

IMRAN N. HOSEIN

JERUSALEM IN THE QUR'AN

An Islamic View of the Destiny of Jerusalem

Including: A Muslim response to the September 11 attack on America



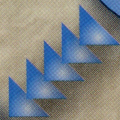
Britain

"a day like a year"



USA

"a day like a month"



Israel

"a day like a week"

2



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ANSARI MEMORIAL SERIES

JERUSALEM IN THE QUR'ĀN
An Islamic View of the Destiny of Jerusalem
Including: A Muslim Response to the Attack on America

Imran N. Hosein

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For my dear Turkish student

Suat Levant Demirgil

**in recognition of the love, devotion,
kindness and concern which give such
fragrance to his attachment to me.**

Er





ANSĀRI MEMORIAL SERIES

The Ansāri Memorial Series is published in honor of the distinguished Islamic scholar, philosopher and *Sūfī Shaikh*, *Maulāna* Dr. Muhammad Fadlur Rahmān Ansāri (1914–1974). Publication of the Series commenced in 1997 to commemorate the 25th anniversary of his death.

Maulāna Ansāri was an Islamic scholar, teacher and spiritual guide who spent his life struggling in the sacred cause of *Islām* in what had become an essentially godless world. His labors in that sacred cause took him on travels completely around the world several times on Islamic lecture tours in the 1950's to 1970's. He would leave his new home in Karachi (having migrated from India when Pakistān came into being in 1947) and travel West, and then return to his home months later coming from the East.

His mission in life was clear and noble. He recognized that the restoration of *Islām* as a State, and as a socio-economic and political system, was not possible without the prior restoration of personal faith of the individual. Yet it was the personal faith of the believer that was the target of the most sophisticated, deceptive, dangerous and relentless attack ever launched in history. It was launched by the modern godless world that was led first by the island of Britain, and then by USA, and then finally by the State of Israel. But at all times the dominant actor in this drama was the European who was dressed up in the clothing of a Jew.

It was precisely this struggle that *Maulāna* waged all his life around the world — a struggle to revive faith in Allah, Most High. He employed the tremendous resources of his formidable intellect and superb education to fight the intellectual battle on behalf of *Islām*. And he used the magnetism and charm that comes from spirituality to touch the hearts of all those who came into contact with him. In consequence of his labors in the cause of Truth, large numbers of Muslims in both East and West had their confidence and personal faith in *Islām* restored and strengthened. Thousands became his spiritual students and disciples, while many others converted to *Islām* through his preaching.

Maulāna was a graduate of Aligarh Muslim University, India, where he studied Philosophy and Religion. He derived his Islamic philosophical and spiritual thought from the Islamic scholar, Dr. Muhammad Iqbāl. Iqbāl was the author of that masterpiece of Islamic scholarship: “*The Reconstruction of Religious Thought in Islām.*” *Maulāna* Ansāri’s great work of Islamic scholarship, “*The Qur’anic Foundations and Structure of Muslim Society*”, itself constituted a response to Iqbāl’s call for “*reconstruction of religious thought.*”

He received his spiritual training from *Maulāna* ‘Abdul ‘Aleem Siddiqui, an Islamic scholar, *Sūfi Shaikh*, and roving missionary of *Islām*. Most important of all, he received the *Sūfi* epistemology from both Iqbāl and *Maulāna* Siddiqui and delivered it to his students. The *Sūfi* epistemology recognized that when Truth is embraced (i.e., *Islām* is accepted) and is lived with sincerity and utter devotion to Allah Most High, it eventually enters the heart (i.e., *Islām* grows into *Imān*). In the *Hadīth al-Qudsi* it is reported that Allah Most High declared: “*My heavens and My earth are too small to contain Me, but the heart of My faithful servant can contain Me.*” This *Hadīth* vividly describes the implications of the entry of Truth into the heart.

When Truth enters the heart, then a divine light (*nūrullah*) also enters, and that light permits the believer’s powers of observation and internal intuitive spiritual insight to penetrate beyond the ‘external’ appearances of things to reach their ‘internal’ reality. At this stage of the growth of Truth in the heart, the believer now sees with two eyes – the ‘external’ and the ‘internal’ (*Dajjāl*, the False Messiah, sees with only one eye – the ‘external’). The believer who pursues a ‘*Jihād fillah*’ (i.e., a struggle ‘in’ Allah) is blessed with growth from *Imān* to the stage of *Ihsān*. This is also known as *Tasawwuf*. It is only with that inner light in the discerning heart of a true believer that the Signs of Allah (*Ayātullah*) can be recognized and understood, and only thus can the world today be read correctly, and hence understood. Those who perceive the reality of the world today know that we live in the age of *Fitan*, i.e., the Last Age before *Qiyāmah* (the end of the world).

Maulāna Ansāri devoted the last ten years of his life (1964–1974) to the establishment of the Aleemiyah Institute of Islamic Studies in Karachi where he struggled to train a new generation of scholars of *Islām* – scholars who would be spiritually and intellectually capable of using the

Qur'ān and *Ahadīth* to first understand the modern age, and then to respond appropriately to its awesome challenges. Out of his labors emerged scholars such as Dr. Waffie Muhammad, Dr. Abul Fadl Muhsin Ibrahim, Siddiq Ahmad Nasir, Ali Mustafa, Muhammad Ali Khan, Basheer Ahmad Keeno, Raouf Zaman, Muhammad Saffie, Imran N. Hosein, and so many others who graduated from the Aleemiyah Institute of Islamic Studies, Karachi, Pakistan. The Ansāri Memorial Series consists of the following eight books, all written by one of those students:

- *Jerusalem in the Qur'ān;*
- *The Religion of Abraham and the State of Israel —
A View from the Qur'ān;*
- *The Importance of the Prohibition of Ribā in Islām;*
- *The Prohibition of Ribā in the Qur'ān and Sunnah;*
- *Dreams in Islām – A Window to Truth and to the
Heart;*
- *The Caliphate, the Hejāz, and the Saudi-Wahhabi
Nation- State;*
- *The Strategic Significance of the Fast of Ramadan, and
Isra and M'irāj;*
- *One Jamā'at - One Amīr: The Organization of a Muslim
Community in the Age of Fitan.*

The Series, which depict at least some of the 'fruits' of the 'tree' that was planted by the *Maulāna*, is devoted to an effort of understanding the 'reality' of the world today, explaining it accurately, and responding to its unprecedented challenges appropriately. That effort, of course, is always subject to critical evaluation and review.

Allah, the Most High, has provided the believers with a medium through which they can receive confirmation that they have been blessed with that capacity for internal intuitive knowledge (i.e., knowledge which the heart sees). That medium is 'true and good dreams, and visions', an experience which constitutes the last part of *nabuwwah* (prophethood) still remaining in the world after the death of the Prophet (s). The Ansāri

Memorial Series therefore includes a small pioneering work in that forgotten branch of knowledge, i.e., “*Dreams in Islām.*”

Intuitive knowledge is also indispensable for penetrating such subjects of strategic contemporary importance as, “*The Prohibition of Ribā in the Qur’ān and Sunnah*” and “*The Religion of Abraham and the State of Israel – A View from the Qur’ān*”, and so these subjects have received attention in the Series. Indeed, it is true to declare that a ‘litmus test’ for the recognition of spirituality in the Last Age is located in: i) the capacity to penetrate, understand, and respond appropriately to the awesome challenge of the *Ribā* of the modern secular economy and the political *Shirk* of the modern secular State, and ii) the capacity to penetrate, understand, and respond appropriately to that strange and ominous event in contemporary international politics, i.e., the return of the Jews to the Holy Land and the establishment of the State of Israel. Spiritually enlightened scholars of *Islām* in this age must wage a relentless struggle against that *Ribā* and *Shirk*.

The strangest, most mysterious, and most inexplicable event ever to have occurred in the religious history of mankind was the return of the Jews to the Holy Land some 2000 years after they had been expelled by Allah, Most High. “*Jerusalem in the Qur’ān*” continues where “*The Religion of Abraham and the State of Israel*” left off in attempting to use the *Qur’ān* to establish the status of Jerusalem and to review the history of the holy city as narrated in the *Qur’ān*. More importantly, “*Jerusalem in the Qur’ān*” attempts to discover and explain the destiny of Jerusalem and the Holy Land. What emerges from that study is an insightful explanation of more than a century of contemporary international politics and economics as they relate to the still evolving drama in the Holy Land. We also learn that we now live in a moment in time when one ‘*Ruling State*’, i.e., USA, is about to be replaced by another, i.e., the Jewish State of Israel, in much the same way that Britain was replaced by USA as the *Ruling State* in the First World War. That transfer of power was achieved in consequence of an act of terrorism that occurred in the summer of 1914. This transfer is now taking place in a similar way. At that time the people responsible for the act of terrorism put the blame for it on the Russians. This time they have put the blame for September 11th terrorist attack on America on Arabs and Muslims.

It is with intuitive knowledge alone (*Firāsa*) that one can achieve confirmation that we now live in the age of *Fitan*, the last stage of the historical process. Empirical, discursive knowledge and thought can only suggest, but cannot directly perceive, the true nature of the age in which we now live. The implication of the confirmation (of the age of *Fitan*) is that authentic Muslim Communities (i.e., *Jama'ah*) with authentic *Imāms/Amīrs* must now be established, and sustained, with greater urgency than ever before, and all believers must hold fast to them with *as-sam'u wa-tā'-atu* (listening and obeying), for that was the command of the Prophet (s). Such micro-*Islām* with micro-markets can best be established if Muslims disconnect from the cities of the godless world and flee to the empty countryside in order to establish Muslim Villages. The book, "*One Jamā'at – One Amīr: The Organization of a Muslim Community in the Age of Fitan*", directs attention to this important subject. The magnificent two-volume work of Dr. Ansāri, "*The Qur'anic Foundations and Structure of Muslim Society*", also provides vitally important Qur'anic guidance for those who would now embark on that effort and who require instruction about the Qur'anic foundations and structure of the Muslim community (whether it be a State or a village).

The 'micro'-*Islām* of Muslim Villages with their 'micro'-markets was embraced because 'macro'-*Islām* (i.e., *Dār al-Islām*) cannot be realized in an essentially godless yet all-powerful age that is waging war on *Islām*. That war succeeded in destroying the Islamic Caliphate. And so that war did not commence on September 11th when Jews and their allies attacked America and blamed it on Muslims. So long as that war continues it is impossible for authentic *Islām* to take control of the State anywhere in the world today. The sole exception to this is the territory described by the Prophet as *Khorasān* (Afghanistan is located in the heart of Khorasan). It is time that Muslims wake up to that harsh reality and respond to it appropriately by waging a determined struggle (without regard to how many must die in the process and how long it may take) to reestablish and to sustain *Dār al-Islām* in that territory. The very substance of the 'Muslim Village' resides in its capacity to produce Muslims who would 'live' for Allah and who, in consequence, would 'die' for Allah!

No one can possibly respond appropriately to a challenge unless and until he first recognizes and understands the nature of the challenge. "*The Caliphate, the Hejāz and the Saudi-Wahhābi Nation-State*" tells the story of 'macro'-*Islām* which answers the following questions:

- Who destroyed the Caliphate?
- Why was it destroyed?
- How was it destroyed?
- What was it that replaced the Caliphate?
- How did the world of *Islām* respond to the destruction of the Caliphate?
- What is the destiny of the Caliphate?

Meticulous historical research using impeccable sources reveal the great betrayal of *Islām* that was perpetrated by the *Saudi-Wahhābis* in the destruction of the Caliphate and in preventing its restoration until now. There is an essential similarity between the secular State of Israel in the Holy Land and the secular State of Saudi Arabia in the Arabian heartland of *Islām*. There was British involvement in the creation of both States. Both have survived because of the protection extended first by the island of Britain and then by USA. Modern-day Israel is an impostor that has betrayed the Jews and is leading them to their destruction, and Saudi Arabia is an impostor that is playing the same role among Muslims. And both Israel and Saudi Arabia will share the same fate when *Imam al-Mahdi* emerges and the Islamic Caliphate is restored, i.e., both will be destroyed and consigned to the 'garbage bin' of history. Many modern-day *Salafī* Muslims agree with this view pertaining to the history of the destruction of the Caliphate and the role of great betrayal that was played in the great tragedy by the *Saudi-Wahhābis*.

Maulāna Ansāri honored his own *Shaikh*, *Maulāna* Siddiqi, by establishing the Aleemiyah Institute of Islamic Studies in Pakistan, and by publishing the Aleemiyah Memorial Series. The Ansāri Memorial Series represents a humble effort to follow in that noble tradition.

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Preface

Ariel Sharon's dramatic entry into *Masjid al-Aqsā* in Jerusalem in September of 2000 not only provoked the emergence of a new bloody chapter in Israeli oppression and a new heroic Muslim resistance to that oppression, but it also provoked me into suspending the writing of my book on the topic '*Sūrah al-Kahf and the Modern Age*' so that I could instead write this book entitled '*Jerusalem in the Qur'ān*'.

One year later the September 11th terrorist attack on America occurred while I was still resident in New York (I am now looking for a new home) and was about to complete the writing of this book. In fact the book was finally completed in blessed *Ramadān* in Kuala Lumpur while I followed with indescribable pain the cowardly and utterly shameless American terrorist attacks on those Muslims of Afghanistan who took a stand for *Islām* and who were entirely innocent of the terrorist attack on America.

It is our good fortune that '*Jerusalem in the Qur'ān*' is reaching the reading public at precisely that time when the subject has dramatically captured the rapt attention of all of mankind. It appears impossible that a Jew or a Christian could understand and accept the subject of *Jerusalem in the Qur'ān* and not respond to it by embracing the Noble Prophet Muhammad (s) as a true Prophet of the God of Abraham (s), and by accepting the *Qur'ān* as divine revelation. Similarly it seems impossible for an Ahmadi (i.e., a follower of Mirza Ghulam Ahmad) to accept the basic arguments and conclusions of this book and still remain an Ahmadi! It should be quite clear that the pronouncements of Mirza Ghulam Ahmad on this subject were quite false!

Shaikh Safar al-Hawāli's book: "*The Day of Wrath - Is the Intifāda of Rajab only the Beginning?*" has just been published and it is a companion volume to this book. Readers are urged to access that book on the Internet. (<http://www.islaam.com/books/intifadha.htm>)

It would also be a great help to the reader if the other 'companion work' to this book, namely: '*The Religion of Abraham and the State of*

Israel – A View from the Qur'ān could be studied along with this book. There are numerous references in that book to verses of the Torah as well as of the *Qur'ān* that throw important light on many subjects addressed in this book.

The Arabic texts of all quotations from the Holy *Qur'ān* have been included out of consideration of the fact that the only valid *Qur'ān* is in the Arabic language.

Most of the news items quoted in this book that pertain to modern-day Israel were taken from the Israeli newspaper '*The Jerusalem Post*'. We acknowledge the source of the quotes whenever they occur.

An extract from Dr. Ismail Raji Faruqi's important book, '*Islām and the Problem of Israel*', is included in this book with the hope, among other things, that it would help restore to that great scholar and that important work the attention they deserve.

The abbreviation (s) after the name of a Prophet stands for *sallallahu 'alaihi wa sallam* (divinely blessed is he and in eternal peace), and (ra) stands for *radiallahu 'anhu* or '*anha* (may Allah be pleased with him or her). Whenever the English name 'Israel' is used, such as the 'State of Israel', the English spelling is used. However, when we use the term that the *Qur'ān* uses for the Israelites, i.e., '*Banū Isrāil*', the spelling (*Isrāil*) reflects the Arabic original. All quotations from the *Qur'ān* are documented with the name of the *Sūrah* followed by the *Sūrah* number and verse number (e.g., a quotation of the second verse of the first *Sūrah* would be documented as follows: *Qur'ān, al-Fātihah, 1:2*).

I gratefully acknowledge two Muslim brothers of Malaysia who wish to remain unnamed, whose assistance made possible the writing of this book. Sulaiman Dufford, Muhammad Alamgir and Sabeena Watanabe assisted with proof reading the manuscript and made many useful suggestions. The cover design is by Habibur Rahman of Bounce Graphics in Kuala Lumpur. May Allah reward them all for their kind assistance. *Āmīn!*

I pray most humbly for Allah's forgiveness, guidance, protection and blessings. And I beg Him to kindly accept and bless this humble effort in the cause of Truth and to protect this book from those who feel threatened by what it exposes. *Āmīn!* May Allah bless my dear teacher, *Maulāna Ansāri* (ra), who taught me *Islām*, my dear parents, Ibrahim and Taimoon

Preface

Hosein, who taught their children to love *Islām*, and my dear wife, Aisha Angela, who has stood beside me so firmly, faithfully, caringly and lovingly in my humble efforts in the cause of *Islām*. *Amīn!*

**INH
Kuala Lumpur
June 2002**



Isma'il Raji al-Farūqi on the State of Israel

[Dr. Fārūqi is of the view that Israel constitutes a danger to Muslims far greater than the danger posed by the Euro-Christian Crusades of the medieval age, or by the Euro-Colonialism of the modern secular age. Hence he rejects the call for the acceptance of Israel as an integral member of 'a world of Muslim nations in Asia-Africa'.]

“The problem of Israel confronting the Muslim World today has neither precedent nor parallel in Islamic history. The Muslim World has tended to regard it as another instance of modern colonialism, or at best, a repetition of the Crusades.

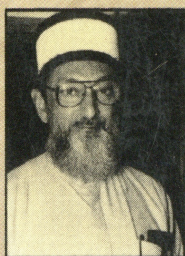
The difference is not that Israel is neither one of these, but that it is both and more, much more. Unfortunately, there is no Islamic literature on the subject.

The need for this analysis of the problem is, therefore, as great as the present moment which calls upon the Arab World in particular and the Muslim World in general to accept Israel as an integral member of a world-of-Muslim-nations in Asia-Africa.”

Isma'il Raji Farūqi

(Extracted from his book: 'Islām and the Problem of Israel', published by Islamic Council of Europe, London, 1980. ISBN 0 907163 02 5).

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The writer is an Islamic scholar and writer who was born in the Caribbean island of Trinidad and was based in New York until the September 11th attack on America. He studied Islam at the Aleemiyah Institute of Islamic Studies, Karachi, Pakistan, under the guidance of the distinguished Islamic scholar and Sufi Shaikh, Maulana Dr. Muhammad Fazlur Rahman Ansari (ra). He also studied Philosophy at Karachi University, and International Relations at the University of the West Indies and at the Graduate Institute of International Studies, Geneva. He has emerged as a prolific writer with many published works to his credit. Among them are his pioneering work in Comparative Religion entitled *Islam and Buddhism in the Modern World* which was written in 1971 when he was 29 years of age. Since then he has written more than a dozen books including two books on Riba. He travels extensively and continuously while serving the mission of Islam. He has served as a *khateeb* delivering Friday sermons at the United Nations headquarters in Manhattan, NY, for the last ten years.

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