

AL-AQSA

*The Past,
the Present
and the Future*

Abu Muhammad
Mawlana Ridwan ibn Dawud Kajee



SPIRITUAL LIGHT
PUBLICATIONS

AL-AQṢĀ

The Past, the Present and the Future

Abu Muhammad

MI Ridwan ibn Dawud Kajee



SPIRITUAL LIGHT
PUBLICATIONS

Note: No copyright intended. However, anyone desirous of printing and publishing part or the whole is requested to obtain prior permission from the board-members of ‘Spiritual Light Publications’, the contact details of which are as follows:

Title: AL-AQṢĀ - the past, the present and the future

Author: Abū Muḥammad Ml Riḍwān ibn Dāwūd Kājee

First Edition: Rabi-ul-Aakhir 1439, December 2017

Second Edition: Jumādā al-Ūlā 1445, December 2023

Published by: Spiritual Light Publications

Website: spirituallight.org.za

Available from:

South Africa

Spiritual Light Publications - Krugersdorp

Email: 786spirituallight@gmail.com

May Almighty Allāh accept this publication, and in His Infinite Kindness, crown it with His Pleasure, and the pleasure of Rasūlullāh ﷺ.

May Almighty Allāh allow it to be a means of perpetual reward «إيصال الخواب وصدقة جارية» for the author and the members of Spiritual Light, their parents «نسباً وصهرًا», their mentor, and for all those that have offered aid in any form, as well as their parents and children, and for the Ummah of Rasūlullāh ﷺ in general.

CONTENTS

Transliteration Guide	6
Al-Quds (The Pure Land) and al-Masjid al-Aqṣā	1
Introduction	2
Clearing a Misunderstanding	2
History of al-Aqṣā	5
The names of this blessed area and its meanings	7
The Construction of al-Aqṣā During The Era of Nabī Sulaymān عليه السلام	8
The History Of The Banū Isrā’īl And Their Link To Al-Aqṣā	10
The details of the Divine Promise and the Divine Warning regarding al-Aqṣā for the Banū Isrā’īl	12
The History of the Banū Isrā’īl in accordance to the pattern described in the Noble Qur’ān.....	15
The first of two Divine Punishments	18
Constantine’s conversion	21
Al-Aqṣā under Roman Christian rule.....	22
The era of Risālah and the joy of the ‘People of the Previous Scriptures’	27

Verses of the Bible alluding to the coming of Rasūlullāh صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ as the saviour of the Banū Isrā'īl:.....	29
Islām - The Promised Savior of al-Aqṣā for the Banū Isrā'īl	38
Waiting for the return of al-Aqṣā into the pure hands of monotheism.....	48
With regards to the first of these two instances, the gist of it is as follows:.....	49
As for the invasion of the Crusades, and their rule over the Holy Lands, its details are as follows:	50
Ṣalāḥ ad-Dīn al-Ayyūbī and his battle against the Shia, an essential step before the rescuing of al-Aqṣā.....	55
Ṣalāḥ ad-Dīn al-Ayyūbī – A crushing blow to the Kingdom of the Crusaders	59
History repeats itself.....	60
Until then.....	62

Transliteration Guide

Consonants

ء	‘
ب	B
ت	T
ث	TH
ج	J
ح	H
خ	KH
د	D
ذ	DH
ر	R
ز	Z
س	S
ش	SH
ص	Ṣ

ض	Ḍ
ط	Ṭ
ظ	Ẓ
ع	‘
غ	GH
ف	F
ق	Q
ك	K
ل	L
م	M
ن	N
ه	H
و	W
ي	Y

Vowels

اَ	A
اِ	I
اُ	U
آ	Ā
إِ	Ī
أُو	Ū
أَيَّ	AY
أَوَّ	AW

﴿وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا﴾

[الإسراء: ٥١]

They ask, when shall it (i.e., Allah's
promise) occur? Reply, perhaps the
time is very soon!!!

[Sūrah al-Isrā': 51]



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمده ونصلي ونسلم على رسوله الكريم

Al-Quds (The Pure Land) and al-Masjid al-Aqṣā



The city of al-Quds (Aqṣā) 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 Banū Isrā'īl; the responsibility of every Ummatī towards this noble land; and its future as the final capital of the Islāmic Caliphate.

Introduction

Clearing a Misunderstanding



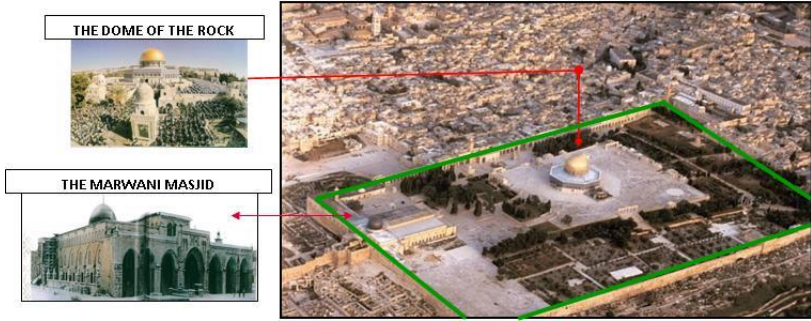
Amongst the masses there seems to exist a misunderstanding regarding what is Masjid al-Aqṣā. Some feel that it refers to ‘The Dome of the Rock’, whilst others claim that the Masjid situated at the front is ‘Masjid al-Aqṣā’.

The truth of the matter is that Masjid al-Aqṣā refers to the entire area which falls within the four walls of the Aqṣā compound. Shaykh Aḥmad Fathī Khalīfah has explained this point most beautifully in his book «دليل أولي القبلتين» in the following words:

«وما تسمية هذا الجزء إلا من التسمية الكلية، والذي لا زلنا نخشاه أن
الناس فهموا بأن هذا المبنى هو المسجد الأقصى ونسوا أنه جزء منه
وأن المسجد هو الأكبر والأرحب»

Due to the structure at the front generally being referred to as ‘al-Aqṣā’, people have unfortunately misunderstood that it alone is ‘al-Masjid al-Aqṣā’, whereas it is only a portion of ‘al-Aqṣā’. Masjid al-Aqṣā 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-Aqṣā, which includes the ‘Dome of the Rock’ (centre) as well as the ‘Marwānī Masjid’ (front right).



Within Al-Aqṣā, one shall find, amongst other things, about 5 areas for ablution «مِيضَاءَ», 40 stone benches «مِصْطَبَة», 36 wells, libraries, 15 Madrasahs, 6 offices, 12 domed structures «قُبَّة», the Burāq Wall «حائط البراق», 13 public fountains «سَبِيل», trees, 4 minarets, 8 Mihrabs, and 6 Masājīd, the famous amongst them being the ‘Dome of the Rock’ and the ‘Marwānī Masjid’.

In 1387 A.H. (1967) control of the old city of Jerusalem fell into the filthy hands of the Zionist Regime. Many years have since passed with this blessed area 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 blessed area, 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-Aqṣā and its surrounding lands into Muslim hands.

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

﴿وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ۝٥١﴾ [الإسراء: ٥١]

They ask, when shall it (i.e., Allāh's promise) occur? Reply, 'perhaps, the time is very soon'!

History of al-Aqṣā



The area of al-Aqṣā was demarcated forty years¹ after the divine selection of the spot of ‘Al-Ka‘bah’. From that moment onwards the land of Makkah Mukarramah and the area surrounding al-Aqṣā has continued enjoying waterfalls of Almighty Allāh’s most selected blessings and effulgence² (*Tajalliyāt*). Due to this continuous pouring of blessings and effulgence, the surrounding lands of al-Aqṣā, i.e., Palestine primarily and the entire land of Shām (as an extension) would also become blessed.

¹ عَنْ أَبِي دَرِّ الْعِفَارِيِّ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ مَسْجِدٍ وَضِعَ أَوَّلُ؟ قَالَ: «الْمَسْجِدُ الْحَرَامُ» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ الْمَسْجِدُ الْأَقْصَى» قُلْتُ: كَمْ بَيْنَهُمَا؟ قَالَ: «أَرْبَعُونَ عَامًا، ثُمَّ الْأَرْضُ لَكَ مُصَلًّى، فَصَلَّ حَيْثُ مَا أَذْرَكَتَكَ الصَّلَاةُ». [سنن ابن ماجه بسند صحيح]

² Details of the various forms of Divine *Tajallī* 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 the site www.spiritualight.org.za)

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 Allāh) is al-Ka'bah, whilst the end of man's earthly existence shall be al-Aqṣā. A fire shall push all those living towards the land of al-Aqṣā⁴, and upon this blessed spot shall man be resurrected.

The books of history mention that Sām ibn Nūḥ (the son of Nabī Nūḥ عَلَيْهِ السَّلَام) was the first man to demarcate the area of al-Quds⁵ (most probably upon instruction of his illustrious father, Nabī Nūḥ عَلَيْهِ السَّلَام). It is quite probable that Nabī Ādam

³ عَنْ مَيْمُونَةَ قَالَتْ: يَا رَسُولَ اللَّهِ، أَفْتِنَا فِي بَيْتِ الْمُقَدِّسِ قَالَ: «هُوَ أَرْضُ الْمُحَشَّرِ وَأَرْضُ الْمَنْشَرِ، أَتَتْهُ فَصَلُّوا فِيهِ» [مسند أبي يعلى - (قال حسين سليم أسد: بسند صحيح)]

⁴ عن حذيفة بن أسيد الغفاري، قال: اطلع النبي صلى الله عليه وسلم علينا ونحن نتذاكر، فقال: «ما تذاكرون؟» قالوا: نذكر الساعة، قال: «إنها لن تقوم حتى ترون قبلها عشر آيات - فذكر - الدخان، والدجال، والدابة، وطلوع الشمس من مغربها، ونزول عيسى ابن مريم صلى الله عليه وسلم، ويأجوج ومأجوج، وثلاثة خسوف: خسف بالمشرق، وخسف بالمغرب، وخسف بجزيرة العرب، وآخر ذلك نار تخرج من اليمن، تطرد الناس إلى محشرهم» [الصحيح لمسلم]

⁵ الأُنس الجليل

عَلَيْهِ السَّلَام also marked this area, but the markings got washed away during the great flood.

The Names of This Blessed Area and its Meanings

- 1) **Al-Aqṣā** - 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) **Bayt al-Maqdis** - The house in which sins are washed away.
- 3) **Bayt al-Muqaddas** - The house that has been purified from Shirk.
- 4) **Leliya** «إيليا» - A Hebrew word, having the meaning of Bayt al-Maqdis.
- 5) **Shullam** «شُلَم» - The city of peace.
- 6) **Zion** «صهيون» - A fortress.

The Construction of al-Aqṣā During the Era of Nabī Sulaymān عَلَيْهِ السَّلَام



During the fourth year of his rule, Nabī Sulaymān عَلَيْهِ السَّلَام began with the construction of the Masjid, in accordance to the bequest of his father, Nabī Dāwūd عَلَيْهِ السَّلَام. 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 Amwās (6 miles from al-Quds) would enjoy the shade of this dome until midday, and the people of ar-Rāma would enjoy its shade till sunset. The construction of the Masjid lasted seven years. [الأنس الجليل]

Upon completion, Nabī Sulaymān عَلَيْهِ السَّلَام made three Du‘ā’s (prayers)⁶:

⁶ عن عَبْدِ اللَّهِ بْنِ عَمْرٍو: 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 الْخَالِقَةُ: فَسَأَلَهُ حُكْمًا يُضَادِفُ حُكْمَهُ، فَأَعْطَاهُ اللَّهُ إِيَّاهُ، وَسَأَلَهُ مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ، فَأَعْطَاهُ إِيَّاهُ، وَسَأَلَهُ أَيُّمَا رَجُلٍ خَرَجَ مِنْ بَيْتِهِ لَا يُرِيدُ إِلَّا الصَّلَاةَ فِي هَذَا الْمَسْجِدِ خَرَجَ مِنْ حَظِيَّتِهِ مِثْلَ يَوْمٍ وَلَدَتْهُ أُمُّهُ، فَتَحَنَّنَ تَرْجُو أَنْ يَكُونَ اللَّهُ عَزَّ وَجَلَّ قَدْ أَعْطَاهُ إِيَّاهُ [مسند أحمد بسند صحيح]

- a) That he be granted such a powerful command that shall correspond with the command of Almighty Allāh 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 Ṣalāh.

Regarding these three supplications, Rasūlullāh ﷺ mentioned,

Almighty Allāh 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 Nabī Sulaymān عليه السلام, the Banū Isrā'īl enjoyed a reign which was known as 'the golden era of the children of Isrā'īl'.

The History of The Banū Isrā'īl and Their Link to Al-Aqṣā



The word 'Isrā'īl' is Hebrew for 'the slave of Allāh', similar in meaning to 'Abdullah'. 'Isrā'īl' was the title of Nabī Ya'qūb عَلَيْهِ السَّلَامُ, the father of Nabī Yūsuf عَلَيْهِ السَّلَامُ. His father was Nabī Ishāq عَلَيْهِ السَّلَامُ and his grandfather was Nabī Ibrāhīm عَلَيْهِ السَّلَامُ. Almighty Allāh had willed that much of the religious happenings of the world would focus around the progeny of Nabī Ibrāhīm عَلَيْهِ السَّلَامُ.

Nabī Ibrāhīm عَلَيْهِ السَّلَامُ was blessed with two sons, viz. Nabī Ismā'īl عَلَيْهِ السَّلَامُ and Nabī Ishāq عَلَيْهِ السَّلَامُ. The son of Nabī Ishāq عَلَيْهِ السَّلَامُ, i.e., Nabī Ya'qūb عَلَيْهِ السَّلَامُ would be blessed with twelve sons, through whom the Banū Isrā'īl (progeny of Isrā'īl/Ya'qūb) would be formed. As for Nabī Ismā'īl عَلَيْهِ السَّلَامُ, he would be married into a pure Arab tribe, resulting in a progeny featuring the best of the Arabs, until the blessed appearance of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

In accordance to Divine Will, the history of the Banū Isrā'īl would focus around the blessed lands of al-Aqṣā, whilst the history of the progeny of Nabī Ismā'īl عَلَيْهِ السَّلَامُ would focus around the Ka'bah and its surrounding lands.

When Nabī Yūsuf عَلَيْهِ السَّلَام was appointed acting king over the lands of Egypt, his entire family shifted from the land of Kan‘ān (Shām - Southern Levant). The bequest of Nabī Ya‘qūb عَلَيْهِ السَّلَام was that he be buried in Shām, since this was the burial site of his noble father and noble grandfather. This bequest was fulfilled by Nabī Yūsuf عَلَيْهِ السَّلَام who, accompanied by a huge procession, travelled into Shām after the demise of his noble father, in order to bury him therein. Nabī Yūsuf عَلَيْهِ السَّلَام would later make a similar bequest, but its fulfillment would only occur decades later, at the hands of Nabī Mūsā عَلَيْهِ السَّلَام, when he took the Banū Isrā’īl out of Egyptian-Fir‘awnī rule, and led them towards the blessed lands of Shām⁷.

⁷ عن أبي بردة: عَنْ أَبِي مُوسَى قَالَ: أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْرَابِيًّا فَأَكْرَمَهُ فَقَالَ لَهُ: «اِئْتِنَا»، فَأَتَاهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «سَلْ حَاجَتَكَ». قَالَ: نَاقَةٌ تَرْكَبُهَا وَأَعْزُزٌ يَحْلُبُهَا أَهْلِي. فَقَالَ: «أَعْجَزْتُمْ أَنْ تَكُونُوا مِثْلَ عَجُوزِ بَنِي إِسْرَائِيلَ؟» قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا عَجُوزُ بَنِي إِسْرَائِيلَ؟ قَالَ: «إِنَّ مُوسَى عَلَيْهِ السَّلَامُ لَمَّا سَارَ بِبَنِي إِسْرَائِيلَ مِنْ مِصْرَ، ضَلُّوا الطَّرِيقَ فَقَالَ: مَا هَذَا؟ فَقَالَ عُلَمَاؤُهُمْ: يُوسُفُ عَلَيْهِ السَّلَامُ لَمَّا حَضَرَهُ الْمَوْتُ، أَخَذَ عَلَيْنَا مَوْثِقًا مِنَ اللَّهِ أَنْ لَا نَخْرُجَ مِنْ مِصْرَ حَتَّى نَنْقُلَ عِظَامَهُ مَعَنَا. قَالَ: مَنْ يَعْرِفُ مَوْضِعَ قَبْرِهِ؟ قَالَ: عَجُوزٌ مِنْ بَنِي إِسْرَائِيلَ، فَبَعَثَ إِلَيْهَا فَأَتَتْ، فَقَالَ: دُلِّي عَلَى قَبْرِ يُونُسَ، قَالَتْ: حَتَّى تُعْطِيَنِي حُكْمِي، قَالَ: وَمَا حُكْمِي؟ قَالَتْ أَكُونُ مَعَكَ فِي الْجَنَّةِ، فَكَرِهَ أَنْ يُعْطِيَهَا ذَلِكَ، فَأَوْحَى اللَّهُ إِلَيْهِ: أَنْ أَعْطِيَهَا حُكْمَهَا، فَاِنْطَلَقَتْ بِهِمْ إِلَى مَجِيْرَةٍ: مُسْتَنْقَعٍ مَاءٍ فَقَالَتْ: أَنْضِبُوا هَذَا الْمَاءَ، فَأَنْضَبُوا، فَقَالَتْ احْتَفِرُوا،

Whilst journeying towards Shām, Almighty Allāh would reveal upon Nabī Mūsā عَلَيْهِ السَّلَامُ the Tawrah, as a guidance and light for the Banū Isrā'īl. It would be at that time (from the verses of the Tawrah) that the Banū Isrā'īl would receive the promise of victory in The Holy Lands of Shām, 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-Aqṣā 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-Aqṣā for The Banū Isrā'īl

The promise of al-Aqṣā to the Banū Isrā'īl has been discussed in various verses of the Noble Qur'ān⁸. As for the warning

فَاخْتَفَرُوا، فَاسْتَخَرُوا عِظَامَ يُوسُفَ، فَلَمَّا أَقْلَوْهُ إِلَى الْأَرْضِ فَإِذَا الطَّرِيقُ مِثْلُ صَوءِ النَّهَارِ
[صحيح ابن حبان]

⁸ ﴿يَنْقُومُ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ﴾ [المائدة: ٢١] ويعني بقوله:
التي ﴿الَّتِي كَتَبَ اللَّهُ لَكُمْ﴾ التي أثبت في اللوح المحفوظ أنها لكم مساكن
ومنازل دون الجبارة 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 Sūrah al-Isrā':

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِّنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ۝۱ وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ أَلَّا تَتَّخِذُوا مِن دُونِي وَكِيلًا ۝۲ ذُرِّيَّةً مِّن حَمَلَتَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ۝۳ وَقَضَيْنَا إِلَى بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لَتُفْسِدَنَّ فِي الْأَرْضِ مَرَّتَيْنٍ وَلَتَعْلُنَّ عُلُوقًا كَبِيرًا ۝۴ فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ۝۵ ثُمَّ رَدَدْنَا لَكُمُ الْكَوْكُوعَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ۝۶ إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لَكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوتُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ۝۷ عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ وَإِنْ عُدتُمْ عُدتُمْ وَجَعَلْنَا جَهَنَّمَ لِّلْكَافِرِينَ حَصِيرًا ۝۸﴾ [الإسراء: ١ - ٨]

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

2 - We gave unto Mūsā the Scripture, and We appointed it a guidance for the Children of Isrā'īl, saying: Choose no guardian beside Me.

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

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

5 - 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.

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

7 - (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.

8 - 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 Banū Isrā'īl in Accordance to The Pattern Described in The Noble Qur'ān



After the death of Nabī Sulaymān عَلَيْهِ السَّلَام around 935 B.C.⁹ the kingdom of the Banū Isrā'īl divided into Isrā'īl in the North and the Kingdom of Judah in the South. Jerusalem remained the capital of the Kingdom of Judah. The kingdom of Isrā'īl in the North was the break-away kingdom from religious rule,

⁹ If one were to search for an indication towards the year in which Nabī Sulaymān عَلَيْهِ السَّلَام passed away, he could perhaps find it in Sārah Saba', (the Sārah in which mention is made of the demise of Nabī Sulaymān عَلَيْهِ السَّلَام). 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 Nabī Sulaymān عَلَيْهِ السَّلَام. ('Then when We decreed (Sulaymān'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 Nabī Sulaymān عَلَيْهِ السَّلَام. (And Almighty Allāh knows best)

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

﴿وَفَضَيْنَا إِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ
وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا﴾

And We decreed for the Children of Isrā'īl 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 ﴿لَتُفْسِدُنَّ فِي الْأَرْضِ﴾, and holding an elated, untouchable attitude ﴿وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا﴾, slowly but surely became the second nature of the Banū Isrā'īl. Neither would they ever feel remorseful over their actions, nor would they ever feel sympathy for those who they tortured and oppressed.

﴿لَتُفْسِدُنَّ فِي الْأَرْضِ﴾ - The nature of the Banū Isrā'īl became evil, resulting in their breaking, within the precincts of the Holy Land of al-Aqṣā, 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

﴿وَلْتَعْلَنَ عَلُوًّا كَبِيرًا﴾ - The Banū Isrā'īl blended in with the nature of the very Fir'awn 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 world never sees oppression again, but surprisingly that was not to be the case.

Almighty Allāh describes the evil nature they were to adopt, using the very word which had described Fir'awn in Sūrah Qaṣaṣ, i.e., ﴿عَلَا فِي الْأَرْضِ﴾ - “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 Ambiyā' عَلَيْهِمُ السَّلَامُ, the attitude of the Banū Isrā'īl at times drove them to mock and slay even the Ambiyā' عَلَيْهِمُ السَّلَامُ,

¹⁰ ﴿وَقَالُوا لَنْ تَمْسَنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً﴾ [البقرة: ٨٠]

merely due to the words of the Ambiyā' عَلَيْهِمُ السَّلَامُ not conforming to their whims and fancies.¹¹

The First of Two Divine Punishments

﴿فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَىٰ بَأْسٍ شَدِيدٍ
فَجَاسُوا خِلَلِ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا﴾ [الإسراء: ٥]

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 Allāh lifted His protection and allowed al-Aqṣā 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 Banū Isrā'īl, and would even control their private lives, by appointing puppet Jewish kings.

In 722 B.C. (212 years from the demise of Nabī Sulaymān عَلَيْهِ السَّلَامُ) Assyrian forces, after years of constant war, totally destroyed the Northern Kingdom of Isrā'īl. The Southern

¹¹ ﴿أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ﴾ [البقرة: ٨٧]

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 Naṣar (*Nebuchadnezzar*) in the year 586 B.C.

At the hands of the Egyptians, Assyrians, and Babylonians the religious state of the Banū Isrā'īl was brought to an end, approximately 348 years after being established. As time went on, segments of the Banū Isrā'īl 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 Banū Isrā'īl 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 Nabī Ya'qūb عَلَيْهِ السَّلَام (Isrā'īl) to his children (Banū Isrā'īl).

﴿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: ١٣٣]

Or were you present when death came to Ya‘qūb, when he said unto his sons: What will you worship after me? They said: We shall worship your Lord, the Lord of your fathers, Ibrāhīm, Ismā‘īl and Ishāq; (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 Nabī Ishāq عَلَيْهِ السَّلَامُ, Nabī Ismā‘īl عَلَيْهِ السَّلَامُ and Nabī Ibrāhīm عَلَيْهِ السَّلَامُ - would now only occur upon the arrival of the Final Messenger of Allāh – Nabī Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

In anticipation of this promise some would remain in the land of Shām, some would migrate to Yemen, and some would even journey all the way to Yathrib (former name of Madīnah Munawwarah) to be the first to receive and welcome the promised saviour. In this way the eleven tribes of the Banū Isrā’īl 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 Banū Isrāʾīl not being concerned with preserving their family lineage, identifying someone as a pure Isrāʾīlī now became difficult and near impossible. The term Ahl al-Kitāb (people of the Divine Scriptures) would now be preferred, since it would encompass those of pure Isrāʾīlī lineage, those of a mixed-breed, and even those not from the progeny of Isrāʾīl, 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 Banū Isrāʾīl to the Holy Lands of al-Aqṣā, and the re-establishment of al-Aqṣā 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-Aqṣā 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 Nabī ʿĪsā عَلَيْهِ السَّلَام was crucified).

During her stay there she initiated the building of 'The Church of The Holy Sepulcher'¹², (which the Muslims would

¹² The most common name for the Church of the Holy Sepulcher in classical Arabic sources is the Church of Refuse, or garbage (*Kanīsat al-Qumāmah*). The geographer al-Idrīsī (493-559 AH, 1099-1165 or 1166 CE) gives us the following description for the Jerusalem Ḥaram: *At the northern end we find the gate known as the Crow's Pillar (ʿAmūd al-Ghurāb). 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 (Kanīсах al-Qiyāmah), and referred to by Muslims as the Church of Refuse (Qumamah).*

Yāqūt al-Ḥamawī (574-626 AH, 1179-1229 CE) adds the following: *"Qumāmah: the greatest church for Christians, endowed with unparalleled beauty, wealth and design. It is located at the centre of the city, surrounded by a wall, inside the church is a tomb, which is called 'resurrection' (Qiyāmah), because it is believed that the Messiah rose up from there."* But in fact, its [actual] name is Qumāmah ('garbage').¹³ The further we go back in time the less frequently the term Church of the Resurrection (Qiyāmah) occurs until it disappears altogether

call ‘The Church of Refuse’) on the outskirts of al-Aqṣā, claiming it to be the spot wherein Nabī ‘Isā عَلَيْهِ السَّلَام was initially buried.

The people of al-Aqṣā were then led to believe that al-Aqṣā 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-Aqṣā.



In ignorance and misled by Shayṭānī elements, the locals broke the existing structure of al-Aqṣā and transferred its building material over to what Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had

while the term Qumāmah gains ascendancy. The great author and essayist al-Jāhiz who lived in the eighth century CE (159-255 AH), refers to the place exclusively as Qumāmah.

termed as ‘The Valley of Jahannam’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. (الأنس الجليل)

Musharraf has narrated from Ka’b al-Aḥbār that after invading al-Aqṣā, the Pagan Romans had attempted three times to build a structure over the ‘blessed rock’, in which they could practice their pagan practices. Each time, the structure upon completion would tumble to the ground, killing all within. (الأنس الجليل)

Thus, when Helena came, her effort was focused in turning attention away from the true area of al-Aqṣā, 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 Jahannam’. Finally, in a vent

¹³ عَنْ أَبِي الْعَوَّامِ، قَالَ: رَأَيْتُ عُبَادَةَ بَنَ الصَّامِتِ شَرِيقَ 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]

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. (*Na‘ūdhu Billāh*)

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 Banū Isrā’īl thus understood well that the era of the true saviour of al-Aqṣā, upon whose hands the Kingdom of Sulaymān عَلَيْهِ السَّلَام upon the monotheistic teachings of Ibrāhīm عَلَيْهِ السَّلَام would be re-established, was yet to come.

In the year (637 A.C.) Ḥaḍrat ‘Umar رَضِيَ اللَّهُ عَنْهُ, 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-Aḥbār 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 العبسي 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، فافتتحها صلحا، ثم جاء عمر ومعه كعب فقال: يا

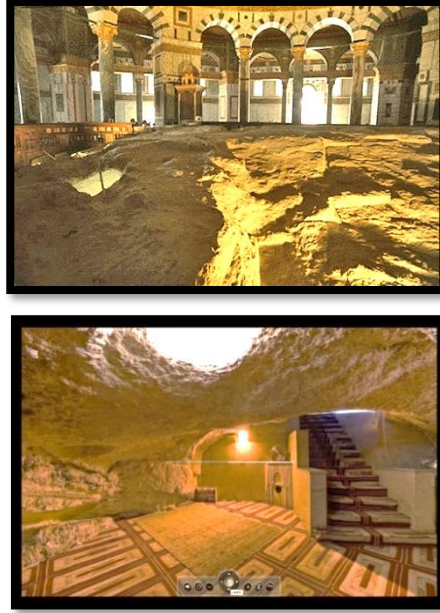


Figure 1 and 2: The Rock viewed from above (top) and viewed from below (bottom)

أبا إسحاق أتعرف موضع الصخرة؟ فقال: أذرع من الحائط الذي يلي وادي جهنم كذا وكذا ذراعا، ثم احفر فإنك تجدها قال: وهي يومئذ مزبلة 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 مقدمها» قال: فبناها في مقدم المسجد. [الأموال لابن زنجويه]

The Era of Risālah and The Joy of The ‘People of The Previous Scriptures’



When the message of Rasūlullāh 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 them suddenly awoke to the realization of a long-awaited promise of ‘a victorious return to the Holy Land for the Banū Isrā’īl and the faith of monotheism.’¹⁵

15 ﴿وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ اأَسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٥﴾ وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ﴿١٦﴾ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٧﴾ وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٨﴾ قُلْ ءَامِنُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سَجِدًا ﴿١٩﴾ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿٢٠﴾ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿٢١﴾﴾ [الإسراء: ١٥ - ٢١]

104 - And We said unto the Children of Isrā’īl 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.’

105 - 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.

Despite the continuous efforts made by evil scholars of the Tawrah and Injil (Old and New Testament of the Bible) to conceal the verses alluding to the coming of the final saviour, Muḥammad ﷺ and to the victory of Islām 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:

106 - ... And (it is) a Qur'ān that We have divided, that you may recite it unto mankind at intervals, and We have revealed it by (successive) revelation.

107 - 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,

108 - Adoring, Saying: Glory to our Lord! Verily the promise of our Lord must be fulfilled.

109 - They fall down on their faces, weeping, and it increases humility in them.'

Verses of the Bible Alluding to The Coming of Rasūlullāh ﷺ as The Saviour of The Banū Isrā'īl:



1) The name 'Muḥammad' in the Bible:

The name 'Muḥammad', 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 Allāh, 'Muḥammadim' (ﷺ) can still be found.

The song of Solomon likens the desire of the children of Isrā'īl for its savior to a woman desirous of meeting her beloved.

Christian/Jewish scholars interpret it as the desire Isrā'īl has for the coming of Nabī 'Īsā عَلَيْهِ السَّلَام, whereas the phrase 'we-kul-low Ma'ha-mad-dim' (He altogether is Muḥammad) makes it quite clear who Isrā'īl is desirous of as its saviour.

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

Transliteration	Hebrew	English
<u>hik-kōw</u>	חִכּוֹ	His mouth
<u>mam-taq-qîm,</u>	מִמֶּתְקִים	[is] most sweet
<u>wə-kul-lōw</u>	וְכֻלּוֹ	he altogether
<u>ma-ḥă-mad-dîm;</u>	מִחֲמַדִּים	[is] lovely
<u>zeh</u>	זֶה	This
<u>dō-w-dî</u>	דּוּדִי	[is] my beloved
<u>wə-zeh</u>	וְזֶה	and this
<u>rê-î,</u>	רֵעִי	[is] my friend
<u>bə-nō-wt</u>	בָּנוֹת	O daughters
<u>yə-rū-šā-lim.</u>	יְרוּשָׁלַם:	of Jerusalem

2) The name ‘Aḥmad’ in the Bible:

As mentioned in the Qur’ān, on many an occasion did Nabī ‘Īsā عَلَيْهِ السَّلَام inform the Banū Isrā’īl of the coming of their savior, who shall be named ‘Aḥmad’ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

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 ‘Aḥmad’ and ‘Muḥammad’.

One must remember that Nabī ‘Īsā عَلَيْهِ السَّلَام 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 “Aḥmad” into Greek. If this mistake was not made, then Rasūlullāh ﷺ’s name would be directly mentioned in the Bible, until today, with the word “Periclytos”.

The Qur’ān makes clear mention that Rasūlullāh ﷺ’s name is mentioned as “Aḥmad” in the Bible:

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ
التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا
سِحْرٌ مُؤْمِنٌ ﴿٦﴾﴾ [الصف: ٦]

And when Jesus son of Mary said: O Children of Isrā’īl! Lo! I am the messenger of Allāh (sent) unto you, confirming that which was (revealed) before me in the Tawrah, and bringing good tidings of a messenger who comes after me, whose name is **Aḥmad**... [Sūrah Ṣaff: 6]

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

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

since, as recorded in history, He ﷺ is the only messenger who came after Nabī ʿĪsā (عَلَيْهِ السَّلَامُ).

‘Some Christians say that ‘Periclytos’ (The One who Praises - Aḥmad, 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/Nabī ʿĪsā (عَلَيْهِ السَّلَامُ) departs will the ‘Periclytos’ come. Hence this verse refers to none other than Rasūlullāh ﷺ.

3) The word ‘Bakka’ (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** (Ḥajj). Through this nation the name of Almighty Allāh shall be raised high in the entire world. Their pilgrimage shall be to a land in which birds are safe from hunters (the Ḥaram); towards the house of the Lord (Kaʿbah), 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 Kaʿbah), upon which the Graces (*Tajallī*) 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 Ḥaram. The prohibition for hunting is restricted only and only with the Ḥaram, thus this verse can refer to no

other site but the Ḥaram. That the bird now enjoys a place close to the Divine Dwelling (The Kaʿbah), that is evident when one witnesses the numerous birds residing within the Masjid and continuously flying around The Kaʿbah.

❧ *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 Ḥajj

❧ *Who passing through the valley of Baca make it a well; the rain also filleth the pools.*

- On their journey of Ḥajj they pass the valleys of Makkah.
- Almighty Allāh refers to Makkah Mukarramah in the Qurʾān 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 'Bakka' on to 'Wikipedia', they would have easily learnt where exactly this spot is.

- 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'*
- 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.*

- 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.

- '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 Nabī, 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.

- A short while in worship in this Masjid is better than a thousand elsewhere, as is evident from the Aḥādīth.

✧ *I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. (End of Quote)*

Islām - The Promised Savior of al-Aqṣā for the Banū Isrā'īl



During the life of Rasūlullāh ﷺ the promise of a soon to be realized victory over al-Aqṣā was heard from the blessed lips of Rasūlullāh ﷺ¹⁶, and within a few years after his demise, the lands of al-Aqṣā 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 Islām in droves, and made al-Aqṣā their base of worship. Thereafter, throughout the history of Islām, the area of al-Aqṣā would continue receiving the highest level of attention, admiration and respect of the Muslim world, with only the Masjids of Makkah Mukarramah and Madīnah Munawwarah being afforded more importance.

During this period, it would not alone be the Arabs (progeny of Nabī Ismā'īl عَلَيْهِ السَّلَامُ) that would enjoy from the blessings of the Holy precincts of al-Aqṣā, but due to this faith being

¹⁶ اِحْفَظْ خِلَالَ سِتِّائِينَ يَدَيِ السَّاعَةِ: إِحْدَاهُنَّ مَوْتِي قَالَ: فَوَجَّهْتُ عَنْهَا وَجْهَةً شَدِيدَةً، فَقَالَ: «قُلْ: إِحْدَى، ثُمَّ فَتَحْ بَيْتَ الْمُقَدَّسِ» [سنن ابن ماجه بسند صحيح]

universal, Islām would open up the blessings of al-Aqṣā to the world, and more particularly to the sincere of the Ahl al-Kitāb, many of whom being either direct or in-direct descendants of Nabī Ya‘qūb عَلَيْهِ السَّلَام (i.e., of the Banū Isrā‘īl)

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

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself declared that if ten Jewish scholars of Madīnah Munawwarah would have declared faith, the entire Jewish community of Madīnah would have accepted Islām.¹⁷ Despite this stubbornness however, as time went on, the truth of Islām 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 Islām advocated.

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

In fact, so huge would be the conversion of the Banū Isrā'īl to Islām, that present day Jewry has admitted that from the twelve tribes of the Banū Isrā'īl, ten have been lost.¹⁸

As per Divine Promise the Banū Isrā'īl (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 Islām found the land of al-Aqṣā as an open home for him and his family, and found a revival within al-Aqṣā of the crux of the teachings of every Nabī that came to the Banū Isrā'īl, i.e., to proclaim the oneness of Almighty Allāh, to believe in the Messengers, and in life after death.

For centuries on end this remained the state of al-Aqṣā, and one would have hardly ever assumed that this wonderful and spiritual atmosphere would ever change. However, that was

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.

not to be, since Almighty Allāh had from the very beginning warned of another era of evil, corruption and an untouchable, oppressive attitude that would stem from the Banū Isrā'īl, in the very Precincts of the Holy Land.

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

﴿فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا﴾ [الإسراء: ١٠٤]

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

Through this Shayṭānī state the Banū Isrā'īl would once more find themselves able to indulge, within the Holy Lands of

Shām and al-Quds, in all types of corruption, lies, usury, adultery, oppression and mass-killing, similar to that which Fir‘awn once meted out to their very forefathers in the lands of Egypt. However, just as the Banū Isrā’īl were promised a unique honourable 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 Banū Isrā’īl to its old evil traits began officially in 1948. From that day onwards, the world has seen the realization of the verse of the Tawrāh and the Qur’ān that had proclaimed loudly that there shall surely be a return of the Banū Isrā’īl 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 Shā’ Allāh*.

﴿فَإِذَا جَاءَ وَعْدُ الْآخِرِ لِيَسْتَوُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا
دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبَرَّوْا مَا عَلَتِ آبَائُكُمْ إِذْ أَنبَأَ الْبَارِئُ أَنَّ لِي بِهِمْ عَلَقًا﴾ [الإسراء: ٧]

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.

﴿لِيَسْتَوُاْ وَجُوهَكُمْ﴾ - ('to disgrace you') Through this Divine Punishment the lies, fraud, wickedness, conspiracies, and wolfish traits of the evil cliques of the Banū Isrā'īl 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 Nabī 'Īsā عَلَيْهِ السَّلَام, this hatred shall be made apparent by even the trees of the Holy Land. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ described the scene at that time as follows:

«تُقَاتِلُكُمُ الْيَهُودُ فَتَسْلُطُونَ عَلَيْهِمْ، ثُمَّ يَقُولُ الْحَجَرُ يَا مُسْلِمُ هَذَا يَهُودِيٌّ وَرَائِي، فَاقْتُلْهُ» [البخاري]

The Yahūd 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 *Gharqad*¹⁹ 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 Isrā'īl.



Above & right: The Gharqad tree

Due to continuous 'plant a tree' initiatives by the Jewish National Fund, the Gharqad tree can be found in abundance in Isrā'īl.

﴿وَلْيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ﴾ - (and to enter the Masjid as they had entered it the first time) - The 'first time' could refer to

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]

either the conquering of the Babylonians during the first destruction of the Banū Isrā'īl, or to the conquering of al-Aqṣā by the Muslims under the illustrious caliph Sayyidunā ʿUmar رَضِيَ اللَّهُ عَنْهُ. 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-Aqṣā 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 closer.

﴿وَلْيَسِّرُوا مَا عَمِلُوا تَبِيرًا﴾ - (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 *Dajjālī* technological advancements shall halt and begin its spiral towards termination.

Jerusalem began as the monotheistic capital of the Holy Lands and it shall, *In Shā' Allāh*, end as the same. In fact, during the eras of the various caliphates, al-Aqṣā was revered thoroughly, but it was never taken as a capital. Rather, it was Madīnah Munawwarah, then Kufa, Damascus, Baghdad, and Istanbul that would serve this purpose. It is as though the right to rule from al-Aqṣā has been preserved for the direct descendants of Nabī Ya'qūb عَلَيْهِ السَّلَامُ, viz. Nabī Dāwūd عَلَيْهِ السَّلَامُ, Nabī Sulaymān عَلَيْهِ السَّلَامُ, and their progeny, finally reaching its peak under Nabī 'Īsā عَلَيْهِ السَّلَامُ, and his vicegerents.

﴿عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ وَإِنْ عُدتُّمْ عَدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا﴾

[الإسراء: ٨] ﴿٨﴾

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 Banū Isrā'īl clique, who had chosen to take one besides Allāh as their master, shall be afforded one last chance to gain Divine Mercy. Those alive amongst them shall find the opportunity

to accept Islām 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 Nabī 'Īsā عَلَيْهِ السَّلَام there shall be no *Jizyah* (tax paid by non-Muslim subjects). It shall be either Islām or the sword, since with the emergence of Nabī 'Īsā عَلَيْهِ السَّلَام, the truthfulness of Islām and the fact that Islām is the very same religion that had been taught by Nabī Mūsā عَلَيْهِ السَّلَام and Nabī 'Īsā عَلَيْهِ السَّلَام, this shall now be as clear as daylight.²¹

²¹ عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الْأَنْبِيَاءَ إِخْوَةٌ لِعَالَمَاتٍ، دِينُهُمْ وَاحِدٌ، وَأُمَمُهُنَّ شَقَى، وَإِنْ أَوْلَاهُمْ فِي عَيْسَى ابْنِ مَرْيَمَ، لِأَنَّهُ لَيْسَ بَيْنِي وَبَيْنَهُ رَسُولٌ، وَإِنَّهُ نَازِلٌ فِيكُمْ، فَأَعْرِفُوهُ، رَجُلٌ مَرْبُوعٌ الْخَلْقِ، إِلَى الْبَيَاضِ وَالْحُمْرَةِ، يَقْتُلُ الْخَنْزِيرَ، وَيَكْسِرُ الصَّلِيبَ، وَيَضَعُ الْحِزْيَةَ، وَلَا يَقْبَلُ غَيْرَ الْإِسْلَامِ، وَتَكُونُ الدَّعْوَةُ وَاحِدَةً لِرَبِّ الْعَالَمِينَ، وَيُلْقِي اللَّهُ فِي زَمَانِهِ الْأَمْنَ، حَتَّى يَكُونَ الْأَسَدُ مَعَ الْبَقَرِ، وَالذَّنْبُ مَعَ الْغَنَمِ، وَيَلْعَبُ الصَّبِيَانُ بِالْحَيَّاتِ، لَا يَضُرُّ بَعْضُهُمْ بَعْضًا» [معمر بن راشد]

Waiting for The Return of al-Aqṣā into The Pure Hands of Monotheism



Permission to worship freely in Masjid al-Aqṣā has twice before been snatched from the true worshippers of al-Aqṣā. The first was when the Babylonians, under Bukth Naṣār ([Nebuchadnezzar](#)) razed the Masjid to the ground, burnt all the copies of the Tawrāh, 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-Aqṣā, 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-Aqṣā 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 Allāh sent Bukht Naṣar of Babylon upon the Banū Isrā'īl. His armies killed scores of the Banū Isrā'īl and exiled the remaining, leaving the city in total ruin. [Ibn 'Aṭīyyah]

When Nabī 'Uzayr عَلَيْهِ السَّلَامُ passed by, in sadness and wonder he remarked:

﴿أَلَيْ يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا﴾ [البقرة: ٢٥٩]

How will Allāh ever give life to this land after this!?

As an exhibition of Almighty Allāh's Divine Power to revive the dead, and to keep religion and the lands of religion alive, despite its revival seeming impossible, Almighty Allāh caused this Nabī 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-Aqṣā, bustling with people and religious fervour as it had once been.

'Allāmah Ibn Kathīr has narrated that Almighty Allāh initiated the revival of al-Aqṣā seventy years after its

destruction, and its rebirth reached completion thirty years later, when Nabī ‘Uzayr عَلَيْهِ السَّلَام was given life again.²²

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 enroute to Jerusalem, Eastern Christians were being persecuted by Muslims, and churches and

²² اختلفوا في هذا المار من هو؟ فروى ابن أبي حاتم عن عصام بن رَوَاد 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. وحكاه 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 فبلغ 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 قوهم: خوت الدار تحوي خواءً وخوياً. وقوله: ﴿عَلَى غُرُوشِهَا﴾ أي: ساقطة سقوفها وجدرانها على عرصاتها، فوقف متفكرا فيما آل أمرها إليه بعد العمارة العظيمة وقال: ﴿أَلَيْسَ يُجِئِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا﴾ وذلك لما رأى من دورها وشدة خرابها وبعدها عن العود إلى ما كانت عليه قال الله تعالى: ﴿فَأَمَّا اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ﴾ قال: وعمرت البلدة بعد مضي سبعين سنة من موته وتكامل ساكنوها وتراجعت بنو إسرائيل إليها. [ابن كثير]

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**²³. The great city

²³ For the Crusaders, the invasion of Shām and al-Aqṣā 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

is crying for your help. Get up and save it!

Three hundred thousand soldiers responded to this call, and set off for Shām. 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

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-Aqṣā, this elite group entered within the precincts of the 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-Aqṣā This is the area from which Nabī Sulaymān عَلَيْهِ السَّلَام administrated the building of al-Aqṣā, and in which he passed away.

What they sought during that digging operation, and what they presently seek in the digging that continues, is indeed a matter that deserves deep thought.

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 Islāmic 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 Shayṭānī 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 Fāṭimī/Bāṭinī Shia).

However, Islām 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 Islāmic centers, when Shia thought was being spread like fire from preachers streaming out of al-Azhar²⁴; when the forts of Christian

²⁴ Al-Azhar was established by the Fatimid Empire for the purpose of disseminating Shia thought throughout the Muslim World. It

crusaders were springing up in and around the blessed lands of Shām, when al-Aqṣā was fully out of Muslim control; and when Shayṭānī agents were enjoying access to the tunnels that run under al-Aqṣā; at that most threatening moment in Islāmīc history the wheels of revival began spinning at tremendous speeds.

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

Almighty Allāh had willed that all of this occur at the hands of one giant of Islām, so that the world would understand that when Divine Decree intervenes it takes just one individual to once again raise high the flag of Islāmīc dominance. That giant of Islām was none other than Yūsuf ibn Ayyūb, commonly known as Ṣalāḥ ad-Dīn al-Ayyūbī رَحْمَةُ اللَّهِ.

was Ṣalāḥ ad-Dīn al-Ayyūbī who crushed this empire and converted this Shia centre into an Islāmīc University.

Ṣalāḥ ad-Dīn al-Ayyūbī and His Battle Against The Shia, an Essential Step Before The Rescuing of al-Aqṣā



Every aspect of the life of this Mujāhid of Islām 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 Ṣalāḥ ad-Dīn رَحِمَهُ اللهُ devoted most of his life and which he as well as his Master, Nūr ad-Dīn Zengī رَحِمَهُ اللهُ, 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 Mujāhid 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 Ṣalāḥ ad-Dīn al-Ayyūbī that al-Azhar was changed into a university of the Ahl as-Sunnah, that the words Ḥayya ‘Alā Khayr al-‘Amal was removed from the Adhān 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, ‘Ubaydullah was removed from the Khuṭbah, and replaced with virtues of the illustrious caliphs, and the family members of Rasūlullāh 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 Muḥarram mourning processions; and fabricated stories of such love for the Ahl al-Bayt, which would create hatred for the rest of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ.

It was for this reason that when the command of Nūr ad-Dīn Zengī reached Ṣalāḥ ad-Dīn to remove the mention of the Fatimid caliph from the Jumu‘ah Khuṭbah and replace it instead with the name of the Abbasid caliph, Ṣalāḥ ad-Dīn hesitated, fearing that such a Khuṭbah, in the Jāmi‘ of al-Azhar would be too difficult for the masses to bear, and could provoke an uprising.

Nūr ad-Dīn summoned the father of Ṣalāḥ ad-Dīn 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, Qāḍī ibn Abī Asrūn was then sent, and with his aid and wisdom Ṣalāḥ ad-Dīn 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 Adhān carrying the words 'Ḥayya 'Alā Khayr al-ʿAmal, Muḥammad Wa 'Alī Khayr al-Bashr' ('Come to the best of all acts. Muḥammad and 'Alī are the best of all men').

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

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

Al-Adid passed away the following Friday. Ṣalāḥ ad-Dīn once said, 'Had I known he was going to die, I would have left it for one more week'. His best advisor, al-Qāḍī al-Fāḍil 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 Ṣalāḥ ad-Dīn not be upon the Ummah, Egypt would not have become the centre of the knowledge of Aḥādīth, producing the likes of Ḥāfiẓ ibn Ḥajr, Badr ad-Dīn al-‘Aynī, Mullā ‘Alī Qārī and others.

Yet for some strange reason this gigantic favour of Ṣalāḥ ad-Dīn al-Ayyūbī hardly ever gets mentioned, as though Shayṭānī elements fear that if Muslims were to realize how Ṣalāḥ ad-Dīn al-Ayyūbī 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 Islām, it is only his rescuing of al-Aqṣā from the hands of the Crusaders that is discussed, whereas the efforts of this great man in rescuing Islām 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-Aqṣā 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 Jahannam.

Ṣalāḥ ad-Dīn al-Ayyūbī – A Crushing Blow to The Kingdom of The Crusaders



The next fifteen years of Ṣalāḥ ad-Dīn al-Ayyūbī concentrated on mobilizing the Muslim armies of the world and launching attack upon attack against the Christian fort-holds of Shām, the most decisive of which was the Battle of Ḥiṭṭīn, in which he defeated the largest crusader army ever formed. It was after this battle that his chief-advisor al-Qāḍī al-Fāḍil wrote the following letter:

After praising Ṣalāḥ ad-Dīn, 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 Allāh is the third of three, it is now being said that He is One, he renews his thanks to Allāh, sometimes verbally and sometimes from the flow of tears from his eyes.

Soon thereafter, Almighty Allāh blessed Ṣalāḥ ad-Dīn with the second great honour of that era, which was to emancipate al-Aqṣā 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 Islāmic Jihād and Crusader/Christian-Shayṭānī barbarism.

History Repeats Itself

A crux of the above, is that al-Aqṣā 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-Aqṣā began within seventy years of foreign

occupation and peaked before the culmination of a hundred years.²⁵

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

No one really knows how many more years are still to pass before the return of this Holy Land to its rightful owners, but it is without doubt that that time is approaching very soon.

﴿وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا﴾ [الإسراء: ٥١]

They ask, when shall it (i.e., Allah's promise) occur?
Reply, perhaps the time is very soon!!!

²⁵ The Crusaders invaded al-Aqṣā on the 15th of July 1099, and Ṣalāḥ ad-Dīn al-Ayyūbī entered as conqueror on the 2nd of October 1187, 88 years later.

Until then.....

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

Rasūlullāh ﷺ said in this regard:

«إيتوه فصلوا فيه. فإن صلاة فيه كآلف صلاة في غيره» [ابن ماجه]

Travel towards it (al-Aqṣā), for the purpose of performing Ṣalāh therein, for verily, one Ṣalāh performed therein equals to one thousand Ṣalāh performed elsewhere.

«من أהלَّ بحجة أو عمرة من المسجد الأقصى إلى المسجد الحرام غفر له ما تقدم من ذنبه وما تأخر» [أبو داود^{٢٦}]

Whosoever ties his Iḥrām for Ḥajj or ‘Umrah, from Masjid al-Aqṣā, all his past and future errors shall be pardoned.

^{٢٦} وفي حاشية العلامة عبد الحي اللكهنوي على الموطأ 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 ووجب 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 Iḥrām for Ḥajj or ‘Umrah, from Masjid al-Aqṣā, 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-Aqṣā. This shall, *In Shā’ Allāh* include him under the banner of those who had actually visited al-Aqṣā.

Rasūlullāh 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^{٢٧}]

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.”

^{٢٧} [حكم حسين سليم أسد]: إسناده صحيح.



May Almighty Allāh accept this brief compilation, and make it a means of solace and encouragement for the ‘People of al-Aqṣā’, as well as an invitation to those of other faiths towards the truth of Islām. Āmīn.²⁸

²⁸ Completed on the 5th of Rabī‘ al-Ākhir 1439 (24/12/2017)

Spreading Spiritual Light

In an age where reading good Islāmic material is found on a decline, and addiction to modern-day entertainment is forever on the increase, **Spiritual Light Publications** aims at bringing back into the homes of the masses good Islāmic literature, through which both knowledge and practice may be revived.

An appeal in thus made, that after completing this book, if it can be forwarded to another, whereby maximum benefit may be attained. In the event that one requires the book again, it may easily be downloaded from the site spirituallight.org.za, or purchased from **Spiritual Light Publications** (WhatsApp number: +27 71 110 2529)

Also, as a means of acquiring perpetual reward, for oneself or one's deceased family and friends, if anyone is desirous of assisting towards minimizing the cost of the publishing and propagation of such material, as well as other noble endeavors, he/she may forward Lillāh donations. Bank details, as well as many other books and lectures can be found on the website, spirituallight.org.za



SPIRITUAL LIGHT
PUBLICATIONS