

BLESSED IS THE PRAYER PLACE



Authored by

Ayman As-Sha'ban

May Allah grant him and his parents, forgiveness

1442H – 2020G

Translated by

Dr. Ahmed Bechiri Mohamed Mokhtar

Reviewed by

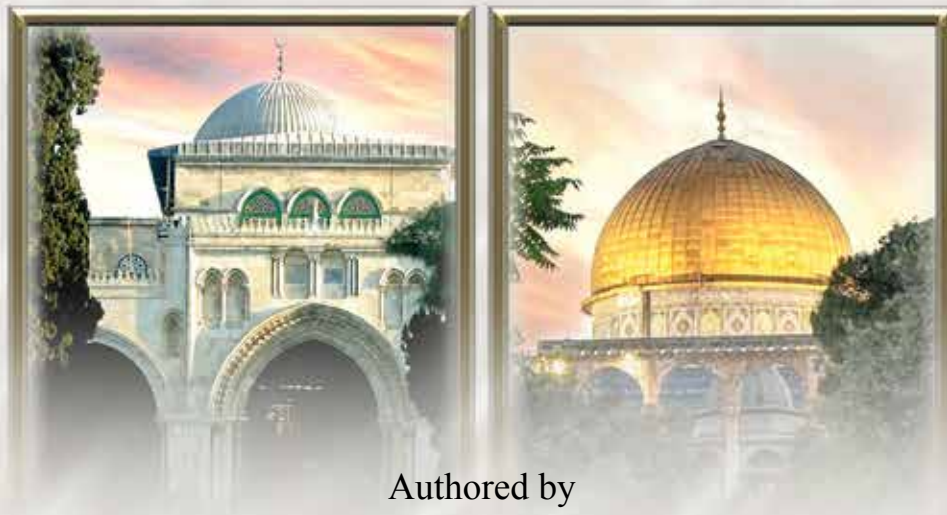
Dr. Ahmed Rufai

Prof. Dr. Ali Salman

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Bait Al-Maqdis Society – Kingdom of Bahrain

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful

First Edition

1447H – 2025G

Fourth Issue

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**“BLESSED
IS THE
PRAYER
PLACE”**

We Are a Sun That Never Sets

We are a sun that never sets,
If the call comes, we answer yet.
We reclaim the stolen right,
We rush to Aqsa, our heart's delight.

They're the best of mankind prayed,
Oh, what a blessed place to pray!
Where the faithful revelation came,
Where the messengers were sent in name

.The Qiblah for all Muslims is true,
The conquerors' longing, is pure and due.

They're the best of mankind prayed,
Oh, what a blessed place to pray!

Poet of the Arabic origin:
Mahmud Adam

A word from the society

Grace be to Allah (God) Almighty who says (interpretation of the meaning):

“Glory be to the One Who took His servant ‘Muḥammad’ by night from the Sacred Mosque (Al-Haraam Mosque) to the Farthest Mosque (Al-Aqsa Mosque) whose surroundings We have blessed, so that We may show him some of Our signs. Indeed, He alone is the All-Hearing, All-Seeing (1)”.⁽¹⁾

Who also says about His Prophet Muhammad (peace be upon him) during his journey of Al-Mi’raj⁽²⁾ to the heavens says (interpretation of the meaning):

“He certainly saw some of his Lord’s greatest signs (18)”⁽³⁾.

Peace and blessings be upon the Prophet Muhammad, upon whom Allah (God Almighty) favored with the miracle of the Night Journey and Ascension (Arabic: Al-Isra’ and Al-Mi’raj) and who then praised Al-Aqsa Mosque in gratitude saying, “Blessed is the prayer place”.

Bait Al-Maqdis Society - Bahrain is delighted to introduce this new edition in solidarity with Al-Aqsa Mosque and to highlight its high status in Islam. Its religious significance has endured throughout the ages being the second oldest Mosque to have been built preceded only by the Al-Haraam Mosque in Makkah (Arabic: Al Masjid Al haraam) by only forty years.

This edition, comprising thirty (30) questions and answers, aims to excite readers to learn and discover more interesting facts that have been forgotten, especially given the weakness of the Islamic nation, which negatively impacts the issue of Al-Aqsa Mosque. It will cover a wide range of topics related to Al-Aqsa Mosque, including its virtues, physical surroundings and characteristics, the miraculous signs of the Night Journey (Arabic: Al Isra’) and Ascension into heaven (Arabic: Al Mi’raj) of the Prophet Muhammad (peace be

Note:

For the verses of the Noble Qur’an in the footnotes of this book: The letter “C” refers to the Chapter, and the letter “V” refers to the verse.

(1) The Noble Qur’an, Surah Al Isra’ (C. 17) V. 1.

(2) In Islam, Al-Mi’raj refers to the Prophet Muhammad’s miraculous night journey and ascension into heaven.

(3) The Noble Qur’an, An Najm (C. 53) V. 18.

Note:

A direct translation of the Noble Qur’an is not possible as it is the word of Allah spoken by Him and revealed to his Prophet. All of the translations in this book are for the meaning of the Noble Qur’an as understood by some of the best scholars of the Ummah.

upon him), the Prophets (peace be upon them) who passed through and lived there, and the major conquests in its history. It will also highlight that Jerusalem (Arabic: Bayt al-Maqdis) is the center of global conflicts, expose the lies and propaganda that aim to justify its occupation under the pretext that it has nothing to do with religious motives, highlight the importance of raising the next generation with an innate love for Al-Aqsa Mosque and the belief that every Muslim has a responsibility towards Al-Aqsa Mosque, and finally, when and how it will be liberated, by the will of Allah (God) Almighty.

Our firm belief is that truth will prevail and falsehood will perish and vanish. Let us be among the people of truth, who support Al-Aqsa Mosque. Let's be careful not to be on the wrong side, those who have lost sight of the cause pursuing the mirage of falsehood, greedy for this world and oblivious to the afterlife.

Finally, the Bait Al-Maqdis Society extends its sincere thanks, gratitude and prayers to the author of this book, Sheikh Ayman Al-Shaaban, Director of the Bait Al-Maqdis Society, for this valuable book and his blessed efforts in supporting Al-Aqsa Mosque through this Society and all his other activities, lectures, seminars, and writings. May Allah (God) Almighty reward him abundantly and bless his noble and tremendous efforts in this field.

We close our prayers by praising our Lord, the Lord of all creations.

Introduction

Praised be to Allah (God) Almighty, prayers and salutations upon his Prophet the chosen one, Muhammed (peace be upon him), and all his companions, his family, and those who followed his path.

This book entitled “Blessed is the Prayer Place” is a collection of discussions and brief excerpts from the Noble Qur’an and the Authentic ways and sayings (Arabic: Sunnah) of the Prophet Muhammad (peace be upon him) aiming to establish and reaffirm the importance and status of Al-Aqsa Mosque.

Being of such religious significance and having that deep connection to Muslims beliefs and history, the message of the prophets (peace be upon them), and the revelation, I titled this book “Blessed is the prayer place” following the beautiful and comprehensive description made to Al-Aqsa Mosque by our beloved Prophet Muhammad (Peace be upon him).

At every excerpt, a question will be posed and answered to make the information provided more engaging, deep, and easy to remember with a lasting impression.

At the end of every part, a practical exercise will be provided so that the benefit to the reader is even more stable. The reader will be encouraged to give some practical ideas and provide intellectual contributions for the cause of Al-Aqsa Mosque.

Why talk about Al-Aqsa Mosque⁽¹⁾?

QUESTION

1

“Glory be to the One Who took His servant by night from the Sacred Mosque (Al-Haraam Mosque) to the Farthest Mosque (Al-Aqsa Mosque) (1)”⁽²⁾

Allah (God) Almighty says
(interpretation of the meaning):

It is only appropriate before we delve into other facts to provide a general answer to an important question that is posed as a result of the challenges and trials the Muslim Nation (Arabic: Ummah) is currently experiencing. These challenges have influenced the collective culture challenging fundamentals and consensuses and even flipping basic priorities on its head!

The question that may arise and needs a satisfactory answer is why even talk about the Blessed Al-Aqsa Mosque?

To answer that we say, while asking for Allah (God) Almighty’s aid, Al-Aqsa Mosque has been chosen by Allah (God) Almighty. He made it blessed, pure and sacred. He also glorified the status of both Makkah and Madinah all by his wisdom and grace.

Allah (God) Almighty says (interpretation of the meaning):

“And Your Lord creates and chooses whatever He wills (68)”⁽³⁾.

Why talk about Al-Aqsa Mosque? Because it is belief, faith, religion and legitimate allegiance. It is the first Qiblah, the second mosque ever built, the third mosque that Muslims are recommended to travel to and one of four mosques the False Messiah (Arabic: Dajjal⁽⁴⁾) will never be allowed in.

We speak of Al-Aqsa because it is intended to be erased from memory, conscience, minds, and intellects, and to strip away its love, attachment, and legitimate connection to it until it becomes a fading memory!

Al Aqsa Mosque and Jerusalem (Arabic: Bait Al Maqdis) is the land of prophets (peace be upon them). Every single inch of it has been a place of prayer for a prophet or a stance for an angel. Palestine has been the cradle of prophets (peace be upon them) since Abraham (Arabic: Ibrahim) (Peace be upon him). Their tombs are there, and so are their pulpits, and their sanctuaries. It is the cradle of messages and the place where revelation came down. It is the refuge and lodging for prophets (peace be upon them) who fled the persecution of their people. Abraham (peace be upon him) migrated to Palestine, and so did Lot (Arabic: Lut) (peace be upon him) who migrated from Iraq, and Moses (Arabic: Musa) (peace be upon him) who came from Egypt.

Al-Aqsa Mosque is the destination of the Prophet Muhammad (peace be upon him) Night Journey (Arabic: Al Isra’) from Makkah and starting point of his Ascension into heaven (Arabic: Al Mi’raj) from Al Aqsa Mosque. Prayers in Al-Aqsa Mosque are multiplied in their rewards. A person who takes trip to Al-Aqsa Mosque with the sole intention of praying there

(1) Al-Aqsa Mosque is located in the Old City of Jerusalem in Palestine

(2) The Noble Qur’an, Surah Al Isra’ (C. 17) V. 1

(3) The Noble Qur’an, Surah Al Qasas (C. 28) V. 68.

(4) In Christian theology, “Dajjal” refers to Antichrist.

Question 1

will have his sins all erased as if he was reborn. Al-Aqsa Mosque is where our Prophet Muhammad (peace be upon him) led all other prophets (peace be upon them) in prayer. Blessings were sent upon Al-Aqsa Mosque and its surroundings.

The land of Bait Al-Maqdis is the quest of conquerors, where the Mujahidun put their garrison regiment, the land of the victorious group, and the sanctuary of belief during the times of tribulation. When the hereafter comes, it will be the land of gathering and resurrection. The prophet Muhammad (peace be upon him), gave us the glad tiding that Bait Al-Maqdis will be liberated, the struggle between truth and falsehood will be concluded there, and False Messiah (Arabic: Dajjal)⁽¹⁾ will be killed.

Why talk about Al-Aqsa Mosque? Because it is a blessed and pure land. The land of miracles. When Abraham (peace be upon him) reached old age, he was gifted his son Ishmael (Arabic: Ismail) (peace be upon him) then he was given the glad tiding of his other son Isaac (Arabic: Ishaq) (peace be upon him) who also got his prophet son Jacob (Arabic: Yaqub) (peace be upon him). This is despite that his wife was old and infertile. The miracle of Joseph's (Arabic: Yusuf) (peace be upon him) shirt that restored Jacob's vision (peace be upon him). Those are some of the miracles that happened in the land of Palestine.

The beginning of Allah's conversation with Moses (peace be upon him), his prophethood and his message was in the holy land. Also, all other miracles with the Israelites including the only time in history when sunset was delayed for Joshua (Arabic: Yusha') (peace be upon him) when he was marching to conquer Bait Al-Maqdis.

For Prophet David (Arabic: Daoud) (peace be upon him), he had many miracles in Bait Al-Maqdis, including the birds and mountains doing Tasbih (glorifying Allah) while people were witnessing, iron becoming flexible in his hands, and getting supported by revelation. As for Solomon (Arabic: Sulaiman) (peace be upon him) for whom Allah (God) Almighty has granted a kingdom never seen before and never to be seen after, he was able to speak directly to birds, had demons (Arabic: Jinn) as servants, and was able to control the wind; its morning was a month's (journey), and its afternoon was a month's (journey), he was able to get Belkis's (Arabic: Bilqis) throne in a blink of an eye, and the miracle of his death.

There, in Jerusalem (Arabic: Bait Al-Maqdis), Zechariah (Arabic: Zakaria) (peace be upon him) received the glad tidings of his son John the Baptist (Arabic: Yahya) (peace be upon him). The immaculate birth of Jesus (Arabic: Isa) (peace be upon him) happened there, and so was his miraculous speech in his cradle, the feast (Arabic: Maidah) that descended on him from the sky, and his ascension to the heavens. He will descend upon the end of time to kill false messiah (Arabic: Dajjal). After that, Gog and Magog (Arabic: Yajuj and Majuj) will be decimated in Palestine.

Why talk about Al-Aqsa Mosque? Because it dwelled and grew in the consciousness of our Prophet Muhammad (peace be upon him) until he received the glad tidings of its liberation upon which he said: "Blessed is the prayer place".

Why talk about Al Aqsa Mosque? Because its relation to the Sacred Mosque of Makkah Al Mukarramah (Arabic: Al Masjid Al Haraam) is deep, strong, and firmly rooted an ancient historical bond, from the very beginning, there has been a great covenant and strong link between them, reaching its peak with the miracle of the Night Journey (Arabic: Al Isra') and Ascension into heaven (Arabic: Al Mi'raj⁽²⁾). From that, "the third mosque" was born adding to their joy, splendor, and light. May Allah's blessing and salutation be upon the one dwelling there.

(1) The Dajjal – Is a man created by Allah, who will appear at the end of time because of something that makes Allah angry. He will spread corruption on earth and will claim divinity, calling on people to worship him.

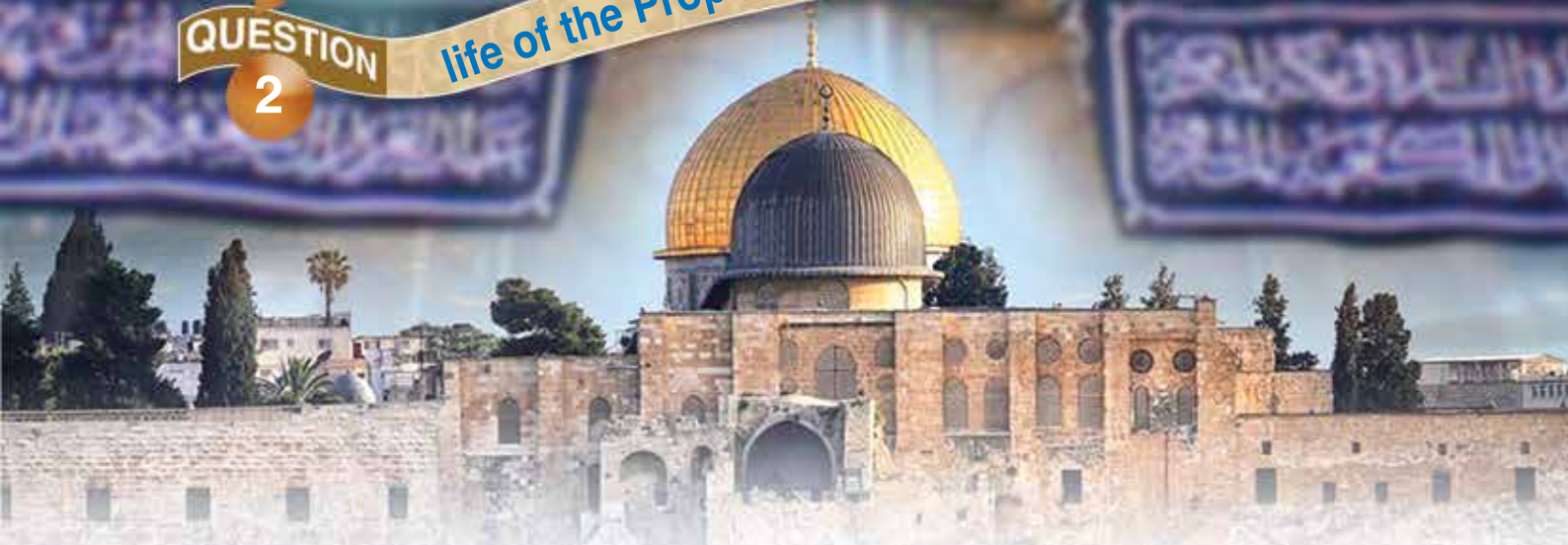
(2) In Islam, Al-Mi'raj refers to the Prophet Muhammad's miraculous night journey and ascension into heaven.

PRACTICAL EXERCISE:

How can you do a daily activity about Bait Al-Maqdis to reinforce this truth?



Question 2: How was Al Aqsa Mosque during the life of the Prophet Muhammad (peace be upon him)?



Al-Aqsa Mosque has occupied a big part of the Prophet Muhammad's life (peace be upon him) due to its religious status and its Shari'ah and faith dimensions. If our only motivation is to follow the path of our Prophet Muhammad (peace be upon him), it would be a sufficient motivation. Indeed, why wouldn't it be? Allah Said: **“Indeed in the Messenger of Allah you have a good example to follow for him who hopes in Allah and the Last Day, and remembers Allah much”**⁽¹⁾. Ibn Kathir in his exegesis said: this verse is a big foundation for following the path of the Prophet Muhammad (peace be upon him) in his sayings, actions, and states. Although he lived away from Al-Aqsa Mosque, in Makkah and Madinah, his mind, soul, and sight were fixed on Levant (Arabic: Sham), a clear sign of the significance of this land being divinely blessed and chosen.

When we reflect on the Prophet's relationship with the Holy Land, we find great care, remarkable attachment, and a deep connection. That blessed land

became an inseparable part of his life, his stances, his miracles, his stories, and his very soul.

The prophet's attachment to the holy land has been reported from the moment he was born. In the saying of the Prophet Muhammad (peace be upon him) (in Arabic: Hadith) reported by Al'ribad bin Sari'ah, the Prophet Muhammad (peace be upon him) said: “I shall inform you about my beginnings, it was a supplication of Abraham (Peace be upon him), the glad tidings by Jesus (Arabic: : 'Isa) (Peace be upon him), and the vision my mother saw when she gave birth to me and a light issued to her from which the castles of Sham shone for her.”⁽²⁾

Ibn Kathir says: The choice of Levant (in Arabic: Sham) to show his light is a sign of the stability and firmness of his religion there. This is why Levant (Sham) will, in the end times, be a stronghold for Islam and its people. It is there that Jesus (Arabic: 'Isa) (Peace be upon him), son of Mary, will

(1) The Noble Qur'an, Surah Al Ahzab (C. 23), V. 21.

(2) Hadith transmitted by Ahmad

Question 2

descend, specifically in Damascus, at the white eastern minaret.

The Prophet Muhammad (peace be upon him) explained in detail the virtues, events, and intricate matters related to the Blessed Land to the end of the world. He foretold its conquest and mentioned the miracle of Joseph (Yusuf) (peace be upon him), as in the story of the old woman from the Israelites, as well as the events during Moses's (Musa) (peace be upon him) death and his knowledge of the location of his grave. He also conveyed the miracle of Joshua (in Arabic: Yusha) (peace be upon him) during the conquest of Jerusalem (Bait al-Maqdis).

He informed us about the worship of David (Arabic: Dawud) (peace be upon him) and the construction of the Al-Aqsa Mosque by Solomon (Arabic: Suliaman) (peace be upon him). He mentioned further details, such as the descent of Jesus (Arabic: 'Isa) (peace be upon him) at the white minaret to the east of Damascus, and how he will catch up with False Messiah (Arabic: Dajjal) in Palestine and kill him in the city of Ludd.

Strengthening this bond and solidifying the connection in the most difficult and darkest of times, the Prophet Muhammad (peace be upon him) while still in Makkah before the Migration to Madinah (Arabic: Hijrah) would pray facing Jerusalem (Arabic: Bayt al-Maqdis) with the Ka'bah in front of him. Ibn Abbas reported that: Prophet Muhammad (peace be upon him) used to pray in Makkah facing Jerusalem (Arabic: Bayt al-Maqdis) with the Ka'bah in front of him. After he migrated to Madinah, he continued praying in that direction for sixteen (16) months, and then he was commanded to turn and

face the Ka'bah.

To further understand the significance that Al-Aqsa Mosque held in the life of our Prophet Muhammad (peace be upon him), we should note that in the eighth (8) year of the Hijrah he mobilized the biggest Islamic army at the time to the battle of Mu'tah. Then he led the army in the Battle of Tabuk in the ninth year (9) of the Hijrah right at the borders of the Levant. Due to the significance of the holy land, the last expedition dispatched by the Prophet Muhammad (peace be upon him), was the expedition of Usama ibn Zayd. He mobilized a large army in the month of Safar in the eleventh (11) year of the Hijrah to drive the Romans out of the land of Palestine.

If it was only for the journey and miracle of Night Journey (Arabic: Al Isra') and Ascension into heaven (Arabic: Al Mi'raj), and all its awe-inspiring signs and tremendous events, it would be enough an honor, elevation, and glorification of this land. Rightfully so, because it is during that trip that all the prophets (peace be upon them) were gathered to be led in prayer by our Prophet Muhammad (peace be upon him). The Prophet Muhammad (peace be upon him), said about it: "And what a blessed place of prayer it is."

Let's Imagine and reflect on the status of a place about which the Prophet Muhammad (peace be upon him) said, "And what a blessed place of prayer it is." So how deep must its place be in his soul and heart?!

PRACTICAL EXERCISE:

How to actively emulate the Prophet Muhammad (peace be upon him) in his care for Al Aqsa Mosque?



What was the first Qiblah⁽¹⁾ for Muslims

QUESTION

3

The fact that the first direction of prayer for Muslims (Arabic: Qiblah) was towards Al-Aqsa Mosque carries many profound meanings and significant implications. This means that Al-Aqsa Mosque has a deeply ingrained religious significance and a strong spiritual connection. The Qiblah serves as a unifying direction for the Muslim Nation (Arabic: Ummah), if everyone were left to face any direction they wished, it would lead to division and friction. Thus, the concept of the Qiblah embodies unity, brotherhood, support, and solidarity, and symbolizes existence and strength.

Despite the hardships, persecution, and distress he faced from the Quraysh polytheists, the Prophet Muhammad (peace be upon him), continued to pray in the direction of Jerusalem while in Makkah, performing two units of prayer (Arabic: rak'ahs) before sunrise and two before sunset. As Allah (God) Almighty, says (interpretation of the meaning):

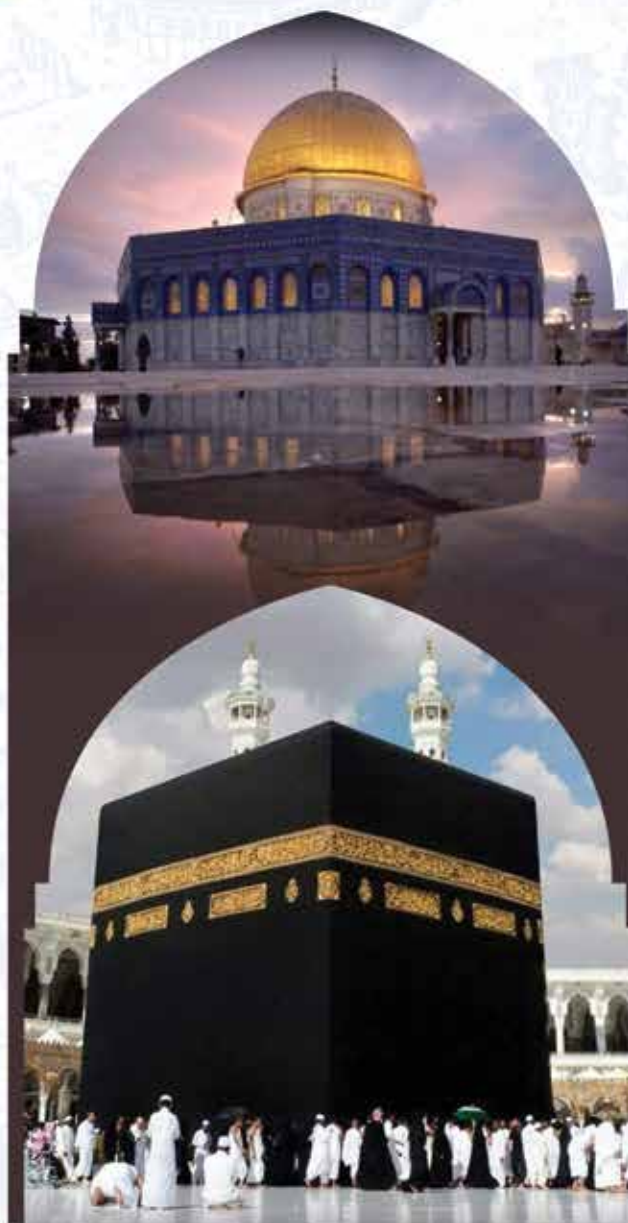
“So bear with patience all that they say, and glorify the praises of your Lord, before the rising of the sun and before (its) setting (39)”⁽²⁾

Ibn Ashur explained the verse: the intended meaning of “glorification” here is prayer, as it is one of the names of prayer. Ibn ‘Atiyyah said: All the commentators agree that “glorification” in this verse refers to prayer.

Facing the direction of Jerusalem (Arabic: Bayt Al-Maqdis) and making it the direction of prayer for Muslims (Qiblah) is provided in the Noble Qur’an and credible ways (i.e. Sunnah) of Prophet Muhammad (peace be upon him). Allah (God) Almighty says (interpretation of the meaning):

(1) Qiblah means: Direction to which Muslims turn in prayer (toward the Ka’bah)

(2) The Noble Qur’an, Surah Qaf (C. 50), V.39.



“And We made the Qiblah which you used to face, only to test those who followed the Messenger (39)”⁽¹⁾.

“Ibn Abbas reported that: The Messenger of Allah (God) Muhammad (peace be upon him) used to pray in Makkah facing Jerusalem (Arabic: Bayt al-Maqdis) with the Ka’bah in front of him.”⁽²⁾

Ibn Ishaq said: The direction (Qiblah) of prayer of the Prophet Muhammad (peace be upon him), in Makkah was towards the Levant (al-Sham). He used to pray between the Yemeni Corner and the Black Stone Corner of the Ka’bah, placing the Ka’bah between himself and Levant (al-Sham).⁽³⁾

When the five daily prayers were initially ordained on the Night Journey (Al-Isra’), about a year and a half before the migration from Makkah to Madinah (i.e. Hijrah), each prayer consisted of two units (Arabic: Rak’ah). Then, in the first year after the migration from Makkah to Madinah (i.e. Hijrah), they were increased. Four units for midday prayer (Arabic: Dhuhr), four for afternoon prayer (Arabic: Asr), four for night prayer (Arabic: Isha), and three for sunset prayer (Arabic: Maghrib), while dawn prayer (Arabic: Fajr) remained two units.

Despite the geographical distance between Al-Aqsa Mosque and Makkah, Al-Aqsa Mosque remained the direction of prayer (Qiblah) of the Prophet Muhammad (peace be upon him) and his companions for nearly fourteen years, deeply rooted in their hearts and souls, with a deep connection, devotion, and reverence.

The worldwide community of Muslims (Arabic:

(1) The Noble Qur’an, Surah Al Baqarah (C. 2), V.39.

(2) Narrated by Ahmad

(3) The commentary on Sahih Albukhari

Ummah) will not regain its glory, dignity, progress, and leadership unless it respects and appreciates the importance of its first direction of prayer (Qiblah) and its holy sites, transcending race, nationalism, language, and ethnicity, because the bond of faith is the strongest and deepest bond of all.

Geometrically, Al-Aqsa Mosque direction of prayer (Qiblah) almost perfectly aligns with the direction of Makkah deviating only by approximately 3%, a negligible margin. This indicates that the architectural structure of the Al-Aqsa walls inherently faces Makkah, the direction of prayer (Qiblah) of Muslims. This confirms an intentional geographical connection between the two holy Mosques, ruling out mere coincidence or arbitrary alignment.

The fact that the Prophet Muhammad (peace be upon him) led all the prophets (peace be upon them) in prayer at Al-Aqsa Mosque during the Night Journey (Al Isra’), while their direction of prayer (Qiblah) was Jerusalem, carries profound significance, affirming the sanctity of this land. It also symbolizes the divine role Allah (God) Almighty has entrusted to the global community of Muslims (Arabic: Ummah) in guiding humanity, as this Mosque itself is a spiritual epicenter. Therefore, it must not be abandoned under any circumstances.

Al-Aqsa Mosque remained the first direction of prayer (Qiblah) of Muslims for an extended period of time, firmly establishing its status in their souls and hearts. This necessitates collective cooperation and the mobilization of all efforts to support and liberate it from the clutches of the usurping aggressors, hence, the Prophet Muhammad (peace be upon him) emphasized on safeguarding its enduring sanctity by saying: “Blessed is the prayer place.”

PRACTICAL EXERCISE:

How to refute those who try to cast scepticism on the status of Al-Aqsa Mosque after the change of direction of prayer (Qiblah)?



QUESTION

4

What is the second Mosque ever built?



To answer this question, one should consider and reflect on this great Hadith reported by Abu Zarr: I asked the Prophet Muhammad (peace be upon him), “Which Mosque was built first on Earth?” He said, “The sacred Mosque of Makkah (Al- Haraam Mosque).” I asked, “Then which?” He replied, “Al-Aqsa Mosque.” I asked, “How much time was between them?” He said, “Forty years.”⁽¹⁾

This saying (Arabic: Hadith) of the Prophet Muhammad (peace be upon him) explicitly states that the Blessed Al-Aqsa Mosque is the second Mosque established on Earth for the worship of Allah (God) Almighty, and that the city of Jerusalem is the second city to embrace monotheism (Arabic: Tawheed) after Makkah, honored by Allah (God) Almighty. From here begins the spiritual connection, the sacred attachment, and the doctrinal bond with this sacred land from the beginning of time.

As it is known, the first house established on Earth for worship and devotion is the sacred Mosque of Makkah, as Allah (God) Almighty says (interpretation of the meaning):

“Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-`Alamin (mankind and Jinn) (96).”⁽²⁾

There, believers worship their Lord, their sins are forgiven, their stumbles are pardoned, perform good deeds and draw closer to Allah (God) Almighty and attain His pleasure, the reward of His grace, and salvation from His punishment. That’s why Allah (God) Almighty described it as (Blessed) abundant

in blessings, both spiritual and worldly.

The Noble Qur’anic Verse and the saying of Prophet Muhammad (peace be upon him) point to a profound historical fact as Allah (God) Almighty mentioned the word ‘the first’ in the verse, and the question in the saying of Prophet Muhammad (peace be upon him) ‘Which was built first?’, they signify a chronological order and a spatial significance. Herein lies the sacred importance of these two sites and the inseparable bond between the two Mosques.

Ibn Ashur explained the verse saying: The term “established” means ‘laid as a foundation’ or ‘fixed firmly.’ From this root comes the word a place or site. Linguistically placing is the antonym of elevation. If something elevated is beyond reach, then established signifies proximity and accessibility for use.⁽³⁾

When our Lord says was “established” and our Prophet Muhammad (peace be upon him), repeats it, there is a more precise indication than merely saying was “built” an indication of the fact that these two Mosques were specifically designated for worship.

(1) Transmitted by both al-Bukhari and Muslim.

(2) The Noble Qur’an, Surah Al Imran (C. 3), V.96.

(3) Ibn Ashur 4/12.

The care accorded to these sacred sites elevates their religious status and the emotional attachment to them in the heart of every Muslim.

The common belief is that Abraham (Arabic: Ibrahim) (peace be upon him) was the first to build the Sacred Mosque of Makkah, and Jacob (Arabic: Ya'qub) (peace be upon him) or Solomon (Arabic: Sulaiman) (peace be upon him) was the first to build Al-Aqsa Mosque. The opinions of scholars have varied regarding this matter. However, upon reflecting on the Noble Qur'anic Verses and the sayings of Prophet Muhammad (peace be upon him), along with historical considerations, one finds that the most probable view is that the first foundation of the two Mosques was during the time of Prophet Adam (peace be upon him).

It is widely narrated that Prophet Adam (peace be upon him) built the Sacred Mosque of Makkah, then forty years later, Al-Aqsa Mosque was built, still during his time. It is also possible that it was built by some of his descendants after they spread across the earth.

Ibn al-Jawzi said: The indication points to the initial construction and laying of the foundations of the two Mosques. It was not Prophet Abraham (peace be upon him) who first built the Ka'bah, nor was it Prophet Solomon (peace be upon him) who first built the Al-Aqsa Mosque. There were many builders among the prophets (peace be upon them) and righteous people, so Allah (God) Almighty knows best who truly began their construction. We have reported that the first to build the Ka'bah was Prophet Adam (peace be upon him), then his descendants spread across the earth, so it is plausible that some of them laid the foundations of Jerusalem (Arabic: Bayt al-Maqdis).⁽¹⁾

Al-Qurtubi also mentioned a similar view, and Al-

(1) Kashf Almushkil min hadith As-sahihain, (explaining away the confusion in the two Sahihis) 1/360.

Hafiz Ibn Hajar favored the opinion that, just like the Sacred Mosque of Makkah, Al-Aqsa Mosque was built during the time of Prophet Adam (peace be upon him).

Ibn Hajar states: Al-Qurtubi also said that the saying of Prophet Muhammad (peace be upon him) does not indicate that Prophet Abraham (peace be upon him) and Prophet Solomon (peace be upon him) were the first to lay the foundations of the two Mosques when they built them. Rather, they were renewing what had already been established by others before them.⁽²⁾

The best of mankind, the Prophets (peace be upon them) and the righteous, recognized the significance of Al-Aqsa Mosque and continued building, elevating, and renovating it throughout the ages. Prophet Abraham (peace be upon him), restored it. When he grew old, Prophet Jacob (peace be upon him), renewed it. Then Prophet Solomon (peace be upon him), raised its foundations and rebuilt it. Its construction has been preserved, generation after generation, up to this very day.

Yet the Jews have persistently tried to obscure these historical truths, falsely claiming that Al-Aqsa Mosque's existence on earth began only with Prophet Solomon (peace be upon him) erasing over two thousand years of its ancient legacy!

But how can they ever succeed? Just as the sun cannot be hidden by a sieve, their lies, distortions, and fabrications will deceive only the weak-minded and diseased hearts. Our holy sanctuaries will remain towering and majestic, and they will be fully reclaimed tomorrow or the day after, by the will of Allah (God) Almighty.

(2) Fath Albary (The Creator's Guidance) 405.

PRACTICAL EXERCISE:

What are the religious, and historical implications of Al-Aqsa being the second Mosque established on earth?

QUESTION

5

Trips are exclusively allowed to be made to three Mosques,
 what are they? False Messiah (Arabic: Dajjal⁽¹⁾) will never be allowed in some places, what are they?

This important question consists of two parts. To answer them, we seek Allah's (God) assistance and say: Among the virtues of the blessed Al-Aqsa Mosque is that it is one of the three most virtuous Mosques to which journeys should only be made to worship Allah (God) Almighty. Abu Hurairah (may Allah be pleased with him) reported that the Prophet Muhammad (peace be upon him) said: "Do not undertake journeys except to three Mosques: The Sacred Mosque of Makkah⁽²⁾, the Mosque of the Messenger (in Madinah), and Al-Aqsa Mosque (in Jerusalem)."⁽³⁾

This is a great saying (Hadith) of the prophet Muhammad (peace be upon him) that elevates the status and honor of Al-Aqsa Mosque, as it is mentioned alongside the best Mosques, in terms of pure monotheism and sincere devotion to Allah (God) Almighty, and travelling from one place to another for worship.

Al-Baghawi explained the reason for specifying these Mosques in particular by saying:

- (1) In Christian theology, "Dajjal" refers to Antichrist
 (2) i.e. Mecca, the popular (common) pronunciation among people
 (3) Transmitted by both Al-bukhari and Muslim.

"These Mosques are singled out because they are the places of the prophets (peace be upon them) and we have been commanded to follow their example. Allah (God) Almighty says (interpretation of the meaning):

"These 'prophets' were 'rightly' guided by Allah, so follow their guidance (90)"⁽⁴⁾

This saying (Hadith) of the prophet Muhammad (peace be upon him) highlights the virtue of these three Mosques and the virtue of travelling specifically to them, as the majority of scholars understand its meaning to mean that there is no virtue in travelling to any other Mosque. It also underscores their superiority over other Mosques because they are the Mosques of the prophets, the first (i.e., the Sacred Mosque of Makkah) is the direction of prayer (Qiblah) for the people and the destination of their pilgrimage. The second (i.e., Al-Aqsa Mosque) was the direction of prayer (Qiblah) of previous nations. And the third (i.e., the Prophet's Mosques in Madinah), was founded upon piety (Arabic: taqwa). This noble hadith of the prophet Muhammad (peace be upon him) emphasizes the special nature of these

- (4) The Noble Qur'an, Surah Al- An'am (C. 6), V.90.

Mosques in our religion, their great importance, and their close connection. They are the greatest mosques without equal, like sisters united forever. Many of the companions of the Prophet Muhammad (peace be upon him) and their successors and those who came after them acted upon this hadith, making traveling to the blessed Al-Aqsa Mosque a part of their lives.

These sacred Mosques, which believers are encouraged to visit, endure hardships, and spend generously to visit and pray in, seeking reward and recompense, deserve our sincerity and sacrifice. We must not be negligent in preserving their sanctity.

The saying of the prophet Muhammad (peace be upon him) further affirms an important fact that we've kept referring to again and again, our bond with the Mosque Al-Aqsa is doctrinal, religious and faith-based and this applies to all Muslims. It is not a temporary or circumstantial link as our Prophet Muhammad (peace be upon him), linked its value, status, and sanctity to it siblings the Sacred Mosque of Makkah and the Prophet's Mosque in Madinah.

Among the unique virtues and distinctions of Al-Aqsa Mosque is that it is one of four Mosques that the False Messiah (Arabic: Dajjal)⁽¹⁾ will never be allowed in, as affirmed in authentic saying (Hadith) of the prophet Muhammad (peace be upon him). An Ansari man reported that the Prophet Muhammad (peace be upon him) stood amongst us and delivered a speech in which he said: "I warn you about Al-Masih Ad-Dajjal (i.e. False Messiah). He is one-eyed, and I think he said 'with the left eye blind.' He will travel with mountains of bread and rivers of

water. He will remain on earth for forty days, and his influence will reach every place. However, there are four Mosques he will not be able to enter: the Ka'bah, the Prophet's Mosque, Al-Aqsa Mosque, and Mount Sinai (At-Tur). Whatever happens, know that Allah is not one-eyed." At-Tur, or the Mosque of At-Tur, is a blessed place in the region of Levant (al-Sham). Several commentators have stated that it is the same "Tur" (Mount) by which Allah (God) Almighty swore in the Qur'an, as well as "Tur Sinin" (Mount Sinai). Al-Qurtubi said in his Tafsir (20/113): Allah (God) swore by this mountain because it is in Levant (al-Sham) and the holy land and Allah (God) has blessed both, as He said:

“Al-Aqsa Mosque, the neighborhood whereof We have blessed”⁽²⁾

Thus, Al-Aqsa Mosque will be a safe refuge for people from the False Messiah at the end of time. Its virtue, status, and sanctity will remain for as long as Allah (God) Almighty wills. This affirms the rightful connection of the believing Muslims to it—the followers of the prophets and the enemies of the False Messiah and his followers.

There is also an important indication in the mention of the places that the False Messiah cannot enter, encouraging believers to seek refuge in them and take shelter there. These places are a shield, a fortress, a source of reassurance, and the launching point for the leadership of the worldwide community of Muslims in times of tribulation and unrest. Therefore, the ummah must not neglect a place that holds such great rank and sanctity in the sight of Allah (God) Almighty.

(1) In Christian theology, "Dajjal" refers to Antichrist.

(2) The Noble Qur'an, Surah Al Isra', 1.

PRACTICAL EXERCISE:

What conclusion can we draw from the common characteristics of these three Mosques being recommended to travel to and being forbidden for False Messiah? How to use this fact practically to defend Al-Aqsa Mosque?



What are the landmarks and boundaries of Al-Aqsa Mosque?

It is an important question that must get a thorough and detailed answer especially since it causes so much confusion among many Muslims, whether intentionally or unintentionally, and because of the misleading and dishonest media machine.

Al-Aqsa Mosque is an ancient Mosque with a glorious history. It is one of the largest Mosques in the world, possessing a special sanctity and a great status among Muslims. It is distinguished by unique features not found elsewhere, deriving its particularity from that blessed and sacred land, the land of the prophets.

Many Muslims, either due to negligence, media deception, or policies of disinformation, mistakenly think that the beautiful golden-domed structure with its magnificent architecture is the Al-Aqsa Mosque. Others believe that the Qibli Prayer Hall (with the lead-colored dome) where people usually pray, and which is known as “Omar Mosque” is the Al-Aqsa Mosque!

However, the undeniable truth, agreed upon by scholars and historians alike, is that Al-Aqsa Mosque



encompasses everything within its periphery walls. It contains many landmarks, including the surrounding wall and gates, the wide courtyards, the main prayer hall, the Dome of the Rock, the Marwani Prayer Hall, the arcades, domes, elevated platforms, water fountains, schools, minarets, wells, libraries, and more.

Al-Aqsa Mosque is located in the eastern part of the city of Jerusalem. Most of it is an unroofed open space, except for the structures of the Dome of the Rock, the main prayer hall (the Qibli Mosque), the ancient Mosque, the Marwani Prayer Hall, the Buraq Mosque, the Moroccan Mosque, the Women's Mosque, and the Gate of Mercy Prayer Hall. The reward for praying anywhere within the area enclosed by the walls is multiplied.

Al-Aqsa Mosque is that blessed area surrounded by the Mosque's walls, from when its foundations were laid during the time of Prophet Adam (peace be upon him) until today, through successive periods of building, construction, and renovation. Everything above and below the surface is considered part of it. No single landmark within the peripheries can be called Al-Aqsa Mosque alone. This is precisely what the Jews and those who follow their path intentionally or unintentionally aim to promote.

The total area of Al-Aqsa Mosque, within the surrounding walls, is about 144 dunams approximately 144,000 square meters.

The area of the Dome of the Rock is about 1,000 square meters and the Qibli Prayer Hall covers about 4,500 square meters.

If attention is focused only on certain parts of it and they alone are considered to be Al-Aqsa Mosque then large sections will, over time, be seized by the Jews and turned into a temple under the claim that they are not part of the Mosque. This is where the danger lies.

Moreover, the walls of Al-Aqsa Mosque are an inseparable part of it, with the following dimensions:

- Southern wall (facing the Qiblah): 281 meters.
- Western wall (which includes the Buraq Wall): 491 meters.
- Northern wall: 310 meters.
- Eastern wall: 462 meters.
- The Qibli Prayer Hall: It refers to the roofed Mosque with the lead-colored dome, located at the southern end of Al-Aqsa Mosque, in the direction of the Qiblah (hence the name "Qibli"). It is called a "Jami'" (main Mosque) because it is the primary place where the preacher and the imam lead the prayers.

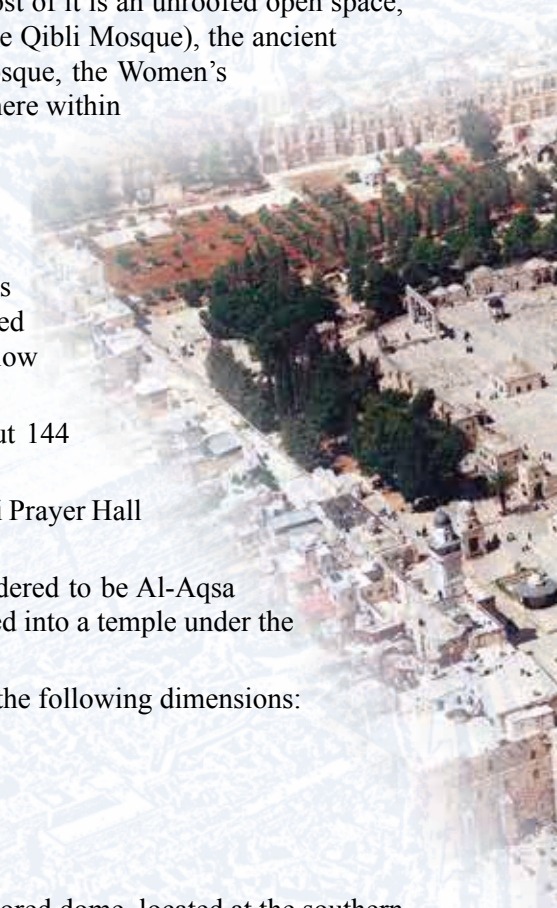
Historians agree that when Umar ibn Al-Khattab (may Allah be pleased with him) conquered Jerusalem in the year 15 AH, he built a modest, small wooden Mosque adjacent to the southern wall of Al-Aqsa Mosque, near the Qiblah, large enough to accommodate about 1,000 worshippers.

The current structure of the Qibli Prayer Hall dates back to the Umayyad era, when Caliph Abdul Malik ibn Marwan initiated its construction, and his son Al-Walid completed it between the years 86–96 AH.

It has seven doors on the northern side, a length of 80 meters, a width of 55 meters and an approximate area of 4,500 square meters. It can accommodate approximately 5500 worshippers.

The Dome of the Rock

One of the most prominent and famous landmarks within Al-Aqsa Mosque, it covers an area of 1,000 square meters. It features a golden dome resting atop an octagonal structure with equal sides. It was built by Abdul





Malik ibn Marwan between 66–72 AH. The Dome of the Rock is considered the oldest existing Islamic architectural monument and one of the jewels of Islamic art.

The Marwani Prayer Hall

Located beneath the southeastern corner of Al-Aqsa Mosque, under its courtyards. It was historically known as the Eastern Substructure. The Umayyads constructed it as an architectural platform to level the naturally sloping terrain of the original plateau of Jerusalem towards the south.

Its eastern and southern walls form the lower parts of the eastern and southern walls of Al-Aqsa Mosque. It consists of sixteen arcades and has an area of approximately 4,000 square meters, capable of accommodating more than 6,000 worshipers.

It was named after Abdul Malik ibn Marwan and was originally intended as a center for teaching Islamic jurisprudence.

The Wall of Buraq

This is the southwestern section of Al-Aqsa Mosque's wall, approximately 50 meters in length and 20 meters in height. It is part of Al-Aqsa Mosque and is considered Islamic property. Today, it is referred to by the Jews as the "Wailing Wall", based on their claim that it is a remnant of the alleged "Temple." Historically, Jews never claimed any right to the Buraq Wall until after they established their entity in Jerusalem. Previously, when they visited Jerusalem, they used to worship at the eastern wall. Only later did they shift their focus to the western wall.

The Dome of the Chain

The oldest structure was built within Al-Aqsa Mosque during the Umayyad period. It is located in the center of Al-Aqsa Mosque, east of the Dome of the Rock. It is a small, beautifully decorated building with open walls. The structure has eleven sides and features a mihrab (prayer niche). It is supported by eleven marble columns, with additional central columns holding a closed hexagonal drum topped by a dome.

In mid-2012, the Zionist occupation's municipality issued a decision to transform the courtyards of Al-Aqsa Mosque into public parks and open spaces, stripping them of their affiliation with the Mosque and allowing Jews to enter them freely at any time. This highlights the grave danger of limiting Al-Aqsa Mosque to certain specific areas, enabling a gradual plan to execute their project of building the so-called "Temple."

PRACTICAL EXERCISE:

What is the danger of limiting Al-Aqsa Mosque, via media, to only the Dome of the Rock or the Qibli prayer hall?



What are the virtues of the Dome of the Rock, with evidence from the scripture?

Among the prominent and famous landmarks within Al-Aqsa Mosque is the Golden Dome of the Rock, built on an octagonal structure by Abd al-Malik ibn Marwan between the years 66–72 AH. It was constructed to shield worshipers from the heat and cold and to beautify the Mosque. It is considered the oldest Islamic architectural monument and one of Islam’s treasures. The Rock is the highest point in Al-Aqsa Mosque, measuring approximately 18 meters from north to south and 13 meters in width. It is not suspended, nor was it ever suspended; it is attached to the ground from one side. Underneath it is a nearly square cave measuring about 4.5 meters on each side and 1.5 meters deep. The external and internal architectural design, as well as the decorations and inscriptions, have been renovated and restored multiple times until reaching their current form.

Many virtues and beliefs have been falsely attributed to the Rock, such as claims that it is suspended, that it is made of a stone from Paradise, that people will be gathered to it for resurrection, and that there is a footprint of the Prophet Muhammad (peace be upon him) on it, that the Prophet Muhammad (peace be upon him) ascended to heaven from it, or that it followed him during the Ascension until the angel Gabriel (Arabic: Jibreel) told it to remain still. Others claim it is the center of the world, all of which are unfounded.

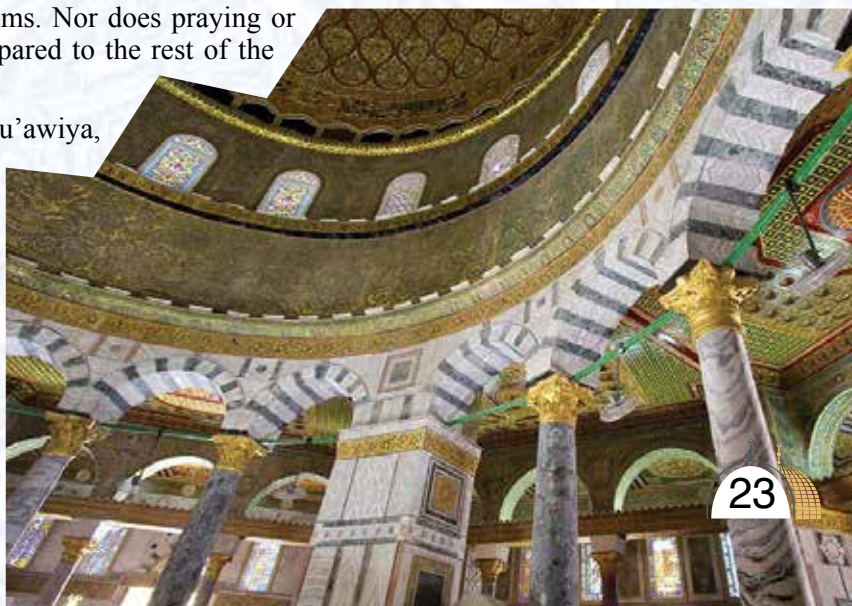
We affirm no virtue, sanctity, or special status for it except with clear mention in the Noble Qur’an or from the Authentic way and saying (Sunnah) of Prophet Muhammad (peace be upon him)⁽¹⁾. Thus, the Rock holds no special sanctity or virtue other than being part of a blessed land and a sacred Mosque. Therefore, it is incorrect to call it “the Honored Rock,” “the Sacred Rock,” or “the Suspended Rock.”

Sheikh al-Islam Ibn Taymiyyah said: The Rock of Jerusalem is not to be touched or kissed by the consensus of the Muslims. Nor does praying or supplicating near it have any special virtue compared to the rest of the Mosque.⁽²⁾

During the time of caliphs Umar, Uthman, Ali, Mu’awiya, Yazid, and Marwan, the Rock had no dome over it; it was left uncovered. It was Abd al-Malik ibn

(1) In Islam the term Sunnah is applied to the Prophet Muhammad’s (peace be upon him) guidance which is well-established in a general sense in all of his affairs, i.e. his path, his Methodology and his way.

(2) The collection of Fatawa 27/135. (This refers to Majmu’ al-Fatawa a comprehensive collection of the legal rulings (fatawa) issued by Sheikh al-Islam Ibn Taymiyyah).



Marwan who later built the dome over it.

It must be emphasized that the media often focuses on the image of the Dome of the Rock, leading many Muslims to mistakenly believe that it is the Al-Aqsa Mosque itself. This misunderstanding carries dangerous consequences, and it appears to be intentional. One of the Jewish theories regarding the construction of the so-called “Third Temple” is to move the Dome of the Rock outside the walls of Al-Aqsa Mosque and then build the Temple within its courtyards. If this were to happen, the Dome of the Rock would have already been perceived as Al-Aqsa Mosque, and thus no strong reaction would occur!

To counter the spread of this misconception that the building with the golden dome is Al-Aqsa Mosque, some well-intentioned individuals made another error by propagating that the Qibli Mosque (the southern building with the lead-coloured dome) is the true Al-Aqsa Mosque. We stress once again that Al-Aqsa Mosque is much broader than just these two famous buildings. It includes everything enclosed within its walls, covering an area of approximately 144,000 square meters.

Clearing the misconceptions regarding the dome of the rock should not, in any way shape or form, diminish the virtues of Al-Aqsa Mosque. Allah (God) The Exalted, mentioned many times in the Noble Qur’an the virtues and blessings of Al-Aqsa Mosque and Jerusalem. Authentic books of the sayings (Hadith) of Prophet Muhammad (peace be upon him) also record many of his sayings that specify the goodness, blessings, and special qualities Allah (God) bestowed upon Al-Aqsa Mosque and its land, confirming its great status and lofty rank in Islamic law.

The Jews refer to the Rock as the “Holy of Holies” and consider it the most sacred spot within their alleged temple in an attempt to link themselves to Al-Aqsa Mosque and assert their supposed claim over it. Claiming that they used to place the Ark of the Covenant containing sacred scrolls upon it, and would face it during prayer,

In contrast, the Christians of the Byzantine era despised and loathed the Jews. When Jerusalem was under Byzantine Christian rule, they dumped garbage on the Rock as an act of spite against the Jews. Furthermore, Jews refrain from entering the area of the Rock today, claiming that they must first purify themselves from impurity through the ashes of the red heifer after it appears and is burned.

PRACTICAL EXERCISE:

Why is there an excessive focus and coverage of the Dome of Rock in the media?



What can be inferred from Allah's (God) saying about Al-Aqsa "whose surroundings We have blessed (1)".⁽¹⁾

QUESTION

8

Al-Aqsa "whose surroundings We have blessed (1)".⁽¹⁾

The virtues of Al-Aqsa Mosque are numerous, and its merits are many. Its characteristics are diverse; its status is lofty. Among its inseparable attributes that is consistently associated with its mention is "blessing" (Arabic: Al-Barakah). All types of blessing are encompassed in this good and sacred land, spatial and temporal, tangible and spiritual, religious and worldly.

Allah (God) Almighty described this land as blessed in five places in the Noble Qur'an as follows:

First: Allah (God) Almighty says (interpretation of the meaning):

"Glory be to the One Who took His servant

(1) The Noble Qur'an, Surah Al Isra' (C. 17) V. 1.

'Muhammad' by night from the Sacred Mosque (Al-Haram Mosque) to the Farthest Mosque (Al-Aqsa Mosque) whose surroundings We have blessed, so that We may show him some of Our signs. Indeed, He alone is the All-Hearing, All-Seeing (1)".⁽²⁾

As-Sa'di (May Allah have mercy on him) said in his exegesis: Meaning: abundant in trees, rivers, and everlasting arability. Among its blessings is its superiority over all other Mosques except the Sacred Mosque of Makkah and the Mosque of the Prophet Muhammad (peace be upon him) in Madinah. It is a place to which one should journey for worship and prayer, and Allah has chosen it as a place for many

(2) The Noble Qur'an, Surah Al Isra' (C. 17) V. 1.

of His prophets and chosen ones.⁽¹⁾

Shamsuddin Al-Minhaji said: If Jerusalem had no virtue other than this verse, it would suffice, encompassing all blessings in abundance for if its surroundings are blessed, then the blessing within it is multiplied.⁽²⁾

Second: Allah (God) Almighty says (interpretation of the meaning):

“We delivered him, along with Lot, to the land We had showered with blessings for all people (71)”⁽³⁾

Among the numerous manifestations of the blessing of Levant is that many prophets resided there, and Allah (God) chose it as a destination of migration for His close friend, Prophet Ibrahim (peace be upon him). Among the Levant honors is that it contains one of Allah (God) Almighty three sacred Mosques, which is Al-Aqsa Mosque.⁽⁴⁾

Third: Allah (God) Almighty says (interpretation of the meaning):

“And ‘so’ We made the oppressed people successors of the eastern and western lands, which We had showered with blessings (137).”⁽⁵⁾

The east and west of the land, meaning the Holy Land (Palestine), its eastern and western regions⁽⁶⁾, “which We have blessed” with water, trees, fruits, cultivability, and abundance.⁽⁷⁾

Fourth: Allah (God) Almighty says (interpretation of the meaning):

“And to Solomon We subjected the raging winds, blowing by his command to the land We had showered with blessings. It is We Who know everything (81)”⁽⁸⁾

The intended meaning is that the winds return to the Levant from the regions they had departed to, whether for conquest or trade, under the command of Prophet Solomon (peace be upon him). Since they were subservient to him, they necessarily moved for the benefit of the nation he ruled.

It is understood from the winds returning to ‘the land which Allah (God) Almighty has blessed’ that they carried troops or exported goods from the kingdom of Solomon (peace be upon him) to distant lands, then returned with merchandise, treasures, industrial materials, and weapons to the land of Palestine. This meaning is succinctly implied in the text, relying on contextual evidence.⁽⁹⁾

Fifth: Allah (God) Almighty says (interpretation of the meaning):

“We had also placed between them and the cities We showered with blessings ‘many small’ towns within sight of one another. And We set moderate travel distances in between, ‘saying,’ “Travel between them by day and night safely (18).”⁽¹⁰⁾

(1) Tafsir As-Sa’di 453.

(2) Ithaf Al-Akhsa Bi Fadhal Al-Masjid Al-Aqsa 1/95.

(3) The Noble Qur’an, Surah Al-Anbiya’, (C. 21) V. 71.

(4) Tafsir As-Sa’di 526.

(5) The Noble Qur’an, Surah Al-A’raf (C. 7), V. 137.

(6) Mahasin At-Ta’wil 5/174.

(7) Tafsir Al-Baghawi 3/237.

(8) The Noble Qur’an, Surah Al-Anbiya (C.21), V. 81.

(9) Tafsir Ibn ‘Ashur 17/123.

(10) The Noble Qur’an, Surah Saba’ (C. 34), V.18.



The “blessed towns” refers to the towns of the land of Levant. When the people would travel from Ma’rib to the towns of Levant for trade and crops selling, they would pass through the route of Tihamah, then Al-Hijaz, then the outskirts of Levant, and finally reach the land of Levant. Along the way, at each stage of the journey, they would find a village, town, or house where they could rest and resupply. Because of this, they did not need to carry large amounts of provisions when setting out from Ma’rib.⁽¹⁾

Ibn Taymiyyah said: These are five explicit Ayat. The term ‘blessing’ (barakah) applies both to matters of religion and to worldly affairs, and both types are well-known and indisputable.⁽²⁾

The land of Jerusalem acquired its tangible blessing due to its strategic geographical location, linking Asia and Africa, as well as the cultivability of its land, the abundance of its fruits, trees, rivers, the sweetness of its water, and its plains and mountains.

As for the source of its spiritual blessing, it stems from its sanctity, being the land of the prophets (peace be upon them) their place of worship, their origin, their residence, the cradle of divine messages, the place where revelation descended, and a refuge and home for prophets who were persecuted by their peoples. It is also where their graves lie. Moreover, the angels are said to have spread their wings over Levant, and it was the site of our Beloved Prophet Muhammad’s (peace be upon him) Night Journey (Arabic: Al Isra’) and Ascension (Arabic: Al Mi’raj) to the highest heavens. It is the land of resurrection and gathering, among other unique features.

Among the fruits of it being a blessed land are:

The Prophet Muhammad’s (peace be upon him) supplication for its blessing, it being the home of the victorious group (Arabic: At-Ta’ifah Al Mansurah), the station of the fighters in the cause of Allah (God) Almighty, the False Messiah will never be allowed into it; instead, Jesus (peace be upon him) will kill him in Palestine, true faith will be found there at the time of great tribulations, Muslims will gather there to fight and defeat the Jews, and it being the land of miracles.

One important implication is that if the worldwide community of Muslims wishes to attain blessing in their actions, time, and outcomes, they must preserve the sanctity of the blessed land, protect it from corruption, liberate it from occupation and usurpation, and benefit from its blessing.

(1) Tafsir Ibn ‘Ashur 22/174.

(2) Majmou’ Al-Fatawa 27/77.

PRACTICAL EXERCISE:

Cite other manifestations of the blessing of Jerusalem which we can leverage on to defend our right to the land?



What are the religious and faith implications of the miracle of Al Isra' and Al Mi'raj?

The Night Journey (Arabic: Al Isra') and Ascension (Arabic: Al Mi'raj) are among the greatest miracles and most magnificent signs with which Allah (God) Almighty honored His Prophet and Chosen One Muhammad (peace be upon him). Due to its importance and high status, Allah (God) Almighty mentioned it twice in the Noble Qur'an:

The first is the Allah (God) Almighty saying (interpretation of the meaning):

“Glory be to the One Who took His servant ‘Muhammad’ by night from the Sacred Mosque (Al-Haram Mosque) to the Farthest Mosque (Al-Aqsa Mosque) whose surroundings We have blessed, so that We may show him some of Our signs. Indeed,

He alone is the All-Hearing, All-Seeing (1)”.⁽¹⁾

The second is the Allah (God) Almighty saying (interpretation of the meaning):

“It is only a revelation sent down ‘to him (4) He has been taught by one ‘angel’ of mighty power (5) and great perfection, who once rose to ‘his’ true form (6) while on the highest point above the horizon (7) then he approached ‘the Prophet’, coming so close (8) that he was only two arms-lengths away or even less (9) Then Allah revealed to His servant what He revealed ‘through Gabriel (10) The ‘Prophet’s’ heart did not doubt what he saw (11) How can you ‘O pagans’ then dispute with him regarding what he saw (12) And he certainly saw that ‘angel descend’ a second time (13) at the Lote Tree of the most extreme limit ‘in the seventh heaven (14) near which

(1) The Noble Qur'an, Surah Al Isra' (C.17) V. 1.



is the Garden of 'Eternal' Residence (15) while the Lote Tree was overwhelmed with 'heavenly' splendours (16) The 'Prophet's' sight never wandered, nor did it overreach (17) He certainly saw some of his Lord's greatest signs (18)⁽¹⁾

The Night Journey and Ascension were not just a consolation to the Prophet Muhammad (peace be upon him) after losing his greatest supporter and defender, his paternal uncle Abu Talib, and after the death of his beloved wife Khadijah, both of whom had been his strongest ally and aid. Rather, it was a journey of nurturing, affirmation, and refinement for all of us, filled with lessons, admonitions, and profound insights.

Imam Muslim narrated in his famous Book Sahih Muslim from Anas ibn Malik that the Messenger of Allah (God) Almighty (peace be upon him) said: I was brought a riding Al-Buraq⁽²⁾, white and long, larger than a donkey but smaller than a mule, its stride is as far as its sight could reach. I mounted it until I arrived at Jerusalem. I tied it to the ring used by the Prophets (peace be upon them) to tie their animals. Then I entered the Mosque, prayed two units of prayer (Arabic: rak'ah)⁽³⁾ in it, and came out. Gabriel (Arabic: Jibreel) brought me a bowl of wine and a bowl of milk. I chose the milk, and Gabriel said: 'You have chosen the natural disposition.

In another narration by Al-Bukhari: said Gabriel 'Praise be to Allah (God) who guided you to the fitrah⁽⁴⁾. Had you chosen the wine, your nation would have gone astray.'

Thus, Allah (God) Almighty in his endless wisdom showed us by his Prophet's (peace be upon them) choice of milk the divine favor and blessing meant for this worldwide community of

(1) The Noble Qur'an, Surah An-Najm (C. 53) Vs. 4-18.

(2) Al-Buraq refers to a mythical creature, often described as a winged horse-like animal, that carried the Prophet Muhammad during the Isra and Mi'raj (Night Journey).

(3) Rak'ah refers to a unit of prayer consisting of a sequence of prescribed actions and recitations performed by Muslims as part of the prescribed obligatory ritual prayer (salah).

(4) Fitrah refers to the natural, innate human disposition towards recognizing and accepting the oneness of Allah (God) and inclination towards righteousness.

Muslims. All praise and gratitude are due to Allah (God).⁽¹⁾

Here, an important point must be noted: the care, divine guidance, honor, and elevation of this worldwide community of Muslims will not be fully realized as long as Al-Aqsa Mosque remains distant from it and captive in the hands of its enemies, the killers of the Prophets (peace be upon them). Full success, happiness, and blessing for this worldwide community of Muslims lie in reclaiming and preserving its sacred sites.

Al-Aqsa Mosque carries with it a deep heritage and historical authenticity, affirmed and emphasized by the Prophet Muhammad (peace be upon him) on the night Journey (Al-Isra') when he tied Al-Buraq to the same ring where previous Prophets Abraham, Isaac, Jacob, David, Solomon, Zechariah, John the Baptist, and Jesus (peace be upon all of them) had tied their mounts when coming to pray in Al-Aqsa Mosque.

Even though, at the time, Al-Aqsa Mosque was under Byzantine rule and not a fully developed Mosque structure, its foundations, some columns, and ruins remained as evidenced by the existence of the ring where Al-Buraq was tied. Thus, Allah (God) Almighty referred to it as a Mosque, and it will forever remain so, regardless of the adversities or changes it faces.

The Night Journey and Ascension was the happiest night of the Prophet Muhammad's (peace be upon him) life. A night profoundly linked to Jerusalem. It was on this night that the prayer (Arabic: Salah) the only obligatory act of worship directly commanded in the heavens without any intermediary was ordained. The Prophet Muhammad (peace be upon him) led all the Prophets (peace be upon them) in prayer at Al-Aqsa Mosque, an extraordinary gathering that has never occurred in history except on that sacred night and in that blessed place. This astonishing journey, orchestrated and protected by divine care, gathered the greatest honors:

- Gabriel (peace be upon him), the greatest of angels, as the Prophet Muhammad (peace be upon him) companion.
- Al-Buraq, is the finest and swiftest of all creatures ever known.
- The Prophet Muhammad (peace be upon him), the noblest of all creation.
- From Makkah, the most blessed place on earth, to the blessed Al-Aqsa Mosque all in a brief span of the night.

The fact that the Prophet Muhammad (peace be upon him) led the other prophets (peace be upon them) in prayer at Al-Aqsa Mosque is a clear indication that all the prophets (peace be upon them) have only one faith, and that their connection to this holy place was deep, religious, and permanent.

It also symbolized the passing of the leadership and guardianship of divine guidance to the worldwide community of Muslims of the Prophet Muhammad

(1) Al-Nawawi's explanation of Sahih Muslim, 13/181

(peace be upon him), indicating that this worldwide community of Muslims alone is qualified to inherit the lands of Prophethood and the cradle of the divine messages.

This miraculous journey forged profound connections:

- Between two sacred cities and blessed lands, Makkah and Jerusalem.
- Between two directions of prayer (Qiblah) the Ka'bah and Al-Aqsa Mosque.
- Between the earth and the heavens.
- Among all the Prophets (peace be upon them) through their assembly in Al-Aqsa Mosque.
- Between times and places, by shortening distances.

One of the most beautiful symbolic acts was the Prophet Muhammad (peace be upon him) tying Al-Buraq to the ring at Al-Aqsa Mosque even though Al-Buraq was under divine command (it was never going to escape or abandon the Prophet Muhammad, (peace be upon him) underscoring the continuing tradition among the prophets (peace be upon them). Allah (God) Almighty could have ascended the Prophet Muhammad (peace be upon him) directly from Makkah to the heavens. However, the journey first to Al-Aqsa Mosque emphasized its pivotal importance and its strong connection to the Sacred Mosque of Makkah, showing the divine care reserved for Jerusalem. The events of Night Journey and Ascension prepared the Prophet Muhammad (peace be upon him) for a critical new phase: the broader call to Islam, confrontation with opposition, the establishment of the Islamic state, and the spread of the religion. It occurred roughly one year (or one year and five months) before the migration to Madinah. Witnessing the mighty signs of Allah (God) Almighty was a preparation for this coming stage. Allah (God) Almighty says (interpretation of the meaning):

“Indeed, he saw of the greatest Signs of his Lord.”⁽¹⁾ just as Allah Almighty prepared Moses by showing him the great signs before confronting Pharaoh The Allah Almighty said: “so that We may show you some of Our greatest signs (23) Go to Pharaoh, for he has truly transgressed all bounds (24).”⁽²⁾

The beginning of the Night Journey from Al-Haram Mosque to Al-Aqsa Mosque carries a powerful message to Muslims:

- To constantly remember the places where divine revelation descended, Makkah and Jerusalem.
- That all the Prophets (peace be upon them) built and contributed to a single house of monotheism (Arabic: Tawheed) completed by the final brick laid by Prophet Muhammad (peace be upon him), the Chosen Messenger. Thus, the banner of monotheism and true faith must always fly over these lands, purified from idolatry, injustice, and corruption, with the rule of divine justice reigning supreme.

(1) The Noble Qur'an, Surah An-Najm (C. 53) V 18,

(2) The Noble Qur'an, Surah Taha (C. 20) , Vs 23-24.

PRACTICAL EXERCISE:

How can we instill the love of Al-Aqsa Mosque in hearts through the miracle of Night Journey (Al Isra') and Ascension (Al Mi'raj)?



Where was the destination of Abraham's migration?

Jerusalem holds a great status in the lives of the prophets (peace be upon them). It was their direction of prayer (Arabic: Qiblah) and a beacon for calling people to the Oneness of Allah (God) Almighty. A prophet was either born, lived, passed by, died, buried, prayed and drew nearer to Allah (God) Almighty, or sought refuge and migrated there.

Prophet Abraham (peace be upon him), the close friend of Allah (God) Almighty (Arabic: Khalil al-Rahman), grew up in an environment infested with all forms of disbelief and polytheism, the worship of celestial bodies, and the tyranny of the oppressive king Nimrod among the Chaldeans in the land of Babylon (i.e. Iraq in modern-day). Despite this, Prophet Abraham (peace be upon him) remained steadfast, patient, and resilient in the face of trials. He did not despair or lose hope, continuing to call his people to the worship of Allah (God) Almighty alone, but only his wife Sarah and his nephew, Prophet Lot (peace be upon him), believed in him.

Prophet Abraham (peace be upon him) was the first to migrate for the sake of Allah (God) Almighty, leaving Iraq for Haran and then Egypt. In Egypt, a well-known story took place involving Prophet Abraham (peace be upon him) and his wife Sarah with a tyrannical king who tried to assault her, but Allah (God) Almighty protected her through her prayers and supplications. The king then gifted her the Coptic slave woman Hagar. Afterwards, Prophet Abraham (peace be upon him) and his wife Sarah moved to Palestine, while Prophet Lot (peace be upon him) migrated to Sodom, located between

Jordan and Palestine.⁽¹⁾

Allah (God) Almighty says (interpretation of the meaning):

“Then We delivered him, along with Lot, to the land We had showered with blessings for all people (71) And We blessed him with Isaac ‘as a son’ and Jacob ‘as a grandson’, as an additional favour—making all of them righteous (72).”⁽²⁾

Meaning that Allah (God) Almighty completed His favor upon them by saving them and bringing them to a land full of blessings abundant with prophets (peace be upon them) whose teachings spread across the earth. It is a foundation for both religious and worldly goodness, due to its arability, trees, fruits, and rivers.

According to Islamic Law (Arabic: Shari’ah), Migration in the path of Allah (God) Almighty, seeking a safe place to worship Allah (God) Almighty and fulfill servitude to Him as He intended, must be from an inferior to a superior place i.e., from an environment of polytheism and corruption to one of monotheism and purity. Migration for the sake of Allah (God) Almighty is among the greatest acts of worship and most noble forms of drawing closer to Him. Allah (God) Almighty links it with fighting for the cause of Allah (God) Almighty, saying: (interpretation of the meaning):

(1) For the complete story, refer to al-Bukhari (3358) and Muslim (2371).

(2) The Noble Qur’an, Surah Al-Anbiya’ (C. 21), Vs 71-72.

“Surely those who have believed, emigrated, and struggled in the Way of Allah—they can hope for Allah’s mercy. And Allah is All-Forgiving, Most Merciful (218).”⁽¹⁾

And Allah (God) Almighty also says (interpretation of the meaning):

“Whoever emigrates in the cause of Allah will find many safe havens and bountiful resources throughout the earth (100).”⁽²⁾

Ibn al-Qayyim explained the importance of migration, saying: “The highest forms of service to Allah (God) Almighty are reserved for the knowledgeable, and this includes a concept called the “servitude of antagonism (towards the enemies of Allah (God) Almighty)” Only those with complete insight realize it, and nothing is more beloved to Allah (God) Almighty than the antagonism of His ally against His enemy and the grief caused to them.

The status of the blessed land rose after it was treaded by Prophet Abraham (peace be upon him). This bond with the divine message strengthened even more when Allah (God) Almighty gifted him Isaac and Jacob (peace be upon them) an unsolicited blessing and indicated their righteousness. Allah (God) Almighty says (interpretation of the meaning):

“And We blessed him with Isaac ‘as a son’ and Jacob ‘as a grandson’, as an additional favour—making all of them righteous (72).”⁽³⁾

Shaikh al-Islam Ibn Taymiyyah said: It is known that Allah (God) Almighty saved Prophet Abraham and Prophet Lot (peace be upon them) to the land of Lavant from the lands of al-Jazirah and the Euphrates.

After Allah (God) Almighty blessed Prophet Moses (peace be upon him) and the Israelites by saving them from Pharaoh and his forces, they aimed to migrate to the blessed land, Jerusalem. As they approached, Prophet Moses (peace be upon him) reminded them of Allah’s (God) religious and worldly blessings and urged them to fight the idolatrous giants. However, they faltered and were punished by being left to wander in the desert for forty years.

The land of Isra’ (Jerusalem) remains the destination of migration for the followers of the prophets (peace be upon them) until the end of times, especially when tribulations appear. The people of faith and righteousness will flee there to safeguard their religion when religion weakens. The Prophet Muhammad (peace be upon him) said: “There will be migration after migration. The best of the people of the earth will be those who cling most firmly to the place of migration of Abraham (peace be upon him). The worst of the people will remain, cast out by their lands, despised by Allah (God), gathered by the fire along with the apes and pigs.”⁽⁴⁾ Commentators explained that this means the best of the people will leave lands dominated by disbelievers, migrating to safer lands, while the lowly ones those who remain attached to worldly comforts like property and livestock will stay behind. Because of their weakness of faith and baseness of soul, they will be detested by noble souls, as if the earth itself despises them and spits them out. Allah (God) Almighty detests them and distances them from His mercy and honor, preventing them from migrating and keeping them alongside the enemies of the religion.⁽⁵⁾

(1) The Noble Qur’an, Surah Al-Baqarah (C. 2), V. 218.

(2) The Noble Qur’an, Surah An-Nisa (C. 4), V. 100.

(3) The Noble Qur’an, Surah Al-Anbiya (C. 21), V. 72.

(4) Assilsila Assahiha no. 3203.

(5) Mirqat Al-Mafatih 9/4040.

PRACTICAL EXERCISE:

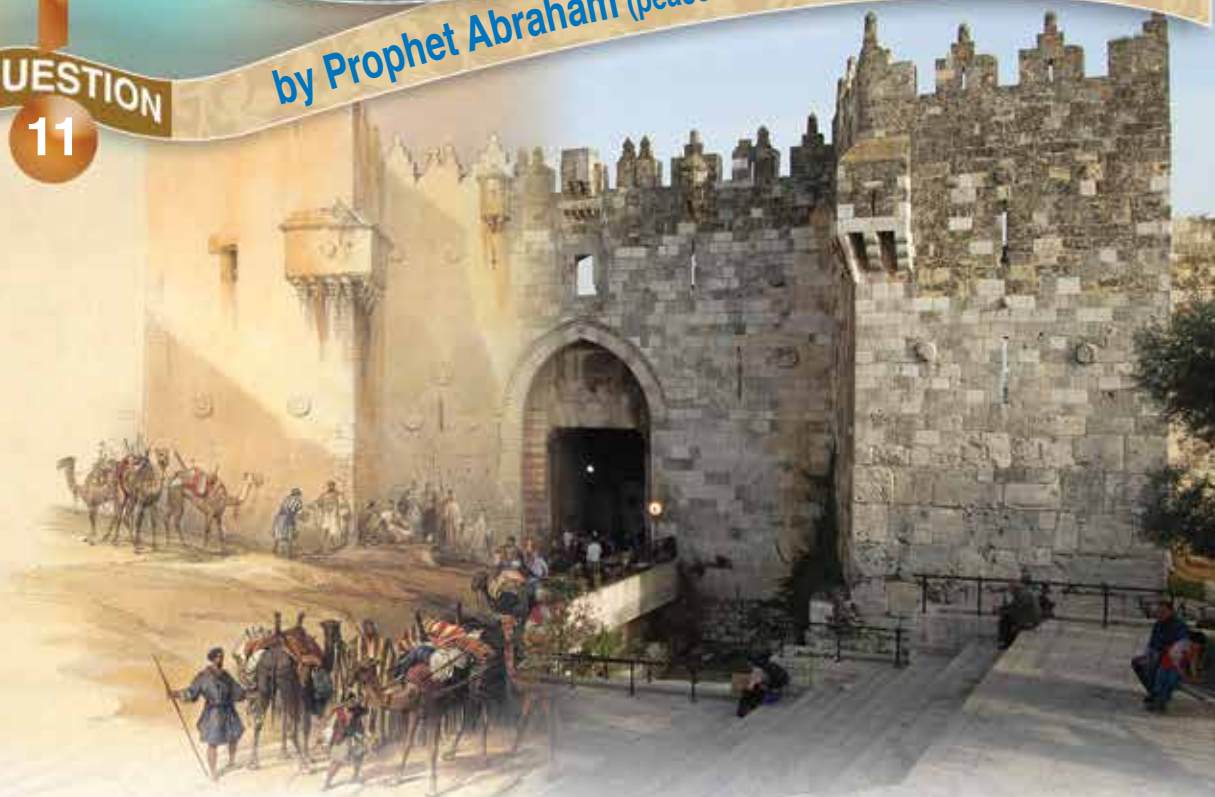
What does the continuation of Migration to the holy land indicate?



QUESTION

11

What is the nature of the community that was established by Prophet Abraham (peace be upon him) in Palestine?



By answering this question, we can clearly understand the nature of the society that the prophets (peace be upon them) endeavored to establish and solidify in that blessed land. This reflects the theological and religious importance, as well as the divine care for such a society, ensuring the continuity of sanctity and blessings that Allah (God) Almighty has chosen for that particular place.

After the migration of Prophet Abraham, (peace be upon him) and his wife Sarah to Palestine, he began a new life, calling people to the worship of Allah (God) Almighty in order to establish an ideal, righteous society that fulfills the purpose of worship

to Allah (God) Almighty in that blessed land.

Allah (God) Almighty says about Abraham (interpretation of the meaning):

“So Lot believed in him. And Abraham said, “I am emigrating ‘in obedience’ to my Lord. He ‘alone’ is indeed the Almighty, All-Wise (26).”⁽¹⁾

The meaning is: I am migrating away from my people’s land to where I can worship my Lord, for He is the Almighty, the All-Wise. Thus, Prophet Abraham (peace be upon them) clearly defined his purpose for residing in Palestine.

(1) The Noble Qur’an, Surah Al-Ankabut (C. 29), V. 26.

Despite his old age and the absence of children, Prophet Abraham (peace be upon him) was eager to ensure the continuity and permanence of worshipping Allah (God) Almighty in that land. So, he supplicated to his Lord to grant him righteous offspring who would serve as the foundation of that monotheistic society. Allah (God) Almighty says (interpretation of the meaning):

“We blessed him with Isaac and ‘later’ Jacob, and reserved prophethood and revelation for his descendants. We gave him his reward in this life, and in the Hereafter he will certainly be among the righteous.”⁽¹⁾

Every prophet that was sent thereafter was from his descendants, and no divine book was revealed except to a prophet from his progeny until the seal of the prophets, Muhammad (peace be upon them all).

He was conferred this great honor with his descendants being the sources of guidance, mercy, happiness, and success. Through them, the guided were guided, the believers believed, and the righteous thrived.

In Jerusalem, Allah (God) Almighty gathered for Prophet Abraham (peace be upon him) both the blessings of this world and the Hereafter: He granted him a righteous and beautiful wife, Sarah; abundant provision; and righteous offspring. These are the essence of goodness and happiness in the worldly life.

There is a deep and significant connection between Makkah and Jerusalem, during the time of Prophet Abraham (peace be upon him), underscoring the importance and sanctity of both locations. Prophet Abraham (peace be upon him) used to travel between Makkah, where he left Hagar and Prophet Ishmael (peace be upon him), and Jerusalem, where Sarah remained.

From the characteristics of the ideal society that Prophet Abraham (peace be upon him) established

(1) The Noble Qur’an, Surah Al-Ankabut (C. 29), V. 27.

in Jerusalem, Allah (God) Almighty says (interpretation of the meaning):

“And We blessed him with Isaac ‘as a son’ and Jacob ‘as a grandson’, as an additional favour—making all of them righteous (72).”⁽²⁾

This verse implies generosity, abundance, and divine favor. After Prophet Ishmael (peace be upon him) Allah (God) Almighty made Prophet Abraham (peace be upon him) and his two sons righteous and pious.

Allah (God) Almighty then outlines the principles and foundational elements of a strong, cohesive society aiming for continuity and the fulfilment of worship. He says (interpretation of the meaning):

“We ‘also’ made them leaders, guiding by Our command, and inspired them to do good deeds, establish prayer, and pay alms-tax (Zakah). And they were devoted to Our worship (73).”⁽³⁾

They achieved righteousness in the society of Jerusalem, and served as role models for others. In this way, they combined knowledge with action, theory with application, and education with practical examples linking people directly to Allah (God) Almighty and not to individuals, parties, or factions.

Allah Almighty says (interpretation of the meaning):

“And We inspired them to do good deeds (73)”⁽⁴⁾

Meaning: performing righteous deeds by obeying Allah (God) Almighty and avoiding forbidden actions. This indicates that He, Glorified be He, granted them the honor of prophethood which is among the greatest of blessings upon their father, Prophet Abraham (peace be upon him).⁽⁵⁾

Thus, the ideal society in the blessed land is founded upon righteousness and reform, good role models, enjoining the good and forbidding the bad, guiding people to the most upright path, hastening

(2) The Noble Qur’an, Surah Al-Anbiya (C.21), V. 72.

(3) The Noble Qur’an, Suarah Al-Anbiya (C.21), V. 73.

(4) The Noble Qur’an, Suarah Al-Anbiya (C.21), V. 73.

(5) At-Tafsir Al-Munir, 17/89.

to perform good deeds, and attaining the highest levels of servitude to Allah (God) Almighty. This is achieved through fulfilling the greatest right the pillar of prayer and the rights of people the pillar of mandatory charity (Arabic: Zakah)⁽¹⁾.

Allah Almighty described that noble group of prophets in Jerusalem, with important attributes to show us that whenever these qualities are realized, true servitude to Allah (God) Almighty is established on Earth generally, and in Jerusalem, specifically. He The Almighty says (interpretation of the meaning):

“Surely, following the ‘heavenly’ Record, We decreed in the Scriptures: ‘My righteous servants shall inherit the land (105).’⁽²⁾”

Some scholars said: “The land” here refers to Jerusalem. That is indeed the case. Allah’s (God) righteous servants have remained in it until the Day of Judgment.⁽³⁾

Also, regarding the state and qualities of His chosen ones among the prophets (peace be upon them) in Palestine,

(1) Zakah refers to the mandatory giving of a portion of one’s wealth to charity as one of the five pillars of Islam.

(2) The Noble Qur’an, Suarah Al-Anbiya (C. 21), V.105.

(3) Tafsir Al-Maturidi, 7/383.



Allah the Almighty says (interpretation of the meaning):

“And remember Our servants: Abraham, Isaac, and Jacob—the men of strength and insight (45) We truly chose them for the honour of proclaiming the Hereafter (46) And in Our sight they are truly among the chosen and the finest (47).”⁽¹⁾

They fulfilled the servitude of Allah (God) Almighty which is the highest of ranks combined with strength, knowledge, and clear sight. Truth without the protection of strength is lost. Allah (God) Almighty honored them with the unique trait of having constant remembrance of the Hereafter in their hearts, dedicating their best time to working for it. They are always in a state of sincerity and mindfulness of Allah (God) Almighty. Allah (God) Almighty made them a beacon of guidance with their state reminding others of the Hereafter so those with insight may remember their lives, follow their example, and only mention them with deep respect.⁽²⁾

As such, the global community of Muslims must internalize the direct and unbreakable relationship between the blessed land and the fulfillment of servitude to Allah (God) Almighty. It is only when the global community of Muslims raises the banner of servitude and strives to implement it, they will be able to protect their sacred places and never neglect them. The foremost places where the meanings of servitude should be deeply rooted are these sacred sites. Therefore, serious efforts must be made to free them from the hands of the usurpers, in pursuit of Allah’s (God) pleasure.

(1) The Noble Qur’an, Surah Sad (C. 38), Vs 45-47.

(2) Tafsir As-Sa’di, 714.

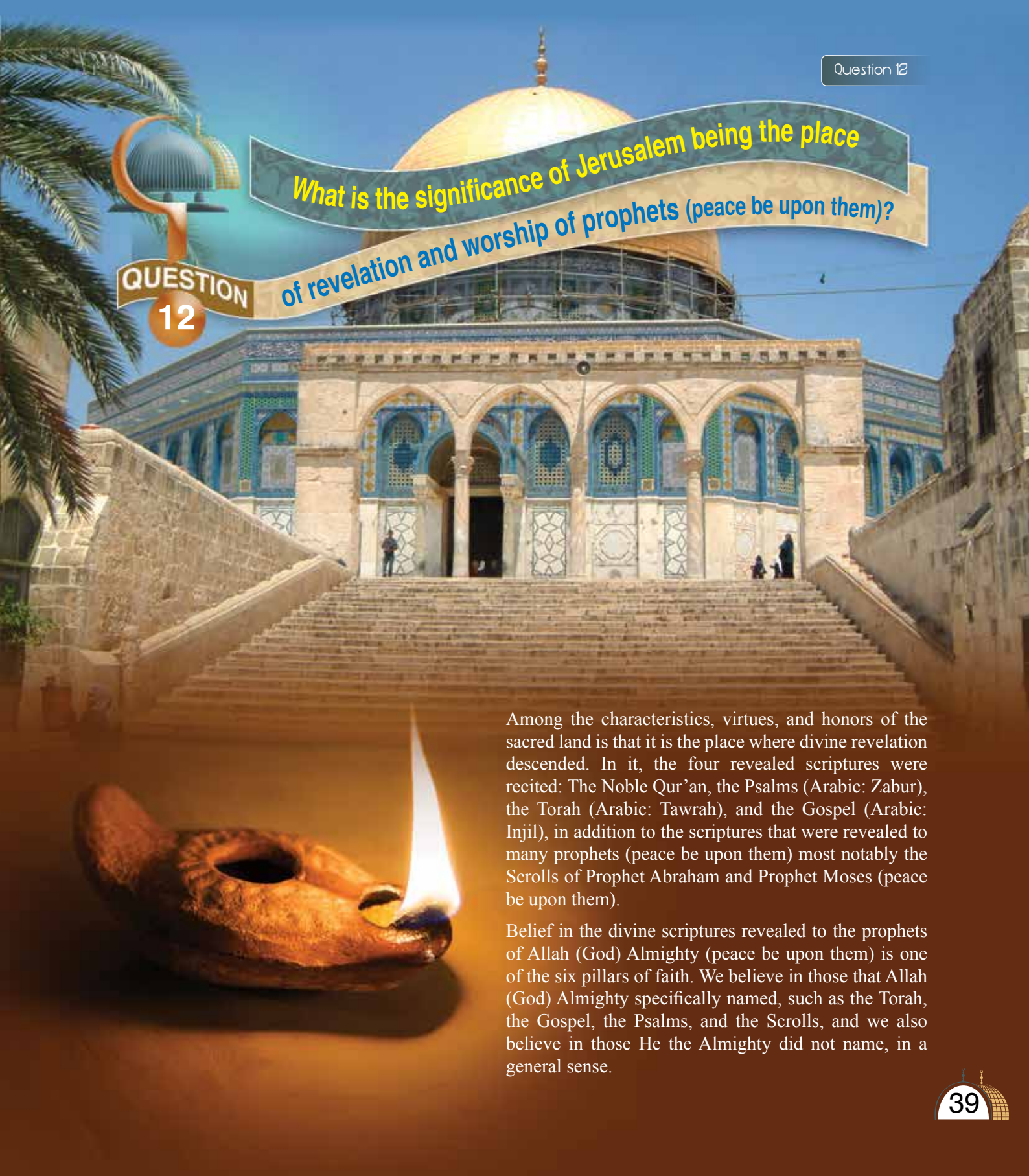
PRACTICAL EXERCISE:

Explain briefly the importance of the relationship between the blessed land and the fulfillment of servitude.



QUESTION
12

What is the significance of Jerusalem being the place of revelation and worship of prophets (peace be upon them)?



Among the characteristics, virtues, and honors of the sacred land is that it is the place where divine revelation descended. In it, the four revealed scriptures were recited: The Noble Qur'an, the Psalms (Arabic: Zabur), the Torah (Arabic: Tawrah), and the Gospel (Arabic: Injil), in addition to the scriptures that were revealed to many prophets (peace be upon them) most notably the Scrolls of Prophet Abraham and Prophet Moses (peace be upon them).

Belief in the divine scriptures revealed to the prophets of Allah (God) Almighty (peace be upon them) is one of the six pillars of faith. We believe in those that Allah (God) Almighty specifically named, such as the Torah, the Gospel, the Psalms, and the Scrolls, and we also believe in those He the Almighty did not name, in a general sense.



Prophet Abraham (peace be upon him) who migrated to Palestine and established a monotheistic society, received divine revelation containing a set of exhortations and rulings. These are part of the heavenly books that must be believed in, and they are referred to as the “Scrolls of Abraham (peace be upon him).

The mention of these scrolls is found in the Noble Qur’an alongside the Scriptures of Moses (peace be upon him) in two instances:

In the first one: Allah (God) Almighty says (interpretation of the meaning):

“Successful indeed are those who purify themselves (14) remember the Name of their Lord, and pray (15) But you “deniers only” prefer the life of this world (16) even though the Hereafter is far better and more lasting (17) This is certainly “mentioned” in the earlier Scriptures (18) the Scriptures of Abraham and Moses (19).”⁽¹⁾

In the second one Allah (God) Almighty says

(1) The Noble Qur’an, Surah Al-A’la (C. 87), Vs 14-19.

(interpretation of the meaning):

“Or has he not been informed of what is in the Scripture of Moses (36) and “that of” Abraham, who “perfectly” fulfilled “his covenant (37) They state” that no soul burdened with sin will bear the burden of another (38) and that each person will only have what they endeavoured towards (39) and that “the outcome of” their endeavours will be seen “in their record (40) then they will be fully rewarded (41).”⁽²⁾

As for the scrolls of Abraham (peace be upon him), only a few of its contents have survived, approximately ten scrolls, with each containing about four verses of the Noble Qur’an. Thus, the total content of the Scriptures of Prophet Abraham (peace be upon him) would be around forty verses.⁽³⁾

Allah (God) Almighty also mentions David (peace be upon him) in two instances after enumerating the prophets (peace be upon them) and the revelations sent to them. He the Almighty says (interpretation of the meaning):

(2) The Noble Qur’an, Surah An-Najm (C. 53), Vs 36-41.

(3) Attahrir wa Tanwir, 27/130.

“...and to David We gave the Psalms (163).”⁽¹⁾

Psalms is the name of the book revealed to Prophet David (peace be upon him).⁽²⁾

It contains admonitions, wisdom, and parables, and the Children of Israel would recite its passages.⁽³⁾

The scrolls of Prophet Abraham (peace be upon him) were all about wisdom, uplifting monotheism and the origins of doctrine. The scrolls of Prophet Moses or Torah (peace be upon him) focused more on laws and commandments.

Psalms focused on the faith and worship including supplications, and praise of Allah (God) Almighty. Gospel was concerned with morals, while the Noble Qur’an, being the final scripture, superseded them all and encompassed everything that came before.

Torah is the divine book revealed to Prophet Moses (peace be upon him), by which the Children of Israel were governed. Allah Himself wrote it, honouring Prophet Moses (peace be upon him).

It is mentioned eighteen times in the Noble Qur’an.

The Torah was revealed after the destruction of

Pharaoh and his army, during the journey of the Israelites to the Holy Land.

Gospel is a magnificent book that complemented the Torah. It was revealed to Prophet Jesus (peace be upon him) as guidance and light. It is mentioned twelve times in the Noble Qur’an.

With regards to the Worship performed by the Prophets (peace be upon them), Jerusalem served as a place of worship, retreat, and a beacon for calling

to Allah (God) Almighty. Prophet David (peace be upon him), the prophet king who established the monotheistic kingdom in Jerusalem, was the most devout worshipper as Prophet Muhammad (peace be upon him) said: “When fasting follow the example of David, for he was the most devout in worship.”⁽⁴⁾

Prophet Muhammad (peace be upon him) also said: “The most beloved prayer to Allah (God) is that of David, and the most beloved fasting to Allah (God) is that of David. He would sleep half the night, stand in prayer for a third of it, and sleep the remaining sixth. He would fast one day and break his fast the next.”⁽⁵⁾

Prophet David (peace be upon him) was a model of worship and constant devotion to Allah (God) Almighty. His household was engaged in worship day and night, as Allah (God) Almighty says (interpretation of the meaning):

“Work gratefully, O family of David!” ‘Only’ a few of My servants are ‘truly’ grateful (13).”⁽⁶⁾

Prophet David (peace be upon him) divided his days into three parts: one for adjudication among people, one for worshipping his Lord, and one for managing the affairs of his kingdom. Allah (God) Almighty narrates the incident when two disputants invaded his sanctuary interrupting his prayer. Allah Almighty says (interpretation of the meaning):

“Has the story of the two plaintiffs, who scaled the ‘wall of David’s’ sanctuary, reached you ‘O Prophet’(21) When they came into David’s presence, he was startled by them. They said, ‘Have no fear. ‘We are merely’ two in a dispute: one of us has wronged the other. So judge between us with truth—do not go beyond ‘it’—and guide us to the right way(22).”⁽⁷⁾

The Prophet Solomon (peace be upon him), who established the greatest kingdom in history in Jerusalem, the Prophet-King, whom Allah (God) Almighty described with servitude, repentance, and turning to Him in devotion. This is the greatest

(1) The Noble Qur’an, Surah An-Nisa’(C.4), V. 163; Surah Al-Isra’ (C. 17), V. 55.

(2) Tafsir Ibn Kathir, 2/469.

(3) Tafsir Ibn Ashur, 6/34.

(4) Reported by both Bukhari 1979, and Muslim 1159.

(5) Reported by both Bukhari 1131, and Muslim 1159

(6) The Noble Qur’an, Surah Saba’(C. 34), V.13.

(7) The Noble Qur’an, Surah Sad (C. 38), Vs. 21-22.

Question 12

praise and honor Allah (God) Almighty says about him (interpretation of the meaning):

“And We blessed David with Solomon—what an excellent servant ‘he was’! Indeed, he ‘constantly’ turned ‘to Allah (30)’”(1)

Meaning, He was continuously repenting with servitude, reflection, love and supplication, exerting the maximum effort to gain Allah’s (God) pleasure putting it above all other considerations.(2)

As for Prophet John (peace be upon him), the noble, chaste, pure, righteous, and devout worshipper of Allah (God) Almighty, protected from sin and error, as mentioned in the narration: “There is no one among the children of Adam except that they have sinned or thought of sin except for John (Arabic:

(1) The Noble Qur’an, Surah Sad (C. 38), V, 30.
(2) Tafsir As-Sa’di, 712.

Yahya), the son of Prophet Zechariah.” (peace be upon them).

Allah The Exalted says about Prophet John (peace be upon him) (interpretation of the meaning):

“It was later said, ‘ ‘O John! Hold firmly to the Scriptures.’ And We granted him wisdom while ‘he was still’ a child (12) as well as purity and compassion from Us. And he was God-fearing (13) and kind to his parents. He was neither arrogant nor disobedient (14) Peace be upon him the day he was born, and the day of his death, and the day he will be raised back to life (15)’”(3)

(3) The Noble Qur’an, Surah Maryam (C. 19), Vs, 12-15.



PRACTICAL EXERCISE:

What is the faith and practical education implications of the fact that Jerusalem is the place of revelation where prophets (peace be upon them) worshipped Allah (God) Almighty?



What are the main Qur'anic and Sunnah glad tidings given on Jerusalem?

Among the virtues, characteristics, and honors of that blessed and holy land Jerusalem (Bait Al-Maqdis) is that Allah (God) Almighty, The Exalted, gave many glad tidings there. It became a gathering place and land of divine promises. This is a clear indication and message about the mindset a Muslim should have one of optimism and hope in Allah's (God) victory and His divine support, and in the liberation of that land from occupation and usurpation.

In this section, we will mention two categories of divine glad tidings:

First: The glad tidings that Allah (God) Almighty gave to His prophets (peace be upon them) in that land.

Second: The glad tidings that our Prophet Muhammad (peace be upon him) received, which relate to the blessed land.

Among the divine glad tidings in the Holy Land is the good news that Allah (God) gave to Prophet Abraham (peace be upon him) after he settled there that he would be granted righteous offspring who would become prophets and role models for those after them. Allah (God) Almighty says regarding Prophet Abraham (peace be upon him) (interpretation of the meaning):

“My Lord! Bless me with righteous offspring (100) So We gave him good news of a forbearing son (101).”⁽¹⁾

This refers to Prophet Ishmael (peace be upon him), and “Forbearing” means someone with great patience, tolerance, and forbearance in all matters, qualities that form the foundation of righteousness and the root of virtues.⁽²⁾

While the angels were on their way to inflict punishment

(1) The Noble Qur'an, As-Safat (C.37), Vs. 100-101.

(2) Mahasin At-Ta'wil, 8/217.



upon the people of Prophet Lot (peace be upon him), they stopped as honored guests of Prophet Abraham (peace be upon him) in Jerusalem, as Allah (God) Almighty tells us (interpretation of the meaning):

“Has the story of Abraham’s honoured guests reached you ‘O Prophet (24) ‘Remember’ when they entered his presence and greeted ‘him with’, ‘Peace!’ He replied, ‘Peace ‘be upon you’!’” ‘Then he said to himself,’ “These people must be strangers (25)”⁽¹⁾

In another Chapter of the Noble Qur’an, Allah (God) Almighty mentioned the glad tiding he gave Prophet Abraham (peace be upon him) (interpretation of the meaning):

“And surely Our messenger-angels came to Abraham with good news ‘of a son (69)”⁽²⁾

In the same context, Allah (God) Almighty mentioned the glad tiding to Sarah his wife about Prophet Isaac (peace be upon him), and then about Prophet Jacob (peace be upon him) (interpretation of the meaning):

“And his wife was standing by, so she laughed, then We gave her good news of ‘the birth of’ Isaac, and, after him, Jacob (71).”⁽³⁾

This means that she, who was childless and thought to be barren, would have not only a son (i.e. Isaac) but also a grandson (i.e. Jacob).⁽⁴⁾ Thus, the legacy of prophethood and guidance would continue.

Another beautiful and joyful glad tidying given in the Holy Land is the one given to Prophet Zechariah, (peace be upon him) regarding the birth of his son Prophet John (peace be upon him). Prophet Zechariah (peace be upon him) was elderly and longed for a child to inherit prophethood, knowledge, wisdom, and worship in that blessed land. He prayed to his Lord even though his wife was barren (interpretation of the meaning):

“And ‘remember’ when Zachariah cried out to his Lord, “My Lord! Do not leave me childless, though

You are the Best of Successors (89) So We answered his prayer, granted him John, and made his wife fertile... (90)”⁽⁵⁾

Allah (God) Almighty answered his prayer, healed his wife’s barrenness, and blessed them with Prophet John (peace be upon him).

This story is mentioned beautifully at the beginning of Chapter Mary (Arabic: Surah Maryam), where Prophet John (peace be upon him) is described with many noble qualities (interpretation of the meaning):

“This is’ a reminder of your Lord’s mercy to His servant Zachariah (2) when he cried out to his Lord privately (3) Saying, “My Lord! Surely my bones have become brittle, and grey hair has spread across my head, but I have never been disappointed in my prayer to You, my Lord (4) And I am concerned about ‘the faith of’ my relatives after me, since my wife is barren. So grant me, by Your grace, an heir (5) who will inherit ‘prophethood’ from me and the family of Jacob, and make him, O Lord, pleasing ‘to You (6) ‘The angels announced, ‘ ‘O Zachariah! Indeed, We give you the good news of ‘the birth of’ a son, whose name will be John—a name We have not given to anyone before (7).”⁽⁶⁾

Prophet John (peace be upon him) is described in both Chapter Mary, and the Chapter of Family of Imran (Arabic: Surah Aal-Imran) of the Noble Qur’an with numerous virtues, piety, righteousness, compassion, and being dutiful to his parents. Allah (God) Almighty says (interpretation of the meaning):

“It was later said,’ “O John! Hold firmly to the Scriptures.” And We granted him wisdom while ‘he was still’ a child (12) as well as purity and compassion from Us. And he was God-fearing (13) and kind to his parents. He was neither arrogant nor disobedient (14) Peace be upon him the day he was born, and the day of his death, and the day he will be raised back to life (15)”⁽⁷⁾

Allah (God) Almighty also says (interpretation of

(1) The Noble Qur’an, Adh-Dhariyat (C.51), Vs. 24–25.

(2) The Noble Qur’an, Surah Hud (C.11), V. 69

(3) The Noble Qur’an, Surah Hud (11), V. 71.

(4) Tafsir Ibn Kathir, 4/334.

(5) The Noble Qur’an, Al-Anbiya (C.21), Vs 89–90.

(6) The Noble Qur’an, Surah Maryam (C.19), Vs 2–7.

(7) The Noble Qur’an, Surah Maryam (C.19), Vs. 12-15.

the meaning):

“So the angels called out to him while he stood praying in the sanctuary, “Allah gives you good news of ‘the birth of’ John who will confirm the Word of Allah and will be a great leader, chaste, and a prophet among the righteous (39).”⁽¹⁾

Allah (God) Almighty also gave the Virgin Mary (peace be upon her), the devout, humble, sincere, and chaste woman, the glad tidings of the final prophet of the Children of Israel, Prophet Jesus (peace be upon him), the son of Mary. His birth was a miraculous one, as described in the Noble Qur’an Chapter Mary (interpretation of the meaning):

“She appealed, “I truly seek refuge in the Most Compassionate from you! ‘So leave me alone’ if you are God-fearing (18) He responded, “I am only a messenger from your Lord, ‘sent’ to bless you with a pure son (19).”⁽²⁾

But the greatest glad tiding that occurred on the soil of the blessed land is the one given by Prophet Jesus (peace be upon him), announcing the coming of the best of creation, the Prophet of mercy and virtues, Muhammad (peace be upon him). Allah Almighty says (interpretation of the meaning): “And ‘remember’ when Jesus, son of Mary, said, “O children of Israel! I am truly Allah’s messenger to you, confirming the Torah which came before me, and giving good news of a messenger after me whose name will be Ahmad.” Yet when the Prophet came to them with clear proofs, they said, “This is pure magic (6).”⁽³⁾

In a saying of Prophet Muhammad (hadith) narrated by Al-‘Irbad ibn Sariyah, the Messenger of Allah (God) Almighty said: “Indeed, I was written with Allah (God) as the Seal of the Prophets, while Adam was still in his clay. I will tell you the beginning of my matter: It is the supplication of my father Prophet Abraham (peace be upon him), the glad tidings of Prophet

(1) The Noble Qur’an, Surah Al ‘imran (C. 3), V. 39.

(2) The Noble Qur’an, Surah Maryam (C.19), Vs. 18-19.

(3) The Noble Qur’an, Surah As- Saff (C. 61), V. 6.



The greatest glad tiding that occurred on the soil of the blessed land is the one given by Prophet Jesus (peace be upon him), announcing the coming of the best of creation, the Prophet of mercy and virtues, Muhammad (peace be upon him)

Question 13

Jesus (peace be upon him), and the vision of my mother, who saw a light come from her that illuminated the palaces of the Levant.”⁽¹⁾

This is a subtle and beautiful indication of the universality of the Prophet Muhammad (peace be upon him) message and the deep connection between the Sacred Mosque of Makkah, where Prophet Abraham (peace be upon him) prayed for the coming of the Prophet Muhammad (peace be upon him), and Jerusalem, where Prophet Jesus (peace be upon him) gave the glad tiding of his arrival. This is a matter worth contemplating.

One of the important prophecies is the Prophet Muhammad (peace be upon him) glad tidings of the conquest of Jerusalem. He (peace be upon him). said: “Count six signs before the Hour: my death, then the conquest of Jerusalem.”⁽²⁾

The Prophet Muhammad (peace be upon him) also gave glad tidings of the Muslims’ battle against the Jews at the end of times and their victory over them. Shiekh Ibn Baz (may Allah have mercy on him) said: Prophet Jesus, (peace be upon him) will wage war against the False Messiah, and Muslims will be with Prophet Jesus (peace be upon him). He will kill the False Messiah at the gate of Ludd, a place in Palestine near Jerusalem, with his spear, as mentioned in authentic sayings (hadiths) of the Prophet Muhammad (peace be upon him). In the saying (hadith), the Prophet Muhammad (peace be upon him) said that “the Muslims would fight the Jews, and they will overcome them. Even the trees and stones will call out”, “O Muslim, O servant of Allah! There is a Jew behind me, come and kill him. Then ‘Jesus (peace be upon him) will kill the False Messiah, and his matter will be ended.”⁽³⁾

(1) Credible according to Al-Albany in Takhrij Al-Mishkat no. 5691.

(2) Sahih Al-Jami’ no. 1054

(3) Fatawa Noor ‘ala Ad-darb with review of Shuai’ir, 4/290.



PRACTICAL EXERCISE:

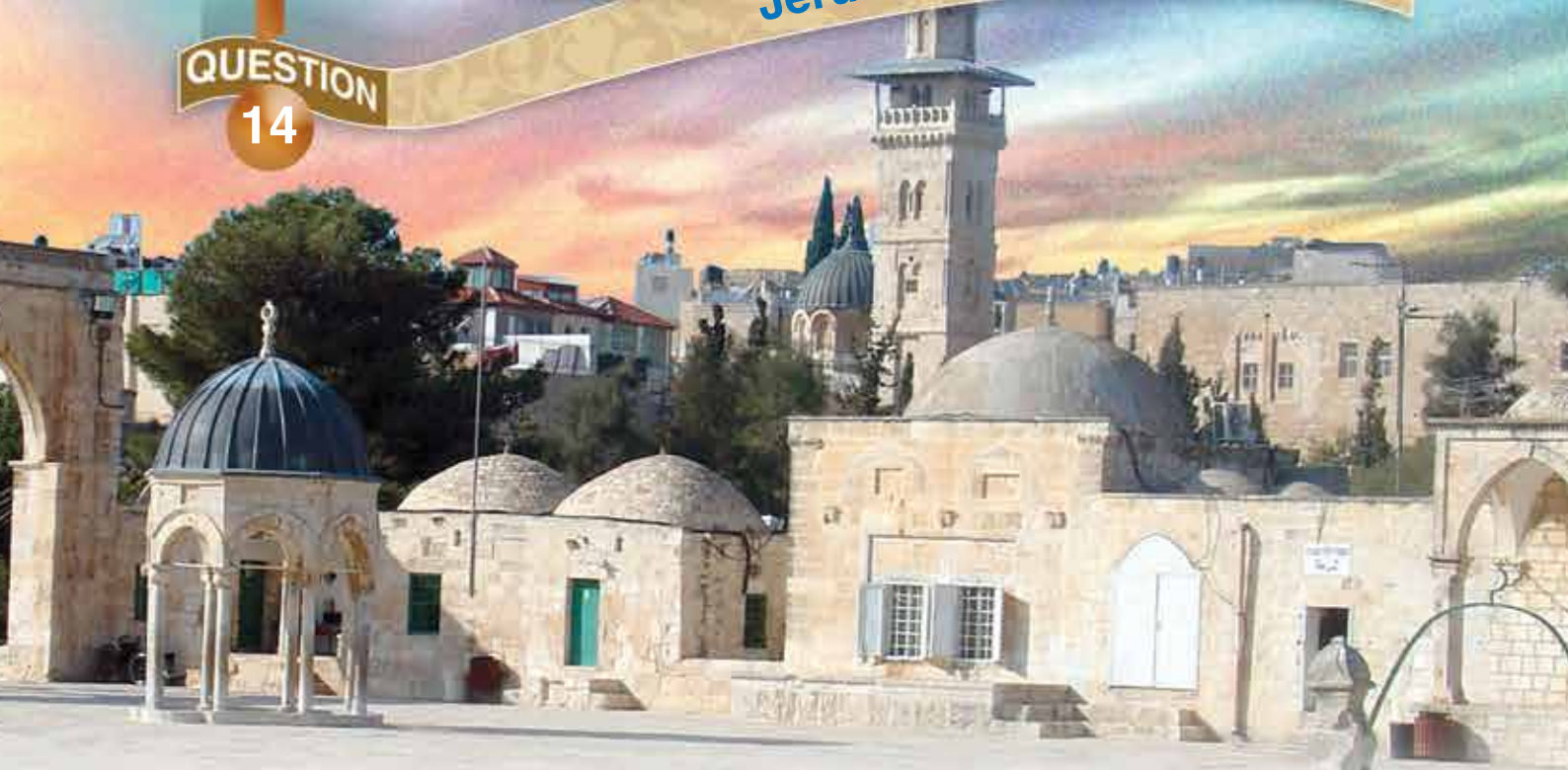
How do these glad tidings reflect practically on our relationship to the blessed land Jerusalem (Arabic: Bait Al-Maqdis)?



What do you know about the virtues of Jerusalem?

QUESTION

14



Jerusalem has numerous virtues. If we were to trace and investigate them all, it would take a long time, for it is the crown jewel of cities and the mother of Greater Levant. It is sufficient for its honor, distinction, and status that Allah (God) Almighty made it a blessed, good, and holy land in numerous Noble Qur'an verses. Allah the Almighty says (interpretation of the meaning):

“Glory be to the One Who took His servant ‘Muḥammad’ by night from the Sacred Mosque Al-Haraam Mosque) to the Farthest Mosque (Al-Aqsa Mosque) whose surroundings We have blessed, so that We may show him some of Our signs. Indeed, He alone is the All-Hearing, All-Seeing (1)”.⁽¹⁾

If there were no other virtue for Jerusalem except this verse, it would have sufficed, and it would have encompassed all blessings, for if the surrounding area is blessed, then surely the place itself is even more blessed.

(1) The Noble Qur'an, Surah Al Isra' (C.17) V. 1.

When we speak about Jerusalem, we speak about Al- Aqsa Mosque, which is the most honorable spot in it, and we also speak about Palestine, the heart of Greater Levant, that sacred and blessed land which possesses both spatial and human virtues.

Previously, we mentioned several important merits of this sacred place and blessed Mosque. As we continue exploring, we will uncover more of those merits, but here we focus on virtues that haven't yet been mentioned, for this land is uniquely distinguished by the virtue of the soil and its people alike.

‘Abdullah ibn ‘Amr (may Allah be pleased with him), narrated that the Messenger (peace be upon him) said: “I saw the pillar of the Book (i.e., Islam) taken from under my pillow, and I looked, and it was a bright light placed in the Levant. Verily, faith when tribulations occur will be in Levant.”⁽¹⁾

The visions of the prophets (peace be upon them) are true, and the pillar of the Book and Islam is what the believers and those who uphold it rely on.

The Prophet Muhammad (peace be upon him) informed us that the pillar of Islam (faith) will be in Levant when trials and tribulations arise,⁽²⁾ meaning that when religious turmoil arises, the people of Levant will remain firm in faith. If the turmoil is worldly, they will act by faith. What greater praise can there be for the people of Levant?!

The pillar of Islam is that upon which the people of Islam rely and to which they turn in refuge. We have seen with our own eyes the people of Levant remain on the straight path, adhering to the Noble Qur'an and the authentic Sunnah, even when desires and divisions appear.⁽³⁾

The Prophet Muhammad (peace be upon him) said: “Glad tidings to Levant! Glad tidings to Levant! Glad tidings to Levant! “They said, “O Messenger of Allah, why is that?” He said, “Because the angels of Allah have spread their wings over Lavant.”⁽⁴⁾ (Authentic - as per Al-Albani)

“Glad tidings (Arabic: Tuba)” means happiness and ease of

(1) Credible according to Al-Albany in Takhrij Ahadith Fadail As-Sham, 12.

(2) Majmou' Al-Fatawa, 27/42.

(3) Al-Ardh Al-Muqaddasah fi Dhaw' Al-Kitab wa As-Sunnah, 1/11.

(4) Credible according to Al-Albany in Takhrij Ahadith Fadail As-Sham, 9.



life for it and its people.⁽¹⁾ Al-Manawi said: it means that it is surrounded and protected with blessings and safeguarded from harm.

Because of its great significance, even the companions, including the women would ask the Prophet Muhammad (peace be upon him) about matters concerning Jerusalem, to the extent that Maimunah bint Sa'd, the freed woman of the Prophet Muhammad (peace be upon him), asked: "O Messenger of Allah, give us a ruling regarding Jerusalem." The Prophet Muhammad (peace be upon him) said: "It is the land of gathering and resurrection (Arabic: Mahshar)."⁽²⁾ That is the place where people will be gathered for judgment and resurrected from their graves and then driven to it. It was specified as such because it is the land Allah (God) Almighty says about (interpretation of the meaning):

"Then We delivered him, along with Lot, to the land We had showered with blessings for all people."⁽³⁾

Most prophets (peace be upon them) were sent from that land, and from it their laws spread to the world, so it is only appropriate for it to be the land of resurrection.⁽⁴⁾

Allah Almighty says (interpretation of the meaning):

"And We made the son of Mary and his mother a sign, and gave them refuge on high ground—a 'suitable' place for rest with flowing water (50)."⁽⁵⁾

This refers to a high, elevated place among the lands, interpreted by Qatadah as Jerusalem.⁽⁶⁾

Allah Almighty also says (interpretation of the meaning):

"By the fig and the olive (1) and Mount Sinai (2) and this secure city 'of Makkah (3)."⁽⁷⁾

Shaikh al-Islam Ibn Taymiyyah said: Allah (God) swears by the three noble sacred places where His light and guidance appeared and where He revealed the Torah, Gospel, and Noble Qur'an.

(1) Tuhfat Al-Ahwathi, 10/315.

(2) Credible according to Al-wadi'i in Sahih Al-Musnad, 1662.

(3) The Noble Qur'an, Al-Anbiya (C. 21), V. 71.

(4) Faidh Al-Qadeer, 4/171.

(5) The Noble Qur'an, Surah Al-Mu'minun (C. 23), V. 50.

(6) Tafsir, At-Tabari, 19/38.

(7) The Noble Qur'an, Surah At-Tin (C. 95), Vs 1-3.

Allah (God) mentioned the three [blessed locations] in the Torah in His saying: Allah (God) Almighty came from Mount Sinai, and shone forth from Seir, and appeared in glory from the mountains of Paran.’ Since this passage in Torah informs about the places, it mentions them in the chronological sequence of the events.⁽¹⁾

Abdullah Ibn Hawalah narrated that the Messenger of Allah Muhammad (peace be upon him) said: “Towards the end of time, you will be mobilized in three armies: an army in Lavant, an army in Yemen, and an army in Iraq.” Ibn Hawalah said, “O Messenger of Allah, choose for me if I live to that time.” He (peace upon him) said: “You must go to Lavant, for it is the chosen land of Allah from His earth, and He selects the best of His servants for it. If you refuse, then go to your Yemen, and drink from your stream, for Allah has taken it upon Himself to care for Levant and its people.”⁽²⁾

This is one of the signs of prophethood, and it combines the virtue of the land and the people in his statement: “For Allah has taken it upon Himself to care for Levant and its people.”

The virtues of Al-Aqsa Mosque and Jerusalem are many and varied, far beyond what can be covered in these words. But it suffices to say that it is: The third sibling of the two greatest Mosques on earth: The sacred Mosque of Makkah and the Prophet Muhammad Mosque in Madinah. It is blessed within and around spiritually and materially.

It was the first prayer direction (Arabic: Qiblah) of the Muslims. It is the second Mosque ever built on earth. It is the third Mosque to which journeys should be made. It is one of the four Mosques the False Messiah (Arabic: Dajjal) cannot enter. It is the stronghold of the Mujahidun and the place of the victorious group until the Day of Judgment. It is where the final battle between truth and falsehood will take place at the end of time.

There is not a foot of space in it except that a prophet prayed on it, or an angel stood upon it, or a devout worshiper worshipped there.

It is the land of the prophets, the chosen, the pious, a land of miracles, blessings, and divine glad tidings.

(1) Al-Jawab As-Sahih liman Baddal Din Al-Masih, 5/207.

(2) Sahih Sunan Abi Dawood no. 2244.

PRACTICAL EXERCISE:

What does the abundance of virtues of Jerusalem (Arabic: Bayt al-Maqdis) mean to you?



QUESTION

15

What was the greatest kingdom in
history and where was it?

To answer this question, it is paramount to mention a significant point. The city of Jerusalem is ancient, and historically important. Historically speaking, it is as old as the time of Canaanites. Geographically, it links the world continents. This is the reason it was attacked, razed, and burnt more than any other city.

Jerusalem was rebuilt more than eighteen times in history. Every time, the aggressor and invader were driven out while the city remained proud with its deep roots and foundations steadier than mountains. However, we must make a closer look at a golden age, one of the most impressive periods in Jerusalem's history when the greatest kingdom built on the foundation of worship of Allah (God) and monotheism.

Imam Ibn al-Jawzi (may Allah have mercy on him) said in his book "Al-Muntazam fi Tarikh al-Muluk wal-Umam": narrated a hadith from Mujahid that he said: 'Four people ruled the earth: two believers and two disbelievers. The believing ones were Prophet Solomon's son of Prophet David (peace be upon them) and Dhul-Qarnayn, and the disbelievers were Nebuchadnezzar and Nimrod.'⁽¹⁾

(1) Al-Muntazam, 1/171.

To imagine the grandeur of this powerful and magnificent kingdom that Prophet Solomon (peace be upon him) established in Palestine, we can look at how Allah (God) Almighty described this kingdom from the beginning (interpretation of the meaning):

“And David was succeeded by Solomon, who said, “O people! We have been taught the language of birds, and been given everything ‘we need’. This is indeed a great privilege (16).”⁽¹⁾

Prophet Solomon inherited Prophet David (peace be upon them) in knowledge, kingship, and prophethood. He bore great responsibility and fulfilled servitude to Allah (interpretation of the meaning):

“And We blessed David with Solomon—what an excellent servant ‘he was’! Indeed, he ‘constantly’ turned ‘to Allah (30)’”⁽²⁾

It was a believing caliphate, a strong state, and a complete kingdom. Prophet Solomon (peace be upon him) preserved it, strengthened it, expanded its territory, implemented God’s law, brought happiness to the people, and led them in a path pleasing to Allah (God) Almighty.

What a magnificent kingdom it was, combining religion and worldly power, servitude to Allah (God) Almighty, political authority, and strength! The Lord of Glory presents to us a scene of this noble prophet, the righteous servant, and successful leader (peace be upon him) (interpretation of the meaning):

“Remember’ when the well-trained, swift horses were paraded before him in the evening (31) He then proclaimed, I am truly in love with ‘these’ fine things out of remembrance for my Lord, until they went out of sight (32) He ordered, ‘Bring them back to me! Then he began to rub down their legs and necks (33) And indeed, We tested Solomon, placing a ‘deformed’ body on his throne, then he turned ‘to Allah in repentance’ (34) He prayed, My Lord! Forgive me, and grant me an authority that will never be matched by anyone after me. You are indeed the Giver ‘of all bounties (35).’”⁽³⁾

His supplication was answered as mentioned in the Prophet Muhammad (peace be upon them) saying (Hadith) narrated by Abdullah bin Amr that the Prophet (peace be upon him) said: “When Solomon the son of David finished building Jerusalem, he asked Allah (God) for three things one of them was a dominion that no one after him would have. His supplication was answered”⁽⁴⁾ What a great construction of Al-Aqsa Mosque, taking place under such a mighty and strong kingdom in every aspect!

(1) The Noble Qur’an (C. 27), Surah An-Naml, V. 16.

(2) The Noble Qur’an, Surah Sad (C. 38), V. 30.

(3) The Noble Qur’an, Surah Sad (C. 38), Vs 31-35.

(4) Reported by Ibn Majah in the Sunan no. 1408. Credible according to Al-Albany.



So, when a demon from the jinn⁽¹⁾ came to the Prophet Muhammed (peace be upon him) to disturb his prayer, he was able to subdue him and wanted to tie him to a pillar of the Mosque for the companions to see, but he remembered the supplication of Prophet Solomon (peace be upon him) as mentioned in the following Chapter (Surah) of the Noble Qur'an, Allah (God) Almighty says (interpretation of the meaning):

“My Lord! Forgive me, and grant me an authority that will never be matched by anyone after me. You are indeed the Giver of all bounties (35).”⁽²⁾ So, the Prophet Muhammad (peace be upon him) said: So, I repelled him, humiliated.⁽³⁾

Allah (God) Almighty also showed a side of the miracles of Prophet Solomon (peace be upon him), and the nature of that magnificent kingdom: the subjugation of the wind and the jinn, some of whom would build structures, dive for treasures, and others would be imprisoned if they disobeyed him. Allah (God) Almighty says (interpretation of the meaning):

“So We subjected to him the wind, blowing gently at his command to wherever he pleased (36) And We subjected to him every builder and diver of the jinn (37) and others bound together in chains (38) Allah said, ‘This is Our gift, so give or withhold as you wish’, never to be called to account (39) And he will indeed have a status of closeness to Us and an honourable destination!(40).”⁽⁴⁾

To further imagine the greatness of that kingdom, observe the nature of Prophet Solomon's (peace be upon him) army and soldiers, Allah (God) Almighty says (interpretation of the meaning):

“And there were gathered before Solomon his hosts of Jinn and men, and birds, and they all were set in battle order (marching forward).”⁽⁵⁾

With precision and order, none advancing before the other. Whoever considers the method and nature of transport in and out of that great kingdom will see a wondrous matter, divine power and care. Allah (God) Almighty says (interpretation of the meaning):

“And to Solomon (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower (81).”⁽⁶⁾

(1) In Islamic concept, the term “jinn” refers to supernatural beings, some of which are considered demons or dark spirits, while others are benevolent. They can be good or evil and are capable of taking various forms, including humans and animals. Those among them who rebel against Allah (God) commands and practice black magic are called devils (Arabic: shaitans).

(2) The Noble Qur'an, Surah Sad (C. 38), V, 35.

(3) Reported by Al-Bukhari and Muslim

(4) The Noble Qur'an, Surah Sad (C. 38), Vs, 36–40.

(5) The Noble Qur'an, Surah An-Naml (C. 27), V, 17.

(6) The Noble Qur'an, Surah Al-Anbiya (C. 21), V, 81.

Question 15

So, when he wants to speed up, the wind will blow faster. Conversely, when he wants to slow down, the wind will blow gently. When he wants to remain in one place, the wind will not blow indicating that it follows the desire of Prophet Solomon (peace be upon him).

Among the events of the life of Prophet Solomon (peace be upon him) is the story about the absence of the hoopoe bird (Arabic: Al Hudhud) and the conservation thereof, then the smart reaction of the Queen of Sheba, Bilqis, to the letter she received from Prophet Solomon (peace be upon him). Mentioned in Chapter An-Naml (The Ants) when Allah (God) Almighty says (interpretation of the meaning):

The Queen 'later' announced, "O chiefs! Indeed, a noble letter has been delivered to me (29) It is from Solomon, and it reads: 'In the Name of Allah—the Most Compassionate, Most Merciful (30) Do not be arrogant with me, but come to me, fully submitting 'to Allah (31).'"⁽¹⁾

The result was that the Queen of Sheba, Bilqis, along with her nobles, commanders, and army, entered the religion of Islam⁽²⁾, for they witnessed the majesty and awe of the kingdom, combined with truthfulness, reverence, wisdom, and good conduct. They submitted to his authority and rule. Allah (God) Almighty says (interpretation of the meaning): "At last' she declared, "My Lord! I have certainly wronged my soul. Now I 'fully' submit myself along with Solomon to Allah, the Lord of all worlds (44)."⁽³⁾

(1) The Noble Qur'an, Surah An-Naml, (C. 27), V. 29-31.

(2) The word "Islam" is an Arabic word that means "Complete submission and obedience to the will of Allah (God) Almighty.

(3) The Noble Qur'an, Surah An-Naml (C. 27), V. 44.



PRACTICAL EXERCISE:

Describe the grandeur and beauty of the construction of Al-Aqsa Mosque under that magnificent kingdom.

What is the reward for prayer in Al-Aqsa Mosque?

QUESTION

16

Allah (God) Almighty, in His endless wisdom, has chosen and favored certain places over others, selecting them for worship and fulfillment of monotheism, amplifying their rewards, elevating their status, and honoring their position. Among the most significant of these are the three sacred and interconnected Mosques, historically, doctrinally, spiritually, and emotionally linked: the Sacred Mosque in Makkah, the Prophet's Muhammad (peace be upon him) Mosque in Madinah, and Al-Aqsa Mosque in Jerusalem.

Abu Hurairah reported that the Prophet (peace be upon him) said: "Do not set out on a journey except for three Mosques: The Sacred Mosque in Makkah, the Prophet Muhammad's (peace be upon him) Mosque in Madinah, and the Al-Aqsa Mosque."⁽¹⁾

(1) Narrated by both Bukhari no. 1189 and Muslim 1397.

This saying (hadith) of Prophet Muhammad (peace be upon him) encourages travel and journeying for worship and drawing closer to Allah (God) Almighty in these noble places, due to their special status and the honor bestowed upon them by Allah (God) Almighty. It implies that traveling specifically for worship to other places does not carry the same virtue.

Abu Dharr reported: We were discussing, while in the presence of the Messenger of Allah Muhammad (peace be upon him), which Mosque is superior: the Prophet Muhammad's (peace be upon him) Mosque or the Al-Aqsa Mosque. The Messenger of Allah Muhammad (peace be upon him) said: "A prayer in my Mosque is better than four prayers in Al-Aqsa Mosque, and what an excellent place of prayer it is. There will come a time when a man will have a spot of land as small as the space of his horse's rope from which he can see Bait al-Maqdis, and that will be more beloved to him than the whole world."⁽¹⁾

Al-Albani commented on this hadith, stating that it is the most authentic narration regarding the virtue of praying in Al-Aqsa Mosque. Given that prayer in the Prophet's (peace be upon him) Mosque is worth a thousand prayers elsewhere, it follows that prayer in Al-Aqsa Mosque is worth two hundred and fifty (250) prayers elsewhere, excluding the Sacred Mosque in Makkah and the Prophet Muhammad (peace be upon him) Mosque.

This signifies a great virtue and immense reward, as a single unit of prayer there is multiplied two hundred and fifty (250) times, encompassing both obligatory and voluntary prayers. To prevent any misconception that the difference in reward among the three Mosques diminishes the status of Al-Aqsa Mosque, the Prophet Muhammad (peace be upon him) further emphasized its significance by saying "what an excellent place of prayer it is."

The superiority of a Mosque is derived from the excellence of its location. Therefore, the Prophet Muhammad (peace be upon him) praised and highlighted the importance of praying and worshiping there, indicating that devout believers will always yearn for that place, whatever the situation may be.

Abdullah ibn Amr ibn al-As reported that the Messenger of Allah (God) Almighty Muhammad (peace be upon

(1) Reported by Tabarani in Al-Awsat, Al-Hakim in Mustadrak. Credible according to Al-Albany in Sahiah 6/954.





him) said: “When Solomon, son of David, finished building Jerusalem, he asked Allah (God) Almighty for three things: a judgment that would be in harmony with His judgment, a kingdom that no one after him would have and that no one would come to this Mosque intending only to pray in it without being cleansed of his sins as on the day his mother bore him. The Prophet Muhammad (peace be upon him) said: ‘Two of these were granted to him, and I hope the third was also granted.’”⁽¹⁾

This saying (Hadith) of the Prophet Muhammad (peace be upon him) illustrates the immense virtue and reward of worshipping and praying in Al-Aqsa Mosque. The fact that this supplication came from Prophet Solomon (peace be upon him), whose prayers were answered, adds further honor and distinction to this place.

The saying (Hadith) of the Prophet Muhammad (peace be upon him) also points to a significant period in the history of this ancient Mosque when Prophet Solomon (peace be upon him) rebuilt and renovated it. It has been customary from ancient times to the present for kings and leaders to care for, renovate, and restore important sacred sites like the Sacred Mosque in Makkah, the Prophet Muhammad’s (peace be upon him) Mosque in Madinah, and the Al-Aqsa Mosque, to prepare them, secure them and presenting them in their most splendid and beautiful form, creating an atmosphere conducive to faith and seeking reward from Allah (God) Almighty.

Ibn Taymiyyah said: For this reason, Ibn Umar used to go there to pray and would not drink its water, seeking to attain Solomon’s (peace be upon him) supplication, as he said: ‘Only intending to pray in it,’ which implies sincerity in the intention to travel there, not for worldly purposes or innovations.⁽²⁾

Hudhayfah ibn al-Yaman reported that the Messenger of Allah Prophet Muhammad (peace be upon him) said: “There is no spiritual retreat for worship (Arabic: i’tikaf) except in the three Mosques: the Sacred Mosque in Makkah, the Prophet Muhammad’s (peace be upon him) Mosque in Madinah, and the Al-Aqsa Mosque.”

(1) Sahih Ibn Majah no. 1164.

(2) Majmou’ Al-Fatawa, 6/27.

Question 15

Retreat for worshipping Allah Almighty involves remaining in a place for the sole purpose of worship. This adds another virtue to the previous merits of praying there, facing it in prayer before changing the direction of prayer for Muslims (Qiblah), visiting it, and staying there to draw closer to Allah (God) Almighty. All this variety adds to the honor and distinction of this place, encouraging its maintenance through obedience and the fulfillment of servitude to Allah (God) Almighty.

Sheikh Ibn Uthaymeen said: If this narration is credible, it means that complete spiritual retreat for worshipping Allah Almighty is only in these Mosques, i.e., spiritual retreat for worshipping Allah Almighty in these Mosques is complete and superior than in other Mosques, just as prayer in them is better than in other Mosques.”⁽¹⁾

It is sufficient for this Mosque in virtue, sanctity, and status that it is the place of worship for prophets (peace be upon them), the prayer niche of the pious, the destination of the pure, and the site of miracles for the righteous. Allah (God) Almighty mentions in this regard the story of Mary when she was under the guardianship of Prophet Zechariah (peace be upon him) (interpretation of the meaning):

“So her Lord accepted her graciously and blessed her with a pleasant upbringing—entrusting her to the care of Zachariah. Whenever Zachariah visited her in the sanctuary, he found her supplied with provisions. He exclaimed, “O Mary! Where did this come from?” She replied, “It is from Allah. Surely Allah provides for whoever He wills without limit (37).”⁽²⁾

(1) As-Sharh Al-Mumti’, 6/502.

(2) The Noble Qur’an, Surah Al-Imran (C. 3), V. 37.



PRACTICAL EXERCISE:

What is the spiritual and doctrinal significance of understanding the varied rewards of prayer in Al-Aqsa Mosque?



What do you know about the miracles and divine honors (karamah⁽¹⁾) in the Blessed Land?



The prophets (peace be upon them) and their followers experienced diverse situations and circumstances, and their connection with the Blessed Land was distinguished by many characteristics, most notably the abundance of miracles granted to the prophets (peace be upon them) and divine honors (marvels) bestowed upon the righteous in that land.

According to the study of the Noble Qur'an and the Authentic ways and sayings (Sunnah) of Prophet Muhammad (peace be upon him), along with historical events and stories of the prophets (peace be upon them), we find that the greatest number and variety of miracles occurred in the Blessed and Holy Land, to the extent that it became known as the Land of Miracles. This indicates honor, distinction, and divine care for that land.

If we were to explore all these miracles in detail, it would take a great deal of time. But here are some examples:

The miracle of the birth of Prophet Ishmael (peace be upon him) from Hagar when Prophet Abraham (peace be upon him) was eighty six (86) years old. Allah (God) Almighty says (interpretation of the meaning):

“He later said, “I am leaving ‘in obedience’ to my Lord. He will guide me (99) My Lord! Bless me with righteous offspring (100) So We gave him good news of a forbearing son (101).”⁽²⁾

Thirteen (13) years later, Prophet Abraham (peace be upon him) was granted Prophet Isaac (peace be upon him)

(1) Karamah in Arabic refers to extraordinary acts or events that are believed to be divinely bestowed upon pious individuals as a sign of their closeness to Allah (God) Almighty

(2) The Noble Qur'an, Surah As-Saffat (C.37), Vs 99-101.

from Sarah, despite her barrenness, as a glad tiding from the best of angels Gabriel, Israfil, and Mika'il (peace be upon them), while they were on their way to destroy the people of Prophet Lot (peace be upon him). They visited Prophet Abraham (peace be upon him) as guests. Allah recounts Prophet Abraham's (peace be upon him) response when he got the glad tiding (interpretation of the meaning):

“He wondered, “Do you give me good news despite my old age? What unlikely news!”⁽¹⁾

Just like him, Sarah was astonished by the news, given their old age. This was one of his great miracles. Allah Almighty says (interpretation of the meaning):

“She wondered, “Oh, my! How can I have a child in this old age, and my husband here is an old man? This is truly an astonishing thing!(72) They responded, “Are you astonished by Allah's decree? May Allah's mercy and blessings be upon you, O people of this house. Indeed, He is Praiseworthy, All-Glorious.(73).”⁽²⁾

Allah (God) the Exalted also told us about the shared miracles of Jacob and Joseph (peace be upon them) in Palestine. Allah Almighty says (interpretation of the meaning):

“When the caravan departed from Egypt, their father said to those around him, “You may think I am senile, but I certainly sense the smell of Joseph. (94)They replied, “By Allah! You are definitely still in your old delusion. (95) But when the bearer of the good news arrived, he cast the shirt over Jacob's face, so he regained his sight. Jacob then said to his children, “Did I not tell you that I truly know from Allah what you do not know?(96).”⁽³⁾

These verses recount two miracles.

First: Prophet Jacob (peace be upon him), in Palestine, was able to smell the scent of Prophet Joseph (peace be upon him) once his sons departed from Egypt.

Second: The miracle of Prophet Joseph's (peace be upon him) shirt, one of the most wondrous prophetic miracles in that sacred land.

Among the historic miracles that occurred in

Jerusalem was that of Prophet Joshua (peace be upon him) (Arabic: Yusha'), the servant of Prophet Moses (peace be upon him). While marching to conquer Jerusalem, the sun was divinely withheld from setting until the conquest was complete. Prophet Muhammad (peace be upon him) said: “The sun was never withheld from setting for any human being, except for Prophet Joshua son of Nun, during his journey to Jerusalem.”⁽⁴⁾

Prophet David (peace be upon him) established a great kingdom in Jerusalem based on monotheism and servitude to Allah (God) Almighty. His miracles included:

The birds and mountains join him in the invocation of Allah (God) Almighty. Allah (God) Almighty says (interpretation of the meaning):

“Be patient O Prophet with what they say. And remember Our servant, David, the man of strength. Indeed, he constantly turned to Allah (17) We truly subjected the mountains to join him glorification in the evening and at sunrise. (18) And the birds assembled, all with him repeating praises. (19).”⁽⁵⁾

Iron made soft for him, he shaped it like clay or wax: Allah (God) Almighty says (interpretation of the meaning):

“And We made iron mouldable for him (10).”⁽⁶⁾

Revelation of the Psalms, Allah (God) Almighty says (interpretation of the meaning):

“And to David We gave the Psalms.. (163)”⁽⁷⁾ Complete strength and invincibility in his rule Allah (God) Almighty says (interpretation of the meaning):

“We strengthened his kingship, and gave him wisdom and sound judgment. (20)”⁽⁸⁾

Allah (God) Almighty says (interpretation of the meaning):

“Be patient O Prophet with what they say. And remember Our servant, David, the man of strength. Indeed, he constantly turned to Allah. (17)”⁽⁹⁾

(4) Silsilah al-Saheehah, 2226

(5) The Noble Qur'an, Surah Sad (C. 38), Vs. 17-19.

(6) The Noble, Surah Qur'an, Saba (C. 34), V10.

(7) The Noble Qur'an, Surah An-Nisa (C. 4), V. 163.

(8) The Noble Qur'an, Surah Sad (C. 38), V. 20.

(9) The Noble Qur'an, Surah Sad (C. 38), V. 17.

(1) The Noble Qur'an, Surah Al-Hijr (C. 15), V. 54.

(2) The Noble Qur'an, Surah Hud (C.11), Vs. 72-73.

(3) The Noble Qur'an, Surah Yusuf (C. 12), Vs. 94-96.

Prophet Solomon (peace be upon him) received even more extraordinary miracles. His whole life was a miracle with abilities and powers granted only to him (peace be upon him). Allah (God) Almighty says (interpretation of the meaning):

“And David was succeeded by Solomon, who said, ‘O people! We have been taught the language of birds, and been given everything we need’. This is indeed a great privilege.”(27) ⁽¹⁾

Command over the jinn and animals, understanding their speech, and a vast kingdom. Allah (God) Almighty says (interpretation of the meaning):

He prayed, “My Lord! Forgive me, and grant me an authority that will never be matched by anyone after me. You are indeed the Giver of all bounties. (35)”⁽²⁾

Among the most manifest was his control of the wind, traveling from Jerusalem a month’s distance in the morning and a month in the evening. Allah (God) Almighty says (interpretation of the meaning):

“And to Solomon We subjected the raging winds, blowing by his command to the land We had showered with blessings. It is We Who know everything. (81)”⁽³⁾

The miraculous transport of the throne of the Queen of Sheba Belkis (Arabic: Bilqis) in less than a blink of an eye. Allah (God) Almighty says (interpretation of the meaning):

(1) The Noble Qur’an, Surah An-Naml (C. 27), V.16.

(2) The Noble Qur’an, Surah Sad (C. 38), V. 35.

(3) The Noble Qur’an, Surah Al-Anbiya (C. 21), V.81

“But the one who had knowledge of the Scripture said, ‘I can bring it to you in the blink of an eye.... (40) !’⁽⁴⁾

Even his death was a miracle. Allah (God) Almighty says (interpretation of the meaning):

“When We decreed Solomon’s death, nothing indicated to the ‘subjected’ jinn that he was dead except the termites eating away his staff... (14).”⁽⁵⁾

Allah (God) Almighty caused him to die while leaning on his staff, and the supernatural beings (Arabic: Jinn), thinking he was alive, continued working until a termite ate through the staff and he fell. The supernatural beings (Jinn) had convinced men that they knew the unseen and the future. Allah (God) Almighty wanted to expose their lie so they kept working thinking that Prophet Solomon (peace be upon him) was watching over them leaning on his staff. This proved that supernatural beings (Jinn) do not know the unseen.⁽⁶⁾

More miracles and divine honors:

Prophet Zechariah received the news of Prophet John (peace be upon them), and was given a sign to not speak to people for three days and only communicate through gestures. Allah (God) Almighty says (interpretation of the meaning):

(4) The Noble Qur’an, Surah An-Naml (C. 27), V.40.

(5) The Noble Qur’an, Surah Saba (C. 34), V 14.

(6) Tafsir As-Sa’di, 676.

“O Zachariah! Indeed, We give you the good news of ‘the birth of’ a son, whose name will be John—a name We have not given to anyone before.”(7).⁽¹⁾

Allah (God) Almighty says about the communication (interpretation of the meaning):

“He said: “O my Lord! Make a sign for me.” (Allah) said: “Your sign is that you shall not speak to the people for three days except by signals” (41) ⁽²⁾

Mary (peace be upon her) was miraculously provided with fruits of summer during winter and vice versa: Allah (God) Almighty says (interpretation of the meaning):

“Whenever Zachariah visited her in the sanctuary, he found her supplied with provisions.”(37).⁽³⁾

The birth of Prophet Jesus (peace be upon him) without a father from a pure virgin mother, his speaking as an infant, the descent of a table from heaven, raising the dead, and healing the blind and lepers by Allah’s (God) will, all these are great miracles. About those miracles. Allah (God) Almighty says (interpretation of the meaning):

‘Remember’ when the angels proclaimed, “O Mary! Allah gives you good news of a Word from Him, his name will be the Messiah, Jesus, son of Mary; honoured in this world and the Hereafter, and he will be one of those nearest ‘to Allah’. (45) And he will speak to people in ‘his’ infancy and adulthood and will be one of the righteous (46) .”⁽⁴⁾

Allah (God) Almighty says (interpretation of the meaning):

‘and ‘make him’ a messenger to the Children of Israel ‘to proclaim, ‘ ‘I have come to you with a sign from your Lord: I will make for you a bird from clay, breathe into it, and it will become a ‘real’ bird—by Allah’s Will. I will heal the blind and the leper and raise the dead to life—by Allah’s Will. And I will prophesize what you eat and store in your houses. Surely in this is a sign for you if you ‘truly’ believe.”(49)⁽⁵⁾

Among the greatest miracles of the Prophet Muhammad (peace be upon him) related to the Blessed Land:

The Night Journey and Ascension (Isra’ and Mi’raj), witnessing great signs and describing Al-Aqsa Mosque to the Quraish⁽⁶⁾ while seeing it before him ⁽⁷⁾ His prophecy of the conquest of Jerusalem,⁽⁸⁾ Identification of the location of the grave of Prophet Moses (peace be upon him),⁽⁹⁾ and prediction related to Al-Aqsa Mosque in our time.⁽¹⁰⁾

(1) The Noble Qur’an, Surah Maryam (C.19), V.7.

(2) The Noble Qur’an, Surah Al-Imran (C.3), V. 41.

(3) The Noble Qur’an, Surah Al-Imran (C.3), V. 37.

(4) The Noble Qur’an, Surah Al-Imran (C.3), Vs. 45-46.

(5) The Noble Qur’an, Al-Imran (C.3), V.49.

(6) Quraish refers to the Arab tribe that controlled Makkah during the time of the Prophet Muhammad.

(7) Narrated by both Bukhari no. 3886, and Muslim no. 162

(8) Previously mentioned in page 46.

(9) Refer to page 65.

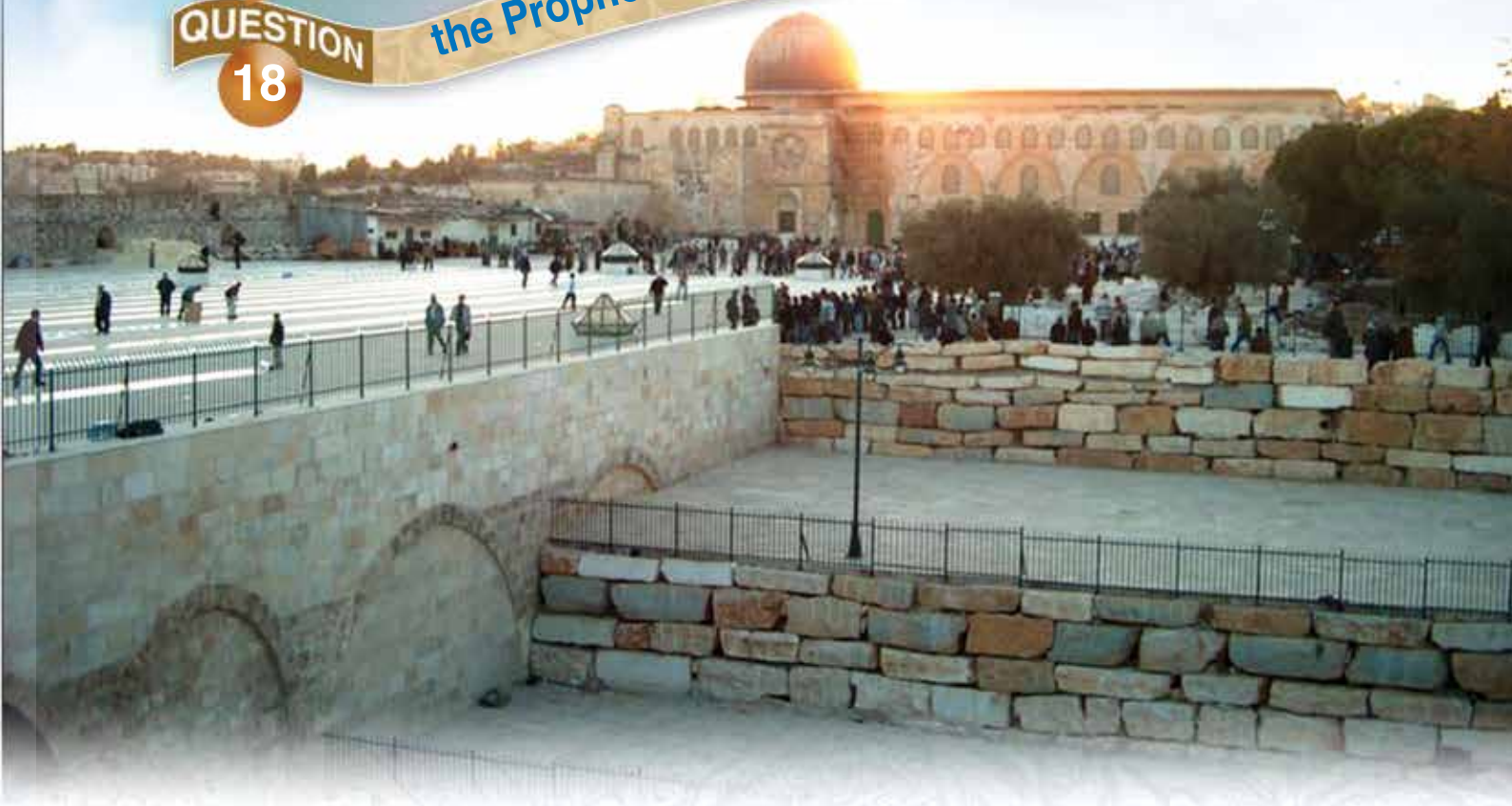
(10) Previously mentioned in page 56.

PRACTICAL EXERCISE:

What is the significance of the abundance of miracles in the Blessed Land?



Who are the prophets and companions of the Prophet Muhammad buried in Palestine?



Among the characteristics and virtues of that blessed and holy land is that several prophets (peace be upon them) and chosen ones who lived there were buried in its soil. Others, who did not have the chance to live, reside, or even pass through it, or who died outside it, requested to be buried there, indicating their attachment to the sacred land.

Abraham (peace be upon him) migrated from Iraq to the city of Hebron in Palestine, now called “Al-Khalil,” where he settled and established a monotheistic society based on servitude to Allah (God) the Exalted. When Sarah died, he grieved for her, bought a cave on a farm, and buried her in it.⁽¹⁾

When Abraham (peace be upon him) died, Prophet Ishmael (Arabic: Ismail) and Prophet Isaac (Arabic: Ishaq) (peace be upon them) buried him beside his wife in the cave. When Issac (peace be upon him) fell ill and

(1) Al-Bidaya wa Al-Nihaya, 1/201.

died at the age of one hundred and eighty (180), his sons Esau (Arabic: eisu) and Prophet Jacob (peace be upon him) buried him beside his father Prophet Abraham (peace be upon him) in the same cave.⁽¹⁾

Some historians reported that Prophet Jacob (peace be upon him) entered Egypt at the age of one hundred and thirty (130) and stayed there for seventeen (17) years until he passed away at one hundred and forty-seven (147). His son Prophet Joseph (peace be upon him) asked the King of Egypt for permission to take his father back to his homeland in Palestine to be buried, and permission was granted. Prophet Jacob was then buried in Hebron (Al-Khalil) next to his grandfather Prophet Abraham and his father Prophet Issac (peace be upon them).

Prophet Joseph (peace be upon him) was deeply attached to the holy land, and although he could not live or worship there after his prophethood, he instructed the scholars of Children of Israel (Arabic: Banu Israel) to carry his bones with them when they eventually left Egypt. He knew they would one day leave Egypt. A miracle occurred after his death, showing his nobility both in life and after death.

The Prophet Muhammad (peace be upon him) recounts to us this story: “When Moses led the Israelites out of Egypt, they lost their way. Moses asked: ‘What is this?’ The scholars replied: ‘When Joseph was on his deathbed, he made us swear by Allah (God) Almighty not to leave Egypt without taking his bones with us.’ Moses asked: ‘Who knows where his grave is?’ They replied: ‘An old woman from Children of Israel’ He summoned her and asked, ‘Show me the grave of Joseph.’ She replied, ‘Only if you give me my due.’ He asked, ‘What is your due?’ She said, ‘To be with you in Paradise.’ He disliked granting that, but Allah (God) revealed to him, ‘Grant her due.’ She led them to a lake. She told them to drain the water, which they did, and then she instructed them to dig and retrieve

(1) Al-Bidaya wa Al-Nihaya, 1/201, 1/226.

Joseph’s bones. As soon as they did, the path lit up for them like daylight.”⁽²⁾

It is widely believed that Prophet Joseph (peace be upon him) was buried in Nablus, Palestine, but the exact location of his grave is unknown, as is the case with the rest of the prophets’ graves (peace be upon them). It is also narrated that the Prophet Shu’ayb (i.e. Jethro, also known as Reuel) (peace be upon him) is buried in Hittin near Tiberias.

Imam Al-Bukhari included a chapter titled: “Whoever desired to be buried in the sacred land or similar.” He then cited a saying (Hadith) of Prophet Muhammad (peace be upon him) from Abu Hurayrah (may Allah be pleased with him) found in Sahih al-Bukhari and Muslim: “The Angel of Death was sent to Moses (peace be upon him) when he came to him, Moses (peace be upon him) struck him and the angel returned to his Lord and said: ‘You have sent me to a servant who does not want to die.’ So, Allah (God) Almighty restored his eye and said, ‘Go back and tell him to place his hand on the back of an ox, and for every hair that his hand covers, he will be granted a year of life.’ Moses (peace be upon him) said, ‘O Lord, then what?’ Allah (God) Almighty said, ‘Then death.’ Moses (peace be upon him) said, ‘Let it be now. But let me be buried a stone’s throw from the sacred land.’ The Prophet Muhammad (peace be upon him) then said: “If I had been there, I would have shown you his grave, beside the road, at the red sandhill.”⁽³⁾

Prophet Moses (peace be upon him) died during the period of wandering after his people failed to enter the holy land. Since he was unable to enter or liberate it from the idolaters, he asked to be buried near it. This illustrates the great value of the holy land in the hearts of the prophets (peace be upon

(2) Al-Bidaya wa Al-Nihaya, 1/253; Al-Silsilah Al-Saheehah, Hadith No. 313

(3) Bukhari, no. 3407; Muslim, no. 1339; Commentary by Imam Nawawi 15/128.



them) during their lives and after their deaths.

Imam Nawawi said: As for his request to be near the sacred land, it was due to its virtue and the honor of those buried there, prophets (peace be upon them) and others. Some scholars said he did not ask to be buried within Jerusalem itself, fearing his grave might become an idol symbol. This indicates the recommendation of burial in virtuous, blessed places and near the graves of the righteous.⁽¹⁾

Prophet David (peace be upon him), who established a powerful monotheistic kingdom in Jerusalem, died and was buried there. He was succeeded by Solomon (peace be upon him), whose death was a great miracle exposing the false claims of the supernatural beings (jinn) to the knowledge of the unseen. Allah (God) Almighty says (interpretation of the meaning):

(1) Sharh Nawawi Ala Muslim, 15/128.

“When We decreed Solomon’s death, nothing indicated to the ‘subjected’ jinn that he was dead except the termites eating away his staff. (14)”⁽¹⁾

It’s important to note that the exact locations of the prophets’ graves (peace be upon them) are not definitively known, except for the grave of our Prophet Muhammad (peace be upon him). However, we may know the city or the area where they are buried as explained by Ibn Taymiyyah.⁽²⁾

It is commonly believed that Prophet Zachariah and Prophet John (peace be upon them) were assassinated, but there is no confirmed authentic evidence. However, they undoubtedly died in the holy land and were most likely buried there.

The Companions (Arabic: Sahabah) of the Prophet Muhammad (peace be upon him) also held Jerusalem in high regard.⁽³⁾ Many of them traveled to it, lived there, worshiped there, and some passed away and were buried there.

Ubadah ibn Al-Samit (may Allah be pleased with him) was the first to be appointed as a judge in Palestine. He lived and was buried in Jerusalem.

Shaddad ibn Aws (may Allah be pleased with him) resided in Jerusalem and died there during the caliphate of Mu’awiyah. His grave is near Bab al-Rahmah Cemetery, next to the walls of Al-Aqsa Mosque.

Salamah ibn Qaysar Al-Hadhrami (may Allah be pleased with him) reportedly a companion, led the Muslims in prayer after the conquest, governed Jerusalem under Mu’awiyah, died, and was buried there.

Fayruz Al-Daylami or Al-Himyari (may Allah be pleased with him) from the Persians of Yemen, lived and was buried in Jerusalem.

Abu Ubayy Al-Ansari (may Allah be pleased with him) prayed toward both Qiblahs (Jerusalem and Makkah), lived in Jerusalem, and was the last of the companions to die there.⁽⁴⁾

(1) The Noble Qur’an, Surah Saba (C. 34), V. 14.

(2) Majmou’ Al-Fatawa, 27/444

(3) Refer to Mausoo’at As-Sahaba Ala Ardh Filastine by Osama Al-Ashqar, 242.

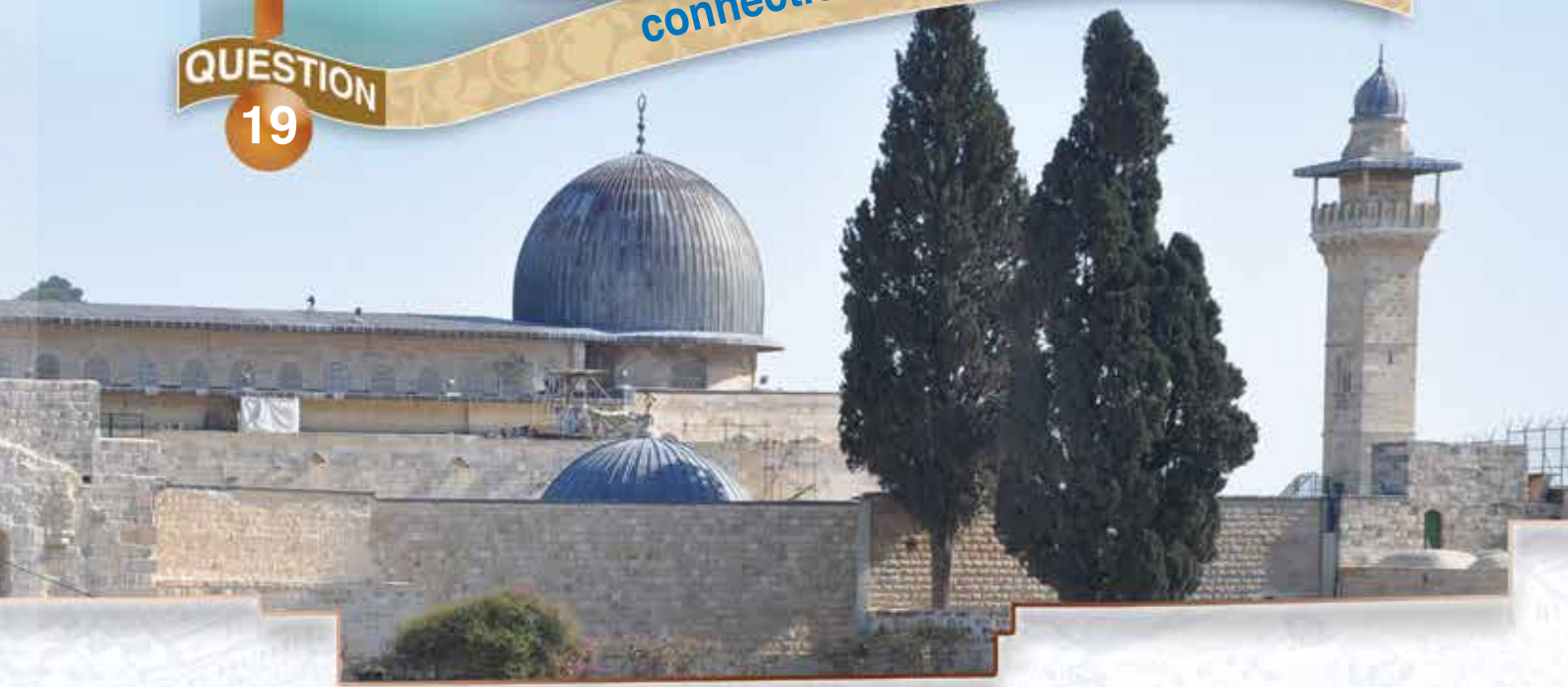
(4) Al-Isabah fi Tamyiz al-Sahabah by Ibn Hajar, 7/5.

PRACTICAL EXERCISE:

What are the doctrinal links and indications inferred from the burial of many Prophets (peace be upon them) and Companions of the Prophet Muhammad (peace be upon him) in the holy land?



What is Moses's (peace be upon him) connection to Palestine?



Prophet Moses (peace be upon him) is the greatest Prophet of the Children of Israel, and the best of creation second only to our Prophet Muhammad (peace be upon him) and the close friend of the Most Merciful, Abraham (peace be upon him). His story is the greatest among the stories of the prophets (peace be upon them) mentioned in the Noble Qur'an, more detailed and repeated than others. The story of Prophet Moses (peace be upon him) is repeated nearly thirty times across thirty-four verses of the Noble Qur'an, and he is mentioned by name one hundred and thirty six (136) times in the Noble Qur'an, making him the most frequently mentioned prophet (peace be upon him). Some scholars even said, Prophet Moses (peace be upon him) nearly took over the entire Noble Qur'an.

To understand the deep connection and strong attachment that Prophet Moses (peace be upon him) had to the sacred land, one must grasp the pivotal stages of his life, from birth to death, which can be divided into four phases:

Phase One:

From his birth until he departs from Egypt after killing the Copt (Egyptian).

Phase Two:

His time in Midian, marrying the daughter of the righteous man, and working for him for ten years.

Phase Three:

His return to Egypt with his family, his encounter with Allah (God) Almighty, and the assignment of prophethood during his journey back through the sacred land.

Phase Four:

After his survival with the Children of Israel, the drowning of Pharaoh and his army, and their journey toward the sacred land.

The connection of Prophet Moses (peace be upon him) to the blessed land of Palestine began when Allah (God) Almighty spoke to him and assigned him the prophetic mission on his way back from Midian to Egypt. Allah (God) Almighty says (interpretation of the meaning):

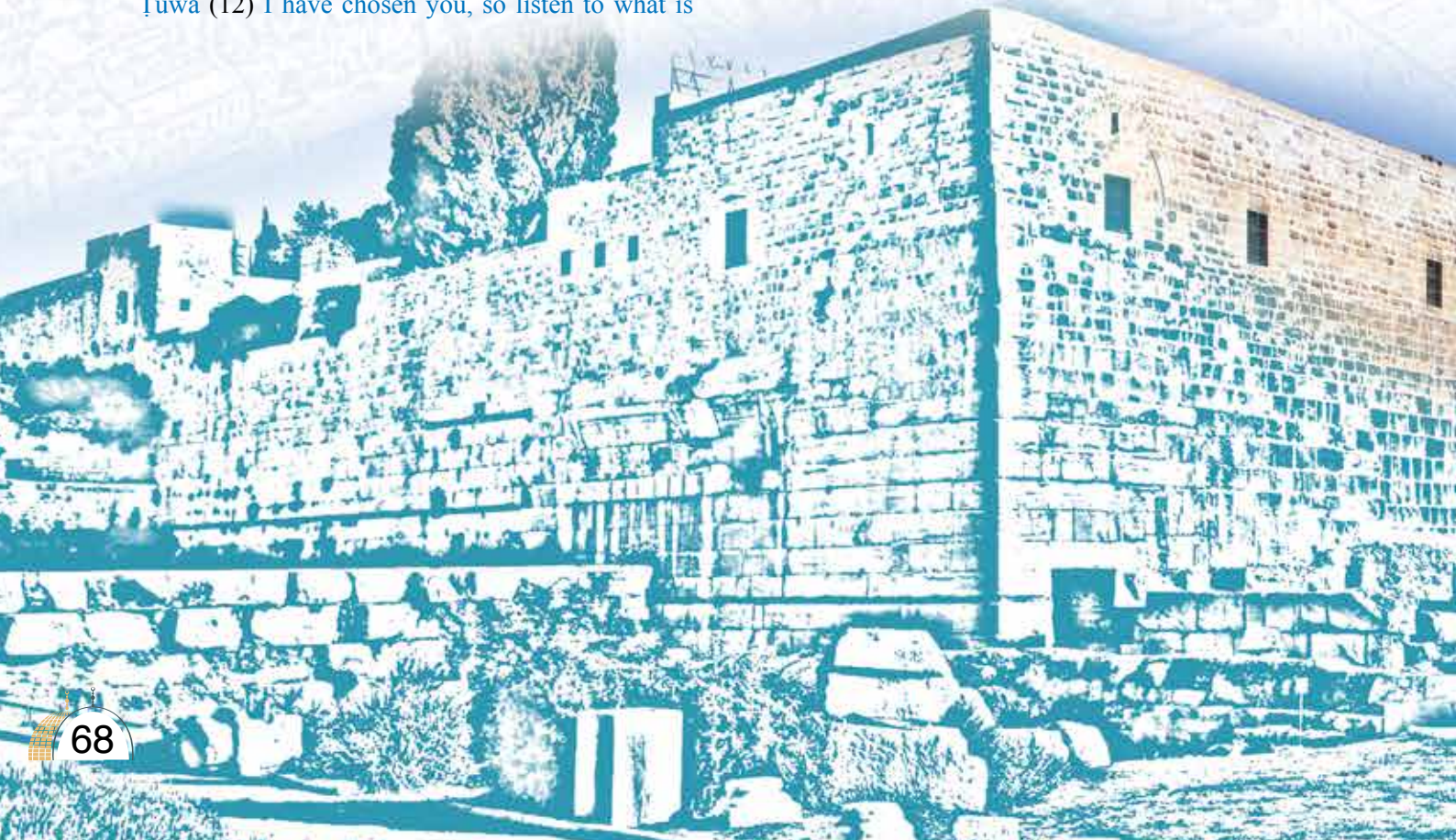
“Has the story of Moses reached you ‘O Prophet’?
 (9) When he saw a fire, he said to his family, “Wait here, ‘for’ I have spotted a fire. Perhaps I can bring you a torch from it, or find some guidance at the fire
 (10) But when he approached it, he was called, “O Moses!
 (11) It is truly I. I am your Lord! So take off your sandals, for you are in the sacred valley of Tuwa
 (12) I have chosen you, so listen to what is

revealed (13)”⁽¹⁾

It was in this blessed valley in the sacred land of Palestine that Allah (God) Almighty began speaking to him, gave him his mission, performed the miracle of the staff and the shining hand, and appointed his brother Prophet Aaron (peace be upon him) (Arabic: Harun) as a Prophet alongside him. This moment marked the beginning of a difficult and significant phase for Prophet Moses (peace be upon him), where he would confront Pharaoh with overwhelming evidence and proof proving his prophethood.

After years of preaching, patience, and struggle in Egypt, Prophet Moses (peace be upon him) fled with the Children of Israel toward the sacred land. Pharaoh and his army pursued them, leading to the miracle of the sea splitting in two. Prophet Moses (peace be upon him) and his followers crossed safely, and Pharaoh and his army drowned. This marked a new, important phase where Prophet Moses (peace be upon him) sought to enter the sacred land and establish true worship there.

(1) The Noble Qur’an, Surah Taha, (C. 20), Vs,9-13.



As they journeyed toward the sacred land, Prophet Moses (peace be upon him) and the Children of Israel witnessed many miracles. Allah (God) Almighty spoke to Moses (peace be upon him) again and Torah was revealed. The Israelites persisted in their disobedience and arrogance and refused to submit to their Lord. On their way, the Israelites crossed a barren desert. They asked Prophet Moses (peace be upon him) for water, shed, and food. Many miracles happened there, water springs started gushing out from solid boulders. They were shaded by clouds for the scorching sun. They were granted manna and quails.

Prophet Moses (peace be upon him) suffered denial and stubbornness from the Israelites. When they were commanded to fight in Allah (God) Almighty's path and enter the sacred land, after Prophet Moses (peace be upon him) reminded them of both worldly and spiritual blessings, they refused and rebelled. Allah (God) Almighty says (interpretation of the meaning):

“And ‘remember’ when Moses said to his people, ‘O my people! Remember Allah’s favours upon you when He raised prophets from among you, made you sovereign, and gave you what He had never given anyone in the world (20) O my people! Enter the Holy Land which Allah has destined for you ‘to

enter’. And do not turn back or else you will become losers (21) “⁽¹⁾

Prophet Moses (peace be upon him) was yearning to the holy land and to worship there realizing its status. The holy land was inhabited by the pagan giant. The Israelites were only asked to enter and victory would be granted to them. However, they preferred to back away. Allah (God) Almighty says (interpretation of the meaning):

“‘Yet’ they said, ‘O Moses! ‘Still’ we will never enter as long as they remain there. So go—both you and your Lord—and fight; we are staying right here! (24)’⁽²⁾

Their refusal caused Prophet Moses (peace be upon him) great sorrow. After all the hardships, and with his only goal being to enter the blessed land and establish worship, his people let him down. So, for the first time, Prophet Moses (peace be upon him) invoked against his people, and as a result, Allah (God) Almighty punished them with forty years of wandering in the desert (the period of “Tīh”). Allah (God) Almighty says (interpretation of the meaning):

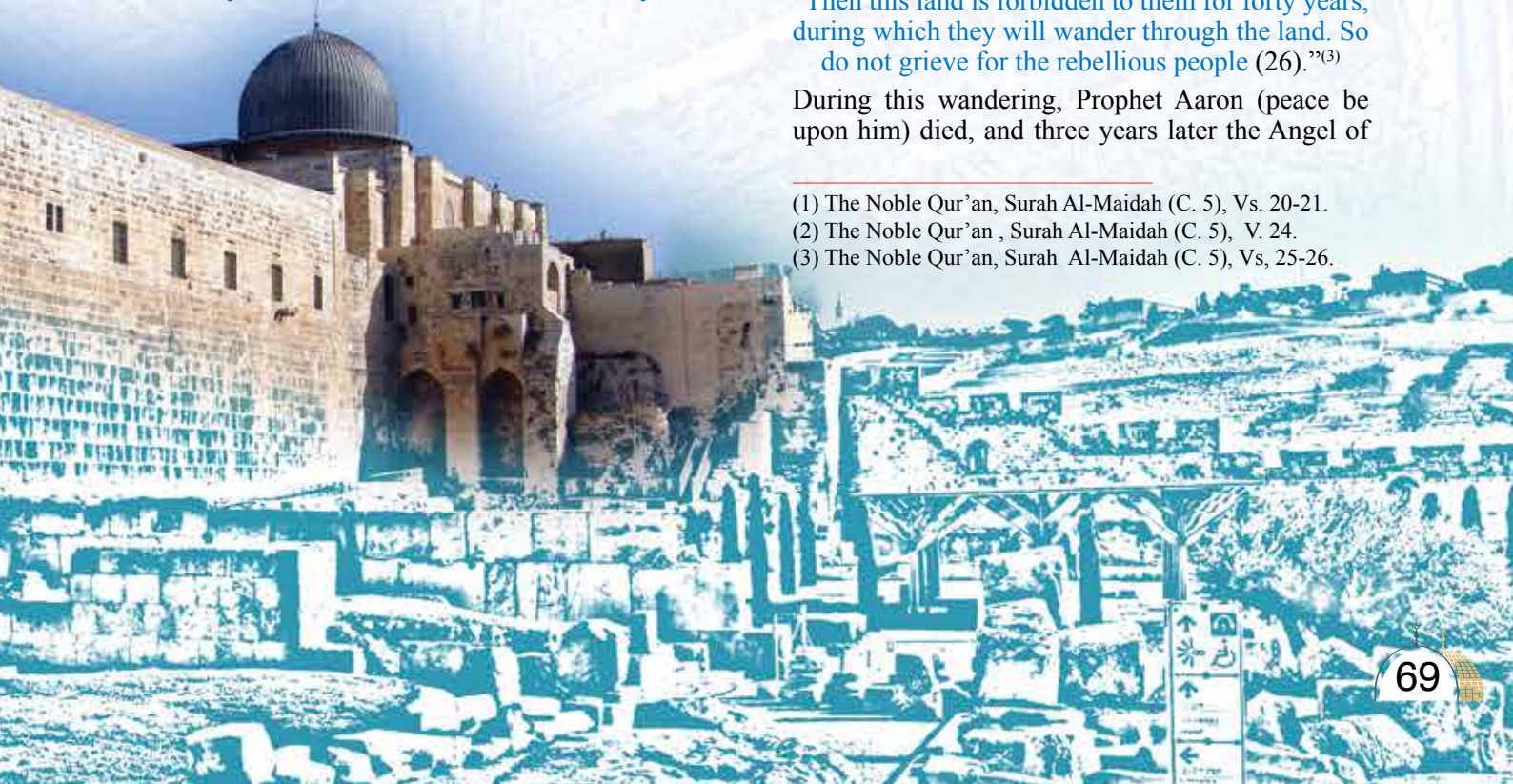
“Moses pleaded, ‘My Lord! I have no control over anyone except myself and my brother. So set us apart from the rebellious people (25) Allah replied, ‘Then this land is forbidden to them for forty years, during which they will wander through the land. So do not grieve for the rebellious people (26).’⁽³⁾

During this wandering, Prophet Aaron (peace be upon him) died, and three years later the Angel of

(1) The Noble Qur’an, Surah Al-Maidah (C. 5), Vs. 20-21.

(2) The Noble Qur’an, Surah Al-Maidah (C. 5), V. 24.

(3) The Noble Qur’an, Surah Al-Maidah (C. 5), Vs. 25-26.



Death came to Prophet Moses (peace be upon him). He struck the angel, not wanting to die. The angel returned to Allah (God) Almighty, who instructed him to offer Prophet Moses (peace be upon him) a sign: to place his hand on a bull's back, and for every hair covered, he would receive a year of life. Prophet Moses (peace be upon him) asked: Then what? The angel replied: Then death. Prophet Moses (peace be upon him) said: Then let it be now. But because of his deep love and attachment to the blessed land, Prophet Moses (peace be upon him) asked Allah (God) Almighty to bring him close to it, at a distance of a stone's throw.' The Prophet Muhammad (peace be upon him) said: "If I were there, I would show you his grave, by the side of the road near the red sand hill."⁽¹⁾ This is both a miracle for Prophet Moses (peace be upon him) and for our Prophet Muhammad (peace be upon him), who was informed of the unknown location of Prophet Moses's grave (peace be upon him). Thus, from the time of his mission until his death, the story of Prophet Moses (peace be upon him), is deeply and strongly connected to the sacred blessed land. This reflects the reality of his relationship with it, and his immense concern for it. This connection could only happen by divine revelation and with a legitimate spiritual purpose, based on firm belief from the one who spoke with Allah (God) Almighty, the Prophet Moses (peace be upon him).

(1) Narrated by Al-Bukhari, no. 1339, and Muslim, no.2372.

PRACTICAL EXERCISE:

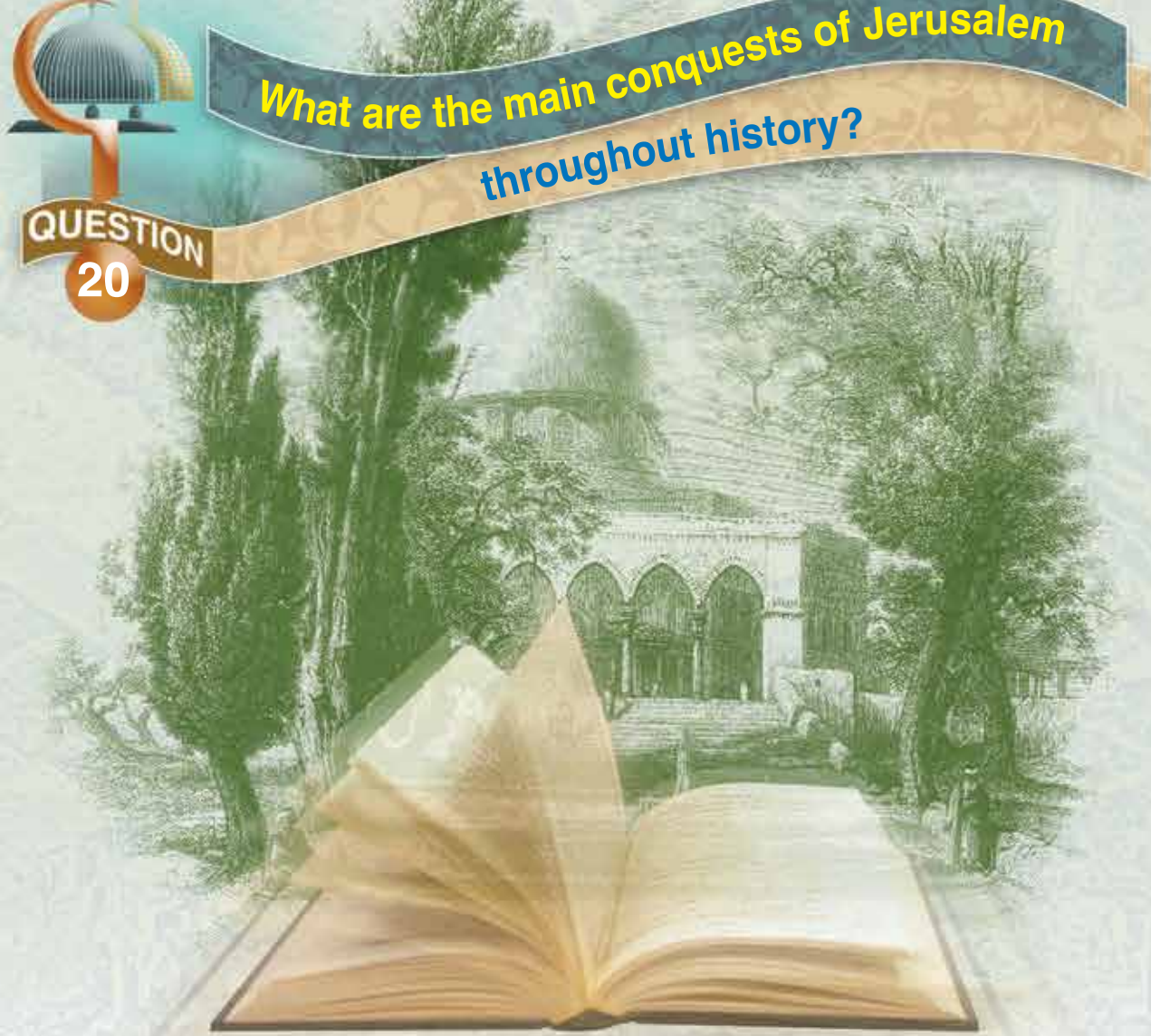
What spiritual inspirations can a Muslim derive from Prophet Moses's (peace be upon him) strong connection to the sacred land?



What are the main conquests of Jerusalem throughout history?

QUESTION

20



Among the distinguishing characteristics of this blessed Al-Aqsa Mosque (Al-Aqsa) is that it is the goal of conquerors, the station of the fighters in the cause of Allah (God) Almighty (Arabic: Mujahidun), and the stronghold of the victorious group. Prophet Muhammad (peace be upon him) said: “A group from my nation (Arabic: Ummah) will continue to fight for the truth, prevailing over those who oppose them until the last of them fights the False Messiah (Dajjal).”⁽¹⁾ As aforementioned, the False Messiah will be killed at the eastern gate of Ludd in Palestine.

(1) Reported by Abu Dawud, no. 2484. Credible according to Al-Albani.

After Prophet Moses (peace be upon him) and his people survived Pharaoh and his army, his greatest goal and ultimate destination was toward Jerusalem, to conquer it and establish monotheism there. However, his people betrayed him and did not respond to his command, so Allah (God) Almighty punished them with forty years of wandering (in the wilderness) until that disobedient generation passed and a new courageous generation emerged.

After the death of Prophet Moses (peace be upon him) during the wandering, his servant Prophet Joshua (Arabic: Yusha) (peace be upon him) the son of Nun led the Children of Israel toward Jerusalem to conquer it, after preparing the new generation and establishing their servitude to Allah (God) Almighty. It was one of the most fortified cities with high palaces and a dense population. He besieged it for six months.

After the siege and an intense battle between the army of Prophet Joshua (peace be upon him) and the pagan giants (the Amalekites), the decisive battle occurred on a Friday. As the sun neared setting, if it had set, they would have entered Saturday, during which they were not allowed to fight.

Prophet Joshua (peace be upon him) looked at the sun and said, “You are commanded, and I am commanded. O Allah (God), hold it back for me for a while.” So, the sun was held back. A miracle occurred that has never happened in history except for Prophet Joshua (peace be upon him) and in that sacred land. Jerusalem was then conquered.

The Prophet Muhammad (peace be upon him) said: “The sun was never held back for any human except for Yusha (peace be upon him) on the night he marched toward Jerusalem.”⁽¹⁾

Jerusalem remained in the hands of the believing group for nearly forty years. After Prophet Joshua’s death (peace be upon him) and when people stopped enjoining good and forbidding evil, a corrupt, indulgent, and cowardly generation arose. Allah (God) Almighty sent to them those who subjugated, humiliated them, took their land, and punished them severely, namely, Goliath (Arabic: Jalut) and his forces.

This situation lasted for around one hundred and twenty-five (125) years until a godly believing group emerged, led by the pious and knowledgeable king Saul (Arabic: Talut). Among his soldiers was Prophet David (peace be upon him). Allah (God) Almighty has narrated this story in the Noble Qur’an. Allah (God) Almighty says (interpretation of the meaning):

“ Have you not seen those chiefs of the Children of Israel after Moses? They said to one of their prophets, “Appoint for us a king, ‘and’ we will fight in the cause of Allah.” He said, “Are you not going to cower if ordered to fight?” They replied, “How could we refuse to fight in the cause of Allah, while we were driven out of our homes and ‘separated from’ our children?” But when they were ordered to fight, they fled, except for a few of them. And Allah has ‘perfect’ knowledge of the wrongdoers.” (246)⁽²⁾

The purification and filtering began in Saul’s army, as he tested them with several trials. This was because the liberation of Jerusalem is only achieved by the truthful, righteous, Allah (God)-fearing believers, regardless of their numbers. Allah (God) Almighty says (interpretation of the meaning):

(1) Assilsila Assahiha no. 202.

(2) The Noble Qur’an, Surah Al-Baqarah (C. 2), V. 246



“When Saul marched forth with his army, he cautioned: “Allah will test you with a river. So whoever drinks ‘his fill’ from it is not with me, and whoever does not taste it—except a sip from the hollow of his hands—is definitely with me.” They all drank ‘their fill’ except for a few! When he and the ‘remaining’ faithful with him crossed the river, they said, “Now we are no match for Goliath and his warriors.” But those ‘believers’ who were certain they would meet Allah reasoned, “How many times has a small force vanquished a mighty army by the Will of Allah! And Allah is ‘always’ with the steadfast.”(249).”⁽¹⁾

Then victory came at the hands of the steadfast believing group. Allah (God) Almighty says (interpretation of the meaning):

“When they advanced to face Goliath and his warriors, they prayed, “Our Lord! Shower us with perseverance, make our steps firm, and give us victory over the disbelieving people (50) So they defeated them by Allah’s Will, and David killed Goliath. And Allah blessed David with kingship and wisdom and taught him what He willed...(51)”⁽²⁾

It is said that the number of those who initially asked for a king to fight within the cause of Allah (God) Almighty was eighty (80,000) thousand, but only a few remained. Al-Bara’ said: “We, the companions of

(1) The Noble Qur’an, Surah Al-Baqarah (C. 2), V, 249.

(2) The Noble Qur’an, Surah Al-Baqarah (C. 2), Vs. 250-251.



Muhammad (peace be upon him), used to say that the number of the people of Badr⁽¹⁾ was similar to the number of Saul's companions who crossed the river with him, and none crossed with him except a believing group, three hundred and thirteen (313) or so."⁽²⁾

Among the shining and historically significant moments is the great conquest of Jerusalem during the caliphate of Umar ibn Al-Khattab (may Allah be pleased with him) in the year 15 AH. The Prophet Muhammad (peace be upon him) had prophesied its conquest. It is narrated that when Artabun of Iliyā (the guardian of Jerusalem) received the letter from Amr ibn Al-As (may Allah be pleased with him) after the conquest of Gaza, he described the one who would conquer Jerusalem with characteristics that exactly matched Umar ibn Al-Khattab.

When Abu Ubaydah (may Allah be pleased with him) besieged Jerusalem, its inhabitants requested a peace treaty with Umar himself. So, Umar (may Allah be pleased with him) travelled from Madinah to Jerusalem to personally receive its keys, making it the first city to be conquered through a peace treaty and accepted directly by the Muslim ruler (Arabic: Caliphah). At that time, he ruled from Sindh (in modern-day Pakistan) to Egypt, and hundreds of cities, towns, and provinces had been conquered during his rule as caliphate.

Upon reaching Jerusalem, Umar (may Allah be pleased with him) encountered a muddy area and got off his camel, removed his sandals, carried them in his hand, and walked through the mud with his camel. Abu Ubaydah (may Allah be pleased with him) said to him: "What you've done today is considered grave by the locals", Umar struck his chest and said: "If only someone other than you had said it, O Abu Ubaydah! We were the most humiliated, lowly, and despised of people, but Allah honored us with Islam. If we seek honor through anything else, Allah (God) will humiliate us."⁽³⁾

It is also narrated that Umar (may Allah be pleased with him) ordered Bilal (may Allah be pleased with him) to call the Adhan (the Islamic call to prayer). Bilal had stopped calling the Adhan after the death of the Prophet Muhammad (peace be upon him). When Bilal (may Allah be pleased with him) raised his voice with the Adhan again, Umar (may Allah be pleased with him) and the companions and the whole army wept, and the Mosque shook with crying, because it reminded them of history, of glory, and of their beloved Prophet Muhammad (peace be upon him).⁽⁴⁾

O Allah Almighty, liberate Al-Aqsa Mosque from the clutches of the occupiers and grant the Islamic Nation a wise leadership through which the sanctities are honored.

(1) The Battle of Badr took place in 624 CE (2 AH) during the month of Ramadan between the Prophet Muslims Quraish the people of Makkah.

(2) Reported by Al-Bukhari, no. 3958.

(3) Al-Bidaya wa Al-Nihaya, 7/49.

(4) Al-Uns Al-Jalil bitarikh Al-Quds wa Al-Khalil, 1/381.

PRACTICAL EXERCISE:

What is the common factor among all these conquests?



How was the value of Al-Aqsa Mosque during the time of

QUESTION

21

the Companions of the Prophet Mahammad (peace be upon him)?



The noble Companions of the Prophet Muhammad (peace be upon him) realized and understood from the very beginning of Islam the status and significance of the Holy Land, its spiritual value, and its doctrinal connections. It became a lifelong mission for which they sacrificed their wealth and souls, striving to open and protect it. This dedication stemmed from their immense love for the Prophet Muhammad (peace be upon him) and their emulation of his actions and attachment to this blessed land.

How could the Companions not love this blessed and sacred land, this pure and holy place, when they prayed facing Jerusalem with the Prophet Muhammad (peace be upon him) during difficult times and an extremely critical phase in Makkah before the migration from Makkah to Medinah (Arabic: Hijrah)?!

Ibn Abbas (may Allah be pleased with him) said: “The Messenger of Allah (peace be upon him) used to pray in Makkah facing Jerusalem, with the Ka’bah between him and it. After he migrated to Madinah, he continued praying toward Jerusalem for sixteen (16) months, then he was commanded to turn toward



the Ka'bah."⁽¹⁾

Upon examining the lives and biographies of the Companions, we find remarkable examples and brilliant moments. Among them was the noble Companion Abu Dharr al-Ghifari (He is Jundub ibn Junadah al-Ghifari, may Allah be pleased with him), one of the early reverters and distinguished figures. He was the fifth person to embrace Islam. Despite the injustice, persecution, and harsh circumstances in Makkah, he did not refrain from inquiring about the status and significance of Al-Aqsa Mosque and its connection to the Sacred Mosque of Makkah (Ka'bah).

(1) Narrated by Ahmad, credible and fulfills the condition of Al-Bukhari and Muslim according to Shu'aib Al-Arnaout, 5/136; narrated by Ar-Tabarani in Al-Kabir; narrated by Al-Albany in the description of Salat, 76.

Abu Dharr al-Ghifari (may Allah be pleased with him) said: “I asked: O Messenger of Allah (God), which Mosque was built first on Earth? He said: The Sacred Mosque of Makkah. I asked: Then which one? He said: ‘Al-Aqsa Mosque.’ I asked: What was the time between them? He said: ‘Forty years. Wherever you may be when the time for prayer comes, pray there, for that place is sacred.’”

Abu Dharr’s love and emotional attachment to Al-Aqsa Mosque continued even after the migration to Madinah and despite the growing responsibilities of the Islamic state. He would still recall the virtue and status of that land in the company of the noble Companions of the Prophet Mahammad (peace be upon him).

He said: “We were discussing with the Messenger of Allah (God) (peace be upon him): Which is better, the Mosque of the Prophet Muhammad (peace be upon him) or Al-Aqsa Mosque? The Prophet (peace be upon him) said: ‘A prayer in my Mosque is better than four prayers there. But soon there will come a time when a man will have a piece of land no larger than his horse’s rope from which he can see Jerusalem, and that will be more beloved to him than the entire world and what it contains.’”⁽¹⁾

Reflect on this scene, it is as if it were a sacred prophetic gathering in Madinah, attended by the noble Companions. A gathering filled with high ambitions and a unique sense of responsibility by this exceptional generation.

Abu Dharr’s connection to Al-Aqsa Mosque was not theoretical; it influenced his life practically. He was among the army that

(1) narrated by Ar-Tabarani in Al-Awsat; narrated by Al-Hakim in Mustadrak; credible according to Al-Albany in As-Silsilah As-Sahihah, 6/954.

conquered Jerusalem in the year 15 AH. He even traveled there to reside and worship.

Due to their profound legal and religious attachment to that land, and their deep understanding of priorities and virtues, Abu Dharr said: “The Prophet (peace be upon him) came to me while I was sleeping in the Mosque of Madinah and nudged me with his foot and said: ‘Why are you sleeping here?’ I said: ‘O Messenger of Allah (God), sleep overtook me.’ He said: ‘What will you do when you are expelled from here?’ I said: ‘I will go to the Levant, the blessed land.’ He said: ‘And what will you do when you are expelled from there?’ I said: ‘I seek refuge with Allah (God)...’”⁽²⁾

The greatest of creation after the Prophets (peace be upon them), Abu Bakr as-Siddiq (may Allah be pleased with him), also had pivotal moments and great concern for that sacred land. One of his most significant actions was sending out the army of Usama ibn Zayd, the last military campaign prepared by Prophet Muhammad (peace be upon him) to the lands of the Levant against the Romans and the first campaign during Abu Bakr’s caliphate.

Abu Bakr used to hope that the city of Jerusalem would be under Muslim rule. He made the goal of the army led by Amr ibn al-As (may Allah be pleased with him) to conquer Palestine and Jerusalem. People would hear Abu Bakr instructing Amr: “Head for Palestine and Jerusalem.”⁽³⁾

In his letter to Khalid ibn al-Walid (may Allah be pleased with him), Abu Bakr wrote: “Hasten to your brothers in the Levant. By Allah, a village in the Holy Land that Allah

(2) Tarikh Dimashq, 1/146.

(3) Refer to Futuh As-Sham, 1/15.

(God) grants us victory over is more beloved to me than an entire region in Iraq.”⁽¹⁾

Jerusalem was conquered during the caliphate of Umar ibn al-Khattab (may Allah be pleased with him), who personally came to receive its keys. He arrived wearing a patched garment with seventeen patches and walked through the mud. Abu Ubaydah said to him: “what you’ve done is considered grave by the locals” Umar struck his chest and replied: “If anyone other than you had said this, O Abu Ubaydah! We were the most humiliated, lowly, and despised of people, but Allah (God) honored us with Islam. If we seek honor through anything other than Islam, Allah (God) will humiliate us.”

The Companions’ faith-based connection to Jerusalem was visible in their actions. Many of them traveled there, settled in it, engaged in worship, gave sermons, and taught. Some were even buried there.

Mujir al-Din al-Hanbali said: As for the Companions who entered Jerusalem, they are too many to be counted only Allah (God), Glorified and Exalted know their exact number.⁽²⁾

Abu Ubaydah ibn al-Jarrah, one of the ten promised Paradise, was the supreme commander of the armies in the Levant. Bilal ibn Rabah witnessed the conquest and was the first to call the adhan (call to prayer) in Al-Aqsa Mosque. Among those who settled in Jerusalem were Mu’adh ibn Jabal, Khalid ibn al-Walid, ‘Ubadah ibn al-Samit (who was the first judge of Palestine), Tamim al-Dari, Abdullah ibn Salam, Abu Dharr al-Ghifari, Shaddad ibn Aws al-Khazraji, Anif ibn Malah al-Judhami, and Bar ibn Abdullah al-Dari, whom the Prophet (peace be upon him) named himself and many more (may Allah be pleased with all of them).⁽³⁾

Abdullah ibn Umar (may Allah be pleased with him) used to travel to Jerusalem and pray in Al-Aqsa Mosque, deliberately avoiding drinking water there so that his sole intention for the journey would be for prayer, thereby hoping to attain the reward and forgiveness promised by Prophet Solomon (peace be upon him).⁽⁴⁾

The Prophet Muhammad (peace be upon him) said: “When Solomon, son of David, finished building Jerusalem, he asked Allah (God) for three things: a judgment that would be in harmony with His judgment, a kingdom that no one after him would have and that no one would come to this Mosque intending only to pray in it without being cleansed of his sins as on the day his mother bore him.”⁽⁵⁾

(1) Tarikh Dimashq, 1/149.

(2) Al-Uns Al-Jalil bitarikh Al-Quds wa Al-Khalil, 1/381.

(3) Refer to Mausū’at As-Sahaba ‘Ala Ardh Filastine, 61,75,118,139,171,229,230,232,243,247.

(4) Majmou’ Al-Fatawa, 6/27.

(5) Sahih Ibn Majah, 1164.

PRACTICAL EXERCISE:

How does Companions of the prophet’s attachment to Jerusalem (Arabic: Bait Al-Maqdis) affect our daily activities in a practical manner?



What is the focal point of global conflicts?

QUESTION

22

There is a focal point around which the conflict between truth and falsehood revolves. Ever since Allah (God) Almighty created mankind, it has been the epicenter of attention and attraction for all powers. A thorough deduction from historical events demonstrates that the city of Jerusalem, located in the blessed land of Palestine, is the very heart, axis, symbol, compass, and origin of the struggle between truth and falsehood.

By studying history, we conclude that Al-Aqsa Mosque is always under the control of the greatest power in the world, be it a power of truth or falsehood. Conversely, the power or state that holds control over it, as a consequence, becomes the dominant and ruling force over the world. Therefore, if the global community of Muslims desires to reclaim its sacred sites, it must become a formidable and influential force, strong in its faith, creed, sovereignty, and status.

A skim over past history with brief pauses at some critical turning points shows that this region holds a profound historical significance in addition to its religious importance. It is one of the oldest cities in history and has been among the most frequently attacked, destroyed, burned, and rebuilt over eighteen (18) times destroyed and then rebuilt.

The Jebusites, an Arab Canaanite tribe descending from the Arabian Peninsula, were the first inhabitants of the city. Hence, one of the earliest names of the city is “Jebus,” after them. Historians mention that the Israelites migrated from Jericho to Jerusalem in 1189 BCE, destroying every city in their way.

Over time, successive waves of hostile and occupying forces came to this city, including the Persians and the Assyrian King Sennacherib. After the Israelites seized it and spread corruption, Allah (God) Almighty made the destruction of their state and their downfall a sign of their oppression and corruption. So, He sent Nebuchadnezzar, the Babylonian king, who, in 586 BCE killed, enslaved and exiled the vast majority of Jewish inhabitants after destroying Jerusalem.

Fifty years later, the Persian King Cyrus brought them back to Jerusalem, and they lived for about two decades under Persian control. In 79 CE, historians report that Jerusalem witnessed bloody events: it was besieged by the Roman tyrant Titus, leading to the death of thousands from starvation. The slaughter continued for months, with the death toll reaching half a million people.

And so, the struggle between world powers and empires over this land continued. Christianity spread after Emperor Constantine abandoned paganism and embraced Christianity in the fourth century CE. The city remained under Christian rule until Umar ibn Al-Khattab conquered it in 15 AH / 637 CE. For the first time, the inhabitants welcomed the conqueror without shedding a single drop of blood, as even enemy historians testify.

Christians lived in safety and peace under the Islamic state until the Muslim world weakened, and the Crusaders invaded in 492 AH, massacring scores of people scholars, ascetics, women, and children, over seventy thousand (70,000) people. The city remained under their control until Saladin (Arabic: Salahuddin) liberated it in 583 AH. His conduct, however, was the opposite of theirs: he was forgiving, tolerant, and generous.

Ibn Kathir said:

“The Sultan, meaning Saladin freed many captives, including daughters of kings, their women, children, and men. Many of them were spared due to intercession. The Sultan distributed all the gold he took from them among his army, keeping nothing for himself. He was noble, courageous, generous, and compassionate.”⁽¹⁾

Palestine remained under Muslim control until World War I, when Britain occupied it in 1919 CE, providing the opportunity for the Jews to establish their state in 1948 CE on most of the land of Palestine. They completed their occupation of Jerusalem in 1967 CE.

Thus, the struggle between truth and falsehood, between the major powers of the world, continues to revolve around Al-Aqsa Mosque in Jerusalem and Palestine, until the end of times and the emergence of the False Messiah, who is the greatest tribulation the world will ever witness since the creation of Prophet Adam (peace be upon him). He will come from the East, from Khurasan, passing through Isfahan, and entering the region between Levant and Iraq, heading toward Madinah, accompanied by seventy (70,000) thousand Jews from Isfahan.

Then Jesus (peace be upon him), the Messiah of Truth, will descend and confront the False Messiah. “He will catch up to him at the eastern gate of Ludd and kill him. Allah (God) will defeat the Jews so

(1) Al-Bidaya wa Al-Nihaya, 12/396.



thoroughly that not a single thing created by Allah (God), neither stone, nor tree, nor wall, nor animal will remain behind which a Jew might hide, but it will say, ‘O servant of Allah (God), Muslim! Here is a Jew behind me come and kill him!’ Except the Lycium europium tree (Arabic: Gharqad), for it is one of their trees and it will not speak.”⁽¹⁾

The Prophet Muhammad (peace be upon him) also said: “A group from my nation will continue to fight for the truth, victorious over those who oppose them, until the last of them fights the False Messiah.”⁽²⁾

After that, Gog and Magog (Arabic: Ya’juj wa Ma’juj) will appear and reach Palestine, where Jesus (peace be upon him) and the believers with him will

(1) Sahih Al-Jami’ by Al-Albani, no. 7875.

(2) Sunan Abu Dawood, no. 2484.

retreat to a mountain. Jesus (peace be upon him) will supplicate to Allah (God) Almighty to save them from their evil. Then Allah (God) Almighty will send a kind of worm called in Arabic naghaf that will kill them all in a single night.

Then Jesus (peace be upon him) will again pray to Allah (God) Almighty to remove their rotting corpses, so Allah (God) Almighty will send birds with necks like camels to carry the bodies away to wherever Allah (God) Almighty wills. Then Allah (God) Almighty will send heavy rain to wash the earth clean until it becomes like a polished mirror.⁽³⁾

Prophet Jesus (peace be upon him) will remain on earth for years, during which the land will produce abundant blessings. Affection, love, and

(3) Refer to Hadith no. 2937 in Sahih Muslim

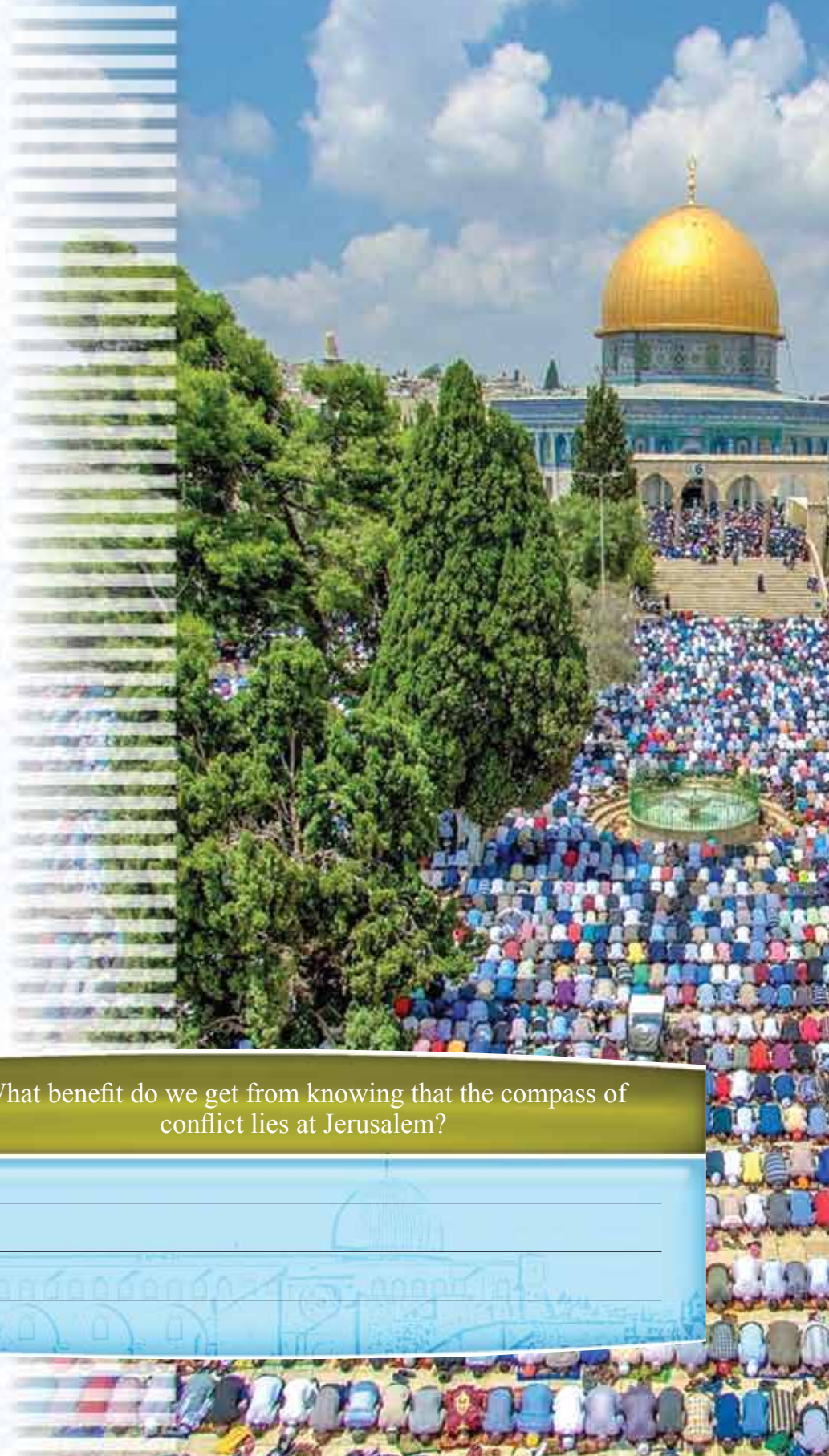
Question 22

brotherhood will spread among all people, with no more hatred, enmity, or hostility between any two individuals.

The Prophet Muhammad (peace be upon him) said: “Blessed is life after the Messiah (Jesus). The heavens will be permitted to rain, and the earth will be permitted to grow. If you were to plant seeds even on solid rock, they would sprout. A man could pass by a lion and not be harmed, and step on a snake and not be harmed. There will be no jealousy, no hatred, and no envy.”⁽¹⁾

This signifies that the final page in the conflict between truth and falsehood will be closed in Palestine, and the struggle will come to an end on earth there.

(1) Sahih Al-Jami' by Al-Albani, no. 3919.



PRACTICAL EXERCISE:

What benefit do we get from knowing that the compass of conflict lies at Jerusalem?

How do we instill the love of Al-Aqsa Mosque in our children and the people around us?

QUESTION 23

This is a very important question. We have previously seen how Prophet Abraham (peace be upon him) and his sons established a society based on the oneness of Allah (God) Almighty in that blessed land. They passed down the will to uphold servitude to Allah (God) Almighty on the soil of that sacred place. Allah (God) Almighty says (interpretation of the meaning):

“When his Lord ordered him, “Submit to My Will,” he responded, “I submit to the Lord of all worlds (131) This was the advice of Abraham, as well as Jacob, to his children, saying”, “Indeed, Allah has chosen for you this faith; so do not die except in a state of full submission (134).”⁽¹⁾

To properly answer this question and get a practical and genuine conclusion that can nurture a generation on the love of this Al-Aqsa Mosque with a firm creed and faith, we will highlight two noble and enlightening Qur’anic examples of two sacred families from Jerusalem that were related by marriage.

The First Family: The Family of ‘Imran

This was a noble, righteous, and honorable family in Jerusalemite society. The wife of ‘Imran prayed to Allah (God) Almighty to give her a child in her old age. Allah (God) Almighty answered her prayer, and the moment she felt she was pregnant, she wished that the child would be a boy to serve the Holy House (Jerusalem), so she vowed to devote him entirely and purely for that service. This was a common practice back then.

Allah (God) Almighty described the scene in a majestic way that plants deep love for this land. Allah (God) Almighty says (interpretation of the meaning):

‘Remember’ when the wife of ‘Imrân said, “My Lord! I dedicate what is in my womb entirely to Your service, and so accept it from me. You alone are truly the All-Hearing, All-Knowing.(35)

(1) The Noble Qur’an, Surah Al-Baqarah (C. 2), Vs. 131-132.

When she delivered, she said, “My Lord! I have given birth to a girl,” and Allah fully knew what she had delivered “and the male is not like the female. I have named her Mary, and I seek Your protection for her and her offspring from Satan, the accursed. (36) So, her Lord accepted her graciously and blessed her with a pleasant upbringing, entrusting her to the care of Zachariah. Whenever Zachariah visited her in the sanctuary, he found her supplied with provisions. He exclaimed, “O Mary! Where did this come from?” She replied, “It is from Allah. Surely Allah provides for whoever He wills without limit (37).”⁽¹⁾

The surprise was that the child she was granted was female, and a girl, according to custom, was not suited to serve in the sanctuary. Yet, due to the sincerity of her intention and her commitment to the sanctity of the Holy House, Allah (God) Almighty accepted her, and she became the lady of all women of the world, devout, obedient, humble, and truthful, she was Mary, (peace be upon her).

The Second Family: The Family of Prophet Zachariah (peace be upon him)

This family was related by marriage to the family of ‘Imran. As Prophet Zachariah (peace be upon him) grew old and his wife was barren, he longed for offspring, not out of mere desire for a child, but so that the care for the Holy House and the continuity of a believing generation fulfilling servitude to Allah (God) Almighty in that place would continue. Let us reflect on how Allah (God) Almighty tells us this beautiful and inspiring story. Allah (God) Almighty says (interpretation of the meaning):

“This is’ a reminder of your Lord’s mercy to His servant Zachariah (2) when he cried out to his Lord privately (3) saying, “My Lord! Surely my bones have become brittle, and grey hair has spread across my head, but I have never been disappointed in my

prayer to You, my Lord! (4)”⁽²⁾

He humbled himself in sincere prayer, full of neediness before Allah (God) Almighty, with complete conviction and faith in the response. Then he (peace be upon him) reveals his purpose and goal behind asking for a child in that sacred land. Allah (God) Almighty says (interpretation of the meaning):

“And I am concerned about ‘the faith of’ my relatives after me, since my wife is barren. So grant me, by Your grace, an heir (5) who will inherit ‘prophethood’ from me and the family of Jacob, and make him, O Lord, pleasing ‘to You’! (6)”⁽³⁾

He had foresight, was shouldering responsibility, and was concerned about the continuity of a faithful and righteous generation to populate that land and uphold the sanctity of Jerusalem. He specified the qualities of that child, that he be righteous and devout, following the path of the ancestors of the family of Jacob (peace be upon him).

(2) The Noble Qur’an, Surah Maryam (C. 19), Vs. 2-4.

(3) The Noble Qur’an, Surah Maryam (C. 19), Vs, Vs. 5-6.



(1) The Noble Qur’an, Surah Al-‘imran (C. 3), Vs. 35-37.

Then came the glad tidings from the Lord of Glory through the angels, delivered to him while he was worshipping in the sanctuary. Allah (God) Almighty says (interpretation of the meaning):

“Then and there Zachariah prayed to his Lord, saying, “My Lord! Grant me, by your grace, righteous offspring. You are certainly the Hearer of ‘all’ prayers (38) So the angels called out to him while he stood praying in the sanctuary, “Allah gives you good news of ‘the birth of’ John who will confirm the Word of Allah and will be a great leader, chaste, and a prophet among the righteous (39) .”⁽¹⁾

Because he was sincere and had pure intentions, Allah (God) Almighty granted him a child and honored him with many noble attributes. Allah (God)

(1) The Noble Qur’an, Surah Al-‘imran (C. 3), Vs. 38–39

Almighty says (interpretation of the meaning):

“It was later said, ‘O John! Hold firmly to the Scriptures.’ And We granted him wisdom while ‘he was still’ a child (12) as well as purity and compassion from Us. And he was God-fearing (13) and kind to his parents. He was neither arrogant nor disobedient (14) Peace be upon him the day he was born, and the day of his death, and the day he will be raised back to life! (15) .”⁽²⁾

Among the great deeds of John (peace be upon him), as reported in an authentic hadith, is that he stood as a preacher in Jerusalem and gathered the Children of Israel until the Mosque was full. He said: “Indeed Allah (God) has commanded me with five words to act upon them, and to command you to act upon

(2) The Noble Qur’an, Surah Maryam (C. 19), Vs. 12–15



Question 23

them: The first of them is that you worship Allah (God) and do not associate anything with Him...”⁽¹⁾ He also instructed them to pray, fast, give charity, and remember Allah (God) Almighty.

The role of the family is crucial in planting the love of Al-Aqsa Mosque in children’s hearts. They must be encouraged and inspired to love our sacred sites and build a spiritual connection with them, especially those under occupation in Palestine.

For that purpose, it is vital also to use modern technology, and digital platforms to instill love for Al-Aqsa Mosque in the hearts of children, to raise a generation closely connected to the cause of the worldwide community of Muslims.

Moreover, we must not rely solely on the role of parents and families. Mosques, schools, educational institutions, Noble Qur’an memorization centers, and especially media outlets targeting children and youth, all must play their part.

(1) Reported by Ahmad, no. 17170; and Al-Tirmidhi no. 2863; according to Al-Albani.



**PRACTICAL
EXERCISE:**

Mention some contemporary and practical methods to instill the love of Al-Aqsa Mosque in hearts.



What do you know about the temple?

The usurping Jews are using all possible means to justify and legitimize their presence in our land, Palestine, which they have occupied for more than seventy (70) years. They came from all corners of the earth, with no national, historical, ethnic, cultural, linguistic, or civilizational bond between them. In fact, they consist of more than one hundred (100) nationalities and fifty (50) languages, an astonishing fact to many!

Zionists concocted a narrative to frame, establish, and justify their occupation. They fabricated a story about an ancient temple in an attempt to create false sense of belonging, claiming that Muslims built Al-Aqsa Mosque on the ruins of their so-called “Temple of Solomon”, a complete lie and fabrication.

David Ben-Gurion, the first Zionist Prime Minister, once said: “Israel has no meaning or value without



Jerusalem, and Jerusalem has no value without the Temple.”

Jews are known for falsification, distortion, deception, and misrepresentation. Some researchers and orientalists have jumped on this bandwagon myth of the so-called “Third Temple”. They aim to rebuild it using multiple theories, the most famous being its location between the Dome of the Rock and the Qibli (southern) prayer hall.

For Jews, the “Temple” is called the “House of the Lord.” Their story with it supposedly begins in 1005 BC, when Prophet Solomon (peace be upon him) built it, whom they consider only a king, not a prophet. In doing so, they ignore two thousand (2000) years of the history of Jerusalem.

They claim the first temple was destroyed in the second Babylonian exile in 586 BC by Nebuchadnezzar, and the second temple was destroyed by the Roman general Titus in 70 AD. They also allege that the Western Wall (Al-Buraq Wall) is the remaining part of the temple. However, neither the Torah nor the Talmud mention this wall, and Jews were never unanimous in venerating it as “the Wailing Wall.”

Jews are tirelessly working to rebuild their alleged temple. There are over three (300) hundred specialized institutions for this cause. They believe its reconstruction will be signaled by the appearance of a red heifer, which will be burned and its ashes sprinkled on them for purification before entering what they call the “Holy of Holies”, the rock beneath the Dome of the Rock.

To Refute These Claims:

The sanctity and place of Al-Aqsa Mosque are ancient and well-established since its first foundation in the time of Prophet Adam (peace be upon him). Prophets (peace be upon them), saints, and rulers successively built, renovated, and restored it upon its original foundation, preserving it as an Islamic religious heritage to this very day.

The undeniable truth, affirmed in the Noble Qur’an, is that Jews have no connection or relation with

the prophets (peace be upon them), Allah (God) Almighty says (interpretation of the meaning):

“Abraham was neither a Jew nor a Christian; he submitted in all uprightness and was not a polytheist (67) Indeed, those who have the best claim to Abraham are his followers, this Prophet, and the believers. And Allah is the Guardian of those who believe (68)”⁽¹⁾

It is important to note that Al-Aqsa is a Mosque and was never at any point a temple where other deities were worshiped, except during specific periods when it was controlled by the pagan Amalekites, followers of Goliath. Allah (God) Almighty called it a Mosque (Arabic: Masjid) in the Noble Qur’an. Allah (God) Almighty says (interpretation of the meaning):

“Glory be to the One Who took His servant ‘Muhammad’ by night from the Sacred Mosque to the Farthest Mosque whose surroundings We have blessed, so that We may show him some of Our signs. Indeed, He alone is the All-Hearing, All-Seeing (1)”⁽²⁾

Regarding Prophet Abraham (peace be upon him) also, Allah (God) Almighty says (interpretation of the meaning):

“Then We delivered him, along with Lot, to the land We had showered with blessings for all people (71)”⁽³⁾

Which indicates that the land was blessed even before Prophet Abraham (peace be upon him).

And the saying of Prophet Moses (peace be upon him) to his people as Allah (God) Almighty says (interpretation of the meaning):

“O my people! Enter the Holy Land which Allah has destined for you ‘to enter’..(21)”⁽⁴⁾

This is an important indication that the land was blessed and holy before Prophet Moses (peace be upon him) and the prophets of the Israelites.

(1) The Noble Qur’an, Surah Al-‘Imran (C. 3), Vs. 67-68.

(2) The Noble Qur’an, Surah Al Isra (C. 17), V.1

(3) The Noble Qur’an, Surah Al-Anbiya (C. 21), V. 71.

(4) The Noble Qur’an, Surah Al Ma’idah (C. 5), V. 21



Al-Aqsa Mosque was only ever established for worshipping Allah (God) Almighty alone and fulfilling monotheism. This is only possible in a Mosque of Allah Almighty. Allah (God) Almighty says (interpretation of the meaning):

“The places of worship are ‘only’ for Allah, so do not invoke anyone besides Him.”⁽¹⁾

The renovation by Prophet Solomon (peace be upon him) was to the Mosque and had nothing to do with any so-called temple. He was a righteous Prophet who worshiped there. Allah Almighty also mentions the worship by Prophet David, Prophet Zechariah, Mary, and Prophet Jesus there (peace be upon them).

Paradoxically, this so-called sacred temple for the Jews was never transmitted with authentic revelation or sound chains of narration. It exists only in the

(1) The Noble Qur’an, Surah Al-Jinn (C. 72), V. 18.

scriptures of the Children of Israel, which are not attributed to any prophet and were written years after the events they narrate, most of them are mere fabrications.

What’s more astonishing is that Jewish researchers themselves have not identified the temple’s location with certainty. There are multiple opinions and hypotheses.

Some claim it lies beneath Al-Aqsa Mosque and that Al-Aqsa Mosque was built on its ruins.

Others claim it was atop the rock (Dome of the Rock), considering it the foundation stone.

Still others believe it was between the Qibli prayer hall and the Dome of the Rock.

Samaritan Jews claim it was on Mount Gerizim near Nablus.



Even more astonishing, Jewish, European, and American archaeologists who have conducted excavations and dug tunnels beneath Al-Aqsa Mosque found no evidence of the alleged temple. Some even declared the entire temple story to be a myth.

The most prominent Jewish archaeologist, Israel Finkelstein of Tel Aviv University “the father of archaeology” in the Zionist State, stated that Jewish archaeologists found no historical or archaeological evidence of the temple’s existence. He is very skeptical about its existence and considered it a mere myth, asserting that the Torah’s writers in the third century invented stories that never occurred.⁽¹⁾

The strangest part is that Jews themselves do not know the location of their so-called sacred sites and are not even in agreement on it. Despite not

(1) Debunking Jewish claims about the temple of Solomon by Saleh Ar-raqb, 71.

recognizing David and Solomon (peace be upon them) as prophets but merely kings, they do not revere lands linked to their ancestors and prophets, such as Hebron, which is home to Abraham (peace be upon him)! Among the Jews’ bizarre temple-related beliefs:

The wife must go to the courtyards of Al-Aqsa Mosque (the temple as they claim) to remember the temple before being intimate with her husband.

During weddings, the couple breaks a glass to remember the temple.

Rabbis require their followers, when they paint their houses, to leave a square unpainted as a reminder of the temple.

They distribute models of the temple everywhere, even in ministries and institutions. When a senior Jewish official meets a guest, they may gift them a miniature temple model.

PRACTICAL EXERCISE:

As the one with the rightful claim and true belief, what do you feel when you learn about these extreme efforts from those with false beliefs



What is the main challenge faced by Muslims regarding Al-Aqsa Mosque?

Al-Aqsa Mosque is moaning, wounded, sorrowful, and captive at the hands of the Zionists, under the weight of occupation and the injustice, oppression, persecution, and challenges it faces. This is a unique and unprecedented form of occupation, unlike any other in history!

Every occupation has specific goals that differ according to time, place, circumstances, and facts on the ground. However, the Zionist occupation of our land, Palestine, is a settler-colonial, military, terrorist, racist, destructive, Judaizing, humiliating, corrupt, and criminal occupation, one that has spared neither trees, stones, nor people.

This occupation came to seize the land, defile the sanctities, displace the people, distort and falsify history, alter landmarks, uproot trees, kill humans, Judaize stones, and bring others who have no connection to the land to replace its rightful inhabitants through various justifications and temptations.



From the very beginning, the Jews worked on Judaizing everything they could, under the claim that this is the Promised Land that was taken from them, that they are “God’s chosen people,” and that they are “a people without a land for a land without a people”, as they promote and falsely claim. Their rabbis even issued many religious rulings prohibiting Jews from leaving Palestine and calling for the killing of civilians in Palestine.

The Jews have no historical, religious, or cultural connection to Palestine. In their efforts to create a new reality that prolongs their stay, they practiced all forms of Judaization. They did not leave a single stone, tree, alley, neighborhood, or spot without claiming it as Jewish!

The Jews suffer from a deep sense of alienation and inferiority, pushing them to fabricate a history, culture, and civilization for themselves in the land of Palestine, and to pass down these false claims to future Jewish generations. After forcibly seizing the land, they have gone a long way in various forms of Judaization. Now, they are making enormous efforts to Judaize the Arab and Muslim mind, uprooting the religious and emotional attachment to the land through doubt, distortion, historical revisionism, and spreading misinformation and lies.

Thus, there are two opposing projects in this blessed land:

The Judaization Project, adopted by the Zionists with all their power, worked day and night following well-planned programs and strategies.

Countering to that is the Project of Stabilization, to stabilize our legitimate claim and true history in the land. All Muslims must assume responsibility for this project—preserving the legitimate historical and religious rights of Muslims.

Unfortunately, their project is strong, cohesive, continuous, and well-organized, while our project is

weak, fragmented, inconsistent, and does not meet the religious and doctrinal responsibility toward this land.

In order for the occupier to maintain its presence on our land, and ensure continued Jewish presence in the city of Jerusalem, there must be a religious link, historical relationship, cultural and heritage justification, and a geographic and demographic reasoning. This is to convince their people first, then the supporting nations, and even some Arabs and Muslims who are distant from the religious and historical truth of the conflict.

The Jews base their religious and cultural Judaization on distorted biblical and Talmudic beliefs. They claim their existence is built on biblical texts, and they invent and imagine holy sites overnight, claiming they are mentioned in their scriptures. Their state itself is built on religious terms:

The name “Israel” is a reference to Prophet Jacob (peace be upon him),

Their capital is “City of David,”

The star on their flag is the “Star of David,”

Their temple is “Solomon’s Temple.”

Judaization is a strategic priority for the Jews to ensure the state’s future and maintain the unity and cohesion of their people.

So, the politician invents, the rabbi legislates, the lawyer legalizes, the wealthy fund, the media promotes, and the people believe.

They exert maximum effort to claim a Jewish sanctity on the land, converting endowment buildings and important historical sites into Jewish holy places, fabricating fake graves around Al-Aqsa Mosque, and building over hundred (100) synagogues surrounding it.

In the same manner, geographic and demographic



Judaization accelerates through land and property confiscation, imposing taxes, denying Palestinians building permits, continuous arrests, constructing new settlements, expanding city municipality borders in favor of Jews. And many more strategies of subjugation and humiliation to ensure that the majority of population is Jewish and give them control of the majority of the land.

Historical Judaization is no less dangerous. They have a deeply rooted habit of falsifying history and changing landmarks. They erased two thousand (2000) years of Jerusalem's history, and when they entered the city in 1967, they found no historical or archaeological Jewish remains, so they seized the Western Wall (Al-Buraq Wall) and falsely claimed it as a remnant of Solomon's Temple.

Among the bizarre aspects of historical Judaization is their claim of Jewish involvement during the Crusades, inventing suffering and a role in those wars. They even alleged that the Battle of Hattin was as much a Jewish matter as it was an Arab and Islamic one!

No alley or neighborhood in Jerusalem escaped manipulation and Judaization. Even Muslim cemeteries, the ruins of Arab villages, they removed them, erased their traces, and used their stones to build settlements. They banned the use of reinforced concrete in Jerusalem to make old constructions appear centuries old to visitors.

They succeeded in Judaizing and Hebraizing over seven thousand (7000) names of Palestinian sites



and hundreds of historical names. They even uprooted and removed the ancient Roman road pavement that had been there for thousands of years.

Even Palestinian culture was Judaized. Traditional clothing was adapted and presented as Israeli, the Palestinian keffiyeh was redesigned with the colors of the Israeli flag and the Star of David, attempting to usurp one of the main symbols of Palestinian culture. Even flowers and olives were stolen and used as a symbol to participate in a competition in China. Bizarrely, they claimed traditional foods like Maftoul (i.e. a traditional Palestinian dish) as Israeli cuisine and used it to participate in a culinary festival in Italy in 2000, claiming it as an Israeli dish and winning first prize!

They left nothing untouched, everything was manipulated, falsified, and seized to fabricate a false history to deceive people. Thus, the greatest and most dangerous challenge facing a Muslim regarding the Palestinian cause is the weakening of religious loyalty and doctrinal attachment to Al-Aqsa Mosque. Even if the Jews seize the land, destroy buildings, and kill people, these can be restored, rebuilt, and compensated. But if future generations lose their connection and sense of responsibility, that is the real catastrophe.

PRACTICAL EXERCISE:

What is the danger of stripping a Muslim of legitimate loyalty to Al-Aqsa Mosque?



How significant is the conceptual conflict in Al-Aqsa Mosque?



Since Al-Aqsa Mosque is among the sacred sites and our connection to it is a legitimate and doctrinal one, it is necessary that the terminology and names associated with it be aligned with Islamic teachings and weighed against the standards of Islamic Law (Arabic: Shari'ah). This is due to the significant positive and negative implications of such terms.

Allah Almighty has urged us to choose the best and most refined of speech, as Allah (God) Almighty says (interpretation of the meaning):

“O believers! Be mindful of Allah, and say what is right.(70).”⁽¹⁾

He also warned us not to derive our terminology from sources other than the Noble Qur'an and the Authentic sayings and ways (Sunnah) of His Prophet Muhammad (peace be upon him), because the Jews were characterized by distortion and alteration and He (Allah (God) Almighty) forbade the believers from imitating them in that, saying: The meaning “

“O believers! Do not say, “Râ'ina.” [Herd us!] But say, “Unẓurna,” [Tend to us!] and listen 'attentively'. And the disbelievers will suffer a painful punishment.”⁽²⁾

Allah (God) Almighty says (interpretation of the meaning):

“Some Jews take words out of context and say, “We listen and we disobey,” “Hear! May you never hear,” and “Râ'ina!” [Herd us!]⁽³⁾—playing with words and discrediting the faith. Had they said 'courteously', “We hear and obey,” “Listen to us,” and “Unẓurna,” [Tend to us!] it would have been better for them and more proper. Allah has condemned them for their disbelief, so they do not believe except for a few.”⁽³⁾

(1) The Noble Qur'an, Surah Al-Ahzab (C. 33), V. 70.

(2) The Noble Qur'an, Surah Al-Baqarah (C. 2), V. 104.

(3) The Noble Qur'an, Surah An-Nisa (C. 4), V. 46.

Any declaration of war begins with words, terms, phrases, and expressions, which then evolve into new meanings and imposed realities, and eventually become fixed ideas, accepted as facts that are difficult to change. The strategy of conceptual alteration and distortion is an ancient satanic plan that his human allies have adopted to fight the allies of the Most Merciful, as Allah (God) Almighty says (interpretation of the meaning):

“But Satan whispered to him, saying, “O Adam! Shall I show you the Tree of Immortality and a kingdom that does not fade away? (120)”⁽¹⁾

One of the greatest challenges facing the worldwide community of Muslims in our conflict with the Jews is the change of concepts and the weakness of perception, resulting from the distortion and alteration of many terms to normalize them as accepted realities with no reflection, scrutiny, analysis, or evaluation.

(1) The Noble Qur'an, Surah Ta-Ha (C.20), V. 120.

Terminology is not just a collection of mere utterances, rather, it is a vehicle of meanings and concepts shaping thought and creating new realities. It is a central issue everyone seeks to exploit in directing the course of conflict. Paying attention to terminology is paying attention to identity, and when the identity is religious and doctrinal, the matter becomes even more critical, demanding our utmost care and concern.

It is important to understand that terminology does not merely refer to external references, but also reflects the viewpoint of the one who coined it, their perspective, and reasoning. The matter becomes even more complicated and alarming when the terms carry religious connotations.

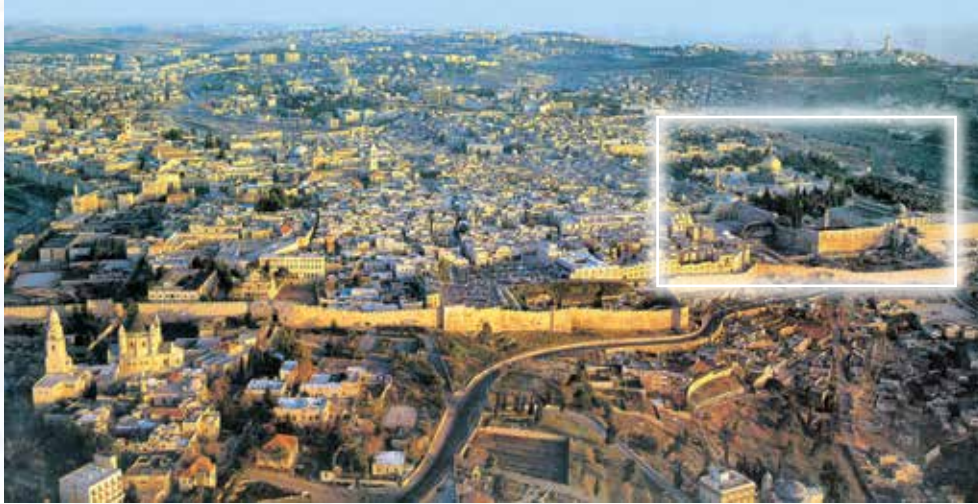
Even the simple Palestinian farmer instinctively realized the danger of terminology. He referred to the “Zionist settlers” who came from Russia as “Muskub”, derived from “Moscow”, meaning foreigners or intruders.

There is an entire system within Zionist official and academic institutions that manages the war of terminology. There exists an army of university professors and academics, though not directly visible, we see their planes, tanks, and missiles on our screens. But in their “kitchens,” there are massive numbers of universities, research centers, and institutions all working in harmony and coordination. Their aim is to eliminate everything Islamic and Arab in Jerusalem and Palestine.

As a result, many incorrect terms have become widespread, used even in Arab media outlets, on television and social media, and sadly even by some educated and academic elites. This demands our attention and a warning of the consequences.

Some of the misleading terms that must be corrected include:

- “State of Israel” → **Correct:** Zionist entity, Jewish entity, or occupying state
- “Promised Land” → **Correct:** Land of Palestine
- “Solomon’s Temple” → **Correct:** Al-Aqsa Mosque, and their so-called temple is a fabricated claim
- “Wailing Wall” → **Correct:** Al-Buraq Wall
- “Israeli-Palestinian conflict” → **Correct:** Conflict with the Zionists
- “Settlements” → **Correct:** Colonies or usurped lands
- “Temple Mount” → **Correct:** Mount of the Holy House (Bayt al-Maqdis)
- “City of David” → **Correct:** Holy Jerusalem
- “Holy of Holies” → **Correct:** The Rock of Bayt al-Maqdis
- “Sacred Basin” → **Correct:** The Old City
- “Jewish Quarter” → **Correct:** Moroccan Quarter
- “Star of David” → **Correct:** Hexagram
- “Palestinian territories” → **Correct:** Land of Palestine
- “Palestinian demands” → **Correct:** Palestinian rights



Unfortunately, many have rushed to adopt these terms without reflection, analysis, or verification. As a result, Arab minds have become passive transmitters of what they hear, sometimes with an almost ridiculous sense of accuracy. This has caused the Arab individual to lose the ability to name things, and naming is a form of creation and definition. If we cannot name our reality, we cannot control it.

Therefore, attention must be paid to this crucial issue. We must adhere to legitimate, historical, and traditional terminology in all matters related to our sacred sites in Palestine. Otherwise, we may unwittingly participate, especially through our media, in the loss of our identity and our land.

**PRACTICAL
EXERCISE:**

What are the practical methods by which we confront the Judaization of terms?



Why is it incumbent on us to be loyal to Al-Aqsa Mosque?

We have previously discussed the importance, status, sanctity, and blessings of Palestine, as well as its doctrinal and faith-based connection to revelation and the messages of all prophets (peace be upon them). This gives every Muslim a powerful motivation and sense of responsibility toward this critical issue and the occupied land. However, it is important to remind ourselves of some key historical events, bright moments, and glorious victories that took place on this blessed and sacred land. These can serve as an additional motivator out of love and loyalty to this land blessed by Allah (God) Almighty, alongside the original religious motivation.

One of the facts that many Muslims may overlook is that pivotal historical events and unparalleled heroism took place in Palestine that changed the course of history. Indeed, we are not exaggerating when we say the worldwide community of Muslims was going through a critical, difficult, and extremely dark phase, so much so that Muslims had lost hope of rising again or regaining their status and strength.

In this section, in response to the question posed, we will mention three pivotal moments and key events in the history of Palestine, this sacred, blessed land that restored the glory, dignity, and supremacy of the worldwide community of Muslims after years of darkness and hardship.

SCENE ONE:

After the Islamic state expanded from China to France, including parts of Europe, internal divisions increased, and small statelets began to rely on enemies to defeat one another. This paved the way for the Crusades, which began seizing cities, most notably Antioch, before besieging Jerusalem and invading Al-Aqsa Mosque in the year 492 AH corresponding to 1099 CE. A horrific massacre took place inside it, so brutal that a Crusader historian reported it saying: Our soldiers waded in blood up to their ankles.

In the year 583 AH corresponding to 1187 CE, Saladin (Arabic: Salah al-Din) advanced from Damascus and fought the Battle of Hattin near Tiberias, delivering a crushing defeat to the Crusaders. He then advanced to Acre, Sidon, Jaffa, Beirut, Nablus, Ramla, and liberated Al-Aqsa Mosque.

This Battle of Hattin, which took place in Palestine, was a decisive and glorious victory in Muslim history and a shining page for Saladin, as it turned the tide and restored the worldwide community of Muslims status and dignity after years of humiliation and weakness.

SCENE TWO:

In the early 7th century AH, there were two dominant global powers: the Muslims and the Crusaders. Muslims ruled from western China through Asia, Africa, and into western Europe (Andalusia). However, political instability began weakening the Islamic entity. The Muslim world at the time included the Abbasid Caliphate in Iraq, the Ayyubid rule over Egypt, the Levant (Sham), Hejaz, and Yemen, Maghrib and Andalusia, the Khwarazmian Empire, India, parts of Persia (Iran), and Anatolia (Turkey). The Crusaders were spread across parts of Europe, Armenia, and beyond. A new force emerged from Mongolia (north China): the Mongols (Tatar) under the brutal leadership of Genghis Khan, a name meaning “conqueror of the world.” In a short time, their empire grew massively, including all of China (9.5 million km²) and other territories



(Mongolia, Vietnam, Korea, Cambodia, Thailand, parts of Siberia).

The Mongols were known for annihilating entire cities, men, women, children, civilians, and soldiers alike. They broke treaties and spared no one. They began invading Muslim cities one by one until they toppled the Abbasid Caliphate in Baghdad in the year 656 AH corresponding to 1258 CE, a massacre of over one million people, unmatched in history.

Their invasion continued to Aleppo, then Damascus in the year 657 AH, and then to Nablus and all of Palestine, including Gaza. Within two years, they had seized Iraq, large parts of Turkey, Syria, Lebanon, and Palestine, reaching the borders of Egypt.

Despite the dire economic conditions in Egypt, scholars, most famously Al-Izz Ibn Abd al-Salam and the military rallied behind Sultan Saif al-Din Qutuz. They fought the Mongols at Ain Jalut (near Beisan and Nablus) on the 25th of Ramadan, year 658 AH corresponding to 1260 CE, achieving a crushing victory. The Mongol army was annihilated, ending one of the darkest phases in Islamic and world history, and the Mongols never recovered afterwards.

SCENE THREE:

France's political leadership had long desired to occupy Egypt. They exploited the weakening of the Ottoman Empire, especially after Napoleon's military victories in Italy. With the financial support of the Jewish millionaire Rothschild, Napoleon launched his campaign against Egypt in the year 1798 CE. One of the campaign's underlying goals was to help establish a Jewish homeland in Palestine. After the French fleet landed in Alexandria and defeated the Mamluk forces, they occupied Cairo. In the year 1799 CE, Napoleon launched a campaign toward Palestine and the Levant, aiming to seize them from Ottoman control. He occupied Gaza and Jaffa, committing horrific massacres, including the execution of four thousand (4000) prisoners. His general Kléber then



occupied Haifa. Napoleon and his army, with Kléber, advanced along the Palestinian coast to capture Acre and defeat its governor, Ahmad Pasha al-Jazzar. They besieged the city and bombarded it with artillery.

The people of Acre, led by Al-Jazzar, mounted a fierce defense. During this time, the French also occupied Tiberias, Nazareth, and Safed. However, after sixty two (62) days of siege, Napoleon's forces failed to breach Acre's walls. He eventually retreated in defeat, famously declaring: I buried my dreams beneath the walls of Acre.

The French army was crushed, and their campaign ended in failure in both Palestine and Egypt.



PRACTICAL EXERCISE:

How can we make use of these important events to strengthen loyalty to the blessed land?



QUESTION

28

Is the Palestinian issue only for Palestinians?

The answer to this question is perhaps one of the greatest fruits of these reflections and lessons from this book “Blesses is the prayer place”, due to the weakness of religious loyalty and faith-based connection to this cause, in addition to the misleading and targeted media machinery that works to diminish this cause and strip it of its true content.

First, we must affirm a very important truth: talking about Al-Aqsa Mosque means talking about Jerusalem, and talking about Jerusalem means talking about all of Palestine, the entirety of Palestine, which is the heart of the Levant, that blessed and sacred land. It is not possible to separate these parts by artificial labels and geography!

At the beginning of the conflict, the issue was viewed by most Muslims as an Islamic cause. However, after the spread of rumors, lies, and propaganda, and with the weakening of religious commitment, the culture of nationalism began to dominate. The issue gradually shrank until it became labeled solely as an Arab issue for some time. Then it was diminished further to become the concern of the surrounding countries, and eventually, it was framed merely as a Palestinian issue concerning only the Palestinians themselves!

The great truth and the ultimate cause that must be firmly rooted in the minds, hearts, and thoughts of Muslims and never neglected under any circumstance is that the cause of the blessed, sacred land is the cause of the entire worldwide community of Muslims, from the moment Allah (God) Almighty created humanity on earth until the Day of Judgment, because it is closely tied to divine revelation and the message of monotheism from the beginning of time until its end.



If we claim that the cause of Palestine is merely an Arab issue and not an Islamic one, we are excluding over 1.3 billion non-Arab Muslims from the responsibility and the struggle! And if the issue is reduced to being only the concern of the Palestinians, as is sometimes suggested in various media outlets, intentionally or not, then it would be limited to a population of no more than fifteen (15) million people. By doing this, we are killing the cause with our own hands! This is exactly what the enemies strive tirelessly to achieve.

Thus, the enemies have worked hard to spread rumors, lies, and propaganda to shake people's trust in this cause. Among these lies is the claim that 'Palestinians sold their land to the Jews.' This is a great slander that many people unfortunately believed, leading to a decline in concern and responsibility toward Al-Aqsa Mosque.

But consider this: if someone sold their land, would they end up living in miserable refugee camps in poverty and hardship? Would they keep demanding its return to this very day? Would they insist on going back to their homeland at all costs if they had truly sold it?

Have Jews presented any official document, at any

international platform, proving that they bought the land and therefore own it? This has never happened and will never happen.

This issue must be a cause for the whole worldwide community of Muslims. We've already mentioned in the previous lessons many facts, virtues, and monumental events that occurred on this land: it was the first direction for prayer (Qiblah), the second Mosque built on earth, the third Mosque to which people are encouraged to travel, and one of four Mosques that the False Messiah (Dajjal) will not enter. It was the place where prophets (peace be upon them) migrated to, the land of their graves, and the place of many blessings.

Even if this land had only one virtue, that it was the destination of our Prophet Muhammad (peace be upon him) on the Night Journey (Al Isra') and his place of Ascension to the heavens (Al Mi'raj), that would be enough to make it the cause of every Muslim, regardless of race, ethnicity, or language.

Why did the mother of Mary, the wife of Imran, dedicate her unborn child to serving Al-Aqsa Mosque? Because it is the cause of the worldwide community of Muslims.

Why did Prophet Moses (peace be upon him) ask



to be buried on the edge of the sacred land when he could not enter it? Because it is the cause of the worldwide community of Muslims.

Why did Umar ibn al-Khattab (may Allah (God) Almighty be pleased with him) went personally to receive the keys to Jerusalem, even though he ruled from Egypt to the Indian subcontinent and reportedly conquered more than two thousand (2000) towns and cities? Yet he did not go to receive the keys to any of them except Jerusalem, to signify its importance and holiness and its ownership by the Muslims. He then declared it as an endowment (Arabic: Waqf), meaning no one has the right to give up any part of it.

If it weren't the cause of the worldwide community of Muslims, what motivated the great leader Nur al-Din Zengi, a Seljuk Turk, after the horrific massacres and desecration of Al-Aqsa Mosque, to dedicate his life to uniting the Muslim lands, reviving monotheism and justice, and preparing the groundwork for its liberation?

Abu Shama al-Maqdisi reported in his book called "Al-Rawdatayn" that once a group of scholars came to Nur al-Din and asked him to allow them to narrate a Hadith from him that was transmitted from Prophet Muhammad (peace be upon him) while he

was smiling. So they said, "Smile so we can narrate it from you!" Nur al-Din replied, with his heart full of sorrow, "How can I smile while Al-Aqsa Mosque is chained in humiliation under the hooves of the enemy's horses?"

And then came his student, Salahuddin al-Ayyubi, a Kurd from Armenia, who fulfilled the mission and liberated Al-Aqsa Mosque from the Crusaders in the year 583 AH.

This issue remains the cause of the entire worldwide community of Muslims, and the battle on that land is a battle between truth and falsehood until the end of time. The Prophet Muhammad (peace be upon him) said: "A group from my Nation, will continue to fight for the truth and will prevail until the last of them fights the False Messiah."⁽¹⁾

What pushed the Seljuk prince Mawdud of Mosul, after the Crusaders' occupation of Jerusalem, to lead the army and reclaim towns in the Levant, and even ally with the Emir of Damascus, Tughtakin? He was among the earliest to fight the Crusaders before the emergence of Imad al-Din Zengi and his son Nur al-Din.

(1) Narrated by Ahmad no. 19920; and Abu Dawood, no. 2484; credible according to Al-Albani

Upon returning to Damascus for rest in the year 507 AH, while praying Friday prayer at the Umayyad Mosque, a member of the Shi'ah Batini sect stabbed him four times. He was fasting and refused to break his fast, saying: I wish to meet Allah (God) Almighty while fasting. The Crusader king then sent a message to the Emir of Damascus saying: A nation that kills its leader on its holy day in its place of worship deserves to be annihilated by Allah (God).⁽¹⁾

And don't forget the stance of the Ottoman Sultan Abdul Hamid II, who refused to give a single inch of Palestine to the Jews. The price for that was his own position.

What pushed Izz al-Din al-Qassam, from the Syrian coast, to fight for Palestine? Because it is the cause of the worldwide community of Muslims.

The enemies of Islam and this cause, the Jews and their allies, know very well that when Muslims fully realize that this is the cause of the entire worldwide community of Muslims, they will be defeated and driven out. Golda Meir, the Prime Minister of the

Zionist entity from 1969–1974, once said: We do not fear the Muslims except when they perform dawn prayer (Arabic: Fajr Salah) as they perform Friday prayer (Arabic Jumu'ah Salah).

Our enemies know that the battle over Palestine is the battle of the whole worldwide community of Muslims not a nationalist, sectarian, or partisan one. And yet we've abandoned even the simplest means of victory and dignity, in a time of technological advancement and innovation!

When we truly grasp this truth, and internalize the weight of this cause, we will disrupt the comfort of the occupiers.

Just as they have strategies for conquest, we must also have strategies for liberation. The first and most important thing to do is to have a true sense of responsibility, to assume responsibility, and to awaken willpower, at all times and under all circumstances. Because a sound conclusion can only begin with a sound beginning.

(1) Al-Bidaya wa Al-Nihaya, 12/217.

PRACTICAL EXERCISE:

How can we actively contribute to affirming the truth that the cause of Palestine is the cause of all Muslims?



**What is the responsibility of each Muslim
towards the blessed Al-Aqsa Mosque?**

QUESTION

29



Having, throughout the previous questions, clarified the importance of Al-Aqsa Mosque and Palestine from a religious and doctrinal perspective, and having established its sanctity in our religion Islam, we must now, in this segment, understand the most important responsibilities for each and every one of us and what we need to do.

The duty and responsibility to support Al-Aqsa Mosque increases with the growing conspiracies and dangers surrounding our sanctities, especially amidst the disunity and weakness afflicting the worldwide community of Muslims and the ferocious assault of enemies from every direction.

Among the greatest and most important responsibilities are:

- Reviving the spirit of religious loyalty to this cause and raising children with firm faith, embedding love for Al-Aqsa Mosque in their hearts. The greatest threat facing Muslims today is the extraction of this loyalty and weakening the love for Al-Aqsa Mosque.
- Always keeping the cause in mind, regardless of circumstances. Never surrender or despair, no matter how weak and divided the worldwide community of Muslims becomes. Let's take an example from Nur ad-Din Zengi in Aleppo when he decided to build a pulpit for Al-Aqsa Mosque after it had been under Crusader control for seventy (70) years. When people mock him, he would recite, "And as he was constructing the

ship, whenever the chiefs of his people passed by him, they mocked at him. Allah (God) Almighty says (interpretation of the meaning):

“If you laugh at us, we will ‘soon’ laugh at you similarly. (38)”(1)

He passed away before seeing it placed in Al-Aqsa Mosque, and it was eventually installed by Salah ad-Din.

- Supplication (Arabic: Du’a) is a powerful yet often neglected weapon. We must consistently make supplication for Al-Aqsa Mosque and its oppressed people in our prayers and spare dedicated time for it.
- Learning and spreading the virtues of Al-Aqsa Mosque, its religious significance, and reminding and educating all generations about it.
- Knowing the true history of Jerusalem from reliable sources, its Islamic events, and landmarks to shield oneself from the doubts spread by Orientalists, Jewish historians, and even some Arab intellectuals.

(1) The Noble Qur’an, Surah Hud (C. 11), V. 38.

- Understanding the identity of our enemies, those occupying our land, their plots, ideologies, and history, as taught by Allah (God) Almighty and His Messenger Muhammad (peace be upon him) so we can connect revelation with reality.
- Mobilizing all sectors and energies to prioritize and support Al-Aqsa Mosque.
- Utilizing financial, technological, scientific, and media resources, both official and public, in service of Al-Aqsa Mosque.
- Reviving Al-Aqsa Mosque with worshippers, those observing retreat (Arabic: i’tikaf), stationed defenders, and supporting the Noble Qur’an circles and religious courses.
- Funding the renovation and development of Al-Aqsa Mosque, including its infrastructure and facilities.
- Providing material support to the people of Jerusalem in particular, and Palestine in general, educationally, medically, and economically, to help them remain steadfast against the displacement efforts of the occupiers.



- Building intellectual and scholarly resilience to counter the sceptics and their lies, scientifically refuting their claims. This is a vital form of defending the sanctities from attempts to shake the religious and historical position of Al-Aqsa Mosque.
- Educational institutions must play a major role in guiding students, teaching them about Al-Aqsa Mosque's virtues, history, and love for it. This includes developing specialized curricula at all levels, from elementary to university, based on age-appropriate learning. The Jews have done this from grade one, including recreational trips and fabricated myths for every location!
- Media outlets must shoulder their responsibility, dedicating adequate and continuous space in their programming for Al-Aqsa Mosque, not just reacting to events during times of war. People are deeply influenced by the media, and it must fulfill its rightful role.
- Scholars, preachers, students of knowledge, and imams should remind people of Al-Aqsa Mosque regularly, not just during annual commemorations. There should be ongoing programs, forums, and conferences, within Islamic guidelines that nurture loyalty and keep the issue at the forefront.
- Promoting a culture of giving and charity, supporting philanthropic, endowment, and humanitarian projects in Al-Aqsa Mosque, Jerusalem, and all of Palestine to ease oppression and suffering.
- Charitable organizations and merchants must take responsibility, identify needs and ensure continuous support and resistance against Zionist schemes.
- Introducing specialized academic programs and graduate studies focused on Al-Aqsa Mosque's history and virtues, including the establishment of dedicated academics.
- Spreading the culture of Jerusalem within families, through weekly family gatherings to discuss a particular virtue, event, or part of its history to keep the issue alive in everyone's hearts.
- Sponsoring orphans and widows of Palestine,



Question 23

supporting struggling families and families of prisoners and martyrs, this is the least we can do.

- Launching developmental and endowment projects and strengthening the economic capacity of Palestinians, especially those in Jerusalem.
- Organizing research and multimedia competitions for all age groups on Al-Aqsa Mosque.
- Supporting all institutions, projects, and programs working for Al-Aqsa Mosque, backing them, empowering them, and increasing the number of organizations in this field.
- Utilizing technology and social media platforms to raise awareness about Al-Aqsa Mosque and the suffering of Palestinians.
- Activating the economic role in supporting and strengthening the Palestinian economy while boycotting all Zionist-affiliated companies.
- Cutting all cultural, commercial, and tourism ties with any Zionist or pro-Zionist entities.



**PRACTICAL
EXERCISE:**

Suggest practical ways to support Al-Aqsa Mosque.



How and when do we liberate Al-Aqsa Mosque?



Every outcome has prerequisites and causes that must be fulfilled in order to achieve the desired goals. Allah (God) Almighty has clearly outlined in the Noble Qur'an the foundations of victory, empowerment, honor, and leadership for the worldwide community of Muslims. These foundations include spiritual causes, which are the root and essence of elevation, and material causes, which are secondary and complementary.

Learning the biographies and lives of the Prophet Muhammad Companions (may Allah be pleased with them) and their connections to the blessed and sacred land stirs enthusiasm and revives the religious allegiance to those holy places. It also motivates generations to emulate them, follow their path, and trace their footsteps. The path of the Prophets (peace be upon them) and their followers is the shortest route to liberating Al-Aqsa Mosque. It is summarized by fulfilling servitude to Allah (God) Almighty and declaring His oneness as He has commanded, and by establishing ideal societies based on knowledge and righteous deeds, as was the case with the societies of the Prophets (peace be upon them) and Prophet Muhammad Companions (may Allah be pleased with them).

The enemies have realized that if the worldwide community of Muslims adheres to its religion and returns to the Noble Qur'an and the ways (Arabic: Sunnah) of its Prophet Muhammad (peace be upon him), then victory will inevitably be on its side. No matter how great the material, technical, or technological power of the forces of oppression and tyranny, they will not withstand it. The stories of the Prophets (peace be upon them), history, and wars are filled with lessons for us.

Let us briefly reflect on the Noble Qur’anic verses and authentic Prophetic sayings that mention the causes of victory and empowerment:

1. Abandoning sins and disobedience, for no affliction descends except due to sin, and no affliction is lifted except by repentance. Allah (God) Almighty says (interpretation of the meaning):

“Whatever affliction befalls you is because of what your own hands have committed. And He pardons much (30).”⁽¹⁾

2. The return of Muslims to their religion and implementing the Law of Allah (God) Almighty. Allah (God) Almighty says (interpretation of the meaning):

“O believers! If you stand up for Allah, He will help you and make your steps firm (7).”⁽²⁾

Allah (God) Almighty also says (interpretation of the meaning):

“Allah will certainly help those who stand up for Him. Allah is truly All-Powerful, Almighty (40).”⁽³⁾

3. Fulfilling servitude to Allah (God) Almighty by performing obligatory acts and worship correctly. Allah (God) Almighty says (interpretation of the meaning):

“Surely, following the ‘heavenly’ Record, We decreed in the Scriptures: “My righteous servants shall inherit the land (105).”⁽⁴⁾

“Allah has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those before them; and will surely establish for them their faith which He has chosen for them; and will indeed change their fear into security— ‘provided that’ they worship Me, associating nothing with Me. But whoever disbelieves after this ‘promise’, it is he who will be the rebellious (55).”⁽⁵⁾

“Allah has decreed, “I and My messengers will certainly prevail.” Surely Allah is All-Powerful, Almighty (21).”⁽⁶⁾

Ibn Kathir said: victory is for Him, His Noble Book (the Noble Qur’an), His Messengers (peace be upon them), and His believing servants in this world and the Hereafter. The outcome belongs to the righteous.⁽⁷⁾

Reflecting on the story of Saul and his battle against Goliath, the pagan Amalekite king, we see how the small group of believers, through patience, perseverance,

(1) The Noble Qur’an, Surah As-Shura (C. 42), V. 30.

(2) The Noble Qur’an, Surah Muhammad (C. 47), V. 7.

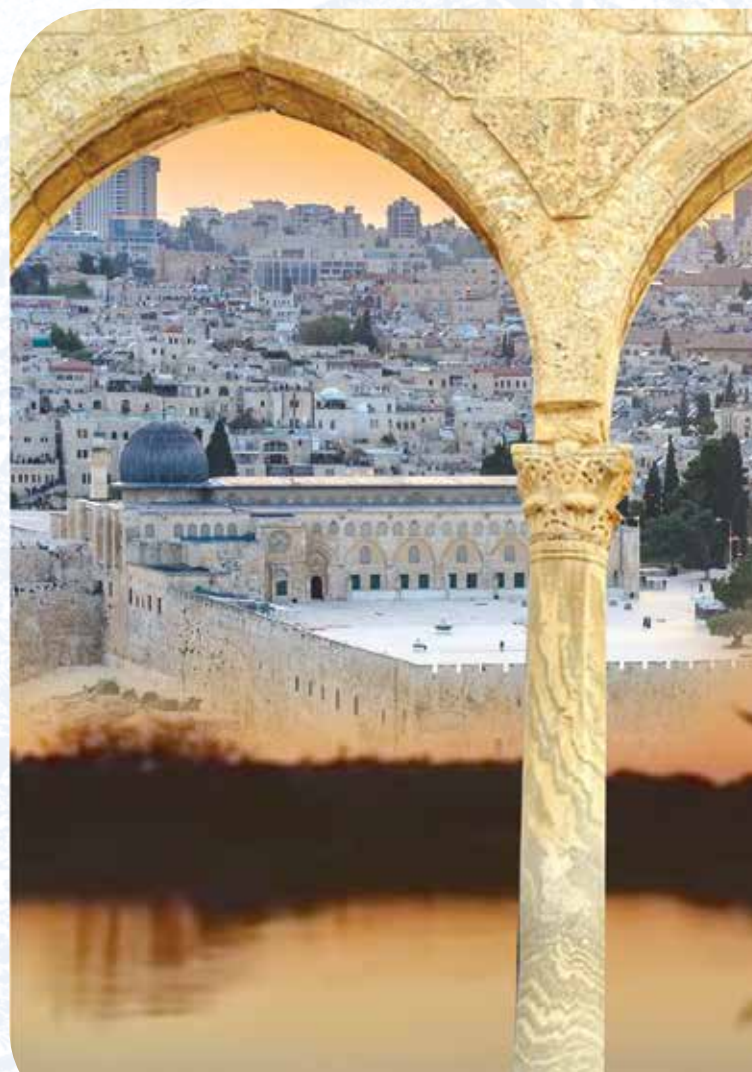
(3) The Noble Qur’an, Surah Al-Hajj (C. 22), V. 40.

(4) The Noble Qur’an, Surah Al-Anbiya (C. 21), V. 105.

(5) The Noble Qur’an, Surah An-Nur (C. 24), V. 55.

(6) The Noble Qur’an, Surah Al-Mujadilah (C. 58), V. 21.

(7) Tafsir Ibn Kathir.



fulfilling servitude, and following divine guidance, triumphed over a larger and stronger disbelieving force. Allah (God) Almighty says (interpretation of the meaning):

“When they advanced to face Goliath and his warriors, they prayed, “Our Lord! Shower us with perseverance, make our steps firm, and give us victory over the disbelieving people (250) So they defeated them by Allah’s Will, and David killed Goliath. And Allah blessed David with kingship and wisdom and taught him what He willed. Had Allah not repelled a group of people by ‘the might of’ another, corruption would have dominated the earth, but Allah is Gracious to all (251).”⁽¹⁾

When the Prophet Muhammad (peace be upon him) addressed his Companions (may Allah (God) be pleased with them), as narrated by Bukhari and Muslim from Abdullah ibn Umar, he said: “You will fight the Jews, “ In another narration: “The Jews will fight you, and you will dominate them.”

In another: “You will fight the Jews and kill them. “ And in another narration: “You will surely fight the Jews, and you will surely kill them...” At the time of this prophecy, the Jews had no presence in Palestine.

Also narrated by Muslim, the Prophet Muhammad (peace be upon him) said: “The last hour will not come before the Muslims fight the Jews and the Muslims kill them, so that Jews will hide behind stones and trees and the stone and the tree will say, ‘O Muslim, O servant of Allah (God), there is a Jew behind me; come and kill him.’ The only exception will be the box-thorn, for it is one of the trees of the Jews.”⁽²⁾

Prophet Muhammad (peace be upon him) mentioned it as a future miracle and to draw attention to the fact that the generation that will fight and defeat the Jews will be men who possess the character and virtues of the Prophet Muhammad (peace be upon him) Companions (may Allah (God) Almighty be pleased with them). Whenever we truly emulate the Companions (Allah (God) Almighty be pleased with them), victory over the enemies and the restoration of the sacred sites will be achieved.

4. Unity and avoidance of division and dispute. Allah (God) Almighty says (interpretation of the meaning):

“Obey Allah and His Messenger and

(1) The Noble Qur’an, Surah Al-Baqarah (C. 2), Vs.250-251.

(2) Mishkat Al-Masabih, no. 5414.



do not dispute with one another, or you would be discouraged and weakened. Persevere! Surely Allah is with those who persevere (46).”⁽¹⁾

5. Patience, piety, frequent remembrance of Allah, and steadfastness. Allah (God) Almighty says (interpretation of the meaning):

“O believers! When you face an enemy, stand firm and remember Allah often so you may triumph (45).”⁽²⁾

For this reason, Nur al-Din Zinki (may Allah (God) have mercy on him), who paved the way for Salah al-Din (may Allah (God) have mercy on him) to liberate Al-Aqsa Mosque, focused on spreading knowledge and monotheism, bringing scholars closer, and uniting the fragmented Muslim states. These efforts ultimately culminated in the liberation of Al-Aqsa Mosque.

As Mufti⁽³⁾ of Jerusalem, Haj Amin al-Husseini, once said: Return to Allah (God) Almighty, and you will return to Palestine.

Victory will never be achieved through mere wishes and slogans, but through effort, seriousness, action, and holy war (Arabic: Jihad). Al-Aqsa Mosque will return, sooner or later, because the final outcome belongs to the righteous.

In conclusion, we say: Victory will only come through purified hands, prostrating foreheads, sincere souls, pure bodies, and guarded tongues.

We ask Allah (God) Almighty to grant us sincerity in words and deeds, to accept from it from us, to use us in His obedience, and to make us among those who listen to the word and follow the best of it.

O Allah (God) Almighty, liberate Al-Aqsa Mosque from the hands of the usurpers, protect it from the schemes of aggressors and conspirators, and free it swiftly, O Lord of the worlds.

O Allah (God) Almighty, grant victory and protection to our brothers in Palestine. Strengthen their hearts, support them, be with them, unify their ranks, and gather their word upon the truth.

O Allah (God) Almighty, grant us the blessing of praying in it before death. And may Allah’s blessings be upon our Prophet Muhammad, his family, and all his Companions.

(1) The Noble Qur’an, Surah Al-Anfal (C. 8), V. 46.

(2) The Noble Qur’an, Surah Al-Anfal (C. 8), V. 45.

(3) A mufti is a legal scholar who interprets Islamic law (Shari’ah) and provides legal opinions (fatwas) on matters of religious and personal life.

PRACTICAL EXERCISE:

What are your practical steps to contribute to the liberation of the blessed Al-Aqsa Mosque?

In this book:

There are brief reflections and stations intended to remind and inform about the importance and status of Al-Mosque Al-Aqsa, the Blessed Mosque, through the Noble Qur'an and authentic sayings (Arabic: Sunnah) of Prophet Muhammad (peace be upon him), highlighting its doctrinal, spiritual, and historical connection to divine revelation, the message of monotheism, and the call of the Prophets (peace be upon them). These truths are revived in the hearts of Muslims.

Each station will present a question followed by its answer so that the information becomes more firmly rooted, better understood, longer-lasting, and more impactful in terms of knowledge, comprehension, and enduring influence.



Based in Bahrain, Bait Al-Maqdis society is a charitable, cultural foundation aimed to support our brethren in Palestine through relief projects, spread of a Maqdisi culture with vision guided by Shari'ah (Islamic Law) rules and principles.

Building 170 - Muharraq 204 - Kingdom of Bahrain



17811525



38935888



www.almaqdis.org



info@almagdis.org



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