِالْبِلْدَاءِ

Hadhrath Abu Hurayrah ؓ narrated that the Messenger ﷺ of Allah ﷻ said, "Black standards (flags) will come from

¹¹⁰ Surah Al-Kahf, 18:94

*Khurasan, nothing shall turn them back until they (the black flags) are planted in Aelia¹¹¹ (Jerusalem)."*¹¹²

Elucidation 21 - This narration is one of many that are famously known as *the hadith of the black flags*. There are four aspects mentioned in this narration which are of paramount importance to its understanding.

1. The area of their emergence.
2. The black flags.
3. They will be an unstoppable force.
4. Their goal

This particular narration has received quite an enormous amount of 'air-time' in the last year. This is due to the swaying of 'black flags' in majority of the media coverage pertaining to the infamous ISIS or better known now as IS (Islamic State). Even ISIS themselves have utilized this hadith to justify their existence and more importantly their actions.

¹¹¹ Prior to the use of the name Al-Quds, the names used for Jerusalem were إيلياء Iliya (from the Latin name Aelia) as recorded in the book, "From Aelia To Al-Quds: The Names Of Islamic-Jerusalem In The Early Muslim Period"

¹¹² Jaami Tirmizi, Chapters On Al-Fitan, pg. 52 vol.2, published by Qadeemi Book Depot

Does the hadith of the black flags fit the description of ISIS?

It is quite remarkable that the Messenger ﷺ of Allah ﷻ commenced the narration by identifying their area of emergence as Khorasan.¹¹³

A masterstroke in dissemination of information by the Prophet ﷺ. The Islamic State of Iraq and Al-Al-Sham¹¹⁴ (ISIS) claims to be the army of the black flags. Their public relations and media advisors have made it mandatory to have black flags swaying in the background for each and every video they have directed and uploaded to the *Kuffaar-developed-internet*.¹¹⁵

Those who sincerely believe so, deem it law to utilize this narration as a means of convincing the unsuspecting and uneducated Muslims to the validity of its claim to the Caliphate.

Of the four aspects mentioned in the hadith as criteria through which we may assess the validity of

¹¹³ Also spelled as Khurasan, A historical region and realm comprising a vast territory now lying in northeastern Iran, southern Turkmenistan, and northern Afghanistan.

¹¹⁴ Al-Sham or Greater Syria encompassing Syria, Palestine, Lebanon, Jordan, Damascus.

¹¹⁵ These extremists deem anything affiliated to the ‘west’ as evil, yet they utilize it to great effect for their own cause.

the claim, the first pertains to the geographical location of their emergence, which in this case, is not Iraq, nor Al-Sham. It is the area of Khorasan. Their claim of being the bearers of the black standards is automatically in question when they do not possess the most basic of requisites to fulfill the prophecy!

This piece of information is more than sufficient for people of knowledge to recognize the façade of ISIS. If a group of Muslims want to exercise their right to re-establish the Caliphate, then by all means do so, but never make the mistake of manipulating the text of the hadith to suit your claim. ISIS has no trace from the area of Khorasan. Rather, they have recently made it clear that their intention is to invade modern-day Khorasan. In the end, Allah ﷻ knows best!

The second and third aspect in the narration identifies this army as a force to be reckoned with, and this unstoppable force will make the city of *Aelia* their destination. Commentating on this hadith, the scholars have mentioned that this city is a city of Bayt Al-Maqdis (Jerusalem). It seems as though the Prophet ﷺ was warning us about a time that would come when Jerusalem would no longer be under the protection and governance of the Muslims. He ﷺ has indicated the possibility that this army of the black flags will

make Jerusalem, and the liberation of Jerusalem from oppressors its mission!

Once again, it seems that the Holy Land will be the central focal point of affairs in the End Time. We supplicate in the Blessed court of Allah ﷻ that He grants the Muslims victory over the oppressive-apartheid regime known as the State of Israel!

The narration that ISIS does not want you to know about!

Prior to disclosing this information, we must place on record that we are aware of the propaganda of these extremists who have hijacked the subject of Hadith (among other teachings), and who bark the bark of 'weak hadith' whenever narration goes against them. We invite them to study the teachings of the principles of Hadith as elucidated by the giants of the field of hadith for centuries. A Dha'eef (weak) hadith is not to be equated with a Maudhoo' (fabricated) narration. On the contrary, scholars have always held that a weak hadith is acceptable in matters of Fadha'il (virtue) such as,

- Imaam Abu Zakariyya Yahya bin Sharaf An-Nawawi Ad-Dimashqi ﷻ
- Imaam Jalaaluddin As-Suyuti ﷻ
- Mulla Ali Qaari Al-Hanafi ﷻ
- Shaykh Abdul Haq Muhaddith Dehlvi ﷻ

Others have opined that at certain instances, a weak may even reach the status of Hasan Li-ghayrihi.

This sort of equation has been unheard of for almost 1300 years, that is, until the emergence of the Saudi Wahhabi / Salafi ideology.

The public relations officers of the bogus Islamic State were a bit too hasty in their usage of the hadith of the black flags as a means of justifying the many atrocities they have committed. In doing so, they have allowed the Ulama to search the archives for a response. Unfortunately for the ISIS, the results of that search did not work to their benefit.

The particular narration which places a spanner in the works of what ISIS has been striving so hard to maintain, is located in the 'Kitaabul Fitan' by Hadhrath Nu'aym bin Hamaad ؓ. Discussing this most erudite scholar, Imaam Az-Zhahabi ؓ has chronicled that he is the teacher of Imaam Bukhari ؓ. Furthermore, Muhaddithoon ¹¹⁶ of the caliber of Imaam Abu Daud, Imaam Tirmizhi, Ibn Maajah, Yahya bin Ma'een etc. narrated from him.¹¹⁷

¹¹⁶ Pl. of Muhaddith refers to the scholars of Hadith and Hadith sciences.

¹¹⁷ Siyaru A'laamin Nobala, Tabqah Ath-Thaaniyah Asharah

Hadhrath Yusuf bin Abdullah Al-Khawaarizmi ؓ mentioned that he inquired from Imaam Ahmad bin Hanbal ؓ about Nu'aym bin Hammaad ؓ and he said, "He is of the trustworthy (in narration)"¹¹⁸

Now that we have established the reliability of Hadhrath Nu'aym bin Hammaad ؓ, we provide the pivotal narration pertaining to the 'Black Flags'

*Hadhrath Nu'aym bin Hammaad ؓ narrates that Sayyiduna Ali bin Abi Taalib ؓ stated, 'When you see the black flags, remain where you are and do not move your hands and your feet. Thereafter there shall appear a feeble insignificant folk. Their hearts will be like block of iron. They will be Saahibud Dawlah (People or owners of the State). They will fulfill neither covenant, nor agreement. They will call to the truth, but they will not be people of the truth. Their names will be parental appellations, and their aliases will be derived from towns. Their hair will be free-flowing like that of women. This situation will remain until they differ among themselves. Thereafter God will bring forth the Truth through whomever He wills.'*¹¹⁹

The aforementioned narration is indeed one which places a spanner in the works of the bogus black flag army known now as the Islamic State.

¹¹⁸ Siyaru A'laamin Nobala, Tabqah Ath-Thaaniyah Asharah

¹¹⁹ Kitaabul Fitan by Hadhrath Nu'aym bin Hammaad ؓ, narration no.573

- Prior to ISIS, there has not been an army with black flags at the forefront of an Islamic empire as claimants to the prophecy. Sayyiduna Ali عليه السلام foresaw the falsehood of such a people and felt it necessary to warn us concerning them. The warning was to ensure that Muslims are not duped into believing them to be that prophesized army. A glance at the Facebook / Twitter accounts of their followers reveals their insistence on being that prophesized army. We invite them to respond to the narration of Sayyiduna Ali عليه السلام if they really do believe that they are the callers to the truth.
- Sayyiduna Ali عليه السلام urged us to not be deceived by these claimants to the prophecy. He urged us to remain where we are and not to join them. ISIS has produced numerous videos inviting Muslims to join 'their' Islamic State. For a people who supposedly despise all things from the 'west', they have certainly adopted the west-like media approach to their mission. This 'call' to their bogus Islamic State has resulted in thousands of Muslims falling into their web of deceit by joining ISIS and migrating to *their Islamic State*. Had these people studied the words of Sayyiduna Ali عليه السلام in this matter, they would have concluded that ISIS is not an Islamic State at all.

- The narration mentioned that their hearts will be like that of blocks of iron! Anyone who has viewed the manner in which ISIS carries out its objectives, will conclude that their method is far from the Islamic ideals. The killing of journalists, innocent Christian infants, and mostly the killing of Muslims is proof of their *hardheartedness*. They proudly produce videos of their executions of Muslims and broadcast these on the social media for all to see. This is not Islam! The picture which ISIS is painting is not the Islam which the Qur'an and Sunnah preach. The Prophet ﷺ on numerous occasions preferred to exercise mercy over aggression. ISIS accuses all Muslims who disagree with them on any matter, with labels of Kufr¹²⁰ and Shirk¹²¹. Even on matters where Shari'ah has allowed differences in opinion, have been totally ignored by them. There are hundreds of videos citing ulama adhering to the four mazhaa-hib¹²² who have witnessed their leaders being slaughtered like sheep for differing with ISIS on

¹²⁰ Disbelief

¹²¹ Polytheism

¹²² Pl. of Mazh-hub, in reference to the four schools of Islamic jurisprudence namely, Hanafi, Shaafa'i, Maaliki and Humbali

the concept of Taqleed ¹²³ even! May Allah ﷻ soften our hearts!

- The narration goes on to explain that whilst this *false flag army* will call to the truth, they will not be people of the truth. The fact that ISIS proclaimed to be the Islamic State without consulting the Muslims masses is proof of their false claim. From an intellectual perspective, how can a few thousand or even a few hundred thousand make a decision for 1.68 billion Muslims? They argue that the third Caliph of Islam, Sayyiduna Uthmaan ؓ was elected by a council of only 6 people, hence a few thousand is proof that they were considerate when taking this huge step. Our response to such a preposterous claim is firstly, that those 6 people were selected by an already accepted Caliph in the form of Sayyiduna Umar ؓ. Secondly, each of those 6 from the Shura Council were of the Asharah Mubasharah¹²⁴ What proof do the leaders

¹²³ Taqleed literally translates as, to follow, to imitate, to mime, to adhere, to impersonate, etc. In the context of Fiqh, Taqleed could be defined as the adherence to the teachings of a Mujtahid regarding whose ijtihaad there is no dispute. Ijtihaad may be defined literally as ‘striving’, or technically as the juridical endeavor to infer expert legal rulings from foundational proofs viz. Qur’an, Sunnah, Ijmaa (consensus) and Qiyaas (analogical deduction).

¹²⁴ Asharah Mubasharah refers to the ten people who were promised Jannah by the Prophet ﷺ in his lifetime.

of ISIS possess insofar as their actions are concerned for attaining Jannah?

- *“Their names will be parental appellations”,* this is by far an explicit indication to ISIS and its leaders in particular. Parental appellations may be understood as, “Abu Abdullah (Father of Abdullah), Abu Muslim (Father of Muslim), etc.” The name of the self-appointed Caliph of ISIS is “Abu Bakr”. Hence this fits in perfectly with the warning of Sayyiduna Ali ؑ.
- *“Their aliases will be derived from towns”.* If one harbored any doubts that the narration of Sayyiduna Ali ؑ was not a possible reference to ISIS, then the previously stated point combined with this view ought to eradicate those doubts. The supposed Caliph of ISIS has been introduced to us as, “Ameerul Mu’mineen, Abu Bakr Al-Baghdadi”. Meaning that he hails from Baghdad. How true were the words of Sayyiduna ؑ!

The narration goes on to further indicate that there will be internal strife amongst them. If we ever hear of a feud between the leaders of ISIS, we can rest assured that the words of the narration were undoubtedly about this particular people. In the end, Allah ﷻ knows best!

Point of Interest – Israel has always maintained that she is ‘defending’ herself. For many years now, the war on terror has been a war against Islam. I did not see any non-Muslim country invaded under the guise of the ‘war on terror’ for me to believe otherwise. The reason why ISIS is being ‘allowed’ to grow is to facilitate that obvious threat to the security of Israel, but not from any particular country, but from ‘Islam’, as this is what ISIS claims it adheres to. This will be followed by America and Britain tendering their support and issuing Israel the green light to launch her war against ‘Islam’. ISIS and its leaders may, or may not realize that they are playing into the hands of Israel with their barbaric portrayal of what we all know isn’t anywhere close to the teachings of Islam.



Narration 22

Bayt Al-Maqdis, the Arabs and Imaam Mahdi ﷺ

فقال أم شريك بنت أبي العكر يا رسول الله فأين العرب يومئذ قال هم يومئذ قليل
وجلهم بيت المقدس وإمامهم رجل صالح

... "Umme Shareek bint Abil 'Akar ؓ said, 'O Messenger ﷺ of Allah ﷻ, where will the Arabs be that day (when the major signs emerge)?' He said, 'On that day they (The Arabs) will be few, and most of them will be in Bayt Al-Maqdis (Jerusalem), and their leader will be a righteous man...' ¹²⁵

Elucidation 22 – The above is an excerpt from a lengthy narration located in the Sunan of Ibn Majah which discusses the Dajjal, the Return of the son of Mary (Nabi Isa ﷺ) and the death of the Dajjal. In this particular statement from the narration, the Prophet ﷺ was questioned by Umme Shareek ؓ who inquired the whereabouts of the 'Arabs' at the time when these major signs would emerge. The response of the Prophet ﷺ indicates that the 'Arabs' would be meager in number and quite interestingly that the location of those 'few Arabs' will be Jerusalem!

¹²⁵ Sunan Ibn Maajah, Book on Fitan, pg. 297, published by Qadeemi Book Depot

The word 'Arab' has evolved to become synonymous with the house of Saud. After all, Saudi Arabia remains the only country on the map with a family name attached to it. The house of Saud and its ever progressive relationship with Britain and America is in plain sight for all to see. I personally believe that the abovementioned narration speaks of the true Arabs, before the coining of the term *Saudi Arabs*.

In that era when the world of Islam will be suffering, that the true Arabs would be those who will be struggling for the liberation of Palestine, as opposed to striking billion dollar contract agreements with the Kuffar or spending millions in Disneyland for a fun-filled-day, which could feed billions of the under privileged people in Africa. The narration also mentions the Imaam of the people at that 'age'. Commentating on this narration of Ibn Maajah, Imaam Jalaaluddin As-Suyuti ؒ has identified *that Imaam* to be none other than Imaam Al-Mahdi ؑ. The indication of the Prophet ﷺ is that he will be a righteous man. Once again, a pivotal sign of the End Time has been linked to the Holy Land! When will Muslims wake up from their slumber and acknowledge the significance, status, relevance and the indisputable destiny that awaits this now forsaken land?

Narration 23

Jerusalem and the Caliphate

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا أَنَسُ بْنُ مُوسَى، حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، حَدَّثَنِي صَمْرَةُ، أَنَّ ابْنَ زُغَبِ الْإِيَادِيِّ، حَدَّثَهُ قَالَ، نَزَلَ عَلَيَّ عَبْدُ اللَّهِ بْنُ حَوَالَةَ الْأَزْدِيُّ فَقَالَ لِي، بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِنَتَمَّ عَلَى أَقْدَامِنَا فَرَجَعْنَا فَلَمْ نَتَمَّ شَيْئًا وَعَلَّفَ الْجُهْدَ فِي وُجُوهِنَا فَقَامَ فِينَا فَقَالَ، " اللَّهُمَّ لَا تَكِلْهُمْ إِلَيَّ فَأَضْعَفَ عَنْهُمْ، وَلَا تَكِلْهُمْ إِلَى أَنْفُسِهِمْ فَيَجْزُوا عَنْهَا، وَلَا تَكِلْهُمْ إِلَى النَّاسِ فَيَسْتَأْثِرُوا عَلَيْهِمْ ". ثُمَّ وَضَعَ يَدَهُ عَلَى رَأْسِي - أَوْ قَالَ، عَلَى هَامَتِي - ثُمَّ قَالَ، " يَا ابْنَ حَوَالَةَ إِذَا رَأَيْتَ الْخِلَاقَةَ قَدْ تَزَلَّتْ أَرْضَ الْمُقَدَّسَةِ فَقَدْ دَبَّتِ الزَّلَازِلُ وَالْبَلَابِلُ وَالْأُمُورُ الْعِظَامُ، وَالسَّاعَةُ يَوْمَئِذٍ أَقْرَبُ مِنَ النَّاسِ مِنْ يَدِي هَذِهِ مِنْ رَأْسِكَ

Narrated by Hadhrath Abdullah ibn Hawalah al-Azdi ؓ who said, "The Messenger ﷺ of Allah ﷻ sent us on foot to get the spoils (of war), but we returned without getting any. When he saw the signs of distress on our faces, he stood up amongst us and said, O Allah ﷻ, do not put them under my care, for I would be too weak to care for them; do not put them in care of themselves, for they would be incapable of that, and do not put them in the care of men, for they would choose the best things for themselves. He then placed his hand on my head and said, Ibn Hawalah, when you see the caliphate has settled in the Holy Land, earthquakes, sorrows and serious matters will have drawn near and on that day

*the Last Hour will be nearer to mankind than this hand of mine is to your head.*¹²⁶

Elucidation 23 – Upon gauging the stress-stricken faces of his companions who were unsuccessful in fulfilling their objectives, the Prophet ﷺ mentioned that the Caliphate would settle in the Holy Land.

It seems as though –and Allah Knows best- the Beloved Messenger ﷺ was indicating to us that the restoration of the Khilaafah and its settling in Jerusalem will indeed be a ‘struggle’.

Whilst the Ottoman Empire had its capital firmly grounded in Turkey, it insisted on maintaining control over Palestine. This posed a huge problem for the powers that be, as Palestine and control over that region was their ultimate desire.

The only solution for Britain was to defeat the Ottomans and gain control over Palestine, thereafter, in the shadow of that victory, to discreetly hand over Palestine to a people who would go on to be the most oppressive regime since Adolf Hitler, the Zionist regime!

¹²⁶ Sunan Abu Daud, Book of Jihad, pg.366 vol.1, published by Maktaba Rahmania

Since then, Palestine has not known peace! The British, who plotted this most deceptive move -well in advance-, are the very reason why there has been unrest in Palestine for decades. For those who are ignorant to this historical fact, let us remind the world of how the British made it possible for the Zionists to return to the Holy Land.

The Sykes-Picot Agreement

A secret agreement between the governments of the United Kingdom and France to effectively divide the Arab provinces of the Ottoman Empire outside the Arabian Peninsula into areas of future British and French control or influence. The terms were negotiated by the French diplomat François Georges-Picot and Briton Sir Mark Sykes from November 1915 to March 1916 and were concluded by May 1916. This agreement paved way for the infamous Balfour Declaration.

The Balfour Declaration (dated 2 November 1917) was a letter from the United Kingdom's Foreign Secretary, Arthur James Balfour to *Baron Rothschild* (Walter Rothschild, 2nd Baron Rothschild), a leader of the British Jewish community, for transmission to the Zionist Federation of Great Britain and Ireland which read,

“His Majesty’s government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.”

The Belfour Declaration and the implications therefrom have been the center of debate for almost a century. This writer would like to touch on two aspects only for the benefit of the reader.

1. The British acted as the midwife for the birth of the State of Israel. Since the Belfour Declaration is a historical document used to justify the existence of the Apartheid State of Israel, we must demand from the British that they intervene when Israel decides to go on killing sprees to expand their territory to build more homes for settlers. Let us remind them that the Belfour Declaration explained quite unambiguously, “... *it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.*”

Where is the democracy of the British government now? Does the British government not have even an atom's worth of guilt that its name will be forever stained when the atrocities of the Palestinian people are spoken of? The United Kingdom is at the forefront of the 'Freedom of Speech' and 'Human Rights' campaigns globally, with the exception of Palestine! Why is it that every other life holds sanctity with the exclusion of Palestinian lives? We urge the advocates of the Human Rights campaigns to put aside their personal agendas and for once, look at the situation with a completely unbiased view. That being said, there are a few Britons and others who have done so, and to a great extent have opened the eyes of thousands in their struggle to bring about justice to a people who seem to be 'above the law'. In the last few decades, the names of Naom Chomsky, George Galloway & Professor Norman Finkelstein have been making headlines in rallies and literary works with the call for Freedom for all Palestinians.

The sad part though, is that, bar a few, the world of Islam is yet to produce a leader at the political

level with the courage of the George Galloways. It seems as though even here, the British motto of "Divide & Conquer" has found a home deep within the ranks of Muslims, who spend every waking day in the determination of issuing verdicts of kufr against one another, all the while, thousands of Muslims are being martyred in a reenactment of the holocaust in Israel, by Israel!

2. The Belfour Declaration clearly mentions 'Palestine' not once, but twice! This means that the British themselves acknowledged Palestine as a country. The Zionist Jews bark the same bark whenever the mention of Palestine is uttered in their presence. "There was never a Palestine and there shall never be one again." The very document which the Zionist Jews utilized to legitimize the existence of the State of Israel, and at the same juncture, to denounce any claim to the existence of a Palestine, states that Palestine was already a flourishing city in which there were 'already' citizens residing therein who had 'rights', and those 'rights' were to be upheld. Alas, that was not the case, and to this day, Palestinians are paying with their lives!!!

That struggle (which has been waging on for more years than most of us have lived), commenced from the moment it was conquered by the British.



General Allenby walks down a street in Jerusalem in
December 1917

Narration 24

Jerusalem and Incessant Fighting

عَنْ أَبِي هُرَيْرَةَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ " لَا تَزَالُ عِصَابَةٌ مِنْ أُمَّتِي يُمَاتِلُونَ عَلَى أَبْوَابِ دِمَشْقَ وَمَا حَوْلَهُ ، وَعَلَى أَبْوَابِ بَيْتِ الْمُقَدَّسِ وَمَا حَوْلَهُ ، لَا يَضُرُّهُمْ خُدْلَانٌ مِنْ خَدْلِهِمْ ، ظَاهِرِينَ عَلَى الْحَقِّ إِلَى أَنْ تَقُومَ السَّاعَةُ

Hadhrath Abu Hurayrah ؓ narrates that the Messenger ﷺ stated, "A party of my Ummah will not cease in fighting at the gates of Damascus and at the gates of Jerusalem and its surroundings. The desertion of whoever deserts them will not harm them in the least. They will remain upon the truth until the Final Hour rises".¹²⁷

Elucidation 24 – The indication or prophecy from the abovementioned narration is in reference to ceaseless fighting in the areas of Damascus and Palestine. True were the words of Rasoolullah ﷺ, for when we analyze the crisis of the middle east, the areas of Syria and Palestine become the vanguard of the discussion.

The Prophet ﷺ warned us regarding the continuous fighting in these areas. It is no surprise that the Muslim inhabitants of Syria and Palestine are engaged in this incessant war for a number of years. Once

¹²⁷ Musnad Imaam Ahmad – Chapter on the Musnad of Abu Hurairah, Imaam At-Tabraani in Al-Awsat and Taareekh Dimashq by Al-Haafizh ibn Asaakir, Musnad Abu Ya'la.

again, the valdity of the Messenger-ship of Rasoolullah ﷺ is in evidence.

Despite the explicit warnings of the Prophet ﷺ on the subject of incessant war in these highlighted areas, we still find Muslims suffering on a daily basis. It is no doubt that we as Muslims must be ready to take the responsibility for having not paid attention to the warnings of Rasoolullah ﷺ due to our lackadaisical approach to Islam on this sojourn of ours.

Narration 25

The Flourishing of Jerusalem in the End Time

عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عُمُرَانُ بَيْتِ الْمَقْدِسِ خَرَابٌ يَثْرِبُ وَخَرَابٌ يَثْرِبُ خُرُوجُ الْمَلْحَمَةِ وَخُرُوجُ الْمَلْحَمَةِ فَتُخَفَّضُ قُسْطَنْطِينِيَّةً وَتُفْتَحُ الْقُسْطَنْطِينِيَّةُ خُرُوجُ الدَّجَالِ ". ثُمَّ ضَرَبَ بِيَدِهِ عَلَى فَخِذِ الَّذِي حَدَّثَ - أَوْ مَنْكِبِهِ - ثُمَّ قَالَ لَنْ هَذَا لِحَقِّ كَمَا أَنْتَ هَا هُنَا أَوْ كَمَا أَنْتَ قَاعِدٌ . يَعْنِي مُعَاذُ بْنُ جَبَلٍ

Hadhrath Muaazh bin Jabal reports, The Prophet ﷺ said , "The flourishing state of Jerusalem will be when Yathrib (Madinah) is in ruins. The ruined state of Yathrib will be when the Great War comes. The outbreak of the Great War will be at the conquest of Constantinople and conquest of Constantinople will be when Dajjal comes forth." He (the Prophet ﷺ) struck his thigh or his shoulder with his hand

and said, 'This is as true as you are here or as you are sitting (oh Muazh)'' ¹²⁸

Elucidation 25 - This particular narration is indeed a prophecy which discusses a domino effect of events in the End Time. If taken literally, the implication is that Madinatul Munawwarah will be in actual ruin. If this interpretation is taken, then the dilemma will be the reconciliation of those ahaadeeth which have indicated that the Dajjal -after his release - will make his way to Madinah but will be unsuccessful in his attempt to enter it. Why would Dajjal make his way to enter upon a city which is literally ruined? Since the intellect rejects such a contradiction based on the collated information on the subject, the interpretation of a literal ruin poses more questions that it does provide answers.

The hadith regarding the flourishing state of Jerusalem indicates that by the time of Dajjal's emergence, Madinah will already be in ruin. Hence many of the contemporary scholars on the subject of eschatology prefer to adopt the allegorical route pertaining to the 'ruin' of Madinah.

¹²⁸ Sunan Abu Daud, Book Of Malahim, pg.240 vol.2, published by Maktaba Rahmania

Allegorically, the ruin of Madinah may be deemed as a 'ruin' in the *state of affairs*. This conclusion is based on the common ground of Madinah, Jerusalem and Constantinople as areas of power and Islamic rule at some point in its history.

1. Madinah - In the seerah of the Prophet ﷺ, it is clear that in the early years, the Muslims suffered a great deal of persecution. It was only after the Hijrah, when Islam progressed to develop its first political state viz. Madinah, that it became the home of Islamic affairs for many decades to follow. Forward the clock some 1300 years later, and Madinah still had a part to play in international affairs under the rule of the Ottomans who albeit ruled from Turkey, but still maintained control over Madinah and Jerusalem respectively. In this age, despite the fact that Madinah falls under the supposed 'Islamic rule' of the house of Saud, it is no longer consulted in international affairs pertaining to the deen of Allah ﷻ. Madinah as a political power in international affairs is in figurative ruin.
2. Jerusalem – As discussed in chapter one of this book, during the reign of Nabi Sulayman ﷺ, Jerusalem was the ruling state in the world. Since then, it was conquered and even laid to literal ruin. By the end of the reign of Nabi Sulayman ﷺ,

Jerusalem has remained silent in world politics, that is, until the fall of the Ottoman rule and rise of the Zionist State of Israel. Only a person with blinkers on will fail to acknowledge the political power and influence that the illegal State of Israel has over the world. The fact that Israel contravenes every known secular law pertaining to Human Rights without a hint of criticism from the world leaders is proof of their political power.

“To determine the true rulers of any society, all you must do is ask yourself this question, Who is it that I am not permitted to criticize?”¹²⁹

Evidently, Jerusalem is ‘flourishing’ as a political power under the rule of the illegal Zionist occupiers, whilst Madinah has been reserved to being a place possessing only historical significance.

3. Constantinople – The home of the Ottoman Empire until its fall from glory in the 1900s. It too was a place wherefrom Islam partook in world affairs.

¹²⁹ Kevin Alfred Strom

The implications from the above mentioned narration seems to be indicative of the concept of power and rule as opposed to literal destruction of these significant lands. In the end Allah ﷻ knows best.



Jerusalem, the Isra and the Me'raj

It is crucial that the reader be made aware of the terminology regarding this particular section as failure to understand the terminology may cause the reader to miss the point we intend to elucidate.

The Isra refers to the Beloved Prophet's ﷺ Night Journey from the Blessed Mosque in Makkah to the Sacred Mosque in Jerusalem known as Masjid Al-Aqsa. It was here that the Prophet ﷺ met with all the Prophets before him and led them in prayer. The narrations to follow will focus mainly on the narratives of the Isra as this occurred in Jerusalem.

The Me'raj refers to his journey from Jerusalem toward the heavens (or seven cosmic strata of time and space) and beyond, wherein he ﷺ was given a tour of Paradise and Hell. He ﷺ also met with many of the Prophets at the different levels of the heavens.

The skeptic may at this point be wondering as to how the Prophet ﷺ could have led the previous prophets in prayer at 'Masjid Al-Aqsa' when there was no existing mosque structure at the time? It is for this reason that we insist upon the recognition of the entire precincts of the Haram to be known as 'Masjid Al-Aqsa', as opposed only recognizing the current Al-Aqsa

Mosque as the actual place wherein the salaah was prayed on the Isra.

Those Muslims and non-Muslims who associate only the 'Dome of the Rock' with the words 'Musjid Al-Aqsa' have fallen victim to precisely how the well-oiled-Zionist-propaganda-machine, viz. the media, wants you to think! At every mention of a crisis within the location of Musjid Al-Aqsa, the media will place an image of the Dome of the Rock

This, I believe is a ruse to cause us forget the true precincts of Al-Aqsa. Every Muslim should educate his/her children that the entire haram area which is inclusive of both these mosques make up the area known to us as 'Musjid Al-Aqsa'.

Hence the performance of prayer by the Prophet ﷺ at Al-Aqsa is in reference to the haram area of Al-Aqsa, and not necessarily in relation to the current purpose built mosque according to our perception.

The Isra and Me'raj is counted amongst the greatest miracles of the Prophet ﷺ. Whilst Muslims attest to its glory due our faith, the atheistic lobbies have utilized the subject of the Me'raj as a stepping stone toward the ridicule of the religion of Islam. This is because the subject does not conform to their limited laws of logic. We must stress at this point, that Islam is not against the usage of the rational faculty at all. In fact, the

Qur'an implores the usage of rationale in our quest to understand our Creator.

The story of Iblees revealed to us that the use of *reason* may be to our detriment when done so in defiance to our Creator, as opposed to its utilization as a means to reflect upon His creation and as a corollary of that reflection, to submit to His Magnificence.

In relation to Al-Aqsa and this most remarkable night journey, we find yet again, that the Holy Land is included in this wondrous narrative.

For a Muslim, the fact that the Prophet ﷺ was taken physically to this Blessed Land, is indicative of its stature. I believe that Allah ﷻ did so in order to induce rational inquiry into the subject, and to follow that up with an extensive analysis by asking the mere question of, 'Why did Allah ﷻ transport His Prophet to this particular land before his ascent to the heavens and beyond?'

The answer to that question, if researched thoroughly, will undoubtedly reveal that the land in question has been particularly blessed with the means to defy our understanding of the subject of time, realm and dimension. The Isra and Me'raj are very much centered on the subject of time. The fact that the disbelievers to this day are baffled by the timeframe of the journey from Makkah to Jerusalem and onwards to the heavens and beyond, (with the return journey

taking up a similar amount of time), is indicative of the subject of 'time' and its relevance to the Isra and Me'raj.

We remind the reader at this point to revisit some of the stories of the Prophets and the pious servants of God, who experienced 'time' distinctively within the precincts of the Holy Land.

1. Nabi Yusha' bin Nun ﷺ (Joshua) who supplicated to Allah ﷻ causing the sun to stop in its movement, thus allowing the Banu Israeel to enter the Holy Land. (Further detail will be presented in narration no.40). The sun is definitely a means by which we calculate time. At this instance, time stopped momentarily.
2. Nabi Uzayr ﷺ passed by Jerusalem whilst it was in utter ruin. He was made to experience death there and was brought back to life *one hundred years* later (2:259). The passage of time remained normal for others, and during his century of absence, Jerusalem became a flourishing city once more. He on the other hand, did not age in those hundred years. In fact, his food was not harmed by the passage of time as we know it, yet his

donkey was a victim of time. All this occurring in Jerusalem.

3. The As'haabul Kahf (People of the Cave) were some righteous youth who fled the tyranny and shirk (polytheism) of their people. Allah ﷻ caused them to sleep for *three hundred years*. They too were not affected by the passage of time. This is believed to have occurred within the vicinity of the Holy Land in the neighboring country of Jordan which is part of Al-Sham or Syro-Palestine.
4. Nabi Isa ﷺ was raised up to the heavens from the Holy Land. There is sufficient evidence to suggest that he will return having not aged in the least. Aging is undoubtedly a sign of the passage of time. Whist we are fully aware that the reason for him not aging is due to him being preserved in the heavens, we cannot ignore the fact that the place from which he was taken (Palestine) remains a place that has some sort of connection to the different dimensions of time.

All of the above indicate to the erudite, that the passage of time moves differently in this area. Hence it is no coincidence that Allah ﷻ took His Beloved ﷺ

on a timeless journey from a land that has a history of defying the laws of time itself, of course, by the Will of Allah ﷻ.

With the subject of time and its connection with the Holy Land being addressed, we progress to mention some of the Ahaadeeth which display to the reader, the undeniable love that we must possess for this Holy Land, as it is part of the Islamic tradition in both stature and story.

Narration 26

Jerusalem - The Land of Al-Isra

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَتَيْتُ بِالْبُرَاقِ - وَهُوَ دَابَّةٌ أَيْبُضٌ طَوِيلٌ فَوْقَ الْحِمَارِ وَدُونَ الْبُغْلِ يَضَعُ حَافِرَهُ عِنْدَ مُتْبَعِي طَرَفِهِ - قَالَ فَرَكِبْتُهُ حَتَّى أَتَيْتُ بَيْتَ الْمَقْدِسِ

Hadhrath Anas bin Malik ﷺ narrates that the Messenger ﷺ of Allah ﷻ said, 'I was brought Al-Buraq, which 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 vision. I mounted it and came to Bayt Maqdis (Jerusalem)'.*¹³⁰

Narration 27

عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهَا - فِي قَوْلِهِ تَعَالَى ﴿ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أُرْتَبِكُمْ إِلَّا فِتْنَةً لِلنَّاسِ ﴾ قَالَ هِيَ رُؤْيَا عَيْنٍ، أُرِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةَ أُسْرِي بِهِ إِلَى بَيْتِ الْمَقْدِسِ. قَالَ وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْقُرْآنِ قَالَ هِيَ شَجَرَةُ الزَّقُّومِ

*Narrated by Hadhrath Abdulah Ibn 'Abbas ؓ, "Regarding the Statement of Allah ﷻ, "And We granted the vision (Ascension to the heavens) which We made you see (as an actual eye witness) was made but as a trial for the humankind." (Surah Al-Isra, 17:60). Ibn Abbas ؓ added, 'The sights which Allah's Apostle ﷺ was shown on the Night Journey when he was taken to Bayt Al-Maqdis (Jerusalem) were actual sights, (not dreams). And the Cursed Tree (mentioned) in the Quran is the tree of Zaqqum (itself)."*¹³¹

¹³⁰ Sahih Muslim, Book of Imaan, pg.91 vol.1, published by Qadeemi Book Depot

¹³¹ Sahih Bukhari, Book of Manaqqib Al-Ansaar, pg.512 Vol.2, published by Dar al-Kotob al-Ilmiyah Beirut

Narration 28

قَالَ أَبُو هُرَيْرَةَ لَنْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُتِيَ لَيْلَةَ أُسْرِي بِهِ بِإِلْبَانَةٍ بِقَدْحَيْنِ مِنْ خَمْرٍ
وَلَبَنٍ فَظَنَرُ لِإِيْمَا فَأَخَذَ اللَّبَنَ . فَقَالَ لَهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ الْحَمْدُ لِلَّهِ الَّذِي هَدَاكَ
لِلْفِطْرَةِ لَوْ أَخَذْتَ الْخَمْرَ عَوْتُ أُمَّتِكَ

Narrated by Hadhrath Abu Hurayrah ؓ, Allah's Apostle ﷺ was presented with two cups one containing wine and the other milk on the night journey at Jerusalem. He looked at it and took the milk. Gabriel ؑ said, "Praise be to Allah ﷻ Who guided you to the Fitrah (i.e. Islam); if you had taken the wine, your followers would have gone astray."¹³²

Elucidation 26-28, All of the above narratives conclude incontrovertibly that the Noble Messenger ﷺ visited Bayt Al-Maqdis on the Night Journey. The fact the Rasoolullah ﷺ was taken here specifically by Allah ﷻ is sufficient for any sane Muslim to recognize the importance of this land. It is the belief of the Ahlus Sunnah Wal Jama'ah that the Beloved Messenger ﷺ was transported in both body and spirit on this night as explained by the erudite Imaam of Creed, Imaam Abu Ja'far At-Tahawi ؓ;

¹³² Sahih Muslim, Book of Ashribah , pg. 169 Vol.2, published by Qadeemi Book Depot

وَالْمِعْرَاجُ حَقٌّ، وَقَدْ أُسْرِيَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَعَلَّجَ بِشَخْصِهِ فِي الْيَمْتِظَةِ إِلَى السَّمَاءِ، ثُمَّ لَمَّى حَيْثُ شَاءَ اللَّهُ مِنَ الْعُلَا، وَأَكْرَمَهُ اللَّهُ بِمَا شَاءَ، وَأَوْحَى إِلَيْهِ مَا أَوْحَى هُوَ مَا كَذَبَ الْفُؤَادُ مَا رَأَى ﴿ فَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْآخِرَةِ وَالْأُولَى

“Al-Me’raj is true. The Prophet ﷺ was taken by night and ascended in his bodily form while awake, through the heavens, to whatever honorable place in heaven Allah ﷻ willed for him. Allah ﷻ honored (the prophet ﷺ in this journey) in the way that He ﷻ willed, and revealed to him what He willed, (“and his heart was not mistaken about what it saw’). Allah ﷻ blessed him and granted him peace in this world and in the Hereafter.”¹³³

Logical evidence proving the Me’raj was physical

The verse cited in narration 27 explains that the Me’raj was indeed a trial. The Me’raj was undoubtedly the aspect which brought about the gravest of criticism upon Islam, and the Prophet ﷺ in particular.

1. The disbelievers could not fathom the logic of it at all. How could a man travel the claimed distance and make the return journey in such a short span of time? The math did not add up! Those who were weak in faith, became apostates, and those

¹³³ Aqeedatut Tahaawiyah by Imaam Abu Ja’far At-Tahaawi ؓ

who were firm in faith, emerged greater Muslims. The Me'raj in spirit only would render the 'trial' null and void, and as a corollary, further rendering the miracle of the Me'raj redundant. It would not have been miraculous if it occurred in the 'normal' timeframe. Hence it had to have been in both body and spirit for the context of the verse to have any significant meaning.

2. The fact that the disbelievers objected, is sufficient proof to suggest that they understood the narrative of the Me'raj from the Prophet ﷺ to have been a physical journey. If it was purely spiritual, then there would be no need at all to raise any objection against that which did not conform to their logic. If it was in a dream state, then don't we all dream about locations which are physically beyond our reach? Since the Kuffaar of Makkah were indeed human, and also having experienced dreams, they would not have objected on the journey purely because that would have been irrational.
3. Upon visitation of the Al-Aqsa Haram, I was shown the physical places wherein the Prophet ﷺ tied the Buraq, wherefrom he ascended the heavens, etc. If the Me'raj was indeed in a dream state, then it would be highly illogical to demarcate a *physical area* based upon the visitation

of that area in a *dream state*. The example of the absurdity of such a claim, is to say that an Australian man who *dreamed* that he visited Miami, and *in his dream*, having etched on a tree in Miami, "I so and so was here", and to wake up the next morning and call his friends who reside in Miami, and tell them to verify his story by checking the engraving on the tree. Such a man would be admitted to the nearest asylum. Similarly, for the pious predecessors to have demarcated the physical places of the Prophet's ﷺ visit to Al-Aqsa is proof of his presence there in the realm of the physical.



Narration 29

The Land which was displayed at Makkah to the Prophet ﷺ

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهَا - أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَمَّا كَذَّبَتْنِي قُرَيْشٌ قُمْتُ فِي الْحِجْرِ، فَجَلَا اللَّهُ لِي بَيْتَ الْمَقْدِسِ، فَطَلَفْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ

Narrated by Hadhrath Jabir bin 'Abdullah ﷺ, that he heard Allah's Apostle ﷺ saying, "When the people of Quraysh did not believe me (i.e. the story of my Night Journey), I stood up in Al-Hijr and Allah displayed Jerusalem in front of me, and I began describing it to them while I was looking at it." ¹³⁴

Elucidation 29 - The day after the miraculous Night Journey, the Makkans began to question the journey to Jerusalem knowing well that the Prophet ﷺ was never recorded to have visited Jerusalem in his lifetime. Seizing upon the opportunity to publicly malign the Prophet ﷺ, the Quraysh demanded that he discuss the

¹³⁴ Sahih Bukhari, Book of Manaaqib Al-Ansaar, pg.510 Vol.2, published by Dar al-Kotob al-Ilmiyah Beirut
Sahih Muslim, Book of Imaan, pg.96 vol.1, published by Qadeemi Book Depot

precise details pertaining to the area of Jerusalem to verify his claim.

It was at this point that Jerusalem was displayed to the Prophet ﷺ at Makkah, and he was able to answer their questions with relative ease. We may be bold at this point to state that Jerusalem remains the only city in the world to have presented itself before the blessed feet of Rasoolullah ﷺ. Whilst it may have not necessarily been physically presented, it was visible to the Prophet ﷺ all the way in Makkah. Of course, only he ﷺ possessed the vision to see this. Yet again, we see Jerusalem playing an integral role, in this case, displaying the validity of the Prophet's ﷺ message.



Narration 30

Verses of Al-Qur'an revealed at Bayt Al-Maqdis

عَنْ أَبِي أُمَامَةَ ، قَالَ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، " أَنْزَلَ الْقُرْآنُ فِي ثَلَاثَةِ
أَمَكِنَةٍ ، بِمَكَّةَ ، وَالْمَدِينَةِ ، وَالشَّامِ

*Hadhrath Abu Umaamah ؓ reports that Rasoolullah ﷺ stated, 'The Qur'an (some its verses) were revealed at three locations, Makkah, Madinah and Al-Sham'*¹³⁵

Elucidation 30 - A similar narration recorded by Al-Haafizh Ibn Asaakir ؓ records an addition wherein a narrator pinpoints *Jerusalem* as the area in which the Qur'an¹³⁶ was revealed;

عَنْ أَبِي أُمَامَةَ ، قَالَ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، " أَنْزَلَ الْقُرْآنُ فِي ثَلَاثَةِ
أَمَكِنَةٍ ، مَكَّةَ ، وَالْمَدِينَةِ ، وَالشَّامِ " . قَالَ الْوَلِيدُ ، يَعْنِي بَيْتَ الْمَقْدِسِ

*Hadhrath Abu Umaamah ؓ reports that Rasoolullah ﷺ stated, 'The Qur'an was revealed at three locations, Makkah, Madinah and Al-Sham'. Al-Waleed added (to the intended meaning of Al-Sham), "In other words, Bayt Al-Maqdis"*¹³⁷

¹³⁵ At-Tabraani, Taareekh Dimashq, Chapter on Al-Sham as the place of Migration for Nabi Ibrahim ؑ by Al-Haafizh Ibn Asaakir

¹³⁶ By this is not meant the entire Qur'an, rather a verse or any amount of verses.

¹³⁷ Taareekh Dimashq by Al-Haafizh Ibn Asaakir

The narration recorded in the Taareekh Dimashq of Al-Haafizh ibn Asaakir رحمته further clarifies that the word Al-Sham here is in reference to Jerusalem.

We are aware of the different viewpoints pertaining to the interpretation of what may be intended by the Prophet's ﷺ words when he ﷺ said, 'Al-Sham'. In previous explanations we have asserted the view concerning Al-Sham and its historical meaning relating to what is known as Syro-Palestine.

However, there is evidence from the sciences of the Qur'an which corroborate that the actual place as alluded to in the aforementioned narration within historical Al-Sham, is indeed Jerusalem. We present that argument for the benefit of the reader.

The study of the socio-historic evidence pertaining to a particular verse of the Qur'an (Asbaabun Nuzool) reveals that some scholars have opined its revelation to the area of Bayt Al-Maqdis.

﴿وَأَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ﴾

"And ask those of Our messengers whom We sent before thee, Did We ever appoint gods to be worshipped beside the Beneficent?"¹³⁸

¹³⁸ Surah Az-Zukhruf, (43:45)

The exegete of Tafseer Roohul Bayaan writes,

“Abul Qasim, the commentator of the Qur’an in his exegesis At-Tanzeel stated that this verse was revealed to the Prophet ﷺ at Bayt Al-Maqdis on the night of Me’raj...”¹³⁹

Further evidence to substantiate this viewpoint is located in various other books of exegesis which explicitly cite the aforementioned verse as being recited in Musjid Al-Aqsa.

“Hadhrath Ataa ؓ narrated from Hadhrath Abdullah ibn Abbas ؓ who stated, ‘When he (the Prophet ﷺ) was taken on the Night Journey to Musjid Al-Aqsa, Allah ﷻ sent Prophet Aadam ؑ and all of the Prophets ؑ from his progeny to him. Thereafter Jibreel ؑ called out the Azhaan and then the Iqaamah. Afterwards he said, ‘O Muhammad ﷺ, come forth and lead them in prayer.’ Upon completion of his prayer, Jibreel ؑ then said to him, ‘*And ask those of Our messengers whom We sent before thee, Did We ever appoint gods to be worshipped beside the Beneficent?*’ Thereupon the Prophet ﷺ stated, ‘I will not inquire now for I have not any doubt in this matter.’¹⁴⁰

¹³⁹ Tafseer Roohul Bayan by Shaykh Ismail Haqqi ؓ (43:45)

¹⁴⁰ Tafseer Kabere by Imaam Fakhruddin Ar-Raazi ؓ, Similar views with slight changes in wording have been recorded in

It is evident from the above cited narrations that there is credible evidence to suggest that a verse (or verses of the Qur'an) were revealed in Masjid Al-Aqsa at Jerusalem.

Fortunate are those Muslims who have been brave enough to visit that Holy Land. May Allah ﷻ take us to visit that Blessed Land soon!

Narration 31

The Imaamat of the Prophet ﷺ at Al-Aqsa

عَنْ أَبِي هُرَيْرَةَ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " لَقَدْ رَأَيْتُنِي فِي الْحِجْرِ ، وَفُرَيْشٍ تَسْأَلُنِي عَنْ مَسْرَايَ ، فَسَأَلْتُنِي عَنْ أَشْيَاءَ مِنْ بَيْتِ الْمُقَدِّسِ لَمْ أَتِبْتَهَا ، فَكَرِهْتُ كَرِيهَةً مَا كَرِهْتُ مِثْلَهُ قَطُّ ، قَالَ : فَرَفَعَهُ اللَّهُ لِي أَنْظُرَ إِلَيْهِ مَا يَسْأَلُونِي عَنْ شَيْءٍ ، إِلَّا أَتَبْتُهُمْ بِهِ ، وَقَدْ رَأَيْتُنِي فِي جَمَاعَةٍ مِنَ الْأَنْبِيَاءِ ، فَلِذَا مُوسَى قَائِمٌ يُصَلِّي ، فَلِذَا رَجُلٌ ضَرَبَ جَعْدًا ، كَأَنَّهُ مِنْ رِجَالِ شَنْوَةَ ، وَإِذَا عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ ، قَائِمٌ يُصَلِّي أَقْرَبُ النَّاسِ بِهَ سَبْهَا غَزْوُهُ بِنُ مَسْعُودِ النَّعْمِيِّ " ، وَإِذَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ ، قَائِمٌ يُصَلِّي أَشْبَهُ النَّاسِ بِهَ صَاحِبِكُمْ يَفْنِي نَفْسَهُ ، فَحَاتَبَ الصَّلَاةَ فَأَمَمْتُهُمْ ، فَلَمَّا فَرَعْتُ مِنَ الصَّلَاةِ ، قَالَ قَائِلٌ : يَا مُحَمَّدُ هَذَا مَالِكٌ صَاحِبُ النَّارِ فَسَلِّمْ عَلَيْهِ ، فَالْتَمَعْتُ إِلَيْهِ ، فَبَدَأَنِي بِالسَّلَامِ

Sayyiduna Abu Hurayrah ﷺ narrated that the Messenger ﷺ of Allah ﷻ said, "I found myself in Al-Hijr and the Quraysh were asking me about my night journey. I was asked about things pertaining to Bayt Al-Maqdis which I

Tafseer Al-Qurtubi, Tafseer At-Tabari, Tafseer Roohul Bayaan and other exegesis as well.

could not preserve (in my mind). I was very much vexed, more than I had never been before. Then Allah ﷻ raised it (Bayt Al-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. I saw Moses ﷺ saying prayer and found him to be a well-built man as if he was a man of the tribe of Shanu'ah. I saw Jesus ﷺ son of Mary offering prayer, of all men, he had the closest resemblance with 'Urwah bin Mas'ud Thaqafi. I saw Ibrahim ﷺ 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 Maalik, the keeper of the Hell; pay him salutations. I turned to him, but he preceded me in salutation."¹⁴¹

Narration 32

ثم ركب البراق ، فسار حتى أتى به إلى بيت المقدس فصلى فيه بالنبيين والمرسلين إماما

“...Then he (the Prophet ﷺ) mounted the Buraq until he reached Bayt Al-Maqdis where he led the Prophets and Messengers as (their) Imaam...”¹⁴²

¹⁴¹ Sahih Muslim - Book of Imaan, pg. 96 vol.1, published by Qadeemi Book Depot, Sunan Al-Kubraa lin-Nasai – Kittabut Tafseer, Surah Az-Zhukhruf, Dala'ilun Nubuwwah by Imaam Al-Bayhaqi.

¹⁴² Tafseer At-Tabari , Surah Al-Isra, 17:1

Elucidation 31-32, A few questions emerge from the aforementioned ahaadeeth.

1. If the Isra and Me'raj had already occurred? Why was the Prophet ﷺ seeing himself among the prophets whilst he was in Makkah during his questioning?
2. Why did Allah ﷻ gather all of the prophets on this night?
3. What was the wisdom behind the Prophet ﷺ leading all of the Ambiya in prayer?
4. Why didn't the Prophet ﷺ preserve in his memory the aspects which the Quraysh demanded answers for?

These are issues which require clarity in order for the reader to gain a clearer perspective pertaining to the broader understanding of the Hadith.

1. If the Isra and Me'raj had already occurred? Why was the Prophet ﷺ seeing himself among the prophets whilst he was in Makkah during his questioning?

When the Quraysh interrogated the Messenger ﷺ regarding the landmarks for Jerusalem, Allah ﷻ raised Bayt Al-Maqdis for him to facilitate a means through which he ﷺ would be able to answer

appropriately. It seems as though, by the Prophet ﷺ seeing himself in that display of Jerusalem, was a revisiting of the timeline or a glimpse into the *past*. This writer believes that by the Prophet ﷺ mentioning the events of the Me'raj as if it was occurring in front of his very eyes, is testimony yet again that the Holy Land is indeed a place whereby the subject of 'time' must be carefully scrutinized in order to unravel the mystery of the Me'raj. The major argument against the Me'raj remains to this day, the subject of 'time over distance'.¹⁴³

2. Why did Allah ﷻ gather all of the Ambiya?

Once again, the significance of Al-Aqsa is displayed by Allah ﷻ in a very enigmatic way. It remains to this day, the only piece of land on earth wherein all of the Prophets ﷺ were gathered! Muslims make journeys to lands far and away in order to visit the resting places of the Companions, the great Imaams and Awliya of Allah ﷻ. The land of Palestine is well documented to be the resting place for numerous Ambiya of Allah ﷻ.

What greater reason does a Muslim require in order to validate a journey to this land other than the fact that

¹⁴³ Insha Allah, in forthcoming publications the Islamic Lifestyle Solutions will produce a book dedicated to answering the objections placed upon this miraculous journey.

we may be able to be in close proximity to the most beloved Prophets of Allah ﷺ!

In relation to ‘why’ Allah Almighty chose to gather the ambiya at this particular place, the ulama have opined the following reasons,

1. It was to fulfill a *covenant* taken aforetime with the Messengers in the Aalamul Arwaah (realm of the souls) as the Qur’an documents in the following verse,

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَضْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَفَرَأَيْنَا قَالَ فَاشْهَدُوا وَإِنَّا مَعَكُمْ مِنَ الشَّاهِدِينَ﴾

“And when Allah made a covenant through the prophets, Certainly what I have given you of Book and wisdom- then an apostle comes to you verifying that which is with you, you must believe in him, and you must aid him. He said, Do you affirm and accept My pact in this (matter)? They said, We do affirm. He said, Then bear witness, and I (too) am of the bearers of witness with you.”¹⁴⁴

Imaam Al-Qurtubi رحمته الله has mentioned that according to Sayyiduna Ali رضي الله عنه and Hadhrath Abdullah ibn Abbas رضي الله عنهما, the Prophet about whom this covenant was

¹⁴⁴ Surah Aal-Imraan, 3:81

taken, was none other than Rasoolullah ﷺ¹⁴⁵. Allah ﷻ gathered all the prophets so that each of them could fulfill that covenant which they had taken eons before. This is indeed a sheer display of the honor and stature of Rasoolullah ﷺ. Had this event viz. the gathering of the prophets, not been recorded, it would have caused the atheists and critics alike, to further object upon the validity and authenticity of the Qur'an.¹⁴⁶ The gathering of the prophets to fulfill that age old covenant is proof that everything mentioned in the Qur'an comes together like pieces to a puzzle!

2. Every Prophet of Allah ﷻ came with a similar message. Their message comprised primarily of a call to Tauheed¹⁴⁷. They also preached the general concept of reward for good deeds and punishment for evil deeds. The Ulama have opined that since every prophet preached the existence of the transcendental world, that they should gather to meet the one who

¹⁴⁵ Tafseer Al-Qurtubi 3:81

¹⁴⁶ In my previous book, *"The History & Compilation of the Qur'an – An Exposition on the Authenticity & Inimitability of the Holy Qur'an"*, I have responded to many atheistic objections and have proven through historical record that it remains to this day, the untainted Word of God. Visit www.islamiclifestylesolutions.co.za for more information.

¹⁴⁷ Tauheed according to the Islamic teachings is true monotheism. It is to worship the One & Only Allah Almighty alone with no partners in any way and form. Since Tauheed in essence is oneness, it cannot be divided.

was summoned on a journey to physically witness the reality of their efforts in the form of the Me'raj.

3. What was the wisdom behind the Prophet ﷺ leading all of the Ambiya in prayer?

This famous incident of his imaamat at AlAqsa is the reason why the Prophet ﷺ is known to Muslims as "Imaamul Ambiya wal Mursaleen" (The Leader of all the Prophets and Messengers). A cursory study of the Prophets of Allah ﷻ reveals that all the documented Prophets from Nabi Is'haq ؑ to the penultimate prophet, Nabi Isa (Jesus ؑ), were all from the Banu Israeel (Sons of Jacob). After being the '*chosen*' race for centuries, Allah ﷻ had sent His Last and Final Messenger from the descendants of the '*other*' son of Prophet Ibrahim ؑ, viz. Prophet Ismaeel ؑ. After their banishment from the Holy Land (by non-Muslims), many Jews (Rabbis in particular) made the journey to the city of Madinah in anticipation of their '*promised messenger*'.

Initially, the Prophet ﷺ and the Muslims were praying facing Musjid Al-Aqsa (Jerusalem). This was done to induce the intellectual process amongst the Jews who after having learned about an Arab Prophet who was giving prominence to 'their holy site' would be able to identify the commonality of his message, and the message of their Prophets preceding him. It

must be noted that the changing of the Qiblah occurred well after the Me'raj. Hence, on the Night of Isra and Me'raj, Musjid Al-Aqsa was the Qiblah of the Muslims.

After witnessing the claims of the Prophet ﷺ, the Jews rejected him;

﴿وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ﴾

“And when there comes to them a Book from Allah, confirming what is with them,- although from of old they had prayed for victory against those without Faith,- when there comes to them that which they (should) have recognized, they refuse to believe in it but the curse of Allah is on those without Faith.”¹⁴⁸

Their rejection of the Prophet ﷺ resulted in the eventual change of the Qiblah, thus the gathering of the Prophets at Al-Aqsa was in all probability to clarify to the Jews that authoritative power no longer belonged to the Banu Israeel, and it was now passed on to the Arab Prophet, hence his leading them in Prayer as a show of that transfer in prophetic power from the Banu Israeel to the Arabs. Allah ﷻ Knows Best!

¹⁴⁸ Surah Al-Baqarah, 2:89

Regarding the manner in which the Prophets gathered under the leadership of Rasoolullah ﷺ has been explained as follows by Imaam Al-Qurtubi رَحِمَهُ اللهُ who mentions,

“They prayed behind the Messenger ﷺ in seven rows. Three rows for the Messengers and four rows for the Prophets. Directly behind Rasoolullah ﷺ was Nabi Ibrahim ؑ. To his right was Nabi Ismaeel ؑ and to his left was Nabi Is’haq ؑ, then Nabi Moosa ؑ and the rest of the Messengers.”¹⁴⁹

4. Why didn’t the Prophet ﷺ preserve in his memory the aspects which the Quraysh demanded answers for?

A skeptic may inquire the reasoning behind why the Prophet ﷺ didn’t preserve these miniscule details?

In hope of alleviating doubts from the hearts and minds, we present just one possible reason for this,

The Isra & Me’raj was indeed a journey to ‘display’ to the Prophet ﷺ certain signs. Whilst many authors have previously mentioned his ‘touring’ the heavens and the earth, he was not taken there for the general sightseeing as we are familiar with. Oh no! He was summoned there for numerous reasons. Many of

¹⁴⁹ Tafseer Al-Qurtubi

those reasons have been highlighted in this section already.

The Prophet's ﷺ statement in which he said, *"I was asked about things pertaining to Bayt Al-Maqdis which I could not preserve (in my mind)"* is proof of the sincerity in his mission. He was so honest, to the point that he actually stated that he did not preserve those details. A false prophet would never have said that. A conman never shows any flaw in his con. A con is only as successful as the conviction displayed by the con-artist in the actual con. If the con-artist fails for one moment in convincing others of his scheme, he will be made out. The Prophet ﷺ was indeed a true messenger of Allah ﷻ because he was honest enough to say that the aspects which the Quraysh were inquiring about viz. landmarks, entrances, etc. were not necessarily places of interest for Rasoolullah ﷺ. His mission was far more significant than the petty questions asked by the Quraysh. He ﷺ was transported to the Holy Land to journey beyond what any other creation had journeyed towards previously. Nonetheless, Allah ﷻ sent His arch angel immediately to display Jerusalem to the Prophet ﷺ in order to protect the honor of His Noble Messenger ﷺ.

Narration 33

The Tying of the Buraq at Masjid Al-Aqsa

عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَمَّا انْتَهَيْتُمَا إِلَى بَيْتِ الْمَقْدِسِ قَالَ جِبْرَائِيلُ بِإِصْبَعِهِ فَخَرَّقَ بِهِ الْحَجَرَ وَشَدَّ بِهِ الْبُرَاقَ

*Ibn Buraydah رضي الله عنه narrated from his father that the Messenger صلى الله عليه وسلم of Allah ﷻ said, "When we reached Bayt Al-Maqdis, Jibraeel عليه السلام pointed with his finger causing a crack in the rock, and he tied the Buraq to it."*¹⁵⁰

Elucidation 33 – In the commentary of Tirmizhi known as *Tuhfatul Ahwazhi*, it is mentioned that a similar narration located in the Musnad of Imaam Bazzar رضي الله عنه states that the ‘rock’ which Jibreel عليه السلام cracked, was the very rock located in the famous ‘Dome of the Rock’ mosque which lies within the parameters of the haram of Al-Aqsa.

The cracking of the rock may have been done in order to prove their physical presence at Al-Aqsa for the generations to come. Hence, the place wherein the Buraq was tied all those years ago has been dubbed ‘*the Buraq Wall*’. Today, tour guides have made it an obligation for tourists to visit this particular place of interest. Yet again, we find the aqli daleel (intellectual

¹⁵⁰ Jaami Tirmizi, Chapter of Tafseer, pg.145 vol.2, published by Qadeemi Book Depot

evidence) proving the Me'raj as a physical journey with Jerusalem being at the center of it all.

Narration 34

The Prophet's ﷺ Stop at Bethlehem

“Sayyiduna Anas bin Malik ؓ narrated that the Messenger ﷺ of Allah ﷻ said, “I was brought an animal that was larger than a donkey and smaller than a mule whose stride could reach as far as it could see. I mounted it, and Jibraeel ؑ was with me, and I set off. Then he said, ‘Dismount and pray,’ so I did that. He said, ‘Do you know where you have prayed?’ You have prayed in Taybah (Madinah), which will be the place of the emigration.’ Then he said, ‘Dismount and pray,’ so I prayed. He said, ‘Do you know where you have prayed? You have prayed in Mount Sinai, where Allah ﷻ spoke to Moosa ؑ.’ So I dismounted and prayed, and he said, ‘Do you know where you have prayed? You have prayed in Bethlehem¹⁵¹, where ‘Isa ؑ was born.’ Then I entered Bayt Al-Maqdis (Jerusalem) where the Prophets ؑ, were assembled for me, and Jibraeel ؑ brought me forward to lead them in prayer. Then I was taken up to the first heaven, where I saw Adam ؑ. Then I was taken up to the second heaven where I saw the maternal cousins ‘Isa and Yahya ؑ. Then I was taken up to the third heaven

¹⁵¹ Bethlehem or Baytul Laham (House of Meats) is situated some 10kms south of Jerusalem. It is famous for being the birth place of Prophet Jesus ﷺ. It currently lies surrounded by the Israeli Apartheid Wall.

where I saw Yusuf ﷺ. Then I was taken up to the fourth heaven where I saw Harun ؑ. Then I was taken up to the fifth heaven where I saw Idris ؑ. Then I was taken up to the sixth heaven where I saw Moosa ؑ. Then I was taken up to the seventh heaven where I saw Ibrahim ؑ. Then I was taken up above seven heavens and we came to Sidrah Al-Muntaha and I was covered with fog. I fell down prostrate and it was said to me, '(Indeed) The day I created the heavens and the Earth, I enjoined upon you and your Ummah fifty prayers, so establish them, you and your Ummah.' I came back to Ibrahim ؑ and he did not ask me about anything, then I came to Moosa ؑ and he said, 'How much did your Lord enjoin upon you and your Ummah?' I said, 'Fifty prayers.' He said, 'You will not be able to establish them, neither you nor your Ummah. Go back to your Lord and ask Him to reduce it.' So I went back to my Lord and He reduced it by ten. Then I came to Moosa ؑ and he told me to go back, so I went back and He reduced it by ten. Then I came to Moosa ؑ and he told me to go back, so I went back and He reduced it by ten. Then it was reduced by ten. Then it was reduced to five prayers. He (Moosa ؑ) said, 'Go back to you Lord and ask Him to reduce it, for two prayers were enjoined upon the Children of Israel but they did not establish them.' So I went back to my Lord and asked Him to reduce it, but He said, 'The day I created the heavens and the Earth, I enjoined fifty prayers upon you and your Ummah. Five is for fifty, so establish

*them, you and your Ummah.' I knew that this was what Allah ﷻ had determined so I went back to Moosa ؑ and he said, 'Go back.' But I knew that it was what Allah had determined, so I did not go back."*¹⁵²

Elucidation 34 – The aforementioned narration shows that the Prophet ﷺ made three stops prior to leading the prophets in prayer. The first stop was at Madinah, the second at Sinai and the third at Bethlehem. At each place, the Prophet ﷺ was requested to pray.

The third stop was at Bethlehem which is famous for being the birthplace of Jesus ؑ. This is undoubtedly an area of the Holy Land. Currently, Bethlehem is surrounded by the Israeli Apartheid wall. A fact I was completely oblivious to. In my ignorance, I assumed that the Israeli enmity was reserved only for Islam and Muslims. Upon my entrance into Bethlehem, it was like a scene from a movie. To see so many Muslims and Christians living their lives in what resembled a 'Prison City', was a tearful scenario indeed.

I was further perplexed when I realized that the Zionist Christians are so blinded by their love for the Jews, that they fail to acknowledge how Israel treats

¹⁵² Sunan An-Nasai, Book Of Salah, pg.79 vol.1 , published by Qadeemi Book Depot

the birth place of their beloved Jesus ﷺ. We invite our Christian brothers (in humanity) to answer the questions as to 'Why would you give such prominence to a people who rejected Jesus ﷺ? Who accused Mary of fornication? Who treat the birthplace of Christianity as a city of sin (hence the need for its imprisonment)? The irrationality is puzzling indeed!

Nonetheless, the point which we would like to reiterate here is the fact that Jibreel ﷺ took the Prophet ﷺ to this place, located within the confines of the Holy Land is indeed reason enough for us as Muslims to acknowledge the splendor of this land.

Since Rasoolullah ﷺ is the Imaamul Ambiya (leader of all the Prophets), it follows that prayer at the birth place of the Prophet ﷺ is permissible. It is sad to note that prior to the establishment of the Saudi Wahabi regime, the historical sites were safely preserved by all who guarded over the two Sacred Sanctuaries of Makkah and Madinah for over a millennium. If only the same could be said about the current 'custodians'. In this regard, their actions have been diametrically opposed to the actions of all the previous custodians who went through great lengths to preserve our history.

The birth place of the Prophet ﷺ was turned into a library and for many years now, the Saudis have shut down this library because they find Muslims engaging in dua there. Recent chatter has surfaced to suggest that their intention is to completely drop down that particular library and leave it bare. Undoubtedly this would cause the future generations to be unable to pinpoint the location of the Prophet's ﷺ birthplace, thus depriving them of praying at the site upon which the *mercy unto all the universes* was born.

*A Journey by Night,
With a Guide created from Light,
Displaying Allah's ﷻ sheer Might,
Achieving the Speed of Light,
Upon the Buraq, a creature of immense Flight.*

*From Makkah, to Madinah, to Jerusalem and beyond,
Muhammad ﷺ was summoned to meet with his Lord!*

*Forget not this Night oh scores of Muslimeen,
The Night that Muhammad ﷺ became Imaamul Mursaleen!*



Narration 35

Moses عليه السلام and the Desire for Death near the Holy Land

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ " أُرْسِلَ مَلَكُ الْمَوْتِ إِلَى مُوسَى - عَلَيْهِمَا السَّلَامُ - فَلَمَّا جَاءَهُ صَكَّهُ فَرَجَعَ إِلَى رَبِّهِ فَقَالَ أُرْسَلْتَنِي إِلَى عَبْدٍ لَا يُرِيدُ الْمَوْتَ. فَرَدَّ اللَّهُ عَلَيْهِ عَيْنَهُ وَقَالَ ازْجِعْ فَنُفْلَ لَهُ يَضَعُ يَدَهُ عَلَى مَنْ ثَوْرٍ، فَلَهُ بِكُلِّ مَا عَصَيْتَ بِهِ يَدَهُ بِكُلِّ شَعْرَةٍ سَنَةً. قَالَ أَيْ رَبِّ، ثُمَّ مَاذَا قَالَ ثُمَّ الْمَوْتَ. قَالَ قَالَ لَنْ. فَسَأَلَ اللَّهُ أَنْ يُدْنِيَهُ مِنَ الْأَرْضِ الْمُقَدَّسَةِ زَمِيئَةً بِحَجْرٍ ". قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فَلَوْ كُنْتُ ثُمَّ لَأُرِيْتُمْ قَبْرَهُ إِلَى جَانِبِ الطَّرِيقِ عِنْدَ الْكَيْسِ الْأَحْمَرِ

Hadhrath Abu Hurayrah رضي الله عنه is reported to have stated, "The Angel of Death was sent to Moses, and when he came to him, Moses عليه السلام, slapped him on the eye. The angel returned to his Lord and said, "You have sent me to a Slave who does not want to die." Allah ﷻ said, "Return to him and tell him to place his hand on the back of an ox and for every hair that will come under it, he will be granted one year of life." Moses عليه السلام said, "O Lord! What will happen after that?" Allah ﷻ replied, "Then death." Moses عليه السلام said, "Let it come now." Moses عليه السلام then requested Allah ﷻ to let him die close to the Holy Land so much so that he would be at a distance of a stone's throw from it." Abu Hurayrah رضي الله عنه added, "Allah's Messenger ﷺ said, 'If I were there, I would

show you his grave below the red sand dunes on the side of the road."¹⁵³

Elucidation 35 – In chapter one, a cursory look into the history of the Holy Land was produced via the stories of the Prophets of Allah ﷻ. Moses ﷺ led the Banu Israeel out of Egypt and into the Sinai region. After being freed from the shackles of the pharaoh, one could have expected the Israelites to be grateful in the least. However that was not the case. Upon seeing a powerful nation ruling over the Holy Land, instead of recognizing that Allah ﷻ is on their side, they chose to examine the situation with the naked eye and conclude that they lacked the necessary power to defeat the inhabitants.

As a corollary of that arrogant behavior, Allah ﷻ prohibited them to enter the Holy Land and they remained wandering the Sinai region for forty years. It was during these forty years that Moses ﷺ passed away.

The obvious question here is, why did Moses ﷺ request that he be buried in such close proximity to the Holy Land when he could have requested to be buried inside the Holy Land?

¹⁵³ Sahih Al-Bukhari, Book of Janaaiz (Funerals), pg.325 vol.1, published by Dar al-Kotob al-Ilmiyah Beirut

The scholars of hadith have given many reasons for this. The two most favored opinions are;

- a) Had the Banu Israeel known the location to his blessed grave, they may have once again reverted to worshipping it as they had previously done so. This has been established in the narration reported by Sayyidah A'ishah ؓ during the final illness of Rasoolullah ﷺ who said, "The curse of Allah ﷻ is on the Jews and Christians, for they took the graves of their Prophets as Mosques"¹⁵⁴

Commentating on this hadith, the erudite scholar Mulla Ali Qari ؓ mentioned that Qadhi Iyaadh Maaliki ؓ said, "The Jews and Christians prostrated to the graves of their prophets and established it as a qiblah. They would face it during prayer and took the graves as idols (in worship). It is for this reason that they were cursed and the Muslims (this Ummah) were cautioned for doing the same..."¹⁵⁵

Hence Moses ؑ preferred that the Banu Israeel remain unacquainted with the location of his grave for fear that they may once again earn the wrath of Allah ﷻ by worshipping his grave since he was the one who

¹⁵⁴ Mishkaatul Masaabeeh

¹⁵⁵ Mirqaatul Mafaateeh

defeated Pharaoh and guided them across the Red Sea.

It is of paramount importance that we clarify here for the benefit of the reader that the visiting of the blessed graves of the Prophets, the Awliyaa, and the Shuhadaa etc is by no means in the same category as the abovementioned hadith. In my limited experience, I know not of any person who worships any grave of any Prophet or Saint in the manner elucidated by Qadhi Iyadh Maaliki ؒ who further said, “There is no harm in visiting the graves of the chosen servants of Allah ﷻ as long as those who do so, never engage in the type of practices that the Jews and Christians engaged in.”¹⁵⁶

The imposter state of Islam and Al-Sham, (ISIS) has taken the above hadith in relation to ‘why’ the Jews and Christians were cursed, as a means to justify the destruction of the graves of Prophets, Sahabas¹⁵⁷, Taabi’een¹⁵⁸ and A’immah¹⁵⁹. Their impaired vision in the subject of the Qur’an and Hadith has caused them

¹⁵⁶ Qadhi Iyaadh Al-Maaliki

¹⁵⁷ A Sahabi (or companion) refers to that person who saw the Prophet ﷺ, believed in him and his message.

¹⁵⁸ Taabi’een is in reference to those who did not see the Messenger ﷺ but saw his companions and accepted the religion

¹⁵⁹ A’immah pl. of Imaam.

to head down this treacherous path. I believe that their tunnel-vision approach to Islam will eventually be their ruination. Sometimes, the light at the end of the tunnel is an oncoming train. Their reasoning behind this relentless destruction of the gravesites of the pious predecessors is met with responses stating their 'fear of polytheism' within the Ummah.

This viewpoint of theirs has caused millions of Muslims to become enraged at the lack of scholarship and the sheer extremism displayed by these bogus representatives of Islam.

We take this opportunity to clarify that we do not recognize this self-appointed-puppet-regime to be anything but puppets being swayed by the hands of those who wish to display to the world that Islam is a savage religion!

b) When we take into consideration the context of the events, we find that the reason the Jews did not enter the Holy Land when commanded to do so, was because there was already a powerful nation ruling over it. Had Moses عليه السلام been buried in Bayt Al-Maqdis at that particular era in time, then the fear of his blessed body and grave being

disrespected by those already in power was a huge possibility.¹⁶⁰

The Christians believe, as mentioned in the Bible, that Moses' ﷺ grave is situated in Jordan at the peak of Mount Nebo where Jerusalem is in plain sight.

By the Prophet's ﷺ statement, "If I were there, I would show you his grave below the red sand dunes on the side of the road.", a question may arise as to how did the Prophet ﷺ know the location to the blessed grave of Nabi Moosa ﷺ? The answer to that question is located in the following hadith.

Narration 36

The Gravesite of Moses ﷺ

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَتَيْتُ عَلَى مُوسَى لَيْلَةً
أُسْرِي بِي عِنْدَ الْكَيْسِبِ الْأَحْمَرِ وَهُوَ قَائِمٌ يُصَلِّي فِي قَبْرِهِ

Sayyiduna Anas bin Maalik ﷺ reported Allah's Messenger ﷺ as saying, "I happened to pass by Moses ﷺ on the

¹⁶⁰ This view has been recorded in the commentary of Sahih Bukhari known as Nuzhatul Qari by Mufti Shareeful Haq Amjadi.

occasion of the Night journey near the red mound (and found him) saying his prayer in his grave.”¹⁶¹

Elucidation 36 - During my brief stay in Jerusalem in 2012, I visited the gravesite of Nabi Moosa ﷺ and was amazed to see that the color of the sand in that particular area was reddish as opposed to the other areas that we visited. This is yet again sufficient evidence proving that the Prophet ﷺ visited Jerusalem physically. Every detail as explained by the Blessed Prophet ﷺ has been flawlessly prophesized.



¹⁶¹ Sahih Muslim, Book of Fadha'il, pg.268 vol.2, published by Qadeemi Book Depot, Sunan An-Nasai, Book of Qiyamul Layl, pg.242 vol.1, published by Qadeemi Book Depot/

Narration 37

Bayt Al-Maqdis, a Place wherein Tauheed¹⁶² is preached!

Al-Haarith Al-Ash'ari ؓ stated that the Messenger of Allah ﷺ said, "Indeed Allah ﷻ commanded Yahya bin Zakariyya ؑ with five commandments to abide by, and to command the Children of Israeel to abide by them. But he was slow in doing so, hence Isa ؑ said, 'Indeed Allah ﷻ commanded you with five commandments to abide by and to command the Children of Israeel to abide by. Either you command them, or I shall command them.' So Yahya ؑ said, 'I fear that if you precede me in this, then the earth may swallow me, or I shall be punished.' So he gathered the people in Jerusalem, and they filled (the Musjid) and sat upon its balconies. So he said, 'Indeed Allah ﷻ has commanded me with five commandments to abide by, and to command you to abide by. The first of them is that you worship Allah ﷻ and not associate anything with him. The parable of the one who associates others with Allah ﷻ is like

¹⁶² Tauheed refers to the primary Islamic teaching which preaches as a principle belief, that God is to be worshipped without partners or associates. The essence of Tauheed may be derived from Chapter 112 of the Qur'an viz. Surah Ikhlaas, *Say, He is Allah, the One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him.* Tauheed denotes oneness; hence a division of tauheed into more than one will be illogical.

that of a man who buys a servant with his own gold or silver, then he says to him, "This is my home and this is my business so take care of it and give me the profits." So he takes care of it and gives the profits to someone other than his master. Which of you would live to have a servant like that? And Allah ﷻ commands you to perform Salaah, and when you perform Salaah then do not turn away, for Allah ﷻ is facing His worshipers as long as he does not turn away. And He commands you with fasting. For indeed the parable of fasting, is that of a man in a group with a sachel containing musk. All of them enjoy its fragrance. Indeed the breath of the fasting person is more pleasant to Allah ﷻ than the scent of musk. And He commands you to give charity. The parable of that is a man captured by his enemies, tying his hands to his neck, and they come to him to beat his neck. Then he said, "I can ransom myself from you with a little or a lot" So he ransoms himself from them. And He commands you to remember Allah ﷻ, for indeed the parable of that, is a man whose enemy quickly tracks him until he reaches an impermeable fortress in which he protects himself from them. This is how the worshiper is; he does not protect himself from Shaytaan except by the remembrance of Allah ﷻ.' The Prophet ﷺ said, "And I command you with five things that Allah ﷻ commanded me, Listening and obeying, Jihad, Hijrah, and the Jama'ah. For indeed whoever parts from the Jama'ah the measure of a hand-span, then he has cast off the yoke of Islam from his

neck, unless he returns. And whoever calls with the call of Jahiliyyah then he is from the coals of Hell." A man said, "O Messenger ﷺ of Allah ﷻ! Even if he performs Salaah and fasts?" So he ﷺ said, "Even if he performs Salaah and fasts. So call with the call that Allah ﷻ named you with, Muslims, believers, worshipers of Allah."¹⁶³

Elucidation 37 – There is sufficient proof from the Qur’an and Sunnah pertaining to the Jews being educated on the subject of Tauheed. They were to remain a people forbidden from engaging in polytheism. History bears testimony to their deviation from the true religious practices as passed down to them by generations of Prophets.

The Qur’an indicated to us that the Jews had deviated from the true teachings of monotheism when it stated,

﴿وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ
يُضَاهِيُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ﴾

"The Jews call 'Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to

¹⁶³ Jaami Tirmizi, Book of Amthaal (Parables from Rasoolullah ﷺ), pg.113 vol.2, published by Qadeemi Book Depot

say. Allah's curse be on them, how they are deluded away from the Truth!"¹⁶⁴

- By their deviation from the true monotheism, they earned the wrath of Allah ﷻ once more.

Narration 38

Jerusalem - A Legacy of Peace!

عن ذي الأصابع قال قلت يا رسول الله إن ابتلينا بعدك بالبقاء أين تأمرنا قال عليك بيت المقدس فلعله أن ينشأ لك ذرية يغدون إلى ذلك المسجد ويروحون

Hadhrath Zhul Asabi' ؓ stated, I said "O Messenger ﷺ of Allah ﷻ If we were to be tested by Allah ﷻ by remaining (alive) after you, where do you command us (to reside)", He ﷻ replied 'Go to Bayt Al-Maqdis (Jerusalem), perhaps your offspring will be brought up (in and around the vicinity) of that Musjid.'"¹⁶⁵

Elucidation 38 – The physical demise of the Prophet ﷺ was indeed the greatest calamity this Ummah has ever faced. By the Prophet ﷺ urging his companions to go to Jerusalem is yet again incontrovertible proof of the stature of Bayt Al-Maqdis.

¹⁶⁴ Surah At-Taubah, 9:30

¹⁶⁵ Musnad Imaam Ahmad - Hadeeth of Zhul-Asab'i, Taareekh Dimashq by Al-Haafizh Ibn Asaakir. This narration has been recorded with slight difference in the wording in the Mu'jam Al-Kabeer of Imaam At-Tabraani and the Tabqaat of Ibn Sa'd.

The beauty of his words and the manner in which he conveyed a message of peace and tranquility to the questioner is marvelous to behold.

Zhul Asabi' ﷺ inquired advice pertaining to an era of trial and tribulation in the absence of the Prophet ﷺ. Seeing as though his companion was in all probability a father stressing about the future and well-being of his children, the Prophet ﷺ not only indicated the place where Zhul Asabi' ﷺ should journey to, but he ﷺ further indicated that it would be a suitable place for the upbringing of his children.

Rasoolullah ﷺ foresaw an era of peace in that Holy Land. From the conquest of Sayyiduna Umar ﷺ, Bayt Al-Maqdis was indeed a safe haven for all religions living under Islamic rule. It remained a safe haven even after its recapture by Sultan Salaahuddin Ayyubi ﷺ. That era of peace lasted centuries. Since the fall of the Ottoman Empire, Palestine has not known peace. The moment Islam and the Islamic governance was removed from the Holy Land, there has been hundreds and thousands of casualties to Muslims and Christians by the Zionist occupiers. The myth pertaining to the savagery of Islamic Rule will be shattered by anyone who studies Islamic History with an unbiased eye. May Allah ﷻ bring back the eras of peace to this Sacred Sanctuary!

Narration 39

Nabi Yusha bin Nun عليه السلام and the Stopping of the Sun at Bayt Al-Maqdis

عَنْ أَبِي هُرَيْرَةَ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " لَنْ الشَّمْسُ أَنْ تُحْبَسَ عَلَى بَشَرٍ إِلَّا لِيُوشَعَ لَيْلِي سَارَ إِلَى بَيْتِ الْمَقْدِسِ

Hadhrath Abu Hurayrah رضي الله عنه reports that Rasoolullah صلى الله عليه وسلم stated, "The Sun did not stop for any person except Yusha bin Nun عليه السلام on the nights he marched towards Jerusalem."

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Elucidation 39 – As elucidated in chapter two on *Jerusalem and the Prophets*, we clarified that after the forty year ban on their entry into the Holy Land was complete, the Banu Israeel were led into battle by Nabi Yusha' bin Nun عليه السلام and another. After much effort, Nabi Yusha عليه السلام was fearful that the imminent arrival of the Sabbath may cause all they had accomplished thus far to be wasted.

Seeing as though the hard-fought advantage may become lost if the war progresses into the Sabbath, Nabi Yusha bin Nun عليه السلام said (to the sun), "You have your commands and I have mine. O Allah! Make it stop

¹⁶⁶Musnad Imaam Ahmad – Chapter on Abu Hurayrah. Taareekh Dimashq, Taareekh Baghdad by Khateeb Baghdadi.

setting for me." Allah ﷻ made the sun stop until Yusha'bin Nun ﷺ conquered Jerusalem." ¹⁶⁷

- Once more, the view of Jerusalem as a land wherein Allah ﷻ displayed miracles is irrefutable.

Narration 40

The Stature of the Prophet ﷺ recognized by Heraclius in Jerusalem

Hadhrath Abdullah bin 'Abbas ؓ narrates, "Abu Sufyan ¹⁶⁸ informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraysh. They were merchants doing business in Al-Sham (Syro-Palestine), at the time when Allah's Apostle ﷺ had a truce with Abu Sufyan and the Qurayshi infidels. So Abu Sufyan and his companions went to Heraclius at Ilya (Jerusalem). Heraclius called them in the court, in the presence of all the senior Roman dignitaries. He called for his translator who, translating Heraclius' question said to them who inquired, "Who amongst you is closely related to that man who claims to be a Prophet?" Abu Sufyan replied, "I am the nearest relative to him

¹⁶⁷ Tafseer ibn Katheer

¹⁶⁸ Abu Sufyaan was an archrival of Islam, but he later embraced the faith at the Conquest of Makkah around 8AH.

(amongst the group)." Heraclius said, "Bring him (Abu Sufyan) close to me and make his companions stand behind him." Abu Sufyan added, Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (The Prophet ﷺ) and that if I told a lie they (my companions) should contradict me." Abu Sufyan added, "By Allah ﷻ! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about the Prophet ﷺ. The first question he asked me about him was, 'What is his family status amongst you?' I replied, 'He belongs to a good (noble) family amongst us.' Heraclius further asked, 'Has anybody amongst you ever claimed the same (i.e. to be a Prophet) before him?' I replied, 'No.' He said, 'Was anybody amongst his ancestors a king?' I replied, 'No.' Heraclius asked, 'Do the nobles or the poor follow him?' I replied, 'It is the poor who follow him.' He said, 'Are his followers increasing or decreasing (day by day)?' I replied, 'They are increasing.' He then asked, 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?' I replied, 'No.' Heraclius said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?' I replied, 'No.' Heraclius said, 'Does he break his promises?' I replied, 'No. We are at truce with him but we do not

know what he will do in it.' I could not find opportunity to say anything against him except that. Heraclius asked, 'Have you ever had a war with him?' I replied, 'Yes.' Then he said, 'What was the outcome of the battles?' I replied, 'Sometimes he was victorious and sometimes we were.' Heraclius said, 'What does he order you to do?' I said, 'He tells us to worship Allah ﷻ alone, and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin.' Heraclius asked the translator to convey to me the following, "I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Apostles come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before (he said what he previously stated), and your reply was in the negative. So I wondered how a

person who does not tell a lie about others could ever tell a lie about Allah ﷻ. I then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact all the Apostles have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative and likewise the Apostles never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah ﷻ alone, and not to worship anything along with Him and he forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, *he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.*' Heraclius then asked for the

letter addressed by Allah's Apostle ﷺ which was delivered by Hadhrath Dihya Al-Kalbi ؓ to the Governor of Busra, who forwarded it to Heraclius to read. The contents of the letter were as follows,

"In the name of Allah the Beneficent, the Merciful (This letter is) from Muhammad the slave of Allah and His Apostle to Heraclius the ruler of Byzantine. Peace be upon him, who follows the right path. Furthermore I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam you will be committing a sin by misguiding your Arisiyin (peasants). (And I recite to you Allah's Statement,) 'O people of the scripture! Come to a word common to you and us that we worship none but Allah and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allah. Then, if they turn away, say, Bear witness that we are Muslims (those who have surrendered to Allah).''(3:64).

Abu Sufyan then added, "When Heraclius had finished his speech and had read the letter, there was a great 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 ﷺ) has become so prominent that even the King of Bani Al-Asfar (Byzantine) is afraid of him. Then I started to become sure that he (the Prophet ﷺ) would be the

conqueror (of Jerusalem) in the near future, thus I embraced Islam (i.e. Allah guided me to it)¹⁶⁹

Elucidation 40 – The location of the aforementioned incident was in Jerusalem. The Prophet ﷺ sent letters to the leaders of the world inviting them to enter Islam. He ﷺ included Jerusalem and its leaders in his mission and call for Da'wah. Heraclius by his own admittance acknowledged the validity of the Messenger-ship of Rasoolullah ﷺ. The very narration quoted above progresses to explain a separate incident at a later stage wherein Heraclius supposedly understood the authenticity of Rasoolullah's ﷺ claim by visions he had seen. The narration is as follows;

"Ibn An-Natur was the Governor of Ilya' (Jerusalem) and Heraclius was the head of the Christians of Al-Sham. Ibn An -Natur narrates that once while Heraclius was visiting Ilya' (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that (sad) mood? Heraclius was a foreteller and an astrologer and so he replied, 'At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared. Who are they who practice circumcision?' The people replied, 'Except the

¹⁶⁹ Sahih Bukhari, Book of Revelation,pg.7 vol.1, published by Dar al-Kotob al-Ilmiyah Beirut

Jews nobody practices circumcision, so you should not be afraid of them (the Jews). Heraclius said, 'Issue orders to kill every Jew present in the country.' While they were discussing it, a messenger sent by the king of Ghassan arrived to convey the news of Allah's Apostle to Heraclius. Having heard the news, he (Heraclius) ordered the people to go and see whether the messenger of Ghassan was circumcised.

The people, after seeing him, told Heraclius that he (the messenger from Ghassan) was circumcised. Heraclius then asked him about the Arabs. The messenger replied, 'Arabs also practice circumcision.' (After hearing this) Heraclius remarked that the sovereignty of the 'Arabs had appeared (in time to come). Heraclius then wrote a letter to his friend in Rome who was as good as knowledgeable as Heraclius.

Heraclius then left for Homs (a town in Syria) and stayed there till he received the reply to his letter from his friend who agreed with him in his opinion about the emergence of the Prophet ﷺ and the fact that he was indeed a Prophet. Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said, 'O Byzantines! If success is your desire and if you seek

true guidance and want your empire to remain then give a pledge of allegiance to this Prophet (i.e. embrace Islam).' (On hearing the views of Heraclius) the people ran towards the gates of the palace but found the doors closed. Heraclius realized their hatred towards Islam and when he lost the hope of their embracing Islam, he ordered that they should be brought back in audience. (When they returned) he said, 'What was said, was just to test the strength of your conviction and I have seen it.' The people prostrated before him and became pleased with him, and this was the end of Heraclius's story (in connection with his faith)¹⁷⁰

Whether or not Heraclius really was testing his people, we will never know! What we do know for sure is that even the great Heraclius attested to the greatness of Rasoolullah ﷺ.

An important observation from the words of Heraclius indicates yet another aspect of the truth of the Prophethood of Muhammad ﷺ in the form of the circumcision. We invite our Christian & Jewish readers to review the text pertaining to the subject of circumcision in Bible which reads,

¹⁷⁰ Sahih Bukhari, Book of Revelation, pg.7 vol.1, published by Dar al-Kotob al-Ilmiyah Beirut

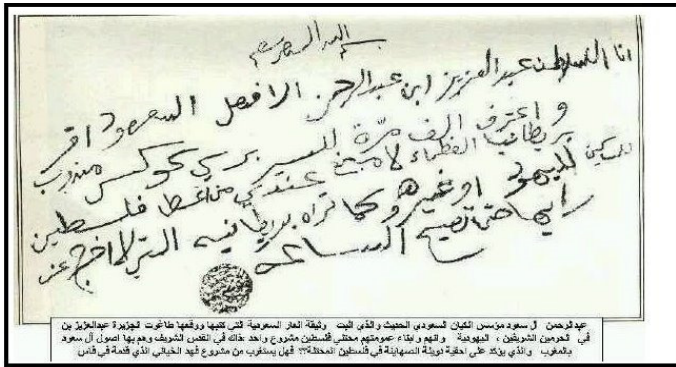
*"This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised."*¹⁷¹

Islam remains the only monotheistic faith which insists on circumcision for males. Thus proving that we are indeed upon the religion of Prophet Ibrahim

ﷺ.



¹⁷¹ Genesis 17:10



"I am the Sultan Abdul Aziz Bin Abdul Rahman Al Saud al-Faisal and I conceded and acknowledged a thousand times to Sir Percy Cox, delegate of Great Britain, that I have no objection to giving Palestine to the poor Jews or even to non-Jews, and I will never ever violate their [the UK] orders," read the note signed by King Abdul Aziz.

¹⁷² Reported by Press TV online news dated Wednesday November 2nd

Chapter Four
Closing Comments

Muslims are undoubtedly faced with many a tribulation in this most deceptive age. We are an Ummah without a Caliph. That alone is testimony to the gargantuan level of problems we are faced with on a daily basis. For 1300 years we lived under the guidance of a Caliph until the fall of the Ottoman Empire and the rise of Saudi Monarchy. Regrettably, the current custodians of the two Holy Mosques are allies with those responsible for the current situation in Palestine.

As a corollary of that alliance, Muslims are of the impression that everything is 'okay' in world affairs. All the while, Palestinians endure the loss of life as part of their daily routine.

Even now, as these words are read, Musjid Al-Aqsa - the Third Sacred Sanctuary- remains in clear and present danger from the illegal Zionist occupation.

Will the Muslims only see it necessary to take a stand and voice their concerns *after* these oppressive people accomplish their evil scheme and plot to destroy Al-Aqsa? Indeed that will be too late!

The day the Zionists accomplish that will be the day they believe that Islam and its leadership are utterly useless. I for one refuse to believe that we have become a useless people!

I am of the opinion that all we need is a little shove in the right direction which will cause the awakening of that sleeping giant known as the Ummah, which rose to become one of the greatest empires the world has ever witnessed.

In order to achieve that, we must revert to the Qur'an and Sunnah which contain sufficient proof displaying the prominence of this Sacred Land. It is hoped that the provided proof relevant to the subject of the stature of Jerusalem will have opened the heart and mind of the reader to have a greater inclination to this Blessed Land.

May Allah ﷻ bestow us all with the opportunity to visit the Holy Land which He has blessed!



Islamic Lifestyle Solutions Publications

*The Beginning of the End – An Eschatological Endeavour
to Unravel the Mysteries of the Modern Age*

Author- Shaykh Faheem

Pages- 484

Subjects- Dajjāl, Yajūj & Majūj, Return of Jesus the Son of Mary, Judeo-Christian Alliance, The Malhamah (The Great War), Conquest of Constantinople, Minor Signs, Major Signs, etc.

The Beginning of the End challenges the socio-political and socio-moral structure of the Modern Age to analyze the text located in the Qur'an and Prophetic biography in order to assess the validity of the message of Islam. From the prevalence of vices, increase in divorce, alcoholism, disobedient children, the swift passage of time, to the discovery of oil, the prevalence of skyscrapers, and the build-up to the incoming wars in the Middle East, Shaykh Faheem implores the reader to see reason, by studying the prophecies of the End-Times.

*Stories of the Prophets for the Modern Age – Volume
One – The Resolute Messengers*

Author – Shaykh Faheem

Pages – 448

Stories of the Prophets for the Modern Age stands to prove to the contemplative reader, that the Qur'an can indeed answer some of the great questions posed by its objectors via the simple narratives of the lives and times of the Prophets.

The Story of Prophet Adam (peace be upon him) stands to disprove the atheist claim of evolution.

The Story of Noah (peace be upon him) explains the daunting path of da'wah (calling to Islam).

The Story of Abraham (peace be upon him) stands to resolve the dichotomy of Faith and Reason.

The Story of Moses (peace be upon him) guides oppressed minorities on how to deal with oppression.

The Story of Jesus (peace be upon him) stands to clarify his Messenger-ship as a servant of God and cements the view of hope in the subject of his return to bring equilibrium to the world.

*'The History & Compilation of the Qur'an –
An Exposition on the Authenticity & Inimitability of the
Holy Qur'an'
Author - Shaykh Faheem
Pages - 109*

The Book acts as a response to the atheistic lobbies who object to the Qur'an's authenticity and validity as the Word of God. The book argues that unlike the religious books of the other Abrahamic faiths, the Qur'an is the only remaining religious text free from any form of tampering or altering. It remains to this day, preserved in the exact words as transmitted unto his companions by the Noble Prophet Muhammad ﷺ.

Chapters discuss the subjects of Qur'anic methodology highlighting the categorization of verses and usage of the rational faculty. The Mechanics of Revelation, the Qur'an during the era of the Prophet ﷺ as well as after his physical demise, Style and Structure of the Qur'an, the compilations of Hadhrath Abu Bark As-Siddique ؓ and Hadhrath Uthman ؓ respectively and concludes with the discussion of the Qur'an as a linguistic miracle.

'The Four Imaams – A Forgotten Legacy'

The book comprises of 178 pages spanning over 5 chapters. This publication was officially launched at the conference hosted by the Islamic Lifestyle Solutions titled, 'Back to the Basics – Traditional Knowledge in the Modern Age' on the 2nd November 2013.

The book is a collaborated effort by the younger generation of the Ulama of the Ahlus Sunnah Wal Jama'ah of South Africa to revive the teachings of the four schools of Fiqh, viz. Hanafi, Shaafa'i, Maaliki and Humbali in hope of alleviating the many false notions which have been attributed to the practice of Taqleed (adherence to a mazh-hub).