

AL- AQSA

The Past, the Present
and the Future

Abu Muhammad
(Ml) Ridwan ibn Dawood

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Kindly email: abumuhammad1808@gmail.com.

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باسمه تعالى

نحمده و نصلي و نسلم على رسوله الكريم

AL-QUDS (THE PURE LAND) AND AL MASJID-AL-AQSA

The city of Quds (Aqsa) has, with the passing of time, seen more wars and battles than what the mind could ever perceive. Yet, Al-Quds still remains, whilst millions who fought over it have gone to their graves. It has a history as old as history itself; a civilization that dates back to the earliest of eras; and brims with lessons for every heart that wishes to take heed.

Despite this, we still find many ignorant of the significance of this holy land; its unique relationship with the Banu-Israel; the responsibility of every Ummati towards this noble land; and its future as the final capital of the Islamic Caliphate.

INTRODUCTION CLEARING A MISUNDERSTANDING

Amongst the masses there seems to exist a misunderstanding regarding what is Masjid-al-Aqsa. Some feel that it refers to 'The Dome of the Rock', whilst others claim that the Masjid situated at the front is 'Masjid-al-Aqsa'.

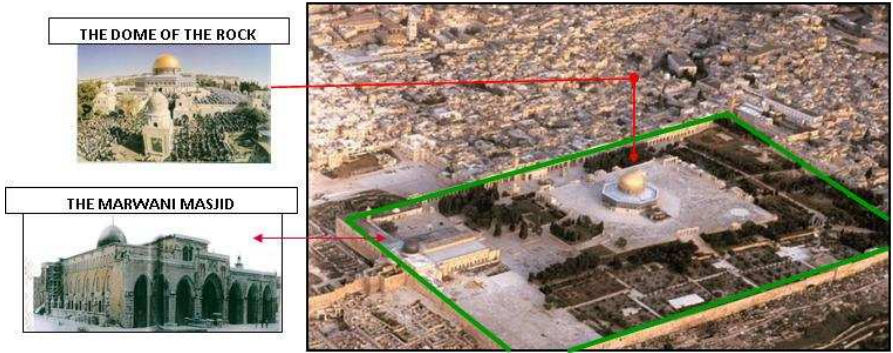
The truth of the matter is that Masjid-al-Aqsa refers to the entire area which falls within the four walls of the Aqsa compound. Sheikh Ahmad Fathi Khalifa has explained this point most beautifully in his book (دليل اولى القبيلتين) in the following words:

و ما تسمية هذا الجزء الا من التسمية الكلية , والذي لا زلنا نخشاه انّ الناس فهموا بأن هذا
المبنى

هو المسجد الاقصى و نسوا أنه جزء منه و ان المسجد هو الاكبر و الارحب

'Due to the structure at the front generally being referred to as 'Al-Aqsa', people have unfortunately misunderstood that it alone is 'Al-Masjid-al-Aqsa', whereas it is only a portion of 'Al-Aqsa'. Masjid-al-Aqsa is in fact much bigger than the structure situated at the front.'

(In the figure below, the entire area within the green block is Al-Masjid-al-Aqsa, which includes the 'Dome of the Rock' (centre) as well as the 'Marwani Masjid' (front right).



Within Al-Aqsa, one shall find, amongst other things, about 5 areas for ablution (ميضأة), 40 stone benches (مصطبة), 36 wells, libraries, 15 Madrasahs, 6 offices, 12 domed structures (قبة), the Buraaq Wall (حائط البراق), 13 public fountains (سبيل), trees, 4 minarats, 8 Mihrabs, and 6 Masajid, the famous amongst them being the "Dome of the Rock" and the 'Marwani Masjid'.

In 1387 A.H. (1967) control of Al-Aqsa fell into the filthy hands of the Zionist Regime. More than forty years have since passed with the Masjid still anxiously awaiting its liberation. The love which Muslims around the world cherish for this most noble area has caused it to remain the centre of every discussion. In the love of this Masjid, hundreds have already been martyred, and thousands more injured, yet by the Grace of Almighty Allah, there is still no sign of the Muslims of this Holy Land giving up.

Rather, with the passing of every day and the murder of every innocent child, it seems as if the Muslims of this Holy Land are only increasing in their will and determination. Every believing soul has now become desirous of being part of that blessed group, upon whose hands Almighty Allah has willed the return of Al-Aqsa into Muslim hands.

Until that time however, solace shall be taken from the words of Almighty Allah:

و يقولون متى هو قل عسى ان يكون قريبا

***“THEY ASK, WHEN SHALL IT (I.E. ALLAH’S PROMISE)
OCCUR? REPLY,
PERHAPS, THE TIME IS VERY SOON!!!”***

HISTORY OF AL-AQSA

The area of Al-Aqsa was demarcated forty years¹ after the divine selection of the spot of 'Al-Ka'bah'. From that moment

¹ عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ مَسْجِدٍ وَضِعَ أَوَّلُ؟ قَالَ: "الْمَسْجِدُ الْحَرَامُ" قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: "ثُمَّ الْمَسْجِدُ الْأَقْصَى" قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: "أَرْبَعُونَ عَامًا، ثُمَّ الْأَرْضُ لَكَ مُصَلَّى، فَصَلِّ حَيْثُ مَا أَدْرَكَتَكَ الصَّلَاةُ"

(سنن ابن ماجه بسند صحيح)

onwards the land of Makkah Mukarramah and the area surrounding Al-Aqsa has continued enjoying waterfalls of Almighty Allah's most selected blessings and effulgence² (*Tajalliyaat*). Due to this continuous pouring of blessings and effulgence, the surrounding lands of Al-Aqsa, i.e. Palestine primarily and the entire land of Shaam (as an extension) would also become blessed.

It is this very area upon which reckoning shall occur³. Thus, man's beginning (the first spot erected as land, and the spot chosen for the usage of the composition of man, and for the worship of Almighty Allah) is Al-Ka'bah, whilst the end of man's earthly existence shall be Al-Aqsa. A fire shall push all those living towards the land of Aqsa⁴, and upon this blessed spot shall man be resurrected.

The books of history mention that Sam ibn Nuh (the son of Nabi Nuh عليه السلام) was the first man to demarcate the area of Al-Quds⁵ (most probably upon instruction of his illustrious father, Nabi Nuh عليه السلام). It is quite probable that Nabi Adam عليه السلام also marked this area, but the markings got washed away during the great flood.

² Details of the various forms of Divine Tajalli that falls upon the Holy Lands can be found in the book 'Secrets of the Holy Lands' published by Madrasah Arabia Islamia. (This can be downloaded from spirituallight.org.)

³ عَنْ مَيْمُونَةَ قَالَتْ: يَا رَسُولَ اللَّهِ، أَفْتِنَا فِي بَيْتِ الْمُقَدَّسِ قَالَ: «هُوَ أَرْضُ الْمُحَشَّرِ وَأَرْضُ الْمُنْشَرِّ اثْنَتَا عَشْرَةَ فَصْلًا فِيهِ

(مسند أبي يعلى - قال حسين سليم أسد: بسند صحيح)

⁴ عَنْ حَذِيفَةَ بْنِ أَسِيدٍ الْغِفَارِيِّ، قَالَ: اطَّلَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا وَنَحْنُ نَتَذَاكِرُ، فَقَالَ: «مَا تَذَاكِرُونَ؟» قَالُوا: نَذْكُرُ السَّاعَةَ، قَالَ: "إِنَّمَا لَنْ تَقُومَ حَتَّى تَرُونَ قَبْلَهَا عَشْرَ آيَاتٍ - فَذَكَرَ - الدَّخَانَ، وَالدَّجَالَ، وَالدَّابَّةَ، وَطُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَنُزُولَ عِيسَى ابْنِ مَرْيَمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَيَأْجُوجَ وَمَأْجُوجَ، وَثَلَاثَةَ خُسُوفٍ: خُسُوفَ الْمَشْرِقِ، وَخُسُوفَ الْمَغْرِبِ، وَخُسُوفَ بَجْزِيرَةِ الْعَرَبِ، وَآخِرَ ذَلِكَ نَارٌ تَخْرُجُ مِنَ الْيَمَنِ، تَطْرُدُ النَّاسَ إِلَى مُحْشَرِهِمْ

(الصحيح لمسلم)

⁵ الانس الجليل

THE NAMES OF THIS BLESSED AREA AND ITS MEANINGS

- 1) Al-Aqsa - The furthest; either due to the vast distance between it and Al-Ka'bah, or due to it being kept far and pure from the impurities of shirk.
- 2) Baitul-Maqdis - The house in which sins are washed away.
- 3) Baitul-Muqaddas - The house that has been purified from shirk.
- 4) Leliya (إيليا) - A Hebrew word, having the meaning of Baitul-Maqdis.
- 5) Shullam (شُلَم) - The city of peace.
- 6) Zion (صهيون) - A fortress.

THE CONSTRUCTION OF AL-AQSA DURING THE ERA OF NABI SULEIMAN ﷺ

During the fourth year of his rule, Nabi Suleiman ﷺ began with the construction of the Masjid, in accordance to the bequest of his father, Nabi Dawood ﷺ. Upon completion, it became the most magnificent spot (in terms of beauty) on the surface of the earth, which would shine out on a dark night like a full moon. A dome was built over the rock (الصخرة) between 12 to 18 miles in length. The people of Amwaas (6 miles from Al-Quds) would enjoy the shade of this dome until midday, and the people of Al-Raama would enjoy its shade till sunset. The construction of the Masjid lasted seven years. (الانس الجليل)

Upon completion, Nabi Suleiman عليه السلام made three duas (prayers)⁶:

- a) That he be granted such a powerful command that shall correspond with the command of Almighty Allah i.e. upon his command for the winds to blow, or for the rebellious jinn to submit, for example, the result shall be immediate obedience to his command.
- b) That he be granted such a kingdom that none after him shall ever attain, i.e. such a rule which exercises full control over man, jinn, animals, birds and the natural elements, like wind, water, etc.
- c) That forgiveness should be granted to whosoever comes to his Masjid, intending nothing but Salaah.

Regarding these three supplications, Rasulullah ﷺ mentioned, *'Almighty Allah has already shown him the fulfillment of two of his requests. We thus hope that the third has been accepted as well.'*

During the era of Nabi Suleiman عليه السلام, the Banu-Israel enjoyed a reign which was known as 'the golden era of the children of Israel'.

⁶ عن عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّهُ قَالَ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ سُلَيْمَانَ بْنَ دَاوُدَ عَلَيْهِ السَّلَامُ سَأَلَ اللَّهَ ثَلَاثًا، أَعْطَاهُ اثْنَتَيْنِ، وَتَحَنَّنَ تَرْجُو أَنْ تَكُونَ لَهُ الثَّالِثَةُ: فَسَأَلَهُ حُكْمًا يُضَادِفُ حُكْمَهُ، فَأَعْطَاهُ اللَّهُ إِيَّاهُ، وَسَأَلَهُ مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ، فَأَعْطَاهُ إِيَّاهُ، وَسَأَلَهُ أَنْ يَخْرُجَ مِنْ بَيْتِهِ لَا يُرِيدُ إِلَّا الصَّلَاةَ فِي هَذَا الْمَسْجِدِ خَرَجَ مِنْ خُطْبَتِهِ مِثْلَ يَوْمٍ وَلَدَتْهُ أُمُّهُ، فَتَحَنَّنَ تَرْجُو أَنْ يَكُونَ اللَّهُ عَزَّ وَجَلَّ قَدْ أَعْطَاهُ إِيَّاهُ (مسند احمد بسند

THE HISTORY OF THE BANU-ISRAEL AND THEIR LINK TO AL-AQSA

The word 'Israel' is Hebrew for 'the slave of Allah', similar in meaning to 'Abdullah'. 'Israel' was the title of Nabi Ya'qoob عليه السلام, the father of Nabi Yusuf عليه السلام. His father was Nabi Ishaq عليه السلام and his grandfather was Nabi Ibrahim عليه السلام. Almighty Allah had willed that much of the religious happenings of the world would focus around the progeny of Nabi Ibrahim عليه السلام.

Nabi Ibrahim عليه السلام was blessed with two sons, viz. Nabi Ismail عليه السلام and Nabi Ishaq عليه السلام. The son of Nabi Ishaq عليه السلام, i.e. Nabi Yaqoob عليه السلام would be blessed with twelve sons, through whom the Banu Israel (progeny of Israel/Yaqoob) would be formed. As for Nabi Ismail عليه السلام, he would be married into a pure Arab tribe, resulting in a progeny featuring the best of the Arabs, until the blessed appearance of Rasulullah ﷺ.

In accordance to Divine Will, the history of the Banu-Israel would focus around the blessed lands of Al-Aqsa, whilst the history of the progeny of Nabi Ismail عليه السلام would focus around the Ka'bah and its surrounding lands.

When Nabi Yusuf عليه السلام was appointed acting king over the lands of Egypt, his entire family shifted from the land of Kan'aan (Shaam - Southern Levant). The bequest of Nabi Yaqoob عليه السلام was that he be buried in Shaam, since this was the burial site of his noble father and noble grand-father. This bequest was fulfilled by Nabi Yusuf عليه السلام who, accompanied by a huge procession, travelled into Shaam after the demise of his noble father, in order to bury him therein. Nabi Yusuf عليه السلام would later make a similar bequest, but its fulfillment would only occur decades later, at the hands of Nabi Musa عليه السلام, when

he took the Banu Israel out of Egyptian- Firouni rule, and led them towards the blessed lands of Shaam⁷.

Whilst journeying towards Shaam, Almighty Allah would reveal upon Nabi Musa ﷺ the Taurah, as a guidance and light for the Banu Israel. It would be at that time (from the verses of the Taurah) that the Banu Israel would receive the promise of victory in The Holy Lands of Shaam, despite it being occupied at that time by various other powerful nations and tribes.

Together with the promise however would come a warning, that just as the Holy Land of Al-Aqsa would serve as the capital of their religious pride and honour, during their days of piety, it shall also serve as the centre of their humiliation and destruction, when their nature would become corrupt.

THE DETAILS OF THE DIVINE PROMISE AND THE DIVINE WARNING REGARDING AL-AQSA FOR THE BANU ISRAEL

The promise of Al-Aqsa to the Banu-Israel has been discussed in various verses of the Noble Quraan⁸. As for the warning

⁷ عن أبي بردة. عن أبي موسى قَالَ: أَتَى النَّبِيَّ -صلى الله عليه وسلم- أَعْرَابِيًّا فَأُكْرِمَهُ فَقَالَ لَهُ: "أَتَيْتَا"، فَأَتَاهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "سَلْ خَاصَّتَكَ". قَالَ: نَافَقَةٌ تَرْكَبُهَا وَأَعْمُرٌ يَغْلِبُهَا أَهْلِي. فَقَالَ: "أَعَزَّيْتُمْ أَنْ تَكُونُوا مِثْلَ عَجُوزٍ بَنِي إِسْرَائِيلَ؟". قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا عَجُوزُ بَنِي إِسْرَائِيلَ؟ قَالَ: "إِنَّ مُوسَى -عَلَيْهِ السَّلَامُ- لما سَارَ بَنِي إِسْرَائِيلَ مِنْ مِصْرَ، ضَلُّوا الطَّرِيقَ فَقَالَ: مَا هَذَا؟ فَقَالَ غُلَامًاؤُهُمْ: يُوسُفُ -عَلَيْهِ السَّلَامُ- لما حَضَرَ الْمُؤْتِ، أَخَذَ عَلَيْنَا مَوْتَعًا مِنَ اللَّهِ أَنْ لَا نَخْرُجَ مِنْ مِصْرَ حَتَّى نَنْفُلَ عِظَامَهُ مَعَنَا. قَالَ: مَنْ يَعْرِفُ مَوْضِعَ قَبْرِ؟ قَالَ: عَجُوزٌ مِنْ بَنِي إِسْرَائِيلَ، فَبَعَثَ إِلَيْهَا فَأَتَتْ، فَقَالَ: ذُلِّي عَلَى قَبْرِ يُوسُفَ، قَالَتْ: حَتَّى تُغَطِّيَنِي حُكْمِي، قَالَ: وَمَا حُكْمُكِ؟ قَالَتْ أَكُونُ مَعَكَ فِي الْجَنَّةِ، فَكَرِهَ أَنْ يُغَطِّيَهَا ذَلِكَ، فَأَوْخَى اللَّهُ إِلَيْهِ: أَنْ أُعْطِيَها حُكْمَهَا، فَأَنْطَلَقْتُ بِهِمْ إِلَى مُجِيرَةٍ: مُسْتَنْفَعٍ مَاءٍ فَقَالَتْ: أَنْضِيبُوا هَذَا الْمَاءَ، فَأَنْضِيبُوهُ، فَقَالَتْ اخْتَفِرُوا، فَاخْتَفَرُوا، فَاسْتَخْرَجُوا عِظَامَ يُوسُفَ، فَلَمَّا أَقْبَلُوا إِلَى الْأَرْضِ فَإِذَا الطَّرِيقُ مِثْلَ ضَوْءِ ال نَهَارٍ (صحيح ابن حبان)

⁸ يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ (المائدة 21) ويعني بقوله: "التي كتب الله لكم" التي أثبت في اللوح المحفوظ أنها لكم مساكن ومنازل دون الجبابرة التي فيها (الطبري)

regarding this land and its relationship with their humiliation and destruction, which has been discussed in detail in the beginning verses of Surah Al-Isra:

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا خَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ (1) وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ أَلَّا تَتَّخِذُوا مِنْ دُونِي وَكِيلًا (2) ذُرِّيَّةً مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا (3) وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا (4) فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَحَاشُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا (5) ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا (6) إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيَبْتَلُوا مَا عَلَّمُوا تَنْبِيرًا (7) عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُذْتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا (8) إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّيْلِ هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا (9) وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا (10)

Glorified be He Who carried His servant by night from the Inviolable Place of Worship to the Far Distant Place of Worship the neighborhood whereof We have blessed, that We might show him of Our signs! Lo! He, only He, is the Hearer, the All-seeing.

We gave unto Moosa the Scripture, and We appointed it a guidance for the Children of Israel, saying: Choose no guardian beside Me.

(They were) the seed of those whom We carried (in the ship) along with Nuh. Lo! he was a grateful slave.

And We decreed for the Children of Israel in the scripture: You will verily cause corruption in the earth twice, and you will become great tyrants.

So when the time for the first of the two shall come, We shall rouse against you slaves of Ours of great might who will ravage (your) country. And it was a threat fulfilled.

Then we gave you once again your turn against them, and We aided you with wealth and children and made you more in soldiery,

(Saying): If you do good, you do good for your own souls, and if you do evil, it is for the soul (in a like manner, i.e. the harm shall fall upon that very soul).

So, when the time for the second (of the judgments) shall come (We shall rouse against you others of Our slaves) to disgrace you, and to enter the Masjid as they had entered it the first time, and to lay waste to all that they had created during their surge of tyranny.

It may be that your Lord will have mercy on you, but if you repeat (the crime) We shall repeat (the punishment), and We have appointed hell a dungeon for the disbelievers.

THE HISTORY OF THE BANU ISRAEL IN ACCORDANCE TO THE PATTERN DESCRIBED IN THE NOBLE QURAAAN

After the death of Nabi Suleiman ﷺ around 935 B.C.⁹ the kingdom of the Banu Israel divided into Israel in the North and the Kingdom of Judah in the South. Jerusalem remained the capital of the Kingdom of Judah. The kingdom of Israel in the North was the break-away kingdom from religious rule, in

⁹ If one were to search for an indication towards the year in which Nabi Suleiman Alahis-Salaam passed away, he could perhaps find it in Surah Saba, (the Surah in which mention is made of the demise of Nabi Suleiman Alahis-Salaam.) If one were to count the letters from the beginning of the Surah until the end of verse 13, he shall find it to be 934. The next letter, which starts the discussion of the death of Nabi Suleiman Alahis-Salaam. ('*Then when We decreed (Suleiman's) death, nothing showed them (the jinn) his death, except ants that had eaten at his staff*') will make the number 935, which is what historians feel as the most probable date for the demise of Nabi Suleiman Alahis-Salaam. (And Almighty Allah knows best)

which paganism spread like wild-fire. As time went on corruption seeped into the Kingdom of Judah as well.

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا

And We decreed for the Children of Israel in the scripture: You will verily cause corruption in the earth twice, and you will become great tyrants.

As per Divine foretell, spreading mischief in the earth (لتفسدن في الارض), and holding an elated, untouchable attitude (و لتعلن علوا كبيرا), slowly but surely became the second nature of the Banu-Israel. Neither would they ever feel remorseful over their actions, nor would they ever feel sympathy for those who they tortured and oppressed.

The nature of the Banu Israel became evil, resulting in their breaking, within the precincts of the Holy Land of Al-Aqsa, every Divine Command, merely in order to gather more power, and due to hate for fellow mankind. They no longer deemed lying, theft, adultery, bribery, unlawful relations, usury, etc. as sins, but rather as a right showered upon them by Divine Will. They decreed Paradise as a birth right of the lineage they belonged to, and were convinced that no sin whatsoever, no matter how terrible, could ever deprive them of that right.¹⁰

The Banu Israel blended in with the nature of the very Firoun who had oppressed and tortured them for years on end. One would have thought that after attaining salvation from such a tyrant they would have ensured that the

¹⁰ وَقَالُوا لَنْ نَمَسَّنَا النَّارَ إِلَّا أَيَّامًا مَعْدُودَةً (البقرة 80)

world never sees oppression again, but surprisingly that was not to be the case.

Almighty Allah describes the evil nature they were to adopt, using the very word which had described Firoun in Surah Qasas, i.e. (علا في الارض) - "to behave elated and as an "untouchable", a nature that allows one to oppress, torture, mock, and slaughter, without any fear of retaliation and without any sign of remorse.

Despite being from a most noble lineage and from the family tree of the Ambiya ﷺ, the attitude of the Banu Israel at times drove them to mock and slay even the Ambiya ﷺ, merely due to the words of the Ambiya ﷺ not conforming to their whims and fancies.¹¹

THE FIRST OF TWO DIVINE PUNISHMENTS

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ
وَكَانَ وَعْدًا مَفْعُولًا

So when the time for the first of the two shall come, We shall rouse against you slaves of Ours of great might who will ravage (your) country. And it was a threat fulfilled.

As per Divine Warning, Almighty Allah lifted His protection and allowed Al-Aqsa to collapse into enemy pagan hands. Over the next few centuries Egyptians, Assyrians and Babylonian forces would penetrate deep into the religious kingdom of the Banu Israel, and would even control their private lives, by appointing puppet Jewish kings.

¹¹أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ (البقرة 87)

In 722 B.C. (212 years from the demise of Nabi Suleiman عليه السلام) Assyrian forces, after years of constant war, totally destroyed the Northern Kingdom of Israel. The Southern Kingdom of Judah managed to survive for a further 135 years, but it too was to find itself unable to defeat Divine Decree, finally collapsing under the surge of the Babylonian forces of Bukht-e-Nassar (Nebuchadnezzar) in the year 586 B.C.

At the hands of the Egyptians, Assyrians, and Babylonians the religious state of the Banu Israel was brought to an end, approximately 348 years after being established. As time went on, segments of the Banu Israel would return to the Holy Land, wherein they were permitted to reside as mere subjects, to live with disgrace under the rule of the Persians, then the Greeks, then the Nabateans and finally under the Pagan Romans.

After the fall of the state, the Banu Israel divided and spread out into the lands, in anticipation of the Divine promise that one day they would return to the Holy Lands, during which the city of Jerusalem would retake its position as the Purest of areas, designated for the worship of one Creator alone, a place of worship in which the pure creed of monotheism would be the most salient, in accordance to the parting advice of Nabi Yaqoob عليه السلام (Israel) to his children (Banu Israel).

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ (البقرة 133)

Or were you present when death came to Yaqub, when he said unto his sons: What will you worship after me?

They said: We shall worship your Lord, the Lord of your fathers, Ibrahim, Ismail and Ishaaq; (who is) One Lord, and unto Him we have surrendered.

Due to the fine details in their scriptures regarding this promised return, and the armies that shall make this possible, all were convinced that the restoration of their religious state on the monotheistic path of Nabi Ishaq عليه السلام, Nabi Ismail عليه السلام and Nabi Ibrahim عليه السلام - would now only occur upon the arrival of the Final Messenger of Allah – Nabi Muhammad ﷺ.

In anticipation of this promise some would remain in the land of Shaam, some would migrate to Yemen, and some would even journey all the way to Yathrib (former name of Madinah Munawwarah) to be the first to receive and welcome the promised savior. In this way the eleven tribes of the Banu Israel scattered in the world. Some remained Jewish, whilst others converted to Christianity. Due to the inter-marriages and conversions that would now occur, and due to the Banu Israel not being concerned with preserving their family lineage, identifying someone as a pure Israeli now became difficult and near impossible. The term Ahle-Kitaab (people of the Divine Scriptures) would now be preferred, since it would encompass those of pure Israeli lineage, those of a mixed-breed, and even those not from the progeny of Israel, but on the faith of either the Jew or the Christian.

Constantine's conversion

In the year 337 when Constantine, the king of Pagan Rome accepted Christianity, some began considering the possibility that the return of the Banu Israel to the Holy Lands of Al-Aqsa, and the re-establishment of Al-Aqsa as a centre of monotheistic faith could perhaps occur at the hands of the Roman (recently converted Christian) Empire, despite this being far from what had been described in the scriptures.

However when Constantine announced the adoption of Paul's concocted version of Christianity, the learned realized that Constantine's conversion was but a farce, merely done in order to pollute pure Christian belief with the poison of trinity, and pagan culture.

AL-AQSA UNDER ROMAN CHRISTIAN RULE

In the eleventh year of Constantine's rule, his mother, Helena, set out for Al-Quds, on the pretext of searching for 'the Holy Cross ' (the cross upon which Christians claim Nabi Isa ﷺ was crucified).

During her stay there she initiated the building of 'The Church of The Holy Sepulcher'¹², (which the Muslims would call 'The Church of Refuse) on the outskirts of Al-Aqsa, claiming it to be the spot wherein Nabi Isa ﷺ was initially buried.

¹² The most common name for the Church of the Holy Sepulcher in classical Arabic sources is the Church of Refuse, or garbage (Kanisat al Qumamah). The geographer Al-Idrisi (493-559 AH, 1099–1165 or 1166 CE) gives us the following description for the Jerusalem Haram: *At the northern end we find the gate known as the Crow's Pillar ('amud al Ghurab). If one enters [the area] from the Mihrab Gate, which is the western entrance, one would head eastward down the alley leading to the Great Church, known as Church of the Resurrection (Kanisat al Qiyamah), and referred to by Muslims as the Church of Refuse (Qumamah).*

Yaqut al Hamawi (574-626 AH, 1179–1229 CE) adds the following: *"Qumamah: the greatest church for Christians, endowed with unparalleled beauty, wealth and design. It is located at the center of the city, surrounded by a wall, inside the church is a tomb, which is called 'resurrection' (Qiyamah), because it is believed that the Messiah rose up from there."* But in fact its [actual] name is qumamah ('garbage'). The further we go back in time the less frequently the term Church of the Resurrection (qiyamah) occurs until it disappears altogether while the term qumamah gains ascendancy. The great author and essayist al-Jahiz who lived in the eighth century CE (159-255 AH), refers to the place exclusively as Qumamah.

The people of Al-Aqsa were then led to believe that Al-Aqsa had cursed its people and in anger had moved over to a new spot, the spot selected for 'The Church of the Holy Sepulcher', a distance of about 2km from Al-Aqsa.



In ignorance and misled by shaitaani elements, the locals broke the existing structure of Al-Aqsa and transferred its building material over to what Rasulullah ﷺ had termed as 'The Valley of Jahannum'¹³, whereupon they erected this church.

In their heat of love and ignorance, they even attempted to remove the 'Rock' and transfer it to the new location. In this futile attempt, fragments of the rock were shattered, but due to the immense strength of the rock, this attempt was then abandoned. (الانس الجليل)

Musharraf has narrated from Ka'b al Ahbaar that after invading Al-Aqsa, the Pagan Romans had attempted three times to build a structure over the 'blessed rock', in which they

¹³ عَنْ أَبِي الْعَوَّامِ، قَالَ: رَأَيْتُ عُبَادَةَ بْنَ الصَّامِتِ شَرَفِيَّ بَيْتِ الْمَقْدِسِ فَقُلْتُ: يَا أَبَا الْوَلِيدِ مَا يُبْكِيكَ؟ فَقَالَ: كَيْفَ لَا أَبْكِي؟ وَقَدْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «هَذَا وَادِي جَهَنَّمَ» (مسند الشاميين للطبراني)

could practice their pagan practices. Each time, the structure upon completion would tumble to the ground, killing all within. (الانس الجليل)

Thus, when Helena came, her effort was focused in turning attention away from the true area of Al-Aqsa, and the exact spot of the 'blessed rock' and shifting the area of Roman Christian worship (which would consist of a multitude of pagan practices) to the 'Valley of Jahannum'. Finally, in a vent of hatred towards the 'blessed rock' Helena ordered that the spot be turned into a dump-site, and an attempt was even made to have dirty cloths used by women during their menstrual periods, transported all the way from Constantinople, and disposed of here. (Nauu'zubillah)

Under Roman Christianity this was the honour that the sacred Masjid received. Due to Constantine and his mother, the spot of the 'blessed rock' would remain hidden for close to 300 years, regarded by the locals as a mere refuse dump. The scholars of the Banu Israel thus understood well that the era of the true savior of Al-Aqsa, upon whose hands the Kingdom of Suleiman عليه السلام upon the monotheistic teachings of Ibrahim عليه السلام would be re-established, was yet to come.

In the year (637 A.C) Hadrat Umar رضي الله عنه, upon entering the city of Al-Quds as a conqueror, led the search for the area of the rock, and with the help of Ka'b al-Ahbaar located its exact position, cleared away the debris covering it, and restored it to its previous state of honour and sanctity.¹⁴

¹⁴ قال أبو عبيد: أني هشام بن عمار، عن الهيثم، أن عمران العبيسي قال: سمعت جدي عبد الله بن أبي عبد الله، يقول: لما ولي عمر بن الخطاب رحمة الله عليه زار أهل الشام، فنزل الجابية وأرسل رجلا من جديلة إلى بيت المقدس،



Figure 1: The Rock viewed from above (left) and viewed from below (right)

THE ERA OF RISALAH AND THE JOY OF THE 'PEOPLE OF THE PREVIOUS SCRIPTURES'

When the message of Rasulullah ﷺ spread through the lands of Arabia and further, and as the Muslim armies victoriously swept through the lands of the Romans and the Persians, the scholars of the previous scriptures and the masses around

فافتتحها صلحا، ثم جاء عمر ومعه كعب فقال: يا أبا إسحاق أتعرف موضع الصخرة؟ فقال: أذرع من الحائط الذي يلي وادي جهنم كذا وكذا ذراعا، ثم احفر فإنك تجدها قال: وهي يومئذ منزلة قال: فحفروا فظهرت لهم فقال عمر لكعب: «أين ترى أن نجعل المسجد»، أو قال: «القبلة؟» فقال: «اجعله خلف الصخرة، فتجمع القبلتين، قبلة موسى، وقبلة محمد صلى الله عليه وسلم» فقال: «ضاهيت اليهودية يا أبا إسحاق، خير المساجد مقدماها» قال: فبناها في مقدم المسجد (الاموال لابن زنجويه)

them suddenly awoke to the realization of a long-awaited promise of 'a victorious return to the Holy Land for the Banu Israel and the faith of monotheism.'¹⁵

Despite the continuous efforts made by evil scholars of the Taurah and Injil (Old and New Testament of the Bible) to conceal the verses alluding to the coming of the final savior, Muhammad ﷺ and to the victory of Islam over all other faiths, these verses of the Bible still shine as bright as the sun, as long as the reader is blessed with an eye of wisdom and a heart of justice.

Examples of such verses:

¹⁵وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا (104) وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا (105) وَفَرَأَيْنَا فَرقَانَهُ يُتَفَرَّهُ عَلَى النَّاسِ عَلَى مَكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا (106) فُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَجْرُونَ لِلآذْقَانِ سُحَدًا (107) وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا (108) وَيَجْرُونَ لِلآذْقَانِ يَتَكُونُ وَيَزِيدُهُمْ خُشُوعًا (الاسراء)

'And We said unto the Children of Israel after him: 'dwell in the land; but when the second promise comes to pass we shall bring you as a crowd gathered out of various nations.' With truth have We sent it down, and with truth has it descended. And We have sent you as naught else save a bearer of good tidings and a warner.

...And (it is) a Quran that We have divided, that you may recite it unto mankind at intervals, and We have revealed it by (successive) revelation. Say: Believe therein or believe not.

Lo! Those who were given knowledge before it, when it is read unto them, fall down prostrate on their faces, adoring, Saying: Glory to our Lord! Verily the promise of our Lord must be fulfilled. They fall down on their faces, weeping, and it increases humility in them.'

VERSES OF THE BIBLE ALLUDING TO THE COMING OF RASULULLAH ﷺ AS THE SAVIOR OF THE BANI ISRAEL

1) The name 'Muhammad' in the Bible:

The name 'Muhammad', with special reference as a savior of Jerusalem, is mentioned by name in the Song of Solomon chapter 5 verse 16:

*"Hikko Mamittakim we kullo **Muhammadim** Zehdoodeh wa Zehraee Bayna Jerusalem."*

Translation: "His mouth is most sweet: yea, *he is **Muhammadim** (altogether lovely)*. This is my beloved, and this is my friend, O daughters of Jerusalem."

In the Hebrew language 'im' is added for respect.

In the English translation they have translated the word 'Muhammadim' as "*altogether lovely*", but in the Old Testament in Hebrew, the name of the Final Messenger of Almighty Allah, 'Muhammadim' (ﷺ) can still be found.

The song of Solomon likens the desire of the children of Israel for its savior to a woman desirous of meeting her beloved. Christian/Jewish scholars interpret it as the desire Israel has for the coming of Nabi Isa ﷺ, whereas the phrase '*we-kul-low Ma'ha-mad-dim*' (He altogether is Muhammad) makes it quite clear who Israel is desirous of as its savior.

The following text analysis of this verse can be found on (<http://biblehub.com/text/songs/5-16.htm>).

Transliteration	Hebrew	English
ḥik-kōw	חֵכֹו	His mouth
mam-ṭaq-qîm,	מִמֶּתֶקִים	[is] most sweet
wə-ḱul-lōw	וְכֹלֹ	he altogether
ma-ḥă-mad-dîm;	מִחֲמַדִּים	[is] lovely
zeh	זֶה	This
qō-w-ḡî	דֹדִי	[is] my beloved
wə-zeh	וְזֶה	and this
rê-‘î,	רֵעִי	[is] my friend
bə-nō-wṭ	בָּנוֹת	O daughters
yə-rū-šā-lim.	יְרוּשָׁלַם:	of Jerusalem

2) The name 'Ahmed' in the Bible:

As mentioned in the Quraan, on many an occasion did Nabi Isa عليه السلام inform the Banu Israel of the coming of their savior, who shall be named 'Ahmed' (أحمد).

In the Gospel of John, chapter 16, verse 7, the following appears:

"Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you".

The word 'Comforter' (Advocate/Helper) is the translation of the Greek word '*Paraklētos*'. If the word was however read as 'Periclytos' it would mean 'The Praised One' or 'The One that

is Praised', which is the exact meaning of 'Ahmed' and 'Muhammad'.

One must remember that Nabi Isa ﷺ spoke in Hebrew (Aramaic) not in Latin. Therefore the Bible was in Aramaic. Later it was translated into Greek and Latin. The most important distortions happened during these translations.

While the translators were translating the Bible to Greek from the language that it was originally revealed in, Aramaic, they mistranslated the word Periclytos as Paraclytos. In this case, if there was not an “a” between the letters “p” and “r” and it was spelled as Periclytos, it would be the exact translation of “Ahmad” into Greek. If this mistake was not made, then Rasulullah ﷺ's name would be directly mentioned in the Bible, until today, with the word “Periclytos”.

The Quran makes clear mention that Rasulullah ﷺ's name is mentioned as “Ahmad” in the Bible:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ
وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

*“And when Jesus son of Mary said: O Children of Israel! Lo! I am the messenger of Allah (sent) unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who comes after me, whose name is **Ahmed**...”*

(Surah Saff: 6)

If the word Periclytos had not been distorted in the Bible, this verse in the Quran would be clearly seen.

Regardless, both words foretell the coming of another Messenger and that is none other but Rasulullah ﷺ, since, as

recorded in history, He ﷺ is the only messenger who came after Nabi Isa (عليه السلام).

'Some Christians say that 'Periclytos' (The One who Praises - Ahmed, or 'The Comforter' as translated presently) mentioned in these prophecies refers to the Holy Spirit/Jesus. They fail to realize that the prophecy clearly says that only if the Holy Spirit/Nabi Isa (عليه السلام) departs will the 'Periclytos' come. Hence this verse refers to none other than Rasulullah ﷺ.

3) The word 'Bakkah' (Makkah Mukarramah) in the Bible

An example of the reference towards this city found in the present scriptures is what has been mentioned in the book of Psalms chapter 84.

After cursing those who had opposed the truth, this chapter commences with expressing praise upon a nation that shall one day rise, which shall continuously pass through the valley of **Bakka** (Makkah), on their way for the **pilgrimage** (Hajj). Through this nation the name of Almighty Allâh shall be raised high in the entire world. Their pilgrimage shall be to a land in which birds are safe from hunters (the Haram); towards the house of the Lord (Ka'bah), in which a few moments spent is better than a thousand elsewhere

Verses of the Bible indicating to the above, as found in the present translated scriptures, shall now be quoted, with a brief explanation after each verse. Obviously Christian translators have made every possible attempt to conceal the meaning of these verses, but then too, with a little effort, one is able to extract its true meaning.

- *How amiable are thy tabernacles, O Lord of hosts!*

- How wonderful is the house of the Lord (the Ka'bah), upon which the Graces (*Tajalli*) of His Divine Presence descend.
- *My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.*
 - I am desirous of presenting myself at this wonderful court.
- *Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.*
 - This is a land wherein even the sparrow has been granted protection from the hunter since hunting has been prohibited in The Haram. The prohibition for hunting is restricted only and only with the Haram, thus this verse can refer to no other site but the Haram. That the bird now enjoys a place close to the Divine Dwelling (The Ka'bah), that is evident when one witnesses the numerous birds residing within the Masjid and continuously flying around The Ka'bah.
- *Blessed are they that dwell in thy house: they will be still praising thee.*
 - Blessed are the thousands that shall worship in this Masjid
- *Blessed are those whose strength is in you, whose hearts are set on pilgrimage.*
 - Blessed are those coming for Hajj
- *Who passing through the valley of Baca make it a well; the rain also filleth the pools.*

- o On their journey of Hajj they pass the valleys of Makkah.
 - o Almighty Allâh refers to Makkah Mukarramah in the Quraan as 'Bakka'. Besides Makkah Mukarramah no other place has been termed Bakka, thus Christian scholars find no alternative but to comment on this word as 'location unknown', whereas its location is indeed one of the most well-known spots on earth. Had they taken the little trouble to type the word 'Bakkah' on to 'Wikipedia', they would have easily learnt where exactly this spot is.
 - o As for the spring in this land, it is nothing but the well of Zam-Zam, thus one finds some translating the verse as *'Wherein God has taken out for them a blessed spring of water, which they make into wells'*
 - o With regards to the words 'the rain (**mawrah**) also filleth the pool it is highly possible that 'mawrah' does not refer to rain, especially since certain verses indicate that *Baca* is a dry valley devoid of rain. 'Mawrah' most probably is what is today known as Mount Marwah, the mountain closest to the Ka'bah.
- *They go from strength to strength; every one of them in Zion appeareth before God.*
 - o As the pilgrims continue their journey they increase in spiritual strength, until finally they present themselves in front of their Lord, either at the Ka'bah, or at Arafah.
 - o 'Zion' here is a translation of 'siyawn'. Zion is generally used to refer to Jerusalem, but since here clear indication has been made that in this 'Zion' sparrows too are safe from hunters, it is clear that it refers to the 'new Jerusalem' that shall arise during the era of the final Nabi, i.e. Makkah Mukarramah.

- *Lord, God of hosts, hear my prayer: give ear, O God of Jacob. Selah.
Behold, O God our shield, and look upon the face of thine anointed.
For a day in thy courts is better than a thousand.*
o A short while in worship in this Masjid is better than a thousand elsewhere, as is evident from the Ahadith.
- *I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. (End of Quote)*

ISLAM - THE PROMISED SAVIOR OF AL-AQSA FOR THE BANU ISRAEL

During the life of Rasulullah ﷺ the promise of a soon to be realized victory over Al-Aqsa was heard from the blessed lips of Rasulullah ﷺ¹⁶, and within a few years after his demise, the lands of Al-Aqsa was once again restored to pure monotheistic rule.

With this victory the sincere scholars of the previous scriptures, together with their devotees entered into the fold of Islam in droves, and made Al-Aqsa their base of worship. Thereafter, throughout the history of Islam, the area of Al-Aqsa would continue receiving the highest level of attention, admiration and respect of the Muslim world, with only the masjids of Makkah Mukarramah and Medina Munawwarah being afforded more importance.

¹⁶ اَحْفَظْ حَالًا سَيَأْتِي يَدِي السَّاعَةِ: إِحْدَاهُنَّ مَوْتِي " قَالَ: فَوَجَّهْتُ عَنْدَهَا وَجْهًا شَدِيدَةً، فَقَالَ: "قُلْ: إِحْدَى، ثُمَّ فَتَحَ بَيْتَ الْمَقْدِسِ (سنن ابن ماجه بسند صحيح)

During this period it would not alone be the Arabs (progeny of Nabi Ismail ﷺ) that would enjoy from the blessings of the Holy precincts of Al-Aqsa, but due to this faith being universal, Islam would open up the blessings of Al-Aqsa to the world, and more particularly to the sincere of the Ahle-Kitaab, many of whom being either direct or in-direct descendents of Nabi Yaqub ﷺ. (I.e. of the Banu Israel)

Had greed for power not prevented Jewish and Christian scholars proclaiming the truth regarding Islam, which they had absolutely no doubt about, there would have hardly been a Jew or Christian that would not have accepted Islam.

Rasulullah ﷺ himself declared that if ten Jewish scholars of Madina Munawwarah would have declared faith, the entire Jewish community of Madinah would have accepted Islam.¹⁷ Despite this stubbornness however, as time went on, the truth of Islam became more and more apparent, not merely on account of proofs from their scriptures, but rather due to the noble character of the Muslims that they came into contact with, and due to the unique system of justice that Islam advocated.

In fact so huge would be the conversion of the Banu Israel to Islam, that present day Jewry has admitted that from the twelve tribes of the Banu Israel, ten have been lost.¹⁸

¹⁷ عن أبي هريرة، عن النبي صلى الله عليه وسلم، قال: «لو آمن بي عشرة من اليهود، لآمن بي اليهود (البخاري)

¹⁸ Human race experts state that 90% of the current world Jewry are converts into Judaism and not descended from the original [Israelites] or Children of Israel [from a Semitic origin]. The Jews also acknowledge that 10 of their tribes are lost. The lost tribes are: [Ra'awbeen, Shamoun, Zbolon, Yesaker, Dan, Jad, Asheer, Navtali, Afraym and Mensi.

As per Divine Promise the Banu Israel (now part of the Muslim Ummah) were to enjoy three Divine favours, viz. wealth, abundance of children and strong military force.

This Divine favour could either be utilized to their benefit or to their harm. Whosoever accepted Islam found the land of Al-Aqsa as an open home for him and his family, and found a revival within Al-Aqsa of the crux of the teachings of every Nabi that came to the Banu Israel, i.e. to proclaim the oneness of Almighty Allah, to believe in the Messengers, and in life after death.

For centuries on end this remained the state of Al-Aqsa, and one would have hardly ever assumed that this wonderful and spiritual atmosphere would ever change. However, that was not to be, since Almighty Allah had from the very beginning warned of another era of evil, corruption and an untouchable, oppressive attitude that would stem from the Banu Israel, in the very Precincts of the Holy Land.

From World War 2, the world began hearing of a group of the Banu Israel (Jews) having no land, and desirous of being allowed into the Holy Lands of Al-Aqsa and surrounding areas. Then suddenly, in a massive flood of immigration, aided with full shaitaani support, media propaganda, British and American intervention, immense military and monetary aid, and puppet Arab leaders, the shaitaani state of Israel was created out of practically nothing. Thousands of Jews, from around the world, some of true Israeli lineage, some a mixture, and some with absolutely no Israeli blood in them whatsoever, found their passage towards the Holy Lands being made not only easy, but actually being demanded from them.

فإذا جاء وعد الآخرة جئنا بكم ليفيا

And when the second of the two promises shall come, we shall bring you in a mingled crowd.

Through this shaitaani state the Banu Israel would once more find themselves able to indulge, within the Holy Lands of Shaam and Al-Quds, in all types of corruption, lies, usury, adultery, oppression and mass-killing, similar to that which Firoun once meted out to their very forefathers in the lands of Egypt. However, just as the Banu Israel were promised a unique honorable return to the Holy Lands, so too were they warned of a dreadful punishment that would befall them upon their return to their old evil traits.

The return of the Banu Israel to its old evil traits began officially in 1948. From that day onwards, the world has seen the realization of the verse of the Taurah and the Quraan that had proclaimed loudly that there shall surely be a return of the Banu Israel to their two filthy traits of 'corruption in the Holy Lands' and 'an oppressive, untouchable attitude'. All that is left now is for the warning of Divine Punishment to take form, which indeed seems quite soon, In-sha Allah.

فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيُسْوَءُوا وَجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتَبِيرًا

“So, when the time for the second (of the judgments) shall come (We shall rouse against you others of Our slaves) to disgrace you, and to enter the Masjid as they had entered it the first time, and to lay waste to all that they had created during their surge of tyranny.”

لِيُسْوَءُوا وَجُوهَكُمْ - ('to disgrace you') Through this Divine Punishment the lies, fraud, wickedness, conspiracies, and

wolfish traits of the evil cliques of the Banu Israel Zionist Jews shall shine in front of all, as the sun on a cloudless afternoon. Their treachery, not only against the Muslim Ummah, but rather against the entire world, shall be laid bare, due to which every heart shall burn with hatred towards them.

If this Divine Punishment is the one that has been destined upon the hands of Nabi Isa عليه السلام, this hatred shall be made apparent by even the trees of the Holy Land. Rasulullah ﷺ described the scene at that time as follows:

تُقَاتِلُكُمُ الْيَهُودُ فَتُسَلِّطُونَ عَلَيْهِمْ، ثُمَّ يَقُولُ الْحَجَرُ يَا مُسْلِمُ هَذَا يَهُودِيٌّ وَرَائِي، فَاقْتُلْهُ (بخاري)

'The Yahood shall most definitely fight against you. Then you shall be granted victory over them, to such an extent that the rock shall say, O Muslim, here is a Jew behind me. Come and kill him!'

It shall only be the tree of Gharqad¹⁹ that shall not speak against them²⁰, thus one finds them, from 1948 onwards showing great interest in planting a great many of these trees in the area surrounding Israel.



Above & right: The Gharqad tree

¹⁹ Arabs use the word Gharqad only to describe the large Lycium trees.

²⁰ عن أبي هريرة، أن رسول الله صلى الله عليه وسلم، قال: " لا تقوم الساعة حتى يقاتل المسلمون اليهود، فيقتلهم المسلمون حتى يختبئ اليهودي من وراء الحجر والشجر، فيقول الحجر أو الشجر: يا مسلم يا عبد الله هذا يهودي خلفي، فتعال فاقتله، إلا الغرقد، فإنه من شجر اليهود (مسلم)

Due to continuous 'plant a tree' initiatives by the Jewish National Fund, the gharqad tree can be found in abundance in Israel.²¹

مَرَّةً وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ - (*and to enter the Masjid as they had entered it the first time*) - The 'first time' could refer to either the conquering of the Babylonians during the first destruction of the Banu Israel, or to the conquering of Al-Aqsa by the Muslims under the illustrious caliph Sayyiduna Umar رضي الله عنه.

²¹ JNF Shifts to Planting Only Gharqad Trees. (<http://www.preoccupiedterritory.com>)

"We intend to have over five million in place by 2030."

Jerusalem Forest, August 8 – In what organization executives are calling a strategic move aimed at enhancing both the ecology and defense of the country, the Jewish National Fund will phase out the planting of trees that are not of the gharqad variety, and focus exclusively on the gharqad.

Chairman of the JNF Directorate Danny Atar announced today that the board had voted by a clear majority to **move away from its reliance on pine trees and toward a local variety of boxwood called gharqad in Arabic, which reportedly has properties that will help Jews conceal themselves from Muslims in the final apocalyptic battle.** The plan calls for a phasing out of non-gharqad varieties by 2020.

"The mission of the Jewish National Fund has always been the reclamation of the land of Israel for the Jewish people," declared Atar at a press conference. "Of course the land is only important insofar as it participates in the maintenance of Jewish survival and sovereignty. Therefore the Directorate has voted overwhelmingly to invest in the gharqad, which will not betray us to the Muslims."

The JNF, established in 1901, has planted more than 250 million trees in the land of Israel, and manages the country's forests on behalf of the Ministry of Agriculture. It also owns or administers much of the country's land, and exercises control over the sale, lease, allocation, and purpose of those lands. Most of the JNF's funds come from affiliated organizations abroad, with the largest contributor JNF-USA. Atar said he had discussed the issue last month with JNF-USA Chairman Ronald Lauder and other heads of international affiliates, and all agreed on the plan.

"We would be derelict in our duties not to plant the gharqad," explained Atar. "Cypress and cedar pines are important, but it's time to move on to more strategically helpful species. My colleagues and I concurred that the gharqad is the wisest species to plant, and we intend to have hundreds of thousands of gharqads growing throughout the country by the start of the next decade, with over five million in place by 2030." Each gharqad, it is estimated, can magically conceal dozens of Jews.

The latter view is preferred since the entrance of the Babylonian forces was brutal, which is far from how Muslim conquerors enter any state, not to speak of a Holy Land and a most pure Masjid.

In this verse there is a slight indication that during this period Al-Aqsa shall be the focus and the most important area of the Jewish state, whereby it falling into Muslim hands shall be the declaration of the fall of the Jewish Empire. This generally occurs when the conquered area is the capital of the state, or at least the prime focus of an empire. Jerusalem is presently the eye of the entire conflict of the Middle East, and it shall come as no surprise if the Zionist Regime finally do force their view upon the world that Jerusalem be recognized as their capital. In fact it shall only bring the promised punishment all the more closer.

وَلْيَسِّرُوا مَا عَلَوْا تَتَّبِعُوا (and to lay waste to all that they had created during their surge of tyranny.) -This punishment shall signal the end of Jewish supremacy, Jewish control over wealth, Jewish control over technology, Jewish control over water and mineral resources, etc. It is quite possible that after this defeat *dajjali* technological advancements shall halt and begin its spiral towards termination.

Jerusalem began as the monotheistic capital of the Holy Lands and it shall, In-sha Allah, end as the same. In fact, during the eras of the various caliphates, Al-Aqsa was revered thoroughly, but it was never taken as a capital. Rather, it was Medina Munawwara, then Kufa, Damascus, Baghdad, and Istanbul that would serve this purpose. It is as though the right to rule from Al-Aqsa has been preserved for the direct

descendants of Nabi Ya'qub ﷺ, viz. Nabi Dawood ﷺ, Nabi Suleiman ﷺ, and their progeny, finally reaching its peak under Nabi Isa ﷺ, and his vicegerents.

عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ وَإِنْ عُدتُمْ عُدتُمْ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا

'It may be that your Lord will have mercy on you, but if you repeat (the crime) We shall repeat (the punishment), and We have appointed hell a dungeon for the disbelievers.'

With the defeat of the oppressive Jewish regime, the Banu Israel clique, who had chosen to take one besides Allah as their master, shall be afforded one last chance to gain Divine Mercy. Those alive amongst them shall find the opportunity to accept Islam and have their previous wrongs forgiven. If, in their stubbornness, they still refuse, then there is no avenue that shall be left open for them, neither in this world nor in the next.

In the era of Nabi Isa ﷺ there shall be no jizyah (tax paid by non-Muslim subjects). It shall be either Islam or the sword, since with the emergence of Nabi Isa ﷺ, the truthfulness of Islam and the fact that Islam is the very same religion that had been taught by Nabi Moosa ﷺ and Nabi Isa ﷺ, this shall now be as clear as daylight.²²

²² عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الْأَنْبِيَاءَ إِخْوَةٌ لِعَلَّاتٍ، دِينُهُمْ وَاحِدٌ، وَأُمَمُهُمْ شَقِيٌّ، وَإِنْ أَوْلَاهُمْ بِي عِيسَى ابْنُ مَرْيَمَ، لِأَنَّهُ لَيْسَ بَيْنِي وَبَيْنَهُ رَسُولٌ، وَإِنَّهُ نَازِلٌ فِيكُمْ، فَأَعْرِفُوهُ، رَجُلٌ مَرْبُوعٌ الْخَلْقِ، إِلَى الْبَيْتِ الْبَيْتِ وَالْحُمْرَةِ، يَقْتُلُ الْخَنَازِيرَ، وَيَكْسِرُ الصَّلِيبَ، وَيَضَعُ الْجُزْيَةَ، وَلَا يَقْبَلُ غَيْرَ الْإِسْلَامِ، وَتَكُونُ الدَّعْوَةُ وَاحِدَةً لِرَبِّ الْعَالَمِينَ، وَيُلْقِي اللَّهُ فِي زَمَانِهِ الْأَمْرَ، حَتَّى يَكُونَ الْأَسَدُ مَعَ الْبَقَرِ، وَالذَّنْبُ مَعَ الْعَنْمِ، وَيَلْعَبُ الصَّبْيَانُ بِالْحِثْيَاتِ، لَا يَضُرُّ بَعْضُهُمْ بَعْضًا (معمر بن راشد)

WAITING FOR THE RETURN OF AL-AQSA INTO THE PURE HANDS OF MONOTHEISM

Permission to worship freely in Masjid-al-Aqsa has twice before been snatched from the true worshippers of Al-Aqsa. The first was when the Babylonians, under Bukth-e-Nasar (Nebuchadnezzar) razed the Masjid to the ground, burnt all the copies of the Taurah, killed thousands of scholars and took the remaining as captive, far away to the land of Babylon (Iraq).

The second time was when the Crusaders invaded Al-Aqsa, during the caliphate of the Abbasid, killing so many of its inhabitants that their blood reached up to the calf of the invaders' horses.

If one ponders over both these instances he shall realize that, despite the odds against the 'people of the truth', and despite the military and monetary superiority of the 'people of falsehood', in both cases it took less than a hundred years for Al-Aqsa to open up its doors to those sincerely desirous of praying within.

With regards to the first of these two instances, the gist of it is as follows:

Almighty Allâh sent Bukht-e-Nasar of Babylon upon the Banu Israel. His armies killed scores of the Banu Israel and exiled the remaining, leaving the city in total ruin. (Ibn Atiyya)

When Nabi Uzair عليه السلام passed by, in sadness and wonder he remarked:

أَتَى يَحْيَى هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا

'How will Allâh ever give life to this land after this!?''

As an exhibition of Almighty Allâh's Divine Power to revive the dead, and to keep religion and the lands of religion alive, despite its revival seeming impossible, Almighty Allâh caused this Nabi to fall into a state of death for one hundred years. When he next opened his eyes, he found before him the land of Al-Aqsâ, bustling with people and religious fervour as it had once been.

Allamah Ibn Kathir has narrated that Almighty Allâh initiated the revival of Al-Aqsâ seventy years after its destruction, and its rebirth reached completion thirty years later, when Nabi Uzair عليه السلام was given life again.²³

²³ اختلفوا في هذا المار من هو؟ فروى ابن أبي حاتم عن عصام بن رُوَاد عن آدم بن أبي إياس عن إسرائيل عن أبي إسحاق عن ناجية بن كعب عن علي بن أبي طالب أنه قال: هو عزيز. ورواه ابن جرير عن ناجية نفسه. وحكاها ابن جرير وابن أبي حاتم عن ابن عباس والحسن وقتادة والسدي وسليمان بن بُرَيْدَةَ وهذا القول هو المشهور. وقال وهب بن منبه وعبد الله بن عبيد بن عمير: هو أرميا بن حلقيا وقال مجاهد بن جبر: هو رجل من بني إسرائيل. وذكر غير واحد أنه مات وهو ابن أربعين سنة؛ فبعثه الله وهو كذلك، وكان له ابن فيبلغ من السن مائة وعشرين سنة، وبلغ ابن ابنه تسعين وكان الجد شابا وابنه وابن ابنه شيخان كبيران قد بلغا الهرم، وأما القرية: فالمشهور أنها بيت المقدس مر عليها بعد تخريب بختنصر لها وقتل أهلها. { وَهِيَ خَاوِيَةٌ } أي: ليس فيها أحد من قَوْمِ: خوت الدار تخوي خواءً وخويا. وقوله: { عَلَى غُرُوبِهَا } أي: ساقطة سقوفها وجدرانها على عرصاتها، فوق متفكرا فيما آل أمرها إليه بعد العمارة العظيمة وقال: { أَتَى يَحْيَى هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا } وذلك لما رأى من دثورها وشدة خرابها وبعدها عن العود إلى ما كانت عليه قال الله تعالى: { فَأَمَّا تِلْكَ الْمِائَةُ عَامٍ ثُمَّ بَعَثَهُ } قال: وعمرت البلدة بعد مضي سبعين سنة من موته وتكامل ساكنوها وتراجع بنو إسرائيل إليها (ابن كثير)

As for the invasion of the Crusades, and their rule over the Holy Lands, its details are as follows:

The first mention of the Crusades was made in 471 A.H (1078), headed by Pope Urban 11, on the basis that 'Christians were being attacked en-route to Jerusalem, Eastern Christians were being persecuted by Muslims, and churches and monasteries were being destroyed - claims which today even Christian historians admit seem frivolous. Every church vibrated with this call, not because all agreed, but rather because over the last 100 years the papacy had been taken over by a satanic Jewish lobby, operating at that time in the name of 'the templar knights'.

In 488 A.H (1095) Pope Urban delivered his famous speech in Clermont which set the motion in full force. *'O race of Franks, o race chosen and beloved of God, from the confines of Jerusalem and the city of Constantinople a horrible tale has gone forth, namely that an accursed race, a race utterly alienated from God, has transgressed and spread evil in that land. They have overturned the holy altars, plundered the churches and destroyed and burnt them down.*

*Let the holy sepulcher of the Holy Christ, our Lord and Savior, which is possessed by unclean nations, especially incite you. **This land is too narrow for your large population**²⁴. The great city is crying for your help. Get up and save it!*

²⁴ For the Crusaders, the invasion of Shaam and Al-Aqsa was never a religious issue. Rather, as their popes and leaders had promised them, it was an opportunity to grab land and live as a 'Lord'. As for the central objective of this invasion, that was known to only an elite force known as 'The Templar Knights', the force that had infiltrated the churches and had taken control over the papacy, merely in order to make this invasion possible. Soon after the invasion of Al-Aqsa, this elite group entered within the precincts of the

Three hundred thousand soldiers responded to this call, and set off for Shaam. What really made the First Crusade so successful was not the size of the army of European foot soldiers and Knights – 10,000 knights and 30,000 foot soldiers were a powerful force, but the Muslims could have easily matched it. However, the Crusader's benefitted from the Shia menace in Egypt and Persia that surrounded the Muslim population of Damascus. The Muslims preoccupation with the Shia allowed the Christian armies to spread out along the Mediterranean coast.

So quick was the Crusade invasion that within forty years, four major Christian Kingdoms, in the Holy Lands were established, viz. Antioch, Edessa, Tripoli and Jerusalem.

If one were asked in the year 510 A.H if there was any hope of an Islamic revival his answer would most probably have been in the negative, since there was no apparent power which seemed strong enough to rise against this unique network of shaitaani enemies, i.e. the Christian Crusaders; the enemy operating from behind (Jewish Knight Templars); and the greater enemy operating from within, in the guise of a Muslim (the hypocrite Faatimi/Baatini shia).

Holy Masjid, and began an underground digging operation that continued for over ten years.

When one studies the manner that the Templar Knights conducted this underground digging operation, one shall realize that the central motive of the entire Crusades was to gain access to the area that lies beneath the front section of Masjid-al-Aqsa This is the area from which Nabi Suleiman Alahis-Salaam administrated the building of Al-Aqsa, and in which he passed away. What they sought during that digging operation, and what they presently seek in the digging that continues, has been discussed in detail in the book 'Looking into the Eye of Dajjal' (This can be downloaded from [spirituallight](#)).

However, Islam is a religion that never dies. Rather, its most amazing revivals occur at times when all lose hope in it ever standing again. At a time when the hold of the Fatimid empire was strong over many major Islamic centres, when Shia thought was being spread like fire from preachers streaming out of Al-Azhar²⁵; when the forts of Christian crusaders were springing up in and around the blessed lands of Shaam, when Al-Aqsa was fully out of Muslim control; and when shaitaani agents were enjoying access to the tunnels that run under Al-Aqsa; at that most threatening moment in Islamic history the wheels of revival began spinning at tremendous speeds.

After Divine Permission had been attained, it took a mere **seventy** years for Islam to bounce back to its glory, to topple the shia/faatimid empire of Egypt, to uproot the Christians from the lands of Shaam and to rid the blessed lands from the filth of the Templar Knights and their evil designs.

Almighty Allah had willed that all of this occur at the hands of one giant of Islam, so that the world would understand that when Divine Decree intervenes it takes just one individual to once again raise high the flag of Islamic dominance. That giant of Islam was none other than Yusuf ibn Ayub, commonly known as Salahuddin Al-Ayubi (R.A).

²⁵ Al-Azhar was established by the Fatimid Empire for the purpose of disseminating Shia thought throughout the Muslim World. It was Salahuddin Al-Ayubi who crushed this empire and converted this Shia centre into an Islamic University.

SALAHUDDIN AL-AYUBI AND HIS BATTLE AGAINST THE SHIA, AN ESSENTIAL STEP BEFORE THE RESCUING OF AL-AQSA'

Every aspect of the life of this Mujahid of Islam was unique and pure, and much of it has been heard or related to Muslim children somewhere along the line. What surprises one however is that the aspect for which Salahuddin (R.A) devoted most of his life and which he as well as his Master, Nurrudin Zengi (R.A), regarded vital for the conquest of Jerusalem, that has hardly ever been mentioned.

That aspect was with regards to first and foremost dismantling the Shia Empire of Egypt, because as long as it existed, Muslim efforts against the known Christian enemy were always being spoilt at the last moments with stabs in the back from this two-faced threat.

From the tender age of seventeen in 1154, until 1171, over a period of just 16 years this Mujahid accomplished the mammoth task of entering into the capital state of the Shia, winning over the masses, gathering control over its army, and slowly but surely, eradicating every Shia symbol and practice that was previously regarded as state law.

It was under Salahuddin Al-Ayubi that Al-Azhar was changed into a university of the Ahlus-Sunnah, that the words Hayya Ala Khairil Amal was removed from the Azaan of Egypt, bringing it back onto the Sunnah method, after a period of about 280 years. It was through his efforts that the name of the Shia caliph as well as the originator of their faith, Ubeidullah was removed from the khutbah, and replaced with virtues of

the illustrious caliphs, and the family members of Rasulullah ﷺ, in compliance to how it had originally been.

How difficult a task this was can only be understood by one who attempts removing customs from his people. The land of Egypt, for two hundred years, had heard nothing but Shia propaganda; 10th Muharram mourning processions; and fabricated stories of such love for the Ahl-e-Bait, which would create hatred for the rest of the Sahabah ﷺ.

It was for this reason that when the command of Nuruddin Zengi reached Salahuddin to remove the mention of the Faatimid caliph from the Jumuah Khutbah and replace it instead with the name of the Abbasid caliph, Salahuddin hesitated, fearing that such a khutbah, in the Jami of Al-Azhar would be too difficult for the masses to bear, and could provoke an uprising.

Nuruddin summoned the father of Saluhhidin and passed onto him this message, *'This is a command that must be implemented immediately, so that we may attain this great virtue and noble task before death comes and we miss out on the rewards.'*

A brilliant judge, Qadhi Ibn Abi Asroon was then sent, and with his aid and wisdom Salahuddin went about drawing up a plan to bring a total end to Shia rule in Egypt. After preparing the Egyptians for the coup, and taking away power from the Fatimid institution, he dismissed the Shia judges, banned the propagation of Shia ideas, and removed all Shia symbols and principles.

In 565 A.H. he banned the Azaan carrying the words *'Hayya Ala Khairi-Amal, Muhammad wa Ali khairul bashr'* ('Come to the best of all acts. Muhammad and Ali are the best of all men').

Then on the 10th of Dhul Hijjah he ordered that the righteous caliphs be mentioned in the khutbah, and that the present Shia caliph, al-Adid, be mentioned in ambiguous terms, so as to confuse the Shia, and not provoke them.

The khateeb was ordered to say, '*O Allah, guide the followers of al-Adid to Your religion*'. Finally, on the 1st Friday of Muharram 567 A H, the name of 'al-Adid' was omitted.

Al-Adid passed away the following Friday. Salahuddin once said, '*Had I known he was going to die, I would have left it for one more week*'. His best advisor, al-Qadi al-Fadil laughed and replied, '*O my master, if he knew you were not going to erase his name from the khutbah, he would not have died*'.

Had this favour of Salahuddin not be upon the Ummah, Egypt would not have become the centre of the knowledge of Ahadith, producing the likes of Hafiz ibn Hajr, Badruddin Al-Aini, Mulla Ali Qari and others.

Yet for some strange reason this gigantic favour of Salahuddin Al-Ayubi hardly ever gets mentioned, as though shaitaani elements fear that if Muslims were to realize how Salahuddin Al-Ayubi viewed the Shia threat of his era, and how he worked tirelessly to rid the Ummah of its poison, they too would start despising the Shia and themselves strive to rid the Ummah of its poison.

Generally when one speaks of this great giant of Islam, it is only his rescuing of Al-Aqsa from the hands of the Crusaders that is discussed, whereas the efforts of this great man in rescuing Islam from a kufr ideology that was spreading like wild-fire amongst innocent Muslims was indeed just as

important, if not greater. The grasp of the Crusaders over Al-Aqsa was indeed one of the most trying times for the Ummah, but it never became the cause of a believer losing his faith. Rather, in the efforts to save the Masjid, many believers were blessed with martyrdom. Whereas, in the case of the grasp of the Shia faith over much of the Muslim world, thousands of souls were being robbed of their faith, and were made into eternal fuel for the fire of Jahannum.

SALAHUDDIN AL-AYUBI – A CRUSHING BLOW TO THE KINGDOM OF THE CRUSADERS

The next fifteen years of Salahuddin Al-Ayubi concentrated on mobilizing the Muslim armies of the world and launching attack upon attack against the Christian fort-holds of Shaam, the most decisive of which was the Battle of Hittin, in which he defeated the largest crusader army ever formed. It was after this battle that his chief-advisor Al-Qadi al-Fadil wrote the following letter:

After praising Salahuddin, he wrote, *'Your servant is writing this letter when heads have not yet been raised from prostration and tears have not yet been wiped from cheeks. Every time your servant thinks of these churches being turned back into Masjids, and that in the places in which it was said that Allah is the third of three, it is now being said that He is One, he renews his thanks to Allah, sometimes verbally and sometimes from the flow of tears from his eyes.'*

Soon thereafter, Almighty Allah blessed Salahuddin with the second great honour of that era, which was to emancipate Al-Aqsa from the hands of the Christian Crusades, a victory which reached its peak on Friday, 27th of Rajab 583 A.H.

When this great warrior entered the glorious city as victor, ending just over 90 years of brutal Christian rule, he issued orders commanding that no house be exposed to plunder, and that no Christian be harmed.

If one were to recall the Crusaders invasion of Jerusalem in 1099, when Godfrey and Tancred spread death in the streets, when Muslim defenders were drowned, burned and thrown into rivers of blood, whilst the Crusaders waded ankle-deep in the blood of the slain, one shall easily understand the difference between Islamic Jihad and Crusader/Christian-shaitaani barbarism.

HISTORY REPEATS ITSELF

A crux of the above, is that Al-Aqsa has twice shown its miraculous ability to rid itself of oppressive regimes, and to re-open its doors to its true devotees. In both episodes the revival of the emancipation of Al-Aqsa began within seventy years of foreign occupation and peaked before the culmination of a hundred years.²⁶

It is thus with great hope that we anxiously await Al-Aqsa's third miraculous feat of repelling shaitaani, oppressive invaders, who spread corruption and brutality in the Holy Precincts, and prevent the people of the land from worshipping their Creator within.

From 1948, sixty nine years have thus far passed. No one really knows how many more years are still to pass before the

²⁶ The Crusaders invaded Al-Aqsa on the 15th of July 1099, and Salahuddin Al-Yubai entered as conqueror on the 2nd of October 1187, 88 years later.

return of this Holy Land to its rightful owners, but it is without doubt that that time is approaching very soon.

و يقولون متى هو قل عسى ان يكون قريبا

“THEY ASK , WHEN SHALL IT (I.E. ALLAH’S PROMISE) OCCUR? REPLY, PERHAPS THE TIME IS VERY SOON!!!”

UNTIL THEN.....

As we await that promised day, our hearts, our minds, our bodies, and our wealth shall always be with Al-Aqsa. Great virtue has been recorded for the one who visits Al-Aqsa intending to perform Salaah therein, and more so for the one who ties his Ihraam from this Holy Land.

Rasulullah ﷺ said in this regard:

ايتوه فصلوا فيه . فإن صلاة فيه كآلف صلاة في غيره (ابن ماجه)

“Travel towards it (Al-Aqsa), for the purpose of performing Salâh therein, for verily, one Salâh performed therein equals to one thousand Salâh performed elsewhere.”

من أهل بحجة أو عمرة من المسجد الأقصى إلى المسجد الحرام غفر له ما تقدم من ذنبه وما

تأخر (ابو داؤد²⁷)

“Whosoever ties his Ihrâm for Haj or Umrah, from Masjid-e-Aqsa, all his past and future errors shall be pardoned.”

²⁷ و في حاشية العلامة عبد الحي الكهنوي على المطا للإمام محمد ورد في فضله حديث أخرجه أحمد وأبو داود وابن ماجه وابن حبان مرفوعا : من أهل بحجة أو عمرة من المسجد الأقصى إلى المسجد الحرام غفر له ما تقدم من ذنبه وما تأخر ووجبت له الجنة . هذا لفظ أبي داود وفي سنده ضعف يسير

من أحرم من بيت المقدس بحج أو عمرة كان من ذنوبه كيوم ولدته أمه (الدارقطني في سننه)

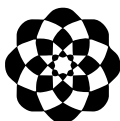
“Whosoever ties his Ihrâm for Haj or Umrah, from Masjid-e-Aqsa, he shall be purified from all sins, as though he has just been born.”

As for the one unable to undertake this most rewarding journey, he has been encouraged to provide monetary aid to the Holy Lands of Al-Aqsa. This shall In-sha Allah include him under the banner of those who had actually visited Al-Aqsa.

Rasulullah ﷺ replied to one who asked, *“What if I am unable to undertake the journey towards it?”*

فتهدي له زيتا يسرج فيه. فمن فعل ذلك فهو كمن أتاه (ابن ماجه)²⁸

“Then send olive oil as a gift to the Masjid, with which its lanterns may be burnt. Whosoever does so much, it shall be as though he has personally visited the Masjid.”



May Almighty Allah accept this brief compilation, and make it a means of solace and encouragement for the 'People of Al-Aqsa', as well as an invitation to those of other faiths towards the truth of Islam. Aameen.²⁹

²⁸ [حكم حسين سليم أسد] : إسناده صحيح

²⁹ Completed on the 5th of Rabi-ul-Aakhir 1439 (24/12/2017)